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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

George S. 92
WILLIAM A. P.
8 de 1

"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.

VIII.
No. 47.

MONTREAL, WEDNESDAY, MARCH 9, 1887.

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ECCLIASTICAL NOTES.

HOW TO RUN A PARISH DOWN.—This is easy. Almost any one who chooses can do valiant work in this line.

1. It can be done by being irregular at Divine service, thus letting people see how little you think of the worship of God.

2. By sitting bolt upright during the prayers, so as to advertise to others the fact that anyhow you are not a sinner, and have no faults to confess.

3. By *smoking strangers*—this plan always works admirably.

4. By differing from everybody else in the parish, on every conceivable point, and holding on to your preferences in spite of everything.

5. By never doing any Church work and by always finding fault when you are asked to help.

6. By never contributing one dollar and by saying the rector is always begging—this succeeds invariably, even when every other effort may fail.—*Church News, Miss.*

ELECTION IN KANSAS.—The Diocese of Kansas, has elected the Rev. Elisha S. Thomas, D.D., Rector of St. Paul's Church, St. Paul, Minn., as its assistant Bishop. The selection is said to be an admirable one, and it is hoped Dr. Thomas may not decline.

A FAILURE.—The attempt to bring about a conference of representatives of the Established Church of Scotland and the Free Church, with a view to possible reunion, has ended in failure. It could not have been otherwise. The Free Church General Assembly cordially reciprocated the desire for union, but stated that it could enter into negotiations for that end only if the Established Church was prepared to treat disestablishment and disendowment as open questions. The Church of Scotland could not agree to this proposal.

ANOTHER LARGE GIFT.—Sir Andrew B. Walker, Bart., of Liverpool, a brewer, has signified his intention of subscribing £10,000 to the building fund of Liverpool Cathedral, and in a letter to the Bishop expresses his hope that the scheme will be pushed forward, so that it may be launched and the foundation-stone of the building laid during the Jubilee year.

A REVOLTING EVIL.—Thirty thousand divorces are announced in a year in the United States, one out of every sixteen marriages; while in Europe there were only one out of every three hundred.

CLERICAL BEDOUINS.—Would it not be well, asks the *Church Press*, if the Church were not so largely Bedouinised? A Bedouin is a cleric who is always on the tramp. He hardly gets acquainted, before he "folds his tent and quietly steals away." The footsteps of his camel are in divers dioceses. The fault is partly temperamental, for some men are born Bedouins. The fault, however, is partly parochial; some parishes love the roving sort of rector, and have an idea that the clergy are ordained to be Bedouins, just at their sweet will and pleasure. The idea that a rector has come to stay, to do a work, to build up anything, never seems to have occurred to them. If our clergy were sent, not called, it were a step in the direction of remedying a very great and a very costly evil.

OVERWORKED BISHOP.—Bishop McLaren, of the Diocese of Chicago, has for many months had to contend with severe attacks of rheumatism, the last occurring just before Christmas. His medical adviser attributes these to overwork. The counsel of all acquainted with the facts was a prolonged rest; and the Bishop finally, but with great reluctance, determined to leave the diocese for a period. He sailed February 10, for Bermuda with his family and will remain there until May.

PATRES MAJORES.—Bishop Green, of Mississippi, has just died at the age of eighty-nine. Bishop Potter, of New York, died at eighty-five, how many more of the beloved Bishops of the P. E. Church of the United States are approaching a venerable age, and how ripe and rich they are in wisdom and experience! Bishop Lee, of Delaware, is nearly eighty; Bishop Williams, Connecticut, nearly seventy; Bishop Kip, California, nearly seventy-six; Bishop Clark, nearly seventy-five; Bishop Gregg, nearly sixty-nine; Bishop Whipple, nearly sixty-five; Bishop Stevens, of Pennsylvania, nearly seventy-two. What a College of Elders, and what experience and wisdom are therein represented!

THE BISHOP OF CONNECTICUT'S LENTEN SERVICES.—The series of special services conducted by Bishop Williams began on Ash-Wednesday at Christ Church, Hartford, and will continue for a week. There is a celebration of the Holy Communion every day at 12.10 a.m., and an address every evening by the Bishop at 8. The subjects of the addresses are as follows: "Privileges and Responsibility;" "Consecration;" "Union of Apparently Contradictory Things;" "Living above the World;" "Lofty Aims and Lowly Duties;" "Accountability;" "Judgment." After each evening's address a meeting is held, with hymns, intercessory prayer, and opportunities for conference with the clergy.

CLEVELAND MISSION.—The late mission in Cleveland has left a lasting impression, and the Church is stronger, more enthusiastic, and more united through the influence of the mission services.

BISHOP GILBERT, of Minnesota, recently ordained to the diaconate Joseph Wak-a-zoo, a

Winnabagoshish Indian. Wak-a-zoo has been a lay-worker among his people and will return to them. The Bishop has said that he passed as good an examination as any white man who had ever been admitted by him to orders.

METHODISTS USING THE LITURGY.

(To the Editor of the Standard of the Cross.)

The following extract from the London *Methodist Times* may be of interest to the readers of the *Standard*. If we mistake not, there are comparatively few, on this side of the Atlantic, who are aware, that many of the Methodist congregations in England use not only a liturgy in their public worship, but that the liturgy used is that of the Church of England, without alteration or abridgment. These congregations belong to that branch of Methodism called Wesleyans; called so from their following closely the custom of Wesley and his early followers, who, in their Sunday worship, never departed from the order of the Establishment:—

"In the great cities, where the liturgy is used, it has been in numerous cases a gain every way. The best type of spiritual Methodism has been associated in the past and is associated in the present with our liturgical quite as much as with our non-liturgical services. Sometimes a liturgical service produces the best results, sometimes the worst. The same varieties occur with non-liturgical services. In London, in the past, there has not been sufficient variety. Nearly all the London services were liturgical. That is now being altered; non-liturgical services are being provided for those who prefer them. In the provinces we generally suffer from the opposite extreme. It would be a great gain if we had one or two liturgical services in every great centre. A few years ago, a liturgical service was introduced into a new suburban Methodist Church in the great town of Bradford. There was a great outcry against it from outsiders, but it has been a conspicuous success. Several families that had gone to the Established Church have returned. That congregation is now one of the largest, most spiritual, and most active in Yorkshire. A similar attempt to establish a liturgical service at Leeds was defeated by a narrow majority of the local authorities. Methodism has suffered irreparable injury in Leeds, from the short-sighted policy which has insisted upon a cast-iron uniformity of worship."

The letter below is definite on this point. The undersigned, three years ago, glancing over the report of the "Ecumenical Methodist Conference," held in the City Road Chapel, London, Eng., in 1881, found, in an address by Dr. Marshall, of the United States, the following:—"Since I have been here I have heard a ritual service that occupies an hour every morning. If that was done in America it would be said, 'Why, you are not Methodists—you are really Episcopalians.'" The writer, out of curiosity, was prompted to write to the pastor of the City Road Chapel for information as to the book that was used in his congregation, and in return came this reply—

"47 City Road, London, Dec. 5, 1883.

"MR DEAR SIR,—The Liturgy of the Church

of England, as found in the Book of Common Prayer, and as read in the Established Churches of this country, is used on Sunday mornings in our City Road Chapel, and has been from the beginning. The same service is read, on the Sunday morning, in most of our London chapels, and in some of the chapels in Manchester, Liverpool, Bristol, Bath, and other places, but not in a large majority of our chapels throughout the country. Our own Wesleyan connection is the only branch of Methodism, I believe, that uses the Liturgy of the Church of England. If you will refer to the "Deed Poll," we are required to read in all our chapels, in the morning service, either the above Liturgy, or Mr. Wesley's Abridgment of it, or at least the Lessons pointed out in the Calendar. The "Abridgment" is very rarely used, and I think not in a single chapel in London or Liverpool. The two Lessons appointed are generally read and nothing more in the vast majority of chapels. The other branches of Methodism have no Liturgical form whatsoever.

It may be interesting for you to know that I am writing this letter in the very room where John Wesley died, and which is now my study. I remain, yours truly, RICHARD ROBERT.

We call attention to the expression above from the *Methodist Times*, "The best type of spiritual Methodism has been associated in the past, and is associated in the present, with our liturgical quite as much as with our non-liturgical services." Many good Methodists on this side of the water rest in the idea that forms of prayer are a hindrance to the growth of spirituality. But what a mistake! Those who properly use such forms know for themselves to the contrary. Among the English Methodists of the past no names, for holiness of life and high spirituality of mind, surpass the two Wesleys and John Fletcher, and yet they ever remained ministers of the Church of England, used her services, and claimed that for growth in religious life, no prayers were more helpful than those of the Prayer Book.

Delaware, O.

W. BOWER.

THE *Church Review* says that Father Charles Turner, lately Professor of Theology at Bishop Bagshawe's Diocesan Seminary of Our Lady and St. Hugh, Nottingham, has seceded from the Roman Catholic Church and been received into the Church of England.

FRATERNAL WORDS.—We receive with pleasure from the Editor the interesting Episcopal monthly *Church Work*, published in Digby, N.S. We are happy to put it on the list of our valued exchanges.

We thank the Rev. Mr. Moore also for "Home Reunion Notes" sent us, *Church Bells*.

The *Church of England* is characteristically trusty, loyal, and honorable; and it deserves well of all Protestants and world at large.

From the *Monthly Record* of the Church of Scotland, in Nova Scotia, New Brunswick, etc., Rev. P. Melville, B.D., S. Columba Kirk, Hope-well, N.S.—Editor.

BISHOP HUNTINGTON ON AMUSEMENTS.

The religion of the man Jesus Christ, the Man of men, is quite willing to go with any man or woman or youth to entertainments that are not evil in themselves and do not on the whole, in one way or another, directly or by association, cause more evil than good—to the party, the play-ground, the spectacle. It encourages a cheerful piety. It blesses guiltless laughter as well as innocent tears. But this generous breadth in the law of Christ will not allow us to abuse it without judgment and penalty. We must not give to these places what God has told us belongs to the balancing and growth of our own characters, to the education of our children and their quiet shel-

ter in the family, to intellectual improvement, to the poor, to the Church. It will never do for us unless we mean to cheat others and ourselves; to excuse our immoderate pleasures by the plea that they are capable of making us love our fellow-men or refining our tastes. In whatever sense man may be made a playing animal, he is not made to be nothing but an animal in his play. He is not made to play when he ought to be doing something else, whether in his household or room, among his books and magazines, or at a lecture that teaches something, or in teaching himself in a night-school, or at some meeting that will turn his mind out towards his kind, or upwards toward Heaven. One need only notice the inwrought sense of the very words which are the names of these intervals between serious pursuits, to see that they were intended not to engross or monopolize us, but only to come in here and there to contrast and lighten to little the steady exercise of some productive, fruitful calling. Observe these words—re-creation, di-version, or turning aside for pastime, enter (inter)-tainment, amusement, or setting one to think in an unusual way. Every term implies something occasional only. In these times the people are rushing far beyond anything intended by the holiday provisions of nature or reason. Look at history. Never yet was there a strong nation, a secure commonwealth, a vigorous race, that had it for its first object to be amused. Nearly every people that has decayed, been beaten down, or sunk into corruption, has gone to death through a course of frivolity and frolic, where the citizens put sports in the place of earnest work and earnest study and earnest prayer, ceased to believe and feel that it is a serious thing to live in this world at all, losing faith in God and what is most God-like in themselves at the same time. This is a very thin, very vulgar, very pitiable sort of manhood or womanhood, where, when they are not strained to toil, men and women are thinking and contriving how they shall get out of the house in the evening to some merriment or gayety or spectacle. As long as this giddy tendency grows upon us unchecked we shall deteriorate in all the attributes or national greatness—in power of will, in sobriety, in self-restraint, in moral energy and robustness and independence, in everything that the children of our fathers and the heirs of a Christian inheritance ought to be. "The people sat down to eat and drink and rose up to play;" that is the frightful epitaph of a nation, East or West, that feasts and lusts and dances and disports itself to death. Can you be surprised that in every one of her calls to her sons and daughters to keep Lent, the Church wants them to abate their indulgences and check their entertainments.

SERVING ONE ANOTHER.

By REV. J. M. WILSON, M.A.

"But Jesus called them unto Him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you; but whosoever shall become great among you shall be your minister; and whosoever would be first among you shall be your servant."—Mat. xx. 25, 26, 27.

Have any of us fully grasped the wide-reaching significance of this saying? It contains a contrast drawn by our Master's own hand between the ideal life of the man of the world, so far as he is non-Christian, and the ideal life of the follower of Christ. Such and such, Christ tells us, is the aim of the great of this world; not so, He tells us, shall it be among you. The non-Christian, the secular, the natural, the ordinary theory of life, at any rate from Monday morning to Saturday night, is "Be master, get the service of others, get offices and titles, and posts where men may serve you; play the great game of life; be rich and surround yourself with comfort; be rich, so that you may buy any service you want; above all, involve yourself in no service

to others, no obligation; be independent, accumulate money for your children, so that they, too, may be able to command the service of others; pay others for their services to you, but there your obligation ends. You are not bound to serve them." This is the theory of the world so far as it is non-Christian; and it is one into which the very best of us is constantly relapsing from forgetfulness and sloth; but Christ says: "Not so shall it be among you." Among us, if we are true followers of Christ, mutual service is, and must be, the law of life; and what is mutual service?

Mutual service is something very practical. Do not put it aside as one of the counsels of perfection, or as a theory that won't work on week-days. I am not going to bid you to give up life, to be something romantic, a missionary or a sister of mercy, abroad or at home. Mutual service may be the abiding principle of every day life, in any station of domestic, or public, or mercantile life. It is recognised by many individuals in all stations, though it is harder for the rich than the poor. The poor must serve, unwillingly it may be, unless they have the happiness to transmute their service into the willing service of Christ; the rich need not serve in the same way. But the principle does work even among the rich, and it might work universally, and make our England a very heaven.

This principle may help some of us to see and define both the grand truth and the fatal error in the common teaching of Socialism. In proclaiming this ideal of mutual service lies the real and permanent strength of Socialism. So far Socialism is the truly Christian, truly human, truly Divine goal of society. "Each for all" is but the expression as a universal motto of the words of Christ, who ought to form our maxim as individuals; "and among you as he that serveth"; but the weakness, the demonstrative error of Socialistic schemes is the belief that this desired result can be attained by compulsion or by system. Great abuses in any society may be checked in legislation, but the cruelty and selfishness and sloth of human nature will only break out in some other way. It needs a transformation of motive. The glorious ideal of "each for all" can be won only by voluntary service, and voluntary service means that the secret springs of all human nature shall have been touched. Those who humbly make mutual service and the example of Christ their principle and guide of life are the truest Socialists, and those who impatiently forsake our great Master, and deride His method as too slow and unbusiness like, are the greatest enemies of the true Socialism of the future. This will come—this real Christian Socialism—when Christ's kingdom is supreme in the hearts of men, and will not be perfect till then. "He that believeth will not make haste."

There are two historical ideas that we ought always to keep before ourselves and to put earnestly before our children, to mould and fashion their lives as only the ideals of youth can mould and fashion them. They are the ideals of our Church and of our country. I cannot now say more than a few words on either, but the Church of England offers us in its history magnificent illustrations of personal service and a social ideal of brotherhood. Its motto is, "In love serving one another." Its history is the history of the strong toiling for the weak, and the ideal is not forgotten among us at this day. And it is not forgotten in our country. The bonds that used to bind master and servant, squire and tenant, merchant and townsfolk, in the sweet and helpful fellowship of olden time in Merry England, have not wholly passed into romance. At this day there is no house of business so great that its heads may not acknowledge their bonds of sympathy and mutual service with all their employes, no business relations which may not be sweetened and ennobled by fidelity "as unto the Lord" both in servant and master.

Time does not permit me to trace the ways in which this Christian principle will express itself more and more. I thank God it is so largely felt as it is, but I ask all to grasp this principle firmly, especially you men and women of education and culture. Think, "What am I giving, what can I give in return for all the service that is given unto me?" Take stock of yourself, and ask: "How can I, placed where I am, be of most service to my Church and my country, and be amongst the benefactors of the world on a small scale or on a great?" It was a Stoic saying, but it might be a Christian motto, that you owe the world something as well as yourself. *Non tibi sed toti gentium te credere mundo.* You would not like to go out of the world in debt. Be generous; grudge nothing that is done in the service of others, and you shall find, as George Herbert found—

All earthly joys grow less
To the one joy of doing kindness.

—Family Churchman.

LENTEN COUNSEL.

From Bishop Huntington's Lenten Pastoral to the people of his Diocese we take the following:

There is an evident affinity between our seasons of diversion and immorality, account for it as we will. Perhaps it amounts to nothing more subtle than this, that in the times and places where pleasure is the main object the bolts and bars of resistance are loosened, and the sentinels of the conscience are careless. It will not be disputed that in those times and places there is an unusual easiness respecting moral distinctions. More souls go astray there than elsewhere. Temptations make their assault through the eye and ear. The imagination is stimulated in a perilous direction. In many instances the company is miscellaneous and manners are free. In spite of some legal obstacles, too many play-houses are prostituted to vile purposes under a thin veil of outward decency. The performances are worse than dubious, and the performers do not always conceal their sympathy with the signs and speech of sensuality. The traditions of the stage cannot, on the whole, be said to be scrupulous. Debasing and dirty comedies obtain licenses and escape a deserved injunction. Facilities for gross depravity, if not solicitations to it, are apt to be found in the neighborhood of nearly all spots where public amusements is the chief end. To avoid scenes where all the miseries of social impurity are multiplied by ingenious devices is the least service to his Master and to society that a Christian can render. You cannot denounce them if you frequent them. With some of the most reputable or least censured out-of-door games, gambling is now practiced to an alarming and destructive degree, passing from the impulses of boys into the habits of men, till money-market and trade, lobbies and offices, become dens and nests of gamblers who learnt their desperate trade at the race course, the wheel-meeting and the ball-ground. Do not all these undeniable facts seem to you to threaten shame and sorrow to you, to your families, to the generation coming after you? Do they not call you to stop and think, to deny yourselves some seductive gratifications, to reduce your entertainments, to watch and be sober, to remember that "she who liveth in pleasure is dead while she liveth," and that the Church is both wise and merciful in bidding you cut off not only the "superfluities of naughtiness," which is wickedness, but everything which because it is superfluous is dangerous? We are living, Christian people, where we need to put on the armor of light.

Were it necessary to give further emphasis, my dear brethren and friends, to this loving admonition, I should ask you to observe the injurious effect of an excessive fondness for

amusements which creeps up from the ways of the world into the sphere of religious faith and among the sanctities of Church worship and Church action—degrading and profaning them. Do you not see how it has actually come about that, even in the holy things of the Gospel and Kingdom of God, there are congregations of Christian where nothing can be done with zeal or enthusiasm, except the Church condescends to borrow from the play-world its games, its costumes and scene-shiftings, its theatricals and comicalities, its mirth and masks and cards and jests and hilarities? Can this be pure and undefiled religion? Can this be made to mix, except by dishonor and damage, with a reverent homage and obedience to Him who died to redeem us, or with a loyal and undivided service to His Body and Bride, which must be presented to Him without spot or wrinkle or any such thing? Can it be that we "love much" a Saviour whom we will not follow without the bribe of a festival and the rallying of a pleasure party, or that we care much for worship and covenants and sacrifices and sacraments for which we will not take up a cross, and which we will not accept even as the means of everlasting life unless they cost us nothing? Let me be persuaded better things of you, dear friends of this flock! God lead and help you to a true Lent, a willing fast, kept with humility, charity and prayer, and comforted and crowned with the blessing of our Lord!

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LUNENBURG.—The 47th Chapter of the Rural Deanery met February 2nd (Purification) and 3rd in Chester, Rev. Geo. H. Butler, Rector. Chester is happily supplied with St. Stephen's parish church in town, St. John Evangelist, at Chester Basin, five miles west, and St. Marks, Western Shore, 10 miles west of Chester. The church in town with its new chancel, its devout and exemplary choir, the nice choice style of music—Miss Faeder presiding very efficiently at the organ—and a congregation much improved in spiritual tone, gives every evidence of the industry, sound judgment and wholesome influence for good of the Rector. The other two churches, occupying commanding sites on the Post Road, are also developing into active centres of good Christian work and moral benefits. Services were held, the clerical force being divided, Wednesday evening in both St. Stephen's and St. Mark's, Rev. Messrs. W. H. Snyder, R.D., H. Stamer, W. H. Groser and the Rector at parish church, and Rev. Messrs. W. E. Gelling, G. D. Harris and E. A. Harris at St. Mark's. These latter, coming from the westward, afterwards drove into Chester. All the clergy, but five, unavoidably absent, met in the parish church Thursday morning, when the Rev. the Rural Dean preached an able and instructive sermon on St. Luke ii, 34, and celebrated, there being about forty-four communicants. Thursday evening services were held simultaneously in the parish church by Messrs. W. E. Gelling, G. D. and E. A. Harris and the Rector; in St. John's, by Messrs. W. H. Snyder, H. Stamer and W. H. Groser. All the visiting clergy delivered addresses at these several services respectively. The Thursday morning's collection was, as usual for deanery expenses; the other collections were as follows: For F. M., Wednesday evening, parish church, \$2.46; St. Mark's, \$1.69; for D. M., Thursday evening, parish church, \$1.95; St. John's, 92 cents. The various congregations paid kind and unwearied attention to all the addresses, which we trust may be a spiritual blessing to all that heard them. The kind, hospitable people of Chester made the visiting clergy very comfortable and at home amongst them, for which sincerest thanks are certainly due. But we cannot let

the chance slip to say how much we regretted both that illness should have debarred Rev. Mr. Haslem, of Lunenburg, from coming to receive the warm, cordial welcome awaiting him amongst us, and that a serious accident should have happened to keep Rev. P. H. Brown at home. A valuable paper by the latter was, however, read at the Chapter, which met at the Rectory at 3 p.m., on "Christian marriage and the barriers thereto." Any one now visiting Chester cannot help observing what a boon of comfort the present zealous and unwearied rector has made himself to his attached people and the great signs of life and prosperity in the parish.

ACADIAN MINES.—On the 22nd ult. the Rev. J. R. S. Parkinson, the Rector, was presented with an address by his parishioners accompanied by a handsome fur coat, in recognition of their gratitude for his untiring and zealous services on their behalf. At the same time the members of the Williams family presented a little address together with a beautiful cap and pair of gloves in evidence of heartfelt gratitude for great kindness and pastoral care shown to them. The Rector made fitting acknowledgment, thanking all those, in particular and generally, from whom those kind gifts had come.

CHURCH OF ENGLAND INSTITUTE.—The 13th annual meeting of this Institute was held in the rooms last week, and notwithstanding the stormy weather there was a good attendance of both lady and gentleman members. After a few preliminary remarks by the President, W. C. Silver, the Secretary read the annual report of the council, which showed very satisfactory results from the year's work. The committee having in charge the arrangements for the new building reported progress, showing upwards of \$7,000 already subscribed with sub-committees now appointed to work up smaller sums from young men, payable monthly, the sum of \$10,000 being required before operations would be begun. They hope to be in a position to advertise for tenders in July next. The ladies of the auxiliary have come well to the front this year, having already placed \$500 to the credit of the building fund through their exertions. They also show a large increase in their membership, and the flower committee have distributed some 60 or 70 bunches of flowers at the hospital every day through the summer, thus cheering the hearts of many poor invalids tossing restlessly upon their beds of sickness. The following officers were elected for the ensuing year:—

- President—W. C. Silver.
- Vice-Presidents—A. De. B. Tremaine, Rev. F. Partridge, D.D., E. C. Fairbanks, A. Vizard.
- Treasurer—Thos. Brown.
- Secretary—Wm. M. Brown.
- Council—St. Paul's, J. Menger, R. T. Lepine; St. George's, G. A. Woodill, C. W. Rennels; St. Luke's, F. N. Bullock, C. E. Wainwright; St. Mark's, G. M. Connor, E. R. Harrington; Christ's Church (Dartmouth), C. H. Harvey, E. V. B. Foster; St. Stephen's, W. E. Mitchell; Trinity, W. J. Wallace; Garrison Chapel, T. S. Forbes.
- Non Parochial members of Council—A. B. Wiswell, G. H. Boyle, M. U. LeNoir, F. Rhind, F. C. Sumichrast, A. Shortt, J. A. Cameron, N. C. James, J. D. Ritchie, W. S. Stamer.
- Auditors—Dr. Cowie, E. B. Tucker.

INSTITUTE LECTURE.—We are rather late in noticing the lecture on a "Visit to Italy" delivered by our respected Rural Dean Moore. The lecture was, as all expected, a brilliant handling of an interesting personal reminiscence, couched in elegant English and abounding in thoughtful lessons. The lecture has been very favorably received and will be remembered as one of the best ever delivered before the Institute.

THE NEW CATHEDRAL.—Visitors bound for Halifax may be pleased to hear that the plans for the new Cathedral, the work of Architects Edward Elliot and C. H. Hopson, are on exhibition at the Church of England Institute Reading Room. These sketch designs have been prepared for a church to accommodate 1,800 persons, including the greater number of the clergy of the diocese and a large choir. It is proposed to build throughout of stone and wood, the small columns in nave, choir and entrances being of polished granite. The Church consists of nave, side aisles, choir, ambulatory, lady chapel, transepts, cloisters, chapter house, clergy and choir vestries, tower, spire, etc. The cloisters are intended for use of processions and to give as imposing an effect as possible to the exterior. The roof of the nave is proposed to be of timber and plaster, with painted or frescoed panels. The choir roof is shown for open timber work. The reredos is proposed to be of carved English oak, unless expense will allow of caen stone or marble. The sounding boards over the pulpit, Bishop's throne and choir stalls are to be of carved oak, the pulpit of carved caen stone and red and grey granite. The passageways are to be of wood block flooring, to deaden sound, with iron gratings at each side enclosing steam pipes for heating the building. The organ is placed over the ambulatory, with a face in the choir and one in the transept. It is arranged to ventilate the building with Boyle's extract system, the principal ventilator being placed in the fleche.

We believe the acoustic properties of the building will be excellent. The style adopted is 13th century Gothic, adapted to modern uses. These drawings are not intended as working drawings, but merely as sketches, and have been drawn hurriedly and roughly, the proportions and detail needing thorough working out.

DIOCESE OF FREDERICTON.

ST. JOHN.—The second annual meeting of the Trinity Church Band of Mercy, was held on 28th ult. The reports of the president and secretary-treasurer were presented, the latter showing receipts \$75.24; expenditures, \$50.02; leaving a balance on hand of \$16.22. The membership is about 200. During the past year the members have procured a very handsome banner, the material being imported from England. Rev. A. J. A. Gollmer was elected secretary-treasurer, and H. W. Northrup, assistant secretary for the ensuing year.

The last lecture of this season's course of Lectures at the Institute here, was delivered on Monday evening, 28th ult., by G. Herbert Lee, Esq. *The St. John Globe* says:—It was a well written and well delivered eulogy on Lord Beaconsfield, whose life and career Mr. Lee warmly praised, while he stated some very interesting facts, concerning him both as a writer, as an orator, and as a statesman. Mr. Lee also gave a very pleasing description of Beaconsfield's home life. The singular feature of the lecture was the superiority Mr. Lee assigned to Beaconsfield over Gladstone a point in which he really seemed to be in earnest. The audience listened with much attention to the lecture, and at times, heartily applauded the lecturer.

FREDERICTON.—A meeting of the teachers of Christ Church Sunday-school, was held lately in the church hall, to consider the Sunday-school question and to devise means for improving and rendering the work of the Sunday-school more effective.

DIOCESE OF MONTREAL.

HOCHÉLAGA.—The Rev. J. G. Norton, M.A., Rector of Montreal, preached at the second Wednesday evening Lenten service. There was again a large attendance of all denominations, a hearty and impressive service and an

earnest practical address on Repentance, by Mr. Norton. The old parish—so long apparently asleep—is now filled with life and earnestness. Thirty persons are already enrolled candidates for Confirmation, and it is expected that even this very large number will be still further increased. The choir—boys and men—has improved greatly, and the musical part of the services is now well rendered.

MONTREAL.—*Monthly Meeting of the Diocesan Woman's Auxiliary.*—The monthly meeting of the Diocesan Woman's Auxiliary took place on the 3rd inst., in the Synod Hall, His Lordship Bishop Bond in the chair. There was a large attendance of ladies and much interest was manifested.

After the usual opening exercises and the reading and correcting of minutes, it was proposed by Mrs. Niven, seconded by Mrs. G. Henshaw, "that report, prayers, constitution of the Association, and a paper on the Twenty Minutes Society be printed and a copy sent to each clergyman in the diocese."

The Treasurer's report showed, after various sums paid out, a balance of \$30.50 unappropriated.

Miss Torrance read an interesting paper containing information on the work in the mission field in the diocese, the Northwest, Japan, China and Africa, constituting the "monthly outlook," which is given in turn by each member of the Association.

Letters were read from Rev. Mr. Windsor, Bishop Sullivan, of Algoma, Mr. Lawrence, the master of the Irene training school for Indian children at Fort Vermilion, N.W.T., and Bishop Young, of Athabasca, the two latter of whom gave interesting accounts of the work going on among the Indians and asked for help in the shape of clothing, toys, medicines, etc., for the poor Indians and the school. A proposal was made that those ladies who were willing to work during the reading should do so for a fund for postage and printing expenses. It was approved, but left an open question.

The Benediction was pronounced and the meeting broke up.

The Cathedral.—The afternoon daily Lenten service is, we are glad to learn, largely attended and not only, as is too often the case, by the ladies, but also by men. The Rector's addresses are earnest and practical, and withal of true churchly tone.

St. George's.—The usual meeting of the St. George's Y.M.C.A. took place on Thursday evening in the school room of the Church, the President, Rev. L. N. Tucker, occupying the chair. The attendance was larger than usual. Mr. Lazenly read a brilliant essay on the biography of Thomas Carlyle, after which Mr. King gave a reading poem from one of Carlyle's works, the "Sartor Resartus." Dr. Chas. Cameron's essay, "A trip to Cuba," was highly appreciated by the audience. The next meeting takes place on the 17th inst. (St. Patrick's Day), when the Dean will read a paper regarding the Patron Saint.

Church of St. James the Apostle.—The Ladies' Aid Society of the Church of St. James the Apostle gave a most enjoyable musical and literary entertainment on the evening of the 3rd March. Mrs. Story, Mrs. Willesden and Messrs. Blowley, McFeeters and Simon took part in the programme, and the Rector also assisted by reading "Letters from Ireland." The proceedings were brought to a close by the choir boys singing the chorals "Good night, Ladies."

St. Martin's.—Mr. Carter Troop, brother of the Rector, delivered a very interesting lecture in the school room of this Church on Thursday evening last, the subject being "Thoughts on Canadian Life."

COTE ST. PAUL.—The Rev. J. G. Norton, M.A., Rector of Montreal, was the special preacher at the Thursday evening Lenten service at the Church of the Redeemer. There

was a good attendance. Those absent missed the benefit to be derived from the earnest words spoken on the subject of "Repentance."

The Governor-General and Lady Lansdowne marked their estimation of the good work of the Ladies' Aid Society of the Cathedral by supplementing the proceeds of their last sale—opened by His Excellency—by a contribution of \$100.

DIOCESE OF QUEBEC.

LENNOXVILLE.—*Bishop's College.*—The College Branch of the C.E.T.S. held a preliminary meeting on Feb. 11th, to receive and adopt the rules as drafted by a Committee.

On Feb. 25th, the Terminal meeting of the Branch was held. The President read a paper in which arguments were brought forward in support of the organized work of the Society, not as superseding the work of the Church on temperance, but as bringing it to bear. The object of the Society was to be conterminous with the Church and the members should not rest till this consummation should be reached. The double basis was defended. The total abstinence pledge was urged on all who are young and in positions of public example as being the greater sacrifice and the safer position. It is very difficult to draw the line between use and abuse of alcohol. It was thought that the use of alcoholic wine in the Lord's supper should be optional. There being nothing in the ancient idea of wine that necessitates the idea of alcohol. An interesting discussion followed in which Messrs. A. H. Robertson, G. H. Murray, P. Stone and J. M. King took part. Several new members were enrolled. It is proposed to give a social evening shortly after Easter.

The President and several members of the College Society took part in an interesting social given by the Sherbrooke branch of the C.E.T.S. early in February. Dr. Adams spoke and the students gave several College songs, which interested the members.

DIOCESE OF ONTARIO.

CUMBERLAND.—*Episcopal Visitation.*—On Saturday, 19th February, the Right Reverend the Lord Bishop of Niagara, attended by Dr. Lauder, Bishop of Ontario's Commissary, visited this parish to administer the Apostolic rite of Confirmation. In Trinity Church, Bearbrook, the service was held in the morning and the incumbent, Rev. E. H. M. Baker, presented sixteen candidates, all of whom at the celebration of the Holy Eucharist received their first Communion. A large number of other communicants participating with them. At the service in St. Mary's Church, Navun, the Bishop and party were joined by the Rev. Mr. Hanington, who had come to escort his Lordship to Ottawa, where he had appointed to hold Confirmation service in three of the city Churches on the succeeding day, Quinquagesima Sunday. The Bishop and Clergy robed in St. Mary's Hall, and went in procession to the Church, Ven. Archdeacon Lauder bearing before his Lordship his pastoral staff, as he had done in the morning service, and the choir singing as they entered Hymn 215, "The Church's One Foundation." Here the incumbent presented 35 candidates—making 51 in all for the parish. A severe snow storm which, accompanied by a driving wind, had prevailed from the previous morning was a formidable obstacle to complete success and a hindrance to comfort. Not only were six candidates prevented by the drifted roads from getting to the service; four belonging to the Pembroke class, and two to that of Navun; but the Bishop and his attendants were over an hour late in arriving at the latter place, and worse still, his Lordship and Mr. Hanington, in making their way to Ottawa were twice upset; nor did they reach the city until 10:30 p.m. Though the Bishop's visit was made at great personal inconvenience and with no small

hardship to himself, it was truly a red letter day for the parish—one that will live long in the memory of all those who participated in the solemn service, and were privileged to listen to his Lordship's edifying and godly counsel and advice.

DIOCESE OF HURON.

SABRIA.—On Sunday, Feb. 20th, the Bishop of Huron preached two Missionary sermons in St. George's Church to large congregations. In the afternoon he preached by special request in St. Paul's, Point Edward, to railway men. The Church was filled with a large and appreciative audience.

On the Monday following His Lordship visited and officiated in the Mission of Moore.

On Feb. the 27th, Anniversary sermons were preached in Emmanuel Church, London Township, in the morning by the Rev. Evans Davis, and in the afternoon by the Bishop of Huron, Rev. Canon Richardson was to have preached in the evening, but the people could not get out, a perfect blizzard blowing all the day and the roads were so badly drifted, and sent him word accordingly.

A WELL EARNED HONOR.—The death of the late Venerable Rector of Paris, the Rev. Canon Townley, has caused a vacancy in the list of the dignitaries of this diocese. The Lord Bishop of Huron had been pleased to appoint the Rev. Ephraim Patterson, M.A., Rector of St. James Church, Stratford, to the vacant canonry. The Rev. Canon Patterson has been for many years the Rector of Stratford, and is deservedly respected and esteemed by all classes of the community. The Rev. gentleman is to be congratulated upon his appointment, and it is certain the whole diocese will unite in feeling that his Lordship has exercised a wise discretion and conferred a well-earned honor upon one of the most loyal and faithful of his Presbyters. Of the 43 clergymen who constituted the Diocese of Huron at its original formation in July, 1857, nearly all have passed away. Rev. Canon Patterson is one of the eight survivors left in the diocese, having as his comrades of those early days Deacon Boomer, Rev. Archdeacons Elwood, March and Sandys; Rev. Canons Mulholland and Salter, and Rev. W. B. Rally.

The Bishop of Huron has sanctioned an arrangement by which the Rev. W. B. Bailey will officiate in the Church of the Advent, Ridgetown, until the appointment of a clergyman.

WARDSVILLE.—During the season of Lent three week day services are regularly held of a special character. These have thus far been capitably attended. In addition there are the usual meetings of the three Guilds and of the C.E.T.S.

NEW PROFESSOR AT HURON COLLEGE.—The Rev. D. Williams, B.A., a graduate in Honors of Oxford University, in Theology and Classics, is expected to reach London during March. He brings the highest credentials from Lampeter Theological College, and from all with whom he has worked. The recent growth of Huron College under Principal Fowell renders the assistance of another Professor necessary, and it is evident from the good accounts of Mr. Williams' work and standing he will be a great acquisition to the Church here.

ADELAIDE.—The Bishop of Huron has appointed the Rev. Wm. Hinde, of Point Edward, to the Rectory of Adelaide, and the Rev. H. Douglas Steele, of Goderich Township, to the Mission of Point Edward and Perche, Ont.

LONDON.—*Women's Auxiliary Missionary Association.*—The usual monthly meeting was held on Monday, 21st February, at Bishopstowe, the residence of the President, the Bishop of Huron.

A very large number of members being in attendance. After the ordinary routine business was finished and most satisfactory records of work well done by all the Branches reported, Mrs. Boomer was permitted to introduce the subject of the proposed "Jubilee offering of the Churchwomen of the Dominion to the Widows' and Orphans' Fund of Algoma."

Having mentioned the initiatory steps already taken, she said: "Since the little budget has begun its travels (a very little bit only of the long distance it will, I hope, yet travel), it has met with not only no refusal, but a glad and willing welcome. It has gathered gifts, already to the amount of \$78, and many more have promised to add their names to the list." After stating that it was considered by some who are nevertheless warmly interested in the success of our proposed Fund, that it would never do to urge its claims before the annual collections for the Home Missions be taken up, Mrs. Boomer continued: "To my mind there seem very many reasons for 'now' as against 'By and bye.' First of all, the season, Lent. Why might not this be the outcome of some special self denial over and above that needed to meet our certain and acknowledged claims, such as the Mission Fund of one's own diocese undeniably is. 2. How can we be sure that delay may not wreck our small endeavors altogether. Our claims and duties lie thickly around us. They jostle one another daily, and if we allow each to stand aside for a more convenient season, I fear that we shall end by leaving it entirely undone for ever. Then think that 'now' is such an exceptional occasion for our gift; an offering from the loyal hearts of the Churchwomen of Canada as a Jubilee Thanksgiving to God for the peace and happiness granted to them during her fifty years reign of our Gracious Sovereign Queen Victoria. You see a Jubilee is out of the common run. I think I may safely promise that its like will not come again for another fifty years. So we need not be afraid of creating a precedent.

I would plead for 'now' also, because we know not what a day may bring forth, not only to influence our outside lives, but inwardly in our own motives, desires, hopes, fears, &c. The good impulses of to-day but too often get under trampled and effaced by the footprints of to-morrow. 'To-day' is bright and sunny, finding us with our energies braced and our hopes high. To-morrow may bring us lowering clouds and a depressing gloom. To-day we can work; to-morrow we may be laid aside, or there may be no to-morrow for us at all!

But this after all is only touching upon the very surface of things. The root of the whole matter is within. Are we not parblind as regards our duty to our God and to our neighbor. Ay, and to ourselves also, for in what we withhold from others do we not likewise withhold from ourselves our own blessing, the promise of which is sure.

Perhaps, you like myself, may find it very difficult to realize that our sense of gratitude to God for his showers of mercies, free and unrestrained, is reckoned amongst us as so small and pitiful a thing, that because the time for our yearly duty of contributing to our own Mission Field happens to be due just now, any other appeal to the Churchwomen of our Diocese would be injurious to its interests; that this little trickle would divert the whole stream of our charity away from its legitimate source, and leave the river bed high and dry, parched and thirsty, flat and unprofitable! Nay, nay, this cannot be so. Let us rather believe, to use another metaphor, that the breeze of Christian love and sympathy from the grateful hearts of the Churchwomen of our Diocese will suffice not only to waft into haven with the flag of successful effort gaily from its mast, the Big Ship of the Diocesan Mission Fund itself, but also our own dear little Craft also, laden to the very waters edge with its loyal freight of loving gifts to the much needed Widows' and Orphans'

Fund of Canada's own Mission Field of Algoma."

In the issue of the CHURCH GUARDIAN, of Feb. 16th, is recorded the munificent gifts, in all \$10,000, of the Churchmen of Pennsylvania to Bishop Stevens and his Assistant, Bishop Whitaker, followed by this most pregnant remark of the Editor: "It is noticeable that the names of laymen prominent in this matter are of those who are liberal supporters of the general work of the Church."

It is a well known fact that the same names appear and reappear in the lists of contributors to the many hundreds of charitable works in the old country in larger or smaller amounts. Each one doing more rather than less, as opportunity presents—showing that the very habit of giving grows, and with the desire to give the power to do so "grows apace." The story of the "widow's cruise of oil" was not put on record for nothing.

DIOCESE OF ALGOMA.

The Treasurer begs to acknowledge receipts on account of Mission Fund: \$15.53, from Women's Auxiliary, Woodstock, per Mrs. Eakins; \$5 from "H.B."; \$5 from Mrs. Forrest, Ottawa; \$5 from "Payer of Tithes," Parry Sound New Mission; \$4, from G. H. Tunbury, Esq., annual for three years.

PORT SYDNEY.—We understand that the Rev. R. W. Plante has decided to leave this mission and return to Boston, Mass.

DIOCESE OF NEWFOUNDLAND.

The Cathedral of St. John the Divine was on Tuesday, the 8th February, the scene of a special service for the Church workers of the three parishes of St. Johns. It was thought that such an united act of worship in the Mother Church of the Diocese would have the effect of causing Church workers to realize their union one with the other in common work for the Great Master. So notice was given that members of the choirs, churchwardens, vestrymen and sidesmen, Sunday-school officers, district visitors, Executive Committee of the Synod, Lay Delegates of the Synod, collectors, members of sewing associations, associates of G.F.S., would be gladly welcomed to the service, and would have seats specially set apart for them in the transepts and the front portion of the nave. The members of the three choirs of the Cathedral, St. Thomas and St. Mary's Churches, assembled in the vestry, robed in cassocks and surplices, and the service commenced with a Processional Hymn sung as the Choristers and Clergy slowly filed from the vestry down the south aisle and up the central passage to their places in the choir. Choral Evensong then followed, the Lessons being read by the Rectors of St. Thomas and St. Mary's respectively.

The sermon was delivered by the Bishop who began by addressing the members of the choirs upon the importance of their work and office, next only to that of the clergy. From the leaders in the service of Praise his Lordship passed in review the other bands of workers, giving advice and encouragement to each, which must have the effect of stimulating the efforts of every branch of labourers in the Lord's Vineyard. At the close of the sermon a collection was made in aid of the Cathedral Completion Fund. The Benediction was then given from the altar, and the procession of choirs and clergy, singing a hymn, passed out of the choir, along the north aisle and so round the Cathedral of the south aisle, across the transepts to the vestry, where a most successful and enjoyable service came to a termination.

When you renew your subscription, try to send at least one new name. Two dollars will pay your subscription for a year, and send the paper one year to a new subscriber.

CONTEMPORARY CHURCH OPINION.

The *Anglican Church Chronicle* of Honolulu in a good article on Sunday-schools, says:—

All teachers should meet at least once a fortnight for instruction, which ought to be systematic, we had almost said scientific. A teacher who adheres slavishly to a book in teaching, or talks all the time, with little of the real educating or drawing out of the pupils, is not of very much value. The aim should be to develop the faculty of the child, and at the same time to nourish its faith and increase the power of loving. A teacher of the young should know how to handle pictures, that is, not merely to show them to the children, and to point out the leading features, but to bring before them the reason of the pictures' being, and why they are being exhibited to them. The teachers of older pupils should know how to interpret the Bible, and to explain the relation of the different parts to each other. The Prayer Book is too often neglected in our Sunday-schools. The last twenty minutes of the hour in the morning should be devoted to the Prayer Book. The oldest pupils should be taught the meaning of the differences that exist between the Church doctrine and practice, and those of the religious bodies around them. We hardly need say how this should be done, at any rate when the object of the teacher is to build up the loving life of a Christian. The teacher of the highest class should always have in mind the making of future teachers, and then the pupils are competent to take the place of teachers who are unavoidably absent from their post. There is every probability that if a proper system is adopted, and teachers are regular and earnest, the attendance and attention of the scholars will be as good as in a week-day school.

The *Church Messenger*, North Carolina, referring to the teaching of the Sundays in Lent, says:—

The lesson of the first Sunday of Lent has to do with *fasting*. It distinctly recognises the spiritual value of bodily exercises, and grounds their use upon the example of our blessed Lord. For our sake he fasted forty days and forty nights, and the Collect obliges us all to pray for God's grace to enable us to use the same bodily discipline of abstinence, and teaches us to look upon it as a means whereby our sinful flesh must be subdued to the Spirit, so that we can obey God's emotions in our hearts. Other kinds of discipline no doubt must be employed, but the Church here sets before us this one of *fasting*, of denying ourselves ordinary food and drink, or other bodily comforts and pleasures, as the one chiefly characteristic of this season.

It cannot be denied that *fasting* has fallen into general disuse among Christians. It is much to be doubted whether even Ash-Wednesday and Good Friday are strictly observed by any considerable proportion of our people; and the weekly fast of every Friday is all but universally disregarded. The prevailing characteristic of this age and country is that the spirit is subdued to the flesh and hugs the pleasing chain, and lies in contented debasement. It is an accepted point with all that the *body* must suffer no pain or inconvenience or want, whatever becomes of the *spirit*. The body we can see; the spirit we cannot see. We walk by sight, not by faith.

But to this very age, and to this heathenish spirit of the age, the Church comes with her Lent and her fasts, and she says to all who would follow in the steps of the Master, that they must be content to use the means of discipline which He used, and not think that they can improve on His methods. If His sinless flesh needed fasting, much more must our pampered and corrupted and vicious bodies, which have

not only the infection of nature, but the additional strains of our personal indulgences.

And in this form of self-denial lies a power which we know nothing of until we have tried it. It is simple, practical, effective. It puts the will and the conscience at once to the test, and when first tried it shames us by the unmistakable evidence it affords of our subjection to appetite. We venture to affirm that a faithful use of this discipline will open the eyes of men as hardly anything else can, to the power of the flesh over the spirit; and when this dreadful slavery is realized, the child of God will in God's strength rise up and claim and possess his freedom.

The *Church News*, Fort Edward, N.Y., says under the title "Why do we keep Lent?"

Because we are commanded in the New Testament to fast, and our Lord expects us to do so. See St. Matthew vi, 16, Christ says:—"When ye fast," implying that of course His disciples would fast. He gives them therefore rules concerning their fasts. See also Acts xiii, 2-3, for practice of Apostles, before performing any solemn duty, such as ordaining; 2 Cor. xi, 27, for St. Paul's practice; St. Luke v, 30-35, for our Lord's fortelling that the days of fasting should come after His death and resurrection.

II. It is very certain that if men are permitted to select their own seasons of fasting, they are never quite ready for them. We must feel ourselves to be very strong in spirit, if we do not realise any need of guidance in the regulation of our lives.

III. We keep Lent in memory of our blessed Lord's fasting in the wilderness. He left the world that He might prepare by a communion with God, for the work of His ministry. If He required this watch and fast, how much more do we need it? As Moses was in the cloud forty days and forty nights with God, and then came forth, bearing the law in his hands, so the Church bids us go into the shadows of fasting and prayer, each year, that we may come forth from them with God's Law more deeply written upon our hearts.

IV. It is objected that we ought to keep ourselves holy and apart from the world at all times. So we ought, and this fast of Lent is one of the means given us for becoming more as we ought to be. Let no man condemn this means until he has *faithfully* tried it. A help in our spiritual life, of which Christ and his Apostles availed themselves, can not safely be cast aside by us in this age.

V. Is it a "little thing to give up pleasant food or amusement?" Try it for forty consecutive days, and see. Satan is never so full of devices, as when we set ourselves to the duty of self-denial, for he knows how the very smallest sacrifice made "in His Name," brings strength to the heart. Try the "little sacrifice" for this one Lenten season. One drop of water does not make any apparent impression, a great many drops are felt.

VI. As life on earth comes before the glory of heaven, so Lent precedes Easter—coming forth from the gloom and fasting of six weeks, into the glorious sunshine of Easter, a faithful soul who has mourned with Christ, and fasted, will never need to be told the use of Lent. It is a help, a strength, and a source of great spiritual refreshment, but it is not possible to appreciate all this, until the faithful effort is made to test it.

The *Churchman* of New York, referring to the visit of Rev. (?) Sam Jones and his colleague to Boston, says:

We have the right to take the work accomplished in this special city as fairly representative of the general success of the revivalists, they having openly expressed their satisfaction with the results of the Boston visit. Certainly congregations have been amused; certainly

much sound moral advice has been given: certainly religion as a gospel of righteousness has been presented in a way to attract the attention of many commonly heedless of divine truth. But the evident weakness of all such efforts is their sporadic character; as distinguished from Church missions, they seem to aim only in a very minor degree at bringing individuals under consistent parish teaching and leaving them with definite guidance to fall back upon after the cessation of special services. They deal too much with masses, too little with this soul and that in the way of carefully adapted spiritual guidance. Here lies the danger of every sort of religious revival, but here lies peculiarly the danger of revivals which lack the method, the organisation, the definitely formulated teaching of the Church behind them as a reserve force to drive home and make permanent the emotion stirred by the striking address or the eloquently earnest sermon.

MAGAZINES FOR MARCH.

The *Church Eclectic* for March is the last of volume XIV, and well keeps up the high standard characteristic of this monthly. Amongst other articles there is one by Rev. W. C. Butler on the "Place and use of the Psalter in Public Worship," and another by G. J. Green, on "Reunion of Christendom, Rome's terms impracticable," which are specially worthy of note. The whole contents are specially good. (W. J. Gibson, editor, Utica, N.Y.)

The *Homiletic Review* in its sermonic section contains a striking sermon by Rev. Dr. Buttz, entitled "Jerichos in our hearts and lives." The Review section contains the following articles, (1) "How can the Pulpit best counteract the influence of modern skepticism," (2) "The positive in preaching," (3) "The best methods for getting church members to work," (4) "What can the ministry do to purify our politics," (5) "Christianity and modern civilisation," etc. (Funk & Wagnalls, N.Y.)

The *Century*.—The Century Co., N.Y. Among the features which contribute to the individuality of the *March Century* are, a complete short story by Mr. Cable, entitled "Grande Pointe," being the second of his stories of the Acadian country of Louisiana: an article on Composite Photography by Professor John T. Stoddard, of Smith College, accompanied by eight examples of this weirdly fascinating art; an article which is likely to direct into this channel some of the talent which is now occupied with amateur photography: another "The Coinage of the Greeks," by Mr. W. J. Stillman, the art-critic and connoisseur in coins.

There is also an introductory paper to a series on "The Cathedral Churches of England," by Mrs. M. G. van Rensselaer, which is to be one of the most important art enterprises which the *Century* has undertaken. The first paper is necessarily illustrated with diagrams, but the separate papers on the great English cathedrals will contain probably the best drawings which have yet been done by Mr. Joseph Pennell, the American artist. "Faith Healing and Kindred Phenomena," is the subject of a second paper by the Rev. Dr. J. M. Buckley, who has made a special study of the topic, his first paper having appeared in June of last year. Dr. Buckley combats what he considers the delusions and impositions of a fanatical creed. This paper is preceded by an article from Mr. R. Kelso Carter, one of the leading disciples of the Faith Cure, which may be considered as an apology for the believers in this doctrine. The two papers together, form a curious study in a movement which has undoubtedly gained ground in this country within the past few years.

The *Atlantic Monthly* contains amongst the usual quantity of excellent matter an opening paper of a series by Oliver Wendell Holmes,

entitled "One hundred days in Europe," being notes of a trip made by himself and daughter. (Houghton, Mifflin & Co., Boston.)

The *Cosmopolitan*.—"Life beneath the Crescent," a beautifully illustrated article by Emile Juillard, is perhaps the most interesting in the March number of the *Cosmopolitan*. It presents in a bright and unconventional way, a great number of curious and interesting facts relative to Constantinople and the life of the Turks. "The profits of novel writing," by William Westall, will also be read with much interest. The same may be said of "The home of the blizzard," an article on Dakota, by Mr. Joel Benton; "Fasters and fasting," by Mr. Henry Howard, and "The Paris Bourse," by Edward King. The number also contains several strong and striking short stories. (Schlicht & Field Co., Rochester, N.Y.)

FEBRUARY MAGAZINES RECEIVED LATE :

The *Theological and Homiletic Magazine*—S. R. Briggs, Toronto—The leading paper in which is from Archdeacon Farrar, on "The reunion of Christendom, is it desirable? is it possible?" There is also a striking sermon by Rev. Dr. Bercier, "The first and the last."

The *Sidereal Messenger*—Carleton College, Northfield, Minn.—contains articles on "Astronomy and the Ice Age; Recent stellar photography; The meteorites, meteors and shooting stars; Telescopic illuminations; Notes on the origin of comets, and other deeply interesting matter.

RECEIVED :

Our Little Ones and the Nursery—Russell Publishing Co., Boston—\$1.50 per annum.

The Living Church Annual and Clergy List Quarterly, containing lists of clergy in the United States and Canada. (*Young Churchman* Co., Milwaukee.

The Grammar School—The Interstate Publishing Co., Boston and Chicago—\$1 per annum.

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.]

PROPOSED HALIFAX CATHEDRAL.

To the Editor of THE CHURCH GUARDIAN :

SIR,—I must differ with your correspondent "Eusebius," who contends that because the Provincial Synod recommended the erection of a centenary Cathedral we are bound to submit. If the matter were one in which the Synod had a right to dictate, I might see some reason in the argument; but it is not such a case. It would be absurd to hold us bound by extra-judicial acts of the Synod. The action in this case amounts to the recommendation of so many clergymen, and so many laymen; nothing more. The recommendation must stand or fall on its own merits. There is no duty, that I can see, upon churchmen to carry it out, unless they feel disposed to do so.

Another correspondent, "Quis Quis," is infatuated with the idea of "a visible monument" of the centenary. I would be very glad indeed, if we could afford it, to see a handsome Cathedral at Halifax. But, can we afford it? Is it wise to give way to the passion for "a visible monument," and cripple ourselves in a boastful effort? Must we be heedless and extravagant, or should we first count the cost? "Quis Quis" very truly says, "We have to get the money." And it is not such an easy thing, as the collectors who begged for King's know, to raise anything like a large sum in this province. What squeezing and importuning there will be to collect even a small part of the \$250,000 out here! And all the time the institution in which our clergy ought to be edu-

cated, is languishing; and the Macedonian cry is heard from many parts, even of Nova Scotia.

Our resources are not great. The demands upon us are heavy. How many times has the Bishop appealed for help for necessary work; and how often has he appealed in vain? Yet we are to build a \$250,000 Cathedral!

I fear we are becoming vain. I fear we are too much impressed with thoughts of magnificent temples. It is well not to offer to the Lord of that which costs nothing, but let us see that our gifts are wisely invested. Take the \$250,000 and ask, Where is it most needed, where will it be best spent, where will it do most for God's glory?

"Go ye therefore, and teach all nations." It would be better for us if we paid more heed to this injunction, and less to the vanity of man.

NOVA SCOTIA.

MAGIC LANTERN ENTERTAINMENTS.

March, 1887.

SIR,—A magic lantern is a constant source of delight to children of all ages, but the difficulty is the cost of renewing the slides, and a set can only be used two or three times in the same place. Perhaps some of the clergy would unite in forming a club to procure and exchange a fresh supply each season, and this would considerably decrease the expense. Lectures, illustrated by lantern views, are a way popular, and these can now be obtained on various subjects. Will you allow me to ask, through your columns, any who think well of this scheme to communicate with,

Yours,

H. POLLARD,
Rector of St. John's Ch., Ottawa.

EDITORIAL NOTES.

A lady subscriber in the diocese of Toronto—renewing her subscription—complains that there is so little news from that diocese, and the complaint is well founded. We are ready, and shall be thankful, to receive and insert items of news from the several parishes and missions in the Diocese of Toronto, our wish being to divide our Home Field space as equally as possible amongst all the dioceses of this Ecclesiastical Province. We have, however, to depend upon voluntary contributions. Experience shows that it is impossible to keep a paid correspondent for each diocese. One of our American exchanges said a short time ago, in reference to this very matter, that it was unreasonable to expect a church paper to imitate the secular papers in this respect: it could not afford to do so. But the absence of diocesan news is noted; and we sincerely hope and respectfully ask that in furtherance of our work for Christ and His Church the clergy and parish officers in the several dioceses will see to it that arrangements are made for forwarding to the GUARDIAN as frequently and promptly as possible, concise reports of church work. Why should there not be a special correspondent appointed for at least each rural deanery in the several dioceses?

We would call the special attention of our readers to the article "The Book of Prayer for the House of Prayer," commenced on page 8 of this number. The Tract is from the pen of the Bishop of Pennsylvania (then a Rector in Philadelphia), and is worthy of being read and re-read with care. Doubtless the love and veneration for the "Form of Sound Words" char-

acteristic of this Tract has exercised a strong influence is moulding the character of one who is now one of the senior Bishops of the whole Anglican Communion, who is deeply and truly loved by the people of his own diocese, and who commands the respect and wins the love of all with whom he comes in contact. In point of seniority only seven of the sixty-one Bishops of the P. E. Church of the United States and eleven of the hundred and seventy in all other parts of the world, in all eighteen out of two hundred and thirty-one were consecrated before him. He was consecrated on the 2nd January, 1862, in St. Andrew's Church, Philadelphia, and in the same church, on January 3rd, 1887, there was held a commemorative service at which the Bishop delivered an eloquent and impressive address, reviewing his "Quarter Century in the Episcopate."

The Silent Missionary is the fitting title of a new and welcome exchange, published monthly Philadelphia, on behalf of Church work among the deaf in America.

The purpose of the paper is, first, to give information of the necessity, methods and progress of Missions to the Deaf, and, second, to afford a well-selected variety of sound religious reading. The latter is intended particularly for the Sunday reading of deaf people, who, not living in great cities, do not enjoy a weekly sermon in signs. Its publication is undertaken by the two editors, Rev. H. W. Syle and Rev. J. M. Kochler, on their personal responsibility. The February number is admirable, and well fulfils the purposes above mentioned. Churchmen interested in working amongst the deaf will be glad to know of this means of communication and of information.

"FORTY DAYS TEMPTED OF SATAN."

"And the Philistine drew near morning and evening, and presented himself forty days.—1 Sam. xvii. 16.

The temptation of Christ has its type or parallel in the conflict of David with Goliath of Gath. To study the accounts of each together, cannot fail to be helpful and interesting, and throw much light upon the former.

By way of suggestion, we will mention one thought that has occurred to us in connection with David's choice of "five smooth stones out of the brook," in preference to Saul's armor in meeting his foe. What an apt and beautiful type of the three passages from God's Word, the River of Life, with which Christ, the true David, met and vanquished His deadly antagonist! Carnal weapons would have been of no avail against a spiritual foe, and so He rejected them as did David the heavy armor of Saul; choosing only to use the single weapon at the disposal of His followers throughout the ages. "Tempted in all points like us we are." He chose to confine Himself to our one weapon of defence, the "Sword of the Spirit, which is the Word of Word," and to illustrate, to all time, its power and effectiveness.

Before it, the Prince of Darkness trembled and fell, and the simple command of the Divine Conqueror was thenceforth enough to disperse and subdue the Satanic legions that withstood every step of His advance.

Let us take the lesson to heart, and go forth to meet our already-conquered foe, armed with the same irresistible weapon, which, used in the name of Jesus, can never fail.—*Parish Visitor*.

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 MARCH.

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

THE BOOK OF PRAYER FOR THE HOUSE OF PRAYER.

A Tract by the Rev. W. Bacon Stevens, D.D. at the time Rector of St. Andrew's Church, Philadelphia, presently Bishop of Pennsylvania.

"Mine House shall be called an House of Prayer for all people."—Isaiah lvi, 7.

In all ages of the world God has been worshipped. The Patriarchs bowed before Him by their altars of earth or stone; the early Israelites assembled themselves around their divinely arranged tabernacle, when "the ark of God abode under curtains," the later Jews presented to Him sacrifices in His holy temple at Jerusalem, or worshipped toward that holy house when dispersed abroad; but the Christian, who has no central temple, no moveable tabernacle, no sacrificial altars, worships God in houses built indeed by human hands, yet set apart for His service, bearing His name, and hence having full claim to the promise: "In all places where I record my name I will come unto thee, and I will bless thee."

Under the Mosaic economy the temple which Isaiah here calls God's House, was emphatically a "house of prayer" in the enlarged sense of the word prayer, which in this place means worship; for the temple service was not confined to the offering up of prayers, but sacrifices were slain, incense was burned, psalms were sung, and well-drilled choirs with vocal and instrumental music filled the court of the Lord with sublimest song, as their antiphonal or choral strains rose like the sound of many waters unto heaven.

When, therefore, God speaks of His house being "an house of prayer for all nations," He intimates that the privileges which the Hebrew had of worshipping God in the temple, should be extended to all people. It is, in fact, a prediction which finds its truest fulfillment, now that the material temple of Jerusalem is demolished, for the true worship of God, which was then limited to one locality, is now co-

extensive with the Church of Christ, as it is set up among the nations of the earth. It is as if He had said, "There shall be in all nations a house dedicated to my service in which shall be offered unto Me true and holy worship," and the declaration thus accords with the language of Malachi, who, though borrowing his ideas from the temple service, yet expresses by them a great Christian idea, when he represents God as saying: "In every place incense shall be offered unto my name, and a pure offering, for my name shall be great among the heathen, saith the Lord of Hosts."

The "incense," and "the pure offering," here spoken of, do not mean material incense and animal sacrifices, such as were presented under the Mosaic economy, but the incense of praise and the offering of prayer, the two elements of devotion, which combined, make true and spiritual worship for Him who is a Spirit, and who must be worshipped in spirit and in truth.

The germ which lies at the root of all worship of God, is the aim to glorify God, and this is true of all worship, whether offered on earth or in heaven. This, indeed, is the great end of man's creation, as God Himself says:—"I have created him for my glory."

But we can glorify God only as we truly know God and rightly worship God. Our worship is shaped by our knowledge; our knowledge is the very basis of our worship. We know God aright only as we acquaint ourselves with Him through His revealed Word; we can worship God aright only through the means of His own appointment, and those are prayer and praise. These are the *elemental* principles of all true worship on earth. In heaven praise alone will occupy the tongues of angels and the redeemed; but on earth, prayer and praise, like the two olive trees in the prophet's vision, must ever pour themselves through the two golden pipes, into the golden bowl, which feeds the seven lamps of the candlestick of the sanctuary, to keep ever bright the worship of Jehovah.

But how shall we offer this prayer and praise in the great congregation? We cannot each one for himself, speak out his own thoughts and emotions, for this would not be either decently or in order. We must have a mouth-piece, and it is one of the chief functions of the ministry to lead the worship of the assemblies of God's people.

But how, again, shall this mouthpiece guide our worship? Shall he conduct it with extemporaneous prayer and praise? We say at once, No, with regard to praise; for we do not expect the minister, even though he might possess the poetic talent of a Milton or a Cowper, to rise and compose a psalm or an anthem at the moment, improvising the praise which the congregation are to offer to God; nor do we expect the organist or the choir, though the one was equal to Handel, and the other to the trained singers of the Sistine Chapel, to extemporise the music which shall be sung to the words of the minister.

But if we never lift up the voice of thanksgiving and melody, without careful preparation; if all our public praise of God is pre-composed, and offered according to a definite formula, why should not our public prayer be likewise pre-composed, and set in form, before the mind of the offerer? Why should one of the great elements of worship, and that one the most important and influential upon our lives and hearts, be left to the momentary and fluctuating fancies and feelings of the minister; and the other be carefully prepared in advance, be set to well arranged and published music, and be sung out of a recognised praise-book? Is the one of less moment than the other?—The Apostle Paul places them on the same level when he says: "I will pray with the spirit, and I will pray with the understanding also; I will sing with the spirit, and I will sing with the understanding also." And yet, if in the public worship of God, we can sing with the spirit

and sing with the understanding, only by uniting in pre-composed forms of praise, is it not also true, that in the same public worship we can pray with the spirit and pray with the understanding best, when we unite in a pre-composed form of prayer? We say unhesitatingly then, that the mouthpiece of the congregation should, in prayer as well as praise, lead the worship according to a pre-established form, put forth by proper authority in the Church; and in this assertion we are confirmed by the usage of the temple service, by the worship of the synagogue, by the words and the deeds of our Lord and His Apostles, by the testimony of the early Fathers, and by the liturgic experience and liturgic yearnings of the Christian world.

Shall we, however, permit each congregation to form its own liturgy? This would introduce a rivalry and confusion that would mar the worship of God, and occasion much wrangling and discord in the Church. Besides, no congregation is stable; it is composed of fluctuating elements, its members are ever changing; and uneasy spirits would frequently be seeking to alter established usages and forms, to suit the whims or fashion, or theology of those who have itching ears and godless heart. That which would be acceptable to-day, would be rejected to-morrow; and a liturgy, instead of being as it should be, an anchor, holding the ark of Christ's Church to the mooring-ground of eternal truth, amidst drifting currents and tossing seas and wrecking gales, would be as the dog-vane on the quarter-deck, blown about by every wind of doctrine, indicating nothing but the direction of the popular breeze, as it veered through all the cardinal points of the theological compass.

It being, then, improper for a congregation, in its worship of God, to permit each person to speak for himself; it being improper for the mouthpiece of each congregation to utter his own crude and ill-digested words of prayer in behalf of the people who should, but cannot truly unite with him; and it being improper that each congregation should frame its own Liturgy, and thus have a thousand forms clashing with and jostling each other in every Christian nation; the question again arises: Where-with shall we come before the Lord, when we would worship Him in the beauty of holiness? And the answer which I give is this: Enter into God's House of Prayer with that Book of Prayer, which, framed by the constituted authorities of a great national Church, shall most truly glorify God the Father; most truly exalt God the Son; most truly honor God the Holy Ghost; most truly reflect the spirit and doctrines of the Bible; most truly bear upward the devotions of the people; most truly guide the praises of the congregations; and most truly unite us with the Holy Catholic Church, that blessed company of all faithful people, in all places and in all ages of the world.

Can we find such a Liturgy? I answer, Yes. "The Book of Common Prayer and the administration of the Sacraments of the Protestant Episcopal Church in the United States of America," (and more fully the Book of Common Prayer of the Church of England and from which that of the P. E. Church is taken), answers to each of these requirements of public worship, and hence is the true Book of Prayer for the House of Prayer.

A few remarks under each of these heads will I think, establish this general assertion.

I. The Book of Prayer for the House of Prayer should most truly glorify God the Father.

Not an attribute of God is there overlooked or obscured. He is there brought before us in the purity of His holiness, the grandeur of His perfections, and the wonders of His grace; for the Prayer Book generally speaks of God in God's words, and if the Bible is a full-length portrait of a revealed Deity, drawn by the hands of men made skillful by the Holy Ghost; the Prayer Book is that same portrait in min-

ature, preserving each distinct feature, the scale reduced, but the likeness the same.

With what profound reference are we taught to approach God! Mark the beginnings of all our prayers. There is no familiar chatting with Him, as with an equal; no telling Him of the event of the day, as though He knew them not; no preaching to Him with closed eyes, as if we were one of the congregation; and no making His ears to tingle with the sounding brass of a brazen rhetoric, designed to draw out the admiring exclamation, What a beautiful! or, What an eloquent prayer! but on the contrary, all is solemn, humble, reverential, self-abasing, as it respects ourselves; all is ennobling and glorifying as it respects God. Each prayer, in that book is prayer, not an essay, not a section of a sermon, not hortatory to men instead of petitionary to God; and the soul that truly enters into the spirit of these prayers is drawn almost within the overshadowing cloud of God's presence, and the place becomes to that worshipper the house of prayer, the house of God, the gate of heaven.—The first act of the worshipper, in our courts, is to bow before God in silent prayer; the first words which break the stillness of the Church are the words of God; the first exhortation to the people, is to confess their sins before God; and thus are we led along, through all the varied and sublime manifestations of God's attributes and grace, as seen in the absolution, the chants, the creeds, the lessons, the prayer, the law, the Gospel, and Epistle, until, as at the commencement of our service, so at its close, the last words uttered by the minister are God's, the last act of the worshipper, the bended knee of prayer to God.

II. The Book of Prayer for the House of Prayer should most truly glorify God the Son.

That our Liturgy does this, is obvious to every one who will read its pages. Of the two hundred prayers in the Book of Prayer, every one of them is offered, directly or indirectly, as our Lord has taught us to do, in His name.—His own prayer, which He taught His disciples to pray, is introduced into each distinct service of our Church. The Litany, after its opening cries for "mercy" to the several persons of the ever-blessed Trinity, continues its supplications in one unbroken series of petitions to Jesus Christ, pleading with Him, by all the solemn events of His holy life, to deliver us "from every evil which the craft and subtlety of the devil or man worketh against us;" beseeching Him to hear us in all our requests which we make for peace and blessing, summing up the whole with an appeal to Him as the Son of God, and the Lamb of God, to hear us, and to "have mercy upon us;" and this not once, nor twice, but with repeated supplications to Him, ending with the yearning cry of the minister, "Both now and ever, vouchsafe to hear us. O Christ!" to which the hearts of the people respond: "Graciously hear us, O Christ! graciously hear us, O Lord Christ!"

The Christ-elevating character of our Liturgy is also seen in the prominence given to Him in the construction of its several services. Look at the order for the administration of the Lord's Supper, and see how everything is designed to develop the doctrine of Christ's vicarious death and atoning sacrifice for sin—How, in the confession do we plead, "for Thy Son our Lord Jesus Christ's sake, forgive us all that is past." How does it bring to our ears "the comfortable words our Saviour Christ saith unto all who truly turn to Him!" How do its acts of consecration, oblation, and invocation cause the death and passion of Jesus to pass vividly before the soul! How do the words which accompany the distribution of the elements tell of "Christ's body given for thee"—"Christ's blood shed for thee!" How does that prayer of thanksgiving assure the faithful participant "that we are very members incorporate in the mystical body of Christ, which is he blessed company of all faithful people!"

And how, when all stand up to sing the "Gloria in Excelsis," does the Church labor, to express its loving heart toward Jesus: "O Lord the only begotten Son Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us!" Not content with this one cry to Jesus, it again breaks forth: "Thou that takest away the sins of the world, have mercy upon us."—Still struggling to utter its emotions, it renews its cry, "Thou that takest away the sins of the world, receive our prayer;" then, as if gazing at Him as He sits at the right hand of the Majesty on High, the Church again appeals to Him, "Thou that sittest at the right hand of God the Father, have mercy upon us;" and then as if overawed by the glory into which it had penetrated, and covering its face in humility, it exclaims, in one burst of magnificent and soul-elevated ascription: "For Thou only art holy; Thou only art the Lord; Thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father!"

So with the Baptismal service. It is Christ's precious words, "Suffer little children to come unto Me," which invite parents to bring their babes to Him; it is Christ's baptism in the river Jordan which "did sanctify water to the mystical washing away of sin;" it is Christ's promise, "Ask, and ye shall have; seek, and ye shall find; knock and it shall be opened unto you," which is made the occasion of the earnest plea of the second collect of that service; it is Christ's words, "written by St. Mark," which constitute the Divine part of the Baptismal contract; it is Christ's cross which is marked upon the infant's forehead; it is "into the congregation of Christ's flock" that the child is received; it is "the faith of Christ crucified," that the baptised one promises not to be ashamed to confess; it is "Christ's faithful soldier and servant," which He covenants to be "unto his life's end;" and in the exhortation to the godfathers and godmothers, is summed up, in one compact sentence, the whole duty of our profession, "which is to follow the example of our Saviour Christ, and to be make like unto him."

I might thus analyse all the services, and Christ is in them all the very core and kernel of each.

But particularly is the Christ-elevating character of the Book of Prayer seen, if we examine for a moment the arrangement of our services. Open the Prayer Book at the Calendar, and we see marked four Sundays in Advent. What mean these? they are put there to tell us Christ is coming, and to prepare our hearts for His glorious advent. Then comes "Christmas," to tell us Christ is born in Bethlehem; then "Circumcision," to show us that Christ "was made under the law;" then "Epiphany," to teach us how Christ was manifested to the Gentiles: then "Ash-Wednesday," and the Lenten season when the Church steadily contemplates her Lord, as He is about to be betrayed and given up into the hands of wicked men, then the dark events of "Passion-Week" and "Good Friday," when we stand under the dense shadow of one of the olive-trees in Gethsemane, and see the agony of the Redeemer, or kneel beside His cross, that the great blood-drops of salvation may fall upon our hearts; then the joyous shout of "Easter," the world's shout, "The Lord is risen!" then the glorious "Ascension," when Jesus Christ was exalted "with great triumph unto His kingdom in Heaven."

Thus, year by year, the Church, in her Prayer Book, unrolls before her children, as in a panorama, the great events of our Lord's life, in their fullness, richness and variety. It is Christ coming, Christ living, Christ suffering, Christ dying, Christ rising, Christ ascending, Christ interceding, Christ coming again to judge the world, that is ever kept before the hearts of the people. Every service is full of Christ, He is glorified and praised on every page of the Book of Prayer.

III. The Book of Prayer for the House of Prayer should most truly glorify God the Holy Ghost.

The work and offices of this third Person of the ever-blessed Trinity are stated and enforced with clearness and unction in the service. His grace is implored in the declaration of absolution; His divinity is recognised in every "Gloria Patri," and in the opening sentences of the Litany; one of His special offices is brought out in the "Te Deum;" his "procession" is developed in the Nicene Creed; in the Collects for "Quinquagesima" and Whit-Sunday and St. Barnabas, His work and offices are specifically stated. It is the blessing and sanctifying power of the "Word and Holy Spirit" which is invoked in the prayer of consecration at the Holy Communion. It is to the Holy Spirit that the whole process of regeneration is referred to the office of Baptism. It is the seven-fold influences of the Comforter that are implored in the first prayer of the Confirmation service, and the special blessing invoked by the Bishop as he lays his hands upon the head of the kneeling candidate is, "that he may continue thine forever, and daily increase in thy Holy Spirit more and more until he come unto thine everlasting kingdom." In the form of Solemnisation of Matrimony, "God the Holy Ghost" is especially called upon "to bless, preserve and keep" the newly-married pair.—In the office for the Burial of the Dead, it is the Spirit's voice which is quoted as giving authority to the sentence: "Blessed are the dead which die in the Lord." The first question asked of the candidate for the Diaconate, as he presents himself before the Bishop, is, "Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration?" Over the head of the kneeling candidate for the Priesthood is said by the Bishop and Ministers the solemn "Veni Creator Spiritus." And around the bended form of him who is to be advanced to the Episcopate is said, not only one of those hymns of the Ordinal which so peculiarly set forth the work and office of the Comforter, but when the hands of the Consecrators are laid upon his head, he is made a Bishop by the words: "Receive the Holy Ghost for the office and work of a Bishop in the Church of God, now committed to thee by the imposition of our hands."

A special day, "Whitsunday," is set apart, wherein to consider His peculiar work; and another special day, "Trinity Sunday," wherein to study His divinity; and ever is this "Lord and Giver of Life" recognised, honored and glorified in the ritual of our holy worship.

(To be continued.)

A WORD TO BOYS AND GIRLS.

I want to speak a word or two to the boys and girls who are so fast growing into men and woman, and the word or two is about the force of their example. Not their example in all things, but in one single, I had almost written little thing; only to me it seems a great thing and I hope to many others also. So the great thing I want to talk to you about is kneeling down in Church. I would not like to say that among all the worshippers at the Church which I am now attending, I am the only one who kneels, for I do not know positively; but certainly there are not more than ten others, and that seems to me a dreadful shame; to come to Church ostensibly to worship the dear Lord, who did so much for them, and yet too be too tired or too lazy to kneel humbly before Him. I think I can certainly say that not one of them, and not one of you, draws a chair to your bedside and leans over, night and morning, when you say your prayers. You would think that a very half-hearted way, I am positive, so what you think lacking in reverence to do in your own house, don't you think it

ten times more so to do in the Lord's House? Boys and girls, think of what you are doing, and kneel reverently; get into the habit of it now, and when you are men and women it will come naturally to you, and you, by your example, will teach others to pray in attitude as well as, I hope, always in heart.

A. STONE.

FAMILY DEPARTMENT.

THE LENTEN TIDE.

What have we done that we should seek,
This Lenten tide, to be forgiven?
Our lips have never dared to speak
Reproach or calumny of Heaven!
Yet to the Lenten tide belongs
Repentance from some secret wrongs.

What need have we for deep distress?
Our hands have never robbed the poor,
We have not spurned in bitterness
The trembling feet that sought our door;
And yet the Lenten prayers are meant
For those whose hearts are penitent.

We beg for "new and contrite hearts,"
Within the sacred walls to-day,
And some forgotten shadow starts
From out our sunshine as we pray;
For Heaven takes our souls aside
To search them, at the Lenten tide.

What have we done? Our hearts can tell,
Of scorn, impurity and hate,
Of pride we have not sought to quell,
Of Duty's promptings, bidden to wait.
Ah, Heaven bids us view our pride
With sorrow at the Lenten tide.

What have we done? One narrow thought
Has limited the Love Divine,
And all the flood of truth has sought
In human channel to confine,
The Truth of God, so free and wide,
Condemns us at the Lenten tide.

The web of life is spun apace,
And many threads are gay and bright,
But some to give the pattern grace,
Must bear the impress of the night.
No weaver's hand may cast aside
The dark threads of the Lenten tide.

—Church and Home.

TWO FRIENDS.

"Master Reginald, don't touch."

"Master Reginald, don't get your boots all over mud."

"Master Reginald, don't run and heat yourself."

"Reginald, don't sit crooked on your chair."

"Reginald, don't stare in that extraordinary way."

If Reginald Lacy had been asked what was the word which he first remembered hearing, and if it had pleased him to give a truthful answer, or at least one that appeared probable to him, he would have replied, "Don't." As things were, he would most likely have turned a deaf ear to the question, but he would have thought the same reply in the bottom of his heart.

"Don't stare over your cup, when you drink," said Hannah, "it's very rude, Master Reginald. Miss Everson would never allow such a thing, and your poor papa and mamma, they would be shocked."

"It's such a big thrush, Hannah," returned the child, interested enough to care to explain.

"The thrush can wait," said Hannah severely.

This is just what he would not do however, as Reginald knew very well.

"Do let me go to the window and look at it," he begged. The experience of many refusals had not left him much hope of success, but still, strange things did happen, it was worth trying.

"Get down in the middle of your breakfast, Master Reginald, I should just think not. Who ever heard of such a thing, I should like to know."

"I don't want any more, then," said Reginald, pushing his plate away from him as he spoke.

"Then you must be ill," observed Hannah.

"You've only eaten half a slice of bread. I'll go and ask Miss Everson for some medicine for you."

"No. I'll finish, I hate rhubarb, and the thrush is gone."

"Don't say you hate things, Master Reginald, and I shall put your chair with its back to the window if you keep looking out in that ridiculous way, filling your head with trumpery."

"Hannah, did you get out of bed with the wrong foot foremost?" enquired the child curiously.

"Now, it is very rude indeed, to say such things. I am ashamed of you, Master Reginald, that I am."

"Why, you often say it to me. I didn't know it was rude."

"That is quite a different thing. There's many things that's proper for grown up people to do, and not at all proper for little boys."

Reginald looked into his cup, as if he were counting the fragmentary tea-leaves.

"Then I wish that I had been born grown-up."

"Stuff and nonsense," said Hannah, who had no patience for flights of fancy.

"Or else that they were no grown-up people at all," pursued Reginald meditatively, "perhaps that would be the best plan."

Hannah did not condescend to take any notice of this remark, but cleared away the breakfast things with rather an angry clatter. Then she bid Reginald wash his face and hands, put on his hat and go out into the garden.

"And don't make yourself a mess, Master Reginald. And mind you come in that very minute I knock on the window, so as to be ready for your lessons."

Reginald did as he was told. Then wandered about until he found the gardener, whom he alone of all that decorous household called Sam. He stood quite contentedly watching his operations. Sometimes he asked questions which Sam found quite unanswerable; however much he might push his hat backwards, and rub his scanty grey hair. But the old man had a dim memory of having been once a boy himself; and this, mingled with pity for the unmothered child, made him very patient with all Reginald's numerous queries. Patient even with his experiments in gardening which were often of a nature to fill Miss Everson with dismay, had she but known of them.

Reginald Lacy was not an orphan, though he could not remember either his father or his mother. Mr. Lacy was in the Indian Civil Service, but Reginald had been born in England, and was left there with his grandmother when only two years old. It had been a great trial to his parents to part with him, but he was a delicate child, and the station to which they were going was not a healthy one. The old lady was taken ill not long after their departure, and a distant cousin came to take care of her. To this cousin, Miss Everson, she confided little Reginald at her death. It was a distress to Mrs. Lacy to think of her child being with some one whom she did not know, but she could not see how to alter the arrangement. She had no near relations, nor any friend whom she could ask to take charge of the little fellow. To Mr. Lacy, it seemed a very good plan. He had rarely seen Miss Everson, but had always heard her spoken of as a very worthy woman. Rather particular, he fancied, but he was conscious of having been a spoiled child himself, and inclined to think it might do Reggie no harm to be kept in better order. His letters were very prim and precise; but then, how difficult to write to perfect strangers, he argued. The boy had got quite strong and well, which was a proof that he was taken good care of. And thus in trying to persuade his wife, he had completely succeeded in persuading himself, and was ready to maintain against all comers that Miss Everson was the best and most judicious guardian a child could possibly have.

He was most anxious to persuade his wife of it; to make her happy as to her child in England, for she had so much to try her. Her own health had been very delicate, and of three

little daughters born in India not one had lived more than a few weeks. She for her part, conscious of often being weak and nervous, tried to rest in her husband's judgment, and to believe that her boy was as happy as she could wish him to be.

Miss Everson was not an ogress, but a thoroughly well-intentioned woman, who meant to do her duty, and did it as far as she knew how. She had no natural love for children; she was thoroughly unaccustomed to them and their ways. But she could not refuse her cousin's last request to take care of baby, and having once undertaken the office, she determined to carry it out thoroughly.

If thoughtlessness is the cause of many of the lesser evils of life, surely many others arise from forgetfulness. People have but a hazy memory of their own childhood, and they laugh at the sorrows and troubles which seem so trivial now, and which at the time and while they last are as real and as bitter as any which weigh down later life. So little will make a child sad, so little will make it happy. Then surely it were well to avoid the one and to do the other. Not, of course, to purchase present happiness at the cost of future. The old copy-book saying, "if you are good you will be happy," may be true. But as it has been remarked, it is no less generally true of children, that if they are happy they will be good.

It must be supposed then, that Miss Everson had a very bad memory, for sympathy with childhood's feelings and fancies she certainly had none. Her theory of education may be summed up in "don't." All children were likely to get into mischief, and required much keeping in order. Reginald, being a boy, this was true of him in the highest degree. She sighed over the depravity of the human heart, and only looked to find bad qualities. She was far more eager to destroy weeds than to cherish the germs of what might grow up into flowers and fruit. And there are weeds that no hasty pulling at will eradicate; but if the ground is carefully tilled and the good seed sown, it will spring up and ripen by help of sun and rain, and the evil will disappear.

But Miss Everson thought otherwise, and Hannah, her maid, who had lived with her for many years, entirely agreed with her mistress. The result was not a happy one for Reginald. It might have been different had there been any one to love him, but it did not occur to Miss Everson to do that. She had not objected to him so much when he was quite little, but as he grew older and developed a boy's instincts, her feelings and manner grew colder and colder. How was it possible to care for a creature whose hands, in spite of continual washings, were, she declared, never clean for an hour together? Whose pockets were always full of a miscellaneous collection, of which it was only safe to predict that it was all rubbish! Whose handkerchiefs generally looked as if they had been employed to polish the grates! No, if it had been a little girl, a nice, pretty little girl with tidy curls, then Miss Everson's heart might have softened. As it was, she flattered herself that she did her duty, and that whenever his parents might return, they would feel that she spared no pains in teaching and training him.

Reginald, for his part, looked upon Miss Everson as a sort of fate, whose decrees worked out their own fulfilment. They might be evaded now and then, but never altered. Hannah was more decidedly cross at times, but she could, occasionally, though very rarely, be moved by entreaties; so there an element of chance came in. He was scarcely ever allowed to play with other children for fear he should learn bad ways from them, as Miss Everson remarked with regret that all parents were by no means so particular as she was. Thus his only friend was Sam, the gardener, whose kindness was not always of the most judicious sort.

And his father and mother? They were to him but a name, and worse still, not a pleasant name. They were used by both Miss Everson and Hannah as a sort of Mumbo Jumbo to frighten him...

London under these heavy burdens! Then, lifting up his eyes, he caught sight of the statutes of the great and good everywhere around him...

"What is that you are saying, Reginald?" inquired Miss Everson. "Nothing," replied the child.

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All this seems to make poor little Reggie's life a very hard one. And yet happily he could make some pleasures for himself, and as he grew older, others came to him...

(To be continued.)

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

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

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MISSION FIELD.

MISSION WORK IN INDIA.

The Rev. T. Walker, late curate of St. James's, Holloway, who recently went out to Tinnevelly, has just sent home his first annual letter, and as he is a novice in the missionary field, with no definite work of his own to record, he sends his first impressions of the work which he finds in progress there as the result of the past labours of God's faithful servants. He says that all that he has seen existing there in the shape of a Native Church fills him with gratitude to God. "But this Native Church has reached the stage when it needs strengthening by the special prayers of friends in England, and by the constant 'touch' (if I may call it so) of the parent stock. It has not reached the stage of the missionary 'enthusiasm.'" He adds that it is the earnest prayer of all who are on the spot that Bishop Sargent may long be spared to direct it. Speaking of his own feelings Mr. Walker says:—"I should like to express my thankfulness for the privilege which has thus fallen to my lot. There is no shadow of regret as I look back. The fears entertained about my health have hitherto proved groundless, and I have been quite as robust in India as I was in England. This may be an encouragement to other young clergy at home, whose friends at present hold them back on the score of risk to health. Then, again, I have found in the mission-field a very real 'communion of saints.'" I shall always thank God for bringing me to Palamcotte, into the midst of a little company of devoted missionaries. For the example set before me by Bishop Sargent and by the other missionaries both of the C.M.S., and C.E.Z.M.S. I owe Him a deep debt of gratitude. To me, coming from a warm centre of Christian love and unity in England, this has been no trifling boon. I ought to say that Bishop Sargent has been like a father to me, and his advice and kindness have been invaluable. One thing more it is only just to say. I never had any special wish to come to India, China, or some other modern field, with its romantic surroundings, had more attraction for me; but now I can see the wisdom of the choice of those in whose hands I placed myself for guidance. To come to India as a missionary means to love India and to desire to win it for the Master. Romance aside, I am sure that it is well for young clergymen, like myself, to place themselves unreservedly in the hands of those who know best the needs of the foreign field. I can only say, looking back, that it has been good for my own soul that I am as I am and where I am, and that I can recommend the king's foreign service (though it be but barrack service, like mine at present) to the Junior Clergy Union at home.

Nothing good is to be obtained here below save through sacrifice.

EASTERN EQUATORIAL AFRICA.

We understand that a letter has been received by the C.M.S. from Bishop Parker describing the condition of certain villages he has visited in the neighbourhood of Frere Town, and giving the conclusions he has arrived at with regard to future work in that district. These the Bishop states as follows:—

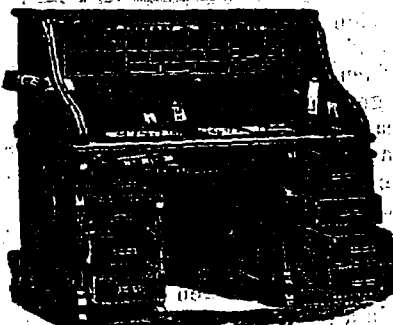
(1.) That it is not advisable to lead out a colony from Frere Town to any part of the Giriama country.

(2.) That it is not desirable at present to build in this district any mission house, or have resident there what you may call a station missionary. I think if a missionary settled down like this, he could hardly prevent runaway slaves (most of them men who had really misbehaved themselves) from coming and putting themselves under his protection. He would thus unintentionally displease their masters, give a handle to the Swahills to make mischief against us, and so close the open door for the Gospel which there now seems to be among the Giriamas.

(3.) That it is undesirable for the C.M.S. to have anything to do with Fuladoyo, which keeps on growing larger from continued fresh accessions of runaway slaves, and is already divided up into "two towns."

(4.) On the other hand, that the C.M.S. ought to preach the Gospel in this district. They should remember the scattered Christians there, some of whom have already lapsed back into heathenism from neglect. Here is a fine field for itinerating missionary work. The state of spiritual darkness and degradation of the people is, I think, more pitiable than anything I have met with in India. We do not want them to be left to draw their notions of God and His Book from the Swahills. I was also pained when one man turned round to Mr. Binns and said it was a lie that Christians are required to give up drunkenness, for Europeans get drunk. We want to get in now and place before them the truth in all its beauty before they get perverted notions of it, and they will then find out that we are truer friends to them than the Swahills, and we shall win their confidence. I understand from Mr. Binns that itinerating Missions, such as I am recommending, are new in Africa; there details will have to be shaped as the work goes on. But our immediate want is another man to take up this work, for I am told that no portion of the Scriptures has yet been translated into the Giriama language, and no missionary now in the field knows that language well, though Mr. Binns knows a good deal. I ask definitely if the society is prepared to make a sustained effort to spread the Gospel in Giriama.

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Temperance Column.

The following is an extract from the Bishop of St. Albans' annual letter to his clergy, Jan. 1st, 1887: "I wish to say a few words on the question of Temperance. Those who have taken the most active part in our Church of England Temperance Associations feel that they are making but little progress, and that the efforts zealously but not always made, when we first began to grapple with this enormous enormous evil, have spent themselves. They look for more general sympathy in this endeavour to promote temperate, as distinct from Total Abstinence habits. Legislation, unaided by the influence which the clergy and their fellow-workers otherwise in our parishes, can do little. May I ask you to forward, in every way in your power, such action as may be taken by means of branch Temperance Associations or otherwise, to maintain this cause."

Mr. W. S. Caine, M.P., says that in Cairo, with a population of about 400,000 persons—the great majority of whom are Mahomedans, whose religion prohibits them from the use of intoxicating drinks—there are 400 or 500 public-houses, almost entirely created to catch the British soldier.

A NAUTICAL TEMPERANCE SOCIETY.—From the report just issued of the Missions to Seamen Church and Institute at Bristol we gather that the church on top of the Institute seats 300 persons, and is reserved for seamen and their families. For the last eight years temperance or total abstinence has been a special bond of brotherhood between the worshippers and their chaplain, with the result that 10,600 seagoing men and bargemen, besides their wives and families, have taken the pledge as total abstaining members of the Missions to Seamen Branch of the Church of England Temperance Society. Thus there are 35 abstaining seamen per sitting, and yet all have worshipped when in port, in this little church. Upwards of one hundred abstainers are engaged as Church-workers on the seas, witnessing for God amongst their comrades on board ship, and striving to bring their shipmates under the power of the Gospel, keeping up meanwhile a correspondence with the Chaplain, or his Readers from time to time. Many of them have been brought to the Bishop of Gloucester and Bristol for confirmation, and about two hundred abstaining seamen now on board ship in various parts of the world have received the Holy Communion in this little church. The proportion of communicants to pledges is not large, but seamen remain a very short time under religious privileges, and it is very difficult to follow up the pledge with subsequent religious teaching and worship, as so many British ships have no united recognition of Almighty God, of His day, or His worship on board. Several public-houses near The Missions to Seamen Church and Institute have

been closed, and much of the profligacy and debauchery which, until recent years, disgraced the water-side parishes of Bristol and contaminated sailors, has either ceased or hides itself in obscurity where it was formerly flaunted in open day. A seaman's mission church, really worked for seamen, is an untold blessing, not only in its own neighbourhood but in every end of the world to which its teachings are carried; and the pledge has been found a great help in maintaining an individualising brotherhood between the scattered worshippers.

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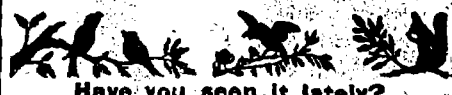
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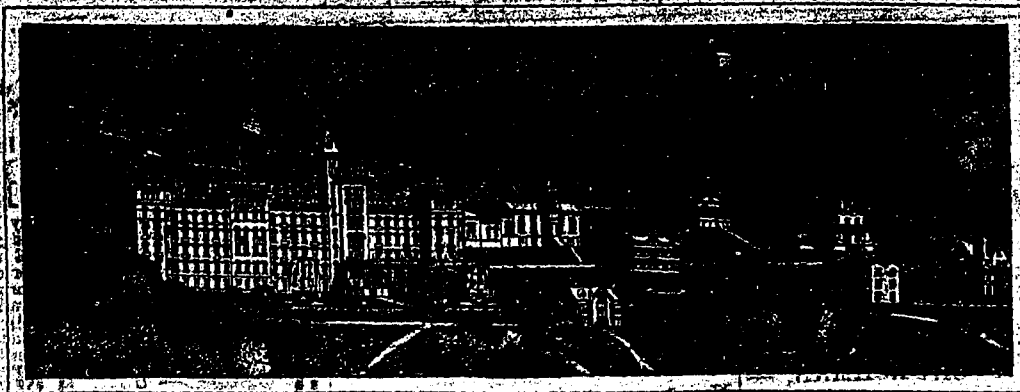
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The Rev. E. S. W. Pentreath, Christ Church, Winnipeg, Man.

Price List can be had on application.

Advertisement for Stained Glass, featuring the name 'JOSEPH PENCE & SONS' and 'GLASS PAINTERS & DECORATORS'. It includes an illustration of a stained glass window and text describing their services in Montreal.

Advertisement for Knabe Portland Cement, highlighting its 'Tone, Touch, Workmanship and Durability'. It lists the address: William Knabe & Co., Nos. 204 and 206 West Baltimore Street, Baltimore, No. 112 1/2 11th Avenue, N. Y.

Advertisement for 'How Printing Pays' and 'Morse's Improved' printing press. It describes the benefits of the press and provides contact information for the National Co. in New York.

Advertisement for a 'BIG OFFER' on self-operating washing machines. It offers a 100% discount and provides contact information for The National Co. in New York.

Advertisement for 'OPIMUM' medicine, claiming to cure morphine habits in 30 days. It lists the address: J. L. Stevens, M. D., Lebanon, Ohio.

Advertisement for 'CATARRH SAMPLE TREATMENT FREE!' from B.S. Lubbers & Co. in Newark, N.J.

Advertisement for 'WANTED LADIES AND GENTLEMEN' who wish to make \$5 to \$4 a day easily at their own homes. It provides contact information for Crown MT Co. in New York.

Advertisement for 'WANTED - LADY' active and intelligent, to represent in her own locality an old firm. It provides contact information for GAY & REUS in New York.

Advertisement for 'THIS PAPER' available on file at Geo. P. Howell & Co's Newspaper Advertising Bureau in New York.