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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

BISHOPRIC ACCEPTED.—The Rev. Elisha S. Thomas, D.D., has accepted the call to become the assistant Bishop of Kansas, and the Rev. Ethelbert Talbot, the Missionary Episcopate, of Idaho and Wyoming, to which he was appointed by the late General Convention.

CONSECRATION.—The Bishop of Melbourne was consecrated at Westminster Abbey on Friday, 25th February. The Archbishop of Canterbury, was assisted by the Bishops of London, Rochester, and Manchester, and Bishop Perry, and Canon Cadman preached the sermon. Bishop Goe left England for Melbourne, via Brindisi, on Saturday following.

WESTMINSTER ABBEY.—Church Bells says that on Saturday, 5th inst., at 3.15 p.m., an address on Church work in Canada, will be given by the Rev. E. J. Fessenden, from the diocese of Niagara; and on the 12th, one on Chinese Missions, by the Rev. Llewellyn Lloyd, of Fou Chou, China.

MISSION BOXES.—About 13,000 Lenten Missionary Boxes have been distributed in the Sunday-schools of the Diocese of Pennsylvania. They are furnished free of cost for Missionary purposes.

SUNDAY-SCHOOL AMUSEMENTS.—Bishop Stevens of Pennsylvania, in closing a discussion at the Sunday-school Institute on the question "Should the Church provide Amusements for the Sunday-school?" said, that it seemed it would be better if they could be organized and given not as parts of the Church and Sunday-school, but in such a way as would place them under the Church's control in some measure. "I want the Church to keep to its work, which is specifically a religious work. You cannot blend the preaching of the Gospel with other work, so that the Church shall not suffer."

GROWTH.—The outlook for the Church in Indiana grows more hopeful every month, and Bishop, Clergy, and laity, are working heart and hand together to push the Church more and more to the front.

AN ENQUIRY.—Is there anywhere asks the Nebraska correspondent of the Church, a Minister of our Church who will take charge of a Mission in a growing town in Nebraska?—population 1200, healthful climate, beautiful country, good workers, town lots for Church and rectory secured, Church to be built at once;

about twenty-five communicants to begin with; salary, first year, \$800 or \$900; a man with some experience, with a knowledge of men, with some industry, with a moderate supply of faith, a plain, straightforward Churchman, and a plain, practical preacher; such a man can soon make for himself and the Church, a Parish of which the Diocese would feel proud. Bishop Worthington will be glad to hear from such a man as we have described.

INTERESTING FIGURES.—"The Official Year Book of the Church of England," just published, gives some interesting facts among its "returns" of eighty per cent. of the parishes in England and Wales. There were 1,181,915 communicants on Easter Day, 1885; and more than 4,300 baptisms in that year. An army of 1,787,000 Sunday-school scholars was controlled by more than 153,000 teachers, and the list of Bible-class members amounted to 275,000. The sum freely given by Church folk toward assistant clergy, church expenses, and Home and Foreign Missions, the relief of the poor, and church and parsonage buildings, was close on twenty million dollars. The Education Department returns credit Church liberality with another million (£1,058,060), and when we add £16,000 given for theological schools, and £10,000 for public school missions, we have the total for the year 1885 as £5,005,937; and that with twenty per cent. of the parishes in town and country making no returns.

The Manuals of Christians, written by the Rev. Walker Gwynne of the diocese of Maine, have been translated into Chinese by Bishop Boone. We trust it may prove interesting reading to the Chinese.

LARGE PARISHES.—In New York City, there are twenty-three parishes that have over five hundred communicants each. Six churches have over one thousand, and Trinity has nearly eighteen hundred. Fifty years ago, there were five communicants in every one thousand of the population in the state of New York. Today there are twenty. The growth has been four times as great as the increase in population.

LAUS DEO.—During the reign of Queen Victoria, there have been erected 6,000 buildings for worship in the National Church as against 3,000 by all other religious communions put together. Seven new dioceses have been founded at home, and sixty-two in the colonies. Within the last half of her reign, £81,000,000, has been voluntarily subscribed for Church purposes, and £22,000,000 in elementary education in voluntary schools.

GOOD ADVICE.—Let parishioners make it their business to invite strangers to church, to offer them a seat, to introduce them to other members, and especially to the rector. Let them, as soon as ascertained, furnish the rector with the names of the new comers to the church and town, in order that he may visit them. This is a practical way to build up a parish in which every one can join.

MISSIONS TO JEWS.—The English Society for

Jewish Missions recently celebrated its seventy-eighth anniversary in London. The income during the past year was £39,997; the expenses, £30,911. The Society employs 141 agents, and has thirty-five stations, mostly on the Continent. When the Society was founded there were not fifty Jewish converts in England; now there are about 3,000, and among them 100 in the active ministry.

DECEASED WIFE'S SISTER AGAIN.—The question of marriage with a deceased wife's sister will (it is stated) be raised in the House of Commons this Session, by a resolution to be moved by Mr. Henegge. A Bill will be introduced into the Lords for the purpose of giving legal recognition to such marriages when they have been celebrated in the colonies in which they are permitted by law.

FREE SEATS.—St. Peter's Church, Brooklyn, New York, one of the old parishes, adopted the free seat system eight months ago. Now the income of the parish, from free will offerings, is at the rate of \$5,800 per annum—nearly double what it was under the old pew system. This scores one more in favor of free seats in churches.

ALL SAINT'S, ROME.—The New English Church of All Saint's, Rome, will be opened for worship on Easter Day. It will not be completed, as two-thirds of the tower remain to be built, and the chancel floor, pulpit, and reading-desk are only temporarily constructed of wood. The expenditure has been, so far, £6,000 for the site, £6,000 for the foundations, £10,000 for brick and stone work of walls, and £6,000 for marble fittings and roof, &c. Nine painted glass windows are ordered at a cost of £600, given by various members of the congregation. As the funds are exhausted, the chaplain has been obliged to advance £3,000.

SECURE HELP.—Do not try to do it all yourself, is advice says the *Pacific Churchman*, which many a zealous young pastor should give heed to, and some older ones, as well; but secure as many helpers as you can in the congregation. Find work for as many as possible to do. Leave to the vestry all that properly belongs to them to do, and encourage them to attend to it, help them, interest them in it, but do not take their business out of their hands. So, too, with Guild work. Make it real; make it a practical accomplishing of something that can be seen to be of real value, and have as many interested and active workers in it as possible. Doing something creates interest; and interest gives life. The most successful pastor is the man who succeeds best in setting his people to work, enlisting their sympathies and directing their energies. The man who is inclined to monopolize all the work, attend to everything himself, not only wears himself out, but is making an inefficient, dead-and-alive congregation. Great advance is being made in the utilizing of the laity, in England especially, and here too. But there is room for much more lay work of all sorts.

THE COLLECTS.

Being a paper read by the Rev. L. N. Tucker, B.A., Assistant-Minister of St. George's Church, Montreal, at the meeting of the Diocesan Sunday-school Association, 21st March, 1887.

INTRODUCTION.

MY LORD,—I feel that an apology is the only fitting introduction to my paper to-night. To write, with any degree of point and of fulness, in the space of twenty minutes, on a subject so varied and so apparently lacking in unity as the Collects of the Book of Common Prayer, demands great assurance on the part of the writer or great indulgence on the part of the hearers. From the nature of the case my remarks can only be general and fragmentary. And prepared, as they have been at this, the busiest season of the year, they are perhaps not what a little more time and thought might have enabled me to make them. And I would say at the outset that I confine my subject to those Collects which, strictly speaking, form part of the Communion service, which have corresponding Epistles and Gospels and which are described as "to be used throughout the year;" in other words, the Collects generally taught in Sunday-school.

I.

And first let us look at the subject from the child's point of view. In the Sunday-school, and indeed in the day-school, most of the work of children must be the simple, though not always easy, process of committing to memory. Many of the deepest impressions and much of the most useful knowledge are thus obtained. It is, therefore, of the utmost importance that the subject-matter should be, both in substance and in form, the purest of refined gold. Now, I do not know, apart from the Holy Scriptures themselves and perhaps the Catechism of the Church, anything that at all compares with the Collects in this respect. They are short and therefore not too great a tax upon the memory. Each is complete in itself, and therefore requires no reference to the context, which is often confusing. The easy rhythmical flow of their language makes them easily learned. There is one for every Sunday in the year, and thus they always come with the freshness, force and interest of special application. In the aggregate they cover the whole range of theology and that in its practical bearing on the wants of men and thus they declare, in the most effectual form, the whole counsel of God and war against narrowness of view and deficiency of principle which are never so mischievous as in childhood. In detail their sound and solid teachings dissolved, as it were, in a stream of lucid, limpid language make the pupil forget their depth while they grow upon him as he advances in years and are assimilated with as little difficulty and as much gratification and benefit as a glass of spring water on a hot summer's day. They compress into a few lines of exquisite sweetness the deep things of God conceived in the ideas and expressed in the words of childhood. And in the terse, idiomatic, simple, musical flow of their sentences the youth of the Church of England becomes acquainted with the best specimens of pure literature, noble sentiment, lofty aspiration, sound knowledge and humble and reverent worship, and becomes immovably attached to the Liturgy and worship of their own Church and less easily attracted by the charm of the long-winded, uncouth and sometimes irreverent extemporaneous prayer that so widely prevails in other communions.

II.

Let us next look at the subject from the teacher's point of view.

1.—AIM OF SUNDAY-SCHOOL TEACHING.

Our first aim in teaching the young should, of course, be to impart to them spiritual religion by bringing them to a saving knowledge of Christ. A second aim, and by no means an unimportant one, should be to train them up in an intelligent comprehension of and a steadfast loyalty to the Church of England. Simple loyalty to our own Church and simple faithfulness to our trust as her representatives should keep that aim constantly before our eyes. We have so few opportunities of doing this that we should neglect none. Too many in our ranks already are earnest Christians and indifferent Churchmen, for no other reason than that, while they have been taught to know their Saviour, they have not been taught to know their Church. I lean decidedly to the opinion from some little experience in both town and country, in both Canada and England, that, in the Church to which we belong, we can best do the work committed unto us, we can best promote spiritual religion and build up men on their most holy faith by a right teaching and use of the system of the Church to which we belong. Now, to enable us to do this no other scheme than I know of at all approaches in value to the Collects of the Prayer Book. Their substance is not only adapted to, but intended for the purpose. And their place in the ecclesiastical year gives them, every Sunday, all the point and interest of a special lesson. They shine, each with its individual lustre and, combined, they form a crown of jewels that, touched with heavenly glory, reflect every hue of revealed truth, blending so harmoniously in the rainbow of divine mercy that spans this vale of tears and, endued with power from on high, they appeal to every chord in human hearts made glad by the great joy of Christmas, made pure by the crimson stream of Calvary, made strong by the vigil and discipline of the wilderness and made holy by the gift of Pentecost—a fitting crown this for the Bride, the Lamb's wife, in her season of lonely waiting and weary struggle.

II.—ORIGIN OF THE COLLECTS.

The Collects may be said, in general terms, to be either ancient or modern. The ancient Collects are derived chiefly from the Sacramentaries of Leo the Great, Bishop of Rome, in 440 A.D. and Gelasius, Bishop of Rome, in 492 A.D. A sacramentary is the oldest form of the order for the administration of the Holy Communion, what in a more corrupt age of the Church became known as the Missal or Mass Book. It is interesting to note that these two Episcopates and the interval between them saw the dissolution of the Roman Empire and the breaking up of the whole social system of the old world, and is one of the saddest periods in the history of man and of the Church. The substance of the Collects sprang, in a great measure, from the wants and the yearning of those awful days. It is not unlikely, too, that Leo and Gelasius adopted and adapted material that had been in use in the Church for generations and for centuries. The ancient Collects thus take us back to the very verge of Apostolic times.

The modern ones were mostly composed at the Reformation to emphasize its special teachings or to replace those that were unsound in doctrine or were addressed to saints and angels. The ancient Collects are by far the more numerous.

III.—NATURE OF COLLECTS.

The Collects are prayers. This fact can always be used for two important purposes:—

(a) It can be used to check levity or to deepen serious thought. In studying and reciting their lessons the children can be taught not only that their minds are engaged in a serious exercise, but that they should be in the

attitude of prayer, their hearts and their aspirations accompanying their words.

(b) It can also be used to teach what prayer is and that is one of the most important and one of the easiest lessons that can be taught to a youthful mind. The very nature of a Collect, as a prayer, without reference to its contents, suggests human weakness and sin, divine power, holiness and mercy, the all-seeing eye, the ever-open ear, the efficacy of the atonement and the intercession of Christ, the way of access to God and the value of the throne of grace. All such lessons are vital, are inherent in every Collect and do not spring, in the same degree, from any other scheme of lessons that can be drawn up.

IV.—SUBSTANCE OF THE COLLECTS.

Passing from the nature of a Collect to its substance we pass from general considerations to particular subjects but all of the highest value. I cannot treat the Collects in detail, I can only take them in the aggregate. From that point of view we find them to be a complete body of theology as, e.g., the first and second coming of Christ, the study of the Holy Scriptures and the preaching of the Word, the manifold lessons of our Saviour's earthly life, His cross, His resurrection, His priestly office, the outpouring of the Holy Ghost with His manifold gifts of purity and power, the necessity for vigilance and self denial and the example of the saints, which illustrates the text "Be ye followers of me, even as I also am of Christ." And in this form it is not the dry bones of theology such as we find them in the text books and compendiums, but the living form with motion and energy. It is the grace of God meeting the wants of men. It is dogma applied to life. It is the Creed and the Ten Commandments, not as they are enshrined in books, not as they fall from the lips, but as they fashion the life. It is the most practical way of teaching the truth of God. It is the most effectual means of reaching the heart and moulding the character. For we study, as it were, on our knees the great problems of human sin and human destiny, of divine compassion and divine help—we study these, as it were, on our knees with the deepest secrets of our hearts laid bare in the presence of the living God.

V.—FORM OF THE COLLECTS.

We pass next from the substance of the Collect to its form, from the kernel to the shell that contains it, from the idea or sentiment to the framework that enshrines it. We are here in the presence of veritable gems or works of art. Every Collect, even the shortest, is, in its structure, composed of four parts:—

- (a) The invocation, or title given to God.
- (b) The recital of doctrine, generally recalling some striking passage of Scripture.
- (c) The petition, referring to some important need.
- (d) The mediation, coupled sometimes with an ascription of praise.

In many of the Collects the doctrine is not recited; it is simply implied or brought in indirectly. The petition is always one in substance though often various in form. Take a few examples:

19th Sunday after Trinity.

"O God," the invocation; "forasmuch as without Thee we are not able to please Thee," the doctrine; "Mercifully grant that Thy Holy Spirit may in all things direct and rule our hearts," the petition; "Through Jesus Christ our Lord," the mediation.

7th Sunday after Trinity.

"Lord of all power and might," the invocation; "who art the Author and Giver of all good things," the doctrine; "Graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness and of Thy great mercy keep us in the same," the invocation;

quadruple in form, but one in sentiment as involving the principle of growth in its various stages of grafting, strengthening, feeding and protecting; "Through Jesus Christ our Lord," the mediation.

Quinquagesima.

"O Lord," the invocation; "who hast taught us that all our doings without charity are nothing worth," the doctrine; "Send Thy Holy Ghost and pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee," the petition; "Grant this for Thine only Son Jesus Christ's sake," the meditation.

These Collects have been taken at random. They will serve nevertheless to show that the Collects in general are simply masterpieces for terseness and brevity, for purity and simplicity of style, for fulness and soundness of Scriptural teaching, for fervency of spirit and for the full assurance of hope.

VI.—HOW TO TEACH THE COLLECTS.

I have heard teachers say that they found extreme difficulty in teaching the Collects. The subject matter was not juicy, their teaching was rapid and the supply was soon exhausted. My experience is the very opposite. I can find no better topic than the Collect, both for variety of teaching and for personal application.

(a) *e. g.*, There is always the subject of prayer to fall back upon and that, in itself of the highest importance, opens up in addition the whole store of theology.

(b) There is next the titles given to God, which enable us to refer to many passages of Scripture and to bring in general lessons of the most valuable kind drawn from the kingdom of nature as well as from that of grace.

(c) Then there is the recital of doctrine which is always a rich subject in itself. Here, too, we may not only refer, but we are actually pointed to one or more striking texts of Holy Scripture. Even the Epistle and Gospel for the day, which are under our eyes in the Prayer Book, are the groundwork on which the structure of the Collect is erected.

(d) Furthermore the petition always applies to some serious want. This may generally be traced to the weakness of our sinful flesh, to the allurements of the world, or to the power and guile of Satan. Illustrations can always be found, by way of resemblance or contrast, in the lives of Scripture characters, or, what is often more effective, in our own every day lives. And we can always point to special dangers or blessings that wait upon the case under consideration.

(e) The mediation not only suggests but actually involves the exhaustless theme of the atonement, the sympathy and the intercession of Christ as well as the covenant and love of the Father.

VII.—INNER SPIRIT OF THE COLLECTS.

The foregoing considerations apply only to the Collects in their outward form, *i. e.*, in their relation to us who use them. A deeper and not less interesting view would present them in their inner spirit, *i. e.*, in their relation to those who produced them.

A proverb has been called the wisdom of many and the wit of one. Something similar may be said of all the great monuments of the past. Literary masterpieces are the outcome of the intellectual life of nations that finds expression through the genius of one man. The great Cathedrals of Europe are the embodiment of the ecclesiastical life of Rome in the Middle Ages that found expression through the genius of the architect. And so the Collects in the Prayer Book are the outcome of much of the religious and devotional life of the Church of Christ in all ages and in all the world assimilated and transformed by the piety and genius of the Church of England. It has been said

that the art of composing prayers is a lost art. Men pray, of course, nowadays in their rugged earnest fashion, but how few can produce a prayer that is grateful to the ear and to the lips of others. There is not a collection of family prayers that I can implicitly recommend. There is not a single prayer of recent date that I know of that does not, at some point, grate upon the ear or upon the feelings. Those that are compiled or borrowed from various sources are generally made up of uncongenial elements and form a patchwork and not a mosaic, while those that are composed or original are among the lowest forms of literature and art. The special prayers for those at sea and for the Governor-General, which are used at St. George's, always leave an uncomfortable feeling behind. I once composed a Collect for use in connection with French work. I tinkered at it for about two years and never could muster courage to submit it to the Bishop for his approval. I would be very sorry if it ever should see the light among my posthumous remains. And since then I have sought for distinction in other fields. And as to the forms of prayer recommended for use in the Sunday-schools of this diocese, if you leave out the extracts from the Bible and the Prayer Book, well! the least said about the rest the better. On the other hand the Collects of the Prayer Book fall upon the ear and gratify the feelings like strains of sweetest music, even in the case of those who say their prayers, but who do not pray. They are the outcome of ages of trial and seeking after God, in their substance, and, in their form, they are the product of men on whom the Spirit came and endowed them with the gift of speaking with God. In other words they embody the genius of prayer. They represent the real yearnings and struggles of generations of men, at critical times in the history of the world and of the Church, that found perfect expression, at some happy moment, through the gift of some Christian Israel who was left alone in midnight darkness, who wrestled with an angel until the breaking of the day and who ever after bore the marks of this hand to hand struggle in every joint of his frame and in every feature of his countenance, but who as a Prince, had power with God and with men and prevailed.

VIII.—THE COLLECTS AND THE CHURCH.

And finally the Collects reflect in a remarkable manner the genius of the Church of England. They exhibit in the fullest measure both her conservative and her reforming spirit. To say that they are Scriptural is to say very little. It belongs to the Church that enjoys the proud distinction of making much of the Law of the Lord to use Collects full of the teaching and saturated in every pore with the spirit of that divine law. In the modern ones, composed at the Reformation, we find the spirit, the teachings and even the language of the Word of God. In the ancient ones, which date back to the earliest times, we find an equal measure of the Spirit and teachings of Holy Scripture, but less of its language. They have a terseness and a fulness of meaning all their own. But all the Collects reflect the three striking features, of the Church of England. They are first and above all Scriptural. Then they belong to primitive times in their origin and they reflect the purity of doctrine, the earnestness of purpose and the holiness of life of the infant, persecuted Church. Lastly, they came through and from the fires of the Reformation like refined gold, Protestant in the best sense of that word, as not only free from error but as full of living and life-giving truth. And thus they manifest the historic continuity of the Church, in its spirit and its life, in its being united with Christ and filled with His Spirit, as the three-fold ministry and the two-fold Sacraments do, in its constitution and its outward and visible life. They establish visible links that bind the saints together in one communion both those who are now scattered over the

earth as pilgrims and strangers, bearing the brunt of the battles of the Church Militant, and those who have been gathered, through eighteen centuries, to their rest and reward in the home of the Church triumphant. And thus they vindicate their title to a place among the most precious inheritances of that visible Church which is one, holy, Apostolic, Catholic and reformed and which bears the name of the Church of England.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—The committee of the Church Army in England have appointed the Rev. Dr. Hole, of this place, as their representative and Clerical Secretary, and Captain Winfield (St. Paul's Church Army) Lay Secretary for the extension of the work in Nova Scotia and provinces. Full information will be given to clergy who wish it. Donations for the extension fund should be sent to the above.

TRURO.—About sixty-five years since a wooden church was built here, the Rev. John Burnyeat, being the S. P. G. missionary. It was a well designed church for the times. Fourteen years since this church was moved from the centre to one corner of God's acre; and on October 16th, 1876. The reverend Dean Bullock—whose words,

"We love the Place, O Lord,
Wherein Thine honor dwells."

have been sung for years throughout the Anglican communion), laid the first stone of the first stone church on the peninsula of Nova Scotia. The brave old Dean and the genial Dr. Warren (of the clergy then present), now worship together in Paradise.

Canon Maynard and Dr. Bowman still work in this diocese, while the eloquent preacher, on that occasion Garrison Chaplain A. Townend, M.A., is laboring as hard as ever in Dublin. Eight years passed with many difficulties and through many trials, but at last a beautiful fabric was reared and completed (except the spire), but could not be consecrated because although \$20,000 had been paid out, \$5,000 and more had to be collected to free the church from debt. However, it was opened by the Bishop on March 15th, 1881. Six more years passed and not only is the church now out of debt, but mission boards and other church agencies have been generously subscribed to, a valuable organ paid for and the Rectory house repaired and improved; so on the 15th of March last the Lord Bishop came down to consecrate what is indisputably the best fabric of our Church in this diocese.

At eleven o'clock the Bishop, preceded by his Chaplain, Rev. H. G. Lancaster, bearing the Pastoral Staff, and attended by Rev. Dr. Partridge, secretary of the diocese, was met at the West Door by the Rev. J. A. Kaulbach and the Wardens, Dr. David Muir and W. H. Tremaine, with ten visiting clergy. The Vicar read the petition, and His Lordship having consented to the prayer thereof, the procession moved up the central aisle towards the altar, chanting Psalm xxiv. The Bishop proceeded then with the office of consecration, and signed the sentence which had been read by the Rural Dean, who then said matins.

The Bishop celebrated, Rev. F. R. Murray, Rector of St. Luke's, Halifax, and Mr. or Canon, assisting. Rev. J. O. Ruggles, M.A., Rector of Horton, reading the Gospel. Forty more communicated—eighty at the two celebrations. The Bishop himself preached on the subject of consecration of churches, with the logical clearness and convincing force, for which he is so justly renowned.

At 7.30 Rev. J. R. S. Parkinson, Rector of Londonderry, said evensong, and the Rev. Dr. Partridge, Rector of St. George's, Halifax,

preached a very able, encouraging and eloquent sermon from Lamentations iv, 12: "The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and enemy should have entered into the gates of Jerusalem." The Doctor used notes but sparingly and his references to the parish of Truro, the new church, the diocese and the centenary of its founding, were exceedingly happy.

We must offer our heartiest congratulations to the Vicar, Wardens, Vestry and parishioners and also most just praise for having thus provided a noble temple to the Lord of Heaven and earth and a permanent place in which His worship may be offered for generations to come. St. John the Evangelist, Truro, is as likely to last 500 or 600 years as were many of the existing fabrics of the Mother Church when erected. The original plans were furnished by Mr. Thomas, of Montreal, but they have not been strictly adhered to. Churchwarden Tremaine, who is a C. E. and no mean architect, superintended and watched the erection for six anxious years and was allowed to use his discretion in certain particulars. The whole result is, as we have said, *admirable*.

We neglected to state that the lessons at the services on the 15th were read by Rev. J. Edgecumbe, Picton; Rev. C. F. Lowe, Summerside, P.E.I.; Rev. A. Bent, Pugwash, and Rev. A. C. McDonald, Bayfield.

The Rev. R. F. Brine, of Antigonishe, and the Rev. R. W. Hudgell, the energetic travelling missionary, were also present at the morning service, but the poor state of health of the former prevented his presence at the second service. The sweet organ was excellently handled by Mr. Faulkner and the choir rendered then hymns and chants with great skill and reverence. A striking feature at the evening service was an exquisitely sweet solo during the offertory collection by Mrs. Harkins. No sooner had her gentle notes subsided than the whole crowded congregation gave full voice to "All people that on earth do well."

Space is limited, but the excellent dinner to Bishop and clergy with the wardens, vestry, etc., given by the parishioners and the slight refreshment after evening service, must not be passed over, and formed the subject of remarks as to "Mid-Lent refreshment," which were quite appropriate, the following Sunday being Refreshment Sunday. Nor may we conclude without acknowledging the open house and open hearted hospitality of the Truro laity towards the visiting clergy; as for the rectory that stands open. Messrs. Tremaine, Bent, Brine, Ross, Bentley, Prince, McDonald, G. Hyde, Snook, Hallett and Youill all had clergymen staying with them, but others were disappointed (as many of the expected failed to put in an appearance) the following were ready and willing: Dr. David Muir (who has been the most persevering and successful of financiers for the new church), Mrs. McKenzie, Mr. Odell Stanfield, E. Archibald, J. Ross, Winan, and Edwards.

We have left no room to dilate on the beauties of the church itself, its fine, lovely painted windows in the Apsidal chancel, the general excellence of the material, etc. These things must be left to a future occasion, say, when the spire points heavenward and "*Finis coronat opus*."

It was a pleasing incident that the only daughter—and a granddaughter to the first Rector—viz., Lady and Miss Archibald were present at the consecration of the new St. John's, for which we pray "*Semper Floreat*."

WYMOUTH.—Although it is but seldom that communications from Weymouth appear in the CHURCH GUARDIAN, yet we think that the following details will tell that the members of the Church in that mission are zealous for its welfare.

During the early part of the Winter two

Socials (so called), were held. The first of these met at the Rectory, but before the hour appointed, the rain coming down in torrents with scarcely any intermission, would, we fear, literally throw *cold water* on our expectations. But what can stop the feet of the truly earnest in their work of love? Spite then, of obstacles from above and from beneath, a large number of parishioners assembled. A second similar entertainment was held a short time afterwards, at the house of a zealous parishioner, which was also well attended; and both were financially most successful. But the benefit of these reunions is not to be measured only by money. The principal aim should be to bring our people together and to promote that kindly and brotherly intercourse and feeling which should ever exist between members of the same Church, as well as those who have good will toward us. Besides pleasant converse, music and singing, contribute not a little to the pleasure and enjoyment of these evenings. From a kind donor, who annually visits relatives here, and to whom we are indebted for former liberal gifts, the Parish received a handsome Flagon as a thank offering, and it was used for the first time at the Celebration on the day of Thanksgiving. A second gift soon followed, and in this our friend was joined by a young relative of hers here, and by their joint contributions, they presented the Church with excellent cocoa matting for the aisles. What christian women do for the "House of God and the offices thereof" every Rector and Missionary most gratefully appreciates; and it is also cheering to see young men contributing liberally towards the proper furniture of the Sanctuary.

We have a Sewing circle zealously at work here, the origin of which is principally due to a good woman, a former parishioner of Weymouth. The work of the Circle will be offered for sale at a Bazaar to be held during the summer, and is to be to defray the debt due on our fine organ. A second Circle, composed by several of the members of the former one, is held on another evening. The proceeds of the sale of this Circle, are intended to be a humble contribution in aid of the Cathedral to be built in Halifax. Doubtless there are many other missions which intend also to do what they can towards that important and noble work. For few will deny that the 100th anniversary of the erection of the very first Colonial Diocese, should not be allowed to pass by without marking such an event, as the Centenary of its existence, by some permanent memorial. And what memorial could be devised as so fitting and appropriate as the erection of a Cathedral in Halifax, as a thank offering to Almighty God, for the long continued support received by this Diocese from the Society of the Propagation of the Gospel, and which memorial would also testify to our grateful sense of the large measure of Heavenly blessing conferred on the missions of the Colonial Episcopate.

We have a small church in course of erection at New Tusket, an outstation in this mission, eight miles distant. During several years, Divine service has been held in private houses. But it is incomparably fitter, that, if we have a congregation at all, it should assemble in a Church, however unpretending it may be. Our building, now boarded in, is churchly in design, and rests upon an excellent granite wall. Some time in April, we hope to make further progress in the work.

EASTERN PASSAGE.—We regret to record that the Rev. T. C. Mellor, on coming out from service at Cow Bay on Sunday last, fell and sustained a severe contusion, thereby incapacitating him from active work for some time.

PRINCE EDWARD ISLAND.

No Archdeacon has yet been appointed in the place of the late Dr. Reed.

ALBERTON.—The new incumbent, the Rev. C. McKenzie, is doing good work here.

MILTON.—The Rev. Mr. Jones is ably filling the place of the late Dr. Reed, in the charge of this parish. He is a vigorous worker.

SUMMERSIDE.—We congratulate the Rev. C. F. Lowe on the improvement of the choir.

CHARLOTTETOWN.—*St. Paul's*.—The congregation are looking forward to the appointment of another clergyman, when the resignation of the present Rector takes effect.

St. Peter's.—The people are pleased with their new Rector.

KENSINGTON.—The Rev. Mr. Reagh has moved into the new parsonage. We hope he may enjoy many happy years there.

DIOCESE OF FREDERICTON.

St. JOHN.—*Trinity Church*.—During HOLY WEEK there will be Morning Prayer and Ante-Communion at 11 a.m. Evening Prayer and Address at 5 p.m. On *Good Friday* Morning Prayer and Sermon, with collection on behalf of the Society for Promoting Christianity among the Jews, at 11 a.m. Evening Prayer and Sermon at 7.30 p.m. A Devotional Meeting will also be held at 8 p.m., on Friday, April 1st. During Lent, three courses of Sermons were arranged for viz., for Sunday morning, on *the Titles of our Lord*; at the Litany Service in the afternoon, addresses by the Rector on *The Holy Spirit*; *The Holy Catholic Church*; *The Christian Ministry*; *The Sacrament*; *The Creeds*; *Christian Unity*; and for Sunday evenings,—Sermons on *The Need of Repentance*; *The Nature of Repentance*; *The Motive for Repentance*; *The Helps to Repentance*; *The Hindrances to Repentance*; *The Blessings of Repentance*.

DIOCESE OF QUEBEC.

LENNOXVILLE.—*Bishop's College*.—We have received the following letter from Rev. Dr. Adams:

To the Editor of the CHURCH GUARDIAN:

SIR,—I have received several letters from valued friends, whose minds have been disturbed by a paragraph referring to the optional use of so-called non-alcoholic wine in the Holy Communion which is found in a notice in your issue of the 9th inst., of a recent meeting of the College C. E. T. S. Will you permit me to say that the paragraph in question has conveyed an entirely wrong impression of what was intended by the writer of the paper, and that not only is there no desire on the part of any one here to disturb the settlement of this question made by the Provincial Synod of 1886, but that, on the contrary, there exists the sincerest loyalty to that decision.

THOS. ADAMS, D.C.L.,
President of the Bishop's College
Branch C. E. T. S.

Lennoxville, 19 March, 1887.

[We are well pleased to have received the above explanation from Dr. Adams regarding a statement, which, as reported, caused widespread dissatisfaction among the graduates and friends of Bishop's College, as is evidenced by the fact that numerous letters have come to hand from graduates and others, expressing astonishment at the reported utterances of the President of the C.E.T.S., and at the apparent disregard of lawful authority and of the almost unanimous decision of the Great Council of the Church. In view of the above explanation we do not consider it necessary to publish these letters, all of which agree in repudiating the reported dictum, and in expressing fears for

the future of Bishop's College, if such principles prevailed there.—Ed.]

QUEBEC.—*Trinity Church*.—A parochial mission was commenced on March 9th in this church by the Rev. Dyson Hague, of Brockville, Ont., and continued till March 18th. Great blessing has attended the services and the evangelist has proved himself well qualified for parochial mission work. The evening services consisted of the shortened form of Evening Prayer, with an earnest sermon by the missionary followed by an aftermeeting for more personal dealing with souls. Throughout the services were conducted with great reverence and on strictly church lines. Dissenters who were present expressed their astonishment that such definite work should result without the supposable necessary excitement, etc. The after meetings consisted sometimes of three-quarters of the congregation and never less than one hundred stayed behind as in anxiety about their souls. The church was filled every evening. On the last evening of the mission there must have been about nine hundred people present. About half that number remained behind on the invitation of the missionary, that those should stay who had received spiritual benefit during the mission.

Features of the mission were an address on Sunday afternoon, 13th inst., to men only, in the Y. M. C. A. hall, when five hundred men were present. Also a special service for children on Wednesday afternoon, March 16th, when the church was thronged with the little ones of Quebec. Every afternoon, except on the 16th, Bible readings were held by the missionary, and the attendance was most gratifying. It is apparent that the Rev. Dyson Hague must take rank among those successful missionaries which the Church of England is so rapidly producing in this generation.

Special collections were taken up for the expenses of the mission and as thank offerings, amounting to \$152.07.

QUEBEC.—*St. Matthew's*.—Lent has been faithfully observed in this parish by numerous and earnest services, as follows on Sundays: Holy Communion, as usual, at 8 a. m., also at the 10.30 service on first and third Sundays in month; at 4 p. m. Children's Service, with familiar talks on 'the children's part in the Christ-like life;' at Evening Prayer a course of sermons on 'The Saviour in His contact with human infirmity,' have been preached as follows:—1st Sunday, Christ's view of sin; subject, 'Woman taken in adultery; lesson, Self-judgment. 2nd Sunday, Jesus waiting; subject, 'The woman of Canaan;' lesson, Perseverance. 3rd Sunday, Jesus warning; subject, 'The three candidates;' lesson, Decision. 4th Sunday, Jesus convincing; subject, 'The rich young man;' lesson, Right use of conscience. 5th Sunday, Jesus weeping; subject, 'The two occasions;' lesson, Sympathy.

On all week-days, at 7.30 a. m., Morning Prayer, with 'two-minute reading,' suggesting a topic of devotional thought for the opening day; 9 a. m., Morning Prayer at Church Home; 5 p. m., Evening prayer or Litany.

On Wednesdays at 5 p. m.—A course of 'Ten-minute addresses' on 'The Christian race,' have been given as follows:—'The principle of the Christian race,' 'The witnesses of the Christian race,' 'The preparation for the race,' 'The race itself,' 'The attitude of the racer,' 'The prospects before Him.'

On Thursdays, at 8 p. m., short office of devotion, with a series of addresses on 'Holy Communion, its hindrances and helps.'

On Fridays, besides the 5 p. m. Litany and lesson, an evening service has been held, with a course of sermons on 'The temptation in the wilderness,' treated under the following heads: 'Temptation,' 'The Tempter,' 'The first temptation,' 'The second temptation,' 'The third temptation,' 'The results of temptation.'

During Holy Week the services will be as follows:—7.30 a. m., First portion of Communion Office; 10.30 a. m., Morning Prayer; 5 p. m., Litany, with a series of 'Thoughts on the Miserere,' (Psalm li.); 8 p. m., Evening Prayer, with a series of sermons on the following subject: 'The Divine Manhood, in its perfect sacrifice, contrasted with the fallen manhood, as exemplified in the events of the Passion,' as follows:—

Judas, *the Traitor*, 'What will ye give me, and I will betray Him?' Peter, *the Unstable*, 'The Lord turned, and looked upon Peter.' Caiaphas, *the Deliberate Foe*, 'The High Priest rent his clothes.' Pilate, *Conscience stifled*, 'Whether of the Twain?' The Soldiers, *The Case Hardened*, 'The Mock homage.' The Faithful Group Around the Cross, (St. John xix. 25.) Joseph and Nicodemus, *First effect of the Cross*, Secret disciples made fearless Confessors.

On Good Friday, besides the above services, there will be from 2.30 to 5.30—*The Three Hours*,—Hymns, Prayers, and Meditations on the Seven Words from the Cross.

DIOCESE OF MONTREAL.

QUYON.—*Parish of Onslow*.—On February 21st., an entertainment was held in the above village, consisting of (1) A sale of useful and fancy work; (2) Supper; and (3) Concert. Notwithstanding the many frequent storms which have prevailed during the past winter, the weather on that day was everything that could be wished for. The ladies of the Congregation for some time past had been working faithfully and energetically for this object, and having presented their gifts "gratuitously," it is needless to add, that almost every article was immediately purchased, having been marked, if not below, certainly not over its value—which is too often the case, at such gatherings as these. The day's proceedings, as a whole, passed off agreeably to all—every one acknowledging that it was a grand financial success, considering the time of year and state of the roads. After defraying all incidental expenses, a sum of one hundred and fifteen dollars was realized, which will (D.V.) be devoted to improvements on the Church of St. John the Evangelist, during the ensuing summer.

MONTREAL.—The monthly meeting of the Diocesan Sunday-school Association, held on the evening of the 21st in the Synod Hall, was most encouraging. The attendance was large; the Paper on the Collects by Rev. Mr. Tucker was admirable; the suggestions of Mr. Buchanan as to children's entertainments, though not fully concurred in, were good, and the interest manifested by the audience more general than heretofore. A pleasing feature was the appearance of several new speakers from amongst the Laity. The Lord Bishop of the Diocese presided.

DIOCESE OF TORONTO.

TORONTO.—St. George's latest charitable enterprise, the Church Home for the Aged, was formally opened by the Bishop, on Wednesday, March 9th. His Lordship assisted by the Rector, Rev. J. D. Cayley; celebrated Holy Communion in the church at 11 a. m., the offertory being in aid of the Home, and the congregation then repaired to the Home itself, in Larch St., where a brief service was held. There was a very large attendance, chiefly of ladies, and several other clergy were present. The Home consists of two houses with connecting doors, and both are fitted up very neatly, though plainly. One of the best rooms has been made into a chapel, which is perfect in simplicity and good taste.

The Home is under the charge of two sisters of St. John the Divine. There are now seven inmates, and two or three more are expected shortly.

It is earnestly desired to form an Endowment

Fund, and for this purpose a sale of work is talked of for next Autumn. Two societies have already been formed among the ladies of the parish for this end; the Twenty minutes Society, whose members must work for that length of time daily, or pay a small fine, and another, which meets every Thursday morning to work in the schoolhouse.

An Organ recital of sacred and classical music, with an offertory in aid of the Home, was held in the church on Monday evening, March 14th., by the organist Mr. Phillips, assisted by the choir and others.

St. Stephen's.—Rev. O. P. Ford, gave an address to men only on Sunday afternoon, March 13th., on Social purity, with special reference to the aims of the White Cross Army, which is rapidly gaining ground in Toronto.

St. Luke's.—Rev. O. P. Ford, Priest in charge, is holding a daily afternoon service, with meditation, which is well attended.

Rev. John Langtry, has left for England, to be present at the Appeal case of the Rectors of Toronto versus St. James' Cathedral.

A branch of the White Cross Army has been organized in this parish.

Church of the Ascension.—Mr. James, of the English Purity Association, spoke on Social purity to a large audience in the Schoolhouse on Friday, March 4th., describing the work of the Association in England, and the United States.

Church of the Redeemer.—Rev. Prof. Clark, of Trinity College, gave his delightful lecture on Kingsley's "Water Babies," to a large audience in the schoolhouse on Saturday evening, March 12th., interpreting the religious teachings of that somewhat difficult allegory.

St. Matthias.—During Holy Week until Good Friday services will be held each day, as follows: 7:00 a. m., Holy Communion; 10:30 a. m. Matins; 11:00 a. m., Holy Communion and Meditation; 8:00 p. m., Evensong and Sermon; 8:45 p. m., Instruction on Holy Communion.

The special preachers at Evening Service being: Rev. Scott Howard, Monday; Rev. W. Hoyes Clark, Tuesday; Rev. R. T. Nichol, on Wednesday and Thursday.

MEDONTE.—The offertory for the mission fund of the diocese, taken up in St. George's Church here a few Sundays ago, amounted to \$25.

The Incumbent of the parish, Rev. J. Jones, lately visited Shingle Bay, where he baptised seven children.

PENETANGUISHENE.—The Canada Presbyterian having stated that the Protestant Chaplaincy of the Ontario Reformatory was about to become vacant. The Rev. Geo. E. Lloyd, the Chaplain, writes to the *Orillia Packet*, denying that he has resigned or intends resigning.

DIOCESE OF HURON.

SPECIAL week day services are being held each week through Lent by the Rev. T. H. Brown at Comber, Strangfield and Tilbury Centre. These services are well attended.

STRANGFIELD.—Preparations are in progress to build a church this summer, which is much needed; the school house, the only available place, not being large enough to hold the people. Four hundred dollars is already collected for this purpose. It is a very poor mission, and any donation from a Christian, however small, will be thankfully received and acknowledged by the Rev. T. N. Brown, Tilbury Centre, Ontario.

EPISCOPAL APPOINTMENTS, 1887.—If the Lord will, the Bishop purposes holding Confirmation services during the year, in the counties of Elgin, Essex, Huron, Kent, Lambton and Middlesex (North).

Clergymen, in each parish or mission, are requested to have all the candidates from their several stations prepared and ready to be presented at the service as arranged in the following lists.

The remaining parts of the above counties will be served during the autumn, and the lists of services will be published later on in the year.

It is the Bishop's wish that a list of all the candidates, with Christian names in full and plainly written, be handed to him on his arrival, which list, if necessary, will be subject to correction after the service.

The Bishop places the responsibility of punctual attendance at each service on the clergyman in charge, and particularly requests that nothing may be allowed to interfere and prevent the Bishop from being present and ready for service, as named in the printed lists.

The following are the appointments for April in the counties of Perth and Huron:—

Rev. A. K. Griffin, Monkton, Sunday, 17th, 11 a.m.; Rev. R. Ker, Trinity Church, Mitchell, Sunday, 17th, 7 p.m.; Rev. D. Deacon, M. A., Sebringville, Monday, 18th, 10 a.m.; Rev. E. Patterson, M. A., St. James' Church, Stratford, Monday, 18th, 7 p.m.; Rev. D. Deacon, M. A., Home Memorial Church, Stratford, Tuesday, 19th, 10 a.m.; Rev. W. A. Graham, Grace Church, Millbank, Tuesday, 19th, 3 p.m.; Rev. M. Turnbull, Christ Church, Liatowel, Wednesday, 20th, 10 a.m.; Rev. W. T. Cluff, St. John's Church, Brussels, Wednesday, 20th, 3 p.m.; Rev. R. McCosh, St. Paul's Church, Wingham, Thursday, 21st, 11 a.m.; Rev. R. Shaw, St. Peter's Church, Lucknow, Thursday, 21st, 7 p.m., and on Friday, 22nd, 10 a.m., in Christ Church, Teeswater; Rev. J. H. Moorehouse, St. Stephen's Church, Gorrie, Friday, 22nd, 4 p.m.; Rev. H. D. Steele, St. Stephen's Church, Goderich Township, Saturday, 30th, 11 a.m.

MITCHELL.—The Right Rev. Bishop Baldwin, will make an official visit to this parish (D.V.) on Sunday April 17th., being the first Sunday after Easter. There is a large confirmation class in course of preparation. His Lordship is expected to preach morning and evening in Trinity Church, and in the afternoon to preach at Monkton, some 17 miles distant.

THE LADIES' ALGOMA COMMITTEE.—The Ladies' Committee, organized by the Bishop of Algoma, in connection with Trinity Church, met at the Rectory on Monday afternoon, for the purpose of arranging for future operations. Nearly all the members of the committee were present. Mrs. Ker was elected President, and Mrs. Dent and Mrs. J. T. Hicks to the joint offices of Secretary and Treasurer. After consideration it was arranged to prepare a box of clothing, it having been explained by the Bishop of Algoma, that every sort of wearing apparel would prove acceptable to the Indians or poorer class of white settlers in the Diocese. Contributions of new or old clothing will be thankfully received by any member of the Ladies' Committee, or may be left with the Treasurer, Mrs. A. Dent. Mrs. Ker called attention to the action taken by the ladies in London in regard to the Queen's Jubilee, the object being to help the Widows and Orphan's Fund of the Diocese of Algoma, by a contribution. It was arranged that Mrs. Ker should take charge of this matter and solicit subscriptions. Mrs. Ker and Mrs. Dent each promised an annual contribution to the fund. The Committee will now be glad to hear from those who have any articles of clothing which they would wish to devote to the object in view.

DIOCESE OF ALGOMA.

PORT CARLING.—The incumbent begs to acknowledge from the President of the Quebec Cathedral Branch of the Women's Auxiliary

Domestic and Foreign Missions, a box containing clothing for the poor of his district. The contents of box a most seasonable gift to some poor families.

CONTEMPORARY CHURCH OPINION.

The *Church News*, Natchez, Miss., says:—

Of all the helps to a Christian life, there is no one thing more useful than the observance of the Christian year. For, as in forgetfulness lies always the greatest danger, nothing can be of greater service than that which helps us to remember. It was when they forgot God that Israel suffered afflictions. The whole ritual of the ancient Church was commemorative or prophetic. The Jews were bidden to keep certain feasts and fasts to put them in remembrance, to do certain acts or memorials, rather as reminders; and while they obeyed they prospered. But when they forgot God and ceased to walk in the way of their fathers, and turned to idols and to strange gods, then the anger of the Lord was visited upon them, as we read in the lessons of the Lenten season. And the Church of God never has given up such observances, such memorial days and seasons. Year by year

"The way before us lies

Distinct with signs, thro' which in set career
As thro' a Zodiac moves the ritual year."

and if we derive from them no benefit the fault is our own. It is because we do not use them aright, or else do not use them at all—just as no amount of food will benefit a famished man if he eat none of it, or as nourishment is of small advantage to the invalid if taken without appetite, or as exercise is of little benefit if gone thro' with mechanically, and without pleasure or interest.

Of all the seasons of remembrance and renewal, Lent is perhaps the most precious. As long as we are in the world, we must live more or less in contact with the world.

Living in the world exposed to its temptations and subject to its dangers, Lent comes to us and says: "Come ye apart in a desert place and rest awhile." Rest from the turmoil and the strife of life, rest from the amusements, the festivity, the pleasure even which may be harmless and innocent enough in themselves, but which do take up some time and portion of your thoughts. Sanctify a fast. Bring to your remembrance the story of your redemption. Live over for these forty days your Saviour's passion and precious death. Remember that you are bought with a price and oh! how great the sum of that price. Wash you. Make you clean. If you have gone astray stop now and come back. Come back and read once more, hear once more the story of the Cross—and know that because of that Cross and passion you may return to your Father; because of that, returning you will be forgiven, justified, cleansed, redeemed—not for any merit of your own, but for the priceless merit of the Son of God!"

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—A writer over the initials F. F. W. has written a letter to our church papers in which he seems greatly exercised over the fact that somebody has given through our Missionary Society one dollar to Labrador.

This is simply a specified offering from one person in one diocese out of the \$5,100 and more received by the Treasurer of the Domestic

and Foreign Missionary Society since August last, and one would think from the tone of his letter that this small sum and "a mere handful of silver" more represented all the work of the Society during that time.

It would have been fair to have added the amounts together and have shown that \$5,142 39 in six months is not so despicable as he would imply. The Board always respects the wishes of donors, even to the extent of one dollar, and will always send their contributions to the places desired by them.

When our friend says, "Why do you Christian men, who have your thousands stored away, let your wives give their \$5 nest-eggs, and your daughters go round with their collecting-book, getting a quarter here and a half-dollar there to carry on this great missionary work, instead of yourselves stepping forward and proving the truth of your Christian profession by laying your hundreds and thousands at the feet of the Saviour?" he speaks well; but when he says, "What is this Board of Domestic and Foreign Missions but a farce? To what object is all this machinery and organisation while people's hearts remain unstirred, while people calling themselves Christians are wholly given over to nineteenth century idolatry?" he surely cannot have weighed his words well, for the object of the Society is to arouse that very feeling which he says lies dormant, and to show people the importance of supporting missions. Twice a year the Board issues an appeal signed by all the Bishops and sent to all the clergy to be read to all the congregations, calling upon all the people, for God's sake to take an interest in missions, both foreign and domestic, and asking them for offerings in support of them. What more can be done than that, at least as a beginning? This Society pays no salaries to her officers. They do their work as a labor of love, and it is easy for our friend to say, "send your secretaries and your treasurers and your paper missions (whatever he means by that) to the winds," but how much better off was the Church in Canada before this society, which he ridicules, was established?

How was the great missionary spirit which has made the Anglican Church a power in the face of the whole world to-day aroused if not by the means of societies? Too long has Canada been without her missionary organisation and now that exists let noble men and true stand by it and help it in all its endeavors to promote the cause of missions instead of writing sentimental gush on such a text as "Labrador one dollar."

He wonders what our Lord "sitting above the feathery clouds" thinks of this one dollar for Labrador. This we cannot know; but we do know that once He sat over against a treasury and saw a poor woman casting into it two mites which make a farthing, and that He declared that she had cast in more than those who had given their costly gifts. May it not be, for all we know, that "Labrador, one dollar" represents just such a case as that?

Yours truly,

CHAS. H. MOCKBRIDGE,

Hon. Secy. D. and F. Missionary Society.

Hamilton, Ont., March 18th, 1887.

THE HALIFAX CATHEDRAL.

SIR,—"Nova Scotia" in his plausible appeal strongly smacks of the one who wondered why such treasure should be wasted on his Masters feet while the suffering poor were penniless. There is a savour of unreality and peevishness about the whole letter, and in his charge of "Vanity" "shows but little real generosity.

But as a Nova Scotian, kindly allow me to protest against King's College being thrust upon us on every occasion. This unfortunate tendency in its friends has been the obstacle

and ruination of schemes propounded for the Church's welfare, and has resulted in apparently as lasting benefit to that Institution. The fact is, many Nova Scotians have great faith in the power for good exerted by a cathedral, and have lost much faith in the power of King's College. It is always in trouble. The enormous financial annual outlay brings in but poor returns, and there are many here in Nova Scotia who think that the same amount of money judiciously spent in bringing out clerical recruits from England or from the States, would increase our candidates for the Ministry four-fold. There may be manifest objections to such a course, but the fact remains, that taking every charge and expense in connection with King's and the return for the same, is simply miserable. It costs something like \$5,000 annually at present to make a graduated minister there, which sum would certainly bring us five clerics from elsewhere. King's College is getting a share of Diocesan spoils. It must not stand in the way of better things. The Cathedral will remain; King's College will before long, so the profane prophets say, be absorbed in one of the greater Universities. Then, many of us will prefer to push forward an object which puts us in line with other civilized dioceses; and yet we do not feel inclined to forward the interests of a university that is out of date in every respect.

No one man expects the \$250,000, to come from Nova Scotia (though in truth it is there if the people would open both their hearts and their bank accounts.) Most of the money must come from outside, and outsiders will give to the Cathedral and not to other objects. By the way, there is to be a grand function in Lambeth palace on August 12th. (Nova Scotia should write and tell their Lordships that that was waste of time)—and our good Bishop has two sons; I believe in England, well known and of good report. If the two sons would give about two months to plead our cause and God's; their prestige and influence would secure for us more than any four comparatively unknown men from here could do in the Old Country.

Let everything else be sunk for the present and let us press towards this one mark. And let "Nova Scotia" and all like him, if they will not come in with us, forbear to hinder us by such plausible and specious appeals to what in reality is unreal generosity.

NOVA SCOTIA No. 2.

(Our correspondent must surely be in error in regard to the cost of graduation at King's College. We believe King's is doing a real good work for the Church, and is worthy of hearty support by the churchmen of the Lower Provinces. All educational "institutions have seasons of trouble." In Montreal e.g., McGill is always appealing for further aid and Endowments for its several faculties. Loyal support of King's College should not interfere with the Cathedral effort.—Ed.)

LADY HELPERS.

SIR,—Attention has been attracted by a writer in your issue of March 2nd, concerning "Lady Helps," in Canada. As I have just had a little experience of these, perhaps a few words on the subject may not be amiss. In reply to an advertisement in one paper, some seventy-nine applied; a trial of one was sufficient to deter me from any more experiments in this line of quasi domestics. If the girls your correspondent writes of, are willing to work, not grudgingly, or of necessity, there is plenty of room for them, in Ontario at any rate. But it should be clearly understood what this work they are wanted for really is. Are they willing to rise at 5 o'clock in the morning or thereabouts, in summer? and six in winter? Can, or will they cook, scrub, wash clean rooms and make beds, have they any knowledge of dairy work, or of the care of poultry? If they can do these

things they will certainly be in demand. For impecunious gentlewomen, who would like a place where she can *superintend* the cooking, see that the house work is properly done, do a little, or a good deal of needlework, and teach the younger children, there is no room; there are apparently enough and to spare of these in the country already. The daily work of the farmer's wife is not untruthfully set forth in the following lines it seems, and in many cases, is a hard one. After all it is not so very different from King Solomon's description of the industrious house wife. Only here she has great difficulty in procuring maiden's to help her.

Yours truly,

AN ONTARIO FARMER'S WIFE.

Up with the birds in the early morning,
The dew-drops glow like a precious gem;
Beautiful tints in the skies are dawning,
But she's never a moment to look at them.
The men are wanting their breakfast early,
She must not linger, she must not wait;
For words that are sharp, and looks that are surly,
Are what men give when the meals are late.

Oh, glorious colors the clouds are turning,
If she would but look over hills and trees,
But here are the dishes, and here is churning,
Those things must always yield to these;
The world is filled with the wine of beauty,
If she would but pause, and drink it in;
But pleasure she says must wait for duty—
Neglected work is committed sin.

The day grows hot, and her hands grow weary;
Oh, for an hour to cool her head,
Out with the birds and winds grow cheery!
But she must get dinner and make her bread.
The busy men in the hay-field working,
If they saw her sitting with idle hand,
Would think her lazy, and call it shirking,
And she never could make them understand.

They do not know that the heart within her,
Hungers for beauty and things sublime.
They only know that they want their dinner,
Plenty of it, and "just on time."
And after the sweeping, churning and baking,
And dinner dishes are all put by,
She sits and sews, though her head is aching,
Till time for supper and "chores" draws nigh.

Her boys at school must look like others
She says, as she patches their frocks and hose,
For the world is quick to censure mothers
For the least neglect of their children's clothes.
Her husband comes from the field of labour,
He gives no praise to his weary wife;
She's done no more than has her neighbour;
'Tis the lot of all in country life.

But after the strife and weary tussle,
When life is done, and she lies at rest;
The nation's brain, and heart, and muscle.
Her sons and daughters shall call her blest,
And I think the sweetest joy of heaven,
The rarest bliss of eternal life,
And the fairest crown of all will be given
Unto the way worn farmer's wife.

ECCLESIASTICAL CONFEDERATION.

SIR,—I am glad to find the question of Ecclesiastical Confederation taking such a prominent place in the GUARDIAN. I have always feared a number of independent provinces—practically independent churches with, eventually, independent "uses" in the Dominion. I agree with much said by Mr. Pentreath in your issue of March 16th. But I cannot agree with the scheme which he advocates. In the first place it creates too much machinery, causing too much friction. Why three Synods. If the principal business of the proposed General Synod is to be "doctoring" the Prayer-book I would suggest that it meet, not every five years, but every *twenty-five*. But it is to have committed to it all "matter affecting the well

being of the Church as a whole, while the Provincial Synod could take up the more practical work—within their limits." And just here comes in the difficulty and the danger. With the Diocesan Synods attending to their own local matters, who is to define just what affects the welfare of the Church as a whole in contradistinction to, say one-fourth, or one-fifth of it? Would not the question of *ultra vires* be constantly cropping up?

Then there is the question of dollars and cents. Most of us know something of the difficulty connected with assessments for Synod purposes; and yet this would entail an additional one every five years; for no one can suppose that a Synod can be held without expense. Nor is this the only financial difficulty. We in Nova Scotia know how difficult it is to find men, particularly clergymen, who can afford the necessary travelling expenses to go even to Montreal; in fact we have either to find some clergyman of private means, a scarce article, or else send young and comparatively inexperienced men, who being single, or having very small families can afford to go.

Why not have a General Synod meeting every five years to legislate upon all matters affecting the Church as a whole, and leave the rest to the separate dioceses. I am satisfied that our present danger is over legislation.

I trust the question, having been started, will be thoroughly discussed.

Yours, W. J. ANCIENT.

Rawdon, March 21st, 1887.

SIR,—You ask, Feb. 23rd, what is the cure for disunion? Does it not seem that friendly discussion is the ultimate cure, and that our efforts should be directed to preparing for that? Could not joint committees be formed for examining and relieving deserving cases of distress; and for some kinds of Christian work? Loafers get help because no one has time to examine cases of poverty and the deserving poor seem to be sometimes left to die, so to speak, in the gutter. Work undertaken shoulder to shoulder should breed sympathy; and all offshoots from the Church profess to believe in the parable of the Good Samaritan. I think a matter for consideration is occasional "union of pulpits" on neutral ground (some hall) the neutral ground reminding us that of the chasm of fundamental doctrines which divides us; and the "union" symbolizing the large platform of doctrine that we hold in common. Should we allow one another's Christmas tree gatherings? Should we ask Presbyterians, for instance, to offer special prayer for our sick and *vice versa*. Should we gather some sort of inter-ecclesiastical congress to discuss (theology excluded) questions which affect us all?

Algoma, March 3rd, 1887.

J. G. C.

(We certainly do not agree with our correspondent. "Friendly disunion" is no answer to the prayer of Our Lord, "that they all may be one," and we have little faith in inter-ecclesiastical congresses whatever they may be. We believe in distinctively Church work.—Ed.)

"SEEK YE FIRST THE KINGDOM OF HEAVEN."

SIR,—I have just read and heartily endorse the letter of F. F. W. on "Church missions." Will you let me add my mite, all I can give, beside my never ending work and prayers in the same cause, let me suggest that ladies now they have succeeded in making their homes like bazaars, at least their "drawing-rooms," do take a rest in that direction, and let but *half* the money used in that manner alone go to missions, which are at least "quite as necessary" for our peace and contentment; and there would not be so much trouble in raising the needed funds, to say *nothing* of superfluous dress.

A MOTHER IN ISRAEL.

Cobourg, 17th March, 1887.

The Church Guardian

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Special Notice.

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CALENDAR FOR MARCH.

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

THOUGHTS FOR HOLY WEEK.

THE POWER OF SUFFERING.

By the Bishop of Truro.

If we try to think what part of our Lord's life it is that has influenced us, and influenced the future of His Church, the most, we shall find that it is not so much what He did as what He suffered.

From the pierced Side came the Blood and Water, for the healing of Humanity. When He was well and strong, in the human sense, He healed the sick and worked miracles; but the power of His life was in His suffering and dying.

One new thought which Christianity has brought into the world is this: the strange power that there is in suffering.

It almost seems as if the members of Christ's Body are to do yet more through their suffering, than through all their energising; as if—we would say it reverently—through the wounds of the members, as well as of the Head, life is to flow out!

In some ways we can easily understand the use of suffering: (1) to remind us of sin; (2) to discipline us; (3) to manifest the power of the Holy Ghost in supporting us; (4) to unite us more closely to Christ; (5) to develop our sympathy and love; (6) to train us for helping others.

But it appears as if it were yet more than this. St. Paul speaks as if he felt that he had to "fill up" his part of something that still had to be supplied, in "the afflictions of Christ!" (Col. i, 24.) It seems as if, in some mysterious way, the great work that Christ had to accomplish, with all its mysterious influence on worlds unknown to us, as if all the benefits of Christ's "full, perfect and sufficient sacrifice" could not be received by His Church, till the wounds in our hands were so made, that healing could flow from them!

How wonderful it is, as years roll on, to watch the results of the prayers offered in faith, without feeling, by some one too weak in body and in soul to do more than say: "O God, remember the covenant which Thou has made

through Jesus Christ, my Lord! I pray in the Name of Thy Son Jesus Christ."

O the force of those hours when we are too exhausted to work, too dark and lifeless to realise anything! O the power of such times, not only on our own life, and on the education of the holy Angels, but in fulfilling His work! The idea seem too great for us to grasp.

What hinders us in grasping it is this thought: "Yes, but Jesus Christ was without sin and I am full of sin. How can I know that I am linked with Christ, in this suffering? Perhaps I am not bearing my cross—i. e., the daily cross in little things—in a right way?" Satan says: "If you were pure and holy, then you might perhaps feel that you were helping in the great work; but how can you feel this, when you are so sinful, sinking beneath your cross?"

There is deep teaching for us in that story recorded by St. John, where we read of Christ washing His disciples' feet. They could not bear to see Christ *humbled*; it perplexed them. But He answered: "What I do, thou knowest not now, we see that the most glorious part of His work on earth was His humiliation!

And in like manner there is a something in the humiliations which we receive from the assaults of Satan, from the hard and unloving world, and from our lower self rising up again and again, and even conquering us—there is a something in all this, which humbly borne, in darkness and in weariness, simply clinging to our Lord, may be working out untold blessings for mankind.

But, be that as it may, we are never so near to our Lord, as when He seems far away; when we are perplexed; when the old passages of the Bible have no meaning for us; when the old prayer brings no comfort; when our only language is the cry of Gethsemane: "O my Father if it be possible, let this cup pass from me;" or the cry from out of the darkness of Cavalry: "My God, my God, why hast Thou forsaken Me?"

O dear people, drink in—during this Holy Week—*drink in* strength for any dark days that may be coming: Try to grasp new thought; write down this Holy Week, thoughts that may come back to you when no human presence can help. Learn, so as never yet you have learned how weakness and exhaustion—aye, even defeat—bring us nearer to Him, who, for our sake, came to be "despised and rejected of men," the "Man of Sorrows;" and from whose sufferings and death flows out the Stream of Life in which our souls are healed.

AMONG all the deadly sorrows of His most bitter Passion, this, even this, seemeth to be the greatest of all, and that which did most affect Him, even the grief of the slender reckoning most men have it in, as if He had done or suffered nothing at all for them. For lo! of all the sharp pains He complaineth not, but of this He complaineth; of no regard; that which grieveth Him most, that which most He moaneth is this. As if He said, "All that I suffer, I suffer willingly, if this I may find at your hands, regard." And indeed the pain of the body is but the body of pain; the very soul of sorrow and pain is the soul's sorrow and pain. By Thine unknown sorrows and sufferings, have mercy upon us and save us.—*Bishop Andrewes.*

THE THINGS DONE, AND THOSE LEFT UNDONE.

St. Paul classifies sins into two chief kinds: Those which "are open before-hand, going before to judgment," and those which "follow after." The one class of sins is committed with foresight of consequences, with conscious choice and fixed intention to break the law. The other class is committed in ignorance of conse-

quences, or, at least, with the expectation of keeping within the terms of the law. In the main, this distinction is that between the violation of a known moral precept or prohibition, and the neglect of a known positive religious precept; or, in other phrase, between commission and omission.

These are the two common kinds of besetting sins. One consisting of positive, open violations of what is known, or *may be* known to be right, and because scandalous, these sins bring reproach upon the church; the other, characterized by *neglects* of positive precepts, inconspicuous and occasioning no scandal. Let a Christian break one of the ten commandments by some act of fraud, violence or lust, the whole community is scandalized, and rightly so. But let him habitually absent himself from the Holy Communion, and none will be scandalized by the neglect. Very few, indeed, will think it much of a sin, because it is not the breaking of a moral precept, the reasonableness and the value of which all may see, but it is a breach of the arbitrary precept, "Do this in remembrance of me," for which no reason is advanced by its Author, and, on that account, obedience to the precept is a matter of *faith*, and not of foresight.

Public opinion is notoriously lenient to sins of omission. Neglects of positive precepts and institutions of the Gospel of Christ are generally thought to be less heinous than acts of immortality. Until we think deeply into the matter, we are apt to think the guilt of some vice, as profanity, drunkenness, falsehood, licentiousness, hard bargains, sharp practices, mischief-making, tattling, foolish-speaking, and the like, are worse than neglect of the Lord's Day, neglect of the Bible, neglect of the Sacraments, neglect of private prayer and public worship. Yet there is not the least ground in reason, nor in the nature of the case, nor in Holy Scripture, nor in the doctrines of the Church, for any such leniency toward sins of neglect and indifference. Rightly viewed, there are no worse sins than that of neglecting the positive institutions of the Church of God. Bad as sins against our fellow-men confessedly are, dare we take the ground that, either in present guilt or ultimate consequence, they are worse than sins against God? Will it be said that to steal a dollar from one's neighbor is worse than to rob God of His Holy Day and appropriate it to one's own pleasure? Will any one maintain that drunkenness is worse than neglect of prayer? Or that adultery is worse than to turn the back on the Feast of the Altar?

What is drunkenness? It is an insult to God—an outrage committed on that humanity moulded after the Divine image. What is the neglect of prayer? It is rebellion: it is the offspring of self-sufficiency, an assertion of independence on God. What is adultery in its consequences? It is suicide of the soul. And what is it habitually to neglect to participate in the Holy Communion? It is self-procured starvation of soul. Let none be deluded into the notion that neglect of a religious obligation or spiritual provision, is of less serious consequence than an act of moral wrong. The moral and the spiritual are parts of a whole; one in origin, and one in end. And so it must be at least as bad—not to say worse—certainly as bad in itself, and as bad in its consequences, to leave that *undone* which we ought to have done, as it is to do those things which we ought not to do.—*The Church Helper.*

QUESTIONS FOR LENT.

God calls me.—Am I listening?
Am I caring for my soul?
Am I helping or hindering others in their spiritual life?
What think I of Christ?
Do I leave God out of my life?
Whither does my present course of life lead?
Am I a backslider?

EARL NELSON'S HOME REUNION NOTES.

No. X.—THE ARTICULUS CLERI.

SIR,—I give this week the following extract from the *Christian World*, which is evidently very angry with the action of the Lower House of the Province of Canterbury:—

'A great scandal in the eyes of many devout Church people, and detrimental to the spread of true religion, is the manner in which an *articulus cleri*, adopted after a long discussion in Convocation, describes the offence of clergymen preaching in Nonconformist pulpits. Wherefore the Bishops are "respectfully to take such steps as may be in their power to prohibit and to suppress this innovation." More justly this very *articulus cleri*, breathing as it does the spirit of intolerance and of an arrogant ecclesiastical self-sufficiency, may be described as "a great scandal, and detrimental to the spread of true religion." It practically puts Nonconformists out of the pale of Christianity altogether, for, unless it is assumed that all true religion is exclusively locked up within the Established Church, a deliverance so offensively worded cannot possibly be justified. If Nonconformists are Christians, they are brethren of all who accept as the Captain of their salvation, the one Head of the universal Church. But this *articulus cleri* seems to put Nonconformists on a level with "Jews, Turks, heretics, idolaters, and atheists," as people to be avoided as religious pariahs.'

This shows where the shoe pinches; but, I would ask—

- (1.) Can it be considered an act of intolerance?
- (2.) Does it in any way tend to unchristianise our Nonconformist brethren, putting them on a line with Jews, Turks, infidels and heretics?
- (3.) Is it an hindrance to the advance of true religion or of the reunion of Christendom?

I shall venture to answer all these questions with a direct negative.

(1.) It can not be an act of intolerance to state an historical fact. The identity and uninterrupted connexion of the Church of England with the anti-Reformation Church of this land (*pace* the Nag's Head story, which has long been relegated to the region of historical myths) is a clearly proved fact; the revolt against Rome's increasing usurpations having been a long and continuous action of the English Church. We believe the Church of England to be the *Ecclesia Docens* to this nation, holding the true ministry, the Creeds, and the Sacraments of the Church Catholic from the beginning. The record of the secession of the sects in due order from this Church is also historical. So also is the fact that through our teaching the Protestant sects among us have been preserved from falling away into unbelief, as many of the Protestant Churches on the Continent have unhappily done. Our opponents among Roman Catholic and Protestant Nonconformists may deny this position on various grounds, but we who believe it are bound to hold fast to the trusts committed to us; and this we cannot do if we acknowledge the corporate position of the sects as Churches on the same level as our own, when they do not pretend to have or to require the priesthood or the succession, and boldly set forth their three hundred, or in some cases less than one hundred, years of existence against the united witness of the Church for eighteen centuries. Because we cannot so stultify our belief and forfeit thereby the trusts committed to our keeping, we surely cannot be accused of intolerance.

(2.) Neither does the refusal to recognise the corporate position of the sects as separate branches of the Church Catholic in any wise of

necessity unchristianise them or their individual members, or put them on a level with Jews, Turks, infidels, and heretics. The best proof of this is a reference to our two special prayers: one on Good Friday, when we pray that 'the religious pariahs' may be freed from all ignorance, hardness of heart, and contempt of God's word, and may be fetched home to Christ's flock. But in our daily prayer for all who 'profess and call themselves Christians,' we pray 'that they may be led into the way of truth, and hold the faith in the unity of spirit, in the bond of peace, and in righteousness of life,' which acknowledges them as members. The distinct denial of their corporate position as separate branches of the Church Catholic in no way hinders us from acknowledging them as fellow-Christians; or from acknowledging the fruit of the labours in the advancement of our common Christianity; or from acknowledging even the call of their ministers to minister to their own people in their own way, though we do consider that these things would be more effectually carried out in unity than by division, and though we cannot acknowledge in their ministers that position in the Church which they themselves, one and all, distinctly disavow.

(3.) Is this *articulus cleri* in any way a hindrance to true unity? I trow not, and for once rejoice that the specious unity recommended by Archdeacons Farrar and Wilberforce is likely to be put aside as utterly fallacious and unreal. The more earnest-minded among the Nonconformists view with great distrust the interchange of pulpits as destructive of all distinctive teaching, and if the sure foundations of the faith are undermined by *specious courtesies* there is an end of any *Ecclesia Docens* and of any basis of truth to reunite upon. Again, our historical position between the Protestant sects on the one hand and the old orthodox Churches on the other is likely, notwithstanding our many shortcomings as a Church, to be an important one in any attempt to reunite all Christians in One Visible Body. Therefore, so far from being a hindrance, this warning against all specious attempts 'to cry Peace where there is no peace,' or to 'daub our walls with untempered mortar,' must tend directly to advance a true union on the sure foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Corner Stone.—*Church Bells.*

EDITORIAL NOTES.

We notice with extreme regret the apparent increase in the number of what might be called Church socials held during the Lenten season. From this and that parish (chiefly, we are bound to say, in the cities and larger centres) come reports of Concerts, Sales, *pink* and other socials, held either in the basement of the church or parochial hall, and in which certainly no special penitential feature prevails. Is there not in this respect too much of the spirit characterising the "worldly" observance of Lent, and is it not entirely inconsistent with the spirit and the teaching of the Church? Is it not inconsistent, for example, to sing at the Wednesday evening service:

"Shall we not Thy sorrows share
And from earthly joys abstain;
Fasting with unceasing prayer
Glad with Thee to suffer pain."

and on the next evening in the same room perhaps, to find Priest and people engaged in a *pink* or *blue* social? There must be loyalty and consistency in the observance of the seasons of the Church if any real good effect is to be produced on the world at large, and we cannot

help feeling that all these, otherwise perhaps harmless entertainments, are entirely out of place and time during this penitential season; and that, moreover, the example set in this particular in our cities is injurious to the work of the Church in the weaker country parishes and missions.

ANENT this subject of Lenten (!) entertainments (is there not an incongruity in the very connection?) a subscriber in the country writes us:—"It is embarrassing to see the several Lenten concerts advertised and reported in secular and church papers as taking place in city parishes. It cripples our endeavors and nullifies the effect of parochial work in numberless parishes. Is there any distinct teaching of the Church of England accepted with any unanimity by her members?"

We earnestly hope that an effort will be made in every Parish and Mission in Canada to make the observance of the whole of HOLY WEEK more perfect and thorough than in any past year. Is there not need in many and many a place for a radical change and improvement in this respect? Open then the Churches and keep them open not only for an increased number of services, but for meditation and private prayer; let the addresses at the services be practical and searching—turning the thoughts of the people in upon the sins and failings of the individual life, and out towards the one sacrifice for the sins of the whole world,—contemplating it in all its mystery, and endeavoring to realize the fathomless depth of love which suggested it. Make the WEEK HOLY—a fitting conclusion to the previous Lenten discipline, and a necessary prelude to any true realization of Easter joy. If this were done in every Parish and Mission in this Dominion who can measure the blessing—the rich outpouring of the Spirit—which would follow! We doubt not that at least the full meaning of such words as these would be realized by priest and people:

"Sweet the moments, rich in blessing,
Which before the Cross I spend;
Life, and health, and peace possessing,
From the sinners dying Friend.
Lord, in ceaseless contemplation,
Fix, my thankful heart on Thee:
Till I taste Thy full Salvation,
And Thine unveiled glory See!"

SUCH an observance of Holy Week in its entirety would also aid in preparing for the right fulfilment of the duty which the Church expects every faithful son and daughter to perform on Easter Day. She prescribes that as one of the three occasions on which "every parishioner shall communicate." This holy feast is prepared for penitent sinners who, feeling need of a Saviour, for love of Him and through faith in Him, obey His command, "This do in remembrance of Me;" and when would the prerequisites to a right reception (referred to in the INVITATION) of repentance, love and faith, be more likely to exist than after a week spent in "ceaseless contemplation" of this wondrous and all-sufficient sacrifice.

We are obliged to hold over some interesting items of Home Field news and a number of letters. As to the latter, we must ask Correspondents to make their letters short and to the point as our space is limited,

FAMILY DEPARTMENT.

PALM SUNDAY.

BY SUSAN COLERIDGE.

The King is coming! All the road
With branches of palm is strewed;
The multitudes are thronging fast
To see Him as He rideth past.
They look for pomp and sovereignty,
Purple and gold and crown to see.
They bring the sick, the halt, the dumb.
The King is coming! Let Him come!

The Christ is coming! Coarsely dressed,
With sandals feet and fisher's vest,
His steed, the lowly ass' foal,
His crown, the viewless aureole;
No sword, no seal, no royal cloak;
Twelve tired and dusty working-folk
Make of His court the tale and sum.
The Christ is coming! Let Him come!

The King is coming! Every year
He comes for hearts that hold Him dear,
Borne as on that by-gone day
With palm-boughs strowed along His way,
No longer clad in lowly guise,
But King of kings to faithful eyes.
To every heart that gives Him room
The Lord of Love vouchsafes to come.

The Christ is coming! Heart of mine,
What fitting gift, of love the sign,
Hast thou to lay as offering
Upon the pathway of the King?
No palm-branch hast thou? Nothing meet?
Then lay thyself before His feet.
His smiles can make thy dryness bloom.
The Christ is coming! Let Him come!

—Independent.

TWO FRIENDS.

CHAPTER II.—CONCLUDED.

Mr. Lacy, in spite of his protest, brought a bountiful supply of presents to Reggie.

"You are more lavish than I should have been," said his wife. "I shall not give them all at once, or he will be too overpowered to be able to enjoy them."

"Do you think you should give him any until things are cleared up?" asked Mr. Lacy.

"I think that bygones should be bygones, at least at first. If I can only win his confidence, he may tell me about it all. I feel sure there is some simple explanation."

"Don't be too sure, or you will be the more disappointed to find yourself wrong. I am afraid you have a difficult task before you. I really try to forget it, for I cannot bear to think of our little Reggie as sulky, and worst of all, untruthful."

"Don't think of it, dear. Just let us hope. I know I have often heard children called sulky who were only shy and nervous. And the same reason makes them sometimes seem untruthful. They are surprised and commit themselves in a hurry, and then it is so hard to go back again."

"In short you are determined to believe the best."

"And, Arthur, I very often think it is the fault of grown people. They do deceive children, and the children see through it, and then they deceive in their turn, or try to do so. I am inclined to think that moral qualities are infectious."

"Well, as I have said before, you will have time to try your theories of education by yourself."

"And then we will try them together," said Mrs. Lacy.

Mr. and Mrs. Lacy had talked a good deal also as to what her plans should be on arriving in England. She had determined to telegraph from Egypt to Miss Everson in order that she might not be taken by surprise. She would go down at once to Westhampton, and remain a few days if she were entitled to do so, but would in any case take Reggie with her. It would have been of course impossible for two different systems of education to be carried on satisfactorily at once. And Mrs. Lacy felt that it would not be fair upon Miss Everson to see her own plans changed under her own roof. She was most anxious to do justice to what she felt must have been Miss Everson's conscientious desire to do well for the child. It was a little difficult, as she could not help feeling that the result was not satisfactory. And yet she

knew that it was not fair to judge intentions by results.

The simplest plan seemed to be to blame herself. To think that she ought sooner to have found out that whatever Miss Everson's good qualities might be, they did not fit her for taking care of so young a child. And yet here again came in the question, what could she have done? Ought she to have gone home sooner and tried to find out for herself?

Thinking did not clear up matters very much, and in any case it was certainly useless now, as Mr. Lacy said, when she propounded some of her difficulties to him.

"If you set about worrying yourself in this style, I shall put a stop to your going, Lily. I hope that going home will do you good. It ought to do the boy good if he is worth anything. But if you fret yourself ill, you will put an end to the possibility of your being of any use. Do think of that. There is a final scolding for you."

Only a few hours more and the farewells had been said. Mr. Lacy went back to the house, whose home-like charm seemed to have gone with its mistress. His wife pursued her voyage among a crowd of people, some acquaintances, but mostly strangers, in the strange public-private life of a P. & O. steamer. The weather was fine, and she was a good sailor, but the days seemed very long, and she counted them almost as eagerly as a schoolboy does when the holidays are near at hand. Only she began, as some schoolboys also do, from the very beginning of her term.

CHAPTER III.

Reggie's wanderings beyond the garden had remained for some time undiscovered and unsuspected. No harm came of them, beyond a little extra dust on his clothes and mud on his boots, and now and then a rent, which made Hannah wonder in loud tones over his capacity for getting into mischief. He had got together a collection of treasures, which not even Sam could think highly valuable. But as his potting shed was not a marvel of tidiness, he gave the boy a corner in which to keep his things, to save them from the fire, which would have been their destiny if Hannah had pounced upon them.

The child never ventured to stray to any distance, not even though the lane a short way off reached a common, the wide expanse of which was most tempting. Reggie went a little way on it, far enough to make experiments in the gathering of gorse. The result that he got more thorns in his fingers than branches of flowers in his hands. But even there Sam's whistle sounded faint. To go out of hearing of it would be to run too much risk of discovery, and that he knew would be fatal to all his pleasures. So he contented himself, as best he could, with looking; wondering what was hidden among the slopes, what strange creatures lay in the pools that he saw shining in the sunlight, and counting the sails of the windmills that stood like sentinel giants upon the horizon.

One day as he was straining his eyes to make out some distant object, a voice beside him began, "I say."

It was very different from any voice with which he was familiar, but nevertheless Reggie started guiltily, and scarcely dared to turn his head. When he did, what he saw was by no means terrifying. A boy about half a head taller than himself, and probably a year or two older. He had a mop of dark curly hair, bright dark eyes, and showed good white teeth when he smiled. His dress consisted of a jacket much too large for him, and trousers much too short. Both wanted a good deal of mending, and looked as if they had wanted it for some time. His bare feet were thrust, the one into a boot, and the other into a shoe, and he had no hat nor cap of any sort.

Reggie stood and stared at him for a moment,

he had never come near the figure of that sort before, and did not quite know what he felt. Then suddenly he remembered "his manners," and said, very politely, "How do you do?"

He put out his hands as he spoke, but his new acquaintance did not seem to notice it, as he stood with both his own thrust in his pockets.

"I seed you often," he began, after a moment's silence, "you lives up there," he jerked his head back in the direction of Miss Everson's house. "And I sees you come out and poking about here. And I say, would you like this?"

He withdrew his right hand from his pocket, and held out a young rabbit.

Reggie's eyes sparkled with admiration and delight.

"Oh, I should like it," he exclaimed. His face fell directly however, and he added, but it's no use, I mightn't keep it."

"Wouldn't she let you?" asked the boy, again jerking his head backward, as if to point out Miss Everson.

"No, oh no!" answered Reggie, his eyes growing round with astonishment at such a suggestion. "You don't know her?" he added anxiously. "You won't tell her you saw me out here?"

The boy laughed so merrily at the idea, that Reggie could not help laughing for company.

"I don't look much like as if I was a friend of hers, do I?" he asked, cutting a caper in which he shook off the boot which was a good deal larger than the shoe.

"It is such a dear little thing," said Reggie, "I wish I could have it, but it's no use asking Sam to let me. He says rabbits are nasty mischievous things."

"Well, it may go then," said the boy, and suiting the action to the word, he set down the little creature, which scampered off and was out of sight before Reggie could ask if he mightn't stroke it first.

"I caught it a purpose for you, I did. And it's not big enough to be worth killing. Would you like this, then?"

It was as good as a conjurer, for he pulled his hand out of his other pocket, and displayed a hedgehog curled up into a prickly ball.

Reggie looked at it with intense interest. It would certainly not be so nice to nurse and stroke as a rabbit. But he had never seen one so near before, and he had never heard Sam express any opinion against hedgehogs.

"Cooks like them, they eat black beetles. Gardners likes them, they eat snails," said his new acquaintance.

"O, do they?" said Reggie. "Then perhaps Sam would let me have it? Could it live in the potting-shed, because I musn't take it indoors you know?"

The boy laughed.

"It ain't been used to living in a house like yours, bless you. It'll get away, perhaps. But there, take it if you like."

Reggie held out his hands in rather a hesitating manner, but then came the question what to do with it. His pockets were constructed so as to make the putting anything into them as difficult as possible; they were out of the question.

"Tie it in your 'ankercher," was the next suggestion. But the handkerchief proved much too small to tie over the back of the hedgehog, which, moreover, tried to take affairs into its own hands, or feet, by walking off in the midst of the attempt. This desire was, however, frustrated by its being speedily re-consigned to the bigger boy's pocket.

"I'll bring it down to your garden door for you, if you like," he suggested.

"Oh, yes, do," said Reggie, "and I'll run in and get Sam's handkerchief or something. Only we must go directly. There'll be no time if I wait till he whistles."

"Come along," said the other, and they walked along the lane side by side.

(To be continued.)

CONTEMPORARY CHURCH OPINION.

The Churchman (N.Y.), says:—

We are now in the midst of Lent. We are, therefore, at present really testing the force of our first impulses toward observing it. Some one has remarked that the chief of graces is the grace of continuity. No doubt the impulsive impetus that started many a communicant, or, better still, many a penitent, to the Ash Wednesday services has by this time been dissipated. The strength of purpose that lay behind the impetus has been revealed. We should never forget that Lent is not intended as a spiritual luxury, but as a season of sacrifice. No doubt it indicates a high stage of development to find Lent a growing refreshment as the forty days go their way. But after all it is a forty days of trial and testing of one's power of insistence upon following the ways of God as against the natural inclination to follow the ways of the world. So that they are bringing out the true purpose of Lent who are found pushing their way to the help of the sanctuary in this fifth as well as in the first week of Lent.

The Church Guardian, of Nebraska, under the title Wardens and Vestrymen, says:—

These parish officers are to be elected on Easter Monday. Every parishioner should be interested in these annual elections and carefully select the best men for these positions of trust and honor. They should if possible be communicants. Men who will regularly attend vestry meetings, men who are regular in their attendance upon church services and who are interested in the affairs of the parish, willing to give time and of their means as God has blessed them to further the interests of the parish. Let parishioners hold these officers to a proper account for the duty of regular payment of the rector's or missionary's salary and for any arrears or debts incurred, and have a full statement made by them at the annual parish meeting.

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DIED.

SPENCER—Entered into rest, March 12th, Cyrus Spencer, of St. Paul's Parish, Cow Bay, Cape Breton, aged 80 years. "Lord all pitying, Jesus, Bt. st." Grant him Thine Eternal rest."

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(Continued.)

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I said to her, "Why did you do this?" She said, "It wasn't because I wished to die, but because I didn't know how to live. If only a dog had pulled my skirts I would have turned back."

At prayers that night she remained upon her knees after the others had arisen. I touched her, and her head fell back, and I saw a drop of blood on the chair, and said, "She has tried again to destroy her life." We summoned the doctor, and he said, "No, it was the sudden shock, the plunge into the water; this woman is starved."

We tried to induce her to receive ministering visits, but she said, "No, don't send anybody to see me. God has done His worst for me, and now I am going to do my worst for Him."

Many and deep were the prayers that went up for that poor woman, that God would touch her heart. One night, it was my turn to sit with her. She heard the little children singing (children we had taken from artists, to whom they had been sold for models). She said, "May the children sing to me?" I sent the children in and went out. The children sang beautiful hymns—"Rock of Ages," "I came to Jesus as I was." It was amazing that those children sang as they did. They had learned them from a Christian Association in London just before they were sold to be models in Paris. I had afterward the pleasure of sending a message to these young men and telling them how the teaching of those hymns had born fruit in Paris.

During that night, I shall never forget how her mind rambled upon those hymns. She repeated, "I came to Jesus as I was." I bent down to hear, and these were the words. I waited to see if that was what she meant, or if it was a delirium, and I went on with the next line, "Weary and worn and sad." She said, "That's me! What ought I to do? What ought I to do?" I went on and told her how Jesus had finished the work for the "weary and worn and sad." She said, "Is that true?" I said, "It is true," and with that look which only the dying can give, she said, "Have you been to Christ?" I said I said. "Did He give you rest?" I said He did. "Do you mind my coming very close to you? It will be easier to go to Christ with one who has been near Him herself." I shall never forget how she clutched me and said, "Will you take me with you to Jesus?" The poor thing seemed to get light into her mind, and she said, "I'm not afraid now. Go and rest; but will you send me a Bible? I couldn't find a Bible with large print, so I sent her the New Testament and Psalms.

By-and-by I found her reading, with her finger on the lxxxii

Psalm, at the verse, "Create in me a clean heart, O God, and renew a right spirit within me," and she had written by the side of it, "That was my first real prayer."

INJUSTICE CORRECTED.

CONVINCING VERIFICATION OF WIDECAST PUBLIC STATEMENTS.

To the Readers of the Church Guardian.

In common with many publishers and editors, we have been accustomed to look upon certain statements which we have seen in our columns as merely adroit advertising. Consequently we feel justified in taking the liberty of printing a few points from a private letter recently received from one of our largest patrons, as a sort of confession of faith to its readers. We quote:

"We have convinced ourselves that by telling what we know to be true, we have produced at last a permanent conviction in the public mind. Seven years ago we stated what the national disease of this country was, and that it was rapidly increasing. Three years ago we stated that a marked check had been given it.

"The statistics of one of the largest life insurance companies of this country shows that in 1883 and 1884, the mortality from kidney disorders did not increase over the previous years: other companies stated the same thing. It is not presumptuous for us to claim credit for checking these ravages.

"Seven years ago we stated that the condition of the kidneys was the key to the condition of health; within the past five years all careful life insurance companies have conceded the truth of this statement, for, whereas, ten years ago, chemical analysis to determine the condition of the kidneys was not required, to-day millions of dollars in risks are refused, because chemical examination discovers unsuspected diseases of the kidneys.

"Seven years ago we stated that the ravages of Bright's Disease were insignificant compared with other unsuspected disorders of the kidneys of many misleading names; that ninety-three per cent. of human ailments are attributable to deranged kidneys, which fills the blood with uric acid, or kidney poison, which causes these many fatal diseases.

"The uric acid, or kidney poison, is the real cause of the majority of cases of paralysis, apoplexy, heart disease, convulsions, pneumonia, consumption, and insanity; over half the victims of consumption are first the victims of diseased kidneys.

"When the recent death of an honored ex-official of the United States was announced, his physician said that although he was suffering from Bright's Disease, that was not the cause of death. He was not frank enough to admit that the apoplexy which overtook him in his bed, was the fatal effect of the kidney poison in the blood, which

had eaten away the substance of the arteries and brain; nor was Logan's physician honest enough to state that his fatal rheumatism was caused by kidney acid in the blood.

"If the doctors would state in official reports the original cause of death, the people of this country would be alarmed, yea, nearly panic stricken, at the fearful mortality from kidney disorders."

The writers of the above letter give these facts to the public simply to justify the claims that they have made, that "if the kidneys and liver are kept in a healthy condition by the use of Warner's safe cure, which hundreds of thousands have proved to be a specific when all other remedies failed, and that has received the endorsement of the highest medical talent in Europe, Australasia and America, many a life would be prolonged and the happiness of the people preserved. It is successful with so many different diseases because it and it alone, can remove the uric acid from the blood through the kidneys."

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As stated above, we most cordially commend the perusal of this correspondence by our readers, believing that in so doing, we are fulfilling simple public obligation.

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Temperance Column.

CANON ELLISON ON THE DAUL BASIS.—Continued.

You have better health—I am speaking here of my own experience—clearer intellectual, clearer moral perceptions, more money to spend in the service of God, and, above all, the opportunities of taking your place side by side with your tempted brother, of taking stumbling blocks out of his way, and leading, not urging, those who have fallen, in their upward course. This is your experience. And so long as you place it before your brother-man with the full recognition that these are *debateable points*, that he has the same right to his opinion upon them that you have to yours, and that, therefore, you are not to judge him if he comes to a different conclusion, you are not only within your right, but, on the principle of doing to others as you would be done by, you are almost bound to such a course. (Applause.) I cannot conceive the case of a Christian man having found the remedy for a prevalent disease and not endeavouring to spread it far and wide among others. But once transgress this *tolerant attitude*—let it once appear that you are reflecting on the temperate man's habits, that you are assuming for yourself the higher level of Christian practice, and putting him upon the lower—say anything which would either hold him up to ridicule, or would put him in the wrong before his audience—and at every step you are violating some distinct law of the Gospel—you are violating the law of Christian liberty; you are violating the law of Christian charity; you are violating the law of Christian humility; you are creating a new sect of Christian Pharisees, whose orthodoxy is to consist not in the making broad of phylacteries, but in making a new distinction between clean and unclean, in bringing back the old "Touch not, taste not, handle not," which belongs to a system long passed away. Nay, more. You are defeating the very object which you have in view. For one whom you may win by your audacity there are ten whom you will repel by your extravagance. (Hear, hear.) I remember on one occasion sitting for half an hour in shame and humiliation of mind while a very clever speaker was gibbeting a brother man who had given his own reasons, modestly and inoffensively, why he would prefer to work as a Temperate man rather than as an Abstainer, in the great work of Temperance reform. The result was to my certain knowledge that the whole work of Temperance reform was thrown back in that locality for another three years.

I have spoken now of two main heads of the subject in which the Gospel of our Lord Jesus Christ is to accompany us in every step of our progress. There is just one other, not a whit less important.

Suppose that your brother man, a Christian man, serving Christ

and acceptable of God, is, after all unconvinced by your reasoning, that he says, "I desire like yourself to take up this great question of Temperance Reform; I can go all lengths with you, save and except in this question of Total Abstinence"—are you to separate yourself from him? Are you to say, "Stand aside, if you cannot work in my way there is an end of working together." Just think of the infinite folly of such a course. (Hear, hear.) Look at this great subject of Temperance Reform, how vast it is in its proportions. In an old country like this, where for four or five hundred years, strong drink in one shape or another, has been fastening its hold upon the people—think what a concurrence of causes there is to bring about Intemperance. Look at the social causes—the custom of treating, of supplying strong drink on all festive occasions. Look at the legislative causes, the bad laws which have been the growth of centuries, which have need to be changed, the public opinion which has to be formed to make this possible. Again, what counteractive agencies there are that have to be supplied to undermine the attractions of the public house—the better places of resort for the working men, the purer recreations, the more wholesome un-intoxicating drinks, the safer, sounder, benefit clubs to be founded, with other meeting places than the public-house. How are you going to effect all this, if not by union of the opposing forces? Where is the money to come from? Where is the personal help? But, above all, look at the true character of the forces engaged. On the one side Satan and his hosts entrenched in this masterpiece of temptation, on the other the powers of the unseen Kingdom of Christ, to be brought down into the conflict by the prayer of faith, and, above all, by united prayer and intercession. How are you to obtain this if you are tied down to your own narrow Shibboleth of Total Abstinence? The work in which you are engaged remember, is one of national reform—on, if any, in which the National Church must put itself at the head. And if the Church of Christ in England, is to take up the work at all, what business have you to attempt to construct a platform narrower than the Church itself? (Applause.)

(To be continued.)

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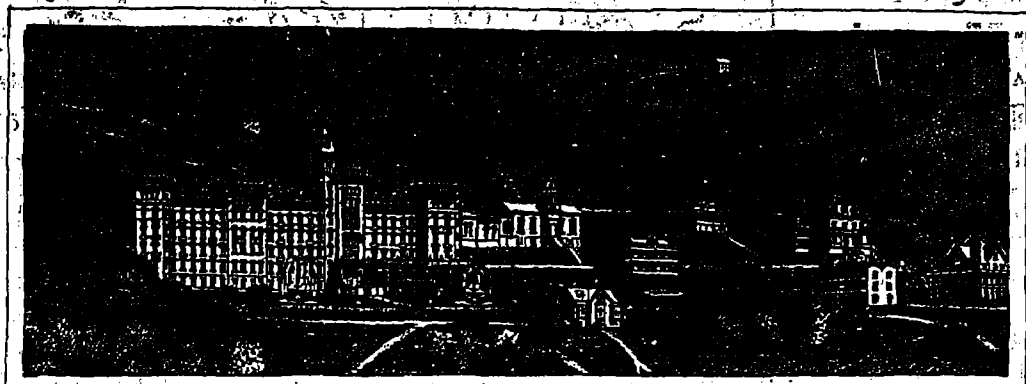
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