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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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THE CHURCH EMIGRATION SOCIETY.

We have already referred on several occasions in commendatory terms to the work of this Society of the Mother Church in England, and have sought to awaken greater interest amongst the clergy and Laity of the Church of England in Canada in its aims and plans. We notice from the February number of *The Emigrant* (the organ of the Society in England) that most active measures are being taken to extend the influence of the organization there by the formation of Diocesan Branches, and also of sub-branches in the towns and villages of England.

A meeting for this purpose was held in January in Manchester, at which the Lord Bishop of the Diocese, Dr. Moorhouse, presided, and a large number of prominent people were present, amongst others Mr. F. S. Powell, M.P. His Lordship, as a former Colonial Bishop, gave hearty endorsement to the work of the Society; but also uttered some words of warning as to promises made to intending emigrants, and also as to the necessity of impressing upon them that they were not to expect to find work ready to their hand without effort on their part, but that the Emigrant must do his very utmost to get a place of work for himself. There has been we fear an inclination on the part of many who have come out to rest upon others in this respect, and an expectation amounting almost to the assumption of a right that work was ready for and *would* be theirs without trouble, otherwise, perhaps, than that of choosing what each would prefer as a matter of taste. Emigrants too come out with very erroneous ideas as to their position and place amongst us. We have met with some who seem to have been imbued with the idea that they were coming to a country where class distinctions *socially* did not exist; where they would be "just as good as their employers," and, therefore, would not need to observe the deference and respect which they showed in England: that in fact they would be "lords and ladies" on a small scale. It should be known that any such impression is absolutely false. The Bishop of Manchester touched somewhat on this matter in referring to what "young women might expect to find when they got to the other side of the world. They must not expect that they would be able to snap up satisfactory husbands as soon as they landed on a foreign shore. (Laughter.) That was possible, many years ago, in some of the colonies, but the disparity in the numbers of the sexes, which once existed, had altogether ceased, and although it might be rather easier

to find a suitable husband in the colonies than in England, it was not much easier. (Laughter). Single young women might expect to find, if they became domestic servants, comfortable homes and high wages, and those were rather good things. (Hear, hear). The young women of the colonies generally avoided domestic service. The service did not altogether suit their idea of democratic independence, and therefore if our young women would become domestic servants they might be sure that they would at once be employed, and employed at wages about double those they had been accustomed to receive in England."

We are not sure that His Lordship's estimation of the wages paid is quite correct; we think it is not as to Canada; but we are quite sure that willing, deserving and capable young men and women would find comfortable homes and good wages in the households of this country. But they must not come with *false* expectations as to their position and place.

The speech of Mr. Powell, M.P., in moving the resolution entrusted to him so well sets forth some of the advantages following upon the work of the Society, that we give *The Emigrant's* report of it at length. The resolution reads:

"That the work of the Church Emigration Society is eminently deserving of the cordial support of Churchmen, both clerical and lay, not merely with reference to its first and great object, that of preserving within the fold of the Church those of her members who have gone forth to distant lands, but of helping them in temporal matters by directing them to the best localities and assisting them to find suitable employment through the agency of the Colonial Clergy."

Mr. Powell, M.P., thought it necessary on occasions like the present that they should make it distinctly understood that it was not the desire of the Society to cause the emigration of unworthy English citizens from this country, but on the contrary it was their wish, as it was their intention and their plan to co-operate, by counsel and by other means, in emigrating to other lands the most hopeful and the most promising of the youth of this country. The times were, perhaps, when there was some feeling of disgrace in connection with emigration. Any feeling or sentiment of that character had by this time wholly disappeared. Many members of our most highly connected families, many scions of our most wealthy houses had found their way to our colonies one by one and even in groups, and by their settlement in their distant homes they had not only formed for themselves fresh associations of hope at first and of success in the end, but they had also greatly strengthened the mother country of England by forming new countries not in any rivalry, still less in hostility to our own land, but identified with us in every particular, in every form, in every kind, and in every degree. Now if it were the case that there was no longer any feeling of degradation in connection with emigration he thought they must all feel who had at all watched the course of events in the past that this emigration from England to foreign lands was in obedience to one of the most sev-

ereign, one of the most commanding, and one of the most universal laws which had ever influenced the human race. Those who had studied history, going back to most ancient times found that there had been an emigration from an overcrowded district to one less peopled, and they found on looking back upon the pages of the history of these English and Irish Isles that it was by emigration that these Islands had become the centre of a great industrial force, instead of being the mere meagre and decaying remnants of an almost extinct people. That being the case, and seeing that this colonization had become necessary under the influence of the law to which he had referred he thought they must all feel that although we had no jealousy towards the United States or any other power nevertheless we desired that our people who went abroad should not do so except in a geographical sense, but being abroad should remain at home under the English flag and as nearly as possible under English institutions. But they desired also to see the English Church extend its influence and usefulness. He believed that one of the noblest sentiments among manhood was that of Christian brotherhood, and he might say that while they cherished feelings of kindness towards others, at the same time they had faith in their own Church.

They had tried this experiment of colonization in New Zealand, in the great colony of Christ Church, and although in some particulars the first eager hopes might have been fulfilled, he believed that Christ Church of to-day was our abundant justification for that first experiment. (Hear, hear). They had not only general theories to deal with but actual experiment and actual success which should guarantee and make certain any future endeavours on the same lines. But they did not seek to plant new Canadas, or New Zealands, or Christ Churches; the aim of the Society was that the individual should go out under happy auspices, and find himself, or still more important herself, in the new home no longer desolate or alone, no longer without friends, no longer at a loss for sympathy, but although 2000 or 3000 miles away still among friends or persons eager to become friends and happy associations which would soon gather around in the exercise of a little patience and industry. (Applause). He had been told by friends who had been in the colonies that nothing we knew of in England could compare with the sense of isolation which the colonist was apt to feel on landing abroad. But this Society, provided their operations were on a scale commensurate as their desires, would cause all those feelings to cease; it would cause the emigrant to have new hopes and peace of mind instead of perplexity and uncertainty. He thought they should not in a case of this kind have regard too selfishly to their own church but rather to individuals, but in the time to come it would be no small matter that the society should have been the means of making the National Church strong in foreign parts. He believed much in the power of associations of common churchmanship: might they not hope that by making the Episcopal Church strong in the far distant lands beyond the seas they were not only strengthening their own communion but

also giving power to this United Empire, and adding fresh strength and honour to the citizens who owned allegiance to our common Queen? They knew not the future, but he believed that as years,—centuries and decades advanced,—means would be found whereby the Church of England would become the great medium for promoting the unity of Christendom, and if that were so then this Society, humble as it was in its endeavours, had within it the germ of a great hope, and it might be the means of doing something towards the accomplishment of one of the greatest, one of the most noble, one of the most blessed futures which was ever given to Church, to country, or to a society to inaugurate.

The Rev. E. H. Tomlinson, Hon. Secretary of the Society, in seconding the resolution referred to the illusion which he found to be very prevalent in places where the work of the Society was not much known, that the Church Emigration Society was in some kind of way a rival of the Society for the Promotion of Christian Knowledge. He thought the best answer to that, was that the Society for Promoting Christian Knowledge in no way looked upon the Emigration Society as a rival. When this Society was formed three years ago, a meeting of the S.P.C.K. Emigration Committee was held, when it was laid down very distinctly that they were in no sense whatever an Emigration Society, and had nothing to do with the promotion of emigration. Their work was a very valuable one. They appointed Chaplains at many ports in England, and in the Colonies, and in America, whose duty it was to look after the emigrants at the ports, and on their arrival in the new countries. They also appointed Chaplains to go upon as many ships as they could to go with the emigrants, hold services and generally be a friend to them on the journey across the ocean. The value of this work of the S.P.C.K. could not be overestimated. They also provided Matrons for the protection of single women.

As regarded the work of the Church Emigration Society, the first thing they did when they started some three years ago was to open a little office in Victoria Street, Westminster, and they sent out a large number of forms of questions to Colonial clergy, asking all the information possible about their respective districts, as to the openings there might be for emigrants that might be sent to them, and what they would do individually towards helping the emigrants on their arrival. From the first they received a very large number of answers to those questions. They continued to send forms out every year, and the information they were thus gathering was of the utmost value. Of course the advantage of being in touch with the clergy abroad was that when persons applied to them as to where they should go, they had the forms at once to turn to and they very soon knew who were the clergy who would take real trouble when they sent emigrants out to them. The Bishop of Manchester had said it would never do for the Society to promise that those whom they sent out should have places found for them on their arrival. He could assure his Lordship that they were most careful in the promises they made. What was said in doubtful cases was this:—"We cannot promise you work as soon as you get out, but we can tell you this—that the clergy, to whom we send our emigrants, do their very best to find places for those sent out." There were very few instances, indeed, in which the clergy had not been able to find work within a short time. There was one other thing which they could not impress too strongly upon emigrants; they were sometimes told that all they had to do was to have their passage money paid by some means or other, and as soon as they got out they would find work. Now, a good deal of absolute cruelty had often been done by making promises of that kind. No emigrant of any description ought to go out to any Colony

with his pocket absolutely empty. The Society never took a passage for any one unless £1 or £2 could be sent out to keep him going for a few days until he could get work, and not one was allowed to leave without a commendatory letter issued after the strictest inquiry into character, and certificates as to membership of the Church of England, and physical capacity for doing colonial work, and in addition to such commendatory letter, advice was sent beforehand to the clergyman of the parish to which the emigrant was bound. Another important part of their work was that which was alluded to by the Bishop, and that was the emigration of single women. There was no more important part of their organization than that, and it was carried on with the utmost degree of vigilance. For that part of their work they had a separate committee of ladies; a very strong committee, the Hon. Secretary, of which was Miss C. E. Denison, daughter of the late Governor of Australia. That part of their work had certainly been most successful. During last year the Ladies Committee sent out and placed in the Colonies more than 100 single women, and placed them out well. They had no doubt whatever about places being found for them immediately on their arrival, and in most cases before they arrived it was known that places were ready for them. Besides that, through their correspondents there, they were able to keep in touch with those emigrants for a long time after they had arrived. They had half-yearly reports sent to them as to how the young women were getting on. The Society hoped very much to extend that part of their work. They had one or two plans in view which he hoped would be of very great service to a large class in England. As they all knew perfectly well there were a great many ladies who had been born in a higher circle of society, and through no fault of their own are obliged to work for their living. This class was perhaps of all classes most difficult to deal with, but in the Colonies many of those ladies were able to do what was called there the "Mother's-help work." They were received into families as one of the family and helped in the housework. Of this class they had sent out already two parties to Australia. They had been able on both occasions to secure what was called the deck-house, the greater part of which was especially set apart for these parties. A matron went with each party, and they had been kept free from those temptations, far too many of which he was sorry to say surrounded young people who went out on those long sea-voyages. The Society also had in view arrangements for engaging a travelling lady secretary in Canada, to go about and find desirable places for their girl emigrants, and to periodically visit them. They also proposed to have small homes where these girls could go and always find friends when out of places; and further they proposed to provide means for training the ladies referred to for domestic work. As to the home work they were endeavouring to form branches of the Society up and down the country, and it was hoped that there would be one formed in the Diocese at Manchester, with the able Bishop as President. Those branches would in the first place form sub branches and especially village clubs. At present agricultural labourers finding no room in their native villages, owing to over-population, flocked to the towns, and they soon deteriorated and became in the vast majority of cases demoralised by the evils which beset them. By taking such men at once out to Australia or Canada they would be saved from those temptations, and would be enabled to better themselves and those who follow after for generations to come. To enable the Society to carry out these objects more money was needed. He was sure that the Society would not only help the Church in this country but throughout the world, and they would never regret the part they took in aiding this

Society, which would beyond doubt do so much for the welfare of the Empire. (Applause).

ECCLESIASTICAL NOTES.

SAGINAW.—A week's mission will be held in All Saints' Church, commencing March 12th. Rev. C. E. Whitcombe, of Hamilton, Ont., has been secured as missionary.

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

The Bishop of Llandaff says that in the last three years he has confirmed 3000 more persons than in the three years preceding. At one church thirty-one adult converts from Nonconformity were confirmed.

Bishop Stuart, of Waiapu, says that the number of native clergymen laboring in New Zealand, has been lately trebled, and that they are not supported by money from England, but by the contributions and endowments from their own people.

The *Record* understands that Sir T. Fowell Buxton, as the representative of certain friends of the Church Missionary Society who desire to remain anonymous, has repaid to the British Imperial East African Company the sum of £1200, for the slaves recently enfranchised at Church Missionary Society stations.

The *Scottish Guardian* gives details of a remarkable Confirmation service held at St. Margaret's, Lochee, near Dundee. Forty-four persons received the laying on of hands, the largest number ever confirmed in this church at one time. Of the number, twenty-seven adults left the different Presbyterian bodies to seek Confirmation, and six of that number had never been baptized in infancy.

The Bishop of Norwich has throughout his long episcopate shown himself a lover of hospitality. Every year he devotes a week—day after day in succession—to the entertainment of the whole capitular body, the rural deans, and the numerous staff connected with education in his large Diocese of over a thousand parishes. Thus, the varied organizations of the diocese are brought under review in a cheering and encouraging way. The Bishop, who is 'given to hospitality,' is also 'given to work,' and the meetings which take place during the week are thoroughly useful. Each day's work is really arduous.

The episcopate of New Zealand contemplates taking steps to effect the erection of the Fiji Islands into a bishopric which will be annexed to their province. This colony continues under the nominal charge of the Bishop of London, though a Fiji Bishopric Endowment Fund was started a considerable time ago by the Hon. Mr. Campbell, of New South Wales. The population consists of aborigines, 110,000; Europeans, 2,200, besides a number of mixed origin. At present there are two clergy engaged in missionary work, in addition to the 'chaplain' at Levuka.

A plan to provide a church at Venice for English and American visitors, and for the sailors visiting the port each year, has been started. It is proposed to buy a building on the Grand Canal, which is capable of being converted into a handsome church, accommodating 320 worshippers. It is estimated that £2500 will be required for the purpose. The need of a suitable English Church at Venice has long been felt. Services were for some time permitted to be held in a palace, which has been lately sold. Divine worship at present

takes place in a room which has kindly been lent for that purpose by the Venezia Murano Glass Company.

THE appointment of the Rev. A. G. Edwards, vicar of Carmarthen, to the Bishopric of St. Asaph, must have come on many as a surprise. People had made up their minds that Archdeacon Watkins would be chosen, and leading articles had been written about his fitness for the post, which it was generally believed he had provisionally accepted. Some day higher preferment may await him, but for the present he makes way for Mr. Edwards, who will be the youngest Bishop on the bench. He is forty years of age, and has been but fifteen years in Holy Orders. He is a Welshman who speaks Welsh, and in Wales the whole of his clerical life has been spent. Great things will doubtless be expected of him. The Late Dean of Bangor, who was a most distinguished ecclesiastic, was his elder brother. He (the Bishop Designate) graduated in 1874 at Jesus College, Oxford, taking a Third in the Final Classical School.

THE Federate Council of New York has held an important meeting recently, after an interval of some seventeen years. New York has followed in the lines of the Province of Illinois in the adoption of a constitution, or rather, in the proposition, for the new constitution must be referred back to each of the five diocesan conventions in order to be ratified. If rejected by any one convention, the work of the Federate Council falls to the ground. Hence the significant bearing of Bishop Huntington. His letter, however, called out no unpleasant feeling, and the utmost harmony prevailed throughout the entire discussion. The Bishop of New York was naturally made the presiding officer, because New York was the parent Diocese of the State, but nothing was said about an Archbishopric. With New York and Illinois leading the way, it will not be many years before a carefully digested Provincial system will be generally established, and the working forces of the Church more satisfactorily readjusted.

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

FRELIGHTSBURG.—The Rev. T. W. Fyles, of Quebec, delivered a very interesting lecture in the Bishop Stewart Memorial Hall, on Thursday, the 21st of February, on a subject which has occupied his attention as a favorite study for many years. The audience were most entertainingly treated with a synopsis of Entomology, illustrated by diagrams of insect life, which rendered the lecturer's exhibition of their development, habits, uses and devastations peculiarly clear and intelligent. The lessons and benefits to practical farmers, of science thus brought down to common apprehension are self-evident. Such popular presentations of the marvelous wonders of creation displayed in the lesser kingdoms of organized life, are most profitable and open the eyes even of the most careless to beauties and adaptations which everywhere reward a closer scrutiny. A very warm vote of thanks was proposed by Dr. Rowell, and seconded by S. R. Whitman, Esq., which, being unanimously approved by the audience, were cordially presented by the Rector, Canon Davidson.

MONTREAL.—*Christ Church Cathedral.*—During the forty days Lent Rev J. G. Norton, D. D., rector of Montreal, will give a short devotional address each day at the 5 p.m., service in the nave of Christ Church Cathedral. The services will end twenty minutes before six. The opening address of the series was given on Ash Wednesday afternoon, when the subject was "The deepening of the spiritual life." All seats free at these services.

W. M. A. A.—The regular monthly meeting of the Woman's Auxiliary Mission Association of the Church of England was held in the Synod Hall on Thursday 7th March, His Lordship Bishop Bond presiding. A prayer on "Zenana Mission," was read by Mrs. O. Lindsay, dealing with the sad lives of Eastern women, early marriages, treatment as wives and hard lot as widows, etc.

Some interesting letters were read, notably one from the Rev. Mr. Brick, giving an account of his journey from Toronto to his distant home on the Upper Peace river.

DIOCESE OF NOVA SCOTIA.

LUNENBURG RURAL DEANERY.—His Lordship Bishop Courtney has come to us, and gone again, and we have most certainly enjoyed to the utmost, his visit, which has brought us, not only so much individual pleasure, but profit and blessing to all who had the privilege of attending the various services held by him.

Confirmation services were the specialty, though many other services were held, and several of the most able, eloquent and loving sermons ever delivered here, were listened to by eager crowds who thronged the churches when the Bishop preached. Chester, Mahone Bay, Lunenburg, St. Matthew's, LaHave, and Bridgewater had the special privilege of sermons which will long remain in the hearts and minds of both clergy and people.

The Bishop's happy and genial manner, his sympathetic nature and loving heart, have endeared him to us all, and we are already beginning to look forward to his promised 'visitation' during the coming year.

This visit will greatly strengthen our hands, and will encourage us to enter the labours of the Lenten season now upon us, as well as in all our future work.

I have received notes of work done in but five parishes of the Deanery, and so cannot give anything like all the work done, but following are some items, by the way. After visiting St. Margaret's Bay, Blandford and Chester, the Bishop arrived at Martin's River, an outstation of the parish of St. James, Mahone Bay, on the 16 Feb. where the lately erected church, and the newly laid out burial ground were duly consecrated, and the Apostolic rite of Confirmation administered to 21 candidates.

On arriving at Mahone Bay, an address was presented to his Lordship, at the Rectory, to which he replied in his usual happy, cheering, sympathetic manner. The beautiful Parish Church of St. James, was consecrated on Sunday morning, when the building was filled to its utmost capacity with a congregation of upwards of 200; the service was most hearty and devout, and it now goes without saying, that the sermon by his Lordship was most excellent in every respect. At 2 o'clock Confirmation was administered to 21 persons at Maitland, the address to the candidates was most affecting and stirring. In the evening the Apostolic rite was administered to 57 candidates at the Parish Church, and although the roads were in a terrible state of slush and mud, from the rainfall of the afternoon, the Church was again crowded by a delighted and spell bound congregation.

On Monday morning the Bishop was driven into Lunenburg by C. E. Kaulback Esq., at 11 o'clock 43 candidates were confirmed. During the afternoon an address of welcome was given his Lordship at the Sunday-school room, to which he gave a most pleasing reply. In the evening the Rev. George Haslem, M. A., of Trinity College, Dublin, was inducted to be eighth Rector (I believe), of this old and healthy parish, which has sent off its four daughter parishes, all of which are progressing very satisfactorily.

On Tuesday morning the new St. Barnabas

Church at "the Rocks" an outstation of this parish, was consecrated, and at 3 p.m. 18 persons received the laying on of hands.

On Wednesday morning his Lordship was driven to middle LaHave Ferry, where 7 candidates were confirmed, thence to the Rectory of St. Matthew's where he spent a quiet afternoon. Evensong was held at 7 o'clock, when another of these soul-stirring sermons was preached. Next morning 42 were confirmed, after which Mr. Harris drove the Bishop to Northfield, another outstation of Mahone Bay parish, now in charge of the Rev. Mr. Gwillim who resides at New Germany, the Apostolic rite was again administered, and at 4 o'clock an afternoon service was held with a sermon by the Bishop.

On Saturday morning his Lordship met, by request, "the Clerical Association" of Bridgewater, at the Rectory, when the subject of absolution, which had been previously discussed at said association, was brought up before the Bishop, and his opinion of the question asked. In a most masterly manner he gave an extemporaneous exegesis of the subject, going back to the first principles by which God Himself is governed in the pardon of sin, thence going on to the Apostolic commission given on the first Resurrection day, "whosoever sins ye remit they are remitted, and whosoever sins ye retain they are retained," explaining and illustrating the subject most lucidly to the edification of all present. In the evening an address was presented his Lordship, which drew from him another most pleasing reply.

Sunday following was a full and joyful day. Confirmation at the Parish church in the morning, when twenty-seven received the Holy rite. In the afternoon a drive of ten miles to inner Conquerall, where the same service was repeated; then back to Bridgewater for Evensong, where the Bishop preached one of his most eloquent sermons, which is all the talk of those who heard it. Only lately, as your correspondent was driving into the country for a lecture, he met a gentleman who exclaimed, "Oh, you ought to have heard the Bishop's sermon, it was magnificent," and then he went on dilating on its merits.

On Monday the pretty little church at Conquerall Bank was consecrated, and eleven candidates confirmed. From here the Bishop was driven into St. Peter's Parish, New Dublin. On the morning of the 26th ult., after thirty persons had been confirmed the old burial ground on which the original Parish church had stood so long was consecrated, and in the afternoon 29 were confirmed at St. James' Church, Lower Dublin.

The morning of the 27th found the Bishop again at work. The new St. Michael's Church was consecrated as the Parish church of Petite Riviere, and 16 persons received the laying on of hands. In the afternoon another new church was consecrated on the La Have Islands, an outstation of this last named parish, and 21 confirmed.

After lunch on the islands, returning to the Rectory, a reception and address were tendered the Bishop, who replied in a most pointed, stirring and loving manner.

On the morning of the 28th, a sick and aged parishioner was privately confirmed, and shortly after 18 more received this Apostolic rite at the church at Broad Cove; and in the afternoon ten more at Vogler's Cove; making 66 confirmed in this parish.

Then after a few minutes drive, his Lordship passed the Rubicon of this Deanery, and at once began work in the adjoining one of Shelburne. I would here recapitulate the work done, but have not all the items at hand, and as this article is already long I will leave that to a future communication.

Several of the clergy were coming and going with his Lordship, so that three or four were present at all the services, except those held on Sundays.

DIOCESE OF NOVA SCOTIA.

PARRSBORO.—The Rev. S. Gibbons is giving a series of lectures upon the "History of the Church in England," at the Wednesday evening services, which are well attended and give subject for much conversation. By special request two sermons upon Baptismal Regeneration and Conversion have lately been preached in the Parish Church.

A Lenten card has been circulated through the parish, upon the "Observance of Lent with practical suggestions for its use."

That capital little monthly, *Church Work*, published by Rev. John Ambrose, of Digby, having been found productive of much good in his late parish, has been localized by the Rector, who receives one hundred and fifty copies a month. They will be part of the church machinery of the parish.

The children of the Sunday-school had an entertainment in Gow's Hall on Thursday evening, when a capital programme of music, charades, visitors from fairy land was rendered in capital style. A fire-scene was introduced—impromptu—which scared some people for a short time; but beyond the destruction of a window blind, a flag and the singing of the parson's coat (giving him a taste of the lower regions) no harm was done. The entertainment was admirably gotten up by Miss Agnes Aikman and Mrs. Gibbons, the Superintendent and Mr. George Cole giving their valuable assistance in the Hall. The public patronized the entertainment well, and \$36 were cleared, to which \$3 was added by a generous friend; another friend having kindly paid for the hall.

DILIGENT RIVER.—The few church folk of this place have made up their minds to have a church, and on Feb 25th, had a tea meeting for that purpose, which was well patronized, and some \$70 cleared. The men have hewed the frame, and three sites have been kindly promised for the church. Well begun is half done.

DIOCESE OF QUEBEC.

No Report.

DIOCESE OF ONTARIO.

IMPRESSIONS OF A VISIT TO THE UPPER OTTAWA MISSIONS.

SIR.—It has been the custom of deputations visiting the Upper Ottawa to express in *THE CHURCH GUARDIAN* the impressions derived from their visit. May I ask the same indulgence?

On the 16th of February, I went to Mattawa, whence the campaign was to begin. Seven years ago the Rev. Foster Bliss began his ministrations here, and now there are not in the place two families of his original congregation remaining, so fluctuating is the population. At present the congregation comprises twenty-two church families, the most distant reside about seven miles away, and the congregation consists on an average of thirty-two at each Sunday service, morning and evening, and fifty-six communicants. The poor building in which the Church worshipped for a few months has given way to a very pretty brick building, with all the accessories of reverent worship, and an excellent parsonage stands close alongside. On this property has been spent over five thousand dollars, but on it remains a debt of two thousand, of which a portion is provided by subscriptions promised; and I desire to call attention to a fact which is not as well known as it should be; that this is the only debt due on any of the mission property, which, in addition consists of churches at Lake Tallon, Deux Rivieres, Petewawa, and Alice. I was under the impression, as were many others, that a large debt remained; such is a totally false impression; and I am filled with wonder

and sympathy with the labours and anxiety which has attained so great an end in such a country of rocks and stumps. The population of Mattawa is about 1200, of whom, roughly, we may say eight hundred are Roman Catholics, three hundred Presbyterians, Methodists, etc., leaving one hundred Church people. In Mattawa the united strength of various religious communities is greater than that of the Church but taking the enormous mission as a whole it is, thank God, quite the reverse. On the Sunday I was present there were two celebrations and matins and evensong, with an aggregate of one hundred persons present. Let me earnestly press on Church people the duty of helping this hard-working priest to wipe off the sole debt on the mission, which so oppresses his work.

We went on Tuesday to Lake Tallon, a dreary-looking spot. The Railway station, an old shanty and two other buildings, with the Church, and a lot of stumps, form the landscape. Service was arranged for 10 a.m., but the line being blocked we only got there for 3 p.m., when, to my astonishment, I found thirty five people assembled, they having gone home, had their dinner, and come back again. The weather was infamous, and I do not know many congregations who would have done the like. They are spread over a radius of about five miles, within which live, or try to live, twenty-five families, giving an average congregation of thirty-five, morning and evening and communicants twenty-nine. There are in the vicinity, a few Roman Catholics and Methodists, the latter having regular services.

The next day we went to Deux Rivieres. Here service is only on alternate Sundays, an arrangement manifestly disadvantageous. There are about fifty families in this hamlet of whom all but fifteen are Roman Catholic, these fifteen, with three exceptions belonging to the Church; The congregations average twenty-five, with also ten communicants.

Thence, to Chalk River, where are two congregations, distant about six miles from each other. The further of the two we did not reach by reason of snow, but I learn the families in its vicinity are fifteen, of whom ten are Church people, with an average congregation of thirty. Service is held in a private house, but a Church is now talked of by the people as a necessity. We had afternoon and evening services in the school near the railway. This is, of necessity, a very fluctuating congregation, mostly made up of railway employes, with a congregation of about thirty-five. Ten families belong to the Church, the rest being Presbyterians and Roman Catholics, each having regular services.

Our next visit was to Petewawa, a place cruelly neglected by the Church for years; but with dogged determination the people held fast to their neglectful mother. When Mr. Bliss came among them just two years ago, they at once rallied round him, and now they have regular services in the pretty Church of all Saints. In a radius of about four miles, reside twenty-five families, exclusive of Germans; sixteen families of church people give a congregation of forty, with twenty-three communicants, and an offertory of about \$125 a year. In prospect of the division of this overgrown mission, a parsonage is to be built here, towards which the parishioners will contribute about \$500, and I heartily echo to the church in the Diocese their request for assistance in raising the necessary balance of one thousand dollars, to complete the work.

Two other congregations I was unable to visit. Baucelaire, opened about three months ago, and Klock's Mills, in both of them there is a nucleus of a congregation, which only requires attention to improve, which attention the staff of the mission is unable to give as at present constituted.

The Township of Alice, where a Church was built by the Rev. Mr. Nesbitt while incumbent of Pembroke, could not owing to the increase of work in Pembroke, be properly looked after

by the Incumbent of that parish. It will now, with Chalk River and Petewawa, form the new division of the Upper Ottawa Mission. Of necessity Alice will soon form two centres of congregations, whereas there is now but one.

With all submission, I would give my impression of this visit. I think a great and good work has been done and is going on. The people are sparse and poor, yet, I know no place where they have been trained so well in real Church principles; and "Why am I a Churchman?" could be replied to satisfactorily by many. The district can never be self-supporting, the people are poor and will remain so to the end of the chapter. Well, the poor have the gospel preached to them, they are the heritage of the Church. It is intended as soon as the Parsonage is built, for Mr. Bliss to remove to Pettewawa, and a grant of \$350 will be made to each Mission (which is really the equal division of the present grant). The two priests will each have a Lay Reader. My impression is that the grants are insufficient, and, to make good work another Lay Reader is wanted, if not two, for there are other points to touched. The Church should help this mission be not grudgingly, the field is open to the Church, and is capable of being made really the patrimony of the Church. Given an enormous area, really poor people, either Church or quite friendly to the Church and glad of her ministrations—a sound foundation—over worked missionaries, where can there be a better outlet for the duties of Church people in more comfortable lines? I went up not prepared to bless, but I have come home with the conviction I have expressed.

W. Y. Dayken.

Holy Trinity Parsonage, Pembroke.

DIOCESE OF TORONTO.

No Report.

DIOCESE OF HURON.

LONDON.—A largely attended meeting of the "Women's Auxiliary Missionary Association," was held at "Bishopstowe" on Monday afternoon Feb, 25th the Lord Bishop of the Diocese in the chair.

Interesting letters were read from the Bishop of Saskatchewan and Calgary, the Rev. S. Trivett, Fort McLeod, N. W. T., the Rev. E. F. Wilson St. Marie, and the Rev. J. H. Hamilton, Port Hope, in reference to the Rev. J. Cooper Robinson's work in Japan.

As this was the last meeting of the Central Association before the general annual meeting, the annual reports from the branches were read. The large majority of these were highly gratifying; showing a great increase of zeal and activity in the cause of missions.

Three new branches formed since the meeting in January were reported, viz; Glanworth, Lucan, and Christ Church, London, and a junior branch at St. Paul's Cathedral. A children's Mission Band formed last spring at St. George's Church, London West, was also reported. One most pleasing feature of the years work has been the formation of a number of junior branches.

Our annual meeting will be held D. V., on March 12th 13th and 14th. We hope that all who are interested in the cause of mission will join with us in asking God's blessing on this meeting; that all we then undertake or advise to be undertaken may redound to His glory and the increase of the kingdom of our Lord and Saviour Jesus Christ.

A circulating library (for the use of the branches) of works relating to missions has been established. Contributions of books or money will be thankfully received by Mrs. Tilley, 554 King St., London, Ont.

CULLODEN.—*St. Alban's Church.*—This is a

very fine church, which is free from debt. It is well furnished, with organ, &c. When Mr. Dransfield was called away there was a strong congregation. The church lies between Ingersoll and Tilsonburg, distant nine miles, on good gravel roads. Yet neither of above places can or will send out a Layman to keep up our services. Is the Church of England only for large towns?

BYRON.—Sunday, Feb. 24th, the church at Byron was reopened, after having undergone repairs. The Bishop preached in the afternoon and also at evening service again. The congregations were very large: the church being crowded to the very doors. Rev. Mr. Edlestein, incumbent, assisted by Rev. G. B. Loge, officiated.

DIOCESE OF ALGOMA.

The Bishop of Algoma begs to acknowledge with many thanks, the receipt of \$20 from A. F., New Beamsville, and also to say that his previous contributions, of \$10 and \$40, reached the Treasurer safely.

ROSSEAU.—The friends of this Mission will be glad to hear that through the energy of Mr. Chowne and Mr. Stenning Coate, whilst he was staying in the neighborhood last summer, sufficient money was collected from the guests and settlers to pay off the last instalment on the mortgage which remained on the purchase of the parsonage. We offer our hearty thanks to all who have contributed many times to that object.

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

PERSONAL.—The Bishop of Rupert's Land desires to acknowledge the receipt of \$20, which he has given to a clergyman in need.

The Rev. Joseph Merrick, formerly of the Diocese of Montreal, but for the last eighteen months, residing with his family in Winnipeg, died at his residence here on Sunday morning, the 20th ult., surrounded by all his children. His end was very peaceful, truly befitting the life he led a true, earnest Christian, he was always ready for work for his Master, and ready for the summons, "Come up higher." During his sojourn in Winnipeg, he had always kept in the harness, and only two Sundays before his death assisted in officiating in Trinity Church, Winnipeg. On the evening before his death he said, "I'm going home to-morrow," and early Sunday morning his spirit departed. He always spoke very lovingly of his old friends in the ministry in the Diocese of Montreal, and almost his last request was to send his love and blessing to them. He was a great advocate of temperance, and was one of the oldest workers in Canada in that cause.

DIOCESE OF CALGARY.

The first Synod of the Diocese of Calgary met in the town of Calgary. The proceedings were inaugurated by a special service in the Cathedral Church of the Redeemer. Despite the inclemency of the weather there was a fair sized congregation, consisting of lay delegates to the Synod and members of the regular congregation of the new Cathedral. The Clergy included the Most Reverend the Metropolitan of the Ecclesiastical Province of Rupert's Land, the Right Rev. the Lord Bishop of the Diocese of Calgary and Saskatchewan, Dr. Pinkham; Rev. Canon Newton, Revs. R. Hilton, H. H. Smith, H. F. Bourne, S. Trivett, of Fort Macleod District; J. F. Prit-

chard, Lethbridge; J. W. Tims, Gleichen; F. G. Christmas, Banff; H. B. Collier and A. W. F. Cooper, Calgary.

The service consisted of the shortened form of Morning Prayer and the Holy Communion. The service was read by Rev. A. W. F. Cooper, Rector of Calgary; the Lesson by Rev. Canon Newton; the Epistle by the Lord Bishop of the Diocese and the Gospel and ante-Communion service by the Metropolitan. The Venerable Prelate also pronounced the Benediction. The musical programme had been specially prepared for the occasion and the choir augmented. The appropriate hymn—

"The Church's one foundation
"Is Jesus Christ her Lord."

was sung as a Processional as the Clergy filed in from the vestry and took their seats in the chancel.

The Metropolitan delivered a most impressive sermon from the text "In quietness and in confidence shall be your strength." Isaiah xxx, 15. The preacher urged upon both laymen and clergy their duty towards the Church and enjoined them to rest in full confidence on the Almighty. They must look forward to disappointments but must not be discouraged. He paid a touching reference to the deceased Bishop of the old Diocese of Saskatchewan, who had been his bosom companion from youth and congratulated the new Diocese upon the eminent qualifications of its present Bishop. He spoke of the assembling of this Synod as a most important event in the history of the Church of England, and urged the members of the Synod to remember that the work they will accomplish will have a most important effect upon the future of the Diocese, which is destined in the near future to exercise a great influence. Concluding, the venerable preacher expressed the hope that while this great Territory will increase in population and influence the Church will prosper and its members increase in grace.

Organizing a Diocese.—The first business session of the Synod was held this afternoon, the Bishop of the Diocese presiding. After prayer by His Lordship, Rev. A. F. W. Cooper was appointed Secretary of the Synod and a resolution passed thanking the Metropolitan for opening the Synod and requesting him to allow his sermon to be printed with the Synod report.

Bishop Pinkham then delivered his first Episcopal charge to the Synod of the Diocese. In beginning his address the Bishop remarked: "This is indeed a remarkable day in the history of our Church in the Northwest. We have met to organize a diocese—a privilege that should deepen our conviction as to our responsibility as Churchmen, and stimulate us to rise fully to them."

Speaking of his intention with regard to diocesan work he remarked: "I intend to form two deaneries at once, one to embrace the parishes and missions along the railway, or in the vicinity; and the other to embrace the parishes and missions in the southern part of the Diocese."

The financial position of the Diocese was discussed in all its bearings and a reference made to the Lambeth Conference. His Lordship made several important references to education. He expressed the hope that provisions should be made for the reading of the Bible in the public schools. The opinion was also expressed that Calgary should be made an educational as well as an ecclesiastical centre. Concluding, His Lordship remarked that if the churchmen of the Diocese are true to their obligations they can do a noble work in this new country for God and for their fellow citizens.

The Synod then proceeded with the discussion of the Rules of order.

A correspondent of the Calgary Tribune gives the following interesting account of the beginning of the Church in that rising town:

RETROSPECTIVE.—The Establishment of the Church of England in Calgary.—The fact that the first meeting of the Episcopal Synod of the

Diocese of Calgary, is being held in our town at present under such auspicious circumstances, naturally calls up memories of the past short but interesting history of the Church in this district. How remarkably the present meeting of the Diocesan Synod with the Metropolitan of Rupert's Land, Bishop of Calgary with clergymen and an equal number of lay delegates in attendance, compares with the slender footing of the Church five short years ago. Looking back a little over five years when I first visited the site of Calgary, there was no minister of the Church of England at this place, but services were held once in two weeks in the barrack room of the old Mounted Police fort. These services were conducted by the Rev. J. W. Tims, missionary at Gleichen, who had to drive some 50 miles to Calgary to preach. Calgary was visited during the summer of 1883 by the Right Rev. John McLean, Bishop of Saskatchewan. In September of that year I attended divine service in the said barrack room, when Bishop McLean delivered a most able and truly prophetic sermon, which, viewed by the light of the existing state of church matters, can hardly be regarded otherwise than as being inspired. There was a good number of people present and all the chairs, benches, empty pork barrels, etc. etc., at the disposal of the little fort had to be improvised to make seats for the congregation.

One Sunday in 1883 unexpectedly, an English Church clergyman from Toronto visited this hamlet. The only place then devoted entirely to divine worship was a canvass tent located east of the Elbow River owned by the Methodists, but also used by the Presbyterians. The writer asked him to hold service in the tent, which he did at 11 a. m. The Methodist minister preached at 3 p. m. and the Presbyterian minister in the evening. An unsettled state of things continued to exist as to a regular place of worship until April 1886, when a meeting was called to consider the question of building a church. At that meeting a committee was appointed and an active step at once taken to secure the erection of a place of worship, which resulted in the building during 1886 of the present "Church of the Redeemer" which though then apparently in advance of the times, is already proving inadequate for the requirements of the congregation. In May of that year the Rev. E. Paske Smith took charge of the church work in Calgary and the district around it, which extended from High River in the south to Blindman's River in the north, and from Gleichen in the east, to Banff in the West. In the following year, after the death of Bishop McLean, the Rev. C. Pinkham was appointed Bishop of Saskatchewan and Calgary. Calgary being made a separate diocese, but united to Saskatchewan temporarily as a matter of economy. Now we find our town made the Episcopal See, with all the advantages of having resident amongst us in the person of Bishop Pinkham a devoted Christian and energetic church worker, with the prospect of having a Church college established in Calgary very soon. Do not these facts give force to the Scripture command and promise "Cast your bread upon the waters and it shall be seen after many days?" In our case the passage might read after few days.

The following is the roll of Lay delegates attending the Synod: His Honor Judge Macleod; Mr. J. P. Jepson, Mr. A. D. Braithwaite, Mr. J. H. Cavanagh, Mr. M. Bloomfield, Mr. F. C. Cornish, Mr. Stanley Stocken, Mr. H. Gray.

DIOCESE OF NEW WESTMINSTER, B.C.

Continuation of report from the Churchman's Gazette of the Bishop's address to the Synod:

INDIAN WORK.—Probably the greater number of the more recent arrivals in the Diocese are altogether unaware that we have, within 150 miles of Vancouver, a very considerable, and very successful Indian Mission. The train

passes through the district by night, and the Mission gets less public notice than it did in the olden days of stage coaches when Lytton was one of the principal halting places on the road.

Lytton is the headquarters of the Mission, but our Indian district extends higher up, the Fraser, and up both the Thompson and Nicola Rivers. Altogether we have over 1200 baptized Indians under our care, of whom over 800 are communicants. The Mission is supported mainly by the English Society for the Propagation of the Gospel, which aids us with an annual grant of \$144.00 for the stipends of two missionaries and \$240.00 each for two native Catechists. The Society for Promoting Christian Knowledge also gives us a grant of \$720.00 towards the stipend of a Medical Man (Dr. Pearse) who has sanitary charge of the district, and supplements the work of the Evangelists by attention to the bodily infirmities of the people.

This part of the work is at present only at its inception, but we hope to develop it in time in the direction of an Indian Hospital for the treatment of chronic and other serious cases that require skilled nursing. Nothing is wanted for the accomplishment of this scheme but the necessary funds for building. An existing building has been offered as a gift, which with some alteration could be adapted for the purpose, but even the expense of this we hesitate at the present moment to incur. Dr. Pearse is a fully qualified practitioner and licensed to practice in the Province, and he is allowed by the terms of his engagement to take private practice so long as it does not conflict with his duties as Missionary. He resides at present at Yale.

Our Indian School at Yale, under the All Hallows Sisters, had received a most welcome and deserved impulse this year in the shape of a Government Grant of \$60.00 a year for each 25 Indian pupils. This has, of course, considerably lightened the burden of financial anxiety which we have borne for the last four years. At the same time it must not be supposed that the school is now independent of private support, because this grant has only stimulated us to further efforts in the same direction, and the steadily increasing number of our scholars has determined us on extending our premises by the addition of a new Dormitory, Schoolroom, and Laundry. For this extension a sum of about \$200.00 is required and the Sisters intend making a collecting tour through the Province early in the spring in the endeavour to raise it. And if perseverance, steadfastness of purpose, and hard work are, as I believe, qualities which commend themselves irresistibly to the hearts and the pockets of people, the Sisters will not fail in their object. The Staff of the School now consists of four Sisters and a Governess.

KAMLOOPS.—I think there must be some mistake in the number of Church people returned from the district, inasmuch as last year the number was 750, and it is now given 450 only. It is impossible, of course, in an extensive district like this to estimate the number with absolute accuracy but it is also impossible that the number should have diminished in the ratio given, especially when the communicants have increased from 104, in the previous return, to 170 in this. There has been, I am sorry to say, a serious falling off in the amount raised within the district: which is only \$2069.28 as against \$2734.89 in 1887. The falling off is not in the offertories, which have increased by \$200.00, but it is wholly under the head of "Subscriptions," and must be due therefore, I suppose, to insufficient collection. Many changes in the Missionary Staff have, no doubt, occasioned some confusion in the working of the district, which is so extensive as to make it difficult for any one man to keep in touch with the whole of it, and I am not sure that the time has not come when it would be

wise to sub-divide it, making the railway line from Ashcroft to the mountains, with Kootenay, one sub-division, and Nicola, Okanagan and Spallumcheen another. Two men would be necessary to work the former, while one would be sufficient for the latter, making his headquarters at Lansdowne, where we shall shortly have a Parsonage.

CARIBOO.—Owing to the circumstances that there was no return from this Parish last year I am unable to draw a comparison by which to measure progress. I am ashamed to say it is long ago as July 1885 since I visited Cariboo, but the presence of Mr. Brooks amongst them is, I hope, evidence sufficient that the people have not been far from my thoughts. The one half of Mr. Brooke's stipend is furnished by friends in a single Parish in the old country, but they do it on the understanding that a sum equal to their contribution is provided in the district. This has not been quite complied with in the last year, at least not so far as the return shows. I am looking forward to visiting Cariboo and Chilcotin about August or September.

FOREIGN MISSIONS.—We have gone back, I am sorry to say, in regard to our support of Foreign Missions, and this in spite of the fact that more Parishes contributed this year than last. I hope the Clergy will not rest satisfied with merely having collections in their Churches but will advocate the cause in their sermon on such occasions, and inculcate the principle involved, viz, the duty of helping others to obtain like privileges with ourselves. The Societies we are asked to support are the Society for the Propagation of the Gospel, and the Society for Promoting Christian Knowledge. From the former we receive annually \$2880.00 for Missionary purposes; from the latter we receive help in the erection of Churches, and also a sum of \$1920.00 towards the purchase of the present school premises at Yale.

DIOCESE OF FREDERICTON.

PERSONAL.—An address to Sir John Allen, Chief Justice of New Brunswick, on his elevation to the dignity of knighthood, was presented to His Honor by the members of the Church of England, in the Church Hall on the evening of 1st inst., to which Sir John made a suitable reply. Sir Leonard Tilley was present.

CONTEMPORARY CHURCH OPINION.

The *St. Andrew's Cross* under the heading "Habits, Character, and Lent," says:

Our whole Christian life, from our first new birth, up to the future highest perfection of heaven, is summed up in three stages: (1) *Acts*, leading to (2) *habit*, leading to (3) *character*: There is a perfect heavenly character, which we require to attain to finally, the likeness to Christ. Your isolated acts, by crystalizing into habits, are all elements of the final and fixed character which you will wear in eternity.

Shall we not take this serious view of the acts which we do in performance of our rule of service, and in our own realization of our Christian duties? Try now, by repeated acts of devotion and influence, to establish right habits. The yoke galls, and the burden is heavy, while your acts are isolated and artificial, but it becomes easy when habit is being formed, and perfectly natural when character is established.

Why not try this Lent to attend every service in your Church at which it is possible for you to be present, not omitting the Holy Communion, to be at every meeting of your Chapter and of the Bible class, to keep your eyes wide open for opportunities for the rule of service, and to be doubly diligent in the rule of prayer. Do all this, if necessary at first, with a fresh effort of resolution applied to each act, and, I venture to say, that, when Lent is over, you will have

formed some habits which you will never want to lose, and will have made up a piece of that self or character which you will wear in the eternal presence of the Father who created you, the Son who redeemed you, and the Holy Spirit who sanctified you.

The *Church Year*, Florida, says:

With Ash-Wednesday the season of Lent begins. A few suggestions on the nature of its observance, may, therefore, be helpful. For this we commend to our readers an admirable little book, by Miss Lucy Ellen Guernsey, entitled *A Lent in Earnest*, just from the press of T. Whittaker, New York. It cannot fail to be of great service to those who desire to make a rightful and beneficial use of the Lenten season. It is a series of short and excellent readings and instructions for each of the forty days. We give below extracts from one of them:

"Fasting in its broad sense, means self-denial, and in the ordinary sense, abstinence. Abstinence means going without something, and the question to be settled by each one of us is, What shall we do without? The Church lays down no rule in this matter, but leaves it to the judgment and conscience of each one of her children. One may abstain in matters of food; another of some favorite occupation or amusement, such, for instance, as light reading, or fancy work, or a favorite game. Another will take time from his business, or pleasure, for devotional reading, or for some work of charity. We are to be a law unto ourselves, but let our rule be a law. Do not let the matter be left to chance, or the impulse of the moment. Having, then, laid down a rule—having decided on that measure of abstinence, which we deem best for ourselves, let us adhere to that standard, however we may be tempted to depart from it. Unless you do thus adhere to them, your rules will be burdens and temptations to you, instead of helps.

"There is another, and very important point to be considered in the matter of amusements. St. Paul says: 'If meat make my brother to offend, I will eat no meat while the world stands' The Churchman or woman who is seen at the opera or theatre during Lent, must not be surprised if he hears his religious profession lightly spoken of by worldly associates. A visitor in a certain house was amazed, on entering a parlor on Good Friday evening, to find two whist tables in operation, both occupied by Church members who had attended service in the morning. The visitor was not surprised at the remark of a Roman Catholic servant: 'Well, they do not think much of the day, whatever they may pretend.' And certainly the spectacle was not a very edifying one to those who made no religious profession whatever. 'All things may be lawful for me, but all things are not expedient,' and it is hard to see how anyone who desires to use this holy season as the Church intended it to be used, can spend time or money on expensive amusements. Believe me, it is a bad symptom in the spiritual life when a Christian is thinking, not how much he can give up for his Lord, but how much he dares keep for himself."

The *Church Messenger*, Mississippi, says:—

In considering the annual recurrence of the Lenten Fast the question always comes up whether or not it is our bounden duty to observe the season. That it is a question is obvious enough. Many good people hardly regarded it as an obligation at all, and some are inclined to denounce it as a papist superstition, or at best a relic of the dark ages.

But we cannot forget that our blessed Lord who is our example, withdrew himself from the busy walks of life, and for forty days gave Himself to fasting, meditation and prayer. Thus He strengthened His humanity to meet the temptations, which for our sake also He endured.

What was needful for Him, cannot be superfluous for us, that He fasted is reason enough why we should fast. For while we were yet sinners *Christ died for us*, and He who endured such contradiction of sinners for our sakes, has left us an example, that we should walk in his steps.

THE SPIRIT IN THE WHEELS.

Parish machinery abounds. Parish activity is the idol of the hour. The Parish-house, in the city, costs more than the Parish Church in the country. If there was a time of religious inactivity, we may come to know a period of *active un-religiousness*. To do rather than to be becomes the heart's desire.

The time has come for a word of warning, much needed in this practical age. The wheels of the chariot of God must indeed be round, and strong, but there must be the "spirit of the living creature," the spirit of holy life "in the wheels." Not the cup of cold water given anyhow, but—given "in the name of a disciple," and for the sake of the Master, has the promise of the reward. The act is precious, not in itself, but because of the motive, the inner spirit. Benevolence, which is unbaptized, separated from piety, is not an offering to the Son of God. It has no promise of His blessing. It is not a Christian virtue distinctively. It was known to the heathen, and it could win their praise. Gratified energies, in many schemes of "Church work," may delude, rather than develop souls. Fuss and bustle may blow their own little trumpets, when it were wiser and more blessed to learn the *miserere*, and in great lowliness of contrition, to seek the way of pardon and peace. The life, ennobles the work, even more than the work can glorify the life. "The spirit in the wheels" alone can make them revolve for God.

There are hopeful signs, indeed, of spiritual life, side by side with this rapid growth of work within the Church. And yet they are not many, nor are they very encouraging.

In a few parishes, there is a Daily Celebration not largely valued, and so, not earnestly maintained. The Daily offices of Morning and Evening Prayer are said in a very few of our churches throughout the year. Even the Litany days are much neglected. The study of God's word in private, or in connection with Bible Classes is, by no means, general. Definite and continuous instruction in holy things, are not welcomed. Perhaps children's souls, after all, are not especially guided, and blessed by the Sunday schools. The tone of social life, among Church-folk, is hardly more strict, or less worthy, than in days gone by. If devotional books are much more common, a very questionable literature is also in many hands. If fasting is more rigid, as one would fain believe, it is not quite so certain that private prayer, in the largeness of the holy claim, is more devoutly offered. If zeal may gather sewing circles, and Mothers' meetings, and Altar societies, is there any corresponding growth of "godly quietness," of meekness, and patience, and humility, and guarded speech, and gentle courtesy? It must be feared that the busy, buzzing wheels are not always moved by the spirit of holiness, and that they do not surely run in the way which God approves.

That phrase "*laborare est orare*," has done just mischief enough. It was possibly only a perversion of the great *ora et labora*, a plausible half-truth. The very hardest work, with the most real issues, is wrought by God, by men upon their knees. All church work is not worshipful. It is not the equivalent of the soul's loving adoration, nor its rightful substitute. The wheels of energy may be an evil spirit of self-pleasing, or of restless caprice; and the labor may not be prayerful; and the result may not be blessed.

"What shall we do, that we might work the works of God?" so asked the people of Christ.

"This is the work of God, that ye believe on Him Whom He hath sent" so the master made reply. The spirit of life, which first moved the triumph-car of Christianity was the spirit of devotion to Jesus Christ. Faith in Him, learned in stillness, and cherished in prayer, and revealed in sacrifice, and proven in perils and toils, and confessed in martyrdom,—this mighty spirit drove on the wheels, and the great work of God was wrought.

In all our parish-life, the most strenuous effort must be made, not so much to *multiply* activities, to devise each autumn, another guild, or another chapter of a guild, as to *quicken* and *deepen* the true spirit of *love and loyalty to Christ our Lord*. The work will be abundant, when the love has gone before. The wheels of parish-life, as of all life, will glide on in God's sure road, where He, Who is the Life, sends His Spirit into waiting and trustful souls.—*St. Barnabas Chronicle*.—DR. P. WILLIAMS.

The Rev. (or Mr.) D. S. Sutherland is NOT authorized to act for this paper.

NEW BOOKS.

KING'S HANDBOOK of Notable Episcopal Churches.—By Rev. George W. Shinn, D.D. Boston, Mass.: The Moses King Corporation.

This beautiful and attractive volume of 286 pages, adorned with 100 illustrations, contains descriptions of four classes of Episcopal Churches in the United States, viz.: (1) Old Colonial Buildings erected before the American Revolution; (2) Buildings representing the period of recuperation and growth in the early part of this century; (3) Parish Churches in cities and towns, designed to meet the new conditions of American life; (4) the Cathedrals, illustrating the effect being made to adopt the "Cathedral system" of the Mother country. It forms one of the "King Handbook" series; and it marks the progress made in Church architecture, and also evidences the wonderful growth of the Historic Church. It will too be found of service to those who may wish to erect churches, supplying cuts of some of the most admirable church buildings in the United States. Dr. Shinn certainly merits warm thanks for undertaking and so successfully carrying to completion a work which will be of permanent interest and benefit, affording as it does a very full history of the several churches and parishes referred to. And the Moses King Corporation has done its part in a manner not to be excelled.

THE CHIEF THINGS IN CHURCH DOCTRINE FOR THE PEOPLE.—By Rev. A. W. Snyder; T. Whittaker, New York; cloth, 207 pp., \$1.

Mr. Snyder in the lectures contained in this volume deals in a plain and forcible manner with some of the chief matters of Christian doctrine and duty. And as to each lecture suitable texts are attached, the book will be found well suited for Lay Readers, and also "readings" by the Clergy at week day services. "No uncertain sound" is given in these lectures in regard to, amongst others, such subjects as Baptism, Confirmation, Communion, Set Form of Prayers, Sectarianism, The Apostle's Doctrine and Fellowship; and in answer to such questions as "Does God care" as to Church organization; "Is it true that Christianity has lost its hold on men," &c. This book might well accompany Little's Reasons, Spalding's Apostolical Succession, &c.; and no better work can be done for The Church than to secure for it wide circulation.

A LENT IN EARNEST.—By Lucy Ellen Guernsey; Thos. Whittaker, New York; cloth, \$1.

Opportunity for further examination of this Lenten Help has increased much our apprecia-

tion of it; and we wish that it could be in the hands of and used by thousands of our readers. They would enjoy it, as we do. It is not yet too late to send for it.

AN EXPOSITION OF THE PSALM, *Miserere Mei Deus.*—By Fra Girolamo Savonarola—translated from the Latin by Rev. F. C. Cowper, B.D.—Milwaukee, Wis., The Young Churchman Co.

These meditations on the 51st Psalm were written by Savonarola during the imprisonment which preceded his martyrdom in 1498; and well display his earnest devotion, humility and submissiveness, even under severe trials. It will be received by many as a real help towards a Holy Lent; expressing as it does the deeper yearnings of a devoutly religious soul.

MAGAZINES.

RECEIVED FOR MARCH.

The Church Eclectic.—W. T. Gibson, Utica, E. & J. B. Young, and James Pott & Co., New York; \$3 per annum.

The Treasury for Pastor and People.—E. B. Treat, 771 Broadway, N. Y.; \$2.50; clergy \$2.

The Homiletic Review.—Funk & Wagnalls, New York; \$3 per annum; clergy \$2.50.

The Century.—The Century Co., N. Y.; \$4 per annum; 35c each number.

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston; \$4 per annum; single 35c.

The English Illustrated Magazine.—Macmillan & Co.; 112 4th Avenue, N. Y.; \$1.75 per annum.

Our Little Ones and The Nursery.—The Russell Publishing Co., 36 Bromfield st., Boston; \$1.50 per annum.

Our Little Men and Women.—D. Lothrop & Co., Boston; \$1.00 per annum.

CORRESPONDENCE.

THE SERMON IN MEMORIAM.

To the Editor of the Church Guardian:
SIR,—The enclosed extract from a private letter just received from the Rev. Dr. Hill, Rector of Montpelier, Vt., which I am sure he will pardon me for printing, will give pleasure to many of your readers, and is a just tribute to men who did what they could gladly from a simple sense of duty without any thought of praise or reward. The help we have had in return from distinguished Bishops and Clergy in the American Church has, I am bound to say, much more than repaid any assistance we have been able to offer our brethren in their hours of need.

H. R.
Bishop's College, Lennoxville, March 7, 1889.
MONTPELIER, Vt., March 5th, 1889.

Dear Sir,—The sermon on Dr. Lobleby has been received. While we never came in personal contact, I was often running across his footsteps and knew his devoted and sincere spirit. I may say that Swanton, Richford, Newport and Island Pond have had such aid and cheer from the Canadian Clergy that our Diocesan Convention last year offered Dr. Adams the highest compliment ever paid by this Diocese to our brethren across the border: the Convention sermon on 20th anniversary of our Bishop's consecration. Davidson, Stevens, Foster and others have been great helpers. The Lay readers from Bishop's College have also aided largely. Your alumni and students deserve our highest regards. I know this from my official position in Vermont, I am also glad to have known that royal man, Dr. Reid, and love his memory. Altogether, the name of the Univ. of Bishop's College is one which deserves reverent and affectionate esteem from us.
Very truly yours,
HARVARD T. HILL,

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

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3. In suits for subscriptions, the suit may be instituted in the place where the paper is published, although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MARCH.

MARCH 3rd—Quinquagesima. (Notice of Ash Wednesday).

" 6th—ASH-WEDNESDAY; Pr. Pss. M. 6, 32, 38, Communion Service. Evening, Pss. 102, 130, 133.

" 10th—1st Sunday in Lent. (Notice of Ember Days).

" 13th }
" 15th } EMBER DAYS.
" 16th }

" 17th—2nd Sunday in Lent.

" 24th—3rd Sunday in Lent. (Notice of Annunciation.

" 25th—Annunciation of Virgin Mary.

L E N T.

RIGHT REV. W. WALSAM HOW, D. D., LORD BISHOP OF WAKEFIELD.

Forty days of penitence! Forty days of fasting! It seems to many unreal, unnatural, impossible. It may be unnatural to those who know nothing of the great change. The "natural man" is not very likely to understand or relish what is meant for the subduing of a corrupt nature. It may be impossible for the self-indulgent man. He who has long formed and carefully perfected the habit of giving way to his own wishes and desires at all times, will not find it easy to begin at once to subdue self and refuse indulgences to those wishes and desires. But anyhow it not to be unreal. Of all things, let us beware of unreality in our religion. Whatever we do or attempt, let it be real, and honest, and true. Better a very little and that real, than a great deal and that unreal. It is much more the fashion that it was to observe Lent as a season for more Church Services and less visiting and amusements. So far well. If we go to church to confess our sins and to pray, and give up parties that we may deny ourselves something in order to give more time and thought to God, it is good. But do let it all be real and true; no mere sham outward observance, which never reaches the inner man.

Now, I am sure a great many people honestly wish to do what is right, and to use such a

season as Lent for their soul's profit. And there are plenty who could tell them how blessed and helpful its observance has really been to themselves. So let us take counsel together about this matter, and see if we can find some practical thoughts which may help us.

1. The first thing we need, before we can begin to make a right use of Lent, is a sense of the sinfulness of sin. To gain or to deepen this, let Ash-Wednesday, the first day of Lent, be made a day of earnest, self-examination and fervent prayer. Then resolve that the thought of your sinfulness shall be a daily and abiding thought during this season. Let David's words, "My sin is ever before me," be your motto. Now we want to be real. So we must not exaggerate nor attempt what is beyond our power. It would be unreal to talk of weeping tears of sorrow for sin, or of smiting the breast with all the self-condemnation of the Publican in the parable, day by day. But it would not be unreal to talk of making the remembrance of our sin a special morning and evening thought, and to resolve to deepen our sense of sin by special self-examination and confession, let us say on each Friday, all through Lent. Suppose we begin by taking the seven Penitential Psalms, and resolved to say one of these each morning when we say our morning prayer. Then suppose we choose for ourselves seven passages of Scripture bearing on sin, and seven penitential hymns, and use one of each of these every night. This would be something practical, and which every one could do. If we are able to attend at any special Lenten services in Church, this will help us. In such ways we can keep the remembrance of our sins before us, and learn how hateful to God sin is. You will observe that we have not left the Sundays out, although in reality they are no part of the Lenten fast, the forty days being all week days, and the Sundays being always festivals. But just as Lent is marked in our Sunday Services by the Collects and Scripture teachings, as well as by the hymns selected, and the subjects usually chosen for the sermons, so it is well not quite to forget the season in our private devotions on Sunday, but to blend the thought of our sin with the thankful commemoration of the resurrection of Him who on that day brought life and immortality to light.

2. And now a word or two about self-denial. There are many who cannot fast literally, or who in their poverty keep a perpetual fast. But all can deny themselves in some way; and special acts of self-denial at such a time as this are a great help both in learning to govern self, and also as a reminder of the meaning and teaching of the season. Could you give up any little indulgence and so save something to give to the poor? You must not forget that God Himself points out this way of fasting as the best (see Is. lviii : 6-7). Could you deny yourself some favourite amusement, and spend the time saved either in study of God's word, or in doing acts of kindness to others? Could you give a little longer time to prayer or devotional reading? If you can do any such little act of self-denial, do it very simply and quietly, without any display of self-importance. Offer it humbly to God as a little sacrifice willingly made to Him. He will accept and bless it for the sake of the one great sacrifice of Him who "pleased not Himself" but gave Himself for us, "an offering and a sacrifice to God for a sweet smelling savour."

BIBLE AND PRAYER-BOOK.

In spite of the scepticism which is so fashionable in these days, and perhaps partly in consequence of it, there is, happily, among our country folk, whether they are churchmen or not, a great reverence, on the whole, for the Bible. A Bible-class is often popular in rural parishes, where lectures on ecclesiastical sub-

jects, including even the Prayer-book, would not be attended; and there is probably no Article among the Thirty-nine which finds such ready acceptance among unsophisticated people whose attainments are summed up by "the three R's," as the Sixth.

This general reverence for Holy Scripture is a thing to be very thankful for, but it is hardly too much to say that it often degenerates into superstition. There are those who prate of 'the Bible and Bible only,' much as if they believed that the Authorized English Version had come straight from Heaven, like the Hebrew Decalogue, before, or at any rate at the very beginning of, the Christian Religion, and that every person was intended to find out the truths as well as the precepts of Christianity from it and from it only.

Now it is of the highest importance that such persons, or such of them as have ears to hear, and are really willing to learn and not be teachers only, should have it impressed upon them, kindly but earnestly, that they should derive much more benefit than they do from the study of the Bible, if they would read it by the light of the *Prayer-book*. The fact is that they are in the habit of putting the Scripture to a use for which they were never intended. Just as those persons are utterly baffled, who approach such accounts as the famous First Chapter of Genesis with a view to getting information on natural science, so do those well-meaning students fail, who think to form, each for himself, a system of theological dogmas, merely by searching within the four corners of the Bible. We had a conspicuous instance of this a few weeks ago, when, in our correspondence columns, a puzzle writer stated that he could not find infant baptism ordered in the Bible. There are several important things besides this, as other correspondents have pointed out, which a person would not discover from the Bible, merely by his own unassisted search. How, for instance, would he gather and rightly formulate, the great doctrine of the Trinity from the Bible only? To be sure, with the Authorized Version, he might go some way towards doing so by the help of 1 St. John, 5-7; but the whole of this verse, except the first seven words, is acknowledged to be interpolated, as well as the beginning of the following verse, so that this passage, as correctly given in the Revised Version here affords an instance of the Bible being illustrated by Church teaching; for the interpolated words are clearly from some ancient Church formula, and agree with the teaching of the *Quicumque vult*, which is found, not in the Bible, but in the *Prayer-book*.

The undoubted historical fact that The Church was in very active operation, and spreading into many lands, for some twenty long years before a single word of the New Testament was written, is a fact which is far too much lost sight of, and of which people should be reminded constantly, from the pulpit and elsewhere. For the corollaries which spring from this fact are of the utmost consequence, viz.: (1) That the doctrines of the Church are antecedent to the New Testament, and were originally taught, not from the Bible, but from the sacred deposit of the truth which was given to the Church, *once for all*, when it was founded or inaugurated, on the Day of Pentecost; and (2) that no Christian writings could have been accepted by the early Church as divinely inspired, which did not thoroughly harmonise with the doctrines which they the Church had already received.

Now, it is the *Prayer-book* which represents the teaching of the Primitive Church, and therefore the New Testament should be read in the light of the *Prayer-book*. This is in accordance with the ancient dogma, 'The Church teaches, Scripture confirms.' Just as we never begin to instruct young children from the Bible only, but generally from some simple form of catechism, thus really using the *Prayer-book*

as a help to the Bible, so shall we always find the greatest assistance in the Holy Scripture, if we as it were take the Prayer-book with us. When we come to doctrines of any difficulty, we should first ask What is the teaching of the Church on this subject? This question will be answered by a careful reference to the Prayer-book. Then we should examine whether the Scripture confirms what the Church thus teaches. By so comparing the Bible and Prayer-book, we shall acquire a stronger and more reasonable grasp of that which they both teach, each in its own proper way; but if we study the latter and written form of God's revelation, to man, without the aid of that vast unwritten body of Divine Truth, which was in the first instance given to the Church, and which the Prayer-book so faithfully reproduces, then it will be no wonder if, like the many Nonconformists who accept the Church's teaching as to the Canon of Scripture, but reject it as to its presentment of primitive Christianity, we acquire only a stunted and inadequate conception of that great Truth, to the knowledge of which God willeth that all men should come.—A. M. W., in *Church Bells*.

"A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT."
[E. P. DUTTON & Co., N.Y.]

SECOND WEDNESDAY.—Our religion must be a reality—we must not dwell in dreamland—we must have root in ourselves, and a reason for our hope. We must now and then put our religion to more than a usual test. Are we conquering sin—becoming more strictly obedient—making true headway—really growing Christ-like in character and life, in thought, word, and deed?—O God, make me real and true, genuine in devotion and thorough in work.

SECOND THURSDAY.—How often do we seek to be alone—if only for a brief space—with an all-sympathizing God! "Enter into thy closet," saith our Divine Master. There is something in the constitution of our nature which seems to render it necessary that we should sometimes get away from others to be quiet, full of thought and prayer.—In this as in other things, incline me, Lord Jesus, to follow thy example.

SECOND FRIDAY.—Think of God, and work as in His sight—a life of devotion, and of quiet activity and industry cannot go unblest. Upon the devout worker will come God's gift of peace. The Christian's life ought to be, like the life of Christ, full of inward peace—the Christian's prayers ought to be, like the prayers of Christ, full of calm and repose.—Grant me, Lord, to live as in Thy presence—a life of prayer and active service.

SECOND SATURDAY.—How difficult constantly to realize God's presence! Clouds obscure the light—our sins separate us from God—yea, our little faults hide His face from us—"the pure in heart shall see God"—alas, how much we may interpose between ourselves and the Sun of Righteousness! We ought to walk as children of light and of the day (not afraid of the light)—we ought, as Christians, to be light-bearers in the world.—Lord, that I may walk in the light of Thy truth!

SECOND SUNDAY.—Are we seeking God's blessing—are we preparing our hearts to receive it? The blessing is ready—are we ready and eager for it? We must empty our hearts of all that is sinful and worldly, remove all obstacles, and make room for what God is desirous to give us for His dear Son's sake. It is our own fault if we remain unblest, or receive not fullness of blessing.—Make me anxious, Lord, to receive "the things of the Spirit."

SECOND MONDAY.—We find it difficult to

carry religion into everyday life—to serve God in little things. The very absence in them of the look of importance throws us off our guard—we attempt them in our own strength, and fail. In greater and less common matters, seemingly of more importance, we seek divine help. Very subtle is the temptation to forget our need of God's aid in little things.—Grant, Lord, that I may seek to please Thee in every thing.

SECOND TUESDAY.—We may do somewhat of our duty at all times, but there are times when we may do more direct work for Christ. Each one of us may do some special work. Ask God in prayer what it shall be, and obey His call, which may come in the way of suggestion, perhaps, or almost unconscious desire: then give yourself to the work.—Father, teach me what to do for Thee.

PROF KNIGHT, (PRESBYTERIAN)
ON THE IMPORTANCE OF EXTERNAL DECORATION,
GIVING THE BEST TO GOD.

Preaching at Forfar Established Church on a Sunday morning, lately, in connection with the placing of two memorial windows in that building. Professor Knight, of St. Andrew's, is reported to have said that the Christian Church was at first wholly invisible (!), without any of the accessories and accompaniments of the future Christian worship. From that it might be inferred that churches raised with splendour and adorned with magnificence were not essential to the worship of God. It had to be remembered, on the other hand, that one of the aims of the Christian religion was to turn everything to its natural and appropriate use, to unite things that had long been artificially divided, and to end the discord which it found existing between the ceremonial and spiritual. One of these lesser aims undoubtedly was to unite the beautiful with the true and good, to elevate the art of the world, and to consecrate it. Within a generation or two after the introduction of Christianity, the Roman world was filled with churches reared for worship, finer far in design and structure than were the temples of the pre-Christian religions, or the shrines of Eastern lands. The very stones of the mountains, their finest marble, had been cut in cunning masonry in honour of One who was a mendicant in the days of His flesh. The mines of the earth had yielded up their treasures to decorate buildings in which prayer was made to Him. The stones, the wood, had been carved, and glass coloured, to ornament the churches in which His worship was carried on. Choicest words had been written, and the very finest music of the world composed in His honour. This could not be explained on any theory that disregarded the Divineness of its origin. The principle that underlay these facts was, first, the very close relationship that existed between the internal and external in worship. To pretend to be able to dispense with the latter because the former was so much more important, was really to disparage the latter itself. The second idea underlying the dedication of art to religion was, that the external was symbolic of the internal, and therefore it should be arranged so as to shadow it forth. For example, some of the ideas connected with the Christian religion were stability, permanence, loftiness, calmness, unworldly repose, a central peace subsisting amid the agitation of the outer world. How could these ideas be most fittingly represented and handed down to posterity? Was it by means of the living voice, or oral tradition; or by perishable books; or by the great visible structures which represented and embodied them? Surely the builders of the great cathedrals, the monasteries, the abbeys, and the smaller churches of

Christendom, were directed by the instinct of true religion in giving to the world these sermons in stones. They were visible monuments of a religion that survives the fluctuations of opinion, the fashion of the world, and the revolutions of society. Another idea was conveyed in the history of those buildings, and in the way in which they were reared. Some of them, begun in the Middle Ages, were not finished yet. The builders were content to do just a little, their own part, and leave it to their successors to continue it, and they know that others would finish what they had begun, because they were only part of the great whole. They believed in the unity of the Church and in the brotherhood of the builders of it. Their apprehensions of the truth were deepened when realized by them in connection with the beautiful, and were further deepened when they proceeded to realize them in good conduct or right action.—From *Earl Nelson's, Home Reunion Notes*.

BODY AND SOUL ALIKE A NECESSITY OF CATHOLIC LIFE.

We know well that spiritual life may be real without Apostolic form. Only we seem to see that, even in its most beautiful and manifold manifestations, it cannot without that form propagate itself indefinitely. Time after time spiritual varieties surrender their separate life and merge into the completer existence.

On the other hand, we know well that there may be Apostolic form without spiritual life, and that, like any other form that lacks life, its end is to break up the supply pabulum for lower forms of life.

Our own humble, hopeful confidence lies in the possession of Apostolic form with fervent spiritual charity and living faith. The form is secured. Our every-day vigilance must be for the spiritual animation, the spiritual "increase of every part in that which every joint supplieth."

An unworldly Church, an unworldly clergy, means not a poor Church or poverty-stricken clergy. A poor, unprovided, dependant clergy is scarcely able to be an unworldly one, and certainly cannot betoken an unworldly laity. A laity which breaks the bread of its ministers into smaller and smaller fragments, and has none of the divine will to multiply, works no miracles and has no honour.

Unworldliness is not emptiness of garners, but the right and noble use of garners filled by God. An unworldly clergy is not a clergy without a world, but one which knows the world, uses and teaches man how to use the world for God, until it brings at last the whole world home to God.

Never more necessary than now to use the world as not abusing it. To abuse it gracefully is the temptation of the age,—and to gild the abuse with philanthropy of the Gospel without its philotheism is popular. But its philanthropy will never live without its philotheism any more than the form of a Church will live without the spirit.

To say "Christianity is not a theology" is in one sense true, because Christianity is a life. But it would be just as true to say Christianity is not a history, or Christianity is not a worship. But you cannot have the life without the worship, without the history, or without the theology. The spiritual life is the life of God. As material life has its science of biology, so has spiritual life its science of theology. Without theology Christian life will have no intellectual, no spiritual expression, as without worship it will have no emotional expression, without history no continuous development. Intellectual expression is necessary to the propagation and so to the permanence of the faith. To know it is the profession of the clergyman, and the most living interest of a cultured layman.

Let us, the whole world over, where the common speech is spoken, the common prayer prayed, the Scripture open, keep touch with each other, firm, inseparable—find all the points of contact that we can honestly with them that are in a way separate; yet not risk our greater unity for the sake of smaller ones.
—ARCHBISHOP OF CANTERBURY.

FAMILY DEPARTMENT.

FIRST SUNDAY IN LENT.

Ye shall leave Me alone and yet I am not alone, for the Father is with Me.—St. John xvi., 32.

Alone,—it must be so;
Break heart or disintwine.
The Master calls Me and I go;
Rest mine and labour thine.

Alone, at break of day:
I am not by thy side;
The sunny sky is leaden grey,
The wide world waste as wide.

Alone, in life's long toil:
I cannot share thy prayers,
Nor lighten by the faintest smile
Thy daily load of cares.

Alone, when night steals soft
Over the weary soul,
And thoughts of heart communion oft
Crowd in beyond control.

Say, is the child alone
Whose hand the Father holds;
Or whom unseen, but not unknown
The Friend of Friends unfolds?

And still in calm or storm,
In throngs or desert rude,
Beside thee moves His radiant form,
Is this thy solitude?

At day break He is there
With healing in His wings,
And in the quiet midnight air
The balm of Gilead brings.

He calls me to His throne;
I go with Him to be;
And lonely thou art not alone,
While He abides with thee.

—Bickersteth's "From Year to Year."

BESSIE'S TRIAL, AND WHAT IT TAUGHT HER.

"Saturday morning, and a new story book! What a delightful combination!" So thought Bessie Hurlbut, as she established herself in her own room, where she would be undisturbed. She had not read more than a few pages when shouts of laughter were heard proceeding from the library. Bessie paid no attention to them at first, but the noise finally aroused her. "I wonder what those boys are up to," she said to herself as she paused to listen. "Oh! my composition! Could that dreadful Hal have hold of it?" And a look of horror came into her face, as she remembered having laid it for a moment on the library table, while looking out a word in the dictionary, and then having forgotten all about it at sight of the new story book. Poor, sensitive Bessie! Dashing away her book she fairly flew down stairs. Yes, sure enough! her conjecture was only too true. There sat Hal, mounted on the bookcase step-ladder, reading her composition, with the most exaggerated gestures and flourishes, to several of his boy friends, who were acting the part of audience, and receiving every few sentences with boisterous applause.

This was too much for Bessie. She rushed up to Hal, and vainly endeavored to get hold of her paper, Hal only rose higher on the ladder, and continued reading. "Beauty,"

my friends, 'is a very dangerous possession. It is often coveted by women, but nearly always makes them vain and disagreeable.'" Shouts of "Hear! hear!" arose from the boys, and Bessie, in a frenzy of passion, ran up the ladder, and seizing Hal by the arm, began to pinch him as hard as she could. "You horrid, horrid boy! give it to me!" she cried. Hal tried to evade her grasp, and held the unfortunate composition high above his head, but Bessie's pinches proved more than he could stand, and he at last threw it on the floor, saying, as he did so, "There it is, you little fury! I didn't know I was treading on gunpowder!"

Bessie picked it up, and made her escape as quickly as possible to her own room. She paced up and down like an enraged animal, trying to relieve her intense mortification by indulging in the bitterest thoughts of Hal. But suddenly she paused. Something more powerful than even her anger against him, made her stop and throw herself on the bed in a violent fit of weeping. So violent was it that she did not notice the entrance of her sister. "Why, Bessie, dear! what is the matter?" Bessie's sobs were the only answer. Ella sat down on the bed beside her, and gently stroked her hair. Her sympathy helped to soothe Bessie, and she gradually drew from her the whole story. "But, O Ella, that isn't the worst! You know I have sent in my name to Mr. Ashford for Confirmation at Easter. Miss Sherwood was to give it to him for me this week. And now—and now, I am not fit to be confirmed!" and Bessie's tears flowed afresh.

Ella did not know what to say. "Perhaps you had better see Miss Sherwood," she suggested after a moment's thought. "I will go and ask her to come to you, if you would like."

It was a wise proposal. Miss Sherwood had been Bessie's Sunday-school teacher for several years, and her faithful friend and counsellor. The idea of seeing her soothed Bessie at once, and Ella started immediately on her kind errand. Miss Sherwood was in, and accompanied Ella home.

"Have you given my name to Mr. Ashford?" was Bessie's tearful inquiry, after telling her teacher of the morning's occurrence. "Yes, dear," was the answer. "Oh!" groaned Bessie, "now you will have to tell him I cannot be confirmed after all!"

"Bessie, dear, what was your reason in wishing to be confirmed?"

Bessie looked surprised. "Why, Miss Sherwood, I told you from the first that it was because I wanted to be a Christian."

"What is a Christian?"

Bessie looked still more puzzled. "One who is willing to follow Christ," she answered.

"And have you changed your mind, dear?"

"Why, no, Miss Sherwood. Indeed I have not," she added, decidedly.

"Do you know, Bessie dear, that this is all that your Lord and Saviour expects of you?"

Again a look of surprise came into Bessie's face. "But, Miss Sherwood, Christians are to be different from other people, and I am not different," she said sadly.

Miss Sherwood took up Bessie's Prayer-Book, and turned to the Baptismal Service. "Here is the difference; they are 'not to be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world and the devil.' Are you willing, by God's help, to fight against this evil temper of yours, and every other sin, not only now, but 'unto your life's end'?"

"Oh yes! yes!" cried Bessie, earnestly.

"This is the difference, dear, between a Christian and one who is not a Christian. Both may sin; but the Christian, in God's strength, fights against sin: the one who is not a Christian, yields to it."

"I see," said Bessie, slowly.

"One thing more, dear. You want to take Christ for your Master. Are you ready to obey Him? See here," and Miss Sherwood opened

Bessie's Bible at Matthew v., 23, and read, "'If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; FIRST BE RECONCILED TO THY BROTHER, and then come and offer thy gift.' Are you willing to do this, Bessie?"

Bessie was silent. No, she was not willing. Miss Sherwood rose, and putting her arms round Bessie's neck, said, "He who gives you this command, will give you the power to obey it, my darling. His strength is yours in the conflict with sin. Let your aim during the coming Lenten season be to prove this. And at its close, put your hand in His, and take your first step before the world as His child. Confirmation is only the beginning, only the first step of the Christian way. It is a declaration to the world, not that you are better than others, but so weak that you cannot walk alone, and that you have taken Jesus for your Guide."

When Miss Sherwood had gone, Bessie sat still, thinking seriously. It was hard enough even to forgive Hal, but to confess to him that she had been wrong herself, seemed impossible. The mortification he had caused her was still fresh in her mind. What should she do?

Ah! what could she do but tell Jesus? Miss Sherwood's words, "Prove that His strength is yours in the conflict with sin," came into her mind again. Just as she was—with all the angry feelings unconquered in her heart—she knelt down, and asked Him to do for her what she could not do for herself. Oh, what a relief this was to her troubled spirit! Bessie grew calmer at once. When she rose from her knees she found herself feeling far less irritated against Hal than a few moments before she could have supposed possible. "How I must have hurt him!" she thought. "I'm sorry I pinched him so hard. I've a good mind to write and tell him so!" No sooner said than done. Without allowing herself time to repent of her resolution, Bessie sat down at once and wrote as follows:

"DEAR HAL—I am sorry for getting angry and pinching you so hard. Please forgive me.
BESSIE."

Hal found this note on his pincushion. He whistled softly as he read it. "Bess is trying to be a Christian in earnest," he said to himself. "I declare I won't stand in her way." He found some paper and wrote, boy fashion: "All right, Bess. Do the same by me."
"HAL."

Then he ran down stairs and slipped the note under Bessie's door.

Bessie was astonished. She had not thought of Hal's reply to what she had written, much less of his owning that he had been wrong. It was not this way. Her angry feelings toward him had vanished. "Miss Sherwood was right," she thought. "What I couldn't do, Christ could."

This was not the only time that Bessie proved this true. Following out her teacher's suggestion, she spent the six weeks of the Lenten season in trying to learn the lesson that Christ's strength was hers whenever she chose to claim it. And then, with a happy confidence in her Heavenly Friend, as Miss Sherwood had expressed it, she "put her hand in His," and came forward to confess before the world that she had chosen Him for her lifelong Helper and Guide.—A.M.P. in Parish Visitor.

HOW WILLIE WAS ANSWERED.

Nellie and Willie Post could hardly sympathize with the boys and girls who think Sunday a long, tiresome day, and who are glad to have Monday morning come. Dull and tiresome? No, indeed, but the shortest, happiest day of all the week.

Although their parents were missionaries, and spent a good deal of time doing good, they did not neglect their children. Sunday even-

ings their mother used to stay at home from church and give up all the time to them; and nothing suited them better, when already for bed, than to climb into her lap and ply her with all sorts of questions or to listen to Bible-stories.

Their bedroom opened out of the cosey sitting-room with its glowing grate-fire. One evening, after Willie had lain quiet a moment, he called, "Mamma! mamma!"

"Yes, dear; what is it?"

"Mamma, is it right to ask God for everything?"

"I think it is—only we must remember that sometimes God does not give us just the thing we ask for, because He sees it wouldn't be the best thing for us to have. But if we are willing to go without what we want, provided He doesn't wish us to have it, it is right to ask Him for everything we want."

The room was very quiet for a moment, and then Willie asked again, "Mamma, I want a ball very much. Would it be right to ask God for that?"

"Yes, Willie," replied his mother. "But suppose God shouldn't give you one, do you think you could be happy just the same without it?" Can you say, 'Thy will, O God, be done?'"

Willie's face was very thoughtful for an instant as he tried to decide this question; then he looked over to his mother brightly and said, "Yes, mamma, I think I can." After that he lay very still, asking God for the favor, and in two minutes more he was sound asleep and never knew another thing till daylight.

Perhaps his mother was a little late next morning, or else Willie's mind was so full of his desire for a ball that he awoke earlier than usual. At any rate, she had hardly left her room before Willie came running in with his face all aglow, exclaiming, "Mamma! mamma! God did answer my prayer. See! He gave me a ball, and one for Nell too."

His mother expected to see a ball, but instead Willie held up for her inspection a shining ten-cent piece—just enough to buy two balls. To her question where he got it, he said he went out early after the milk, and just as he was bringing it in he found the little piece of money. Neither he nor his mother could tell how it came to be there, but Willie thought that did not matter; he was sure God had sent it on purpose for him. He had asked for just what he wanted, and yet had been willing to do without it if God did not think it best to let him have it. But God provided it for him.

In prayer we can ask for what we desire, but we must always leave it to God, who is so wise, to decide whether it be best that we should have it.—S.S. Visitor.

THE PROMPT CLERK.

A young man was commencing life as a clerk. One day his employer said to him:

"Now to-morrow that cargo of cotton must be got out and weighed, and we must have a regular account of it."

He was a young man of energy. This was the first time he had been entrusted to superintend the execution of this work; he made his arrangements over night, spoke to the men about their carts and horses, and resolved to begin very early in the morning. He instructed the laborers to be there at half-past four o'clock. So they set to work and the thing was done; and about ten or eleven o'clock his master come in, and seeing him sitting in the counting-house, looked very black, supposing that his commands had not been executed.

"I thought," said the master, "you were requested to get out that cargo this morning?"

"It is all done," said the young man, "and here is the account of it."

He never looked behind him from that moment—never! His character was fixed, confidence was established. He was found to be the man to do the thing promptly. He very soon came to be the one that could not be spared; he was as necessary to the firm as any one of the partners. He was a religious man, went through a life of great benevolence, and at his death was able to leave his children an ample fortune.

It cannot have been for nothing that God was pleased to disclose his counsels, fragment by fragment, through long intervals of silence and disappointment and disaster.—Canon Westcott.

The writhings of a wounded heart Are fiercer than a foeman's dart. —Keble.

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BAPTISMS.

Privately, by Rev. D. C. Moore, Feb. 21th, (St. Matthias) and Sexagesima, James Wilman, infant son of George and Elizabeth Morley, Westville, N.S.

DIED.

Entered into rest, Feb. 22d, Augustine A. Chapman, aged 31 years, of Amherst, N.S.

Entered into rest, Feb. 25th, Emma Campbell, aged 30 years, of Amherst, N.S.

COOKE.—Entered into the rest of Paradise, at Kingston, Ont., on Friday, Feb. 22nd, 1889, aged 18 years, Arthur Reginald, the dear son of Rev. A. W. Cooke and Eliza Margaret his wife.

Lord, all pitying Jesu blest, Grant him Thine eternal rest.

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CHEDDAR, in Somerset, has raised its remittance for the Society in a way that may encourage others. The Vicar writes:—

"I have special pleasure this year in sending you a remittance of over £20 from this parish for the general funds of S.P.G., because I had feared that from loss of larger subscriptions it would have fallen to £15. Thanks, however, to boxes, and an increasing interest in the cause of the Foreign Missions of the Church among the younger members of my flock, our contribution reaches the average which I have always endeavoured to reach. The desire of the poor to help on the work often comes out in the methods adopted to fill their boxes. One tells me she strikes verbenas to sell for S.P.G. Another that she devotes what she can make by the sale of roses to her box. And I could tell you of humbler and more prosaic ways in which the coffers of the Society are replenished."

We inserted (on the suggestion of a lady who offered £3 if others would do the like) a special appeal in the *Mission Field* for December, for subscriptions to enable the Rev. A. Smith, of Mahonoro, to place teachers at certain places in his district, where they would be welcomed, and indeed were petitioned for. It was based on the touching report, which we had printed the month before.

It may be that our readers shared our hope that some seven or eight people would be sure to send £2 each to provide for at least one such teacher, and so each trusted to the generosity of others. The hope has so far not been justified, as only four persons have written to promise this sum. Mr. Smith's report on pages 420 and 421 of the *Mission Field* for November ran thus:—

"From this point southward up to Mahela—a distance of about 30 miles—no Missionary work has ever been attempted. The large towns of Ambinaniniskaleona, Nosivarika, Ampomanitra, Ambajato, Mahambo, Vohitsara (where the stone elephant is), Antanambao—all are untouched. No doubt someone will ask: Why have you not taken them up? Because I have no money to pay a teacher to place there. What can I do? Teachers must live as well as others, and I have no means whatever of paying them. For each of these places a sum of six dollars per month is required for a teacher's wages. The school-church building and the house for the teacher to live in will be gladly provided by the people in each village. For want of this six dollars per month the whole population for thirty miles lies in continual spiritual darkness. The Governor of Mahela wrote to me only a few days ago: 'We are waiting for the teachers: the whole population is ready to be taught.' Yes, waiting for teachers! The harvest truly is plenteous, but the labourers are few. Pray ye the Lord of the harvest that He may send forth labor-



Truth will Out

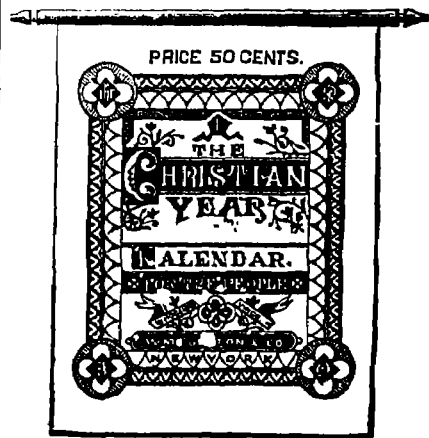
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O. E. T. S.

SHERBROOKE P. Q.—Seldom has a better programme of entertainment been presented at a temperance meeting than that given at the Church Hall, on Monday 4th March under the auspices of the Church of England Temperance Society. The meeting opened with a hymn and prayer, after which the chairman, Rev. Canon Thorneloe, explained the objects of the Society, and hoped all who were not already on the roll of membership, would avail themselves of the opportunity at the earliest moment. An excellent programme was then given consisting of instrumental and vocal music, after which the Rev. Mr. Faulkner, of Cookshire, delivered a very pithy and illustrative address. He said he had a good deal to do in the temperance cause when he was in the old country, and was in a position to observe a good deal, and from his experience he thought the C. E. T. S. "was the true standard because it taught what is called the "double basis." He had heard a great many temperance speakers plead the cause, but he thought some of them were not temperate enough in their language. We must sympathize with those who are down, and to use a figurative expression, not kick them before us. He cited an illustration in the old country that came under his notice of what a sympathizing hand can do sometimes. A young man whom he knew, who had rich friends and had every facility for advancement, but who had become an habitual drunkard, and was always to be found in slums, and who seemed to be so far gone as to be past redemption, was brought to a sense of his shame by the sympathizing hand of a kind, Christian gentleman. The young man shook off his bad companions, went to college, studied for the Ministry, was ordained and assigned to the charge of an important parish. The first thing he did was to establish a branch of the C. E. T. S., and there are now over 700 members in the Society, of which this

young man who had once been so low was its honored head. This was all done by a sympathetic hand. It was not enough to say to the poor drunkard we meet in our streets, "Poor fellow, what a shame!" That kind of sympathy would do no good. Some people tell us that there is no hope for the habitual drunkard, that it was energy wasted trying to reclaim him; but he knew better than that, and supported his claim by various illustrations. He thought the rising generation was going to be the great power for good in the temperance movement in the future. It was a grand sight in the great city of Manchester, where he came from, to see 12,000 children marching in a body at their annual gathering with the temperance banner flying at their head. A great deal can be done by the ladies for the cause, and be thought they were doing a good work by gradually abolishing the society customs of bringing out the decanter on social occasions.

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A. P. BRADLEY, Secretary. Department of Railways and Canals, Ottawa, 7th February, 1899. 42-3

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