

fact that Christ has overcome death and opened to us the gate of everlasting life.

The *North East*, Maine, says:—

It is very noticeable how generally Easter is observed amongst the numerous bodies of Christians who are not yet in full communion with the Holy Catholic and Apostolic Church. At the same time it is very hard to discover upon what grounds they celebrate Easter, while they refuse to keep Lent or observe Good Friday. We can scarcely imagine any true, heartfelt joy in the day of the Resurrection where there has been no Lenten discipline, no suffering with Christ no solemn observance of the day of the Crucifixion and Burial of the Lord. We gladly share with our Christian brethren the goodly heritage of holy days bequeathed us by the primitive Church, but we would have them not pick and choose among the Christian festivals, but observe in a becoming manner not only the Church's feasts, but also her solemn *fasts*.

The amount of harm done to the Church by the inconsistency of some of her own children is beyond all calculation. When her express teaching is set at nought, and her rules for the spiritual life utterly disregarded, her cause can but suffer, and yet there are those who place so little value upon the Church's instructions that they do not hesitate to neglect them as soon as ever they find themselves removed from her direct influence. Lent would be carefully observed at home, but once away from home and visiting among friends who do not think as they do, or ought to do, and Lenten services and Lenten self denials are too often put out of the question and they "go in for a good time" and cast to the four winds every atom of their Church principles. It is hard to understand such lack of principle amongst those who know full well what duty is, and who should know at the same time that the Church has committed to them a sacred trust, when she gave into their hands the keeping of her honor.

The *Churchman*, N. Y., says of the next Great Festivals:—

The continuity of the year of the Church cannot afford the passing lightly over the Ascension and Whitsun Days.

For social reasons they do not impress the community at large as deeply as Christmas and Easter. They do not mark a family festival like the one, nor the ending of a Lenten seclusion like the other. There is nothing in them which the world can lay hold upon, to secularize them to its own amusements and profit.

But so much the more the Christian community ought to give them due regard. They complete the ideas of the other days. What would be the Incarnation, the Death, the Resurrection, without the ratifying seal of the Ascension into heaven, and the sending of the Holy Comforter? These days are days also of the Creed—Articles of the Christian Faith linked with an observance and a history. For Pentecost takes one directly back into the heart of the Jewish economy—into the still older patriarchal time with the dispersion of Babel. To keep these days is to bear witness to facts of the Old and the New Testament alike. We do not urge them as Church festivals in any narrow sense, but as festivals of Christian fact and thought. Ascension Day is sadly passed over; it ought to be one of the days in which the compelling spirit of religion arrests the hurry of traffic not by statute or regulation, but by the law and bond of a common faith. Still more should Whitsun Day, which falls on the day rest for all Christians, receive its full and sufficient notice. It is the opportunity and the occasion to enforce a truth believed by all and precious to all.

There was no formal adoption of the term "Roman Catholics" until the Council of Trent.

CORRESPONDENCE.

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

A MISSIONARY'S STIPEND.

To the Editor of the CHURCH GUARDIAN:

SIR,—"*Hard decidedly*," is the heading of paragraph in the CHURCH GUARDIAN for April 4th.

But Canadian Missionary experience can more than match the case of the English Rector. Here are two or three items from a Canadian's Missionary account book—

Gross income for two years—			
First year	\$536.28
Second year	515.25
			1,051.53

Of this have been paid—For horse, buggy, and other equipments, and keep of horse and travelling, \$426.38.

For books (and surely these are requisite to the faithful Missionary—"Can the blind lead the blind?") \$213.

For stamps and stationery (the bulk of this item has been devoted to Church work in various ways) \$34.27.

Total, then, for these three items, \$676.65.

What is the Missionary's real stipend, then? after two year's hard work?

CLEBIC.

EVENING COMMUNION.

SIR,—Will some one entitled to speak with authority give, in the columns of the CHURCH GUARDIAN, the reasons for, if such there be, and against the practice of Evening Communion. The advocates of this, to many, most distasteful innovation are wont to quote the example of our Lord at the Institution, and the custom of His disciples subsequently, and the unlearned can but fall back upon personal feeling, a sense of fitness and early association, in defence of their position.

An intelligent article on the subject, will, I am sure, greatly oblige many of your readers.

Yours truly,

C.

DIOCESE OF QUEBEC.

SIR,—In an article which has been recently published in an English Church paper, on the Revival in the Church of England, the writer makes a statement to the effect that this revival has passed through the Church like a great wave, and has awakened Her unto spiritual life everywhere, all over the world, except in *two places*. One of these places is a diocese in Australia. *The other is the Diocese of Quebec.*

Is this statement true of this Diocese of Quebec? Is the Church here still in the old state of spiritual deadness? Are we really in a worse state than other dioceses?

If the statement be true, where does the fault rest? And where is the remedy to be found?

C.M.Q.D.

April 16th, 1888.

LETTERS FROM CALIFORNIA.

No. 6.—(Continued.)

In 1866 the place was named Berkely in honor of Bishop Berkely, and a small town began to grow up around the College grounds, it has every advantage of nature and situation and includes within its limits the village of West Berkeley or Ocean View on the bay shore.

Just east of Oakland, and in fact a continuation of it, is Fruit Vale, a most attractive village and quite up to its name as being well

sheltered from the winds of the Bay, large quantities of fruit are grown there and it is a favorite home of many San Franciscans, whose beautiful residences enclosed by spacious grounds, line the main street for more than a mile. Piedmont lies at the foot hills, and beneath the shelter of the grand Mountain chain that forms such a beautiful background to this collection of towns and cities; here are Piedmont hot springs and a large hotel with fine grounds; pleasant open cars take you from Oakland offering a succession of delightful views of hills, vales, and the deep blue of the Pacific; here are many handsome houses and a few minutes walk in either direction brings you to various "oases of vantage" from which you behold not only the whole length and breadth of the magnificent Bay, some twelve miles in extent, but the greater part of San Francisco; and all of Oakland, Alameda and Berkeley, lie spread before you; fortunately the breeze was in the right direction and the usual smoky pall hanging on San Francisco was dispersed, far across was the Golden gate, the far famed entrance to the Bay, the waves shimmered and danced in the sun's rays and the whole scene reminded one of the bright days of early June instead of the first week of March. Piedmont is here well-wooded and picnic parties are beginning to be of daily occurrence, the springs, the views, and the woods, are the attractions; nothing is wanting but a sail or a row to complete the list, but then one cannot have everything, and there is sufficient in Piedmont to make a very enjoyable day. A few words as to the Churches in Oakland and vicinity. Owing to the large influx of people from the New England States the Congregational has probably the largest following next to the Methodist; they have by all odds the finest and largest Church in Oakland occupying with its chapel, &c., fully one-third of a block. The Episcopal Church has four parishes in Oakland, one of which was not long since a Mission but has now become self-supporting. All of these churches are of wood and there is not a stone or brick church in Oakland; the people will tell you that the fear of earthquakes deters them from building except in rare instances any but wooden structures. We have also Episcopal Churches in Alameda and Berkeley which are doing well. The *Pacific Churchman* published fortnightly in San Francisco, states in the last issue of March 25th, that there is every prospect within a year of the Diocese of California being divided; the great length of the State full 700 miles, and the rapid growth of the South portion especially, makes this a necessity. At the late Convocation in Riverside one of the leading clergy was appointed to canvass for an endowment fund, and has been so successful that there is no doubt of an endowment of 50,000 dollars being raised in the course of a few months time. During a somewhat lengthened stay in Oakland it has been our good fortune to become acquainted with two of the principal clergy of our Church there and to experience much kindness and courtesy from them. Without undue prejudice in favor of Oakland its charm has grown upon us and although life in California is not all in rose colored tints as many of its residents will tell you, and not even the much vaunted climate will always restore health to the invalid or even do much to lighten the cares and sorrows of life which follow us wherever we go, still the many bright days beguile us insensibly with their charm of leaf and flower, of mountain scenery and of immunity from the cold and storm of a Northern winter. It is quite possible that in the course of a residence of a few years even California may become monotonous and one may long for a good old-fashioned snow storm or a tingling frosty day such as is almost unknown here; meanwhile let us try to improve the time and enjoy the blessings in part. Yours truly,

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