

of Sacramental teaching in the hymn. The lines:

"Be of sin the double cure,
Cleanse me from its guilt and power."

seem to contain a reference to the two great Sacraments, whereby the cleansing, and the helpful power of the Redeemer are made so easily accessible to us. But a more careful survey of the verses, shews us in the whole hymn a steady progression of thought towards a climax, which is not that of perfect service the Church would bring us to; but rather the climax of perfect rest, and peace of a more effete system of philosophy. The guilt of sin which prevents our entrance to heaven, is felt to be heavy, the need of its removal pressing, our helplessness, and our Lord's Power and Willingness are known,—in fact the whole hymn is as its author claimed a "dying prayer." It is not a working-day hymn. The Rock, is the Great Rock, which casts so grateful a shadow "in a weary land," it is not "that Spiritual Rock which followed them," and refreshed God's people for their daily walk and work. Toplady's ideal Christian would lead the kind of a "lily life,"—a life of mere submission to God's development—Drummond has before him in his "Natural Law." This age of spiritual activity when St. Augustine's trite saying, "*laborare est orare*," has become well understood, and seems to call for more vigorous sinewy hymns, such as poor Kirke White's, "Much in danger, much in woe," or such as that of Newman, which came like a cry out of the storm: "Lead kindly Light, amid the encircling gloom
Lead Thou me on";

though "Rock of Ages" will probably always be a favorite hymn, especially at the sick bed, or in times of depression. When the Prince Consort, Albert the Good, lay a dying, he expressed a wish to hear music in the distance. The Princess Alice, played and sang in an adjoining room, first Luther's best known hymn, then "Rock of Ages." The Prince listened intently, tears starting to his eyes as the appropriate "dying prayer" was sung. Remaining for a few moments, with face turned upwards, he said gently, "Das reicht bin," and then sank back in thought. It was almost the last earthly music he heard. Said an old man, who had almost completed his years upon this earth, "I always feel like just getting down on my knees when we sing 'Rock of Ages'; and instinctively he was quite right. It is a most solemn prayer throughout, adapted for use in times of humiliation, and especially at Passivtide.

One line in the last verse, originally "when my eyestrings break in death," is commonly altered to "when my eyelids break in death." Pathologically neither expression is quite correct, but it is hypercritical, therefore, to find serious fault. The fine implied contrast, between the going down into darkness as imperfect, and the rising again at the resurrection perfected, with the seeing faculty reformed, able now from the spiritualized body even to look upon the Pure Heaven-illuminated King on the Judgment Throne, will surely atone for such slight technical error as this. W.P.C.

FROM THE ASCENSION TO PENTECOST.

There will come a time in the life of many Christians, of which the period in the life of the disciples from the Ascension to Pentecost is a striking type. Like the disciples, they will seem to have lost the comfort of their Lord's presence with them, and to be without His manifested presence in them. They have but one thing, seemingly, left to them—His word. He has withdrawn Himself from their sight and touch, leaving in His place nothing but His simple promise for them to rest upon: "Ye shall be baptized with the Holy Ghost not many

days hence." Meanwhile, there follows a long period of silence, broken, so far as they can realize, by no further communications from Him who for so many years has walked and talked with them as their Companion and Friend. And it is not only that His presence is withdrawn from them, but that, with His presence, all power for service or testimony seems to have left them. With their life-work awaiting them, they seem unable to fulfil it.

Well, the Lord knows all about it. "It is not for you to know the times or the seasons"—the why or the wherefore of all this. There is but one simple thing for you to do—"Tarry ye." Be content to wait, quietly, patiently, trustfully, "until ye be endued with power from on high. All your struggling, all your intense desire, are not going to hasten one moment the coming of that power. At the appointed time in your individual experience—that time "which the Father hath in His own power"—in other words, "when the Day of Pentecost is fully come, 'the Spirit will take possession of you, to do for you all that you cannot do for yourself. He is in you already, way down in the roots of your being, as the sap in the tree in winter. But soon, if you will keep yourself in the warm sunshine of the love of God. He will leave the roots and flow upward, into every twig and branch, with His quickening, purifying, energising influences. He will bring into life leaf and bud and blossom, and you shall understand the meaning of those wondrous words of Jesus, 'At that day ye shall know that I am in My Father, and ye in Me, and I in you.'—Parish Visitor.

CORRESPONDENCE.

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

"THE DIOCESE OF QUEBEC."

To the Editor of the CHURCH GUARDIAN:

SIR,—The Master said "The tree is known by its fruit"; a dead tree cannot bear fruit. The Diocese of Quebec is a dead tree, and so cannot be expected to bear fruit. Let us see:

1. The Diocese received from the S.P.G. in 1863, \$10,580; in 1886, \$5,319. The grant has thus been reduced \$5,251 during that period.

The amount contributed by non-self-supporting parishes to supplement this grant was in 1863, \$3,523.33; and in 1886, \$9,652.42, an increase of \$6,129.09. Thus the reductions of the S.P.G. grant have been met by the voluntary increase of local contributions.

2. The Widows' and Orphans' Fund was in 1863, \$16,440.55; in 1886, \$61,671.72, an increase of \$45,231.27. The Widows of the clergy in this Diocese get \$300 a year, and each child \$50. The total amount received by any one family must not exceed \$500.

3. Our Pension Fund did not exist in 1863—in 1886, it amounted to \$33,195.89. The Diocese now gives to its Aged and infirm Clergy pensions ranging from \$400 to \$600 according to circumstances.

4. In 1863, there was no fund to supplement the S.P.G. grant and the local contributions of non-self-supporting congregations. In 1886 the Mission fund was \$20,656.18. The Missionary clergy of the Diocese get stipends ranging from \$500 to \$800, according to the number of years service, not on paper, but in good solid cash, paid promptly on the first day of each quarter.

5. The Local Endowment fund amounted in 1863, to \$11,325.62; in 1886, to \$105,299.39, showing an increase of \$93,473.77, during this period.

6. In contributions to the Board of Domestic and Foreign Missions the Diocese of Quebec stands third on the list. Such, Mr. Editor, is the financial fruit which this dead Diocese has

borne during a short period of twenty-three years.

Twenty-five years ago, outside the city of Quebec, there were only three self-supporting parishes; to-day there are eighteen. During the same period eight new Missions have been opened and three more are ready—men only are wanted. Does this look like a dead Diocese?

I am not in a position to say how many new Churches have been built during the past twenty-five years, but at least one every year; this is below the average. There are at present four ready or almost ready for consecration, and two if not three more in the course of erection. Every Church before it can be consecrated must be free from debt and supplied with everything necessary for the reverent performance of the Divine offices. I would ask your correspondent, Can a dead tree bring forth such fruit?

During the same period this Diocese has had to bear almost the whole burden of supporting the only Church university in the Province. At the meeting of the Corporation held April 28th, 1886, the amount reported as received from the Diocese of Montreal for Bishop's College, Lennoxville, was \$5.50. In speaking about the material advance made by this Diocese it must be remembered that the English speaking population of this part of the Province is rapidly decreasing both in numbers and wealth.

The Bishop of this Diocese was the first in the Ecclesiastical Province of Canada to recognize the importance of Parochial missions, and to appoint a Diocesan missionary. He was the first to recognize the importance of increasing the efficacy of Lay agents in the work of the Church by sanctioning the "Lay Helper's Association" for the Diocese. He was the first to recognize the value of "retreats" for the spiritual refreshment of his clergy by giving his authority to a Diocesan one. I am very much afraid that the English Church papers which your correspondent quotes took but little trouble to examine into Church matters in this Diocese. If he had done so, it would have reported that the Diocese of Quebec, instead of being dead, was very much alive; instead of having been uninfluenced by "the Revival," that it can show the same results as the English Dioceses of that revival—increased liberality both for Diocesan and extra-diocesan purposes; an increased interest in missionary work; an increased demand for Church accommodation; greater interest in religious education; the using of Catholic agencies for the deepening of the spiritual life of clergy and laity; affording the laity an opportunity of working in the Church; it would have reported that this Diocese was *unique* on this continent in the Churchliness of its tone.

From the Baie de Chaleur to the farthest Western limit of the Diocese, Catholic truth is being taught with earnestness and unanimity that ought to make Churchmen thank God and take courage. Wisely, led by our beloved Bishop the clergy do not waste their time and energies in party strife or party proselytizing. Time is too short and there is too much work to be done. All their time, all their energies, are given to win souls to Christ, and to place the Church of England in her true position, as the best exponent of the true Catholic Faith in this Country.

R. WALTER COLSTON.

East Angus, P.Q.
April 27, 1888.

SIR,—Kindly allow me space to ask the gentleman with whom I accidentally exchanged stoles at the late consecration service in Halifax, and who will find the one which he has got marked "Gilpin," to kindly communicate with me for the purpose of correcting the mistake.

W. J. ANCIENT.

Rawdon, N.S.