

The Church Guardian

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SHAWVILLE QU

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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PILATE'S QUESTION.

What shall I do with Jesus, called the Christ?
This lone, strange man!—so sad and yet so calm!

So awful in His quiet majesty!
I fear the power He spake of may be His
To crush me if I do this evil deed—
For well I know 'tis evil. Fault there's none.
The air of innocence doth so envelop Him,
I could not think Him guilty if I would;
And yet methinks if He hath any power
'Twere never better used than now to hurl
Defiance at these envious, hateful Jews,
And wreck His vengeance on the coward crew
That e'en desert Him in His direst need!
I fain would save Him, for my heart is stirred
To pity it hath never known before.
Pity and fear! Strange feelings these for
Pilate.

Shall I hold to them and make my nobler
Conquer my baser self? Or shall I make
Myself a slave to serve these angry dogs
That cry for blood, and will not be appeased
Though blood were offered, if it be not His,
And grudge me if they be not satisfied?

Yet why should I, a Roman, lose one chance
For place or power to succor one so friendless?
Deserted, save by a few weak women,
One voice alone upraised to plead for Him,
And that the voice of one who may lose most
If I am merciful. From the vast throng
That followed where He went, and heard the
words

That fell as graciously upon their ears
As falls the evening dew on sun-scorched
flowers,
Comes not one sound to help me choose the
right,
Or strengthen good resolves. "His blood," they
cry.

"Be on us and on our children!" Let it be.
I'll wash my hands to prove my innocence,
Then yield Him to them.

What shall I do with Jesus? Ever now
Between me and the things I look upon
Comes a clear vision of that pale, worn face,
With its last look of awful agony
That will not be put out in darkest night.
When sleep comes not, then is the vision there;
And when sleep comes, then comes that face in
dreams.

When morning dawns, and with its veil of
light
Shuts out the stars, it shuts not out for me
The dazzling brightness of those searching
eyes.

The burning glances of a thousand mid-day
suns
Upon my naked sight were not so hard to bear.
I could curse the nation that drove me on
To do the deed! Conscience, seared though it
was,
Still told me I should bitterly repent.

Oh, would that I had known, that day, the
power

An outraged conscience doth possess to goad
The mind to madness, take all joy from life!
Banished, deserted, homeless, powerless;

Haunted forever by that look, and thoughts
Of that one deed, that make me ever feel
That it were better I had not been born!
What can life hold for such a wretch as I?
And death? I dare not look upon it:
For ere I left the Syrian shore I heard
Christ's followers proclaim a risen Lord.
And reason well of judgment yet to come.
Can it be that in that dreaded future
Our places shall be changed? I the culprit,
He the Judge? If I trembled even then
Before His gaze, where, where shall I hide me
If these things be true? And that they are,
I am as sure as of His innocence.
O miserable man! Comfortless, hopeless,
Trembling I ask, What will He do with me?

What shall I do with Jesus? For himself
Must each one ask and answer Pilate's ques-
tion;

For the dear Lord still waiteth patiently,
With pleading face and tender wistful look,
For words that put Him to an open shame
Or hold Him in the closest bonds of love.
O soul immortal, what shall be thy choice?
To send Him sad and sorrowing from thee now,
Or make of Him thy friend, that in that day
When thou shalt stand before His judgment
seat

Thou mayest not fear what He will do with
thee?

—The Churchman.

ECCLESIASTICAL NOTES.

At St. Chads, Liverpool, the Eastward position is adopted and altar lights are used.

REV. CANON BASIL WILBERFORCE has been appointed to the vacant Westminster Canonry.

THE entire restoration of Kidderminster parish church has been undertaken by an anonymous donor.

GOUND'S "Redemption" was performed on March 1st and 6th at St. Peter's Pro-Cathedral in the Diocese of Liverpool.

THE sum of £4,000 has been given to St. John's church, Knotty Ash, Liverpool, as a memorial of the late Mr. S. H. Thompson.

CANON McCORMICK, Vicar and Rural Dean, will succeed the late Prebendary Gordon Calthrop in the important living of St. Augustine's, Highbury Park.

MR. JOHN CORBETT, of Impney, Droitwich, contributed the whole of the estimated cost, about £4,000, of the restoration of St. Michael's church, Stoke Prior, Herefordshire.

THE Society for Promoting Christian Knowledge has voted two sums of £150 for the present year to assist in providing systematic religious instruction for the pupils and teachers in Board and other schools in the Dioceses of London and Rochester.

During the present year the 900th anniversary of the collegiate church of St. Peter's, Wolverhampton, is to be celebrated. The rector of Wolverhampton, Prebendary Jeffcock, recently, at an annual meeting of Church workers, gave an interesting address on the subject.

THE correspondent of the *Church Review*, referring to Church work in Liverpool, says: "Weekly celebrations are provided in nine churches, in all of which there are early Celebrations also; whilst orderly and well conducted services, surpliced choirs and free and unappropriated sittings are customary rather than exceptional."

THERE are 700 Presbyterian ministers in Ireland, and only five of them in favour of Home Rule. Out of 200 Wesleyan ministers only three of them favour Home Rule. There is not one Primitive Methodist; the Congregationalists to a man are against it; the Baptists are entirely in opposition; the Unitarians are also opposed, and so is the Society of Friends.

At a recent meeting of the Clerical Union of Congregational ministers of New York city and vicinity, an address was delivered by the Rev. Wm. R. Huntington, D.D., D.C.L., rector of Grace church, on the subject of "The Unification of American Christianity." He pointed to the practical evils of schism and urged adoption of the four-fold terms of unity proposed by the Anglican Church.

THERE is a forward movement in the Scottish Presbyterian Kirk called the Scottish Church Society. Its general tendency has been to "level up" the services of the Kirk. This has been very apparent in the recent report of the General Assembly's Committee on the conduct of public worship. Among the recommendations of the Committee are to be found the frequent use of the Lord's Prayer, a prescribed course of Lessons and the addition of the Apostles' and Nicene Creeds. All this points to a gradual tendency to assimilate some of the salient features of the Book of Common Prayer of the English Church.—*Family Churchman*.

THE recent storms which have wrought so much destruction up and down England have nowhere brought greater grief and destruction than in Shrewsbury, where 45 feet of the spire of St. Mary's church was blown down and fell through the roof of the nave, which it completely demolished. The entire top of the steeple had just been rebuilt, indeed the scaffolding was still up, and added not a little to the catastrophe. The loss of the spire alone would have been a matter of comparatively little moment compared with the loss of the beautiful 15th century roof, which, with the exception of one bay, has been entirely destroyed. The lowest estimate places the loss at £6,000, but should anything like the old perfection be attempted much more must be expended.