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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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ECCLESIASTICAL NOTES.

REV. WILLIAM F. NICHOLS, of St. James' Church, Philadelphia, has accepted the office of Assistant Bishop of California.

BISHOP WALKER has hit upon a striking name for his cathedral car which is in process of construction. He calls it the "Roaming Catholic Cathedral."

SIR W. PHILLIMORE pleading on behalf of the Bishop of Lincoln produced a print of the period showing the coronation of William of Orange with two large candles on the altar of Westminster Abbey.

Two Yorkshire, Eng., Nonconformist ministers are reported to have recently joined the Established Church—viz., the Rev. David Scott, late Unitarian minister at Dewsbury, and the Rev. W. T. Gifford, for nearly five years minister of the Congregational Church, Ravens thorpe.

ON Thursday, March 20, the Rt. Rev. Dr. Potter, Bishop of New York, held a confirmation in the Church of the Holy Sepulchre, the Rev. Thos. P. Hughes, rector. The candidates, thirty, in number, were each presented to the Bishop seated in his chair in front of the altar. The young women were modestly attired with caps, according to the general usage of the Anglican Church.

ANOTHER Welsh minister, from the Calvinistic Methodist Connection, is about to be ordained by the Bishop of Llandaff. This makes about a dozen such secessions within a year. No wonder Welsh Liberationists are anxious to expedite the disestablishment of the Church. At its present rate of progress Welsh Dissent will be a hopeless minority in a few years' time.

THE name of the nominee to the Bishopric of Eastern Equatorial Africa is now made known—Alfred Robert Tucker, curate of St. Nicholas, Durham, Eng. Another addition to the Indian episcopate will shortly follow the consecration of Bishop Whitley to the missionary jurisdiction of Chota Nagpur (at Ranchi, his head station among the Kols), on the 23rd March, by the erection of a Diocese of Lucknow. This will rank with those of Lahore and Rangoon as letters-patent Bishoprics, partly paid by the State as being annexed to chief army chaplaincies, but partly endowed also by free gifts of the Church.

ABOUT eighty candidates, including among the number seven Chinamen and seven Syrians, were presented by the Rev. David H. Greer, rector, for confirmation at St. Bartholomew's, Church, N.Y., on Sunday, March 2nd. Bishop Potter, before performing the ceremony, addressed a few words of encouragement and congratulation to the members of the church. He said that none of the duties of his spiritual office gave him so much pleasure as this receiving of those born again in Christ into the Church; but this was a peculiarly interesting occasion, not because of the number pre-

senting themselves for confirmation, but from the diverse nationalities and kinds of people that the class contained. It was a gratifying proof that the labors of their foreign missionaries were not all in vain, when such a gathering, composed of young men and women from the far West and the far East, could be seen at the chancel rail of an American church praying for an entrance in the Christian life, and with God's help the life everlasting.

THE Archbishop of Canterbury writes a correspondent, is devoting every spare moment to the consideration of his judgment in the case of Read and others v. the Bishop of Lincoln. Those who know the bent of his Grace's mind say that both parties to the litigation are certain to be successful. While Dr. King will be acquitted on some of the charges, he is certain to be condemned on others, and admonished not to repeat the offence, an admonition which will be loyally respected as coming from the head of the Church in his province. It is the intention of the Archbishop to deliver his judgment as soon after Easter week as possible.

THE increased observance of Lent is happily observable amongst the upper classes of society in London, Eng. The Queen's Drawing Rooms in Lent are never well attended, and the last was the smallest on record. Marriages, too, are the exception during the Penitential season. On February 20, 21, 24, and 25 not a single marriage was recorded in the *Times* on the 27th only one, and on the 22nd and 28th only four. We understand that the marriage of the Earl of Carnarvon's daughter, which took place quite quietly last week at the parish church of Brighton, would have been solemnized before Lent had it not been for illness, and could not be delayed owing to the departure of the Earl and Countess of Carnarvon for the Continent.

BISHOP POTTER administered confirmation to twenty persons of both sexes and various ages in the "Floating Church of Our Saviour," at the foot of Pike street, N. Y., on Sunday afternoon, 23rd March. The Church is one of several managed by the Protestant Episcopal Church Missionary Society for Seamen, of which Bishop Potter is president, and several members of the Board of Managers attended the services. Among the candidates for confirmation was John De Beson, a French sailor, sixty-two years of age. Two or three of those confirmed were married women, and others were girls from fourteen to twenty two years of age. The congregation included about sixty sailors.

THE *Church Review*, London, Eng., says that the Postmaster-General gave a lecture recently on Church History, in the course of which he said that tithes were not national property. They were never given by the nation, and they never belonged to it, though he grieved to say that in too many cases they had been stolen by it. Though the State of England must stand convicted of the misappropriation of masses of Church property, it had never yet ventured to lay a sacrilegious hand upon that part of the ecclesiastical endowments which had been from

time immemorial devoted to the support of the parochial clergy. If an institution had ceased to perform the duties assigned to it, or if its continued existence became hurtful to the State, he would not dispute the right of the State to abolish it and after its abolition to take possession of its property. But the people of this country would have to satisfy themselves that the Church has ceased to minister to the spiritual welfare of her members, or that her services of prayer and praise, of example and charity, of instruction, and of the initiation of good works, were injurious to the people of this country, before they would be justified in proscribing her ministry and prohibiting her ministrations; and until she had thus been not merely disestablished, but suppressed and extinguished, to touch the heritage which she enjoyed by the oldest and best title of the realm, would be simply sheer and unadulterated robbery.

THE eighth issue of the "Official Year Book of the Church of England" has been sent out by the Christian Knowledge Society. As a weapon of Church defence, and as an encouragement to the faint hearted, this compilation has a distinct value. Among figures showing church growth, those on confirmation are conspicuous. In three years 1874-76, the number confirmed averaged 144,000 annually; in the past three years that average has grown to 220,000, or over fifty per cent. The increase is specially traceable to the foundation of the six new dioceses, and to the consequent multiplication of centres at which confirmations are held. Another important department of Home information is that on Education. There has been again an increase in the average attendance in Church schools, which stands at 1,664,076, as against 1,644,844 in the previous year. It is worth remembering that the Church of England, since the year 1811, has spent the enormous total of £32,709,077 on the building and maintenance of Church schools and training colleges. We are informed that the voluntary contributions for church building and endowment in 1888 were as follows:—Church building and restoration, £909,574; endowment of benefices, £93,725; parsonage houses, £75,896; burial grounds, £10,190; total £2,089,265. The present issue of the "Year-Book" comprises some new features, such as more particulars respecting Church growth in India and the colonies. It is observable that Australia looks too much to the Mother country for her ministers, while Canada draws her supply of clergy chiefly from her own sons.

THE *Churchman*, N. Y., says:—Good Friday will not pass without casting a shadow over the soul, but that shadow will be the wholesome heaviness that endureth for a night while joy cometh in the morning. We are called upon by the Church once a year to follow the details of the Passion. First, as an intellectual exercise, adding to and refreshing our knowledge. Secondly, as a contemplator of Christ's character, and as an appeal to our heart, our emotions and affections. Thirdly, as a practical and joyful realization of our repentance and an assurance of God's forgiveness of our sins, with a sense of our own justification through Christ.

ROMAN CATHOLIC SCHOOLS.

BISHOP PARET (Maryland) on Roman Catholic Schools in the U. S.

The following letter from Bishop Paret appeared in *The Churchman*, N. Y., of 29th March:—

In a charge recently delivered to the clergy of Maryland, after speaking of the demand of the Roman Church for Government support of its schools, I used these words: "Not content with the liberty of having their own schools, they have gone so far as to demand that they should be supported by the money of the Government. They have claimed that since they, in common with all other citizens, are taxed, and money raised by taxation is used to sustain the public schools, they, as not approving the public schools, should have part of the public money to sustain the religious schools which they do approve. And it is this demand of Government support for denominational schools which has roused, in many places, the popular indignation; and with ample reason.

"Under a claim of equality it would establish the most monstrous favoritism, and utterly subvert the grand principles of our National Constitution. And if the question concerning it were openly and fairly put, the answer of the nation against it would be overwhelming.

"But results are sometimes accomplished by indirectness. The proposal has been in several places made—and in some, I am sorry to say, inconsiderately accepted—that school buildings of the Roman Church, built by them in the immediate neighborhood of their churches, and managed by them long enough to gather their own people as the pupils, and provide them with their books, and familiarize the children with their ways of worship and speech, should be turned over (perhaps free of rent for a while) to be rated and treated as public schools, under the care and cost of the School Boards. And so schools essentially Roman, taught by sisters in their official garb, and visited by the Roman priest, are foisted upon the public charge."

And in the *New York Tribune* of March 4th appeared the following full illustration and proofs: "Chicago, March 3rd. (Special.)—A dispatch to *The Chicago Tribune* from St. Paul says—'In view of the fact that in several cities Catholic priests have recently ordered Catholic parents to send their children to parochial schools exclusively, an event occurred here yesterday afternoon which is remarkable, and may lead to a solution of the school question. The Catholics have lately finished a school building in St. John's parish, Dayton's Bluff. In that section of the city the public schools have been crowded all winter, and the Board of Education had been considering what was best to be done until spring, when a building could be erected. Father Fleming, pastor of the parish, learned of the dilemma, and staggered Superintendent Gilbert by offering the Catholic parish school to the city, only requiring that it pay the absolute and necessary running expenses. Father Fleming said the teachers now in the parish schools could be examined, and if they came up to the required standard they should be kept. During school hours the question of religion was to be scrupulously banished from the schoolroom.'

"The proposition was so manifestly fair, and the clergyman so evidently sincere, that the superintendent will report it favorably to the Board of Education."

Archbishop Ireland, speaking of the matter, said: "I have heard of Father Fleming's offer to the Board, and I think it will strike all right-thinking men as a most fair one. I think the plan is one in full harmony with American ideas, particularly with the truly

American principles of liberty of conscience. If the State authorities so wish, religion need not be taught during school hours. Catholic teachers could give religious instruction before school opens or after it closes, or before and after, as is done in England."

Surely it is important that these movements should be exposed and resisted.

WILLIAM PARET.

HINDRANCES TO UNITY.

In these days when the Christian world is becoming weary of sectarianism, and Christ's true followers everywhere are longing and praying for the fulfilment of Christ's own prayer, that all His may be one, Satan, who knows well that divisions begin with censoriousness and end with infidelity, is most careful to sow the seeds of censoriousness in the gospel field whilst men sleep, or in other words are unobservant of His work.

Now censoriousness is very nearly akin to spiritual pride, and as Satan's main design is to separate those who ought to be very friends, for example—those who are baptized members of God's Catholic Church—we cannot behold without sore misgivings the bitter spirit of censoriousness which, in these days of desired unity, is so remarkably busy in the Christian world, and especially amongst the members of our own Church, which many Romanists and other Dissenters have admitted to be the nearest to the primitive pattern, with its historic episcopate, and freedom from modern accretions.

When we see, as lately in New York, that Baptists are now laying aside their exclusive claim to Christian baptism, so that they admit without reordination a minister ordained by the Congregationalists to the pastorate of one of their churches, whilst amongst us there are many who would jeopardise the sacred cause of unity for the sake of forcing even their brethren, if possible, to forsake our ancient Church unless they will consent to pronounce exactly as they do some shibboleth as to the rubrics of our Prayer-book, we fear that the charity of the disciples of Christ is sleeping, whilst Satan is busily sowing the seeds of separation in the ancient fold. Here we find a sad sign of illiberality.

Yet, to change the figure, how careful is the infernal Angler to hide his hook with a tempting bait! This bait is false liberality,—a giving away that which is not ours to give.

Irreverence is one of the besetting sins of a waning faith, and a sure accompaniment of growing infidelity. In "Salvationism" or Boothism, we see frightful irreverence, bordering on and often mixed with blasphemy, condoning impurity of life in those who blatantly claim that they are pure and sure to be admitted to the Beatific Vision. We see them ignoring Christ's two Sacraments, Baptism and the Holy Communion, and substituting therefor admission "under the flag," coupled with the sounding brass and the tinkling cymbal. Here we see irreverence rejecting the gratifying and feeding Sacraments of Christ as "empty forms."

Censoriousness is nearly akin to self-righteousness. Men are easily tempted to flout at ancient Christian forms, whilst insisting on the superiority of forms of their own devising,—showing their liberality by giving away what does not belong to them. And false liberality is very popular in our day. Those who, amongst ourselves, are least anxious to preserve and make reverent use of the Holy Communion, are always the most ready to carp at "forms" ordered by Holy Scripture and the rubrics of our Prayer-book.

We are led into this train of thought, by a paragraph in one of our Church of England periodicals of a recent date, published in western

Canada, on the subject of prayer. In these days, when we find sectarian bodies not kneeling or even standing in public prayer or praise, but sitting—(a position never known either in the ancient Jewish or the primitive Christian Church), our brother, a Churchman, we suppose, thus expresses the feelings of his soul to his brethren:

"The first duty of the worshipper is personal prayer. It is not necessary that he should kneel to pray. Even the bowed head may be a poor substitute for the bowed and waiting heart. All forms fail; nothing but the personal outreaching of the mind and heart after God will meet the deep want."

This strong assumption that the outward form of devotion and humility is a dangerous thing, and liable to be suspected of not being accompanied by the "personal outreaching of the mind and heart," is—to say the least—not unlikely to be accepted as a *solatium* by those whom we too often see loling or even half lying in their pews, whilst others are humbly kneeling at prayer, or standing whilst the praises of God are sung in His holy temple. Who are the most likely to believe in God's immediate presence in public worship,—those who "worship and fall down and kneel before the Lord our Maker," or those who sit, or lazily recline, in the Divine Presence, whilst with self-satisfaction they suspect of insincerity and mere formalism their brethren who assume the more reverent attitude?

What would have been thought in aftertimes of the three wise men from the east, if instead of kneeling in the presence of the Holy Child in the stable at Bethlehem, they had seated themselves perhaps on a log at hand?

What would we have thought of their wisdom if instead of kneeling when offering their gifts, they had—like too many in our day—presented them, whilst sitting, by the hands of others?

Whatever men may think, Satan well knows that true religion has its foundation in humility, and God is the author of forms in religion, without which its spirituality may soon evaporate amid the deadly miasma of infidelity—*Church Work*

IF WE BELIEVE TOGETHER, WHY NOT WORSHIP TOGETHER?

The proof that the difference between Christians are at least as grave as those which caused St. Paul so much grief among the first Christians is this, that they prevent our worshipping together. Those who disputed in St. Paul's time did not set up separate places of worship.

The first dissenters who broke off from the Church of England did so because they mistakenly thought themselves bound in conscience so to do.

If it be the case that we are no longer divided by serious differences or belief, why do we not worship together? Why do Nonconformists still separate themselves? Why do they not come back?

It may be said—"We all hold the same faith, but not all in quite the same way. People see the same thing with different eyes. Why then should there not be different Christian bodies working side by side? They preach the same Jesus. They need not interfere with each other's work. They need not be rivals except in the work of bringing souls to Christ. Those who slip through the net of one denomination may be caught by another. It is not like different religions. Let every man please himself, so that all tastes may be suited."

This is not, however, the "striving together for the Faith of the Gospel," which St. Paul commands. Nor is it "walking by the same rule." Nor is it being "perfectly joined together."

At the first meeting of the Melbourne Parliament in St. Patrick's Hall, a proposal to open the session with prayer was negatived on the

ground that "men of all creeds meet there as representatives of a community in which all creeds were equal."

I trust we do preach the same Jesus, or at least we intend to do so. But we preach Him "in contention." We place Jesus before the people in very different ways, and we disagree very grievously about His teaching and His ordinances. We ought not to cry peace where there is no peace. And we must not be content to "agree to differ" on serious points of doctrine or practice. Churchmen think it a dreadful neglect to leave infants to die unbaptized. They believe that those who go unconfirmed lose a great spiritual grace and help. They think it profanity to sit at the Holy Communion. They do not consider anyone to be duly ordained to the ministry except by laying on of the Bishop's hands; and they believe that the Holy Eucharist can only be celebrated by one so ordained. They teach very differently from Nonconformists about the New Birth and Union with Christ, and about the Catholic Church, and the Creeds, and the form of public worship, and the Communion of Saints. On such points we must try to agree to agree.

Religious confusion is symbolised at Deut. xxii. 9, 10, 11, by a vineyard sown with different kinds of seeds; an ox and an ass yoked to one plough; a garment of wool and linen mixed. These mixtures God forbade.—*Rev. Douglas Maclean, M.A., in "The Coat without Seam Torn."*

CHILDREN'S SERVICE.

[A Paper read before the Montreal Diocesan Sunday School Association, by Edward H. Parnell, Lay Reader.]

[CONTINUED]

The subject should be well considered and surely the Bible is brimful of subjects and pictures for children, it should if possible be divided, and each head connected with some key word or illustration. I heard a young clergyman once address a Sunday school composed of little street Arabs in a church near Ratcliff Highway, one of the most notorious thoroughfares in the East end of London, on the monstrous sinfulness of poaching, hardly proves an edifying subject for such a congregation. I don't know whether any one here ever had the privilege of listening to the learned, great and good Dean Stanley preach to children in Westminster Abbey, the choir of the Venerable pile crowded with a juvenile congregation including children of the blood Royal and little waifs and strays from the Orphan school, with what attention they gazed at his kindly intellectual ascetic face as the preacher brought down his great mind to the level of their little minds and entered into their childish thoughts, childish habits and childish sins; anyone who saw this sight will, I am sure, never forget it and will, when he thinks of it, recalls the words of Coleridge;

"O'er wayward childhood wouldst thou hold firm rule,
And sun thyself in light of happy faces,
Love, Hope and Patience, these must be thy graces,
And in thine own heart let them first keep school."

The sermon may, I think, very advantageously be catechetical; but the questions should be carefully worded to avoid as far as possible monosyllabic answers, such as 'yes,' 'no,' 'God,' and so forth, it will be found useful to make the children repeat in a quiet tone the answers altogether, so that the whole service may be in the spirit if not exactly in the letter of the rubric at the end of the Catechism, which runs thus: 'The curate of every parish shall dili-

gently upon Sundays and Holydays after the 2nd Lesson at Evening prayer openly and in the church instruct and examine so many children of his parish sent unto him, as he shall think convenient, in some part of this Catechism.' I cannot leave this part of my subject without expressing my conviction of the desirability of the lecturers of our Theological Colleges devoting some time to the instruction of students for the ministry in the art of preaching to and addressing children, surely not the least important of the duties of a Christian minister. And now just a few words as to the children's service in the schoolroom, which has been introduced into many parishes of a Sunday morning, and in poor populous places of Sunday evenings with most happy results. A rule I have found preference given to the infant school room as most suitable, because of its gallery which enables the children so to be seated as to see the speaker, and I trust all galleries will soon be made with backs to the seats. What is more necessary to growing children than back support? and surely if we desire the full attention of the mind, we must give the body rest. All seats should be as comfortable as possible, and so far apart as to give ample room to kneel and rise again without moving the seats. Everything should be as church like as possible, there should be a desk and a lectern, and the officiating gentleman should wear the Church's garment, the surplice. The remarks made before about the service in Church will equally apply to the service in the school room. Of course a staff of adults must be obtained to keep order, but I have never found any difficulty in obtaining this assistance, and the services of an organist must be secured, who it is to be hoped will train a youthful choir to lead the services of this their sanctuary. Care should be taken to remove all things such as pictures that would distract the attention of the children, although pictures on scriptural subjects would not be out of place, and indeed might be usefully employed in illustrating the address as indeed, some think, so might the black board; but on this opinions differ, and everyone must be left to his own choice. And who shall conduct the service? Certainly, if possible, one of the clergy should do this, and in some parishes where three or more are attached to the church this is done. But these instances are so rare that we must generally look to a layman to discharge the duty. And the qualifications needed are great, and must in a great measure be those I have before indicated. I know that to select such a man is a difficult task for the Rector. It must, indeed, be the subject of earnest prayer and of careful notice. The teacher who can best keep the attention of his class should be obtained, and an exercise of judgment will doubtless lead to the choice of the best man to fill this important post. The idea has long been exploded that any one can teach young children. He who can arrest the attention of the little ones and keep their interest is a born teacher. Such a useful Churchman as the children's preacher should surely be admitted by the Bishop as a lay reader. It would give him the stamp of Episcopopal authority and tend to produce and foster a due realization of the responsibility of his office and his duty in training these little ones for Christ and his Church. In conclusion I feel deeply the importance of this subject upon which I have so feebly touched! 'That the children may be taught what a solemn vow promise and profession has been made for them.' May the Head of the Church bless the means need for bringing His little ones into closer union with His Church. The future of our Church must depend greatly upon the generation now under training. Infidelity and error rear their heads unblushingly among us. What surer barrier against these than the Venerable services of our dear old Church. These, if well known and understood will not be learned in vain. Definite Church teaching

is the best means of defeating the adversary. The services of the Church are based upon that Holy Word which is the sword of the spirit. May we be earnest in work and prayer that our churches may become children's churches. May they love their Mother Church and learn to sing with all their hearts the words of their pretty hymn—

I love my Church, O God;
Her walls before Thee stand,
Dear as the apple of Thine eye,
And graven on Thy hand,
Beyond my highest joy,
I prize her heavenly ways;
Her sweet Communion, solemn vows,
Her hymns of love and praise.

CONTEMPORARY CHURCH OPINION.

The Standard of the Cross and the Church says:—

"Presbyterians have been led by their agitation over creed-revision to look into the Prayer Book. Inquiries are made at our Church book stores for copies of the Thirty-nine Articles, and meeting with the information that it would hardly be worth while to print the articles separately, as they can be had at so small a price in the Prayer Book, the Prayer Book is purchased by some who have never had occasion to possess a copy of it hitherto."

Although those outside of our Communion may be led to examine the Articles to aid in the revision of their own formularies, they generally do so under the misunderstanding that they constitute the Creed of the Church instead of being simply an official obligation imposed upon the clergy. They are not the expression of the Church's faith, but an explanation or commentary on certain doctrines. But they will find the prayer Book to which they are appended, next to the Bible the truest, safest and best guide and instruction in the doctrines and duties of the Christian life. It is the best missionary the Church can send out at this time, when so many christian minds are unsettled or astray on the question of confessions and creeds; composed as it is of the devotional utterance of the saintliest of God's people, through the centuries back to the days of the Psalmist King; replete with Scriptural readings; with a conservatism which has passed the ordeal of prosperity and disaster alike with its unchanged expression of Apostolic faith, interwoven, like golden threads into the fervor of its prayers, and the uplifting of its praises; it offers the one strong and central basis for the living and enduring unity of God's people of every name. We remember hearing one of the noblest of our Bishops, long since passed into Paradise, tell the story of how a Prayer Book given him while a boy, by a passing stranger, had been the means of bringing his father's family from among unbelievers into the ranks of devoted Christian believers and workers, and himself into the ministry of the Church of God. It will stand every test, of fidelity to Scriptural teaching, the needs of devotional training and utterance, and thorough guidance of the Christian in high religious aspiration, doctrine and duty. The Methodist Commentator, Dr. Adam Clarke, expressed in few, but strong words, what it has been to millions of other devout souls, when he said, "next to the Bible, the Prayer Book of the Church of England, is the book of my understanding and my heart." The unsteady, or drifting elements of a disrupted Christendom will, in the use of it, find their way to a safe and steadfast anchorage in faith, doctrine and worship. The great *criterion*, which the Church offers to the religious world is her Book of Prayer, and it will be in the future, as it has been in the past, an inestimable blessing of all who receive and worthily use it. One of the most hopeful signs of our time is that its use is steadily growing among Christians of every name, and with it the observance of its festivals and fasts.

NEWS FROM THE HOME FIELD.

DIOCESE OF ONTARIO.

OTTAWA — *Canadian Indian Research and Aid Society*—The inaugural meeting of this proposed society will be held in Ottawa, Friday evening, April 18th, 1890, when the following gentlemen will, it is expected, be present and take part in the meeting:—The Minister of the Interior, the Bishop of Ontario, Principal Grant, Rev. Dr. Sutherland, Dr. G. M. Dawson, Rev. J. McDougall, Rev. E. F. Wilson. The programme suggested is that after the meeting has been opened with prayer, the chairman will ask some gentlemen present to act as secretary pro tem., and will invite two or three speakers, interested in the cause, to address the meeting. Several letters will be read from well wishers to the Society, who are unable to attend. A resolution will then be put to the meeting that the Canadian Indian Research and Aid Society be now inaugurated, and that a President, Vice-Presidents, Secretary and Treasurer be forthwith elected. If carried, the chairman will invite intending members to come forward and sign their names. The nomination and election of the aforesaid officers will then be proceeded with. The newly elected President, having been called to the chair, will read a rough draft of the proposed constitution, and then appoint a Council of 10 and ask them to withdraw and frame the Constitution, taking this rough draft as their basis.

While the Council is thus engaged, the Rev. E. F. Wilson, of Sault Ste. Marie, will give a missionary address, and introduce his two little Indian boys, who will sing, answer questions, etc. Other short addresses will follow and on the return of the Council, the proposed constitution will be read and, if approved, passed and ordered to be printed:—

Rough Draft of the Proposed Constitution.

1. The Society shall be called "The Canadian Indian Research and Aid Society," and shall be a distinctly national Society.
2. The Society shall consist of President, Vice-Presidents, Secretary, Treasurer, Council of not less than ten persons, and members, the aforesaid officers being members of the council *ex officio*.
3. A Vice President and Corresponding Secretary shall also be appointed at every new centre in the Dominion that may be established.
4. An annual meeting shall be held at such times and place (within the Dominion) as the Council shall appoint, (due notice thereof being given by the Secretary) at which officers for the ensuing year shall be elected and papers read.
5. All matters of business and routine shall be transacted by the Council, an attendance of six being required to form a quorum.
6. Any person may become a member of the Society on payment of the fee of \$2.00 annually on or before the First of January in each year; and any person may become a life member on payment of \$40.00.
7. The aim and object of the Society shall be to promote the welfare of the Indians; to guard their interests; to preserve their history, traditions and folklore, and to diffuse information with a view to creating a more general interest in both their temporal and spiritual progress.
8. A monthly journal shall be published under the auspices of the Society, to give general information of mission work among the Indians, (irrespective of denomination) besides having papers of an ethnological, philological and archaeological character. Members to be entitled to one copy of the journal free.
9. Archaeological specimens collected by members shall, if not required for a private collection, be deposited in one of the existing public museums with a C. I. R. A. S. label attached.
10. The funds of the Society shall be applied

towards the publication of the Monthly Journal and other pamphlets or printed matter issued by the Society, also towards expenses of exploration, assistance to educational work, etc., proposals for such expenditure being submitted by the Council to the Society at its annual meetings.

The above rough draft of a constitution has been submitted to Dr. Dawson, Principal Grant, the Bishop of Algoma, Dr. Sutherland and several others, and is in the main approved and endorsed by those who have examined it.

Those to whom these papers are sent are earnestly requested to attend and lend their support to this movement.

DIOCESE OF HURON.

EDUCATION OF THE CHILDREN OF MISSIONARIES.—By some oversight in the Report of our Huron W. A. annual meeting, no allusion was made to the above object, an omission which has been the cause of some enquiries reaching me and which with your kind permission I should be glad to answer.

Perhaps there was no subject before the Board more warmly discussed than this, and as it drew forth a good many strong expressions of interest in the sister effort of sending Lady Missionaries, where practicable, to our far away Mission Fields whose presence might, in those places at least, meet the thoroughly recognized need, we hope a double benefit will result from the discussion.

It is pleasant to know that those branches of our W. A. which did not await a formal endorsement of the scheme at our annual meeting to contribute to the fund for the education of our Missionaries' children, are among those who have also subscribed to that for the support of Lady Missionaries. It now only remains for the *vice versa* equivalent which will meet with a hearty recognition from the friends of both funds.

After a recapitulation of the steps taken before unanimous adoption at the Triennial Meeting in Montreal, and its endorsement by the Board of Foreign and Domestic Missions, the resolution adopted at our annual meeting was as follows:—"Be it therefore resolved that in consideration of the foregoing facts the W. A. M. A., of the Diocese of Huron, hereby pledges as far as lies in its power in connection with its other Missionary efforts to promote the cause of the education of Missionaries children, and that in furtherance of this object, a committee be appointed to consider the most practicable method of giving effect to this recommendation of the Board of Missions, with especial reference to the immediate arrangements for the adoption of the first candidate of the Diocese of Huron."

I was permitted to appeal to the representatives present to carry back with them to their fellow workers this plea also, after they had first and foremost fulfilled any pledges already given, to take this in likewise, because their sympathies had widened, and their hearts had been warmed by means of the work already done, and I venture to remind them that in the supreme effort required for their Jubilee offering to the W. and O. fund of Algoma our general funds suffered no decrease, but that the reverse was the case. When I asked that our educational committee might be placed in a position to meet any contingency such as a windfall or a legacy by turning it to immediate account should such good fortune befall it. I did not know how soon my faith in the kindness and liberality of my fellow creatures would have its fulfilment. The following letters tell their own hopeful tale and if you will be so kind as to make room for them you will once more help and oblige, Sir, yours most gratefully.

H. A. BOOMER.

"Dear Mrs. Boomer,—I enclose a cheque for \$50, as I promised when in London, in memorandum of our dear old friend the Dean, to be

applied to the educational expenses of J. R. the first candidate accepted by the W. A. M. A. of the Diocese of Huron, or to any other candidate who may be elected with her, or to succeed her. I send this money to you, and would prefer your keeping it in your hands until such time as it has been added to by other personal friends to at least double its amount. Please do not publish my name or anything but this: "In memoriam the late Dean Boomer." Wishing every success to the W. A. M. A. and especially to this educational scheme, yours affectionately.

A second friend who last year contributed \$25 again writes:—"I enclose a cheque for \$25 towards your fund for the education of the children of Missionaries. I send it early for fear it might escape my memory. I trust that you are receiving much encouragement in this noble plan to which I wish all success." This friend also requests that her name be not mentioned.

President Mrs. Williamson, of the Toronto Diocese, wrote as her message to the Huron members:—"My sympathies go out to this education fund. There can be, in my opinion, no greater help to the work of a missionary, than that he should be enabled to pursue his arduous labors with a mind eased from the harrowing thought that by some means his boys and girls *must* be educated to fit them to gain their future livelihood. His scanty and precarious income cannot be made to do more than barely supply present necessities. How then can a missionary receive greater encouragement to steadfastly labor on in his outlying and scattered stations, than by the consciousness that he is not forgotten by the busy outside world; that prayers are offered for him by a band of unknown friends; and that when his children are old enough, the education fund for the children of persevering missionaries will be drawn upon for his own. Truly "the laborer is worthy of his hire."

LONDON.—The Bishop of Huron held Confirmation service in St. George's Church, London West, on Palm Sunday morning, when 30 candidates were admitted into full membership, nearly all adults. The Rector, Rev. G. B. Sage was assisted in the services by Rev. Canon Newman. The Bishop preached an impressive sermon, in which he pointed out the virtues and the graces that adorned the Christian character. After the service the Bishop presented each candidate with a certificate and an appropriate text of Scripture. The church was well filled with a most attentive congregation. St. George's Church has increased rapidly of late, and the congregation is now so large that a new edifice is likely to be erected. Should the cost be within the means of the people without increasing too heavy a debt it will be commenced at once.

Architect Fred. Henry acting on instructions from the churchwardens, has prepared plans for a cosy edifice of modern architecture, which will be presented to a meeting shortly, together with the tenders of several city contractors. If the cost is considered reasonable the building will be erected without delay, on the corner of Wharfedale Road and Ann street, just south of the present one.

The proposed edifice is 40 x 82, and will be built of white brick with Ohio stone trimmings and stone foundation. Provision has been made whereby a spire can be put on at any time, but it is not in the specifications at present. The building will face on the Wharfedale road, with an entrance at the north corner, and another entrance on Ann street, at the west corner. The interior will be very easy and comfortable looking with a seating capacity for about 400. The chancel is large, with accommodation for a choir of thirty or forty. The vestry and other rooms open off the chancel. The roof will be supported with six large trusses, exposed and ornamented. The windows on the side are of

unique pattern and will be of Cathedral glass, with a large ornamented window in front. The light will thus be excellent and give an airy appearance. It is proposed to heat the building by hot air. All the interior furnishings will be in the natural wood.

LONDON SOUTH.—His Lordship the Bishop of Huron held Confirmation in St. James' Church, on the evening of Palm Sunday. Seldom has the church been so crowded; chairs had to be supplied wherever there was space for such, and the officers of the church had all they could do to find accommodation for all who sought admission. The Rector, Rev. Canon Davis, conducted the services. There were 31 persons confirmed, most of whom were adults, and several came to the church from other denominations. His Lordship addressed the candidates on their duties and privileges, and pointed out most impressively the stand they were about to take. He asked them to weigh well these matters before the solemn vow was made. The Confirmation service was then proceeded with; after which a most eloquent and soul stirring address was given in which he appealed to all who had been admitted members of the Church of Christ to be faithful in the cause in which they were now enlisted, and to keep the faith to the end. Many were deeply moved by the touching, earnest words of advice.

Daily services are being held in St. James', the Rector preaching each evening on a subject appropriate for the day. Services are also being held in the city churches.

The Bishop preaches each day of the week in one parish or another. Wednesday he goes to Tilsonburg, holding Confirmation there, and then again in Delhi. He has every Sunday engaged up to about the middle of June.

CHATHAM.—Rev. N. H. Martin has declined the offer from Michigan, and decided to remain here still.

Rev. Jeffrey Hill, of Trinity Church, has signified his intention of resigning at Easter, and asks for another parish.

An interesting service was held at the Memorial Church on Wednesday evening of Passion Week. As had been previously arranged, the various societies of the congregation, viz., the Women's Missionary Society, Havergal Mission Band, Young Ladies' Auxiliary, Women's Aid and Mother's Union, Young People Society of Christian Endeavor, Ministering Children's League and All Saints' Mission Society, assembled in the school-room to the number of nearly three hundred members. At eight o'clock they walked in procession, headed by the choir boys, into the church by the west door, and occupied seats in the nave. The service began with the singing of the hymn, "All Glory, land and honor To Thee Redeemer King." Rev. Canon Richardson read the Litany, and the Bishop gave an encouraging and instructive address to the large congregation present. He based his remarks to the juniors on the hosannahs sung on Christ's entry into Jerusalem, and to the senior societies on the fruit of the vine, branches taken from one of the Passion week lessons. The entire service was very impressive, and many were present from other denominations. The large number of Parish societies exhibited the Christian activity which seems to distinguish the Memorial Church.

DIOCESE OF MONTREAL.

MONTREAL.—*Diocesan Women's Auxiliary.*—The monthly meeting of the Diocesan Women's Auxiliary was held on Thursday, 3rd inst., in the Synod hall, Mrs. Holden presiding. The treasurer's statement showed a balance of \$50.55 unappropriated funds. A message from the Huron Auxiliary was read, thanking Montreal branch for their kindly greetings to them, then assembled in session. Letters of thank

were read from the Diocese of Algoma, Rev. S. Trevel, Fort McLeod, Alberta, and Rev. H. J. Brown, Piegan Indian reserve, for donations and sales of goods which had been highly appreciated. It was decided to send a bale to Mackenzie River in May. It was announced that Rev. E. T. Wilson, of the Shingwauk Home, will be in Montreal for a few days with two of his boys. Mrs. Chisholm desired that all the members would remember the Christmas trees to be given by the auxiliary and work for them during the summer. A paper was read by Miss McCord on mission work in the Diocese of Montreal. Taking the rural deanery of Clarendon, which embraces the missions on the Ottawa and Gatineau rivers as a centre, interesting details were given as to the work being done in the River Desert mission and among the lumbering camps in the backwoods, by the Rev. H. Plaisted and other faithful workers. After singing the Doxology the meeting adjourned.

EASTER IN MONTREAL.

Christ Church Cathedral.—Five services were held in Christ Church Cathedral on Easter day. Holy Communion at 8 and 9:30 a.m.; full Cathedral service with Choral Communion at 11 a.m.; Choral Litany at 4:15 p.m., and Choral Evensong at 7:05 p.m. The congregations throughout the day were very large, and the festal services were finely rendered. The anthems at the morning and evening services were well selected and beautifully sung. The festal character of the day was also marked by beautiful floral decorations in the chancel. On the super-altar there were bouquets of flowers and a floral cross, and in the chancel several pots of Easter lilies. The Rector of Montreal preached in the forenoon from St. John xi, 25: 'I am the resurrection'; and the Rev. O. A. Smith, Assistant, in the evening.

St. George's Church was very prettily decorated for the occasion with hot house plants. The attendance at the two Communion services numbered five hundred and thirty-four. The church was crowded at the morning service. A full choir, under the direction of Mr. Fairclough, performed the musical part of the service heartily and well. It consisted of a prelude 'Oh, death where is thy sting?' 'But thanks be to God,' by Handel, followed by the hymn, 'Jesus Christ is Risen to day,' and the Easter anthem, 'Christ Our Passover,' Garrett's 'Te Deum Laudamus,' Woodard's 'Benedictus,' Hopkins' anthem, 'Why seek ye the living among the dead?' hymns 97 and 94. Mr. Fairclough played for the offertory voluntary the second movement of a sonata in F sharp, by Rheinberger. The preacher at the morning service was the Very Rev. Dean Carmichael, who took for his text Mark xvi, 9. The Rev. Mr. Tucker preached at the evening service.

The Church of St James the Apostle was attended by the largest congregations on Easter Sunday for many years, at the 11 o'clock service the church being crowded seats were placed in the aisles. Rev. Canon Ellegood, Rector, preached an impressive sermon. The choir of twenty men and eighteen boys showed the thoroughness of the training they had received from the talented organist and choirmaster, Mr. Harries, Handel's famous choruses being given in a magnificent manner. At 4:15 the Bishop of the Diocese held a Confirmation service, at which a large number of candidates were presented. The Bishop made a most impressive and earnest address to the candidates and the congregation, and being seated in his chair at the entrance to the choir, the candidates were severally presented by the Rector, and the Rev. J. Walker, Assistant, and received the 'laying on of hands.' At the evening service the Rev. John Walker preached. The floral decorations were chaste and beautiful, and the musical part of

the services throughout the day well rendered by the well trained choir of men and boys.

St. Martin's.—Here, too, larger congregations, perhaps, than at any previous Easter were assembled. The Rector, Rev. G. O. Troop, preached at morning service from the text, Rom. v. 10. The music was appropriate and festive in character, and special Easter hymns and chants were sung. The Offertory taken to diminish the church debt amounted to about \$800. At the 7 a.m. and 11 o'clock services the total number of communicants was 334, of which 29 were candidates who were confirmed on the previous Thursday evening. The decorations of the church displayed much taste on the part of those who thus manifested their joy in the Resurrection.

Trinity.—The choir of this church comprises some of the finest voices in the city, and the musical portions of the service were exquisitely rendered. The number of communicants was exceptionally large, both at 9 a.m. and after the 11 o'clock service. The Rector preached both morning and evening to congregations which completely filled the church. The text of the morning sermon was 'I am He that liveth, and was dead; and behold, I am alive for evermore.'

St. Stephen's.—Chaste and beautiful were the floral decorations, all the flowers being white and blending in harmony with the white and gold Easter banners which hung from the lectern and pulpit and over the Holy table, behind which was a reposes of Easter lilies. The music was hearty and congregational, the hymns joyous and well selected, while the anthem was rendered in a manner which did credit to all concerned. Archdeacon Evans preached from 1 Thess. iv. 16: "The dead in Christ shall rise first." In the evening the Church was packed, chairs being placed in the aisles and many standing. The Rector presented forty-nine candidates for Confirmation, of whom 24 were men. The Bishop's address was faithful and affectionate, and his weighty but loving words will long be remembered. The musical portion of the service was admirable. The number of communicants for the day was two hundred and sixty, and the offertory two hundred dollars.

St. Jude's.—A very large congregation attended St. Jude's Church on Easter morning. The musical portion of the service was very impressive, reflecting great credit on the choir. The rector, Rev. J. H. Dixon, was the preacher, taking for his text 1 Corinthians xv. 3, 4.

St. Luke's.—The services were conducted by the Rector (Rev. G. Rogers), and were of a very hearty character. Special Easter hymns and anthems were sung.

St. Thomas.—In this quaint Church old soldiers "much do congregate," and the stranger was ushered to a pew by either a veteran of one of the popular line regiments formerly stationed in Montreal, or by a stalwart ex-guardsmen. The Church was decorated in exceedingly good taste, and the congregation large. The regular Easter service was preceded by selections from the Hallelujah chorus; Jackson's Te Deum and the old Easter hymns were also well sung. The anthem "Why seek ye the risen among the dead" was very well rendered.

COTE ST. ANTOINE.—St. Matthias.—Three services were held in this Church on Easter day, Holy Communion being administered in connection with that at 11 a.m.; at which there were 115 communicants. The services were hearty and excellent throughout and were well attended. Floral decorations were used in the Church and on the Holy Table.

In the afternoon a special children's service

was held. The Rev. Mr. Newnam, rector, officiated at the three services. By the way the Chime of Tubular Bells which this Church possesses benefits more than the Cote St. Antoine people. Their sweet tones can be heard in the adjoining municipality of St. Henri, and even in Cote St. Paul at times; and were distinctly heard on Easter day—to the gratification of many.

COTE ST PAUL—Church of the Redeemer.—The decorations at this Church were exceedingly fine. Upon the Super Altar there were vases of flowers containing cut Callas, and also a superb floral cross about two feet and a half high, beautifully decorated with choice flowers. On each side of the Altar stood pots of Easter lilies in full bloom, and in front, a pot of beautiful red lilies; as also likewise at the foot of the lectern, reading desk and on the font. Pots of flowers also adorned each window in the Church; and the Easter covering (white) with beautifully painted banner on the Lectern gave an unusually rich appearance to the chancel end. The Morning service, in which the children of the Sunday school and the Confirmation class rendered effective aid was choral. Miss Susie Gilmore acted as Organist in the continued absence of her sister in California.

The attendance was good and the services were as is usual in this Church extremely hearty and devotional. In the absence of J. W. Marling, Esq., the valued co-laborer in the Mission, Dr. Davidson, Q. C., the Lay Reader in charge was unassisted. Praise is due to Mr. W. Staines for effective assistance in teaching the children the "Easter Echoes"—three of which they sung very sweetly and heartily.

THE CHURCH HOME.—This Institution, one of the most deserving in connection with the Church of England, in the City of Montreal, has been for many years carried on at 116 University street, under considerable difficulty, and in fact it may be doubted whether without the watchful care and earnest and faithful labor of such ladies as Mrs. Howe, Mrs. Macdonald, the late Mrs. Blake and others, it could have been maintained. We learn however that now under the energetic management of Mrs. G. W. Simpson, as President, an enlarged field of usefulness is to be entered upon, and that a portion of the property known as the "Major" property, situated on Guy st., has been acquired for the work of this institution. A considerable sum of money will doubtless have to be raised within a short time in order to pay for the property, and enable the ladies to carry on effectively the work which they propose to do in this new locale; but doubtless the well-known liberality of Churchmen will not fail them. We venture specially to recommend it to the consideration of all our readers in this Diocese, and would venture also to express a hope that the authorities of this Institution may not be content with acquiring only a portion of this desirable property, but also may from the support given them, feel justified in purchasing the whole of the ground attached to the house; as we feel sure the whole will in a few years be necessary for the purposes of the institution, more especially if (as we sincerely hope) there is no intention of throwing off any part of the work, for the carrying on of which the Society was incorporated; and that the care of the poor and aged or infirm Church women (which was the chief work of the Home in the past) may not be dropped; but that on the contrary in larger premises still greater attention may be given to the wants of these needy ones. We understand that the hope is entertained of being able to provide here a home for ladies in reduced circumstance; but we hope that this may not entirely engage the attention of those interested in and now controlling this Corporation.

ST. VINCENT DE PAUL—The Protestant Chapel of St. Vincent De Paul was beautifully decorated with flowers on Easter day through the kindness of Mrs. Henderson and Miss Hastie, who sent two large pots of Easter lilies, one calla, four hyacinths, and two ferns. The services were bright and hearty. Sixteen of the convicts came forward to the Holy Communion.

LACHINE—St. Stephen's.—After an observance of the Lenten season, rather more lax than is usual here by reason of the vacancy of the Rectory, this parish responded most heartily to the call of the wardens for preparations for Easter day. The decorations were lovely—a profusion of flowers and plants adorned the chancel and nave, while the Holy table was beautifully arranged with Easter lilies only. The festal white replaced the more sombre purple of Lent, and we have also to note a very handsome brass altar desk presented by Miss E. F. Wilgress, as a further memorial of her late father.

The services on Easter day was very bright and hearty, and were conducted by Rev. J. C. Cox. The number of communicants was a trifle larger than last year, and the congregations were considerably larger; the offertory also shewed a slight increase.

At the Easter Vestry on Monday evening a most satisfactory statement of accounts was presented, and everything seems at the present time encouraging. We hope that the new Rector, Mr. Hewton, who takes charge next Sunday, may be abundantly blessed in his work in Lachine.

LACOLLE.—Easter Morn was brought in by nature most gloriously, apparently rejoicing at the Resurrection of our Lord. It had wept on Good Friday at the Crucifixion; and even on Easter day the sunshine was followed by a few of nature's tears, reminding us that even in our rejoicing we must remember the suffering of our King and Redeemer.

St. Saviour's Church was graced by a few lovely plants and flowers and a good congregation. Mr. Dennis, the Rector, preached morning and evening; his sermon in the morning was on the Resurrection of Our Lord, and well did he portray it in all the benefits to us. In the evening his subject was more upon death, and the victory of our Lord over death for us, and giving to us eternal life. The Easter hymns and chants were well sung by the choir; and the hymn, "The foe behind the deep before," beautifully arranged as an anthem by Charles Dennis in England, brother of the Rev. John Dennis. Mr. Dennis had taken a deal of trouble in teaching the choir to sing it; and he also added greatly to it by his perfect singing of the tenor solos.

Monday morning at 10 o'clock, a vestry meeting was held in the vestry of the church, at which there was a good attendance.

Mr. Joseph Braithwaite, of Henrysburg, was re-elected churchwarden; Mr. James Stewart, of Lacolle, was elected warden, in place of Mr. Charles Robinson, resigned. Sidesmen as last year: Messrs. Stephenson, Wm. Featherston, Robt. Oathet and Herman Derrick. Delegates to Synod: Messrs. Jas. O'Connor, C. Robinson.

An offer was sent in by the Ladies of the Guild to take the care of the church for the ensuing year, which was accepted by the wardens, thereby helping them financially.

DIocese of ALGOMA.

The Rev. Alfred W. H. Chowne having resigned the Mission of Rosseau, and accepted that of Emsdale in the same Diocese of Algoma, requests his letters to be addressed to Burk's Falls, at which place he will reside until the new parsonage is built at Emsdale.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR.—Courtesy seems to require that I should notice the minor criticisms with which my critic retorts upon me. I will do so as briefly as possible.

I object that it is a late and uncertain tradition that St. Peter and St. Paul were put to death on the same day. Well, everyone knows that; but for my argument it was substantially true. For surely my critic does not mean to defend his friend's statement that St. Paul's letters were written after St. Peter's death. Of course the writer of 'the Article' knew as well as I did that it could not have been so, inasmuch as St. Peter himself speaks of the letter as in general circulation in the Church. The statement was what I called it, 'slipshod writing,' and unpardonable in a paper on a subject of such gravity and importance.

2. When the Article said that 'the Church was established before it had any Bible at all,' and that 'the Bible had no place in the propaganda of the Gospel,' it was obvious to point to the prominent and authoritative place which the Old Testament filled in that 'propagandism' from the first. My critic thinks it an answer to say that the Article meant the New Testament. But what is that to the purpose? The question was not between the use of the Old or the New Testament, but between a missionary with or without a book in his hand. 'The modern notion of a missionary as a man who goes to the heathen with a Bible in his hand from which to enlighten them was inconceivable to an early Christian.' To this assertion it is a complete answer to show that what was here said to be inconceivable was actually done by all missionaries from the first, including the Apostles themselves; and the answer is overwhelming when one can add from Eusebius that the earliest post-Apostolic missionaries, in the days of Trajan, carried the written Gospels in their hands and delivered them to their converts.

3. Professor Salmon as quoted by my critic certainly does appear to contradict me when I wrote, that 'the conclusion of Prof. Salmon is that St. Mark was written last of the Three.' This, however, is due to a mistake of my critic. The words which he quotes are not Prof. Salmon's conclusion on the point; that is given two pages later on, in a paragraph, the value of which independent of this controversy will excuse its reproduction. He says: 'Believing then the existing conclusion (the last 12 verses of St. Mark) to have been a part of the second Gospel even since it was a Gospel, I look upon the marks of posteriority which it exhibits as affecting the whole Gospel; and I am, therefore, disposed to believe that St. Mark's is at once the oldest and the youngest of the Three Synoptics: The oldest, as giving most nearly the very words in which the Apostolic traditions were delivered; the youngest, as respects the date when the independent traditions were put in their present framework.' Here Dr. Salmon's final decision is beyond dispute.

4. Dr. Salmon's use of the phrase, 'I am disposed,' in this passage will help to make clear what he intends to convey by the same phrase used with reference to the question of a Hebrew original of St. Matthew. His rejection of the Hebrew original is not, as my critic suggests, doubtful because Prof. Salmon modestly gives expression to his judgment in this favorite phrase. 'I am disposed to pronounce in favour of the Greek original of St. Matthew,' means, in his mouth, 'I do so pronounce.' And I think that no one acquainted with the facts will question that modern criticism as a whole confirms Dr. Salmon's judgment.

5. My critic speaks of me as 'depreciating the value of the testimony of the Council of Carthage' to the Canon of Scripture. Of course he does not intend to be unfair, nevertheless in these words he exactly inverts what I did say. According to my contention, the Council was bearing testimony to the Scriptures, according to the Article, it was giving them authority. I pointed out indeed the absurdity of making a Provincial Council take upon itself 'finally to settle what was Holy Scripture'; but I stated plainly that the Council itself repudiated doing anything of the kind, and professed to be simply handing on the testimony to the exclusive authority of the Canonical Books which they had received from their Fathers from the beginning. But why is my critic silent as to the facts I gave proving the monstrous absurdity of saying, as the Article did, that after the decision of the Council all disputation about the Canon of Scripture ceased in the Church? Does he accept his friend's dictum or reject it? And what does he say to the fact that the same Canon of the same Council sets forth the Apocryphal Books of the Old Testament as Canonical Scripture? Is he prepared to maintain that 'the Canon of the Apocrypha' 'has never been called in question in the Church from that day until now'?

One point remains which I will deal with in a final letter.

HENRY ROE

April 2nd, 1890.

CHURCH SCHOOL FOR GIRLS.

SIR,—Will the correspondent from Nova Scotia, in the issue of April 2nd, communicate with me through the editor of the CHURCH GUARDIAN? I also feel interested in Church Schools for Girls. Let him address,
Rev. _____,
Care Editor of Church Guardian.

EASTER AND THE RESURRECTION.

The atonement would have been without power, or rather there would have been no atonement had not Christ risen from the tomb in which he had been placed the afternoon of Good Friday.

But it was impossible for the Son of God to be holden by death, and so not many hours after, and early on the morning of the first day of the week, the crucified Christ arose from the dead. It may not be possible to arrange an exact account of the manifestation of Himself, but on the day of His resurrection he manifested Himself at least five times:

1. To the women returning from the sepulchre as narrated by St. Matthew.
2. To Mary Magdalene at the sepulchre, as given by St. Mark and St. John.
3. To St. Peter, as we read in St. Luke and in St. Paul's first Epistle to the Corinthians.
4. To his disciples going to Emmaus, made known by St. Mark and St. Luke.
5. To the Apostles, except St. Thomas, assembled in Jerusalem that evening.

These five appearances took place in or near Jerusalem on Easter Day. We can hardly conceive the effect upon the disciples as they mourned and wept and were ready to despair. But His "peace be unto you," gave them their assurance and in the power of His resurrection they soon left Jerusalem to proclaim to the world that Christ was risen and in Him and by Him there was peace for themselves and peace for every man who believed in the crucified and risen Christ.

Other manifestations Christ gave of Himself:

6. It was on the first day of the second week, when all the Apostles had assembled and Thomas with them, as narrated only by St.

John. The Thomas who would not believe unless he put his hand into the very print of the nails, now saw and believed; his lack of faith teaching us "blessed are they who have not seen and yet believed." Some days after this he appeared (7) to seven of the Apostles and brethren on the shore of the lake, and (8) to the Apostles and to five hundred brethren on a mountain in Galilee; (9) to James, the Lord's brother, where or when we are not told; (10) to the Apostles at Jerusalem just before his ascension, and last of all he was seen by Saul of Tarsus, on the way to Damascus.

As a fact of history the resurrection of Christ is beyond all doubt. We may not be able to understand this or that mystery, in God, in creation or in providence. Sometimes the truth of Christianity seems to us as doubtful, but if Christ died and rose again, this one fact is the solution of the many mysteries, and on it, as a sure foundation, we rest the weight of the entire Christian scheme. Christ died and made an atonement for us; Christ rose from the dead, and Christianity is true, and on it we can bear the weight of all our sins, and find pardon and peace and the eternal blessedness.

We turn from the resurrection of Christ to the future resurrection of the human race; strange questions have been raised: With the same body shall we be raised? But this depends upon the meaning of the word "same;" if it mean the same particles that now compose our bodies, then "no" is the answer. When asked, "With what body do the dead come?" St. Paul had no answer to make—"Thou sowest not that body that shall be;" "God giveth it a body as it had pleased him;" "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. As we have borne the image of the earthy, we shall also bear the image of the heavenly. This corruptible must put on incorruption, and this mortal must put on immortality; then shall be brought to pass the saying that is written, death is swallowed up in victory."

Not only among pagan Greeks but among some of the Jews, the resurrection of the dead was disbelieved. At Athens, where St. Paul preached the resurrection of Christ, the philosophers mocked, the Sadducees at Jerusalem ridiculed it, to whom Christ said but few words: "Ye disbelieve because ye know not the Scriptures nor the power of God." It has been given to us to believe. We say in our creed, "I believe in the resurrection of the dead;" it must take place and will, but how, we do not know and care not to know. Great is God, and he who is "the truth" hath made it known.

Not forever will our beloved dead, at whose graves we mourned and wept, remain there. We left their bodies (redeemed as well as their souls) in the hands of Christ, who will cause them to come forth. We shall be buried as Christian men, women and children and be turned to dust. It matters not; we shall rise, not only to be with Christ, but to be like Christ. Nay, all that are in their graves shall come forth, some to the resurrection of life, and some to the resurrection of condemnation; so Christ has said, and Christ's words are true beyond all the doubts. "I believe in Jesus Christ our Lord."

Two great matters Christ's resurrection assures us of: One is the absolute truth of Christianity. Men may raise this or that difficulty about it, but the dead Christ became alive, and so proved the truth of what he said and what he did. And beside, we shall rise, we shall not be forgotten in the day of the Lord. Poor and insignificant we may have been, but not insignificant to Christ. Of little account to the world, but of great account to Christ. His is love that passes knowledge. All the members

of His body are precious beyond count to Him; not one shall be lost; all shall hear his voice and come forth, to the glory and the greatness, to the very beauty of the Lord of glory.—
Southern Churchman

MAGAZINES FOR APRIL.

The Century for April is remarkable for the variety of its contents. Two of Mr. Cole's charming artistic engravings accompany a paper of Giovanni Bellini, by Mr. W. J. Stillman, in the series on Italian Old Masters. One of these engravings is printed as a frontispiece, and the conductors of the magazine claim that American wood-engraving has never before been put to such important use as in this series.

A timely article is "The Latest Siberian Tragedy," by George Kennan, in which is given a new account of the outrage at Yakutsk. The Slave Trade in the Congo Basin, by E. J. Glave, one of Stanley's pioneer officers, with text and pictures from life during Mr. Glave's residence of twenty months among the natives is also of present interest.

Three articles of special interest and authoritativeness are 'An Artist's letters from Japan,' by John La Farge, with illustrations beautifully engraved by Marsh, Kingsley, and Whitney; 'The Serpent Mound of Ohio,' by Prof. F. W. Putnam of the Peabody Museum, Cambridge, Mass., an exhaustive treatment of the facts and archaeological significance of these curious remains; and 'The Old Poetic Guild in Ireland,' a special study by Charles de Kay, with illustrations by Alexander and Bacher.

There are three short stories, giving altogether much variety in subject matter and treatment: 'The Herr Maestro,' by Elizabeth Robins Pennell, with pictures by Jos. Pennell, a story about Venice; 'That Yank from New York,' a story of Mexico, by John Heard, jr., with pictures by Allen C. Redwood; and 'A Dusk Genius,' a story of the South, by Maurice Thompson, illustrated by Kemble. Mrs. Barr's novel, 'Friend Olivia,' reaches the sixth part.

The Atlantic Monthly.—Amongst its contents numbers the first part of an article by Oliver T. Morton on 'Some Popular objections to Civil Service Reforms'; an interesting description of Belgium and the Belgians, by Albert Shaw; a paper on 'Road Horses,' by H. C. Marwin; and 'Over the Tea Cups,' by Oliver Wendell Holmes.

Littell's Living Age of April 5th reproduces from the Nineteenth Century, Wallace on Darwinianism, by the Bishop of Carlisle; and 'On Books and the Reading of them,' by Hon. W. E. Gladstone; from Contemporary Review, Dr. Dollinger; and 'Curiosities of Schoolboy wit,' from Longman's Magazine.

The American Church & S. S. Magazine, Philadelphia, furnishes some excellent thoughts on 'The Self culture of the Teacher' by Rev. W. F. C. Morsell; 'The End we are working for' by Mrs. F. C. Potts; 'A Pleading Address to Children' by H. S. H.; besides a large quantity of other useful matter for teachers in the S. S. A wide circulation of this magazine would be of great benefit to the Church.

Malherbe having dined with the Bishop of Rouen, who was a dull preacher, was asked by him to adjourn from the table to the church where he was going to preach. "Pardon me," said Malherbe. "But I can sleep very well where I am."—Church Bells.

It is said that every picture of Angelico was an 'act of prayer.' So ought we to live that every new scene painted on the soul's walls be an act of prayer and thanksgiving to God.

The Church Guardian

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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 APRIL.

- APRIL 1st—Tuesday before Easter.
 " 2nd—Wednesday before Easter.
 " 3rd—Thursday before Easter.
 " 4th—GOOD FRIDAY. Pr. Pss. M. 22, 40, 54. E. 69, 88.
 " 5th—EASTER EVEN.
 " 6th—EASTER DAY. Pr. Pss. M. 2, 57, 111. E. 113, 114, 115. Pr. Anth. instead of *Venite*. Athan. Cr.; Prop. Prof. in Com. Service till April 13th incl. *Notice of Monday and Tuesday*.
 " 7th—Monday in Easter week.
 " 8th—Tuesday in Easter week.
 " 13th—1st Sunday after Easter.
 " 20th—2nd Sunday in Easter. (*Notice of St. Mark*).
 " 25th—St. Mark's Day. (E. & M.).
 " 27th—Third Sunday after Easter. (*Notice of St. Philip and St. James*).

WORDS FOR TRUTH.

BY THE LATE REV. R. F. LITLEDALE,
L.L. D., D.C.L.

"THE OLD RELIGION."

It is the habitual boast of Roman Catholics that theirs is the "old religion," and that the Church of England is modern in belief and usages in comparison with the Church of Rome. And this way of putting the case is widely accepted in popular literature, whether history or fiction, which happens to touch on the events of Tudor and Stewart days: for Roman Catholics are often referred to therein as adherents of the "old religion," in contradistinction to the English Christians. This has proved of much advantage to the Roman cause, for religion is one of those matters wherein "the old is better," and wherein novelty and error are unchangeable terms. But what are the facts?

They depend entirely on the meaning put on the word "old." A dog is old at ten years of age; a man is hardly counted old till sixty; a piece of money does not rank as an old coin under a couple of hundred years; an old abbey

is likely to be five or six hundred years built; and an old seal from Egypt or Assyria may be three or four thousand years in existence.

There is no difficulty at all in finding what can rightly be called "old" when we are speaking of the Christian religion. Whatever belongs to the time, eighteen hundred and more years ago, when the Gospel was first preached, and to the time immediately following for the next century or two, this is the real genuine old Christianity. As we come further and further away from this early time, opinions and practices becoming more or less prevalent amongst Christians, but not discoverable in the very ancient records of our religion, have less and less title to be called old, and therefore less and less claim to be accepted as true. And there is one point more to be kept in mind: that it often happens that some opinion or practice not regularly authorized or enjoined by any church Council or creed was left unchecked, if not actually encouraged, and thus spread widely in popular acceptance, often winning formal approval at last. Such changes are set down to the principle of growth, or as it is called, "development"; which means that the Christian religion does alter, and cannot help altering, as the Church grows older and has more accumulated wisdom and experience. But the Roman Church does not admit this principle. It alleges by degrees in the Council of Trent and in the Vatican Council, that the faith of the Roman Church has been unchanged from the very beginning, and that it cannot be lawfully altered, as if it were an invention of human wisdom, instead of being a Divine institution. And this statement is made binding on all Roman Catholics, under pain of anathema.

What test, then, can be conveniently applied to discover which of the two, the Church of England or the Church of Rome, hold to the old religion; which of the two has brought in changes of doctrine and practice? There is a very simple and convenient one provided, which though far from covering the whole of the ground, is yet quite sufficient to decide the main question. It is this. There are three ancient Christian creeds, received by both the Roman and the English Church, namely, the Apostles' Creed, the Nicene Creed, and the Athanasian Creed. As to the reception of these three, and all the doctrines contained therein, no dispute or difference exists between the two churches. But to these three creeds the Church of Rome has added a fourth, named the Creed of Pope Pius IV., which is more than a thousand years later in date than the youngest of the three older creeds, for it was not published till 1564. And further, whereas the three older creeds contain only the same matter, differently worded, and do not add anything to the list of doctrines to be held; contrariwise, the Creed of Pius IV., contains twelve articles of belief which are in none of the former creeds, and were not proposed as matter of faith till comparatively recent times. None of these twelve articles make part of the belief of the English Church, which is content to keep to the old creeds as sufficient for her children.

Let us now see what are these twelve additional articles, and when they first came into notice and reception. The single question before us just now is not, are these twelve articles true or false, right or wrong? That is a very serious question, deserving careful examination at a proper time, but the one question to be considered now is, are these articles new or old?

Article I.—"I most steadfastly admit and embrace apostolic and ecclesiastical traditions, and the remaining observances and constitutions of the same [Roman] Church."

On the face of it, this article bears witness against itself on the score of antiquity, by adding "ecclesiastical" to "apostolic" amongst the traditions binding as matters of faith, for

all such further traditions, of which there are hundreds, must needs be later than Apostolic times. And in fact, most of them are very much later; and are not denied to be so by their maintainers, so that to make them binding as items of belief is to innovate, to depart from the ancient standards, exactly in proportion as these various "traditions, observances, and constitutions" severally belong to a later and still later time than the date of the old creeds.

Article II.—"I also admit the Holy Scriptures, according to that sense which Holy Mother Church has held and does hold, . . . neither will I take them and interpret them at any time save according to the unanimous consent of the Fathers."

On this head it will suffice to say that the last clause is no older than 1564, for the decree of the Council of Trent, wherever it is based, is worded in this very different fashion: "No one shall presume to interpret Holy Scripture . . . contrary to the unanimous consent of the Fathers." That is to say, the Council barred Catholics from one special way of interpreting Scripture; the Creed of Pius IV., practically bars them from any way whatever, there being no such unanimity of consent in patristic commentaries on Scripture, though there is practical unanimity as to the doctrines deduced thence.

Article III.—"I also profess that there are truly and properly seven Sacraments of the New Law, instituted by Jesus Christ our Lord."

There is no trace discoverable of this enumeration of the Sacraments as just seven, and neither more nor fewer, till the writings of Peter Lombard, Bishop of Paris, who died in 1164. The Eastern Church now argues with the Roman in counting seven Sacraments, but no old Greek Father does so, and this is merely one of several points wherein the East has copied the west in comparatively recent times.

Article IV.—"All and everything which the Holy Council of Trent hath defined and declared in the matter of original sin and justification I embrace and receive."

What the Council of Trent has said on these subjects occupies sixteen chapters and thirty-three canons. And a large part of what is so contained was opposed as novel in the Council of Trent itself by a strong minority, including Cardinals Contarini and Reginald Pole, the latter of whom quitted the Council, because of its decision on these matters. Clearly, then, whether the Council was right or wrong in its decision, it imposed a new standard of belief upon Roman Catholics, limiting their former liberty, so that this article goes back no earlier than 1547, the date of the decree.

Article V.—"I profess that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and dead, . . . and that there is a conversion of the whole substance of the bread into the body, and of the whole substance of the wine into the blood, which conversion the Catholic Church calls Transubstantiation."

It is necessary to touch on the last clause only of this article, that of Transubstantiation. The nature of this opinion is constantly mistaken, even by professional theologians. It is not a theological doctrine at all. The theological doctrine is simply that of the presence of Christ—we are not here concerned with the mode of that presence—in the Holy Eucharist. Transubstantiation is merely a philosophical theory, intended to meet certain subtle intellectual difficulties as to the manner of that presence, and depends entirely upon the notions entertained by the Realist school of philosophers as to the nature of substance and accidents. This school did not spring up in western Europe until the eleventh century; the word Transubstantiation was not invented until the Council of Lateran in 1215, when also the theory it denotes was first formulated as a dog-

ma; and the virtual obliteration into which Realism has passed, has resulted in the practical abandonment of Transubstantiation (though the name is still retained) by Roman theologians. For whereas they formerly taught that only mere phantasms of bread and wine survive after consecration, now the received teaching is that no physical change whatever, of which the senses can take cognizance, is effected by consecration, but that all the accidents of the bread and wine in the Eucharist remain as they were before. This is the Anglican doctrine that "they remain in their very natural substances" expressed in other but equivalent language. For the Realist view is that "substance" is a something with an independent existence of its own, apart and distinct from the "accidents," qualities, or properties whereby anything possessing substance is known by and to us; so that, conceivably, the size, shape, weight, color, tact, chemical constituents, and so forth, might all be taken away from a piece of bread, for instance, and yet the substance of the bread would still remain. But now the contrary view prevails everywhere, that "substance" is nothing else than the collective sum of all the accidents or qualities of a body, so that if all of these were taken away, the body would wholly cease to exist, and its substance be annihilated. Consequently, in acknowledging that all the accidents or qualities of bread and wine do truly remain after consecration, and are not mere deceptive appearances, Roman Catholic theologians thereby admit that the bread and wine themselves remain, too—which is the denial of Transubstantiation, for they do not admit the real truth of these appearances in former times, but burnt men for asserting it. And thus this article of the Creed of Pius IV., is at least medieval, and has long diverged from the sense at first put upon it.

(To be Continued)

FEDERATION VS. UNITY.

Words seem to be such little things, and are really such great and powerful things, that in matters of importance they can never be too carefully distinguished nor too cautiously admitted. In the present outreaching of all Christian hearts towards the unity of Christ's followers, it would be sad indeed if an unfortunate phrase should be permitted to misdirect the course of Christian endeavor. In a paper which we published last week, our amiable contributor, Mr. Ward, commends what he calls a 'federation of Churches,' meaning thereby a federation of *separate denominations*. Now, a 'federation' of separate denominations would be neither more nor less than organized disunion. It would most distinctly not be the unity for which our Lord prayed.

Our Lord's prayer, five times uttered in His night of agony, was not for a federation of sects so variously repugnant to each other as to be unable 'to dwell together in unity.' What He asked for His followers—not for sects or denominations of His followers—was 'that they all may be one—perfect in one—as Thou, Father, art in Me and I in Thee, that they also may be one in Us.' It would be impossible to frame words which should more nobly express the idea of corporate and vital unity than the words of that prayer. The unity of Christ's people—that is to say, of Christ's Church—is to be as perfect as that of the Godhead is perfect! Unless we can conceive of a 'federation' between the Father and the Son, we are not at liberty to dream of any federation of 'churches' or denominations of Christians as a fulfilment of our Lord's prayer. What Mr. Ward desires is a fulfilment of that prayer in its fullest sense; and we object to his phrase because, so far from representing his desire, it sets up an entirely different and false ideal.

What Dr. McCosh has proposed, and Mr. Ward advocates for the present, is not even a 'federation of Churches' in any plain sense of that phrase, but a certain plan of Christian co-operation in an effort to avert some of the tremendous evils of denominational disunion. The sorry results of denominationalism are manifest in a practically heathenized population in every great city and in nearly every country district of the land. Dr. McCosh and Mr. Ward urge that Christians of all denominations shall unite in making a careful visitation of the neglected people with a view to bringing them under some sort of Christian influence. There is no reason in the world why this should not be done; but observe how the recognition of *denominationalism* in so very simple a matter recognizes it as at once an impediment and as an element of discord! From the very outset we are told, this work must be done 'on non-sectarian and non-proselyting lines!' In other words, it is admitted that denominationalism is a *hindrance* to the very preliminaries of evangelization, and that on the very threshold of an attempt to undo some of its own unhallowed work, it is beset by the dangers of denominational antagonism!

We do not, therefore, say that such co-operative work as that proposed ought not to be done; we believe it ought, though we do not think it can ever successfully meet the evil consequences of denominationalism. But let things be called by their proper names. Christian co-operation is not denominational federation, and denominational federation is not a thing to be desired. At the present time denominationalism is showing some signs of breaking down; a federation of its disintegrating elements would give them an additional lease of life, and constitute a new and formidable obstacle to the realization of the unity for which Christ prayed. —*The Churchman, N. Y.*

EXPRESSION IN CHURCH MUSIC.

Those who are old enough to remember the musical world thirty years ago, will, we think, confirm our opinion that in the higher walk of the art expression is more cultivated in music than formerly. We are not now speaking of popular music, which, we think, is in some respects less refined and more unfeeling than ever. In that field noise is more popular than delicacy, and the singer who can produce a wonderfully high or wonderfully low note, is much more appreciated than the vocalist whose thoughtful performance shows study and culture. We are speaking rather of the higher class of vocal music, and in which, we believe, expression is more valued than ever. It is by attention to expression in music that the spirit, not only of the composer but of the librettist, is brought out, and the thoughts which they have conceived are communicated to the world with power. As in the art of painting, so in music, there may be great technical skill necessary to produce such expression, but its production is the purpose, of which the *technique* is but the instrument.

If what we have said about expression be true in *secular* music, it should be still more so in our songs of praise, where the words are the language of devotion with which we approach the throne of the Almighty. If we miss the sense of a secular song, through the unintelligent performance of the singer, it is often of little consequence; but how serious is the effect of singing, without intelligence, words of praise to God. Yet it must be confessed that this is a sin to which we are all terribly inclined, and the best amongst us must often find themselves singing the most solemn words with utter thoughtlessness of their meaning. We believe there are few Church singers that must not, if they are honest, make this confession. It is

therefore of much importance to use every effort to guard against this temptation.

We know of no more effectual method to this end than to study expression in our Church music. It stimulates devotion, and gives a constant interest to the singing of even the most simple chants and hymns. We know that in many churches brightness is the great aim in Church music, and to avoid dragging and drawing, is the chief object put before the singers. Where there is (as is often the case) a tendency to lag in the time, this is very desirable, as such a defect takes the very soul out of our songs of praise; but it is a terrible mistake to sing all the hymns in a uniformly brisk time, as is often done. Contrast in music, as in all art, is one of the best effects, and you may have a monotony in briskness as well as in dulness. There is plenty of room for contrast in our hymns both as to tone and time, and both should be governed by the words to which the music is allied. Why should there not be an *allegro* for our bright songs of praise, and an *adagio* for our penitential hymns? Why should not the various shades of tone by which secular music is often so beautifully coloured be applied to our Church music, and the delicate *piano*, the deepening warmth expressed by the *crescendo*, developing into the full glory of the *fortissimo* or the *diminuendo*, fading into the pale *piano* and the hushed tones of the *pianissimo* be heard in our churches? Some people will say that this is impossible in an ordinary choir. Impossible, perhaps, in its perfection, but with careful training it may be approached, and it is surely worth the trial, if it leads to greater devotion.

* * * * *

Nor should intelligent expression be confined to the hymns. There is room for much variety in this respect in the singing of the Canticles, although we regret to say they are frequently sung with a total disregard to the words. In no Psalter which we have seen is such expression, to our mind, sufficiently indicated, but the words ought to be a sufficient guide to the singer in this matter. Some people may contend that the use of expression in Church music is inconsistent with congregational singing. We do not think so, and feel sure that where it is used the congregation will in time come to share in the musical education of the choir, whose singing will become to them exemplary instruction. The people will thus learn to sing with the understanding, instead of in the mechanical and unintelligent way our Church music is often sung at present.

We commend the whole subject to the consideration of those who have anything to do with the control of Church music, to some of whom no doubt it is familiar, but to those who have not attempted the study of musical expression in their choirs we can promise that it will repay such time or trouble as may be bestowed on it. —*Irish Ecclesiastical Gazette.*

"In a mind thoroughly imbued with the Catholic (papal) enthusiasm, attachment to the corporate interest of the Church gradually destroys and replaces the sentiment of patriotism. The belief in the power of the Church (pope) to absolve from the obligation of an oath annuls the binding force of the most solemn engagements. The Church is looked upon as so emphatically the one centre upon earth of guidance, inspiration, and truth, that duty is at last regarded altogether through its medium." [Lecky: England in XVIII. Cent.; vol. 1, p. 150.]

It is said that the Bird of Paradise always flies against the wind; as otherwise, its beautiful but delicate feathers would be ruffled and spoiled. Those only are Birds of Paradise, in a spiritual sense, who make good their way against the wind of worldliness: a wind always blowing in an opposite direction to that of heaven. —*J. D. Hull.*

FAMILY DEPARTMENT.

RITUAL, BY CANON BRIGHT.

When to Thy beloved on Patmos,
Through the open door in Heaven,
Visions of the perfect worship,
Saviour, by Thy love were given—
Surely there was truth and spirit,
Surely there a pattern shown,
How Thy Church should do her service,
When she comes before Thy Throne

Oh the censor-bearing Elders
Crowned with gold, and robed in white,
Oh the living Creatures' anthem,
Never resting day or night!
And the thousand choirs of Angels
With their voices like the sea,
Singing praise, O God the Father,
And Oh Victim Lamb, to Thee!

Lord, bring home the glorious lesson
To their hearts, who strangely deem
That an unmajestic worship
Doth Thy Majesty besecm;
Show them more of Thy dear Presence
Let them—let them come to know
That our King is throned among us,
And His Church is Heaven below!

Then shall faith read of the meaning
Of each stately ordered Rite,
Dull surprise and hard resistance
Turn to awe and full delight.
Men shall learn how sacred splendor
Shadows forth the pomp above,
How the glory of our Altars
Is the homage of our love.

'Tis for Thee we bid the Frontal
Its embroidered wealth unfold,
'Tis for Thee we deck the Reredos
With the colors and the gold;
Thine the floral glow and fragrance,
Thine the vestures' fair array,
Thine the starry lights that glitter
Where Thou dost Thy Light display.

'Tis to Thee the chant is lifted,
'Tis to Thee the heads are bowed,
Far less deep was Israel's rapture
When the Glory filled the cloud.
Oh our own true God Incarnate—
What should Christians' Ritual be,
But a voice to utter somewhat
Of their joy, and pride in Thee!

What but this—yet since corruption
Mars so oft our Holiest things,
In the form preserve the Spirit,
Give the worship Angel wings,
Till we gain Thine own high Temple,
Where no tainting breath may come,
And whate'er is good and beautiful
Finds with Thee a perfect home.

MURIEL'S DREAM.

AN EASTER SKETCH.

It was Easter Day, a late Easter this year, earth glowing and brilliant with the promise of approaching summer. In the dingles and dells of the woodlands violets were already blooming and the sweet arbutus throwing out its perfumed waxen sprays in all directions. Fern fronds were fast uncurling in the rays of the spring sunshine, and each mossy bank exhaled delicious odors. Above, birds were carolling gaily, and sight and hearing were alike charmed and satisfied. In saddening contrasts to nature's joy and brilliance was the figure of a young girl in deep mourning garb, who was slowly wending her way to the neighboring church yard. Muriel Gray had seen her father laid in the grave but a few days before, and to her this was the darkening of all sunshine, and the quenching of all life,

For when she was but a few weeks old her mother had been taken from her, and all the love of her young heart was centred in him for whom she now mourned and earth seemed emptied of joy; to live was no longer the glad and happy thing it had so lately been.

Throwing herself upon the springy turf of the newly moulded grave, she gave herself up to a passionate outburst of grief, and sob after sob broke from her troubled heart. Presently the blithesome notes of a robin close beside her attracted her notice, and slowly lifting her head she observed at the same moment struggling to free itself from its whilom prison house, a curious insect, whose half folded wings were gently fluttering with a new and delicious sense of coming freedom. Gazing for a few moments the weary head returned to its old position and again the hot tears fell and renewed sobs shook her little frame.

"Oh! father! father! where are you, all is dark to me and nothing is left but the memory of your sweet voice and loving smile. Why has God been so cruel. Oh! it is hard, hard. There is no comfort here on your grave, dear father, nor anywhere in this weary world. Could I but know that you were somewhere near me, that in some place you were waiting for me, that with that last breath you drew, all was not gone, I could be happy again, perhaps, but alas! all is dark, dark, and this grave holds you from me."

At last wearied with her grief and watching, her eyes closed and suddenly before she was aware a bright and radiant figure stood before her. Questioning she gazed upon the tear stained face, and in her eyes were blended pity and love.

"Why do you weep little one?" she began.

"My father," answered the girl, "my father, the only one left me on earth to love has been taken from me, and he lies here beneath this sod and I may never look upon his face or hear his voice again."

"Nay, my child," whispered the gentle voice beside her "do not grieve thus, your father is not there," and taking her hand, she led her tenderly away.

They journeyed it seemed for many, many miles, but so swiftly that Muriel had no time to observe the various scenes through which they were passing, and strange to say she felt no sense of fatigue, but the distance seemed traversed in a second's space. At length they gained a broad smooth plain where bloomed delightful flowers and bright winged birds, more exquisite than anything she had ever dreamed of made the air melodious with song. No horizon seemed to bound her view, but on and ever on, was the appearance of an immense garden, containing with its groves and streams and endless beauties, countless myriads of figures, some in groups, others singly, but all, as she instantly observed, engaged in some occupation. Their voices were borne to her through the air, and instead of the clash and dissonance which she expected from such a mighty throng, there floated to her ear, strains of subtle and delicious music.

Turning to her guide, Muriel would fain have asked the meaning of her strange position, but at that moment she noticed among the figures one rather nearer, it seemed, than the rest, and whose face was only half revealed to her as he busily plied his task. A sudden thrill stirred her whole being as she recognized in those features, through irradiated with a wondrous light and infinitely more beautiful than she had ever seen them, the face of her father. Almost springing from the clasp of her guide, she would have rushed forward, but a firm yet gentle touch attained her.

"Alas my child, you can go no further. I, who am your guardian angel was permitted to bring you here, and he whom you now behold is indeed your father, but would you remove him from his present dwelling place were you

even allowed to do it? Can you not see his peace and joy and the lines of care that marred his face on earth have all disappeared, and were it possible for him to see your tear stained face would it be well? Earth would not satisfy him now and the employment he so loved is made to him here infinitely more attractive than before, and each day's work brings him a step nearer those golden gates that you see far far away in the distance. By and by they will open for him and then will gradually unfold the mysteries that no one on earth can understand till they are brought like Him into the Presence, whose light and love makes all things clear. But fear not little one, and weep no more. You saw, but now, that beautiful butterfly striving to emerge from its prison to fly away glad and happy in its new freedom. 'Tis but one of the countless types in God's creation of the marvellous mystery of the Resurrection, and tho' they abound everywhere there are many, many on earth who see them not, or pass them by as indifferently as if they were never meant for their instruction and the better understanding of the change that must surely come to every human soul. Alas! could we but hope that the renewed and quickened life would always awake to the joys of Paradise, as your father has done Muriel."

Gradually the clasp of the hand loosened and she felt herself once more alone. Instead of the beautiful garden and brilliant throng, as she slowly opened her eyes, there was the newly made grave, the yew tree, and the headstone standing grim and silent as before. All the same, and yet how changed to her now. Her eyes no longer wet with tears, were shining with a new and living light. The little bird was gone and its song hushed, but a beautiful striped brown butterfly was fluttering over the faded flowers that lay scattered on the grave; then lifting its wings it soared far far away, and as Muriel's gaze followed its flight—the marvellous meaning of it all dawned upon her. The brown and empty chrysalis dried and withered, and still hanging by its gossamer thread to the little twig seemed now a perfect emblem of the poor worn out body she had so lately seen consigned to the tomb. To her then it was her father, that dull cold lifeless thing, and the cruel grave held all her love and hope—but now—now she knew he was not there. She had seen the butterfly emerge from its grave, living joyous, bright, and if God thought it worth while to work such a wondrous miracle with that little insect, would He, could He, consign her father, fashioned after His own image, forever to the tomb. Something within her answered her own question, and the butterfly, the beautiful dream that had visited her, and above all, the thought of Easter in its fullest, truest meaning, for the first time made clear the glorious truths of the Resurrection.

Now Muriel's eyes were uplifted and the light of peace shone softly from their depths, and as she left the church yard, the words: "I am the Resurrection and the Life," gleaming in letters of gold from a marble cross near by, found their first echo in her heart on that Easter Day with its mingled joy and pain.

—M. J. W.

As in days of old a pillar of cloud led God's chosen people, so full oft 'tis a cloud that leads us now; but thank God it still leads to the Promised Land of Rest and Peace.

I REMEMBER rowing up a foreign river one night when it was so dark that one could not see the banks and all their strange twists and twirls: but before us a great steamer was forging up the stream, and though we could not see her, we saw her track, shining with a beautiful phosphorescent light, and so we could find our way. Thus in the darkest and most tortuous paths of life the shining light of Jesus' steps guides the wanderer home.

ADVANTAGE OF A STRONG PHYSIQUE.

The World, of London, in speaking of the late Lord Napier, of Magdala, notices as a remarkable fact his indifference to being wounded. He seemed to take little incident of being shot as quite an ordinary affair, and recovered from his wounds with surprising rapidity. Two of his wounds, it says, he had not cared to notice at all in his record of services furnished to Hart's Army List. He was severely wounded at Ferozeshah in December, 1845, but had recovered in time to take part in the battle of Sohraon seven weeks later. Before Multan, in the middle of September, 1848, a cannon shot all but took his leg off, but he was marching and fighting again by the second week in November. On the 12th of January following he was severely wounded in the trenches, but he was able to march several hundred miles across country, and fight at Gujerat one month later to a day. He was shot in the first relief at Lucknow, but nevertheless rode out the next day and brought in the rear guard, after which throughout the blockade he did continuous and arduous service. At a second relief he was severely wounded, but this did not hinder him from taking up the active duty of Chief Engineer at Alumbagh a few days later. No man ever had more the mens sana in corpore sano.

RIGHT AND WRONG USES OF AFFLICTIONS.

It is not always the case that those who have suffered and sorrowed under bitter afflictions, sympathize most readily with those who are passing through the same bitter experiences. Undoubtedly the results of affliction ought to be to bring into a closer and heartier sympathy all those who are called to pass through trials. Just as undoubtedly, in a majority of cases, we see no such results. Frederick Maurice puts this matter very forcibly, when he says "Adversity is in itself as little gracious as prosperity. Mortal death may be the fruit of the one as much as of the other." The only safety from the deadening influence of sorrow, lies in a turning from man to the pitying and merciful heavenly Father, with sincere confession of his superior wisdom, and with earnest prayer that his afflictive dispensations may draw us nearer and more dutifully to him. That which made David, crushed by afflictions, more than ever before a man of God, will, if rightly used, mould us into the same likeness.

RADICAL DISAGREEMENT.

An Edinburgh minister on one occasion happening to visit a resident of his parish asked what church he was in the habit of attending. The man answered that he had belonged to a certain congregation, but that he and others would not assent to certain views which were accepted by the major-

ity, and they had therefore formed a secession. "Then you worship with those friends?" "Well, no; the fact is, I found that there were certain points on which I could not conform, so I seceded." Oh, then I suppose you and your wife engage in devotion together at home?" "Well not precisely. Our views are not quite in accord, so she worships in that corner of the room, and I in this."

THE BISHOPS ON BIBLE STUDY.

The following is from the concluding portion of the pastoral letter issued by the House of Bishops of the P. E. Church of the United States:

'We would not close our brief consideration of the Faith, its securities and its relations to modern life, without most grateful reference to our enlarged opportunities for the study and understanding of God's Holy Word. We hail with deep, heartfelt satisfaction every pious undertaking by which the knowledge of the sacred Scriptures is brought home to men. The advances made in Biblical research have added a holy splendor to the crown of devout scholarship; and the wide distribution of the oracles of God must forever mark with gracious distinction this Christian century. The merciful marvel of the great Pentecost is, in a sense, repeated, when multiplied versions of the Bible enable the scattered nations to read in their own tongues the wonderful works of God. This priceless possession, this heavenly manna of the pilgrim Church, is the people's Book, open and free to all men. As it is impossible to estimate the blessed influence which it has already exercised upon the life and character of our English speaking race, so let us readily believe that it has a mission for all to whom it shall come in its living power.

There dwells on its sacred pages a light from beyond this world. May that light never be obscured by any earth-born clouds, either of shrinking superstition or irreverent self-will. Let it still be the Book of the home and the family, that its noble and pathetic language may mingle itself purely with the common speech of the worshipping household; and that minds filled with its lofty images and unearthly tone may be bound, as under God they will be, firmly and lovingly to the Faith which it enshrines. No method so potent as this to frame in the soul a vision of eternal truth which shall live there to hallow the life, to resist doubt and disbelief, and point the way to God's perfect peace. Here, as always, your Bishops and fellow-servants in Christ commend the Holy Scriptures to your faithful, reverent love and constant daily use. — St. Andrew's Cross.

LITERARY NOTE. — Prebendary Row's new book will be published next week by Thomas Whittaker. Its title is "Christian Theism: a brief and popular survey of the evidences upon which it rests; and the objection urged against it considered and refuted."

"TAKING GOD AT HIS WORD."

Miss Havergale has said: "Every year, I might almost say every day, that I live, I seem to see more clearly how all the rest and gladness and power of our Christian life hinges on one thing, and that is, 'taking God at His word,' believing that He really means exactly what He says, and accepting the very words in which He reveals His goodness and grace, without substituting others or altering the precise moods and tenses which He has seen fit to use." — Christian Observer.

An engineer said that not long ago they were puzzled by some new telephone wires that had just been put up by refusing to act or by doing so in a discontented and unsatisfactory manner. Upon examination it was found that there were some other wires, running exactly parallel to the first, in the ground under them, and so affected the new ones and rendered them useless. Is it not often the case in life that messages from God to man are diverted, nay, even stopped, by the hidden powers at work in the soul of the hearer!

Not so very long ago, a poverty stricken old man died in a wretched attic in Paris. He had once been wealthy, but around him at the last was but a mighty heap of corks, each inscribed with the date of its drawing. Relics of a reckless bygone wrecks of a squandered fortune.

BAPTISM

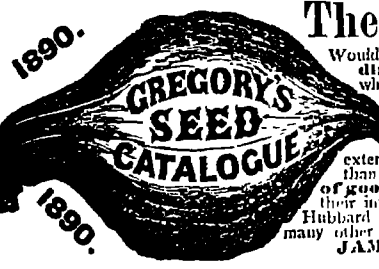
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DIED.

WILMOT. — Entered into rest, at Belmont Sunbury Co., N.H., on Thursday, Feb. 6th, 1890, Susan Elizabeth, wife of the Hon. Robt. Duncan Wilmot, late Lieutenant Governor of New Brunswick, aged 79 years.

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MISSION FIELD.

ST. HELENA.

St. Helena is the smallest of colonial dioceses. The island itself contains but forty-seven square miles, but the diocese includes also the distant Tristan d'Aounha, and Ascension. The island was discovered by the Portuguese in 1501, but it was uninhabited until the Dutch became possessors of it. From them it passed, two hundred years ago, into the hands of the East India Company. The population is between five and six thousand. It consists of a few English families, with a mixture of natives of India, China and Africa. Many of these owe their presence there to the slave trade; for the island was a depot for slaves liberated by the British West Coast Squadron from slave ships. St. Helena has somewhat of a romantic interest from its being the scene of the captivity and death of the first Napoleon. His house, Longwood, is shown in one of our illustrations. It had at one time other reasons for being well known. It is situated in the heart of the South Atlantic trade wind, blowing from the south-east for an average of 327 days in the year, and in the direct track of vessels homeward bound from the East round the Cape of Good Hope. It was therefore a port of call for a vast quantity of shipping and passengers to and from India, and the other parts of the East, and, in consequence of its importance in connection with the Eastern trade, large civil and military establishments were maintained. The opening of the Suez Canal, of course, destroyed the greater part of this prosperity.

The diocese was formed out of that of Capetown in 1859. There is a band of six clergymen, of whom four are the Missionaries of the Society. One of them, the Rev. S. J. Ellis, is stationed at Jamestown, the pretty little capital of the colony, which is situated on the north-west side of the island. One of our illustrations shows its charming situation. The town contains about three thousand people, three quarters of whom are members of the Church.

The Rev. J. O. Hands is stationed at Longwood, near Napoleon's old residence. Mr. Hands describes the decadence of the colony in its bearing on Church work:

'In looking back to the beginning of the year things have not proved so bad as they then appeared. Still poverty is again our 'war cry.' In maintaining the spiritual conflict obstacles almost in every shape meet us.

'The country houses, reared and inhabited by well-to-do folks in the more opulent times, are now fast falling into decay and becoming ruinous, and quite beyond the means of repair by the present occupiers. The continual decrease in the number of ships annually calling here, and the irregularity of the mail steamers under the new contract, prove also very detrimental to the prosperity of the island, and in consequence the very small

means received from the revenue makes it utterly impossible for our present administrator to render any aid, and the still more limited income of our venerable Bishop, nearly an octogenarian (which is now little more than many an English curate would receive), makes it most difficult to meet the many demands daily presenting themselves, for the religious, educational, and, in fact, all that goes to make up the moral, social, and commercial machinery of a community suffering from want of means, and totally unable to help themselves out of their present difficulties.

'Under these circumstances, is it any wonder that any Church work should fall off? And were it not for the valuable aid rendered by your venerable Society, so long and so generously given, certainly much of our work must cease altogether. 'Should the Government see fit to withdraw what few troops now garrison our shores, as is anticipated this, together with the laying of the cable to Ascension, I fear, will prove the death-blow to poor, struggling, penurious St. Helena.

'But, in spite of our poverty, and all that now stares us in the face, there seems a decided improvement in the morality of the people, and a greater interest exhibited towards Church work generally.'

At a place called St. Paul's, the Rev. F. H. Baker has a population of two thousand under his charge. He writes in a similar strain of the poverty of the island, and has had an additional trouble in the shape of illness, which has much hindered his work. The fourth Missionary of the Society in the diocese has his station, not in the island itself, but in remote Tristan d'Aounha. Mr. Dodgson's work in that isolated rock has been often described in the *Mission Field*. Now we are sorry to say that it is interrupted in consequence of his health failing. He has come to England, and is found to be seriously unwell.

The present Bishop, Dr. Welby, is the second occupant of the see, which he has held since 1862. The help given by the Society to his diocese is an example of the varied character of the claims which the Society has to endeavor to meet. Among these poor people of St. Helena there is work, in its measure, important and valuable, which should be done, and would be almost impracticable without the Society's aid. Here is no case of helping the foundation of the Church in colonies where the future is full of prosperity, as has been the case in Australia, and New Zealand, and Eastern Canada, and will doubtless be the case in Manitoba and other colonies which are being liberally aided now. Nor is it a case of Missions to the heathen in Asia or Africa. It is simply that the mixed races of St. Helena have been brought into the fold of the Church of England, and in their poverty cannot yet stand alone.—*Mission Field*

Our greatest glory is not in never falling, but in rising every time we fall.—*Confucius*.

Heaven is principle.—*Confucius*.

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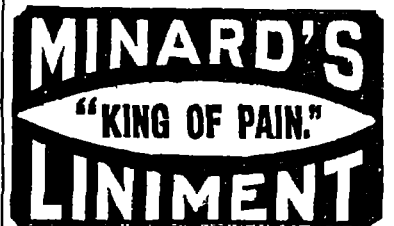
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CHAPTER III.—(Continued.)

He neither wrote nor read at home, nor did he ever pause to discuss a point with, or to retail an interesting bit of city gossip to his lonely wife. He rarely dined away from his club nor did he ever go to church. He reached home generally at midnight, frequently indeed inflamed with wine, and left immediately after breakfast in the morning. Time sped on. The baby boy had now reached the mature age of two years. He was his mother's only companion, and he grew daily dearer to her. He understood her, and she believed in her heart, sympathized with her in her grief. He was almost a stranger to his father who never kissed him nor patted his chubby cheeks by way of a response to his wooing prattle and funny facial contortions. George Wyndham sank by little and little. During the previous year he had spent not only his days but many of his nights from home, and he had been frequently assisted to his own door by companions as dissipated as himself. He now gave his wife the most meagre and inadequate allowance for housekeeping expenses, and, to her dismay, it grew daily less. But, hoping that matters would brighten she contracted sundry debts which time did not diminish. Wyndham's earnings were scanty, but he squandered them in drinking and gambling. He had long ceased to be trusted by the editor in chief of the journal with which he was connected, as promise after promise had been broken, and his frequent inability to supply editorial matter anxiously expected had had most injurious effect upon the paper. He wrote as brilliantly and, perhaps, as powerfully as ever, but fitfully, so that he could no longer be depended upon. Consequently he was degraded from the position upon which he had entered a few years before with so much promise, to the lowliest place on the staff.

Another boy was born to him and his wife, and the letter congratulating (or perhaps I ought to say condoling with) him upon the event was the last he ever received from the sorely disappointed Bishop of E—, who had done all he could to save his protégé from the dire effects of the ruin which he had brought upon himself. Indeed, it was only in deference to his earnest entreaties to the Editor that Wyndham had been allowed to continue upon the staff at all. His circumstances grew more and more embarrassed, until about three months after the birth of his youngest child he and his family were homeless and penniless, and to add to their misery he lost his employment.

Resourceless and undone he now, like many others, came to himself and realised to what his folly and criminal imprudence had brought him and his helpless innocent dependents. He could not bear to

look into the sorrowful face of his patient, illused wife, nor did he consider that he had the right to caress his two pretty boys. Stung to the heart with compunction and remorse, he gave up his evil courses, and after weeks of suffering and almost beggary he succeeded, with the assistance of a London friend, in finding employment in connection with a new journalistic venture in a remote corner of South Wales. Here his income was so small that his wife was brought face to face with the alternative that she must either work too or starve. Accordingly on the early occurrence of a vacancy in the national school of Boyn—the place of their residence, she applied first and by virtue of possessing a certificate of the first class she was the successful candidate. The husband and wife between them earned a comfortable living for themselves and their boys. They rented a pretty ivy grown cottage, furnished it appropriately and forgetful of the bitter past, were really happy. The boys, Willie and Alfie, grew apace and they became two of the earliest choristers in the choir, of which I was then the master. They were good little fellows, naturally bright; but their faces always seemed to me to bear the impress of sorrow and suffering.

Thus for a few years true happiness reigned in George Wyndham's home, and he exerted himself to the utmost to retrieve his lost fortunes. But alas! During the Christmas-tide festivities of 1876 he tasted wine, and having tasted it, drank deeply. Coming home maddened with alcohol he savagely attacked his wife, dragging her out of bed and thrusting her with her boys out of the house into the bitter cold of the winter night. She sought shelter in a neighboring cottage, her husband left his home and family during the night and never saw it or them again. Mrs. Wyndham's injuries were so serious that she lay for months upon a bed of sickness and suffering, weeping almost incessantly. She made every effort to discover her unfortunate husband's whereabouts, but without avail. Recovering, she resumed her teaching and thus she was able to support herself and her boys. But the woes and sorrows of her hard life occasioned by her husband's unaccountable conduct, had destroyed her health. She continued the faithful discharge of her professional duties for two years, then sickened with consumption, lingered for a few months and died commending her orphan boys to the Father of all.

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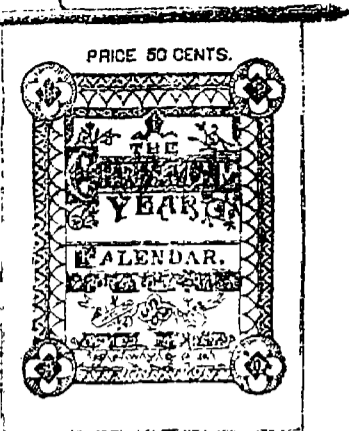
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These plates can be made in a variety of ways, either of one metal or a combination of metals. The borders can be cast, repoussé or engraved.

All information, together with photographs of work already executed, can be supplied by the Ecclesiastical Department of the GORHAM Mfg Co., Silversmiths, Broadway and 19th Street, New York.