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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer



"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.

**ACTIVITY OF THE CHURCH IN ENGLAND.**—We take the following resume from an article with the above heading in our excellent English contemporary *Church Bells*. The activity of the Mother Church ought to stir up her daughter churches to a more earnest and persistent emulation of her abundant good works:

The Church of England is not satisfied with raising buildings and performing sacred rites within them: but, as will be seen in what follows, she is always applying herself to carry out fully and completely all things whatsoever her hand findeth to do. Churchmen, a few years ago, saw the need of extending the Home Episcopate; and already five new dioceses have been founded and endowed, and two others are in process of endowment—the total cost up to now being 420,000*l.* The need for occasionally stirring up the 'dry bones' of a parish was no sooner pointed out than Churchmen found the means for forming a Parochial Mission Society; and now the record of 'missions' held in a single year fills five pages of the *Year-book* over and above the seventeen pages devoted to the record of the recent London Mission. The real importance and value of employing lay-helpers in religious work was recognized only a very few years ago; but already there are Lay-Helpers' Associations established in several dioceses, besides Scripture-readers' Societies in abundance. The spiritual destitution of many large towns and scattered country parishes had only to be known to Churchmen in other parts, and very soon two central Societies, followed by numerous 'Bishops' Funds,' were founded to cope with the evil. The need of definite preparation for Holy Orders began to be felt some forty or fifty years ago: now there are fifteen distinctively theological colleges, in which last year four hundred or more students were being trained for their after clerical-work. It would, however, be endless to set out in detail all the useful undertakings which Churchmen find time and money for carrying on. Let this list be pondered over:—Missions to Seamen, the Water-side Mission, Thames Church Mission, Reformatories, Refuges, Industrial Schools, Penitentiaries, Friendless Girls' Homes, Homes for Waifs and Strays, Sisterhoods, Orphanages, Deaconesses' Institutions, Nursing Institutions, Cottage Hospitals, Convalescent Homes, Hospitals, &c.; add to all these various works the work of Elementary Education, Sunday Schools, Diocesan Inspection of Religious Knowledge, Book Societies, Home and Foreign Missions, Choral Associations, Bell-ringers' Associations, Guilds, Clubs, Institutes; note, further, how Church life is quickened and directed by means of Retreats, Diocesan Conferences, the Central Council, and the Convocations; and it will not need another word of argument to establish the fact that the Church of the present day is not only full of, but overflowing with, useful activity.

**CHURCH REFORM.**—At the recent meeting of the Convocation of Canterbury, the Bishop of Gloucester and Bristol brought forward a memorial on the subject of Church Reform, and moved for the appointment of a committee of

the whole House to draw up a report on the subject.

The Bishop of Peterborough, in seconding the motion, said that he had no sympathy with the crude and doctrinaire schemes of reform, of which their lordships had, with himself, heard so much. He wished it to be known abroad that the question of Church Reform was not begotten of the panic of the last few months, as was supposed. The question, on the contrary, had occupied the attention of the rulers of the Church for a long time, and it was right to get rid of the idea of reform being brought in to stave off the idea of Disestablishment. Panic legislation was the worst of all legislation, and it was therefore most desirable that they should avoid anything approaching to it. His lordship maintained that it was not real danger, but the attention paid to this question, which had given it prominence. As a member of the oldest democracy, the Church of Christ, he was not afraid of democracy. It was for the Church to see to the spiritual interests and religious feelings of the masses of this country. They wanted something between the Nonconformist power of the congregation to drive out good men and their own power to drive out bad men. He would give the laity power to legislate in the Church, for there was a difference between legislation and administration. There was already a power given to the laity in Parliament to legislate, but not to administer. Some of the proposals for Church Reform were crazes. It was absurd to think that over 200 sects existing in England could be united under a flapping and flabby umbrella to be called the United Church. He protested most strongly against allowing the clergy to preach heresy by proxy by inviting Nonconformist ministers to occupy pulpits of the Church of England, and to utter tenets which those in charge who gave the invitation dared not preach themselves for fear of penalties.

**THE ENGLISH HOUSE OF LAYMEN.**—This new consultative body formed of delegates elected by the Lay communicants of the various dioceses of the Province of Canterbury met for the first time on the day of the opening of Convocation. There was a large attendance, including many of the most prominent and influential men of the realm. The Archbishop of Canterbury delivered the opening address, from which we give the following extracts:

It is with a grave sense of the significance of this occasion, and with a well grounded confidence in the advantage of your counsels, through the will of God, to the development of the active work and spiritual life of the Church of England, that I now open in His Name this House of Laymen elected for the Province of Canterbury. Answering to the expansion of interest, and the increase of self-denying labour and generosity on the part of the laity of the Church in advancing towards the noble ends set before her by her Master and Head, there has for many years existed a fixed desire on the part of the Bishops, and most of the clergy, to secure in some definite manner, God helping us, a large measure of regular deliberation and counsel from able and devout laymen. To the due consideration of many modern problems,

the opinion of the laity and the opinion of the clergy are alike essential. Neither by itself covers the ground. Laymen bring to bear on these problems, every-day experiences and sentiments out of every class; a quick perception of social change; a persuasion that spiritual work which claims to deal with the nature of man should take cognizance of all such change, and ignore no fact; they bring habits of association for large purposes, fertility of resource, suggestiveness as to overcoming difficulties, or as to approaching them from new sides. Clergymen are by education and life observant of, and will assuredly maintain, that unbroken thread of faith administration which comes to us from the divine beginnings of our religion, and of their mission, and which it is essential to the very idea of the Church to preserve in integrity, and freshly illustrate from age to age. Each, therefore, gives to the other scope and strength, distinct theory, and working ideas. It is especially in regard to our most serviceable organizations, and to those legislative need which have necessarily increased in proportion to the activity of the Church's vital and spiritual energies, that the desire for lay counsel has been manifested. This desire has gathered strength for many years past from the experience of that counsel as it has been afforded in the diocesan and various other conferences. The Convocation of Canterbury has now, after much careful discussion, requested the Bishops in each diocese of the province to call upon the lay members of their several conferences, who are themselves all elected by the laity of the parishes, to elect a House of Laymen in fulfilment of the long-cherished hope. This House is, therefore, a body purely representative of the laity, and its realization at this day, with simpler, freer, larger aims than those of faction or political party, is full of strong and happy promise. The moral effect of its discussions must from the first be great; and we cannot doubt that, if its conclusions are arrived at by patient debate in fully attended meetings, the moral effect will in due time take material and practical form.

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The consultative bodies of laymen which are now to be found in all branches of the Anglican Communion carry us back long ages, to the time when before the Italian Church overrode all such promises, St. Cyprian promised the faithful laity that he would without their assent do nothing. With us in England the Bishops derive in part, as of old, their position and the recognition of their authority from the voice and suffrage of the laity, and therefore we especially ought to welcome your consensus. A Church which refers all to primitive standards is well able in the conduct of affairs to pursue primitive principle in forms which our own century can understand and use. That it may be so we need among us a spirit uninfluenced by agitation and party; we need temperate proposals, a considerate candour and calm discussions. We need a united self-surrender to what we can discern of the purpose of the Divine Head of the Church. May then our God, who has been the ever-present guide of our Church through so many crisis, and has renewed her from age to age in courage and effectiveness, so also in our own time brighten and intensify her living fires of energy and of love.

## OUR SCATTERED CHURCHMEN.

BY BISHOP GILLESPIE.

We often think of them. If they will listen to us and have a ready mind to help us to help them, we are sure we can do something more than think of them.

1st. We would that they should think of themselves as Churchmen, and whether to the manor born or having "obtained this freedom," they should have no other feeling than that their life is inseparable from the Church. Then they would make all the Church life in their power.

2nd. What is the Church life that may be in the absence of actual Ministerial charge and Church services?

Individually: The son or daughter of the Church may make the Prayer Book a daily companion, may on Sundays and Holy days carefully read over the appointed services, may use in private devotion the Church's prayers, may contribute to Church charities, may weekly and monthly receive the Church papers.

For worship in the Church, rarely will a child of the Church be so banished into remote parts but that a parish may be sometimes reached, and the Holy Communion received.

Collectively: Let the Church's children living in the same village or in vicinity know each other. Let them meet socially, and form a Church band and mutual prayer, for some Church reading.

Lay services are generally practicable, if people will only think so, and if they are willing to use some energy, and not be moved by what neighbors may think or say. The plan is simple, gather in your home, your own family and such neighbors, as will join with you, agree when to meet, who shall read and provide for singing. Then send to the Bishop, signed by all interested, a request for the appointment of a man or woman you may have selected as your Lay Reader. Send also for Prayer Books or Mission Services, some tracts on the Church, and a volume of sermons. Though at first only a few may come, and the service may seem tame, persevere.

This is what some Churchmen have done, and such services are the beginning of parochial history.

We beg our scattered Churchmen to try to live such Church life. Far better is this than feeling that they are deserted, that they have no Church, forgetting themselves all about the Church, and letting their children grow up, ignorant of their father's Church.

A living, loving Christian is the best reply to infidelity—the most powerful argument for the gospel.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

WINDSOR FORKS.—On Sunday, the 21st ult., a large congregation assembled in St. Michael's Church to witness the baptism of three adults by the incumbent of Falmouth. Revival services (so-called) have been held in this part of the parish of Windsor by Dissenters, who have in vain endeavored to proselytize our people. The Church arose to the occasion, and by special sermons, the formation of a Bible Class for adults, in which Catholic teaching has been faithfully imparted, and by diligently visiting from house to house, she has nobly counteracted the intentions and hopes of her adversaries, the result being that in less than a week the incumbent has had the pleasure of baptizing five adults, who nominally were of no persuasion whatever. For these blessings we give God the praise.

On Sunday evening the sermon was based upon Ezekiel xxxvi. 25. In speaking upon the mode of Baptism, the preacher showed very plainly that it was not restricted to immersion. As in the Sacrament of the Lord's Supper, if we faithfully partake of the consecrated elements, the body and blood of Christ are verily and indeed taken and received, even though we may only take one crumb of the consecrated bread and one drop of the consecrated wine. We receive the spiritual life which God conveys to our souls through these channels just as effectually as though we were to eat a loaf of consecrated bread and drink a bottle of consecrated wine. The sacrament requires that there should be an outward and visible sign, ordained by Christ Himself, and if this is present, no matter in how large or small a quantity, and thus applied, the sacrament is valid, and will undoubtedly be effectual to the worthy recipient. And so in Holy Baptism, The sacrament requires, as the outward and visible sign, water. Christ says, "Except a man be born of water," literal water. He does not say how much water is to be applied to the person for the due reception of the sacrament, neither does He say how much bread and wine are to be used in the Lord's Supper. Providing the symbols ordained by Christ Himself are used, then depend upon it the inward thing signified will to the faithful and believing candidate be applied. Among the Scriptural evidences brought forward to show the falsity of restricting Baptism to immersion was the account of the children of Israel crossing the Red Sea, referred to by St. Paul in 1 Corinthians x. 1 and 2, and also alluded to by the Psalmist in the 77th Psalm, vs. 16 and 17, when we read: "The waters saw Thee, O God, the waters saw Thee; they were afraid; the depths also were troubled; the clouds poured out water." Thus the Baptism of the children of Israel was one of aspersion. The Egyptians were immersed; they perished.

The above were amongst the arguments brought forward in favor of the Church's practice in not restricting Baptism to immersion, surely not unreasonable ones. The sermon was listened to with rapt attention by the large number of Baptists present, and we hope that they were profitably rewarded for their attendance.

KENTVILLE.—The following members of the Avon Deanery met in St. James' Church, Kentville, on March 4th:—

Revs. Canon Maynard, D.D., R.D., W. J. Ancient, J. Harrison, H. How, B.A., and J. O. Ruggles, M.A. (Rector). We were also favored with the presence of Rural Dean Ellis, of Sackville, and Rev. A. McDonald, of Bayfield.

Rev. Mr. Ellis sang the service. Rev. W. J. Ancient preached a thoughtful sermon on Worship from Psalm xvi. 8. Canon Maynard, R.D., was celebrant, and was assisted by Rural Dean Ellis. The musical portions of the service were played with exquisite taste by Mr. Barnett in both the morning and evening services.

In the afternoon the usual business meeting took place. The Rev. W. J. Ancient presented for discussion a copy of the notice he intends to introduce at the next session of the Synod:—

"Whereas, it is desirable that adequate provision should be made for the support of aged and otherwise infirm clergymen.

"And whereas, the Clergy Superannuation Fund, as at present constituted, does not fully meet this requirement.

"Therefore resolved, That this Synod do now appoint six clergymen and six laymen, who, with the Bishop, shall be a Committee for the purpose of devising the best means of making such provision; and that they be requested to report as early as possible at the next regular session."

This notice provoked a good deal of discussion, but all the speakers agreed in characterizing the present scheme as eminently unsatisfactory.

In the evening the shortened form of Evensong was said by Rural Dean Ellis. A solo beautifully rendered by Mr. Cheswick.

Suitable addresses were then made by Rural Deans Maynard and Ellis, and Rev. Messrs. Ancient and How. There was a large and attentive congregation.

Rev. J. O. Ruggles was congratulated upon the improved site of the church and the sundry improvements in its furnishings, and the possession of a new Rectory.

The providential concourse of English voices and musicians places Kentville in an enviable position, and no doubt tends to assist in making this church as attractive as it is.

The clergy were most hospitably entertained at the Rectory and by certain members of the congregation, to whom their hearty thanks are tendered.

The next meeting takes place (D.V.) in Newport, on Ascension Day, June 3rd.

NEWPORT.—Woodville.—A number of teams left here on Tuesday, March 2nd, bearing a welcome gift of wood to Rev. H. How. The surprise was originated by L. Mumford, Esq., at whose house a parish tea took place in the evening. The tables fairly groaned under the weight of creature comforts, to which ample justice was done by the company, some fifty persons.

The evening was pleasantly spent in addresses by Messrs. L. Mumford and Messrs. Mumford, McCrindle, Davidson, Finlay and Litell.

Instrumental music was furnished by Mrs. How, who also played the accompaniment of some songs and choruses.

Mr. How thanked his friends for their kindness to him, and gave a reading from Longfellow.

A hearty vote of thanks was tendered to the host and hostess, and to all who assisted in making the evening such a decided success.

AMHERST.—On Sunday, the 7th instant, Mr. Selwyn Shreve assisted the Vicar at Matins and Evensong, and delivered an earnest address at the former.

The third and last parlor concert until after Easter came off on Monday evening at the residence of Mr. and Mrs. David Chapman, realizing a good sum in aid of the church fund.

PICTOU.—A tea meeting and musical entertainment held in the basement of the Kirk Church, on the 4th instant, by the ladies of St. James' Church, in aid of the Sunday-school, was a decided success. Tea was served from 6 to 8 o'clock. The tables were laden with every delicacy. The spacious hall was crowded to excess. Shortly after 8 o'clock, the Rector (Rev. John Edgcombe) called them to order, and in a stirring address thanked the congregation of the Kirk Church for their unselfish kindness in placing the hall at their disposal on this occasion, free of cost. An excellent programme was provided, the whole of which was very nicely carried out: the Misses Dawson, Dwyer, Mrs. Cooke, and Messrs. Bigelow, Campbell, Murray, Dawson and Pringle taking part in it.

Great praise is due to the indefatigable efforts of Miss Davies, Mrs. C. Davies, Miss Campbell and several other ladies, to whom the success of the undertaking is mainly due.

The following day the children were entertained at the same place. Proceeds, \$91.

TRURO.—This parish has sustained a serious loss by the death of Geo. Reading, Esq., who for well nigh fifty years has resided here, and has always been a faithful and devoted member

of the Church. He was born in Worcester, England, and while quite a young man came to this country. For the last forty-four years he has been a member of the Corporation of Truro parish, filling for the greater part of this period the offices of Churchwarden and Vestry Clerk combined, and retaining the former office till the day of his death. He has been a member of the Diocesan Synod from the date of its inception, and was several times elected one of Nova Scotia's lay representatives to the Provincial Synod. He was always ready to spend and be spent in the service of the Church; and now that he has gone, his mature judgment and wise advice in parochial councils, as well as his reverent form and voice of deep devotion in the House of God, will be sadly missed. His strict integrity, his kindness and deep piety, won the respect and esteem of all who knew him. This was manifest by the universal expression of regret at his departure, and by the large gathering of his fellow-citizens at his funeral to pay their last tribute of affection.

[We are obliged to hold over till next week a number of items from Halifax.]

DIOCESE OF FREDERICTON.

BATHURST.—A number of ladies belonging to the Church of England gathered at the residence of D. G. Maclauchlan, Esq., Stipendiary Magistrate, on the evening of the 24th February last, for the purpose of organizing a Guild in connection with St. George's Church. The meeting resulted most successfully. Thirty-five members were enrolled. Membership fees amounted to \$8.75. The following officers were elected:—Mrs. Maclauchlan, President; Mrs. R. Ramsay, Vice-President; Mrs. McKenzie, 2nd Vice-President; Mrs. Williamson, Treasurer; Miss Mann, Secretary; Miss Eva Carter, Assistant Secretary. Managing and Purchasing Committees were also appointed. The immediate object of the Guild is to raise money to enable them to have a Sunday-school house erected in rear of the new church. As the ladies here have always been most earnest and indefatigable workers in matters connected with their church, no doubt (D.V.) they will accomplish their object.

It is to be deeply deplored that our new and pretty church has been closed since November last, owing to the resignation of the Rev. W. H. Street, who, it must be stated, was highly respected by all and much beloved by many of his late parishioners; but as the financial difficulties have been grappled with and wiped out, through the strenuous exertions of Saml. Williamson, Esq., the principal flour merchant of this place, it is hoped that the services of some earnest and energetic priest may be secured by Easter. The stipend connected with the Missionary is \$800 per annum, together with a comfortable Rectory and seven acres of cleared land.

FREDERICTON.—The Rev. T. E. Dowling, rector of Christ Church, St. Stephen, has obtained a six months' leave of absence on account of ill-health; and sailed for England, on the 13th instant, in the SS. "Vancouver." The Church wardens have provided a substitute during his absence, and Mr. T. Barclay Robinson has kindly consented to act as Secretary of the St. John S. P. C. K. Book Depository Committee. All communications respecting "The Dawn of Day" should for the present be addressed to Mr. Robinson, Prince William street, St. John.

St. JOHN.—Ash Wednesday.—Services were held in all the Churches in St. John both morning and evening on Ash Wednesday. The Rev. G. M. Armstrong preached in Trinity Church, and the Rev. Canon Brigstocke at St. John's Church in the evening.

The following course is proposed for the Wednesday evenings in Lent in St. James' Church:—1. The Conviction of the Holy Spirit;

2. Resisting the Holy Spirit; 3. Quenching the Holy Spirit; 4. Yielding to the Holy Spirit; 5. Born of the Holy Spirit; 6. Led by the Holy Spirit.

At Trinity Church the following course is proposed on each Wednesday alternately, "The Messages of the Lord Jesus to the Churches of Asia."

St. Mary's.—An excellent programme was carried out at the entertainment in St. Mary's Church Schoolroom on Tuesday night, March 9th. The attendance was very large, 450 persons being present, and every one went home well pleased.

CENTREVILLE, Carleton Co., March 3rd.—On St. Matthias's Day, Woodstock Deanery met at Andover. The following members were present: Rural Dean Hoy and Canon Neales, Rev. A. Laundes, Rev. Mr. W. B. Armstrong, Rev. J. E. Flewelling, Rev. Mr. Rouse, of Fort Fairfield, was also present. Service was held in Trinity Church at 11 a.m., with litany and Holy Communion. The Chapter met for despatch of business at the residence of Mr. W. B. Holt. As there was considerable business to get through with, on motion it was resolved to hold a session on Thursday morning. Wednesday evening there was service again in the Church at which there was a good attendance for so cold a night. Rev. W. B. Armstrong preached from St. Paul's words to the Thesalonians, "Brethren pray for us." It was decided to hold the next meeting at Grand Falls, May 26th, the Rev. W. B. Armstrong to read a paper.

PERSONAL.—It is to be regretted that the Rev. Arthur Hoardley, Rector of Moncton, has been compelled through ill health to resign his parish. He purposes to go to England for a short visit, and then to Australia.

CONFIRMATIONS.—There will be a confirmation held at St. John's Church on March 28th next. The confirmation classes in connection with Trinity Church commence Tuesday 16th, for young women at 3:30, and on Thursday 18th, at 8 o'clock for young men, in the Schoolhouse.

DIOCESE OF QUEBEC.

QUEBEC.—St. Matthew's.—During Lent there will be service daily as follows:—7:30 a.m., morning prayer, with two-minute reading, suggesting a subject of devotional thought for the opening day; 9:15 a.m., morning prayer at Church Home; 5 p.m., evening prayer or Litany. At the Litany service on Wednesdays there will be a series of readings on "The Fathers of the British and Early English Churches," as follows:—March 17th, St. Alban; 24th, St. Patrick; 31st, St. Columba; April 7th, St. Augustine; 14th, St. Aidan and St. Cuthbert. On Thursdays, at 8 p.m., short office of devotion, with a course of instruction on the Sacrament of the Holy Communion. On Fridays, at 8 p.m., evening prayer, with a series of addresses on "Sin and its Remedy." March 12th, The Burden of Sin; 19th, The Power of Sin; 26th, The Deceitfulness of Sin; April 2nd, Open Sin; 9th, Secret Sin; 16th, Little Sins.

During Holy Week, there will be service daily at 7:30 and 10:30 a.m., 5 and 8 p.m. At this last service a course of meditations on the "Harmony of the Passion of our Blessed Lord" will be given, as follows:—April 18th, Entrance on the Scene of His Passion; 19th, The Passover Chamber, Binding the Sacrifice with Cords; 20th, The Garden, The Great Resignation; 21st, The High Priest's Palace, I have trodden the wine-press Alone; 22nd, The Hall of Judgment, The Great Alternative; 23rd, The Cross; 24th, The Sepulchre, The Last Sabbath.

Good Friday.—7:30 a.m., Holy Communion; 10:30 a.m., morning prayer and sermon; 2:30

to 5:30 p.m., The Three Hours—Hymns, Prayers and Meditations on the "Events of the Cross;" 8 p.m., evening prayer and sermon.

In connection with this scheme of services the Rector and his assistant have addressed to their congregation a very earnest and practical letter, in the course of which they say:—It must be borne in mind, however, that the observance of these outward ordinances, as well as the practice of fasting and of abstinence from accustomed gaieties and indulgences (though valuable and necessary as a means to an end), can be of no use or profit, except in so far as it is productive of permanent effects in the promotion of that spiritual life which must appear at all times in our life and conversation before the world.

DIOCESE OF MONTREAL.

LACHINA.—The Ash-Wednesday service, which was fairly attended, was held in the Parish Church at 8 o'clock in the evening. The Rector officiated. The order of the Lenten services is as follows: Wednesdays at 11 a.m., and Fridays at 8 p.m., all to be conducted by the Rector.

House to house services have been held by the Rector for the last two months. The attendance has been remarkably good and steadily kept up, and the interest continues unabated. The singing is particularly hearty, as are also the responses.

Two services on Sunday will be held in both St. Stephen's and St. Paul's Churches during the summer months. Since the amalgamation each Church has had only one service. The extra services will be provided for by a Divinity student. A Sunday-school will probably be established in connection with St. Paul's.

The collection on "Mission" Sunday amounted to \$58.50. This is \$3.50 in advance of the offertory in 1885, which, considering the present undertakings in the Parish, is satisfactory. The list of donors, too, is much more representative than was last year's.

MONTREAL.—St. John the Evangelist.—Ash Wednesday at the Church of St. John the Evangelist was as usual well observed. There were three celebrations of the Holy Communion before nine o'clock, at which there were about seventy communicants; of these twenty communicated at six a.m. At half-past ten the basement chapel was so crowded that large numbers were unable to gain entrance. In the evening the church was well filled, the sermon being preached by the rector.

St. Martin's.—The rector, Rev. J. S. Stone, B. D., preached at the Communion service to a large congregation, on the "Lenten duties." In the evening there was a full service, when the Rector again preached from St. Luke xiii., 3, on repentance.

St. George's.—The morning service on Ash Wednesday was the largest attended opening of Lenten service in the history of the congregation, the pews in the middle and eastern aisles of the Church being filled; those in the middle aisle being filled to their full seating capacity. A number of the leading business and professional men of the city, members of the congregation were present. The service consisted of the Communion and Communion services. The former being read by the Dean, the latter by the Rev. T. Hood. The singing led by the boys' choir was reverential and churchlike, and the rendering of the Communion service singularly impressive. The Dean gave a practical address on "sin and its remedy." The service at 8 o'clock p.m. was also largely attended and the sermon was preached by Rev. T. Hood.

St. Thomas.—A Missionary service was held in the Church on the evening of the 7th instant. Earnest addresses being given (after the usual special prayers and mission work), by the Lord Bishop of the Diocese, The Dean of Montreal, the Rector and Dr. Davidson. Evening prayer

to the 3rd collect was said by Rev. E. A. Wiloughby King, M.A.

**Church of the Redeemer, (Cote St. Paul).**—During Lent a special service will be held each Wednesday evening at 7:30. That on Ash Wednesday evening was well attended, Dr. Davidson officiating. A Confirmation class is also being held, meeting every Saturday evening, under the supervision of Rev. E. A. W. King.

**St. James the Apostle.**—Besides the special services announced last week there will be administration of Holy Communion every Sunday at 8 a.m., on the first Sunday in the month at 11 a.m., also on the 3rd Sunday at 8 and 9:40 a.m. Children's service every Friday at 4 p.m.

**SHEFFORD.**—The quarterly meeting of the Rural Deanery of Shefford was held at Granby, on Tuesday, February 23rd, under the presidency of the Rev. W. B. Longhurst, rector of Granby and Rural Dean of Shefford. Notwithstanding the inclemency of the weather there was a very fair attendance. At 9 o'clock, a.m., service was held in St. George's Church, the Ven. Archdeacon Lindsay preaching a practical and an appropriate sermon on the occasion, after which followed the administration of the Holy Communion. The Chapter assembled at 10:30 for business, and to take counsel together. The following resolution was proposed by the Rev. J. K. Garland, seconded by the Ven. Archdeacon Lindsay, and unanimously carried:

1. "That, at this our first meeting in the village of Granby, the residence and charge of our Rural Dean, we, the members of this Deanery do hereby wish to express our hearty approval of our Bishop's appointment of the Rev. W. B. Longhurst as Rural Dean."

2. "That we wish to assure our Rural Dean of our hearty co-operation in every good work in connection with his office."

Some other matters having been disposed of, the main subject for discussion was brought forward by the Ven. Archdeacon Lindsay, "That special meetings for special prayer, (otherwise than our present form) be conducive to the spiritual life of our people." The various ideas expressed on this topic by one and all were hearty, interesting and profitable, and notwithstanding the differences of opinion that may exist on such subjects like these, still we feel certain that where a body of clergy and laity can assemble together and give vent to their thoughts in a friendly Christian spirit at meetings like the above, good must eventually be the issue.

After passing a unanimous vote of thanks to the ladies of Granby for their kind hospitality, the Deanery adjourned at 5:30 p.m. The next meeting will be held (D.V.) at West Shefford on the 25th, when the following subject will be brought forward for debate.

Proposed by the Rev. F. M. Baldwin: "That it would be advisable to adopt what is known as the "Church of England Temperance Society" plan of carrying on Temperance work, in this Deanery."

A. B. GIVEN, Secretary.

#### DIOCESE OF ONTARIO.

**KINGSTON.**—**St. James.**—The annual meeting of the St. James branch of the Church of England Temperance Society took place on the evening of the 9th. The following officers were elected for the ensuing year:—President—Rev. Rev. J. K. McMorrine; Vice-President—Mr. C. H. Corbett; Sec. Treasurer—Mr. John Reynor; Asst. Secretary—Mrs. R. V. Rogers; Organist—Miss Dupuy. Committee of Management—The officers with Mrs. Brech, Miss Hasler, Messrs. R. V. Rogers and T. Atkins.

**ODESSA.**—Rev. Rural Dean Forneri, of Adolphustown, accompanied Rev. Mr. Burns to this station on Quinquagesima Sunday, and administered the Holy Communion to seventeen per-

sons. Mr. Forneri also addresses the Sunday school in the afternoon.

#### DIOCESE OF TORONTO.

**TORONTO.**—**The Church of England Working Men's Association.**—The qualifications for this Association are that members shall be working men who are regular communicants of the Church of England, and workers for Christ and His Church. Associates are working men who are members of the Church of England, but who have no vote in the management, and honorary members who are communicants and subscribe not less than \$1 a year, and who have no vote in the management. Members and associates pay 25c. per annum. The central Society meet every Monday, at 8 p.m., at the Mission Room, Phoebe street, Toronto. Last Monday the Provost of Trinity College commenced a series of lectures, which will last over some months. The clergy of the city are requested to make this known to their parishioners, for, as the teaching will be progressive, none of the lectures should be missed.

**TORONTO.**—**St. Luke's.**—The Guild of Willing Workers connected with this congregation gave an entertainment recently, which was well attended. The proceeds were in aid of the organ fund. The programme was a cantata entitled "Snow-white." The following ladies took part, and well sustained their various parts:—Madame de Chadenedes, Misses Hillary, Fisher, Grandy, Wilson, Kenyon, Oates, Nason, Langtry and Roland. Miss Berryman took the part of *The Queen*, Miss Dick acted as accompanist, and Madame de Chadenedes made a charming *Snow-white*. The dresses were very gorgeously got up, the music excellent, and the performance showed careful study. Many were unable to gain admission.

**TORONTO.**—**Church of the Ascension.**—One of the most successful Temperance Societies in the city is that in connection with this church. It is also the largest, and is constantly adding to its roll, now numbering several hundreds. The usual monthly meeting, on the 8th instant, was well attended, and a fine programme of readings and music was presented. Mr. McCulloch, Secretary of the Young Men's Christian Association, gave a stirring address on Temperance. At the close of the meeting, no less than thirty-nine persons joined the society.

**ORONO.**—**St. Saviour's Church.**—Quite recently a number of the members of this congregation met at the residence of Mr. John Cuttle, when Mr. Hall, on behalf of the others, presented Miss Jessie Cuttle with a neat sum of money, in recognition of her services as organist. A very pleasant evening was spent.

**TORONTO.**—**Holy Trinity.**—An adjourned vestry meeting was held on Monday, the 8th instant, to consider plans for the proposed new school-house, as submitted by Mr. Darling, architect. After a long discussion, the following resolution was carried:—"That the matter of the school-house plans be referred back to the Committee, for them to see Mr. Darling, with a view to his so arranging his plans that the entire cost, including heating, architect's fees and seating accommodation, shall not exceed \$10,000. Also that the Committee be instructed to prepare and lay before this vestry at its next meeting a scheme showing how the money to build the school is to be raised, at what rate of interest, in what sums, and in what period the same is to be repaid." The meeting then adjourned.

**TORONTO.**—**Mission Services.**—The Rector of St. Luke's has undertaken to supply services by means of Lay Assistants in some of the outlying portions of the city where the Rectors will co-operate. The move is a good one, and is

likely to benefit the Church. The inaugural service was held at the Young Men's Christian Association rooms, Eglington, on Sunday last, and called forth a good attendance. Part of the choir of St. Luke's attended, and explanations as to the mode of conducting the meetings were given by Rev. John Langtry and Canon Osler.

**ASHBURNHAM.**—**St. Luke's.**—The local paper says of the final concert of the season held under the auspices of the Church of England Temperance Society, in St. Luke's school-house, on the 8th instant:—"Though the last of the series, the entertainment was one of the first in point of excellence. The room was crowded. Rev. Mr. Bradshaw, as usual, presided. The first part of the programme was furnished by the children of the Hazel Brae Home, under the leadership of Mr. Duff, and assisted by Mrs. Duff, Mr. Cooper, Mr. W. Lech and others whose names have been given in connection with the "toy symphony" band. The instrumental and vocal selections were given in the usual good style, showing the careful training the children are subject to. The audience was delighted with their productions. A hearty vote of thanks was tendered Mr. and Mrs. Duff and the children. The second part of the programme consisted of a laughable farce entitled "Two Heads are Better than One," in which the performers excelled themselves and delighted their hearers. The cast was as follows: Mr. Tytler, *Mr. Strange*, an eccentric old gent; Mr. Cooper, *C. Conquest*, a poor but clever youth; Mr. R. B. Rogers, a friend of *Mr. Strange's*, and the possessor of an imbecile son; Mr. Carter, the son; Miss McNab, *Helen Strange*. The audience dispersed after singing the National Anthem, highly pleased with the entertainment."

**TORONTO.**—**Church of the Redeemer.**—The Young People's Association gave another excellent entertainment on Monday last. The chief attraction was the broom drill given by a company of twenty young ladies, drilled by Mr. Musson, who gave what is known as "broom drill." The arms consisted of brooms, feather dusters and whisks. The rest of the entertainment consisted of vocal and instrumental music, and an exhibition of ventriloquism by Mr. Simpson. Music was supplied by Lieut. C. E. Burch and Drummer McNeil of the Grenadiers.

#### DIOCESE OF HURON.

**LONDON.**—The Right Rev. Bishop Baldwin has not been well of late. He took quite sick at Port Rowan, and was unable to fulfil all his appointments on the 28th ult. However, we are pleased to say that, after a little rest and medical treatment, he is again able for work, and this week is holding meetings in Brantford and the county. He expects to be in Owen Sound by the 14th.

The Rev. Evans Davis, of St. James', London South, has been laid up for some time with an attack of congestion of the lungs. He is improving now, and able to sit up. We trust he may soon be quite restored and able for his work again.

The Rev. H. Haslam, of London, England, has been holding a ten days' Mission in St. James' Church, London South, with much success. He presents the truth with great simplicity and earnestness; and his practical illustrations assist in applying the Gospel message to the heart. A pleasing feature in his work is that the Prayer Book is never forgotten or laid aside. He upholds the teaching of the Church, and the effect is that Church people are led to see more and more beauty and grandeur in the venerable Book of Common Prayer.

Mrs. Haslam's meetings for women have

also been largely attended, and her addresses most instructive and practical. Though her meetings are held at 10.30 daily, the school-house is usually crowded, so interested are the people.

Many have consecrated themselves to God's service, and profess to have found peace, and it seems a time of general rejoicing.

On Sunday, the 7th, the Holy Communion was administered to about 220 persons. The Rev. Canon Innes took service in the morning, and Rev. C. W. Ball in the evening, the Rector being sick and unable to leave his room.

Mr. and Mrs. Haslam go to Wardsville and commence a Mission on the 13th, thence to Chatham for the 20th. After completing the work there they return to London to the Memorial Church.

The Rev. Mr. Hastings, of Woodstock East, has received an appointment in Detroit, and will be leaving the Diocese in a few weeks.

The quarterly meeting of the Executive Committee is called to meet in the Chapter House on Marth 25th, at 2:30.

The Bishop's Commissary is making many practical changes in the formation of Missions, whereby he considers there will be a great saving to the Mission Fund. We trust the Church may not suffer by such changes, and that where congregations have been accustomed to two services on the Sunday they may not be denied that privilege when it is possible to continue it.

LUCAN.—The Revs. T. W. Magahy and W. J. Taylor exchanged duties on Sunday last, and preached the annual Missionary sermons.

GLENCOE.—A Mission of six days commenced on Saturday next, conducted by the Rev. W. Haslam, of the Church Parochial Mission Society, of London, England. Mrs. Haslam will hold meetings for Women.

There are three week-day services in this parish during Lent.

MITCHELL.—The Rev. Mr. Ridley, Rector of Trinity Church here, is not alone in his objections to raising money for church purposes by entertainments, &c. In a lecture at St. Thomas last week, Bishop Baldwin, of London, is reported to have dwelt in scathing terms of rebuke upon the prevailing fashion of raising money in this manner. "It was," he remarked, "as though people said to the church, give us a good night's entertainment, and we will give you the worth of it. This was not a Christian way of acting, and he solemnly warned his congregation that money raised by such means was more likely to bring a curse than a blessing."

PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSENEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

DIOCESE OF RUPERT'S LAND.

MEETING OF THE EXECUTIVE COMMITTEE.—

At the last quarterly meeting of the Executive of the Synod of the Diocese of Rupert's Land, there were present: The Most Rev. the Metropolitan, Dean Grisdale, Archdeacon Cowley, Archdeacon Pinkham, Canon O'Meara, Canon Matheson, Rev. Messrs. O. Fortin, M. Jukes, E. S. W. Pentreath, and H. H. Barber, and Messrs. C. J. Brydges, H. M. Howell, A. H. Whiteher, J. W. H. Wilson, H. S. Crotty and J. Carman.

After the opening exercises and the confirmation of the minutes, the Treasurer submitted a statement showing balances as follows:

Home Mission Fund, \$384 01; C. W. & O.

Fund, \$11 25; Indian Mission Fund, \$5 07; Credit at bank, \$400 33.

A Special Committee consisting of the Bishop ex-officio, the secretary, the treasurer, Dean Grisdale, Hon. John Norquay, M.P.P., and Messrs. H. M. Howell, Q.C., and W. Winram, M.P.P., was appointed to see to the passing of the act for incorporating the Synod, by the Provincial Legislature.

A number of letters and reports from Rev. W. H. Lowry, and Rev. W. Cheney were read, and the Bishop stated that he had appointed Rev. W. L. Cheney to the mission of Rounthwaite and Milford, and made an announcement regarding the re-arrangement of deaneries in the Diocese. It was then resolved: That in view of the large extent of sparsely-settled country included within the boundaries of the various deaneries as at present constituted, and pending an increase in the number of clergymen laboring among the new settlers, the Ruridecanal Chapters be hereby earnestly requested to make from time to time such arrangements as will result in an occasional visit to every church family not included in a regular parish or mission in their respective deaneries.

Consent was given to mortgaging the land and property of All Saints' Church, Winnipeg, for the payment of the sum of \$12,000 and interest to the Scottish, Ontario and Manitoba Mortgage Co.

Canon O'Meara gave an interesting report of his visit to Nova Scotia. The result of his appeal is, cash receipts, \$344 and promises for about that amount annually, for the next two years at least.

Moved by Mr. Brydges, seconded by Rev. E. S. W. Pentreath and resolved, that the committee has heard with much gratification of the cordial reception given in so many places in Canada and the Maritime Provinces to those advocating the claims of this Diocese, and trusts that it is only an evidence of the continued interest that will be taken in the question by our fellow-churchmen in the east.

Rev. Mr. Jukes presented a report of a recent visit to Carberry and vicinity, and he was accorded the thanks of the committee, and asked to complete his report in the direction suggested by himself.

DEANERY OF DUFFERIN.—This Deanery held another of its successful meetings last week. It is no doubt the banner Deanery of the Diocese. The meeting was held in Manitou, and no less than twelve lay delegates were in attendance, who took a lively interest in the proceedings. The other Deaneries have, from various causes, failed to do the work that was expected. It is hoped that by the new arrangements made they will be more useful in the future.

SOUTHERN MANITOBA.—The opening up of this country by the extension of the South-western Railway has brought several fields of work into prominence. Clergymen ought to be stationed at Killarney (on the borders of a beautiful lake) Waukopa and one or two other points.

MANITOU.—A Rectory has been built at this point by the energy of Rev. Hubert E. Jephson. The furniture in it will belong to the parish. We understand that most of the money has been raised in England.

NORQUAY.—We regret to learn that Rev. Alfred G. Pinkham is talking of taking a parish in Dakota. The Diocese can ill afford to lose any of its active men.

RE-ARRANGEMENT OF DEANERIES.—The Bishop has re-arranged the Deaneries of the Diocese, so as to make them cover the whole Diocese. The Rural Deans have been instructed to make provision for visits to Church families not included in regular Missions. The new

Deanery of Minnedosa was formed, and the Rev. Mark Jukes has been appointed Rural Dean. The Rev. W. A. Barman, B.D., has appointed Rural Dean of Brandon.

WINNIPEG.—Christ Church.—The second anniversary of the Church of England Temperance Society was held this week, and proved very successful, the school-house being crowded. Ten new members were admitted. There are now 81 members on the roll.

The Guild of the Holy Saviour has been organized.

A lecture was recently given under the auspices of the Girls' Friendly Society, by J. G. Moore, Esq., J.P., entitled "The Comedies and Tragedies of British Law."

Holy Trinity.—A series of successful musical entertainments has been held. The last one consisted of a cantata, "No song, no supper," and operatic selections. It was under the charge of Mr. J. C. Dunster, the talented organist of this church.

St. George's.—A meeting in aid of Home Missions was held in the church on Wednesday, and addressed by Archdeacon Pinkham, J. W. H. Wilson and C. J. Brydges, Esq.

DIOCESE OF QU'APPELLE.

QU'APPELLE.—The Bishop of Qu'Appelle has decided, we understand, to build the College this summer on the McKay Homestead, a mile and a half from Qu'Appelle. The site is said to be on the border of a lake, and the most beautiful in the neighborhood.

REGINA.—Mrs. Dixie Watson, the leader of the choir, has been presented with an address from the Rector and Wardens, and a number of valuable articles, as tokens of the approbation of her assistance and interest in the choir.

CALIFORNIA.

SAN GABRIEL VALLEY.—On Wednesday, February 10th, a beautiful little church, seating 160, was opened in the new settlement of Sierra Madre, situated on the mesa or tableland sloping from the base of one of the Sierra Madre Mountains, which form the northern wall of the celebrated San Gabriel Valley. It is a frame building of very graceful design and admirable arrangement. A light and elegant rood screen stands under the chancel arch, dividing the nave from the chancel; and, with its cross rising from its central arch, signifies that the "entrance into the holiest is by the blood of Jesus." The chancel is 17 feet by 18, and has seats for 16 choristers. There is a beautiful belfry, which as yet, however, has no bell. The belfry is at the east end of the nave roof, near the junction with the chancel. Above it rises a large gilt cross, which all day long, by its reflection of the sun's rays, flashes to one or another point in the valley to the south the sign of the Christian Faith.

At the opening services (which were crowded) the following clergymen took part:—Revs. E. Birdsall, of Los Angeles; J. D. H. Browne, of Pomona; A. G. L. Trew, of San Gabriel; C. S. Linsley, of Wilmington; Alfred Fletcher and J. B. Britton, of Pasadena. The Rev. E. Birdsall preached an eloquent sermon on the "Religious Aspect of Beauty." The Very Rev. Dean Trew was celebrant, with more than 50 communicants.

The church has cost about \$2,000, and Dean Trew announced that through the generous assistance of friends outside, and the energy and self-denial of the people within the Mission, there remained only \$180 to be raised. This was reduced to \$80 by the offertory and other receipts during the day.

The church stands on land donated by Miss Francis A. Hawks, of Sierra Madre, formerly of Nashotah, Wis. The Mission is a branch of the Associated Missions of the San Gabriel

Valley, under the charge of Dean Trew, Rector of the Church of the Saviour and Dean of Southern California. This is the second church built in the San Gabriel Valley within ten months, the other being All Saints', Pasadena. In view of its elevated situation, it will be known as the Church of the Ascension.

### THE CURIOUS ARTS.

SERMON TO BUSINESS MEN, BY REV. W. HAY AITKEN, OF LONDON, AT TRINITY CHURCH, NEW YORK.

*Many of them also which used curious arts brought their books together and burned them before all men; and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the Word of God and prevailed.—Acts xix. 19, 20.*

(Continued.)

Then there are arts (and a very wonderful set of arts they are) of doing a very large transaction in supposed substances or properties, as the case may be, which, when you come to look into the matter, have really no existence. I always think that is a very curious art, indeed, of modern commerce. Large speculations take place, large amounts of money change hands, and when you come to search into the root of the matter, you begin to inquire where the real substantive thing is that all this money represents. The question is, Where is it? And the more you ask this question the more you find difficulty in answering it.

Another curious art I have noticed. I find that society is blessed with a considerable number of most obliging persons who are in the habit of selling the goods which they provide us with actually under cost price. That is a very curious art of modern commerce. There are shop-keepers who expose for sale in their windows articles marked so wondrously cheap that really, if you happen to have a dollar in your pocket, you can scarcely help making the investment incontinently; the thing is all too tempting. And then, when you look behind the scenes and enter the secret arcanum of this god Mammon, and ask how it comes to pass that such a thing as this is possible, you make the discovery that Mr. Smith sells articles at a price distinctly lower than that which they cost to produce, in order that he may undersell Mr. Jones on the other side of the way, who sells the same articles; and you are led to see that his idea in so doing is that, if he can undersell Mr. Jones by giving away a few odd thousand (it does not matter much—Mr. Smith has a good capital to fall back upon), when Mr. Jones is gotten out of the way he can run up his price to whatever point he pleases, and put himself in a position to cover his loss; or, if he can't make good his loss in that way, he can put on to one set of goods such an exorbitant price, that the loss that he incurs in liberally furnishing a credulous public with a set of goods at less than was required to bring them into existence, will be more than made up. And this clever trick is called—what do you think they call it? It is called *business*. If that is business, then the sooner we shoulder our brush and go to the corner and sweep across the corner, the better. Better be a street-sweeper and be a man, than be a millionaire and exhibit yourself before the eyes of God and men and devils as an avaricious, grasping, sordid, mean, selfish, degraded fiend.

Endeavor to present to yourselves the moral condition of a man who deliberately plots the commercial overthrow of an honest man than himself, in order that he may get the trade that would naturally flow into that man's hands. Oh, my brethren, I am right in saying that no man is better than the god he worships; or, at any rate, I will put it a little less strong than that; no man can worship a god without running the risk of be-

coming as bad as the god he worships. Men turn away from Jehovah and give themselves up to Mammon before they know what they are doing. "They that make them," says the Psalmist, "are like unto them." The man that makes a god is sure to resemble him. Selfishness, avarice, cupidity, are all idolized in Mammon. The man that puts Mammon in the place of the Eternal God becomes assimilated to the god to whom he bows; and more and more, as years roll on, the man is sacrificed to the fiend. The higher and the nobler qualities and characteristics of our nature are eliminated before the baser and viler. Thus the intended process of education is practically inverted, and whereas, my brothers, you and I are sent down into this world in order that we may learn to be men and rise to be divine, the process of development sets in exactly the opposite direction, and men in this world learn to be more and more unmanlike, until the horrible and revolting consummation is reached, when the man seems to be transformed into the fiend, and the human seems lost in the devil.

These are some, but only some, of the curious arts which are practised in our midst. Shall I tell you another? It seems to me a very curious thing that in one and the same place the same article should be sold at half a dozen different prices. That is a very curious art of modern commerce, isn't it? "Will you buy some tea of me?" said a commercial traveller to an old friend who kept a small shop; "I wish you would buy some of my tea. I have got a very good article." "Oh," he said, "thank you, but I can't do it, sir; I buy all my tea at one place and at one price." "But," said the other, "I see here marked up in your window all sorts of different prices; some four shillings (this is in England; I am not slandering the Americans now), some three and sixpence, some two and ninepence, and so on. Surely there must be different kinds of tea." "Not a bit, my dear sir. I buy all my tea in the lump, at one and eightpence a pound, and then I fix it up in the window and put my tickets on it, you know, and some passes for four-shilling tea, some for three and sixpence, and some for three shillings, and everybody is satisfied." Ingenious trick, isn't it? Quite worthy of those ancient necromancers and their wonderful books of mystery.

My dear friends, I wonder what all these tricks and dodges and artifices and cunning combinations of skill look like in the eyes of Him before whom we are all going to stand by and by? No, I don't think I wonder at all. Ah! is He gazing down upon man whom He has made in His own image, in order that He may raise him to Himself, and sees man stooping to this degraded condition? How the heart of the Great Father must bleed as He sees His children sinking and sinking, lower and lower in self-respect, lower and lower in moral courage, lower and lower in purity and truth of character! Ah! and how the Great Father's heart must needs yearn over us as He sees this deteriorating process going still forward in men whose business, instead of being a blessing to them, is their bane, and who, by the very worship in which they engage and the very god whom they serve, are like the idolaters who bow before wood and stone, more and more completely, and more and more deeply degraded and deteriorated and wronged and ruined.

Our text brings before us a very remarkable transaction. I wish I could see it emulated in modern commerce. There were a large number of persons in Ephesus who had been making a nefarious livelihood out of all sorts of crooked procedures. They were the possessors of a large number of magical books, and from these volumes they culled their cursed lore. The result of it was that they acquired a large amount of influence in the minds of their contemporaries. It did not matter how they made money so long as they made it. That seems to

be the idea that is gaining ground nowadays in the minds of a very large number; thank God, not with all. That was the opinion of these men at Ephesus. Now, some of them may have been superstitious: I will answer for it, most of them were simply knaves. They knew that they could play upon the credulity of their fellow-men, and through that credulity make a considerable amount of money. It paid very well; and, so long as the thing paid well, why shouldn't they go into it? And so they actually invested a considerable amount of capital in this business—50,000 pieces of silver. I suppose a piece of silver was the Roman penny. Fifty thousand pennies does not sound like a very large sum, but it is a considerable sum. A penny would be equivalent to about eight of our English pence, or thereabouts; but over and above that we must remember the different comparative value of money in the nineteenth century from what it possessed in the first. In our Lord's parable of the laborer in the vineyard, a penny a day was spoken of as a natural wage: "Did not I agree with thee for a penny a day?" And when the Good Samaritan brought the wounded man to the inn, he took out of his purse two pence. I fancy some of your American hotel-keepers would look astonished if offered two pence for the support of an invalid left in their care. That will give you some idea of the different value of money in that day. If one penny was a sufficient wage in that day, it stands to reason that one penny was the equivalent of eighteen pence or two shillings, or perhaps half a crown, at the present day. Fifty thousand pieces of silver was, therefore, a very considerable sum indeed.

These men were pursuing their commercial career and making money out of it. There comes into the town of Ephesus a stranger. This stranger preaches a new god. He tells men this new god is going to be the judge of quick and dead, and that he offers himself as the Saviour of all who will have him. He tells men that this new god, who is no new god, but the Eternal God who through all the ages has ruled the destinies of the world, that this Eternal God claims of men that they should renounce their sin, and amongst other things the secret things of darkness, and that they should turn from them to what is noble and true and worthy of their nature. This stranger, in the midst of the gathering in the streets of Ephesus, proclaims a higher morality, and tells the people that they will be better without their sins; and those who have heard these things become the messengers of good news to others, and so the tidings spread from house to house and from heart to heart, until the whole place is stirred to the very centre by the strange new doctrines, and by and by the whole town is heaving. And as the result of it, these professional men who have been making very large sums of money out of their books, or capital, the value of which, you remember, was 50,000 pieces of silver, began to reflect upon the business in which they were engaged. I suppose several different courses suggested themselves to their minds. "It won't do for us to go on like this. Clearly we are wrong. The thing is altogether unworthy; we must have done with it some way or other. What shall we do? Remember, we have got our capital invested in these books. If we could only get our capital safely out, why, then you know, we would not very much regret the loss of the interest. If we back out of this business altogether, what becomes of the books? Sell them? They will fetch a large price. Go into the market-place at Ephesus and put the books up at auction, and let's have a most interesting bid for them. Here are some of the most wonderful volumes ever written. Who will make a bid for all these volumes?" If these men had been a little less sincere in their convictions, and if the power of the Holy Ghost had been a little less strong within them, I can quite believe

they would have adopted that course. What is the course they do adopt? They say, "What is not fit for us is not fit for other people. The thing that has made us knaves in the past will make other people knaves in the future. We are responsible for the moral condition of our community, for the well-being of the people. These books shall be destroyed. Never mind the money. Bring them out to the marketplace!" There I see a great bonfire right in the midst of Ephesus, and these, perhaps notable men, respected and looked up to, bring out these ponderous tomes from their shelves; and I can see what the feeling of this assembly must have been as the oldest and most venerable comes forward toward the bonfire, and in goes his volume; and then up comes another, and in goes his volume; until the fire is crackling and blazing most high, so to speak, and one after another the infamous books are turned to ashes before the eyes of all beholders. "So mightily grew the Word of God and prevailed."

It has grown and it has prevailed ever since, and it is growing and it is prevailing still. Men of business, choose between your curious arts and your souls. Choose between your curious arts and your proper enjoyment of all that is manly and godlike in life, and all that is, therefore, most worth having. Men of business, choose between those transactions that your own conscience refuses to approve, and the peace which God proposes to give; the joy, the real deep joy which may come into your nature, and the life-power which may lift you up to higher things, and the hope that blooms in immortality, and the glorious crown, which by and by shall be placed upon the victor's brow. Make your choice, men. Which is it to be? The ways of modern commerce, which drag men down to greater depths of shame, or the exalting influence of a divine power that lifts men up higher and still higher, until the very glory of God rests upon their countenance and is revealed in their lives, and they live to see what a power God's grace has been.

What is it that enables these men to take this decisive measure? How came it to pass that they were capable of facing a loss which, according to the modern way of stating things, might be designated as some seven or eight thousand pounds, some thirty-five or forty thousand dollars? How came these men, I say, to face such a considerable, and to many of them, stupendous loss as that? The reason is given us here: "Many of them that believed." Ah, dear brothers, there was the secret of it all—they believed. First, they believed in grace; they felt His healing grace, by which their hearts found rest in Him, their weariness reposed itself in Him. They had found something better than the chicaneries of deceit, and hence they were content to renounce the hidden things of darkness—the open things of life; the glories of a world of spiritual acquisition. In the conscious apprehension of the one, they were content to turn their backs upon the other.

My dear brothers, we are met together this morning upon a solemn occasion. I will answer for it, there is one fact more prominent in the minds of you all than another to-day. There has passed from our midst, without a moment's notice, one who has been accounted as the very richest, the most successful of the commercial men of the nation, of this and all other communities. There is no name that stood higher in the annals of commercial success than Vanderbilt. Of the dead, speak nothing but good. It is not my mission here to refer to any human person, but it is my mission here to seize the moral of the occasion and to press it home upon your hearts. You will never be richer than Vanderbilt. You will never be more successful in this world than he was. If all that you are living for is what the world can offer you, my friends, you never can expect to gain more of it than he has gained. If that were all, if that were all that that man

had; then that all is lost. Remember that. And if such wealth as his be all that any one of you gain, oh, my brother, my brother, that all is going to be lost. Leaving behind the sumptuous mansion, leaving behind the influential position, leaving behind the reputation for astonishing sagacity, leaving behind the flattering voices of your friends, in one moment. Leaving it all behind, and find, find only what thou hast laid up for thyself in the future. Whatever that may be, God knows, and our brother knows now. I ask not—it is not the part of any human being to ask—what that is for him. It is your business and my business to ask, "What is that for me?" If, quick as a lightning touch, the hand of death is laid upon thy shoulder, my brother, ere the sun sets to-night, canst thou say, "My wealth is yonder, my fortune is secure, time cannot take it from me, death cannot rob me of it. I have an inheritance incorruptible and undefiled, that fadeth not away." Oh, my brothers, my heart is full this morning; I want to plead with you. Do not let yourselves be robbed of the one thing needful by the flimsy, trumpery tricks of hell and the delusions of a fleeting hour. These curious arts may seem clever, but remember what they are; they are the curious arts of the great destroyer, by which he twines the nets and cords around the unfortunate victims of his spite, until at last he has them at his mercy, and drags them down into the outer darkness of despair. Great God! save us from these curious arts, and bring us now in simple, childlike faith to accept Jehovah as our God, to rest our souls upon our Saviour, Christ. Amen.

### MAGAZINES.

THE CENTURY MAGAZINE (The Century Co., Union Square, New York) for March opens with a most enjoyable and interesting article, by Elizabeth Robins Pennell, illustrated by Joseph Pennell, entitled, "Italy from a Tricycle." Amongst the "Open Letters" are two on the subject now engaging attention everywhere, "Christian Union." These are written by Dr. Crosby and Professor Hodge. Both are criticisms adverse of Prof. Shield's now famous article, "The United Churches of the United States." There are some statements in Prof. Hodge's paper which strike one with amazement: for example—"A very slight knowledge of history proves that the doctrine of the Church first stated" (i.e. an organic body, preserving organic continuity from the days of the apostles till now, through the succession of its officers) "is impossible," &c. We are afraid the Professor must be classed amongst those having "slight knowledge" of history. Another interesting article is that entitled "Recent Architecture in America"—a second paper by Mrs. Schuyler Van Ronsseleur. The whole contents worthily sustain the well-known character of the magazine.

THE CHURCH ECLECTIC.—W. T. Gibson, Utica, N.Y., James Pott & Co. and E. and J. B. Young, N.Y. \$3 per annum.

The March number of this monthly contains, amongst many other interesting articles, one by Dr. Van Rensselaer on Buddhism; another by Rev. James Caird—(a paper read before the Troy and Albany Clericus, Jan. 25th, 1886)—entitled "Bishop Wordsworth and the Presbyterians, or Some Thoughts about Christian Union;" the concluding portion of the article from *The Church Quarterly Review* on "The Religious Training of Candidates for Holy Orders." Bishop Ryle comes in for considerable notice in connection with the Bell-Cox case.

OUR LITTLE ONES AND THE NURSERY.—The Russell Publishing Co., 36 Bromfield street, Boston. \$1.50 per annum; 15c. each.

If any of our subscribers wish to secure some-

thing which will undoubtedly please and entertain the "Little Ones" of the family, send for this magazine. The March number is simply charming, and so has been every number that we have seen so far.

THE ENGLISH ILLUSTRATED MAGAZINE. McMillan & Co., New York. \$1.75 per annum.

The March number well maintains the high character acquired by this magazine. The article on Fox-hunting, excellently illustrated, will be read with pleasure by many. The leading paper, "In Jotunheim" (Norway), by James Sully, is most entertaining.

Also received, for March:—

*The Literary Magazine*.—John B. Alden, New York.

*Treasure Trove and Pupils' Companion*.—E. L. Kellogg & Co., Clinton Place, New York.

*The New York Fashion Bazar*.—Geo. Munro, New York. Rich in spring costumes for ladies and children, some of them very pretty.

*Littell's Living Age*, for March.

*The Spirit of Missions*.—22 Bible House, New York.

THE March number of *The English Pulpit of To-Day* contains sermons by Canon Knox-Little, H. White, Dr. MacLaren, Bishop Lightfoot, Archbishop Benson, Dr. Parker, Hugh Price Hughes, and Prof. Herbert together with the usual supply in other departments. Yearly \$1.50; clergymen \$1.00; single number 15c. A. E. Rose, Publisher, Westfield, New York.

WE have received the February number of the *Art and Decoration*, an illustrated monthly, each number contains fifty illustrations in brown and black. The leading exponent of the progress of decorative art and devoted to the development of the highest artistic ideas in connection with every branch of industry to which art is auxiliary. Publication office, 7 Warren street, New York; George R. Halm, Art Manager; Edward Hugh Brown, Publisher; sample copies 25c; \$2.50 per annum.

THE enemies of the Church in the Imperial Parliament have lost no time in delivering their first attack, which was aimed, as was natural, at her weakest point, viz., the Church in Wales. Mr. Dillwyn's motion for disestablishment in the Principality came before the House of Commons last week, and it is satisfactory to learn that out of a house of 670 members, only a little over a hundred (including the Parnolites) recorded their votes in favor of even this restricted scheme of spoliation. Had the motion embraced the Church in England as well as in Wales, there can be no doubt that it would have met with a still more signal defeat.

### GOD IS LIGHT.

ALL the deep things of God are bright for God is light, God's arbitrary will and Almighty Power may seem dark by themselves though deep, but that is because they do not involve His moral character. Join them with the fact that He is a God of Mercy as well as Justice. Remember that His essence is Love, and the thunder cloud will blaze with dowy gold, full of soft rain and pure light.—*Kingsley*.

A NOVA SCOTIA Subscriber writes: "I find it (the GUARDIAN) very interesting and useful in keeping us well posted in the affairs of the Church generally—everywhere—as well as in the Home Provinces of the Dominion."

The Incumbent of a Parish in them says:—"I am recommending your paper everywhere; it is so Christlike in its tone; so free from party spirit."



# The Church Guardian

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## SPECIAL NOTICE.

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Will Subscribers please examine Label, and REMIT PROMPTLY!

## CALENDAR FOR MARCH.

MARCH 7th—Quinquagesima.  
 " 10th—Ash Wednesday.  
 " 14th—1st Sunday in Lent.  
 " 17th }  
 " 19th } EMBER DAYS.  
 " 20th }  
 " 21st—2nd Sunday in Lent.  
 " 25th—Annunciation of Virgin Mary.  
 " 28th—3rd Sunday in Lent.

## TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

## THE LOST CITIES OF THE PLAIN.

The last number of the *Expositor* contains a powerful article on "The probable Physical Causes of the Destruction of the Cities of the Plain," from the pen of a Canadian scientist, the Principal of McGill College, Sir J. W. Dawson, F.R.S. The writer's vacation tour in the East last year led to the publication of "Bye-paths of Bible Knowledge," by the Religious Tract Society, a little book full of careful scientific observations, in popular language. The present article is intended to be supplemental to the "Bye-paths," and is at the same time an answer to Dr. Cheyne's note in a previous *Expositor*, attempting to dispose of the popular theory that the Dead Sea covers the site of the lost cities. He allows that, as Prof. Hull maintains in his recent work published by the Palestine Exploration Fund, there is the best evidence that the Sea has existed from early Tertiary times. His theory of the causes of the catastrophe, however, allows that nothing could be more likely than a local subsidence in connection with the disturbances recorded in Genesis, which enlarged the watery area and submerged the sites of the destroyed cities. The disappearance of the plain full of bitumen pits (Gen. xiv. 10) makes for this theory of subsidence and enlargement. An

interesting bit of philological lore escapes the writer in his examination of the word *Gaphrith*, translated brimstone in our version. He thinks the reason why Moses, "who had not studied the chemistry of the Egyptian schools to no purpose," uses the "quite undecided term *gaphrith*," would seem to be "that he did not wish to commit himself to any particular kind of inflammable material, but preferred a term which his readers would understand as including any kind of mineral pitch or oil, and possibly sulphur as well." He found that the Valley of the Dead Sea is an "oil district," which, from the mention in Gen. xiv. 10 of asphalt pits, was apparently more productive in mineral pitch in ancient times. And the description of the overthrow he finds to be that "of a bitumen or petroleum eruption, similar to those which on a small scale have been so destructive in the (oil) regions of Canada, and the United States of America." Reservoirs of compressed inflammable gas, along with petroleum and water, existed beneath the surface of the plain of Siddim, and being suddenly discharged, perhaps by an earthquake shock fracturing the overlying beds, were ignited," when the phenomenon described by the writer in Genesis would occur, and after the eruption the site would be covered with a saline and sulphurous deposit" (of Deut. xxix. 23). In connection with this, there might be subsidence of the ground over the now exhausted reservoirs, which would account for the idea of the submergence of the cities. Exactly similar occurrences have been witnessed in Petrolia and other oil districts. Canon Tristram some nine years ago arrived at much the same conclusion as has the writer in the *Expositor*, though he did not quite reach the solution of the question, to which Sir Wm. Dawson has been helped by his geological attainments and his experience of Armenian oil districts. C.

## CHRISTIANITY AND THE WORKING MAN.

Working men have, generally speaking, neither the time nor the opportunity for reading history—the history of the world, of its men and women, its rulers, its middle-class people, and, most interesting of all, of its working men. So that they are not aware of one great fact, and that is of the effect Christianity has had on the lives of the working men, on the poor, on themselves.

They do not know that their lot was everywhere one of misery and oppression till *He* came Who taught that rich and poor were alike in the sight of God, and that it was the duty of the Christian rich man to care for the poor.

But let us actually copy from the pages of history, and note what was the condition of the working man before Christ came on earth. We go to the records of the British Museum for our information.

"Behold the humble farm laborer. His whole life is consumed among the beasts of the field. His strength is spent in tending the ewes and the hogs. He seeks his food in the fields. If he is well, he is well among the cattle; if he is sick, he lies on the bare ground in the midst of the herds."

On the painted tombs, too, of long ago, there are pictured sketches of the working men at their daily labor, and they are always represented as under the charge of an overseer, stick in hand.

Another writer of bygone days describes the husbandman as set upon by tax-collectors, door-keepers and underlings, called upon to "Give up thy corn," and "if it is lacking, he is flung down, bound, and dragged, head downwards, through the canal, his wife is manacled, his children are garotted, and his neighbors, occupied in their own harvest, abandon him to his fate."

Among the ancient Greeks and Romans, the ordinary laborer was treated worse than the English costermonger's donkey before the days of Lord Shaftesbury. Prof. Wilkins, in his work on Roman Antiquities, tells us that in Cato's day "slaves (and all working men then were slaves), for slight offences, were beaten with a rod, or a bundle of elm-twigs, severer punishment was inflicted by a whip or thong, like an American cowhide, and the worst of all was the scourge made of knotted cords, with pieces of bone or even hooks inserted to tear the flesh."

Could these things be in Christian days? We think not. The poor are equal in rights with the rich, since our Lord took the hand of the poor brother.

All working men may not recognize Christianity; some may even proudly think that they can live, and do live, without it; but they would hardly make the assertion were they to look thoroughly into the matter; nay, we are sure that honest seekers after truth would acknowledge that for the temporal blessings they enjoy they are actually indebted to the Christ, whether they will or no.

Let Christianity, its laws, its influence, be swept off the face of the earth, and there is no law of kindness left; the strong would then hold all this world's goods, the weak must go to the wall.

Every man for himself, it would become again, as in those bad days which, thank God can never return, because He has promised to uphold His Church till the end of the world.

It would be a curious and interesting occupation for the intelligent working man to think out for himself the temporal benefits which Christianity has brought in its train, not for believers only, but for the whole body of mankind. We will only mention one—the hospital for the sick. This was an unheard-of institution before the Christian era.

The poor and helpless have never received any consideration save from the Christian Church, and its herald, the Mosaic law. Self-sacrifice—the giving of our goods, our help to others—is contrary to human nature. It needs a Divine law, and Christ has given us that.

Show us an infidel who is self-denying and charitable, and you point out a man who though he professes godlessness, has not been able to shake himself clear of the belief and the habits of Christianity.

## EDITORIAL NOTES.

ONE of the most constantly heard complaints is the insufficient support accorded to

the Clergy, as well in the way of assistance in the parish, as in the matter of stipend; and it might be a pertinent enquiry how far this arises from unfaithfulness on their part in the "teaching" given. If this be not absolutely untrue to the Church's doctrine and practice, is it not oftentimes *partial* and *almost apologetic*. We cannot help thinking that if Church people had in their youth been thoroughly trained, and had grown up imbued with love for the Church, understanding her position and claims, and able to defend them, there would be less hanging back on their part in the support of those who minister at her altars, and in rendering earnest and ready help in all parochial work.

PROF. HENRY DRUMMOND has struck the most sensible note in the controversy between Mr. Gladstone and Prof. Huxley, on the Mosaic cosmogony. In one of the English reviews he thus defends the Bible record:—"Men could find out the order in which the world was made. What they could not find out was, that God made it. To this day they have not found that out. Even some of the wisest of our contemporaries, after trying to find that out for half a lifetime, have been forced to give it up. Hence the true function of revelation. Nature in Genesis has no link with geology, seeks none and needs none: man has no link with biology, and misses none. What he really needs and really misses—for he can get it nowhere else—Genesis gives him; it links nature and man with their Maker. And this is the one high sense in which Genesis can be said to be scientific. The scientific man must go there to complete his science, or it remains for ever incomplete. Let him no longer resort thither to attack what is not really there. What is really there he cannot attack, for he cannot do without it."

**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,—The clergy, as a class, may have nearly empty purses, but they are expected, nevertheless, to have warm and large hearts, contented courteousness, ready hands, eloquent tongues and a cultured intellect. All very desirable and much needed qualities, especially where they can be had combined in one person. This is not always the case, however, as we all well know. But how genial countenances and a cultured intellect are to be found where the purse is slim and little prospect of its ever growing plumper is one of the questions of the day that awaits solution. In the meanwhile there are two qualities to be found as general among them, which while praiseworthy as a rule are at the present moment deemed, by those who sit in high places, *e.g.*, the Episcopal Throne and the editor's stool, as inexpedient to cherish or cultivate as heretofore. The first is the modesty of the clergy in regard to teaching their flocks the Christian virtue of giving to God according as He has blessed them, and the second is, their modesty in the matter of speaking of themselves or their work through the Church Press. This last brings them under censure of the editor who again and again proclaim, "how can we furnish news, if the news is not furnished us in the first place from the clergy themselves," and the clergy when they do respond, do it to this effect, "Why should

we write and communicate what is being done? For us to do so would it not be very much as blowing one's own trumpet? The former one brings them under the advice, or charge, of their "Father in God," that if the diocesan or parochial funds, inclusive of the clergyman's own stipend, are in a low condition they themselves are to blame, and they themselves must take up the matter and press it home on their people for there is no one else to do it." And yet to this their reply hitherto has been, "We cannot do it, for we will be charged with a mercenary spirit, with looking after "the loaves and fishes," &c. But yet what else is to be done, than in some way shake off this hitherto strong characteristic of ours, this retiring disposition as regards the two points above. And indeed a disposition that has been the cause of so little teaching in the past on the authority, nature and calling of the Divine ministry, lest they should be considered as "magnifying their office." It is worthy of observation also that this modesty, this shrinking from treating on these matters is only observable among the Church of England clergy. We do not see it among the Protestant sects, nor the Roman communion, and what are the consequences? As to the first point their "doings," their "services," their work in general is constantly before the public. And as to the last, their various funds as a rule, and all things considered, are in much better condition than ours. We are doing better on the subject of the ministry, now ought we not take a leaf out of our adversaries books on the other matters?

W. ROSS BROWN.

To the Editor of THE CHURCH GUARDIAN:

DEAR SIR,—At the last session of our Diocesan Synod (Montreal) a very practical talk was had on the subject of "Registers of Civil Status." The Chancellor and Archdeacon Lindsay made some useful remarks, the former pointing out that entries in the Roman Catholic Parish Registers were models worthy of imitation, and the latter informing the Synod that he had seen one of their Parish Registers on the inside cover of which was pasted a proper printed form for the insertion of acts of Baptisms, Marriages and Burials.

Would it not be advisable to have such proper printed forms in the hands of the Secretary of each Diocese of the Dominion, to furnish to every incumbent needing them? Or is such a simple duty to be done as heretofore in the way that seemeth right to every man in his own eyes?

The above is suggested by the paragraph on the subject in last week's paper, and it is to be hoped that the suggestions of our most experienced advisers may be acted upon shortly.

Yours truly,

TH. EVERETT.

Cote St. Antoine, 8th March, 1886.

"THE NEW BISHOP OF MANCHESTER."

SIR,—In your issue of March 3rd, I was both surprised and grieved to read your leading article on the above subject. England has generously spared her noblest sons for Colonial Bishops, because she considers the branches of the Church of England throughout the world deserving of as much care and love as the parent stock. The Diocese of Manchester is one of the most important in the world, and I feel sure one of the hardest to fill. In selecting Dr. Moorhouse the Crown has paid the Colonial Church a compliment, and she ought no more to feel aggrieved than the people of Truro, when Dr. Benson was called to the Archbishop's throne of Canterbury. When Dr. Barry was taken from Westminster, England sacrificed to her Colonies one of the brightest ornaments in her Church, and no selfish question was ever raised as to the sacrifice she was making, and when a Colonial Church receives such a man to sit on her Episcopal branch, she considers that England is only doing her duty in

giving "the firstlings of her flock." Let the Colonies show the same generosity, when the Mother Church asks for one of her jewels, and not reply with the churlishness of Cain, "am I my brother's keeper?"

A hint is thrown out in your leader that the "loaves and fishes" are the attraction. I scorn the thought.

Manchester has neither "a stately palace nor a venerable Cathedral." Bishop Fraser lived in the heart of the city to be within the reach of all, and the old parish church does duty for a Cathedral. Although the Diocese of Manchester has an income of £4,200 per annum, and that of Melbourne only £1,300, the calls in Manchester are so heavy that I question whether Dr. Moorhouse will have a greater balance at his banker's in future than he has in the past. One word more and I have done. You say, "It is a notorious fact—might we not use the term scandal?—that there are now in England some eighteen or twenty Bishops who have resigned Bishopsrics in the Colonial Church, as though, for some reason or other, a Colonial Bishopric was not worthy of high regard." In nearly ever case the Bishops have resigned through ill health, and given up a *certain* income for nothing. Some of them now have livings, and some of them have been compelled to take *curacies* to earn their daily bread. Further comment is needless.

I am, sir, your obedient servant,

J. SCANDRETT EDWARDS,

Chaplain H. M. Forces.

Halifax, N.S., March 6, 1886.

[Our correspondent writes in tone, which we think evidences the fact that his very position (C.H.M.) operates to prevent his fully entering into the feeling of Colonial Churchmen. Had Dr. Moorhouse been a *Colonist-born* and elected to a Colonial See by his fellows, we can quite understand that his nomination thereafter to a See in England would be a "compliment to the Colonial Church," but we entirely fail to see that the withdrawal of the gift once made of "one of the noblest" of England's sons "spared" for a *Colonial* Bishopric (as if a *Colonial* Bishopric were inferior) without so much as asking "by your will," is much of a compliment. Our correspondent we think loses sight of the injury done to the diocese of and Church in Melbourne by the removal of one who had *proved himself* a capable and *acceptable* overseer.

As to the argument of greater usefulness, that might have place if it could be shown that there were no other "noblest sons" left in the Mother Church who could fill the See of Manchester; but this we fancy our correspondent will not admit. As the matter now stands, a settled and prosperous work is broken up; a new appointment, which may or may not be successful, has to be made, and Dr. Moorehouse himself enters upon an untried field, and one in which he too may not succeed. We fail to see that this is a desirable state of affairs.

But further we greatly doubt the wisdom of translations from one See to another. Once consecrated to such a high holy and responsible office, and assigned to a special diocese it ought to be a life appointment, and this too even though it necessitate death in the work. We do not consider that "ill health" is a valid excuse for the too many cases of "retired" Bishops. But the insufficiency of this as an answer is for the conscience of the individual.

We suppose our correspondent has noted that the appointment is not over-favourably received in England.—Ed.]

## FAMILY DEPARTMENT.

## SAFE-LEADING.

"To guide our feet into the way of peace."—Luke i. 79.

Over the mountains the shadows brood,  
In cloudy gloom;  
Over the mountains, with bleeding feet,  
The pilgrims come;  
Over the mountains the daylight breaks,  
Gentle and sweet,  
And through roughest paths are guided safe  
The wandering feet.

Sorrow and sin o'er our earthly path,  
Dark shadows, lower;  
Danger and pain and temptation haunt  
Each passing hour.  
Jesus! as Day-spring in darkness gleams  
Thy Human Life,  
From Thy thorn-crowned brow shine hope and strength,  
To aid our strife.

And through mists and clouds of changing time  
Boldly we tread;  
Our steeps path is a path of peace  
While Thou dost lead.  
Each shadow melts into heavenly hues  
Touched by Thy smile;  
And lightly journey the pilgrim feet  
So tired erewhile.

F. R. W.

St. Matthias's, January 1st, 1886.

THE WONDERFUL WALLETS; OR,  
STRENGTH CONFOUNDED.AN ADDRESS TO CHILDREN BY THE LORD BISHOP  
OF RIPON, W. BOYD CARPENTER, D.D.

There was a poor man, and he lay a-dying. His home was a simple cottage; in it he had lived for many years; he had worked hard for the people who had lived in the neighboring city, but he had not made much money, and now he was dying. He had four sons, whose names were Verus, Fiducius, Avidus, and Asper, whom he called round him.

"My sons," he said "I am dying; but before I die I want to tell you a secret about myself, and to give you instructions what you are to do when I am gone. Though I am poor, yet I am a king's son. Far away from this, my father lives in a splendid palace, and in a country more beautiful than this. Now, there will be no use in your staying here after I am gone. Indeed, the people here do not like me, and you will not find them very kind to you when you are left alone. I have no money to leave you, but I have a legacy to leave you. I will give to each of you a little leathern wallet. Carry it with you. Do not despise it; whenever you want anything look into the wallet. As soon as I am dead, go forth and seek the King's, my father's, city." So saying, he kissed his sons and bade them farewell, and shortly after died.

The sons felt very lonely when he was dead. They used to peer into the room where he lay to make sure he was really gone from them; but it was too true. There he lay, calm, and cold and still, and in his hand he grasped four leather wallets. They gently disengaged them from the grasp of the cold, stiff fingers, and they felt that though these wallets were but poor things in themselves, yet they were very precious as the only legacy their father had to leave them.

At last the day came for them to bid good-bye to their old home. The burial was over; the lonely house was more lonely than ever now. They wandered through the empty rooms for the last time; they gave them one sad and fond look over, and then they started on their journey, each of them taking the utmost care of his leathern wallet.

On their way they passed through some of the streets of the neighboring town, and the people who stood in the doorways idling in the sun, laughed at them as they passed by and others sighed and said it was a pity. The brothers did not understand what this meant, but they resolved not to heed anything that was said, but to go straight on. As they went the sun rose high in the heavens, and it became very hot, and they grew tired: everything was a burden, and the wallet they carried seemed to be heavier than when they started.

"My wallet is very heavy," said the youngest

son, whose name was Asper; "I wonder whether there is anything inside it." He stopped and looked, and then said, in a vexed and disappointed tone: "No, nothing; I should like to know what is the use of carrying a senseless thing like this. It is heavy and empty. I shall not carry it any longer."

With that he flung it away into the midst of a stream which they were just passing.

His brothers cried out to stop him, but they were too late. Away the wallet had gone, right into the middle stream, whence no efforts could recover it.

They went forward for some time; then one of the leather strings which fastened Asper's shoes gave way. He found it very troublesome to walk with a loosened shoe, but there was no chance of meeting with another; and as they were walking over a wide, sandy plain, there was nothing to be found which would do as a substitute.

Not many hours after this another shoe-string broke; this time Fiducius was the sufferer.

Oh! he said, now, Asper, I am as badly off as you are. Yet, stay, will the wallet help me? So saying he opened his wallet and lo! there lay a neatly rolled up leather thong. He could not restrain his delight. It is just as our father told us; whenever we wanted anything, the wallet would supply it. Then he stopped; he was going to say more, but he remembered poor Asper, who had thrown away his wallet.

Well, at any rate we can cut the thong in two. You can have one part and I the other; it will be long enough for both of us, he said. He took out his knife, but it was no use; neither hewing nor hacking, nor tearing, nor pulling would avail—the thong would not be divided.

Fiducius looked thoughtful, and then he said:

You take it, Asper; you have had longer walking with this discomfort than I have. Take it, and he put it, as he thought, into Asper's hand; but there was no thong there—it vanished.

Where is it? they cried.

Oh, here, back in my wallet, said Fiducius, astonished.

Once, twice, thrice, and many times more he tried to give it, but it always returned to Fiducius' wallet.

Ah! said a voice, you cannot change things from your wallets.

They were startled at the voice, it was so like their father's; but they saw no one. So Fiducius tied up his shoe, and Asper followed, as well as he could; but he could not keep up with the others, and soon fell far behind.

They now became very thirsty. The day was hot and the way dusty, and they began to long very much for some fresh, cold water.

Let us look in our wallets, said Fiducius.

He had hardly spoken, when a turn in the road brought them face to face with a fine piece of rock, at the foot of which was a quiet little pool, and a fresh, bright stream made pleasant music as it poured into it. By the side of the pool sat a fair woman. When she saw the travellers she rose, and dipping a golden goblet into the clear-looking spring, she handed it to them and bade them drink, saying:

You must be thirsty.

The young travellers paused. Then one of them, Avidus by name, put out his hand to take the goblet, but Verus, his brother, said:

Wait, let us look into our wallets; if there is water in them we shall not need this. It is true, he added, speaking to the lady, that we are thirsty, but our father said that whenever we needed anything we were to look into our wallets.

So speaking, he opened his wallet, and there was a little silver goblet of sparkling water.

Yes, see, the water is here.

But meanwhile Avidus had seized the goblet of gold from the lady's hand and held it to his lips.

Yes, he said, then let us keep it till later,

when we shall need it more. I shall drink from this goblet of gold.

He drank eagerly, and emptied the goblet at a draught. He had hardly done so when a dimness fell upon his eyes, and a heavy sleep upon his eyelids, and he sank down upon the soft grass under the shadow of the rock.

Just then poor Asper limped up; he had no wallet, and he could find no supply of water so he took the golden goblet from the lady's hand, and he, too, sank down upon the grass in heavy slumber.

The other two brothers, Verus and Fiducius, dared not wait; they drank the water from the silver goblets and went forward upon the road.

The sun began to set and the heavy clouds were gathering overhead, the rain began to fall, low thunder muttered among the hills, and gleams of lightning shot from crag to crag. Still they went forward, though the storm grew worse and worse. Now the thunder roared all round, and the lightning flashes followed one another in such quick succession that the brother travellers were almost blinded.

It dazzles, dreadfully, said Verus; would not you like something to cover your eyes?

Let us look in our wallets, said Fiducius.

They did so, and found in them, neatly-folded, gauze-like veils; these they bound round their heads and went still forward. Soon they found the veils even more useful, for the storm continued, and they came to a city which seemed wholly built of gold, and the golden pavements, golden roofs, and golden walls flashed with dazzling, blinding brightness. But the veils saved their eyes, and they passed through that wondrous city undazzled and unblinded. They were happy in this.

Later, Avidus and Asper reached the glittering city, and the blaze of those gleaming walls so smote upon them that their eyes were scorched and utter darkness fell upon them, and only after long wanderings did they reach their home; but Verus and Fiducius, wearing their veils, had passed through in safety.

The storm had abated; the glittering city was left behind; the morning sun rose genial and warm. They took off their veils, and surveyed the beautiful country through which they were passing; rich green meadows, softly swelling hills, and the plentiful shade of many trees surrounded them. They felt contented and even joyous.

But soon the road grew steep, and frowning hills rose on either side; the thick tree-growth, too, darkened the path, and in the gloomy way they were climbing there was a gloomy silence. No soft notes of birds were to be heard, and no sunbeam could creep through the dense black foliage. Still they went forward; and then the rock on either side grew ragged-looking, and everywhere the yawning mouths of caves and dark dens were to be seen dim and ghostly in the twilight. Suddenly they heard the roar as of a savage beast, and the clattering movement as of a scaly monster in front of them.

The two travellers were greatly terrified. They were tempted sorely to turn back and fly. They knew not what to do.

Let us look in our wallets, whispered Fiducius.

Trembling and despairing, they felt—for they could not see—and found in the bottom of their wallets nothing but a handful of dust.

Nothing, said Fiducius; nothing of any use. If we had a sword or spear or bow we might do something; but what is the good of a handful of dust?

Stay, said Verus. We don't know, but let us take the dust into our hands, and at any rate be ready. It may be of some service which we cannot judge of now.

They took the dust into their hands. A light shone down the dark valley, and they then descried two huge monsters on either side of the way.

(To be Continued.)

**ACKNOWLEDGMENTS.**

**DIOCESE OF ONTARIO.**—The Rev. D. Vaughan Gwilym, incumbent of St. Paul's Church, Renfrew, begs to return grateful thanks for the following contributions towards purchasing a Parsonage for St. Paul's Parish, Renfrew:—

1. *Collected at Carleton Place*, with the Rev. A. Jarvis' kind permission:—

H. W. McCormick, Esq., \$5; J. W. Hendry, Esq., \$2.50; Mrs. A. W. Bell, \$2; and a dollar each from the following:—Miss S. Hickson, Mrs. McIlquham, Geo. Graham, Bruce McNeely, Geo. Dumancrit, C. H. Abbott, Charles McLagan, A. C. Thick, J. L. Johnson, W. Davies, W. Davies (B), H. A. Gardiner, Jacob Harlman, James S. Nolan, Robert Ferguson, G. Smith, W. A. Hudson, W. M. Dunham, Thomas Hillier, James Price, John McArthur, Mrs. M. Chatterson, L. McCullum, John Ackland, Samuel Bain, Wm. Douglass, John Halfpenny, Thomas Curtis, James Trainer, Joseph Code, R. T. Robertson, A. C. McLean, Mrs. Henry Harvey, Mrs. Jas. Wilson, Mrs. Geo. Warren, Mrs. A. T. Hudson, C. H. Cor-tu, Cash, Mr. Mikel, Dr. Preston, Miss McKay, Miss Bowland. Small sums, \$10.50.—*Total from Carleton Place*, \$61.

2. *Collected at Almonte*, with the Rev. F. L. Stephenson's kind permission:—

B. Rosamond, Esq., \$10; J. Jamieson, Esq., M.P., \$3; Elliott & Co., \$5; John Gemmill, \$5; C. H. Shearn, \$5; R. W. Haydon, \$1.50; D. Williams, \$1.25; and a dollar each from the following:—James Rosamond, W. R. G. Band, J. H. Thrall, J. K. Mundy, Mrs. E. Turner, Mrs. Kelly, C. H. Ferguson, A. France, Thos. Plummer, Rev. F. L. Stephenson. Small sums, 75c.—*Total from Almonte*, \$41.50.

Unsparring thanks are due Mr. and Mrs. Stephenson for the kind and generous manner they treated me whilst at Almonte, and also to Master Ernest Stephenson, for his kindness in going from house to house to introduce me to the parishioners. That was no easy task, for it kept us firing away energetically from 8.30 to 10.30 p.m., and in some instances we had to wade through deep snow.

3. *Collected at Pembroke*, with the Rev. A. W. Forsyth's kind permission:—

J. P. Bostwick, Esq., \$10; G. C. Archer, \$5.40; Jas. H. Burrill, \$5; W. A. Hunter, \$2; B. F. Beamish, \$2; John Cockburn, \$2; J. W. Douglas, \$2; and a dollar each from the following:—S. Suttan, Jr., C. Harding, John MacWharter. Small sums, \$1.—*Total from Pembroke*, \$32.40. (Only partially canvassed.)

4. *Collected at Arnprior*:—Mr. B. V. Stafford, \$2; D. M. Finnie, \$2; J. Usborn, \$2; and a dollar each from the following:—Mrs. John Butler, Mrs. McKay, C. Sheppard, Miss Alice Sheppard.—*Total from Arnprior*, \$10. (Only partially canvassed.)

5. *From Montreal*:—Mrs. Williamson, \$10.

6. *Collected at Renfrew*:—(1.) From members of the Congregation of St. Paul's:—N. Dean, \$25; Thos. S. Sibary, \$25; C. G. Morgan, \$25; James Clark, \$20; Jas. Bromly, \$10; Mrs. Betts, \$10; A. Smallfield, \$10; John C. Wright, \$10; Mrs. Reynolds, \$10; Thomas Ash, \$3; Robert McEwen, \$3; Mrs. Vandeleur, \$5; Mrs. Ross, \$10.—*Total from the Congregation of St. Paul's*, \$166. (2.) *Collected at Renfrew* from people who do not belong to the Church of England:—Patrick Kelly, \$10; Joseph Plaunt, Esq., \$20; A. Friend, \$10; Thomas R. Brownlee, \$5; W. E. Smallfield, \$5; D. McDonald, \$2; Wm. Brisco, \$4; and a dollar each from the following:—Joseph Holmes, H. L. Thompson, Wm. Camerom. Realized by means of concert and sale of work on December 3rd, \$136; and from Mr. Belford's recital, \$35.30.

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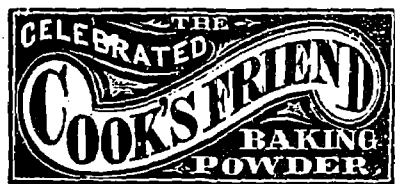
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MISSION FIELD.

CALCUTTA.

The Vice Chancellor of Calcutta University in his speech at the recent convocation referred in the following terms to the late Rev. Kerishna Mohun Banerjee; born in 1813, and receiving his earliest school education at a pathshala which was under the immediate superintendence of David Hare, his abilities soon attracted the attention of the enlightened and philanthropic watchmaker, who sent him to the Hindu College, there he became a leading spirit in the band of youthful and somewhat impulsive reformers who gathered round and derived their inspiration from that gifted Eurastus Derazio. It was during this period of his life that he started a weekly newspaper called the *Enquirer*, which freely criticized the principles both of Hinduism and Christianity. The next influence under which he fell was of a very different character. He was the second of Dr. Duff's converts, and was baptized by him as a Christian in 1832. It is characteristic of that great and large-minded missionary whose zeal was more for Christian truth, than for the dogmas of any one denomination, that neither of these converts were ultimately members of the Presbyterian Free Church. In 1837, Mr. Banerjee was ordained Deacon, and a Church was built for him in Cornwallis square, which still goes by the name of Kisto Bardo's Church. In 1852 he accepted an appointment as Professor at Bishop's College; this post he held for fifteen years. It was here that he wrote his best known work, the dialogues on Hindu Philosophy. In 1858 he became a Fellow of the Calcutta University, a year after the foundation, and he was subsequently for three years President of the Faculty of Arts, and long acted as one of the University examiners. In 1869 he resigned his professorship, and spent the remainder of his life at Calcutta, where he was one of the best known, most energetic, and most influential of our citizens. In 1876 the University conferred on him the honorary degree of Doctor of Laws, a distinction of which it is wisely parsimonious, and which he shared with three others only. He was a remarkable linguist, and is said to have known ten languages well, besides possessing a general knowledge of most of the dialects spoken in India. But his life was anything but that of a mere scholar. He threw himself ardently into all that was living and stirring in the social and intellectual movements around him, entered heartily into the highest aspirations of his countrymen, and did not disdain the prosaic duties of the Municipal Commission of which he was elected a member in 1881. Some notion of the range and variety of his interests may be gained by glancing at the list of the societies with which he was connected during the last year of his life. I find that in that year he was Vice-President of the Bethune Society, of which he had before been President; member of Philologica

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Committee of the Asiatic Society of Bengal; Vice-President of the Bhowanipore Young Men's Christian Association; member of the Committee of the Calcutta School Book Society; President of the Indian Association; Chairman of the Indian League; President of the Society for the improvement of Bengali Language and Literature; and member of the local committee of the Society for promoting Christian Knowledge. His latest public appearance was at the Diocesan Conference held last January, when he took an active part in the debates on the formation of a Diocesan Council. In May, 1885, he closed his long, useful and many-sided life at the age of seventy-two.

**BURMAH.**

Speaking of the Church in Mandalay, a correspondent of the *Madras Mail* says: "Built in a uniform shape, with a square tower at its west entrance, it has weathered the

storms of revolution wonderfully; in fact, excepting that all the furniture, windows, shutters, and doors have gone, it is in good condition. On entering I found that the chancel with its rails raised four steps above the body of the Church, was commodious; carved work all around it, and windows filled with stained glass in a dilapidated condition. The whole Church would give, on a rough guess, accommodation for 400. I climbed up the tower and found the four spires of carved teak-wood with a cross surmounting each, and looking down discovered that the galvanized iron roof of the Church and two outlying buildings was in capital order. Dr. Marks was responsible for the building, and the S.P.G. owned the mission compound on which the buildings were erected. In the school buildings I found a desolate looking blackboard with chalk marks still there, and a pucca school desk, where, perhaps, Theebaw himself had sat, and received instruction.

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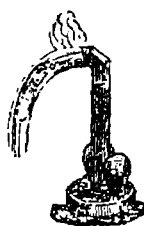
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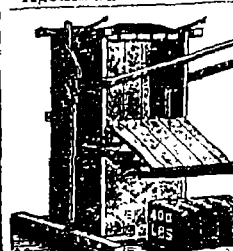
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**Temperance Column.**

**KNIGHTS OF TEMPERANCE.**

This organization, in connection with the Church Temperance Society of the United States, referred to in our last, is especially intended for young persons of from fourteen to twenty-one.

It gives to temperance its wider significance, taking as its motto, "temperate in all things," and as its objects, "sobriety, purity and reverence." It has its password of membership, ritual for opening, closing, initiation, institution of companies, etc.

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**Fellow Knights**—In the ancient times, when the earth was filled with violence, and men were lawless in word and deed, there sprang up the order of knighthood. It was the duty of a good knight to do all in his power to defend the helpless, to maintain the cause of the oppressed, to be the protector of women, to avenge the wrong, and everywhere to see fair play.

That he might do this, the young knight was trained to feats of strength and habits of self-denial. He learned to endure hardness as a good soldier. On the march he was patient, in the battle he was fearless, to his leader he was loyal and true.

Those old days are past, but the ancient warfare between what is right and what is wrong, what is good and what is bad, still goes on.

Knights of Temperance, you have been enlisted to do battle in this fight. Remember, I entreat you, what temperance is. Temperance means self-control. We cannot hope to govern others unless we first learn to govern ourselves.

The temperance man is one who has himself well in hand, as the rider his horse, or the helmsman his boat. The conscience of the temperate man is king. He rules his passions, and is not ruled by them. He is temperate not only in his food and drink, but, as our motto has it, "temperate in all things."

He tempers or moderates every desire which, untempered, would be the spoiling of him. To win this victory over ourselves, fellow knights, we need the help of God, and this he has graciously promised to give us if we ask him for it.

**SPECIAL (SOBERNESS).**—Knights elect, forget not that the Knights of Temperance stand pledged to sobriety. Drunkenness destroys self-respect, breaks down manhood, and hurts both the body and the soul. Hear what the Apostle St. Paul says to the soldiers of the Cross, "Therefore, let us not sleep as do others, but let us watch and be sober. For they that sleep, sleep in the night, and they that be drunken are drunken in the night, but let us who are of the day be sober."

(To be continued.)

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**EXCITEMENT UNABATED.**

*Proof that that Physicians Terrible Confession is True.*

Cleveland, O., Herald.

Yesterday and the day before we copied into our columns from the Rochester, N. Y., Democrat and Chronicle, a remarkable statement, made by J. B. Henion, M. D., a gentleman who is well known in this city. In that article Dr. Henion recounted a wonderful experience which befell him, and the next day we published from the same paper a second article, giving an account of the excitement in Rochester, and elsewhere, caused by Dr. Henion's statement. It is doubtful if any two articles were ever published which caused greater commotion both among professionals and laymen.

Since the publication of these two articles, having been besieged with letters of inquiry, we sent a communication to Dr. Henion and also to H. H. Warner & Co., asking if any additional proof could be given and here it is:

**GENTLEMEN:**—I owe my life and present health wholly to the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should question the statement I made (which is true in every respect) for my recovery was as great a marvel to myself, as to my physicians, and friends. \* \* \*

J. B. HENION, M. D.

ROCHESTER, N. Y., Jan. 21.

**SIRS:**—The best proof we can give you that the statements made by Dr. Henion are entirely true, and would not have been published unless strictly so, is the following testimonials from the best citizens of Rochester, and a card published by Rev. Dr. Foote.

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To the Editor of the Living Church Chicago, Ill.

There was published in the Rochester, N. Y., Democrat and Chronicle of the 31st of December, a statement made by J. B. Henion, M. D. narrating how he had been cured of Bright's disease of the kidneys, almost in its last stages, by the use of Warner's Safe Cure. I was referred to in that statement, as having recommended and urged Dr. Henion to try the remedy, which he did, and was cured. The statement of Dr. Henion is true, so far as it concerns myself, and I believe it to be true in all other respects. He was a parishioner of mine and I visited him in his sickness. I urged him to take the medicine and would do the same again to any one who was troubled with a disease of the kidneys and liver.

ISRAEL FOOTE, D.D.

(Late) Rector of St. Paul's Episcopal Church, Rochester, N. Y.

It seems impossible to doubt further in the face of such conclusive proof.

A White Cross Army has been organized in connection with St. James's Church, Batavia, Ill.

**CATARRH.**—Catarrhal Deafness and Hay Fever—sufferers are not generally aware that these diseases are due to the presence of living parasites in the lining membrane of the nose and Eustachian tubes, but microscopic research has proved this beyond a doubt, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. A descriptive pamphlet of this new treatment is sent free on receipt of stamp by A. H. Dixon & Son, 305 King street West, Toronto, Canada.—The World.



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"If space permitted, we would gladly transfer to our columns some lines which would make our readers partake of our pleasure and—shall we add, with not a little reluctance—our regrets."—The Wesleyan, July 21, 1882.

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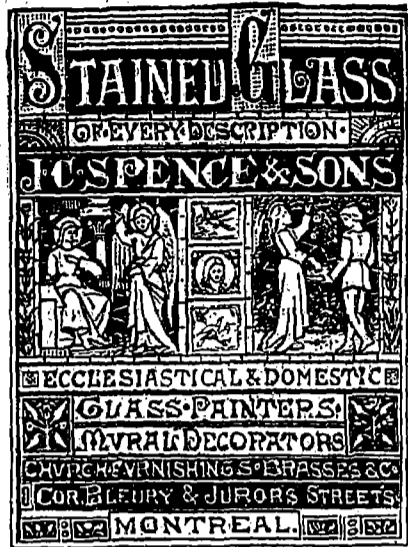
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