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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

18 de 1

"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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MONTREAL, WEDNESDAY, APRIL 13, 1887.

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ECCLESIASTICAL NOT S.

STILL ANOTHER.—Rev. S. G. Pratt, who has been for nine years pastor of the Baptist congregation in St. Albans and who resigned his pastorate a few days ago, will receive the rite of Confirmation in St. Luke's at the coming visitation of Bishop Bissell, after which he intends taking Holy Orders.

MR. PRATT'S REASONS.—Mr. Pratt makes the following statement of the reasons for his renunciation of the Baptist church:—

First—Because the Baptist denomination is nonliturgical, i.e., its liturgy is empty instead of being rich and full.

Second—Because the Baptist denomination is a sectarian body instead of a Catholic body.

He did not use the word sectarian in an offensive sense, but held that the Baptist denomination was one of the innumerable sects of Christendom that are built upon a defined philosophy of the facts of divine revelation, and that it requires of its adherents not simply an acceptance of the facts of the Gospel, but it requires also the acceptance of the constructions which it has placed upon these facts. The facts are units and changeless, while constructions differ and change. In doing this the Baptist denominations, in common with nearly all the denominations of Christendom, must necessarily take the attitude of a Christian sect and not a Catholic Church. But his last and most controlling reason was that the Baptist denomination was evangelical rather than sacramental. His increasing difficulty had been with the ideas of conversion and regeneration. He believed in an inspired Church that had produced and defined an inspired book.

NON-CHURCH GOERS.—The theatre services for "non-church-goers," which have been so successfully conducted in the Arch street Opera House, Philadelphia, for six years past, are to be carried on in more organized shape henceforth. Rev. J. E. Johnson, the originator of the enterprise, has been invited to take charge of it. Since then the work has gone on more vigorously and with greater system than before. It has been found that nine-tenths at least of the attendants (1700) are actually "non-church-goers."

VALUE OF THE ATHANASIAN CREED.—The following remarkable and important testimony to the value of the Athanasian Creed is from the St. Andrew's Cathedral, Remembrancer, (Honolulu). A sermon recently published, points out the immense value of the Athanasian Creed in Missionary work. Missionary Bishops in India and in the far East, who had postponed the translation of the *Quicumque*, but had at last given it to their converts, had more than once been reproached for keeping it back. The native has said something like this, "Why did you not teach me sooner? I have puzzled and pondered over your doctrine of the Trinity, but now I have it as I never had it before."

THE CHURCH HOUSE.—Despite unmannerly and sometimes rather rancorous opposition

the Church House Scheme goes quietly forward. The sum contributed or promised is now over £29,000 Stg.

An anonymous donation of £2,000 has been made to the Clergy Distress Fund just opened by the Sons of the Clergy at the request of the Archbishop of Canterbury. The amount already received exceeds £4,000.

Mr. James Rankin, M.P., for North Herefordshire, has promised the munificent donation of £1,000 towards the restoration of the west front of Hereford Cathedral, for which object a Jubilee subscription list has been opened.

SOUTHERN MONTANA.—Mission work among the Indians has been attended with encouraging results in Southern Montana. Twelve years ago there was not a school in the Diocese; now there are three boarding-schools, twenty-five churches and chapels, thirty-six congregations, and over twelve hundred applicants for confirmation. Eleven Indian candidates for orders have been ordained to the ministry. The Indian converts contribute annually \$2,000.

BOOKS AND PAPERS.—Some one has very pertinently remarked: "Every home should have its library, even though it comprise but a score of standard works of first-class volumes. A home without books is like a room without windows. No man has a right to bring up his children without surrounding them with books, if he has the means to buy them. A library is not a luxury, but one of the necessities of life. A book is better for weariness than sleep, better for cheerfulness than wine. It is often a better physician than the doctor, better preacher than the minister." Yea, verily, and amen. And next to good church books in a good church family is a good church paper in a good church family. It will be read and re-read, and loaned, and go on disseminating its influence so long as there is a bit of it left to do so. It is estimated that every good paper reaches, in this way, at least five people, so that a journal which has twenty thousand subscribers has not less than one hundred thousand readers.

CONFIRMATION.—Bishop Wilkinson held his first confirmation service, in the English church and the chapel of the British Embassy, St. Petersburg. The candidates confirmed, all of the British colony, numbered 101 of both sexes. The Bishop delivered an address to a crowded congregation. His Lordship held a reception at the residence of the chaplain, the Rev. A. E. Watson on the day following.

LLANDAFF, Wales.—In the new Welsh church at Mountain Ash, consecrated lately by the Bishop of Llandaff—a church with over 300 sittings and built in the early English style—there is a baptistery, where those who desire it may be immersed. Having thus provided for the Baptists, the Bishop might well, as he did, preach from 1 Timothy ii. 4, "Who will have all men to be saved, and to come unto the knowledge of the truth." After the service the Bishop and clergy proceeded to

Newtown, a suburb of Mountain Ash, where the Bishop laid the foundation-stone of a new Church missionhouse, which is to seat 200 persons.

A LAWYER ON THE MORAL LAW.—A sceptical lawyer was recommended by a Christian friend to give all his legal acumen to a study of the Bible. The sceptic did so, beginning with the moral law. "I have been looking," said he some weeks afterwards, "into the nature of that law. I have been trying to see whether I can add anything to it or take anything from it, so as to make it better. Sir, I cannot—it is perfect."

"The first commandment," he continued, "directs us to make the Creator the object of supreme love and reverence. That is right; if He be our creator, preserver, and supreme benefactor, we ought to treat Him, and no other, as such."

"The second commandment forbids idolatry: that precept certainly is right. The third, with equal justness, forbids profanity.

"The fourth fixes a time for religious worship. If there be a God, He ought certainly to be worshipped; it is suitable that there should be an outward homage, significant of our inward regard. If God is to be worshipped, it is proper that some time should be set apart for that purpose, when all may worship Him harmoniously and without interruption. One day in seven is certainly not too much, and I do not know that it is too little.

"The fifth defines the peculiar duties arising from family relations"

"Injuries to our neighbors are then classified by the moral law. They are divided into offences against life, chastity, property, and character; and," said he, "I notice that the greatest offence in each class is expressly forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence must include the lesser of the same kind. Murder must include every injury to life; adultery every injury to purity; and so of the rest; and the moral code is closed and perfected by a prohibition forbidding every improper desire in regard to our neighbour."

"I have been thinking," he proceeded, "where Moses got that law. I have read history. The Egyptians and the adjacent nations were idolaters; so were the Greeks and Romans; and the wisest or best of Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpassed the wisdom and philosophy of the most enlightened ages? He lived at a period comparatively barbarous. Yet he has given a law in which the learning and sagacity of all subsequent times can detect no flaw. Where did he get it? He could not have soared so far above his age as to have devised it himself. I am satisfied where he obtained it; it must have come from Heaven. I am convinced of the truth of the religion of the Bible."

LATEST accounts from Bishop Lee of Delaware, represent that he is still lying quite low with typhoid fever, and that at his advanced age, there is little hope of recovery.

CONTEMPORARY CHURCH OPINION.

The *Southern Churchman*, under the title "Unify," has the following:—

Our *Christian Advocate* neighbor thinks the trouble about unity is in the fact some churches insist upon Episcopal ordination and others upon immersion. As regards this latter, it is a little strange that a custom which did not begin with the earlier Baptists, and which originated less than two hundred years ago, should be considered as essential to baptism.—Episcopal ordination, however, no man can tell its beginning; no man can put his hand upon the time or place where or when it began, until we go back to the Apostles. But suppose both these are on the same footing, the ancient and the modern, and both be given up. Our Methodist brothers have Congregationalists, Presbyterians, Lutherans, Reformed and fifty other churches which insist neither upon episcopacy nor immersion. Are our Methodist brothers living in unity with these? Are they not as much out of unity with those as with us? Manifestly these matters are not the ground of non-unity.—What are the grounds of our divisions? This is the subject which the Bishops in brotherly love ask us all to consider and pray over and then come together to study the subject of the unity of the churches.

The *Church Messenger* takes from the *Biblical Recorder* the following as to the Salvation Army:—

Several times the *Recorder* has pronounced the band of tramp religionists known as the "Salvation Army" as made up of cranks and vagrants. We have watched their history for years. Their methods are not only questionable, they are fanatical. Now, you may see them in one phase now in another, sometimes more or less respectable, at other times decidedly disreputable. But when probed to the heart the system is found to be unhealthily and a great reproach. We noticed their arrival into North Carolina with regret. For, while we were thoroughly aware that most North Carolinians have too much good sense to uphold these erratic stragglers, we also know that nothing was ever started however unreasonable, if possessing some good features, that did not have some sort of following. So it has been with the Salvation Army.

Church Press (N. Y.) says:—

We pray for the conversion of the Jew and others, and it is well.

But do we ever reflect to what we pray they may be converted? To Christ, to be sure; but what, alas, is the body of Christ to which we beg them to come? A sadly divided Christianity is a poor offer to extend and a poor welcome to give the Jew. Beyond a doubt the intelligent Jew realises this, and it is by no means an inducement.

The heathen too, may well pause, confronted with our distracted condition. What stumbling blocks in the way of our chariot-wheels are our sad and needless contentions.

The *Churchman*, N.Y., says:—

It is impossible for the Church to emphasize Easter Day too strongly. It is beyond all measure the greatest day of her history. Christmas and Good Friday are after all but steps that lead up to the unsealed Tomb. The Incarnation and the Crucifixion are vindicated in the Resurrection. The day of birth and the day of death come to all men alike. The day of rising again from the dead has come but to one man among all men. Or if it has come to a Lazarus or to the son of the Galilean widow of Nain, it has come because the resurrection of this one man among men was inevitably to follow. Life for the first time unfolds its true significance when death has done its worst and does not prevail. Life and

immortality are brought to light. A new reading must be put upon the problems of humanity. Out of its struggles, its sorrows, its seeming defeat, its very death, emerges not merely the faint hope of a future gain, but the assured pledge of an eternal victory. It is but the natural, the inevitable instinct of the Church, therefore, to surround the giving of this glorious pledge with all her resources of color, of song, and of joy. She gives no room this day for speculations on immortality, however curious. She even admits no plea for possible hopes. She proclaims with every power of speech and faith that hope has become sight, that "Jesus Christ has risen to-day." She offers her truth and begins her message to mankind precisely as St. Paul declared it eighteen centuries since: "Now is Christ risen from the dead." Her one mighty answer to doubts or ignorance of death and life is that one mighty fact.

It may be that it is impossible that the freshness of that mighty Resurrection shall now be felt. The force that lies in the awful novelty of the first Easter Morn has long since ceased. But the power of it is forever growing. Men and women are the world over, this day, looking the grave in the very face with the calm assurance of faith which they have caught from the crucified and risen Saviour. It may make no startling cry of joy as when Mary fell at her Saviour's feet in the garden of the Tomb. But the deep, strong faith of Mary is here. Duty is accepted, sorrows are endured, death is conquered, and life is gained by thousands, who, without that first great mystery, would lack the strength to do or to be what now they are. The joy of the Church is not, then, alone for the risen Christ, but, indeed; as much for the present Spirit "who dwelleth in our hearts by faith."

The thought of this day must turn chiefly to the risen Christ. The secret of nature, can only be found beyond the fact of death. The dead must be made to live again before science shall pronounce the truth. The laboratory, the anatomist's bench, the chemist's retort can but trace the channels of life in things that have ceased to live, because life flees before their methods. It is only as the student, in faith at least, can make a living synthesis of those lifeless analyses, that he shall lay true hold of a living power. He cannot study a world of dying men and get the truth. He is lost in a maze and puzzle of doubt at once. There is no grasp upon a beneficent theory with nothing before us but countless tombs. A dead world revolving in an eternal void is the inevitable suicide of thought. But this risen Christ reopens the countless graves. He unravels the hopeless maze. He gives truth an eternal progress. In Him alone can man think man and find a living thought.

The *Standard of the Cross* says of Easter:—

I am the Resurrection and the Life, saith the Lord. His word itself is invaluable to us. No man's guess, no man's doubt, can give or take away the hope of immortality; but the word of Jesus makes this hope sure. We come back to it from all analogies, and probabilities, and aspirations of men, and it stands alone as the rock of our faith. We believe His word because we trust Him. It corresponds with all His teaching. All the rewards of righteousness which He promised; all the blessings upon character which He pronounced; all the relations with God which He declared, have their enlargement and verification in the rising again from the dead. How else could such words as these be reconciled, spoken as they were in one breath? "Some of you shall they caused to be put to death." "But there shall not a hair of your head perish." Wherein were we of more value than the sparrows if a Heavenly Father did not value us enough to keep us, after rearing and

educating us by the discipline of life here in this world?

But the word of Jesus Christ does not stand alone. His own resurrection was the proof of the reality of His doctrine. The disciples questioned among themselves what the rising from the dead should mean. Even when two of them, Peter and John, saw the grave linen laid in order in the vacant tomb, "they believed," yet "knew not the Scripture that He must rise again from the dead." Even when they heard rumors that one and another had seen Him, they must have lacked a full apprehension of what it was to them, until He stood in the midst of their assembled company, and said, "Peace be unto you." "Then were the disciples glad, when they saw the Lord."

EASTER SERVICES.

MONTREAL.

Christ Church Cathedral.—There were three celebrations of Holy Communion at the Parish Church [Cathedral] on Easter Day, viz.: at 8, 9:30, and after the 11 o'clock service; there being in all 521 Communicants. The congregations at all the services were large. The musical portion of the mid-day service is said to have been grand and well rendered. Sermons were preached in the morning, by Rev. H. Kittson; Litany service in the afternoon by the Rector, Rev. J. G. Norton, and in the evening by the Rev. Canon Norman. The altar, pulpit and lectern were tastefully decorated with flowers.

St. George's Church.—The services at this Church were truly appropriate to the nature of the day. The first service was Holy Communion at 9:30, which was attended by such a large number of Communicants that the service lasted until within a quarter of an hour or so of the time fixed for Morning Prayer, giving somewhat the appearance of haste. It would seem that an earlier celebration on the Greater Festivals is necessary to meet the wants of this large Church with its immense body of Communicants. At eleven o'clock the Church was crowded to the doors, and a large choir of men and boys rendered the service with spirit and artistic taste. The *Te Deum* was Smart in F, and the Hymns were appropriate to the day and were joined in heartily by the congregation, who also responded in the same way. The offertory voluntary was the *cantabile* movement from the Sonata "Oh! Filii," "Lemmings," and was finely played by Mrs. Fairclough, the organist and choirmaster. At the evening service the *magnificat* and *Nunc Dimittis* were Woodward in E flat; and the anthem "Why seek ye the living among the dead," Hopkins. The Church was crowded and the service hearty and congregational, which is caused by the marked enunciation of the boys and their sharpness of attack, carrying the congregation with them. The font was covered with flowers, but such a small quantity was scarcely seen. This Church decorates lavishly for Christmas why not the same for Easter if the principle is at all admitted, which it evidently is.—*Com.*

St. James the Apostle.—As usual this Church was beautifully decorated with flowers, all the special designs being in good taste, except in one particular: the cross above the altar, which, though filled with chosen flowers, was unfortunately too striking through the massing of a large quantity of red or crimson flowers; the points and centre of the cross alone carrying the symbolic white lilies. The effect was not good. There were three celebrations of the Holy Communion, besides morning and evening services. At the latter the musical portions were well rendered under the able supervision of Mr. Harriss and his well trained choir.

St. Stephen's.—The services here were reverent, bright and joyful, as becometh the celebration of the Queen of Church festivals.

Warm hearted workers had made the Church chastely beautiful by floral decorations, which, together with appropriate music effectively rendered, heightened the joyful nature of the occasion. At the morning service, the rector, the Ven. Archdeacon Evans, preached from the words, "I am the first and the last. I am He that liveth and was dead, and behold I am alive for evermore and have the keys of death and hell," and in concluding a practical sermon exhorted his hearers to look upon the blooming flowers as an emblem of the resurrection and of God's love, pointing to the seed and the bulb sinking into the earth, there becoming fruitful in the exquisite productions of nature and deducing by analogy that so shall the body go to the grave and rise again purified and bloom again in the triumph of the resurrected Saviour.

The evening service was entirely devoted to the Apostolic rite of Confirmation. There were eighty-four candidates, the largest number, we understand, that has received the rite at any one time in any parish during the present Bishop's episcopacy. The number of male candidates was notable, being more than half of the entire number. The Bishop addressed to the candidates and to the congregation present, impressive words of warning and encouragement for their future guidance and well-being, and after the rite the Holy Communion was administered.

St. John the Evangelist.—The Easter day services at this Church were, as usual, of an exceedingly joyous character, and were attended by very large congregations. There were three celebrations of the Holy Communion, at 7, 7.45 and 11.15, the latter two being choral and of the ornate character appropriate to the occasion. The number of communicants was very large, over 500 persons receiving the Holy Sacrament. In the morning the rector, Rev. Edmund Wood preached an appropriate sermon and in the evening Rev. Dr. Wright occupied the pulpit. The musical arrangements were under the supervision of Mr. W. R. Spence, the talented organist, who deserves much credit for the training of the choir. The Church was beautifully decorated with a profusion of natural flowers, the font being a marvel of beauty.

COT'S ST. PAUL.—Church of the Redeemer.—The Easter services of this Church were particularly bright and attractive and were attended by very large congregations both morning and afternoon. The floral decorations were very beautiful. On the super-altar stood a floral cross exquisitely trimmed with hothouse flowers, and in the chancel were a number of Calla lilies in full bloom. The font at the entrance of the church was also decorated with flowers and the windows throughout contained pots of choice flowers. The children of the Sunday-school attended and sang three of the Easter Echoes in a pleasing manner.

A special feature of the morning service was the presentation of a beautiful stained-glass window from the establishment of Messrs. Castle & Son, Montreal: an Easter offering in memory of the late Rev. John C. Davidson, for twenty-seven years a faithful priest of the Church, who entered into rest on the 8th October, 1881.

Dr. Davidson officiated at both morning and afternoon services; the presentation of the window being made after the third Collect. This little church now possesses two memorial windows, that in the chancel being in memory of the late G. M. Rendell, Esq., and from the manufacturers, Messrs. Spence & Son, Montreal.

Easter Day, 1887, will, we feel sure, be long and pleasantly remembered by the parishioners.

BISHOP'S COLLEGE: ANNUAL CONVOCATION OF MEDICAL FACULTY.—The annual meeting of the Convocation of Bishop's College, for the purpose of conferring degrees in the Faculty of

Medicine, was held on the afternoon of the 31st ult. in the Synod Hall, Montreal. Chancellor Heneker presided, and present on the platform were Vice-Chancellor, Canon Norman, Dr. F. W. Campbell (Dean of the Faculty), Dr. Lapthorn Smith (Registrar), Dr. Trenholm, Dr. McConnell, Dr. Saunders, Dr. Reddy, Dr. Wood, Dr. Baker Edwards, Rev. Principal Adams (Lennoxville), Mr. Edward Chapman, Prof. Bovey and Dr. Rowell.

The Chancellor, in the course of an able address, declaring the Convocation open, referred to the satisfactory position of the Arts and Divinity Faculties, and to the desirability of recognising more fully the University degree in preparation for professional life and pointing out that the policy pursued in the Province of Quebec seems positively to cramp education by giving to the professions a controlling power in the primary education of candidates seeking admission to the study of professions. So long as this exists, liberal education in its broad, true sense, i. e., the cultivation of the powers of the mind by following abstract studies, must of necessity be brought down more or less, to that character of "cram" which prepares men for mere examinations according to the curriculum laid down by each professional body. Nothing can be worse than this system, even for the higher work of the professions themselves, for the broader the culture the more comprehensive will be the view in which the student will take of all subjects brought within his grasp.

It is satisfactory to know that the Protestant Committee of the Council of Public Instruction is taking a right view of this question and in concert with our Protestant Universities of McGill and Bishop's College, is endeavoring to educate the public mind on this important subject.

Chancellor Heneker also referred to the principles of government in vogue in Bishop's College, which are those of the old English Universities where *residence* has always been considered an essential element in the work of education, involving a certain amount of discipline, of common-room life, and of thorough every day, and all day, association between students, which tends so greatly to make character, by breaking down prejudice and by making men more appreciate their mental and moral, and even to some extent the physical conditions relatively to others. This can only be partially done in those Universities carried on under the Scotch System, where men may live wherever they please, and are only required to attend lectures. There is certainly greater freedom under this system, but there must of necessity be less training at the critical age when youth is merging into manhood.

He further said the work done by our Arts and Divinity students is very satisfactory, and the University can point with pride to her roll call of students who have distinguished themselves, and who are distinguishing themselves in the various walks of life throughout the Dominion.

Dr. Heneker also made reference (in noticing the work of the Law Faculty at Sherbrooke) to the fears entertained lest the powers given by the Bar Act of last session, to the General Council of the Bar, completely controlling the education preparatory to the admission of candidates to study, as well as the right to dictate to the Universities the curriculum of study for practice, if they wish the graduates in law to avail themselves of a shortened period of clerkship, may disastrously effect all but students of Laval University. The majority of the General Council must necessarily be composed of men of the Roman Catholic faith, who receive their education in institutions differing widely in their theory of education from the English system. Measures are being taken to try and get the provisions of the Bar Act modified—but we must wait for the result—and the position is not free from anxiety.

In referring to the BISHOP'S COLLEGE SCHOOL, the Chancellor said that seventy boys were in attendance. Morally, mentally, and physically there was little to find fault with in the school. The boys, year by year, take high places in the public examinations for the University's A. A. Diplomas, and for the Royal Military College at Kingston.

In concluding the Chancellor referred to the necessity of maintaining the high character for the University degree, and of sitting representation in the Legislature. Regarding the latter it was, he said, only reasonable that where vital interests affecting the welfare of the people are entrusted to professional men, the great schools of the country where these men get their training, should be represented by men of their own selection and high culture, whose special duty it would be to watch over the great and important interests. We all know that in the Parliament of England the great Universities have representation. If this is deemed necessary in enlightened England, where the members of Parliament consist so largely of University-educated men, it is all the more necessary in a country like Canada where the principles of representation are more purely democratic, and where the bulk of the representatives themselves must almost, as a matter of course, be taken from the different classes of society, into which the country is divided.

Dr. Campbell, Dean of the Faculty, then read the report and the prize and honor list: from which it appeared that the number of Matriculated students for the session 1886-87 was *thirty-one*, being an increase of eight over last year's attendance. Of those, one comes from the United States; six from Ontario; sixteen from Quebec; two from the West Indies; one from British Guiana; three from England; one from Italy; and one from India. Sixteen of the students are residents of Montreal.

After giving the results of the examinations in the several years, Dr. Campbell announced that the following gentlemen had passed their final examination for the degrees of C.M., M.D.

MR. R. C. FAIRFIELD, of Clarenceville, Que.,—First-class honors and Wood gold medal, awarded to the student who has attended the six month's session at Bishop's College, and has attained the highest aggregate marks in primary and final examinations.

The Robert Nelson gold medal, for special excellence in Surgery, is awarded to Mr. W. C. Fairfield. The contest for this medal was very keen between Mr. Fairfield and Mr. R. Campbell, the successful candidate winning it by only fifteen marks. This medal was founded by Dr. C. E. Nelson, of New York, and is awarded annually to the student standing first in a special examination in surgery, written and practical. No one is allowed to compete unless he has attended two sessions at Bishop's College, and has attained first-class honors in primary and final examinations.

MR. ROLLO CAMPBELL, of Montreal, has won the Chancellor's prize for the best final examinations, the Wood gold medallist not being allowed to compete, and has passed with first-class honors.

MR. A. E. PHELAN, Montreal, first-class honors.

MR. A. R. SCOTT, of Montreal, first-class honors.

MR. RABLEHR, of New Amsterdam, Guiana.

The Medical Oath having been administered by the Registrar, the new Doctors received their degrees at the hand of the Chancellor and the prizes were by him distributed to the successful candidates. Dr. Phelan then read the valedictory on behalf of the graduates, and Dr. Rowal addressed them on behalf of the Faculty; after which Dr. Norman, Principal Adams, Dr. Davidson and Rev. Rural Dean Lindsay, delivered short addresses, and the proceedings closed with the National Anthem.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

ANNIVERSARY OF THE BISHOP'S CONSECRATION.—The 36th anniversary of the Bishop's consecration, March 25th, was observed in Halifax by a special celebration in the Bishop's Chapel, and in many of the city and country churches the Holy Communion was celebrated, asking God's blessing and protection on our beloved Bishop. His Lordship feelingly alluded to the increasing weight of years and responsibilities, and there were not few in the congregation who could refrain from tears when the Bishop had ended his solemn words. His Lordship received the hearty congratulations of his many friends during the day. There is but one prayer and wish among us, and that is that our beloved Bishop may long be spared to direct the destinies of the Church in this diocese and to end his days in peace among us.

SPRINGHILL.—The Rev. V. E. Harris, Vicar of Amherst, lectured before the Temperance Society here last Monday. The lecturer gave an eloquent and instructive lecture on the poisonous adulteration of spirituous liquors and of beer; the fatal hereditary results proceeding from the drinking habit and the loss of will power through the glass. The reverend gentleman was unanimously asked to deliver another lecture at some future time on the same subject. Several pledges were taken at the close of the lecture. Temperance is a live subject here, and the sight of the pledge being taken in church after a sermon is no longer unusual.

ALBION MINES.—On the Feast of Annunciation the Rector asked for the special prayers of the communicants for the Bishop, in view of the fact that it was the 36th anniversary of his Lordship's consecration.

AMHERST.—The removal by death of Emma, eldest daughter of W. M. Fullerton, Esq., Q.C., has caused a great blank in the choir of Christ Church, and in the community at large. She was always in her place to assist with voice, and by example in the praises of Almighty God. Her call was sudden, and at the early age of 18 years. To her bereaved parents, brothers and sisters, the sympathy of all is expressed.

Mr. Shreve, Lay reader, assisted the Vicar on Sunday the 27 ult., and during Holy Week the Rev. R. Hudgell assisted.

LOCKEPORT.—During Lent a special course of sermons have been preached by Rev. S. Gibbons upon practical religion. "Religion, what is it?" "Religion and Temperance." "Religion and Business." "Religion and Amusements," "Religion and Politics," "Religion, its Influence." On Wednesday and Friday evenings lectures have been given upon the history of the Church of England, which have been well attended and evidently much appreciated. Besides the services at Lockeport, there have been weekly services at Holy Trinity, Jordan Falls and at St. Peter's, Green Harbour West.

PERSONAL.—Rev. Foster Almon terminated his engagement as curate in charge of Trinity church last Saturday. He left the same day for Yarmouth, Halifax, to take charge of his son's parish, the latter having been given a three month's leave of absence and intends visiting England.

Captain Munn, of the Church Army, arrived by the "Parisian" on his way to Toronto, to take charge of the work in that city under the Rev. D. Cayley. He had been induced to remain a couple of days in Halifax.

Selwyn H. Shreve, Esq., lay reader, officiated at Evensong last Wednesday at Springhill Mines.

St. George's Church, Halifax, is to have

another Church Army officer for work in its parish.

DIOCESE OF MONTREAL.

LACOLLE.—On the 29th ult. the Ladies' Guild met, and after a little discussion they agreed that instead of looking around for something extra to work for they would follow the wiser plan of taking up the work that lay close at hand and truly needed—that of assisting to pay the current expenses of the church, and also a small debt accumulating for the last year or two. Two or three were perhaps rather disappointed with this conclusion. There is so little show in merely helping the churchwardens.

The Rector spent a few moments with them explaining how much their help was needed in that particular, and the good they would be doing.

Before separating they decided on giving an entertainment in May, and instead of only meeting once a quarter as last year, they will meet on the last Wednesday of every month. There are about twenty-nine members.

DIOCESE OF ONTARIO.

OTTAWA.—*Woman's Auxiliary.*—On the 29th ult. a meeting of the above was held, followed by a Diocesan Board meeting. The Jubilee appeal was received most enthusiastically, and a committee selected for the city. The Secretary was instructed to communicate with the various branches and to ask their co-operation in the work.

Christ Church.—A beautiful memorial window has just been placed in Christ Church, Ottawa. On one side is a full length figure of St. Margaret of Scotland, and on the other St. John the Evangelist; the upper part contains a dove with scroll, on which is the word "Peace" surrounded with lilies; the following inscription is engraved on a memorial brass underneath: "To the Glory of God and in loving memory of our Mother Annie Lewis, beloved wife of the Bishop of Ontario, who entered into rest July 28th, 1886":

"Her children shall rise up and call her blessed,
Her husband also he praiseth her."

The window was designed and executed by Messrs. Spence & Son, Montreal.

IROQUOIS.—Considerable improvements have been made in this Church during the past few weeks. Illuminated texts have been put in the nave; handsome coronas from Messrs. R. Mitchell & Co., of Montreal, and a beautiful reredos executed by Spence & Sons, Montreal, to the memory of the late Cephus Mills, Esq., who was killed at White River, in that terrible railroad accident. The central panel of the reredos contains an altar-cross in gold, surrounded with the vine and wheat; the four side panels have the symbols of the Evangelists in groups of Passion flowers.

DIOCESE OF HURON.

LONDON SOUTH.—The annual meeting of the Woman's Auxiliary Missionary Association was held at Bishopstowe the last Monday in March.

This Association, which has only been in existence two years, is making steady progress. Since last Easter, in response to an address by His Lordship the Bishop circulated throughout the diocese, nineteen Branch Associations were formed which are all working with more or less success. There is a committee of literature for the dissemination of missionary papers and magazines.

The *Mission News*, *Jewish Intelligencer* and *Missionary Gleaner* seem to have the largest circulation.

The Zenana Branch of the work is prosper-

ing. Two branches (Sarnia and St. James, London South) have each made up \$50 for the Zenana mission. Many boxes of clothing have been made up for the Northwest and some for the Zenana mission. The Treasurer's report showed the receipts for the last year \$626.14; disbursements, \$580.69; balance in hand, \$45.45. The Memorial Church Branch has started a "Girls' Havergal Mission Band" for the sake of training young girls in mission work.

Mrs. Baldwin has begun a "Boys Missionary Society," which meets every month at Bishopstowe.

The Hospital Flower Mission has been working hard through the winter to provide comforts for the patients and the Home for Aged Women and Orphans' Home have been remembered.

His Lordship the Bishop of the diocese has been present at every monthly meeting except one, which has done much to encourage the Association. In future he will be styled the Patron, and Mrs. Baldwin the President of the Association. It is to be expected that many more branches will be formed during the next year.

The subject of the proposed "Church Woman's Jubilee offering to the Widows' and Orphans' Fund of Algoma" was heartily entered upon at the annual meeting of the W. A. M. Society.

Theoretically the Association had taken it up a month ago, but circumstances had necessitated some delay in its actual working. Now, it can be carried without let or hindrance. Words of encouragement were read from the Bishops of Fredericton and Niagara. Mrs. Williams, of Quebec, Mrs. Tilton, of Ottawa, and many others, either presidents or officially connected with the various branches of the Woman's Auxiliary in other dioceses. The proposal that all the collections, when made should be sent to London, so that the presentation to the Bishop of Algoma, "should come from thence where its cradle was first rocked," was the suggestion of the President of the Toronto Diocesan Association. It was agreed that Huron must deserve that graceful and kindly intentioned tribute before it dare venture to accept it.

So long as success crowns the efforts made in the good cause throughout the Dominion it matters but little which diocese adds up the "total" and has the honor of handing it over to the Bishop of Algoma. After telling the tale of a mothers' meeting, where the number had asked to have a box put on the table for their weekly offerings, into which "chink, chink," clatter, clatter went the coppers chasing the rarer silver bits, which slipped into it too; the Speaker said: "After this who will despair of our fund? Not I! Not you! We have asked God to help. We will ask Him to continue to bless our effort, and with Him on our side, who need be afraid?"

To quote again I would say, "We have laid our needs before the Lord and now mention them hopefully to Stewards of His Bounty."

Let our motto be, "Love the Sisterhood, honor the Queen," and the question for our own hearts, "What shall I render unto the Lord for all His gifts to me?" It was decided to send the notice to every parish in the diocese, and for London itself willing workers volunteered to take each a collecting book, so that all be invited to contribute.

LONDON.—Daily service was held in each of the churches during Passion week. The attendance was fairly good.

The collections throughout the Diocese on Good Friday were in aid of the "London Society for Promoting Christianity among the Jews."

HURON COLLEGE.—The professors and students of this College spent a social evening at the close of the Lent term. A capital tea was pro-

vided by the very efficient matron of the Institution. Two addresses and a presentation were made during the evening. The latter was a handsome walking cane, given to Rev. Professor Sage, B.D., who has now relinquished his lectures at Huron College. The cane was accompanied by a warm, hearty address. The Rev. Professor Williams, B.A., (late of Oxford), received a warm address of welcome both to the College and to the country. The Principal, Rev. R. G. Fowell, M.A., occupied the chair most efficiently.

Synod of Huron vs. Smith.—Judgment on special case declaring that the rectors resident within the Township of London, including the rectors of the city within the township, are entitled to shares in the fund. The rectors in the Township of Westminster held not entitled. Costs out of the fund. V. Cronyn (London) for the Synod. S. H. Blake, Q.C., for the Rectors of London. Hellmuth (London) for the Township Rectors.

The question which led to this case was whether the Rectors within the city of London, as it was before the amalgamation of London-East, were alone entitled to the surplus arising from St. Paul's Rectory investments. The Rectors who had been enjoying the surplus considered they alone had a right to it. Others thought differently. According to this decision the Revs. Canon Newman, London West; Seaborne, East End of city, and Wilson, London Township, will share with the city rectors. It is likely, however, that the case will be appealed. The above decision was given in the Chancery Division by Chief Justice Ferguson.

DIocese OF NEW WESTMINSTER.

SAPPERTON.—*St. Mary's.*—We have much pleasure in welcoming back to this diocese the Rev. Geo. Ditcham, who has been spending a holiday in England. Mr. Ditcham is to be licensed to the curacy of St. Mary's, and will also have under his care Burton Prairie, Agassis and Harrison River, together with Sunday duty at the Penitentiary.

Advices from England represent the Bishop as hard at work, delivering addresses daily in behalf of the diocese.

LORNE COLLEGE.—This flourishing Institution will commence its next term on April 12th.

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.]

VOLUNTARY CLERICAL EXAMINATIONS.

To the Editor of the CHURCH GUARDIAN:

SIR,—The Irish correspondent of *Church Bells* says that the Bishop of Ossary has appointed "the following course of reading for the annual voluntary clerical examinations held by His Lordship:—Greek, the Gospel of St. John, with special regard to the readings (Greek) and renderings (English) adopted by the Revised Version. Christian evidences:—*Manual of Christian Evidences* (Row); *Bishop Newton on Prophecy*, to end of Dissertation XLV. *Church History and Doctrine*:—Stanford's *Hand-book of the Romish Controversy*. Prizes of 5*l.*, 3*l.* and 2*l.* are given by His Lordship to the three best answerers respectively."

Could we not aim at something of this character in the Canadian Church? Most clergymen find the work of the parish or mission so pressing as to preclude almost everything like systematic reading after ordination, and, as a general rule, very little reading is done. There never was a time in the history of the Church

when it was so imperatively necessary for the clergy to be well abreast of current literature as the present, and to reach this desirable result the reading habit must be sustained. It is idle to suppose that we can evolve sermons out of our inner consciousness without reading and thought, still less is it possible to meet objections unless we know what they are and have our own minds clear on the subject. The Apologetics of a hundred years ago have but little bearing on the questions pressing themselves upon our attention at present. There are so many schemes afloat in these days in all of which it is expected that the clergyman shall lead or largely participate, that opportunity—for reading—even necessary reading, is not to be had; but clearly there will have to be a change of some sort, and until we reach it the plan adopted by the Bishop Ossory appears to be the best possible to meet the exigencies of the case. I may possibly be in error, but I think that Dr. Roe, Professor of Divinity at Bishop's College, Le. noxville, had at one time some such scheme in contemplation, but whether it was ever tried I am not aware. The matter is, I venture to think, worthy of consideration.

I am yours very truly,

ROBERT KER.

Mitchell, O., April 5th, 1887.

SIR,—I find the following paragraph going the rounds of the daily press, purporting to be taken from the *Summerside, P. E. Island Journal*:—

"Special services were held in the Episcopal Church at Kensington all through last week. Though the weather was so unfavorable and the travelling so bad, yet the church was well filled every evening. The services were of a very interesting and profitable character. On Sabbath morning the Sacrament of Baptism was administered to three adult candidates and that of the Lord's Supper to a large number of communicants. In the evening, by invitation of the Rector, Rev. T. B. Reagh, the Methodist minister of this place occupied the pulpit and preached to a congregation completely filling the building. The Episcopal and Methodist congregations will unite to worship in the Episcopal Church, two weeks from last Sabbath evening; when the Rector will conduct the prayers and the Methodist minister will preach the sermon. Such interchange of Christian courtesy is far too great a rarity and can become more common only by the spirit of genuine Christianity becoming more prevalent."

I fail to see, however, where there is room for Christian courtesy in matters of this kind. Courtesy may be exercised in matters within the power of the individuals so exercising it, but not in matters official, where the law lays down what must be done and what may not be done. The exercise of priestly functions within the church are confined to her duly ordained and licensed ministers, and no one may admit a minister of another Christian Society not in communion with her, into her pulpits. To do so is to violate the order and discipline of the Church, and to disregard those ordinations vows which bind the clergy to drive away all erroneous and strange doctrines. But the spirit of insubordination and lawlessness has crept into the very bosom of our beloved Zion. And while Priests, who have vowed to defend her, wearing her livery and eating her bread, are found departing from her established order and discipline, it is no wonder that the number of the faithful laity is small, and in many places growing smaller. This state of things leads one very anxiously to enquire whether there is any King in Israel, that every one does what is right in his own eyes. Surely discipline must be law, indeed, when a Priest of the Church has become emboldened to make such a wide departure from her order as is described in the above quoted paragraph.

CATHOLICS.

CATHEDRAL HALIFAX AND KING'S COLLEGE.

SIR,—During the past two months several letters have appeared in your columns in which the claims of the proposed new Cathedral at Halifax, and those of King's College, are placed in apparent antagonism. Allow me earnestly to deprecate the position taken in this matter by some of your correspondents. Such a position is injurious to the best interests of the College, and will not be taken by its truest friends. The majority of Canadian Churchmen will, I venture to think, agree with the decision of our Provincial Synod held in Montreal in September, 1886, that the most fitting way in which to commemorate an event, which has proved so fertile of blessing to the Colonies and Dependencies of the British Empire, namely, the beginning of the Colonial Episcopate of the Anglican Church, will be the erection of "A MEMORIAL CATHEDRAL IN THE CITY OF HALIFAX, the See of the first Colonial Bishop." The best friends of King's College, I feel sure, most heartily desire to see this noble project carried out in a way which will reflect honor on our own diocese, on the Canadian Church, and generally on the Anglo-Catholic Communion.

Of course we cannot forget in King's College, that the Right Reverend Bishop Charles Inglis, the first Bishop of Nova Scotia, was the Founder of King's College. Our Centennial year beginning in 1888, will reach its completion in 1889. Even then, I trust, the work of Restoration, which was so well begun last year will be completed internally, and externally; even then too, I trust, our Endowment Fund, in behalf of which the Rev. John Ambrose, M.A., one of the governors of the College, is now canvassing in New Brunswick, will be placed on a secure basis. The friends of the College will surely desire that the sufficient Endowment and complete Restoration of the ancient university of King's College, as fitting tokens of respect to the memory of its Founder, should mark the close of the First century of its existence.

Some remarks in the letter of "Nova Scotia No. 2," March 30, call for brief notice. Your correspondent seems to think that the money expended in maintaining our University would be better spent in bringing clergy from England. Is he aware that 80 per cent of the Clergy now working in Nova Scotia have been trained in King's College? Amongst these will be found many in all parts of the Diocese who are doing most efficient service for Christ and His Church; nevertheless your correspondent has lost faith in the power of King's College. He says moreover, "It is always in trouble." I am not aware at present of any internal trouble. Professors and students are working together in harmony; and the outlook for new students is more encouraging, than it has been for several years. But perhaps your correspondent refers to financial trouble: well, King's College certainly has not yet recovered the withdrawal of the Provincial Grant; but if Churches in the Maritime Provinces would rally round their own University as the Baptists and Methodists do around Acadia and Sackville, this source of trouble would soon be removed.

Your correspondent speaks of "the enormous financial annual outlay" expended at King's College in the training of Ministers for our Church. The income derived from the endowments of King's College is certainly inferior to that of the Baptist College at Acadia, and our Professors are not as well paid as theirs. Your correspondent however evidently supposes that the Professors of King's College are only engaged in the training of candidates for the Ministry; whereas fully one-half of our students are designed for other Professions, than that of the Sacred ministry. There are those in the College now who are intending to be lawyers, doctors, engineers, &c,

It may be well to mention in conclusion, the actual cost per annum to a student residing in College of board, tuition, rooms, &c., from \$100 to \$200, according to the habits of a student, will cover all his collegiate expenses in the three terms which make up the collegiate year. Numerous Scholarships and prizes are open to diligent students which will prove a material help. I could name some holding prominent positions in the Canadian Church to-day who almost paid their way through our University by the aid of these Scholarships and Prizes.

Apologizing for occupying so much of your space. I remain yours truly,
ISAAC BROOK,
President of King's College.

P.S.—Since writing the above I have ascertained that 33 per cent. of the clergy of the Diocese of Fredericton have been trained at King's College. In all parts of the Dominion, in the United States, in the West Indies, and even in distant New Zealand, sons of King's will be found amongst the clergy, the judges, the lawyers, the doctors, the engineers, etc., and the majority of them are reflecting credit on the University where they received their training for their life-work. Your correspondent "Nova Scotia No. 2" speaks of King's College as "a University that is out of date in every respect." If he means by this that it is behind the age, that it is not honestly endeavoring, as far as very limited resources allow, to adopt itself to the needs and requirements of the present time, this shows that your correspondent knows nothing of the curriculum that has been pursued in the College during the past eighteen months; nothing of the material changes which the present Faculty are carrying out in the course of study, especially in the departments of Natural Science, English Literature and engineering; nothing of the important alterations in reference to the requirements for degrees in the School of Arts, and in the School of Engineering, which the Faculty are urging the Board of Governors to adopt, all this work appear in our calendar for 1887-88. If churchmen in the Maritime Provinces would, as a unit, rally round their only Church of England University, the oldest of British origin in the Dominion, if they would accord to it that support which the Most Reverend the Metropolitan of Canada, and the Lord Bishop of Nova Scotia have earnestly appealed for, all would be well. We are crippled for want of means, and the want of union among churchmen is partly the cause. The Baptists as a unit support their own College of Acadia at Wolfville, N.S., and they take a pride in it. The Methodists, as a unit, support their own College of Mount Allison at Sackville, N.B., and they take a pride in it. We want to see a like spirit animating our churchmen in the Maritime Provinces.

J. B.

Windsor, April 5.

"NOVA SCOTIA No. TWO."

SIR,—“Nova Scotia” would hinder Nova Scotia from having a Cathedral, to be built largely by means introduced from outside the province and dragged in all unnecessarily “King's College.” “Nova Scotia No. 2” defends the Cathedral as a centenary monument, but flies foul of King's College.

I have no right to sign myself “Nova Scotia No. 3” and, without slighting the land of my adoption, I may say I am glad of it if this is the way the Nova Scotia churchmen run down their own interests.

Why mix the two matters? and when mixed by one Nova Scotian, why should another abuse the University that has educated so many eminent men in the Church (to say nothing of the State).

I deny that “taking every charge and expense in connection with King's the return for the same is simply moderate.”

Suppose \$5,000 for four or five years' training is the cost to make a graduated minister therein (which I take the liberty to doubt) how many most useful ministers have had a good training there at far less expense without graduating? And then look at the men who have graduated—say at the supposed cost—are they not worth it?

Alphabetically I will name a few from King's College Calendar:—John Ambrose, Heber Bullock, J. C. Cochran, W. Cogswell, (2) Edwin Gilpin father and son, V. E. Harris, J. M. Hensley, Geo. W. Hill, Geo. W. Hodgson, J. A. Kaulback, W. B. King, T. Maynard, J. J. S. Mountain, E. E. Nicholls, W. F. Pryor, J. O. Ruggles, the Shreves (4), Bishop Suther, G. O. Troop, Fitzd. Uniacke, T. A. White, A. C. F. Wood.

I have selected but a few and in so selecting have no idea of saying there are not hundreds of other graduates for whom (if they did cost \$5,000 each) we have good reason to bless King's College and add

LAUS DEO.

LABRADOR, ONE DOLLAR.

SIR.—I am glad to see that my letter under the above caption, has had the effect that I looked for, namely to “stir up the fire a little and set the pot boiling.” I ment no slur whatever on those good men who are laboring to make the Board of Domestic and Foreign Missions a success,—my object was to help them rather than to hinder them; what I think is—that their aims are too low; that the aims of all workers for missions are too low. And I ask again, why is the time of these good men wasted counting up cents when they ought to be counting up dollars? Why are they laboriously reckoning up the units and tens when they could with equal or even greater facility be counting hundreds and thousands? And I say again, “To the winds with such a caricature of Christian religion and Christian liberality as this—and let us see some manly Christ-like work!” Your correspondent, Dr. Mockridge, accuses me of unfairness in laying stress on the \$1 for Labrador, and the handful of silver for other N.W. Missions; and says I ought to have noticed that the whole contribution for the six months was \$5,100 odd. It seems to me sir, there is if anything more cause for shame in the whole amount for the six months being only \$5100 than in the one for Labrador. The \$1 for Labrador, as the Canon truly states, may quite possibly be the gift of some poor widow who denied herself to give it, and in that case God's rich blessing will undoubtedly rest upon it; but why did not 10 men who had the means each lay \$100 beside it and make it \$1000?

And, as to \$5,000 being the whole amount contributed for mission work by the Church of England in Canada during six months, I cry again, Shame on it! and I will cry “Shame on it” till my voice is heard. *Multiply it by a thousand!* Make it \$500,000 a year! and then we may begin to hold up our heads a little, and thank God, and take courage. Pile on the sticks, build up the fire, set the pot boiling! Let the Church of England take her place in the van of the army—as her place by right—and lead on the hosts of the Lord against the enemy, determined that in every part of the great Northwest her temples shall be reared and her children cared for; and let her send her missionaries to China, and Africa, and India, and join with the United States and with England in converting the world!

F. F. W.

SIR,—Permit me through your valuable paper which, I believe, is widely circulated in Nova Scotia, to protest against the practice of solemnising Holy Matrimony in private houses—too often the Rectory—which is carried on by some clergymen in this diocese. I have

noticed that, at times, the Rector of an influential parish in Halifax violates the Rubrics in this way, a nice example for the Cathedral city to set country parishes! Now this should not be. The work of trying to induce our people to do all things “decently and in order” is hard enough; but it is harder still to have it undone by the practice of those who must know better. The third rubric in the office for Holy Matrimony does not recognise any place but the Church for the celebration of this Sacrament and there can be no reason now why it be violated. Now that churches are everywhere accessible, the parish priest should not break such a plain direction to suit his convenience; neither should he pander to the wishes of those who, by making such a request, show how little respect they have for the commands of the Church by asking him to break them.

CATHOLICUS.

Diocese of Nova Scotia, }
April 1st, 1887. }

SIR,—Will you kindly give insertion to the following extract from an English paper, as it will interest many of your readers, especially in Nova Scotia, where the family referred to were long and favorably known.

“A Race of Churchworkers.—The Rev. Rupert Cochrane, M.A., Rector of Langton, Spilsby, Lancashire, has just completed the 133 years of his family service to the Church. For three generations, without the break of a year, this service has been going on. His grandfather gave 43 years of his life to the work, his father 56 years, he himself 34 years; 111 years of this time were given to laying the foundation stones of our goodly Church in Canada; 95 of these years under the S.P.G. It is this last feature which makes this family service to be something unique in the annals of clerical life.”

The above is a brief reference to a family which deserves a more extended notice. The grandfather, the Rev. Dr. William Cochrane, was for many years president of King's College, Windsor, where many of the clergy of the Maritime Provinces were trained by him for the work of the ministry. The son, the Rev. Dr. James Cochrane, was the efficient and much respected Rector of Lunenburg, where he labored for many years and succeeded in building up a large and flourishing parish. The grandson, the present eloquent and gifted Rector of Langton, well known in England as well as in Canada for his faithfulness and zeal. The peculiarity of this case is that all three were missionaries of that noble Society the S.P.G.; the grandfather for 27 years; the son for 56 years, and the grandson 12 years. The representative of the family, the Rev. Rupert Cochrane, already referred to has just completed the 133 years of the family's service to the Church; 111 of which were given to the work in Nova Scotia. As this is the centennial year of the Episcopate of Nova Scotia, and also the Jubilee year of Her Gracious Majesty, would it not be a graceful tribute to the present representative of such a family, as well as a compliment to the Nova Scotia Church, if the long service were recognized by bestowing on him a Canonry, Royal Chaplaincy, or some such honorary distinction.

It is to be hoped this may be the practical result of the many communications in the English papers, similar to that from which the above extract has been taken.

R. A.

THE Bishop of Oxford sent to the Churchwardens in his diocese a circular of inquiries, among which was: “Does your officiating clergyman preach the gospel, and is his conversation and carriage consistent therewith?” The Churchwarden at Wallingford replied: “He preaches the gospel, but does not keep a carriage.”

THE HOLY COMMUNION.

BY THE REV. J. M. KOEHLER.

We wish to impress upon our dear friends who have made the vow of Confirmation, that they ought to receive the Holy Communion as often and as regularly as they can. Some we are sorry to say, do not realize their obligation to keep the solemn promise they made when confirmed "to keep God's Holy Will and Commandments."

Our Lord Jesus Christ commands us to receive the Holy Communion in remembrance of Him. Consequently the neglect of this Sacrament shows that Christ has been forgotten, and that the Christian life is not followed. He says (St. John vi., 53) "Except ye receive the flesh of the Son of Man, and drink His blood, ye have no life in you"; that is, no spiritual life, which comes through faithfully receiving the Holy Communion; for this Sacrament is God's appointed means of nourishing our spiritual life. Those who have promised to live a Christian life should go often to the Holy Communion for strength and comfort, or they will become spiritually dead, that is without "life." The words of Christ are a fearful warning to those who refuse or neglect to come to the Lord's table. How terrible it is to think that they have "no life" in them!

We have been speaking particularly of those who neglect their opportunities for receiving the Sacrament. There are others who seldom or never have such opportunities although they earnestly desire to receive the Bread and Wine of Life. For such there is no condemnation. "They are not under the law" as St. Paul tells us. The Prayer Book says that when the Sacrament can not be had, a man earnestly repents of his sins and has a lively faith in the death of Christ upon the cross for him, "earnestly remembering the benefits he has thereby, and giving Him hearty thanks therefor, he does eat and drink the Body and Blood of our Saviour Christ profitably to his soul's health, although he do not receive the Sacrament with his mouth.

These words refer only to those who desire the Sacrament, but cannot receive it by reason of physical infirmity or the absence of a minister. For all others, who have the opportunity but neglect it carelessly or indifferently, there is no excuse.

We have met some who plead their deafness as a reason for not going to the Holy Communion, except when the service is interpreted for them. To such we say—Do not stay away because you cannot hear. With your Prayer Book, you can easily follow the service, if you really wish to. If you find any difficulty, ask some one to show you the places in the book. Do not hesitate. People will be glad to assist when they know that you need help. Your pastor or rector will gladly give you any information about the service if you only ask him. If you have no Prayer Book, he will readily furnish one, or you can write to your Missionary, who will supply you. With a little practice, you will soon learn from the position of the minister what part of the service he is reading. We know some deaf-mutes who use the Prayer Book as readily as any hearing person. In the case of those who have not learned to read, true faith and sincere desire are sufficient; indeed, these essentials everyone must possess in order to obtain any benefit from the Sacrament.

Sickness does not excuse neglect of the Holy Communion. If you are unable to go to Church, your pastor or your Missionary will gladly go to you, if you will inform him. And surely of all times the hour of sickness is the most proper time to seek forgiveness, comfort and peace in that religion of which the Holy Communion is the highest act of devotion.

Nor, finally, is the feeling of unworthiness a proper excuse for remaining away from the Lord's table. If you are convinced of sin, you must repent; and the Holy Sacrament is expressly offered for the comfort of those who are sorry for their sins and wish to do better. Herein lies the power and blessing of the Holy Communion, in that it strengthens our good resolves, and enables us to resist sin better. And the oftener we receive it truly, the better our lives become, and the more worthy we are to be called the children of God.

If, however, you cannot quiet your conscience, that is, if you cannot satisfy yourself that you are worthy to receive the Holy Communion, go to your pastor and tell him your doubts or difficulties fully and freely, and he will aid and comfort you.

Then stay away no longer, but come and say once more from the heart "and here we offer and present unto Thee ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice unto Thee."

THE BISHOP OF LICHFIELD (DR. MACLAGAN) ON CATECHISING.

My Reverend Brethren,—I have been pleased to learn that in several parishes of the diocese the suggestion has been adopted which I made in my letter addressed to you last month, with regard to the systematic teaching of Christian doctrine from our pulpits, and especially during the Holy Season on which we have now entered. I have no doubt that this has been the case in many other parishes from which I have had no communication. I desire now to follow up what I have said by reminding you that this work is as much needed among the young of our flocks as among our adult parishioners; and that the Church herself has pointed out very clearly the means by which this want may be supplied. I have frequently urged upon you the practice of *public catechising*, not only as an act of *obedience* to those directions in the Book of Common Prayer which we are solemnly bound to observe, but also as by far the *most effective means of building up the children of God in the fear of Christ*. I do not see how we can believe that we are fulfilling our obligations as Ministers of His Church if we neglect this important work. No Sunday-schools or other efforts of a similar kind can supply the place of that public instruction *within the House of God* which the Church provides for her baptized children. I would also wish you to observe that this is the only kind of teaching which the Ordinal assigns to our deacons as appertaining to their office, and that it devolves upon them to give themselves diligently to this work. But my object in reverting to this subject at the present time is to point out to you how fitly the work of catechising might be commenced in parishes where it is not already carried on; and how admirably it would strengthen and extend the systematic teaching of Christian truth which so many of you are, at present, giving in sermons to your ordinary congregations. And this instruction will not benefit the *children alone*. It is not impossible to induce parents to be present when their own children are being catechised; and it might often happen, especially among the less educated classes, that they would learn more from this simpler kind of teaching than from the more formal sermon. In every parish the two ought always to be carried on together. It would maintain the *method* and *continuity* of our pastoral teaching. Our people would be more deeply and intelligently interested in the truths which we put before them, and would, as St. Peter speaks, grow in the knowledge of our Lord Jesus Christ. It is quite possible that many

of the clergy, who have not been accustomed to catechising, may not see their way to begin it at once as a permanent part of their Sunday work; but they might be willing to undertake it on the Sundays of the Lenten Season. If this were done, and careful efforts made to render it as effective and interesting as possible, it is not improbable that in many instances the way would be made clear for continuing a work which, as time goes on, become not only more easy but more delightful to the catechist, and more profitable for the children. There may, however, be some parishes, where from various causes the clergy could not themselves conduct the catechising. Under such circumstances I should be prepared, at the request of the parish priest, to sanction the employment of a lay catechist; provided that in that case the catechising should not take the place of any of the regular services of the church, but should be altogether additional to and separate from them; and that no lay catechist should on any account be employed who has not received from me a special license after due inquiry and examination. This would be in some measure a return to the practice of the early Church, and an adaptation of it to our own circumstances; for although there does not seem to have been any distinct order of catechists, yet the work was often entrusted, and the name applied, not only to the ordained clergy but also to readers and others in the Minor Orders of the Church.

I desire then to commend this matter to your careful consideration and to your earnest prayers. On you, as on myself, there rests the solemn obligation expressed in the words of our Lord—'Feed My Lambs;' and the Church of Christ, informed by the Holy Spirit, has not only taught us how this may best be done, but has enjoined upon us the doing of it. May he ever give us grace, as faithful and true pastors, to fulfil all the trust that He has committed to us, for the glory of God and the salvation of His children.—Your faithful and affectionate Brother and Bishop.

W. D. LICHFIELD.

Lichfield Diocesan Magazine.

The Easter Number of *The Young Churchman*, (Milwaukee, Wis.), is the most beautiful and well devised paper of the kind that we have seen. Happy should the Sunday-school children be who received it as their Easter Card! But we refer to it also to note the statement of the wonderful and deserved success achieved by this ever attractive Sunday-school paper. The publishers say 60,000 copies of their Easter number were issued, and they add:

"What hath God wrought!" is the exclamation as we look upon and contemplate the vastness of the figures. To those who read the paper to-day, it is nothing; but to us, who seventeen years ago carried the first little bundle of two hundred copies of the first number from the printing office, which was the whole edition required then, the change is greater than we can express in words. And more than that: when we realize that that beginning was the foundation-stone of what is now "The Young Churchman Company," of which this paper is only a part, then truly does our heart swell with gratitude to Almighty God that all this hath been permitted to grow, and the work to be carried on to the glory of His name and for the good of His Church."

Now why should not the Church in Canada have a similar Company? doing like good and permanent work for Her? We have long desired to see such a Company formed. Such a work commenced: one that should embrace a Church paper, a Sunday-school paper, Sunday-school Leaflets and literature of all kinds, viz.: start a "CHURCH PRINTING AND PUBLISHING COMPANY." What do our subscribers say?

The Church Guardian

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Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR APRIL.

- APRIL 3rd—6th Sunday in Lent.—(Notice of Days in Holy Week).
- " 4th—MONDAY before Easter.
- " 5th—TUESDAY before Easter.
- " 6th—WEDNESDAY before Easter.
- " 7th—THURSDAY before Easter.
- " 8th—GOOD FRIDAY. (Pr. Pss.: M. 22, 40, 54. Evg. 67, 88.)
- " 9th—EASTER EVEN.
- " 10th—EASTER DAY. (Pr. Pss.: M. 2, 57, 111; E. 113, 114, 118. Pr. Anth. ins. of Venite. Ath. Cr.: Pr. Prof. in Com. Ser., till 17th April instant.
- " 11th—MONDAY in Easter Week.
- " 12th—TUESDAY in Easter week.
- " 17th—1st Sunday after Easter.
- " 24th—2nd Sunday after Easter.
- " 25th—St. Mark, Evangelist and Martyr.

" WORTHY is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

" If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God."

"COME, SEE THE PLACE WHERE THE LORD LAY."

How little did the angel who first uttered these words, and heard the echo of them die away among the recesses of the rocky garden,—how little, perhaps, did he think that the invitation which he thus gave to those few trembling women who stood before him, would be conveyed down through all after times, and be borne to the ears of millions of the followers of Jesus Christ. And yet it has been even so, and in the course of its long descent and wide circulation, it has reached even unto us. Let us listen to and obey it. Come, let us look at the place where the Lord once lay, and from which on the third morning he arose.

We cannot indeed literally accept the angelic invitation, and go and look into the empty sepulchre. The hand of time, and in this instance the still rougher hands of the devotee and of the infidel, have wrought such changes in that sacred neighbourhood that the exact site of the holy sepulchre cannot be identified. But though we may not be able to plant our footsteps on the very ground that the trembling women occupied, or follow them as,

angel led, they passed into the deserted tomb, yet in thought we may still bend over the place where the Lord once lay.

As we do so, let us reflect upon the proofs of the divine mission of the Redeemer afforded by his resurrection from the grave. Evidence enough had been afforded by our Lord himself, during his lifetime, of his divine character and authority. The words he spake, the works he did, proclaimed him to be the Son of the Highest. But sufficient as it was to convince the candid, that evidence had not been sufficient to silence the cavillers. His words were misunderstood and misinterpreted; his miracles, though not denied, were attributed to Satanic agency. It was as a blasphemer that he was put to death. But his resurrection appears at least to have had this effect, it stopped the mouths of his adversaries. There might be a few among the more credulous of them who accented the clumsy tale that the chief priests tried to circulate about his disciples coming by night and taking the body away. But loudly and publicly as, both in the heart of Jerusalem and elsewhere, the Apostles proclaimed this fact in the presence of the Rulers themselves, it does not appear that its reality was ever openly challenged, or that any such attempt was made to explain it away as had been made regarding other miracles wrought by the Saviour's hands. If it failed to convince, it succeeded at least in silencing those who would, if they could, have dealt with it in a like manner.

It had indeed the force of a double miracle. Barely, and by itself, the rising of Jesus from the dead most fully authenticated the claims he had put forth. Had the Son of Mary not been all that he had declared himself to be, never would such an exercise of the Divine power have been put forth on his behalf. But more than this, Christ had publicly perilled his reputation as the Christ of God, on the occurrence of this event. When challenged to give some sign in support of his pretensions, it was to his future resurrection from the dead, and to it alone, that he appealed. Often, as we have seen, and that in terms incapable of misconstruction, had our Lord foretold his resurrection. It carried thus along with it, a triple proof of the divinity of our Lord's mission. It was the fulfilment of a prophecy, as well as the working of a miracle; that miracle wrought, and that prophecy fulfilled, in answer to a solemn and confident appeal made beforehand by Christ to this event as the crowning testimony to his Messiahship.

But not yet have we exhausted the testimony which the resurrection of Jesus embodies. He spoke of that resurrection as the raising of himself by himself. "Destroy this temple, and in three days I will raise it up. I lay down my life, that I may take it again. I have power to lay it down; I have power to take it again." An assumption by Jesus Christ of a power proper to the Creator alone; a clothing of himself with the high prerogatives of the giver and the restorer of life. His actual resurrection, did it not in the most solemn manner ratify that assumption, convincing us by an instance of the highest kind, that whatsoever the Father doeth, the same doeth the Son likewise?

But further still—and it is this which attaches such importance to this incident in the history of our Redeemer, and causes it to be spoken of in the New Testament Scriptures as standing in such close connexion with all our dearest hopes as to the life beyond the grave,—in the resurrection of the Saviour, the seal of the Divine acceptance and approval

was put upon that great work of service and of sacrifice, of atonement and of obedience in our room and stead, which Jesus finished on the cross. The expression and embodiment of that acceptance and approval in a visible act, an outward and palpable incident, gives an aid and a security to our faith in Christ for our acceptance with God, far beyond that which any bare announcement in words could possibly have conveyed. Can we wonder, then, at the prominence given, in the teachings and writings of the apostles of our Lord, to an event so full of convincing evidence, so rich in spiritual instruction and comfort? To be a witness to this great event was held—as the election of Matthias informs us—to be the special function of the apostolic office. It was to this event that Peter referred at large in his discourse to the Multitude on the day of Pentecost. "This Jesus hath God raised up, whereof we all are witnesses." Questioned, a short time afterwards, before the Sanhedrin, as to the earliest of the apostolic miracles, "Be it known," said Peter, "unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, even by Him doth this man stand before you whole." When Paul addressed the men of Athens, this was the one supernatural incident to which, in the way of attestation, he referred: "God hath appointed a day, in the which He will judge the world by that Man whom He hath ordained; whereof He hath given assurance, in that He hath raised Him from the dead." I have but to refer to the 15th chapter of the 1st Epistle to the Corinthians, to remind you of the place and prominence given to the event by the great apostle of the Gentiles:—"If Christ be not risen, then is our preaching vain, and your faith is also vain."

From the first, it was to that crowning miracle of Christianity that its teachers made appeal. And now once more, in our own times, it is by that event that we desire that the entire question of the supernaturalism of our religion should be decided; for if that event be true, then any, then all other miracles are at least credible, for where among them shall be a greater than this be found? If that event be true, then upon it does the entire fabric of our Christian faith securely rest; for if we believe that Jesus died and rose again, then are we prepared along with this, and as harmonising with this, to believe all that the Scriptures have taught us of the glory of Christ's person, as one with, and equal to the Father;—all that they have taught us of the design of His life and death among us, as the Redeemer of our souls from death,—the giver, the infuser, the nourisher, the maturer of that eternal life which is for our souls in Him. Let us then be devoutly grateful for it, that our faith in Him—in knowledge of whom, in union with whom standeth our eternal life—has such a solid foundation of fact to rest upon,—a foundation so firmly imbedded among all those other foundations upon which our knowledge of the past reposes, that to unsettle, to overturn it, you must unsettle, must overturn them all.

"Come, see the place where the Lord lay," that you may contemplate Him, the one and only instance which this world hath witnessed of the last enemy, Death, being fairly met—met in his own territory, triumphed over in his own domain by the use of his own weapons. That grim, inexorable tyrant, wealth has never bribed, tears have never softened, beauty has never moved as he made his unfaltering approach and struck his unerring blow. To and fro, wide over the wide field of humanity, has that sheer, cold scythe been ever swaying, and generation after generation has it laid low in the dust. Two only out of the many millions of our race—two in olden time were snatched away before the destroyer of the destroyer came upon them, and passed away without tasting death. But the translation of Enoch and Elijah

was no victory over death; they never met, they never grappled with this foe; they were withdrawn from the battlefield before the day of conflict came. Some there were, too, in after times who, subject for a season to the dominion of death were delivered from his sway; but neither was theirs the victory, for they had to return again, and bow once more beneath the yoke of the great conqueror. The widow's son, the ruler's daughter and Lazarus, whom Jesus loved, lie low as others in the caverns of the dead. One alone of human form ever grappled with that strong wrestler, Death, and cast him from him overcome. His way to conquest lay through brief submission. Like others, He descended into the dark and dreary prison-house. The grave opened to receive Him. He seemed to have passed away, as the multitudes who had gone before. But death and the grave never had such a visitant into their silent and vast domains. He approached the throne of the tyrant, to wrench the sceptre of the empire from his hand. In bursting, as He did, the barriers of the grave, it was no mere respite that He obtained for Himself, but a full and final victory. He bade adieu that morning to the sepulchre for ever. He left no trophy behind; nothing of His in the hands of death; nothing but that empty sepulchre to tell that He had once, and for a short season, been under the hold of the destroyer. Even had this been a solitary conquest, though the sepulchre of Jesus were to remain for ever as the only one from which the tenant came forth alive, to return to it no more, still would we draw nearer to muse upon this one triumph of humanity over the last enemy.

But we have all a nearer, a more special interest in this deserted tomb of Jesus Christ. His was no solitary, isolated victory over the grave. For us He died, and for us He rose again. Firm and fast as the grave now seems to hold the buried generations, of our race, it is now doomed, as a fruit of Christ's resurrection, to relax its grasp, and yield them up again. Empty as was Joseph's sepulchre when the angel stood before it and invited the women to enter, so empty shall one day be every grave of earth, when another angel shall sound his trumpet, and it shall ring through all the regions of the dead and stir all to life again. Blessed was that morning which dawned upon the empty tomb at Calvary, but more blessed to us shall that other morning be, which shall dawn upon all the emptied graves of earth, if only now we live in Christ; if at death we sleep in Jesus; if at that resurrection we be numbered with those who shall share the resurrection of the Just.—*Mr. Hanna's "Life of Christ."*

"THEY SHALL SEE EYE TO EYE."

The unity for which most Christians are beginning to yearn must be brought upon solid foundations, and by the recognition of true principles and none other, or it will not be lasting. It might be easy to patch up a show of unity quickly, by simple saying of all the differences which separate Christians that they are non-essential, and that men must shut their eyes to these differences and not as if they did not exist. But this would eventuate in disappointment, because nothing that is done for mere expediency, or the sake of producing a result too speedily, can endure. True unity will come when Christians shall 'see eye to eye.' But there is much to make Christians hopeful. There are signs amongst the ancient Churches of the East which indicate the probability of union amongst them where now it is needlessly lacking, while the intercourse, which is constantly increasing, between those branches of the ancient Catholic Church in England is likely to be productive of great good, in which even the Church of England will not be without some portion of the gain.

It is at home, however, and at the sad and injurious lack of unity there, that the minds of faithful Christians of Great Britain chiefly look longingly, and pensively, and yet hopefully and with prayer. Whitaker's wonderful *Almanack* for this year shows only five additions for the past year to the various sects into which the 'dissidence of dissent' has split up. Of these, two relate to Poles and Germans dwelling in England. Of the other three, one claims to be a special mission for rescue work, another appears to localise itself under the title of 'Catholics of Newport,' leaving one which may be but a small effort, or may lead away many thousands after it, as the 'Congregation of the Son of the Covenant.'

This looks, then, as though in some measure Dissent could hardly go much further, but that almost every distinction which could be proclaimed with the least pretence for its existence has been reached in the two hundred and twenty or so sorts of religious sects which have places of meeting for religious worship in England and Wales. These, however, will be seen on examination not really to exceed about two hundred, for it is evident that some are described by two names.

A comment appeared not many weeks ago, to which attention has probably been secured amongst some who honestly begin to long for union. It is much to have lived to witness the faintest beginning of this longing. And it is because of the sympathetic longing that the union may finally be perfect and enduring that it is fervently wished that the progress may be slow, and that the work, while going on, may be effected step by step. The suggestion made in the Comment alluded to seemed to offer a good practical suggestion to the chief bodies of 'orthodox' Dissenters—that they should first of all bring their own differences and separations to an end, and amalgamate and form one united body of Christian people, who, while, for reasons which they regard as sound and good, dissent from the ancient Church of this country, would then be at one amongst themselves.

It cannot be right, in the sight of Almighty God, that little places of worship should be struggling for existence, and be driven to manifold devices, in order to maintain themselves in villages whose whole population would barely fill the parish church. It is quite saddening to hear (and it is no uncommon testimony) from a thoroughly pious and faithful parish priest, 'The population of my parish is under 600,' and there are two dissenting chapels in it. Here, then, are 600 people. Do half of them go to any place of worship at the same time? Suppose 150 to attend church; then there are seventy-five each for the two chapels. And what is the result? Is it love, and joy, and peace? Is it true charity? Will any one venture to apply Acts, ii. 42-46, to such a state of things? Will any dare to hope that their Lord's Prayer for unity is realized by such a condition? Is it supposed that if Christ or any of His Apostles were visibly to tread this earth and teach men once again, they would approve of this development of the last three centuries of the nearly nineteen centuries of Christianity?

Now certainly the Dissenters could do great things to remedy what many of them must admit cannot be right. For let it be conceded that they were justified in quitting the Church, even then why should the process of division be repeated amongst themselves so often and so disastrously? It weakens their own position; but, what is infinitely worse, it weakens Christianity. Unbelief is rampant, and asserts itself at School Boards, and even in what were till lately Christian Universities. Who can be astonished at this who only reflects upon the divisions of the Christian communities?

The recommendation made in the Comment alluded to is worthy the attention of dissenters. Surely they can agree amongst themselves! Surely they can come to some understanding by which one Meeting-house may be well filled and sustained, rather than that two or three

such places shall be more than half empty and be kept going with the very greatest difficulty!

Let the two hundred sects be gradually reduced to one hundred, and to fifty, and to twenty, and to ten, and in due time to one. The time will be long and the process slow, but if once begun well it will go on and will end well. But as this grand, loving, Christ-like work slowly proceeds, let the Church see how much she can do to render herself as perfectly Catholic as she alone can be. She may learn something even from the too-spasmodic proceedings of a few of her own children in their intense desire for unity. She may, she must, regret the course they adopt, but she may learn from them how intense is the yearning for unity, and how important it is to guide the effort to secure it. There is no reason why the Catholic Church cannot give anything and everything that earnest Christians long for. It must be given, and ought to have been given long ago. It is one of the greatest blunders of the Church that she has not examined the *phenomena* of Dissent, and provided true Catholic remedies.

If Dissenters will try during the few remaining years of this century to promote union amongst themselves, and the Church will during that period (but the sooner the better) do what she ought, and *nothing more*, to make an easy and honourable path by which the Non-conformists may retrace their way to the Church of their fathers, and the Church of their fathers' God, the new century will dawn with such blessings on the Church as shall render her proof against all enemies; for she will be seen to be what she has not been visibly for ages, 'at unity with herself.'—*G. V. in Church Bells.*

An illustration of the partial and incomplete teaching or statement of doctrinal truth, which is too characteristic of organisations outside of the divinely constituted Body, is approved by the definition given in a circular lately to hand in reference to conference of "The Associated Young Men's Christian Associations of North America." It limits membership and office holding to "young men who are in good standing in Evangelical Churches," and with amusing assumption of "authority" it decides that "And we hold these churches to be evangelical which, maintaining the Holy Scriptures to be the only infallible rule of faith and practice do believe in the Lord Jesus Christ (the only begotten of the Father, King of kings and Lord of lords, in whom dwelleth all the fulness of the Godhead bodily, and who was made sin for us, though knowing no sin, bearing our sins in His own Body on the tree), as the only name under heaven given among men whereby we must be saved from everlasting punishment." No reference whatever is here made to the Third Person of the Holy Trinity, nor to His work; and it would seem that this and other articles of the Creed are wholly unnecessary in order to be "Evangelical" in the opinion of this irresponsible organisation. And yet it is written "Thus saith the Lord, stand ye on the ways and see, and ask for the *old* paths, where is the good way, and walk therein; and ye shall find rest for your souls. But they said we will not walk therein."

A MORAVIAN Liturgy contains the following ascription: Glory be to Him who is the Resurrection and the Life; He was dead, and behold, he is alive forevermore; and he that believeth in Him, though he were dead, yet shall he live. Glory be to Him in the Church which waiteth for Him, and in that which is around Him, from everlasting to everlasting. Amen.

FAMILY DEPARTMENT.

EASTER DAY.

Oh day of joy and gladness past all telling!
All radiant with the beams of fadeless light;
The rays of that fair glory, all ex-celling,
That Jesus left to toll in earthly night.

Now lifts the Church her strains of high thanksgiving,
Her courts once more with Hallelujahs ring
To Him who died, to Him the ever-living,
The Risen Jesus, Heaven's Eternal King.

Oh Feast of Love! once more the Bride rejoices
In one long triumph of celestial song,
And thankful hearts ring out from glad some voices
In anthems of glory, loud and long.

Who can be mute? no grateful tribute sending
To swell the praises of that matchless love,
While earth's glad chorus rises, sweetly blending
With songs of angels in the courts above.

Lord Jesus, make our lives one long thanksgiving,
One loving service rendered unto Thee;
Risen with Thee, for Thee and in Thee living,
Keep us Thine own, dear Lord eternally.

TWO FRIENDS.

CHAPTER III.—CONCLUDED.

"Fanny that I should know his name when he doesn't," he thought. "I shall tell him to-morrow."

Two or three days passed, however, before Reggie got a chance of giving the information, but when at last he did get out once more, he found Nat waiting for him.

The wandering about in freedom had been delightful before, but it was ten times more so now that he had a companion. And one who could tell him far more than even Sam about the haunts and ways of the creatures who lived in woods and hedges. If only he could have gone farther from home what wonders might he not have seen, but as it was, Nat was always bringing something to show him in those capacious pockets of his. One time, what Reggie took for a bundle of loose feathers turned out to be a young owl, which winked and blinked in a way that amused both boys immensely. A little loveret became quite tame under Nat's care, and would sit on his knees munching the carrots which Reggie begged for it from Sam, and then comb its whiskers with its paws in a way that might have given a lesson in tidiness to both boys. At the least alarm, however, it hastened back into the pocket, which it looked upon as its home, and then again popped out its little head, and peered round with bright eyes to see if the danger were over.

For a wonder, Reggie found something to interest him in his reading lesson. He came upon the account of the hares kept by the poet Cowper, and in his excitement at the idea of telling Nat, he almost blurted it all out to Miss Everson.

Soon, however, the whole tale was told, and Nat was quite duly and sufficiently interested. "Who told you that?" he enquired.

"I read it in a book. But it's not a made-up story, it's quite true. As true as William the Conqueror, and all that, though it's so much nicer."

"You can read, then?" asked Nat.

"Yes, of course; can't you?"

"Not I, wuss luck."

"Did you never have any lessons then? That must be nice!"

Nat stared.

"I know one or two of the letters," he said; "that's O, and that's S."

He traced them in the dust with a stick he held in his hand. The O was certainly not as round as Giotto's, and the S was turned the wrong way, but they were quite recognisable.

"I wish I could read," he repeated with a sigh.

"Do you? Well, I suppose it is nice to know how, but learning is just horrid."

"I don't think I'd mind so long as I could get any one to teach me."

A sudden thought flashed across Reggie's mind. "Oh Nat, do you think I could teach you?"

"Well, I should think as you could, as you knows it yourself. Only you wouldn't like it."

"But I should, Nat. I should like it ever so much, if it pleased you. Let's begin now. I'll show you some of the letters."

Reggie managed to print some of the capitals in the sand, but some he could not do at all; and with the small letters he was anything but successful.

"I don't see how we could get on without a book," he sighed. "I might bring out mine that I learnt in, but if it got into a mess, Miss Everson would take it from me."

He glanced at his own little grubby fingers, and then at Nat's hands, in comparison to which they were almost white.

"I could wash my hands," said the boy eagerly. "You wrap it in a bit of paper and bring it, and then will wrap it up again when we've done. See if I don't wash my hands, and you'll bring it to-morrow, won't you?"

"All right," answered Reggie, who, although he had proposed it, was not quite so enthusiastic in the pursuit of learning as Nat was. He consoled himself however by thinking that the other would soon get tired of it. And then too, came the thought that this was something he could do for Nat, who was so kind to him.

This latter had to be his abiding consolation, for Nat did not soon get tired. The alphabet was mastered very quickly, and before long he could read little words. Reggie was very proud of his success as a teacher, but still he would occasionally give a stifled sigh when Nat pleaded for just one page more. He had to make the most of his opportunities, for it was winter, and they could meet but seldom. Still, as they walked together up and down the lane the lesson would go on. There was a sheltered corner in the hedge too, where they sat under an old thorn bush when the weather was mild. The book was spread open on Reggie's knee, while Nat, with his elbows on his own knees, and his head resting on his hands, bent over and spelt away manfully.

It was such a quiet road, that they had long ceased to think of the possibility of interruption. One day Reggie had only been out for a few minutes, so had not begun to listen for the signal of recall, and both boys were too eagerly engrossed to notice the sound of approaching wheels. They came nearer and nearer, and stopped. Then a voice said, in a tone of horror more easily imagined than described, "Reginald Lacy!"

It was Miss Everson in her pony carriage. Nat sprang up and approached her.

"It's not his fault, indeed, ma'am," he said, "he's doing no harm."

"No harm!" ejaculated Miss Everson. "Go away, I have nothing to say to you. Reginald, come here this very moment."

Reginald silently obeyed, and then, by Miss Everson's orders, walked by the side of the pony carriage as she slowly drove round and in at the front gate. Hannah was called for, and told to see that Master Reginald had a bath and went to bed at once.

"I will speak to him to-morrow morning," she said, "when I have considered what is best to be done. And remember, Hannah, that henceforward you never let him out of your sight except when he is with me."

It was all one to Reggie that he was sent to bed in the morning. He felt so utterly miserable that he minded nothing more, as he lay and felt at variance with the whole world except Nat, whom he should never, never see again. He had cried himself nearly sick when Hannah brought him some dinner; and when she told him to sit up and eat it, he only turned and hid his face in the bedclothes.

"Sulking again," she remarked. "Well of all the naughty boys! Just wait till your Pa and Ma hear about this Master Reginald!"

CHAPTER IV.

It must be said that Miss Everson had not

the least idea what Reggie and Nat were doing in their nest under the hedge. Teaching a poor boy to read would, in the abstract, have appeared to her a most meritorious occupation, and she really took a great interest in the village school. But then Nat was by no means what a poor boy ought to be. Rosy cheeks shining with soap and rubbing; smooth, well oiled hair, and clothes neatly mended, went to make up her ideal; and Nat had looked to her like an animated scare-crow. Nor was it his untidy appearance alone which was against him. Or rather it was against him principally because it was a sign that he could not belong to any of the quiet country folk, but must be of those wanderers who now and then settle down on the common for a time. Gipsies, travelling tinkers, basket makers, and such like. Poachers in most cases, and poachers to whom all was game that came within their reach. They would linger on for days, weeks, or months, until they made the neighborhood too hot to hold them, and then would vanish, to repeat the same process somewhere else.

That his disreputable looking companion was initiating Reggie into some of his own evil ways, was the conclusion at which Miss Everson immediately arrived. It was evident, too, that they had not met that day for the first time, and it distressed her to think how much harm might have been done.

As for Reggie, he felt angered and injured. Sorry for himself and Nat, but for nothing else. Of course he knew that he ought not to have gone outside of the garden without leave, but he kept repeating to himself that he had done no harm. He was quite as impenitent as Miss Everson thought him when he stood before her the next morning.

Nor did what she said tend to make him sorry. She began by explaining to him with what a wicked bad boy she had found him. Kind Nat, as he kept saying to himself, who had done so much to give him pleasure, and who was doing no worse thing than learning to read. Then she told him how naughty and hardened he was himself, and how hopeless she felt it was to try to get the truth out of him. And finally, she asked him what he and Nat were doing when she had found them the day before.

Reggie remained stolidly silent. Perhaps it was not to be wondered at. He might have felt that there was no chance of his being believed if he did speak the truth, and say that he was teaching Nat to read. On the other hand, his silence, and dark, down-cast look went far to confirm Miss Everson in her suspicions.

"Very well, Reginald," she said with a sigh, "I am extremely sorry, but I shall have to write to your parents about this, and I know it will distress them very much. You had better not write this time. I am sure they would not wish to have a letter from such a naughty boy."

It is sad to have to say that these last words gave a little comfort to Reggie; that was one thing that he was spared. And as for telling his father and mother, he did not see that it mattered much.

But it was hard not even to be allowed to roam about the garden, as he had done in the days before he had learnt to enjoy forbidden pleasures. To see Sam digging at a distance, and not to be able to go to him, or to visit his dear hedgehog, was very trying. Still, sometimes Sam was at work in sight of the windows from which either Miss Everson or Hannah watched him, when he was sent out to play by himself, and then they could have a little conversation. It was a comfort to Reggie to hear that the hedgehog was alive and well, and did not seem to miss him. But of Nat he could learn nothing, and he, he was sure, must miss him.

"He'll think me so unkind for not coming any more Sam. He's sure to think I might manage to get out some time if I liked."

"Don't you worry your head about him, Master Reggie. You shouldn't ever have took up with none of that lot, you shouldn't. I never thought who it was you'd got hold of. You may be sure he's far enough off by this time, maybe in jail for stealing; and he'll never think of you more."

This assurance was by no means so cheering to Reggie as Sam meant it to be. And he did not believe it either. He was certain Nat would miss him, and he was certain he was not a thief.

Meanwhile the Indian letters kept coming regularly, and Miss Everson always added this comment to Reggie's, "You must remember that when this was written, they did not know how naughty and deceitful you had been."

Reggie listened in silence, looking the personification of "don't care," and what was worse, feeling it more and more.

At length, one day a telegram arrived. Reggie saw the boy bring it, and wondered what it was about, as he had never seen one come before. It was not long before Miss Everson sent for him.

"Reginald, your parents have received the letter in which I told them of your sad behaviour, and they are so much shocked, that your mother is coming home at once. It appears that they were coming together later on, but she started immediately. You know that she is not at all strong, and I hope you feel what a sad thing it is, that she should have to undertake this voyage alone, on your account."

(To be continued.)

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THE CHURCH IN JAPAN.

The *Spirit of Missions* says it has received the following important announcement from the Missionary Bishop of Yedo, concerning the organization of the native Church in Japan, composed of the Christians of the English and American Church Missions:—

The conference of American and English Church missionaries, and the Synod held immediately afterward were, all things considered, very satisfactory—much more so than was anticipated. The constitution and canons (as presented to our General Convention last October) were, with some modifications, adopted. A general missionary society was formed, and a resolution in favor of unity was passed. The question of a name for the Church seemed a very difficult one, but the Synod by a large majority adopted the name "Church of Japan," in Japanese "Nippon sei Ko-kwai." We had never before adopted a name. The name by which we had been called was very objectionable, and all were glad to drop it. Only two or three voted for it. We all hope that the action of the Synod will lead to the more rapid growth and strengthening of our Church. The outlook of work in Osaka (where the Synod was held) and in its neighborhood seems encouraging.

THE PRESENT DEMAND.

We have spoken from time to time of the need of large gifts for the missionary work, which is pressing its demands on all sides and calling the Church to awake from her slumber to meet the great opportunities which the providence of God has opened both at home and abroad. The wealth which is in the hands of Christians, should be consecrated as it has never yet been to the service of God if we are to do in any adequate way the work to which He is bidding us. The Rev. Oswald Dykes, of London, voices this demand in the following language:

All who study the subject come to but one conclusion—that if the enormous and multiplying swarms of human beings who know not Christ are ever to know His Name—indeed, if they are not, within a measurable time, to choke the earth with the spiritually dead—Christians at home must rise to the occasion, and lavish means and men upon the work at this favorable juncture on a very different scale from anything we have seen. The dignity of the service to which our Lord invites us has yet to be appreciated. The urgency of the hour has to be understood. Our joint and several responsibility for the work has to be brought home to each of us. The money power of the Church needs to be used without stint. But, far more, the ardor of youthful spirits has to be called for. The well-born and leisurely will have to choose it for a life work, and go where possible, at their private charges.

DEATH IN THE WATER.

IS THE ELEMENT WE DRINK DECIMATING THE PEOPLE?

HOW A UNIVERSAL MENACE TO HEALTH MAY BE DISARMED.

A few years ago the people in a certain section in one of the leading cities of the state were prostrated with a malignant disease, and upon investigation it was found that only those who used water from a famous old well were the victims.

Prof. S. A. Lattimore, analyst of the New York State Board of Health, upon analyzing water from this well, found it more deadly than the city sewage.

The filling up of the old well, stopped the ravages of the disease.

Not long since the writer noticed while some men were making an excavation for a large building, a stratum of dark colored earth running from near the surface to hard pan. There it took another course toward a well near at hand. The water from this well had for years been tainted with the drainings from a receiving vault, the percolations of which had discolored the earth!

Terrible!

A similar condition of things exists in every village and city where well water is used, and though the filtering which the fluids receive in passing through the earth may give them a clear appearance, yet the poison and disease remains, though the water may look never so clear.

It is still worse with the farmer, for the drainage from the barn yard and the slops from the kitchen eventually find their way into the family well!

The same condition of things exists in our large cities, whose water supplies are rivers fed by little streams that carry off the filth and drainage from houses. This "water" is eventually drunk by rich and poor alike with great evil.

Some cautious people resort to the filter for purifying this water, but even the filter does not remove this poison, for water of the most deadly character may pass through this filter and become clear, yet the poison disguised is there.

They who use filters know that they must be renewed at regular periods, for even though they do not take out all the impurity, they soon become foul.

Now in like manner the human kidneys act as a filter for the blood and if they are filled up with impurities and become foul, like the filter, all the blood in the system coursing through them becomes bad, for it is now a conceded fact that the kidneys are the chief means whereby the blood is purified. These organs are filled with thousands of hair-like tubes which drain the impurities from the blood, and the sewer pipes drain impurities from our houses.

If a sewer pipe breaks under the house, the sewage escapes into the earth and fills the house with poisonous gas; so if any of the

thousand and one little hair-like sewer tubes of the kidneys break down, the entire body is affected by this awful poison.

It is a scientific fact that the kidneys have few nerves of sensation; and, consequently, disease may exist in these organs for a long time and not be suspected by the individual. It is impossible to filter or take the death out of the blood when the least derangement exists in these organs, and if the blood is not filtered then the uric acid, or kidney poison, removable only by Warner's safe cure, accumulates in the system and attacks any organ, producing nine out of ten ailments, just as sewer gas and bad drainage produce so many fatal disorders.

Kidney disease may be known to exist if there is any marked departure from ordinary health without apparent known cause, and it should be understood by all that the greatest peril exists, and is intensified, if there is the least neglect to treat it promptly with that great specific, Warner's safe cure, a remedy that has received the highest recognition by scientific men who have thoroughly investigated the character of kidney derangements.

They may not tell us that the cause of so many diseases in this organ is the impure water or any other one thing, but this poisonous water with its impurities coursing constantly through these delicate organs undoubtedly does produce much of the decay and disease which eventually terminate in the fatal Bright's disease, for this disease, alike among the drinking men, prohibitionists, the tobacco slave, the laborer, the merchant, and the tramp, works terrible devastation every year.

It is well known that the liver which is so easily thrown "out of gear" as they say, very readily disturbs the action of the kidneys. That organ when deranged, immediately announces the fact by sallow skin, constipated bowels, coated tongue, and head-aches, but the kidney when diseased, struggles on for a long time, and the fact of its disease can only be discovered by the aid of the microscope or by the physician who is skilful enough to trace the most indirect effects in the system to the derangement of these organs, as the prime cause.

The public is learning much on this subject and when it comes to understand that the kidneys are the real health regulators, as they are the real blood purifiers of the system, they will escape an infinite amount of unnecessary suffering, and add length of days and happiness to their lot.

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Temperance Column.

THE FIRST PRINCIPLES OF CHURCH TEMPERANCE WORK.

THE BIRTH OF THE MOVEMENT.

In the year 1872 the Church of England, recognizing the vast importance of the question of temperance, appointed a committee to investigate the extent, the causes, and the remedies for the great national vice. Later in the year the committee reported to a meeting held in Lambeth Palace, under the chairmanship of the Archbishop of Canterbury, and on the basis of the report then presented was formed the Church of England Temperance Society as the exponent of the Church in carrying on the work of temperance reform. The Church Temperance Society of America is based upon the same lines, and worked upon the same methods. The basis agreed upon was broader than that of any previously existing temperance organization, being a union on perfectly equal terms between those who use temperately and those who abstain entirely from intoxicating liquors as beverages. The two objective lines of the work were the rescue of the intemperate and the removal of the causes from which intemperance springs.

THE PLEDGE.

Two questions were from the first left out of consideration—first, the Scriptural lawfulness or unlawfulness of intoxicating drinks; second, the lawfulness or unlawfulness of vows or pledges. The pledge of our societies is simply as regards the man himself, the record of a resolution made in dependence on the help of God that he will abstain from that which is ruining him. If, through the weakness of his fallen nature, he breaks this resolution he is not taught that he has committed a still more unpardonable sin, and so driven on to despair; he is urged to lay his fall where the broken resolutions of Christian people whose spiritual standing is very different from his are daily laying theirs—at the cross of Christ—with earnest prayer for greater strength in time to come, and with the assurance that he has only to persevere in that course to obtain the final victory. As regards his fellows, the pledge is a token of mutual agreement. He has been ruined in time past by association in drinking customs, he needs now the power of association to help him in his newly formed resolution of abstinence. He finds it in the Church Temperance Society. In considering the part assigned to the pledge in the ultimate restoration of the drunkard, we claim no single part which properly belongs to the Gospel of our Lord Jesus Christ. But the Gospel must not be credited with powers to which it never lays claim. It never claims to remove the stumbling block from the sinner's path. It preaches repentance, urging him by every consideration to put the cause of offense from his

path, and then promises him all needful help for the final victory.

(To be continued.)

MARVELOUS CHANGES.

WHAT THE FUTURE WILL BE TO THOSE WHO REFUSE TO BELIEVE.

Is this country unconsciously undergoing a wonderful change, is the change to take place before we are aware of the fact, and when it has taken place will we wonder why we did not see it before it was too late?

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We have seen the grain-growing centers of this country shifted to the West. We have seen the pork-packing industry flit from Cincinnati to Chicago, and from thence to Kansas City and Omaha. Southern cotton mills undersell New England and American markets, and challenge the world.

We have seen and are seeing all this take place before our eyes, and know that other changes are taking place equally as prominent, and we wonder as we behold them. Ten years ago the insurance companies only required an analysis of the fluids when they were taking insurance for very large amounts. Today no first-class company will insure any amount unless they have a rigid analysis of the fluids passed, and if any traces of certain disorders are apparent, the application is rejected. In their reports they show that the death of sixty of every 100 people in this country, is due either directly or indirectly to such disorders. The Brompton Hospital for Consumptives, London, England, reports that sixty of every 100 victims of consumption also have serious disorders of the kidneys.

Among scientists for the treatment of this dread malady the question is being discussed:

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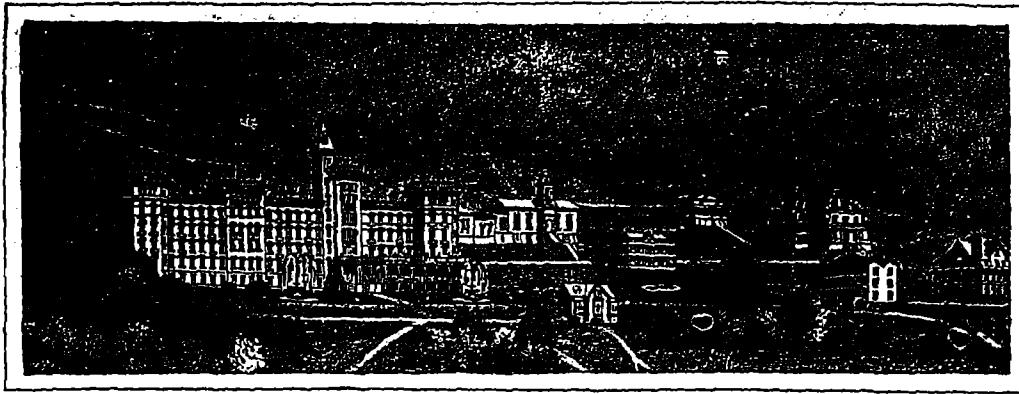
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