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The Church Guardian.

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St George

Upholds the Doctrines and Rubrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Ep. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, APRIL 25, 1888.

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ECCLESIASTICAL NOTES.

SUBSCRIPTIONS towards the Church House (London, Eng.) have already been received by the Committee to the amount of £49,231 0s. 5d.

TU QUOCQUE.—Commenting on the statement of Lord Penzance in the Hawes case, that the rubrics "are not merely directory, but are in their smallest incidents nothing less than positive commands of law, strictly to be followed and faithfully obeyed," the *Manchester Guardian* pertinently remarks:—"When Evangelicals are next tempted to rush at a Ritualist, it would be well to recall this declaration from the bench. Do they 'faithfully obey' the rubrics 'in their smallest incidents?' They know and everyone knows, that they do not. Then how in the name of common sense do they venture to pose as the the champions of Church law? For example, the rubrics are set aside in every parish in which Morning and Evening Prayer is not said daily. The prosecuting parties, if they are to have any show of plausibility on their side, should come into court with clean hands. They do not, and that is one of the many reasons which lead men of not the faintest Ritualistic tendency to protest with all their might against the aims and the action of the Church Association. But, after all, the fact of capital importance remains to be stated. English Churchmen will never permit one section of Anglicans to define for the whole Anglican Communion its frontier of toleration and comprehension."

A CORRESPONDENT of the *Guardian*, London:—"The Rev. Dr. Nevin on the 7th inst. received into the communion of the Church at St. Paul's Church, Rome, two Roman priests, the Revs. Paolino Fiori and Paolo Loja. Their confession of the Nicene faith, and renunciation of the additions made to that faith under the Popes Pius IV. and Pius IX., was witnessed by the Rev. J. W. Pickance, of Reigate, and Rev. G. W. Douglas, of Trinity Church, New York. These priests were two out of six who applied to Dr. Nevin to be received into the Anglican community during the week following the Papal Jubilee. They were both members of the Capuchin order, in which they were known respectively as Padre Modesto da Guarino, and Padre Luigi da Viterbo. They are young men of much promise, who had recently finished their course in the Missionary Seminary at the Quatro Santi in Rome, and were already appointed to positions of confidence in the European Missions of their order. It is worth nothing that these men, when they first applied to Dr. Nevin, had not come into contact with any of the Old Catholic writings of the day, or even those of Padre Curci. Their conversion to the Catholic faith had been worked entirely by their study of Church history and of the New Testament. The most extraordinary efforts were made by the superiors of their order to bring them back to the Papal obedience, but they stood firm to their convictions of truth, though without one word of anger or bitterness towards those from whom, for Christ's sake they felt that they must separate themselves for ever."

"The Story of the Cross," which from its name would be considered High Church in Ireland, was sung in some *Nonconformist* Chapels in England during Passion-tide. What a great pity that the beautiful song, The Story of the Cross (Red head's setting) is not known in Ireland. It is so beautiful and more helpful than many a sermon.—*Irish Ecclesiastical Gazette*.

In England the Bishops are most particular of late about admitting clergymen even to temporary charges. In some dioceses a clergyman may not take temporary duty without the Bishop's permission, and the production of his licence.

In England it is almost the invariable custom to be married by banns. What a pity that the same order is not followed in Canada, whereas in Ireland (according to the *Irish Ecclesiastical Gazette*) the practice is too often considered a sign of poverty.

THE forty services conducted in St. Mary Abbot's Church, Kensington, in Holy Week, were followed by nine services on Easter Day, at which they were 1,889 communicants, with £116 12s. 1d. offertories. There was not standing room at the mid-day service for all who would have worshipped, some 500 persons standing throughout the service, and many having to go away, as there was no space unoccupied. What becomes of these communicants on ordinary Sundays is unknown, but probably a large number only approach the Lord's table on Easter Day and Christmas.

THE bronze statue of the late Bishop Fraser, which is to be placed in Albert Square, Manchester, is just completed, together with the bronze reliefs which are to be placed on three sides of the pedestal. It is hoped to have the statue put into position shortly after Easter.

In reference to the recent correspondence between the Dean of Manchester and the Rev. Mr. West relative to a cartoon which the latter produced representing the Church of England as a tree, and Mr. Gladstone with an axe on his shoulder, just about to commence work, and underneath the words "Woodman, spare that tree," a correspondent sends us the following:—*Gladstone, soliloquising*—

"Of all the trees, the fairest in the garden,
He bids me spare—its natural protector—
Whose son has got the Rectory of Hawarden;
Whose daughter is the helpmeet of a Rector—
(O axe! we've other blocks to chip—by Hector.)"

It is announced that the Right Rev. Dr. Speechly, Missionary Bishop of Travancore and Cochin, is about to resign. He was ordained priest in 1860 by the Bishop of Peterborough, and was consecrated in 1870.

BISHOP CROWTHER, of the Niger district, West Africa, has just ordained his grandson, the Rev. Hugh Stowell Macaulay.

THE venerable Lord Cotlesloe commemo-

rated his ninetieth birthday by inviting his friends to receive the Holy Communion with him at St. Michael's, Chester square. Some sixty responded, including several members of Parliament, and the veteran Sir Harry Verney, nearly as old as himself.

Two or three years ago the Mission district of the Holy Saviour, which formed part of the parish of Folkestone and district of St. Michael's, was made a separate district by an Order in Council. The starting of the St. Saviour's Mission was largely due to the exertions of the Clewer Sisters, who had made it (the centre of their work. It is proposed that the new church shall be erected as a memorial of the life and work of Mrs. Monsell, first Superior of the Order of Clewer Sisters.

No less than eight of the London theatres were voluntarily closed during Holy Week. This is a significant testimony to the progress of Church principles.

"TRUTH" says that the Bishop of Oxford will probably resign his See next month, in consequence of the precarious state of his health, which threatens entirely to incapacitate him for any active work. The Bishop will retain his seat in the House of Lords, and receive a retiring pension of about £1,600, according to the provisions of Archbishop Tait's Act.

DURHAM.—On Good Friday, at St. John's Church, Darlington, the rite of confirmation was administered by the Bishop of Durham to 257 candidates. The church was crowded, many being unable to gain an entrance, and special significance attached to the ceremony owing to the number of candidates from St. John's parish. There were 61 men and 90 women from this parish; from St. Cuthbert's, eight males and six females; from St. James', 15 males and 14 females; from St. Luke's, three males and 32 females; from St. Paul's and Holy Trinity there were also a few candidates who were not presented at the recent confirmation at Holy Trinity.

DR. BOYD CARPENTER, one of the youngest occupants of the Episcopal Bench, completed his 47th year on Monday in Holy week.

"CHURCHMEN never speak of the congregation as 'the audience,' nor of the church as 'the audience room.' They do not say, when going to service, that they are going to hear Mr. So-and-So preach; they go to church chiefly to worship God, and to take part in the worship when they get there. Churchmen never use the word 'Catholic' when they mean 'Roman;' nor say 'Sabbath' when they mean the Lord's Day. They do not speak of those who were made 'members of Christ, children of God, and inheritors of the kingdom of heaven' in Holy Baptism as 'joining the Church,' when they come to be confirmed. They do not speak of themselves as 'professors of religion,' nor talk about their 'experience;' but seek, by patient continuance in well doing, by diligent use of the means of grace to make their calling and election sure. To 'confess Christ' is better than to 'profess religion.'"

"PROGRESS OF THE CHURCH OF ROME IN ENGLAND."

The *Irish Ecclesiastical Gazette* referring to a letter from the Secretary of the Irish Society, under the above heading, calling in question the desponding tone of the *Tablet* on the progress of the Roman Church in England, and giving extracts from a recent sermon by a Roman Bishop published in the *Catholic Times*, says:—

The controversy affects three points—(1) the credibility of the several witnesses; (2) the "plant" of the Roman Church in England; and (3) the actual numbers of that communion. As for the first point, against the Bishop's magniloquent oration, must be put (setting aside entirely the statements in the *Tablet*) the authorized numbers of that Church as given in the "Catholic Directory" of the current year. Bishop Vaughan states the Roman Catholics in the United Kingdom to be 1,700,000. The Directory puts them down as 1,354,000. Here are two conflicting statements. Which of the two is to be the more relied on? It is a question of the authority of evidence. Secondly, as to "plant," there can be no doubt about the increase in the number of priests and religious establishments in Great Britain. There is more of these than ever before: it shows an increase in the expenditure of means, but is no evidence of the necessary increase in the adherents of the Anglo-Roman Church. It has been always Rome's tactics to make a great outward show. Now as to actual numbers. In addition to what has been said above, our readers will note that Dr. Vaughan estimates the Roman Catholic population of Lancashire alone at *half a million*, leaving, by his own figures, only one million two hundred thousand for the rest of the United Kingdom. The Irish Roman Catholic immigrants in England are certainly more than a million; and if to these we add French and Italian immigrants, we reduce the actual English Roman Catholic population to a very small figure indeed. If the Roman Catholic population had increased in the same ratio with the rest of the inhabitants of the United Kingdom, the actual figures should now be 2,360,000, and thus greatly in excess even of Dr. Vaughan. In a question of this kind the most accurate statistics, because entirely unbiassed, must be those of the Registrar-General—and what do they show us? The largest number of Roman Catholics was found in 1853, when they were 5.09 of the entire population; but every decade since has evidenced a decline until 1885, when they were only 4.13 per cent. In other words, fifty years ago they were about one-third of the population of the United Kingdom; now they are only one-seventh; that is to say, they are at least a million short of the numbers they should have reached by ordinary progression. The fact is, a perpetual drain is going on from the Roman communion in England, as has been acknowledged by both the *Month* and the *Tablet*. The break in the stream of conversions to Rome has of late been very remarkable, and there can be little doubt that the advance of the English Church in her regard for the ritual of Divine service, and the spread of the doctrines of the Catholic Church, have been of great service in checking the proselytising movement, and even in winning back converts from Rome. Men like Mr. Bell-Cox have been very successful in this direction.

A list of "Converts to Rome"—Rome's recruits from the educated classes within the last forty years—was made out some time ago, and created a little stir, but when all was told what did they amount to?—the paltry figure of 1,900—not very much more than the congregation of a single fairly large church in Dublin, to be set down to the credit of the 2,671 Roman ecclesiastics labouring for the "conver-

sion of England!" We do not think, therefore, that our correspondent need feel much alarm at Dr. Vaughan's most questionable figures. If truth is to be told, the danger is more imminent with ourselves, where we believe a much larger number have been lost in proportion to the Church of Ireland, and where there is every reason, therefore, to strengthen the work of the Irish Society, and to have our people well grounded in the true Catholic faith.

We may observe that in Scotland, where the Papal Church has to deal with the Presbyterian system, it is relatively stronger than in England, where it is face to face with the Catholic faith.

A NOBLE TESTIMONY.

The late Edward Corderoy, Esq., a highly esteemed merchant in London, was once called upon to address a meeting of several thousands in Exeter Hall, on the question of Sunday Rest, and in the course of his telling remarks, which were listened to with the deepest interest, he said:—

"I knew a man once, who honored the Sabbath day. He was the manager of large works for a Government contractor, and had to pay some hundreds of men on a Saturday night. I think it was at a time, when, by a change in the coinage, some temporary works were required in haste. His employer told him he must work on Sunday, and have his men in the yard. 'Sir,' replied he, 'I will work for you till twelve o'clock on the Saturday night, but I dare not work on the Sabbath. I have a higher master to serve.' 'George,' said the master, 'my back is not so broad as yours, but I will bear the blame.' His foreman told him, 'There is a day coming when each must give an account for himself,' and firmly, but respectfully, he declined to work on the Sabbath.

"Yet that man was but a servant; he had a wife and six children; had he lost his situation, he had nothing but his character and his skill as a workman to sustain him. You would say: 'Oh, yes, he had far more; he had the blessing of the God of the Sabbath.'

"The Sabbath morning came—who that witnessed the sight ever could forget it? The men assembled and went to work under other orders than those they were accustomed to receive. This good man assembled his family—the Scriptures were read—prayer was offered—the frugal meal was despatched—and then, father and mother, and the six children left the yard (for they all lived on the premises) in the sight of the assembled workmen, and walked solemnly to the House of God.

"I thank God that that working man was my father!

"The situation was not lost; the God-fearing working man was all the more honored and trusted because of his religious consistency. He closed the eyes of his employer when the friends of more prosperous times had nearly all forsaken him. The family my father served consisted of four brothers, the eldest of whom was buried with honors in Westminster Abbey—my father attended the funeral of the youngest in an ordinary graveyard, and none were found to erect a tombstone!

"My friends, *whatever of prosperity* has been vouchsafed to my brothers and myself, I unhesitatingly attribute, under God, to that honored father's instruction and example, who would not break the commandment to 'Keep holy the SABBATH DAY.'"

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which *alone* \$1.10.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—EASTER MEETING.—*St. Luke's Church*.—The annual cash statement was read which showed the receipts for the year to be \$7,407, expenditure \$7,437, liabilities \$678 and assets \$150, was adopted. The estimated expenditure \$4,413 and receipts \$4,528, were also passed. The following officers were elected for the ensuing year, viz., Messrs. Maynard Bowman and C. M. Creed, churchwardens.

J. T. Wyld and W. C. Silver, delegates to synod.

The resolution passed by the vestry in reference to the death of the late bishop was endorsed. It was resolved to co-operate with the metropolitan, through Dr. Partridge, in welcoming the new Bishop. The meeting then adjourned, and, according to notice, met again immediately for the election of a rector. W. C. Silver was appointed chairman. It was resolved: "A vacancy having occurred in the rectorship of the parish by the resignation of the late rector, F. R. Murray, that his successor shall not be appointed thereto until the 1st of December next, or (if the bishop consents and the election can be legally postponed, so that parishioners shall not forfeit their privileges) until Easter next." It was also resolved that Rev. W. B. King be appointed priest in charge of the parish monthly, viz., from the 1st of April to the 1st of December, or until Easter next, if the bishop consents, on the terms stated in the wardens' estimate for the ensuing year.

St. Paul's.—(Rev. Dr. Hole, rector). The annual statement of St. Paul's showed the receipts to have been \$8,407 and the expenditure \$8,473, which does not include \$4,694 special collections, etc., collected and expended as additional expenditure during the year. The estimated expenditure for the ensuing year, is \$8,500, and the receipts \$8,000. The statement and estimates were passed. The envelope system was adopted. The question of introducing the surplice was discussed, but it was decided to make no change at present. Officers were elected as follows:

Wardens—Robt. Taylor and C. C. Blackader. Judge Ritchie and Mr. Robie Uniacke were appointed delegates to the synod and Dr. Slayter and Thos. Ritchie substitutes.

St. George's.—(Rev. Dr. Partridge, rector). Spent according to the statement, \$3,930 and collected \$3,948. The estimated expenditure for the ensuing year is \$4,538. \$589.26 to be raised by special effort. The estimates and financial statement were passed and considerable business of a routine character transacted. The following officers were elected:

Wardens—C. W. Remnells and W. Bennet. Delegates to Synod—Messrs. J. J. Hunt and D. H. Whiston.

St. Mark's and St. John's.—(Rev. N. LeMoine, rector). The annual statement shows St. Mark's to be in a very healthy state, for the first time in its history it is out of debt and has a balance to its credit of \$140. During the year about \$2,300 was collected. They paid \$550 of old debts and wiped off between one and two hundred dollars of bad debts. St. John's Church after paying all expenses has \$300 to its credit.

Wardens—Messrs. H. F. Worrall, E. Stubbing.

An Entertainment in aid of the building fund of St. Mark's Church was held last week in St. Mark's Hall and was a great success. Alderman Worrall presided. The musical part was taken part in by Mrs. Le Moine, Miss Worrall, Miss K. Black, Miss L. Bond, Mrs. Flint, Miss A. Curren, Messrs. A. D. Wiswell, A. DeB. Tremaine, George Burgoyne, J. Godfrey Smith, Marshall Black, F. Jackson, and Mr. and Miss Stubbing. We are glad to see increased ac-

tivity in this promising part of Halifax, and hope that before long the new Church will be an accomplished fact.

St. Luke's Church, Halifax, was originally built as a chapel of ease, it then became a parish church. Many years ago Bishop Binney made an arrangement with the parishioners by which it became his "Pro-Cathedral," its full capacity is not over 1200 kneelings, so we find from the *Herald*:

It has been decided to issue 1,200 tickets for admission to St. Luke's on the 25th inst., on the occasion of the consecration of the Bishop elect, Rev. Dr. Courtney. One half of these tickets will be distributed among the city parishes, each rector receiving a number in proportion to the number of his congregation. A number will be reserved for special guests and the remainder will be distributed among country parishes.

YARMOUTH.—The services at Holy Trinity on Easter Day were of a bright and joyous character and the congregation large. Holy Communion at 8.30; morning prayer and Holy Communion at 11; evening prayer and sermon at 7.30, were the order of services of the day. The singing at all services was congregational and the special music was well rendered by an efficient choir. The anthems were "Christ our Passover," and "They have taken away my Lord," *Te Deum* and *Jubilate* in B flat, *Magnificat* and *Nunc Dim.* At the close of the evening service the congregation rose and sang the *Te Deum*, a fitting close to the joyous services of the day. The offertory at the morning service amounted to \$130 devoted to special objects.

The Easter Monday meeting was not well attended owing to the severity of the weather. The retiring Wardens presented their accounts which showed the financial affairs of the parish to be in a very satisfactory condition; a unanimous vote of thanks to the Wardens was passed for the untiring zeal and interest they have shown during the past year.

By their annual Easter sale during Easter week the Holy Trinity Sewing Society realized \$250, to be paid in reduction of the debt on Church. A sum of \$1,200 has been raised towards the same object by this Society during the past three years. The parishioners are looking forward with great pleasure to a visit from Dr. Courtney, (Bishop-elect) who hopes (D.V.) to spend Sunday, April 22nd, here.

PARRSBORO.—The Parish is now without the services of a Rector; the Rev. Mr. Wade officiated last Sunday. On Thursday next a special service is to be held in the Church and a special sermon preached to the Oddfellows of Parrsboro, by the Rector of Springhill, who seems to be in great demand among the Oddfellows of the County having publicly officiated four times during the past year for both the English and American branches of the order.

NEW ROSS.—Maunday Thursday celebration at 10:30 a.m. Good Friday full morning Prayer, Litany, Gospel and Sermon at 10:30 a.m., with large attendance. Easter-Even, Holy Baptism at 5:30 p.m., Easter-Day, the church being becomingly attired, and beautified with flowering plants (including 3 fine callas) and cut flowers from the rectory, at 10:30 choral Mattins and Celebration (with 69 communicants), the Anthem, Pr. Pss., *Benedictus Qui Venit* (before the Com), Eucharistic Hymn 311, pt. 2nd. and hymn 313 being delightfully rendered by choir and organist. The congregation was very large and devout, proving how dear to all hearts present was the story of the Resurrection. Choral Evensong, also well sustained at 7:30.

On Easter Monday many of our men had to take advantage of a good road to go off in quest of hay—now distressingly scarce here—so the parish-meeting was slimly attended.

The wardens of last year resigning, Messrs. S. Hiltz and O. S. Elliott were elected in their place. Also, as Synod delegates, Capt. G. H. Windrow, and Mr. O. S. Elliott. (Mr. Elliott, however, being subsequently obliged to decline, at a special meeting duly convened on the 12th Mr. J. H. Keddy was elected delegate instead.)

On Easter Monday the offertory and general accounts were reported by the auditors as satisfactory, the former being about evenly balanced, the latter showing balance from last picnic fund (\$145) to the mission's credit of \$108 towards painting and decoration of the interior of our fine large church, and otherwise improving its general condition.

SHELBUANE.—The Special Lenten week day services were attended by congregations 50 per cent larger than last year. The teaching on suitable doctrine was much appreciated. Easter day saw the chancel of Christ Church beautifully decorated with a large number of callas and flowers in pots, and a large number of communicants, and a very bright and hearty service. The anthem was well rendered. It was an occasion which, for one gratifying feature, will be memorable to this generation. Our venerable Rector was present, but only able to administer the Chalice.

The adjourned Easter meeting showed our finances to be in a very satisfactory state. If certain interest money had been drawn we would have had a considerable surplus. It was decided to allow it to run to capital. The Wardens elected were R. A. Bruce and N. Williams; Delegates to Synod, Hon. N. W. White and R. A. Bruce, substitutes Messrs. E. J. Lordly and Arthur Silver, of Halifax.

Mrs. James Muir and her band of Willing Workers, took \$132 on Easter Monday; it is the nucleus of a fund for extra Clerical help. The Church Army is to be here a second time on 20th—more anon. At Churchover when all debts on new chancel and current expenses were paid there was a surplus of some \$25.

At St. Peter's, by the sea, during Lent a grand service for our fishermen was held. The united choirs of Shelburne, Sandy Point, and Churchover, were present; Miss Long presided at the organ. The service and singing were very hearty. Rev. S. Gibbons, of Lockeport, preached a very forcible sermon to a crowded congregation.

CAPE BRETON.

SYDNEY MINES AND NORTH SYDNEY.—During Lent there were special services with an address at each, on Thursday, Tuesday, Wednesday, and Friday evenings, and a celebration of the Holy Communion on Tuesday and Thursday morning. There were four services on Good Friday at 9, 11, 3, and 7.30, the congregations at all were good. On Easter Day the services were as follows: Holy Communion at 9; Matins and Holy Communion at 11; Children's service at 3; evensong at 7 o'clock.

On Thursday evening the Easter meeting was held at Sydney Mines. The accounts showed a balance of \$125 in favour of the Church. The Churchwardens of the past year Messrs. R. H. Brown and Sydney Bridge were re-elected. The old vestrymen were re-elected with the substitution of R. G. Crowther, for R. Gowlan who has left the parish. Messrs. R. H. Brown and Henry Lawlor were elected delegates to the Diocesan Synod; Messrs. J. O. Mahan and George Franklyn, substitutes.

At North Sydney an adjourned Easter meeting was held on Tuesday evening. The accounts shewed a balance of \$45 to the credit of the Church. Messrs. Jos. Poppett and L. W. Hoyt were re-elected Churchwardens, and L. W. Wilson, secretary and vestry clerk. The former vestrymen were re-elected *en bloc*. Messrs. John Vooght and D. A. Smith were

chosen delegates to the Synod, with Messrs. W. H. Wiswell and Godfrey Smith as substitutes. Among the improvements at Sydney Mines during the past year are to be noted a beautiful Brussels carpet for the chancel, and the completion of the new Sunday-school by the efforts of the energetic ladies of the Sewing Society.

The collection at St. John's Church, North Sydney, on Easter Sunday, was presented to the organist, Mrs. Copeland, as a slight token of the congregation's appreciation of her services. The Rector, Rev. R. D. Bambrick was not forgotten, either at North Sydney, where a considerable cash surplus over the promised stipend was handed him after the Easter meeting, and at Sydney Mines where he received a substantial private donation from two of his parishioners.

COW BAY.—*St. Paul's.*—Our Easter services in this parish were more than ordinarily bright, hearty and devotional. For the first time Easter carols were sung at St. Mary's and St. Paul's. The former Church seems to have taken a new lease of life; the congregation is increasing; and the choir under the management of the efficient organists, Mrs. Chas. Rigby and Miss Jean, lead the praises in a very hearty and devotional manner. The Special lessons of Easter day are always comforting, but they were especially so to us at St. Mary's this year, for on Monday in Holy week we had stood around the grave of Mrs. Prescott Johnstone, one of our loved and loving communicants, and it was hard for us to realize that she was no longer with us at Easter-tide. With our limited number of parishioners, so kind, so generous, so devoted to the Church, we could ill afford to lose her, but we know it is best—*"She rests from her labours, and her works do follow her."*

Our Easter meetings in the different Churches were harmonious and successful in every respect. The members of the Vestry were re-elected. Mr. William Clarke was re-elected as the People's Warden, and Mr. David Lewis as the Clergyman's Warden, in place of Mr. A. Belloni deceased. The Rectory debt has been materially reduced, the parish Church has been improved, and the long talked of and much needed parish room has been begun. The very best feelings exist between Priest and people. The Church is presented in her true light by the Rector, whilst the people are yearly becoming to love her more as the Bride of her founder and their own spiritual Mother.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's.*—The anniversary service of the Band of Hope, in connection with the above parish, was held in St. Peter's Church. The service, at which there was a good congregation, began at 3:15. The long procession, headed by cross bearer and accompanied by Sunday School banner bearer and the shield bearers of the respective classes, marched from the school-room down the south aisle, and then to their places in the body of the Church, the processional hymn being "Rejoice ye pure in heart." At the sanctuary gates the "Story of the Resurrection," was sung, at the conclusion of which a lesson was read from the Old Testament Scriptures. About twenty-five new pledges were administered by the Priest Incumbent, the candidates kneeling at the sanctuary gates, while they assumed their vows. Then followed the renewal of their pledges by the old members, which takes place annually. After the singing of another hymn an address was delivered by the Rev. Fred. E. J. Lloyd, the newly elected President of the Band of Hope. Mr. Lloyd spoke first to the newly-pledged members, explaining to them in a simple way the importance of their vows and the need there was of constant prayer to Almighty God to enable them to keep them inviolate. The address, which was delivered *extempore*,

was listened to with much attention by the congregation. The concluding portion of the service was said by the Rev. J. Simpson, who gave the Benediction. The offering at this service was \$55.62, of which sum \$27.50 are to be devoted to the education and support of an Indian child in Yale, British Columbia.

We have received the annual report of this Church and it is a model of what such a report ought to be. A good feature noted is the great number of men attending the services often outnumbering the other sex. This the Incumbent attributes to the result of definite Catholic teaching. Rev. Fred. E. J. Lloyd is now assistant priest and Mr. Henry Hunt who is soon to be ordained deacon is lay reader and assistant in the schools. The missions of Georgetown, Cherry Valley, and Mount Stewart, are now regularly supplied with ministrations from the staff at St. Peter's. The report is rich in the various active agencies of Church work from numerous guilds to a boys brass band; gifts given to the Church during the year are valued at \$1,500.

DIOCESE OF FREDERICTON

FAIRVILLE—Church of the Good Shepherd.—

During the Lenten services 277 communions were made and 3,502 attendances. Holy week services were remarkably well attended though the weather was very unfavourable. Good Friday the Church was well filled at all the services especially from 12 to 4. As a result of these mission services a number have been led to cast in their lot with the Church.

On Easter day a large congregation assembled for the first Festival service of Easter. After this service the congregation remained for a short time and Dr. Macfarlane on behalf of the congregation presented the pastor, Rev. J. C. Titcombe, with an illuminated address in an elegant frame, also a beautiful gold-headed cane, as a token of love, esteem, and loyalty, felt by his people towards him, and as a kind of antidote to the prosecution to which he has been subjected by others outside the Church who prompted by feelings of disappointment and jealousy have sought to overthrow the Church and its work. The Church looked very pretty in her festive garb, the chancel screen decked in its covering of spruce and white flowers adding much to the effect. The altar was decked with beautiful callas the gift of a lady friend of the Church.

Easter day was indeed a glorious one for the Church in this parish 99 coming forward to receive the blessed Sacrament for the strengthening and refreshing of their souls, and to show their thankfulness to Almighty God for his unspeakable gifts—and more than this—a greater number came at the early service than has ever been seen here at the 8 o'clock service. This shows a more healthful spiritual life may it more and more continue to increase. Another very pleasant thing to recognize is the fact that as each festival comes round more people realize that those seasons are times when we must show our devotion to our Lord not only in prayers but also in almsgivings, nearly all made an effort to enlarge their offering. There never has been a time when our offering was so large as on Easter day, the total sum including the Children's offering of \$8.64, being over \$62.

Last, but not least, the sermon at the choral evensong, was a glorious effort of our Pastor, who though very tired from his heavy Lenten work, seemed to concentrate all his forces, and with his natural ease and eloquence held us spell bound till the close.

RICHIBUCTO.—A meeting of the Ruri-decanal Chapter of Chatham, took place in this parish, on April 9th, and three following days. The clergy present besides Dean Forsythe, were the Rectors of Bay du Vin, Weldford, and Bathurst, who were hospitably entertained at the Rectory by Rev. D. and Mrs. Gwilym. It is very cheering to notice the many signs of ac-

tive Church life, evidences of the earnest ministry of the present Rector. The first of the Deanery services was held on Monday evening in the parish Church, and was characterized by singular heartiness. A large mixed choir sang the canticles, psalms, an anthem, and the hymns, in a way truly enjoyable. Those who sang seemed to feel as much pleasure as the strangers who listened, which is a very good sign, since to render our part in God's service "with joy," is the happiest and first part of a true worshipper.

The altar was vested in a handsome frontal, and the re-table filled with pots of the most luxuriant flowers. We have never seen such flowers for the time of year as these and others in Richibucto.

There is a legend that in the far past, a band of vandals, some say spirits of darkness, broke in the Church just before one of the great festivals and tore to scraps the beautiful plants and blossoms that loving hands had carried thither to garnish the sanctuary of God. The fragments were strewn far and wide, even to the street. The story goes that each tiny piece of plant that was picked up grew in an extraordinarily ready way, and that all the flowers of the place became more lovely and healthy thenceforth from the martyrdom of their fellows. If the appearance of the plants be a proof of the tradition's truth it may be considered to be established.

Missionary addresses were delivered by the clergy present, and a remarkably generous offertory given. On Tuesday evening the Clergy drove to Kingston and held a Missionary meeting there, in a crowded Church.

On Wednesday there was a celebration of the blessed Sacrament at 8 a.m., at which Rev. G. J. D. Peters was celebrant, assisted by Revs. D. Forsythe, and W. Wilkinson. Evensong was sung at 7.30, at which Rev. W. Hooper, of Weldford, preached a stirring and eloquent sermon on the text "Oh be favourable and gracious unto Zion, build Thou the walls of Jerusalem." Besides the usual routine work of the Chapter, papers were read on several subjects, and discussions took place upon Missions, Retreats, and extemporaneous Preaching. The next meeting of the Choral Union was fixed to be held in Bathurst, and the Rector of that place has arranged to visit the different parishes for practice during the summer. After such singing it will be a shame if Richibucto does not furnish a good contingent for the same.

BATHURST—Lent has been kept more faithfully here this year, by the Church's children, in obedience to the call of their spiritual Mother, and consequently our Easter joy and strength were more markedly apparent than ever heretofore. The Rector desired that the fire should never go out in the furnace during the Holy season, so that all services might be held in the Church, and, as another consequence, more services should take place. So the men set to work and hauled and cut up all the wood required, and, as was natural, came to enjoy the warmth, let us hope of spirit as well as of body. The Wednesday and Friday evening services were particularly well attended.

The solemnities of the Great week began on Palm Sunday with the Benediction and procession of psalms, according to the old English Rite. In lieu of genuine palm boughs, long compact branches of cedar were used. There was a celebration of the blessed Sacrament on each day except Good Friday, and evensong also. On Good Friday matins was read and the ante-Communion service at 10, and the "Three Hours" held from 12 to 3 p.m. In the evening a communicant's class numbering over fifty assembled for preparation for the Easter

Communion. On Easter day there were three celebrations of the Holy Eucharist at 8, 9, and 11 o'clock; matins at 10, and evensong at 7.

The largest number of communicants that have ever received at one time participated at the Easter Eucharist, thirty-five being the number at 8 o'clock. A quantity of choice flowers were upon the altar and font. The high celebration was at 11, with festival processions of cross and banner, and special hymn. The music was from various sources, the *Benedictus*, *Qui Venit* and *Agnes Dei*, being sung as solos. The latter was sung by Master Willie Glendenning without accompaniment, with great effect his sweet and sympathetic voice well expressing the solemn and tender pleading of the prayer to the sacred Presence.

The Easter meeting showed the finances to be in an excellent condition, and since that time a large amount of stone has been voluntarily hauled for the repairing of the under walls of the Church. All the work and offices about this Church, are now entirely voluntary. In the Country three frames for three new Churches have been got out, and as soon as the snow is off, we shall set the three congregations racing to see which will first be finished.

DIOCESE OF QUEBEC.

STANSTEAD.—The sacred fast of Lent was duly observed in the two churches of this parish.

At Christ Church, Stanstead Plain, there was daily matins at 8.45, and on Wednesday and Friday evenings Evensong and Litany with special address. On Sundays the usual matins and Evensong, with a celebration of Holy Communion every Sunday after Matins. The attendance at the week evening and Sunday services were good, considering the condition of the roads and weather the latter part of the season. The Rev. Dr. Roe, of Lennoxville, kindly preached at the services on the third Sunday in Lent, and his earnest addresses were highly appreciated. Holy week was ushered in by the usual services of Palm Sunday with celebration of Holy Eucharist, when there was a good number of communicants. During the week there was daily Matins and Evensong with addresses on various incidents of the last week of the Saviour's life, Good Friday being specially observed.

On Easter Day the Church assumed a festive appearance, the sanctuary and font being decorated with flowers. The altar was the object of special attention, being vested in white frontal and a handsome embroidered brown super-frontal, the gift of friends in England, (used for first time on this occasion). On the re-table the beautiful brass cross was encircled with a neat and pretty wreath of delicate flowers, and on either side were two vases of flowers. The altar indeed stood out as the most prominent feature in the Church. There was a fair congregation, good indeed considering many cases of illness amongst our church people; the state of the roads which hindered people from the country districts being present. The number of communicants was not quite so large as last year, but yet very good, considering the causes mentioned above, and the fact that several made their Easter Communion the previous Sunday. The number was 33. The Eucharistic office was made impressive by the singing of hymns kneeling, after prayer of consecration and Benediction.

At Evensong there was also a fair congregation. The Easter offertory which amounted to \$21.87 was given to the Rector. The Rector, Rev. W. T. Forsythe, was the officiant and preacher at all the Lenten, (with exception of one Sunday), and Easter services.

BEEBE PLAIN.—The Lenten season was duly observed in this little church, now built about six years. The usual Sunday afternoon services were held, and on Thursday evenings special service and address. The Thursday services were largely attended, especially at the early

part of the season when, weather, &c., were favorable. There was also service and sermon on Good Friday afternoon. The church was neatly and prettily decorated for the Easter festival. At the celebration of Holy Communion at 8.30 a. m. on Easter day there were 23 communicants—the largest number in the history of this church. At the afternoon service the church was well filled with a large, attractive congregation, including many from the various outside religious bodies.

This parish, especially the district of Stanstead Plain has suffered much in the past few years from the removal of several church families. Another difficulty in the work of the parish priest arises from the large area of country included in the parishes of these townships. The clergyman cannot attend to these country districts without seeming to neglect the centres and villages. The rector of this parish holds services now in the school houses fortnightly and hopes [D.V.] when the roads become good and the spring weather settled to open up two more districts, but even then the country will be inadequately supplied with church services and pastoral work cannot be accomplished. A Mission was organized for the country between Beebe Plain and Georgeville, to have its headquarters at the latter place. The funds are guaranteed for three years to support a missionary, but the man cannot be found. In the country sections of this district there is an appalling amount of indifference to the duties of religion. This neighborhood has been the home of many scenes of the wildest religious fanaticism. People brought up by church parents have removed into districts at a distance from any church, and what wonder they have wandered away from their spiritual mother. Will the cry not so much for money as for men be any longer unheeded? Is the fire of missionary ardor not only for foreign work but for the progress of the Church in our country extinguished in the hearts of the young men nourished by the care of the Mother Church of England? Let future actions give an answer.

WINDSOR MILLS.—The Ladies Association of St. George's Church were favored on the evening of the 10th inst. by the Lennoxville Glee Club, who gave a concert in the Town hall for their benefit. Though the roads were bad, preventing the people from outside of the village from attending, it was very fairly patronized, and all present were much pleased with the entertainment. Mr. Hudspeth, the director, deserves great praise for the careful training which he has given the class. The rendering of several choruses by the club in correct time and pleasing style displayed more than ordinary care and attention. The duett by the Misses Matthewson and song by Miss Abbott were enthusiastically encored, as well as the singing of Mr. Carson. Mrs. Hudspeth and several other ladies and gentleman of the club visited the mills of the Canada Paper Co. on the following morning, and were deeply interested in the various processes required in that manufacture.

DIOCESE OF MONTREAL.

EPISCOPAL APPOINTMENTS FOR APRIL AND MAY.

The Lord Bishop of the Diocese has made the following arrangement for his approaching visitation to the Parishes and Missions in the Episcopate:—

April 29, St. John's, Rev. Rural Dean Renaud; preacher, the Bishop.

April 29, Christieville, Rev. B. P. Lewis, B.A.; preacher, the Bishop.

April 30, Farnham, Rev. Canon Mussen, M.A.; preacher, the Bishop.

May 1, Bedford, &c., Rev. Rural Dean Nye, M.A.; preacher, Canon Mussen.

May 2, Philipsburg, &c., Rev. A. Allen, B.A.; preacher, Rural Dean Nye.

May 3, Frelightsburg, Rev. Canon Davidson, M.A.; preacher, Rev. J. Ker.

May 4, Stanbridge, Rev. J. Constantine, M.A.; preacher, Canon Davidson.

May 6, Dunham, Rev. J. Ker; preacher, the Bishop.

May 9, Rougemont, Rev. E. McManus; preacher, the Bishop.

May 10, Abbotsford, Rev. Canon Robinson, M.A.; preacher, Rural Dean Longhurst.

May 11, Granby, &c., Rev. Rural Dean Longhurst; preacher, Canon Robinson.

May 13, South Siskely, &c., Rev. J. W. Garland; preacher, the Bishop.

May 14, Bolton, Rev. W. P. Chambers; preacher, Rev. J. W. Garland.

May 15, Mansonville, Rev. W. Ross Brown; preacher, Rev. W. P. Chambers.

May 16, Glen Sutton, Rev. H. A. Meek; preacher, Rev. W. R. Brown.

May 17, Sutton, &c., Rev. Rural Dean Smith; preacher, Rev. F. A. Allen.

May 18, Cowansville and Sweetsburg, Rev. George Forsey; preacher, Rev. Rural Dean Smith.

May 20, Knowlton, Rev. J. J. Scully; preacher, the Bishop.

May 21, Brome Corner, Rev. R. L. Macfarlane, B.D.; preacher, Rev. J. J. Scully.

May 22, West Brome and Iron Hill, the Churchwardens; preacher, Rev. R. L. Macfarlane.

May 23, West Shefford and Falford, Rev. W. Robinson; preachers, the Bishop and Archdeacon Lindsay.

May 24, Adamsville, &c., Mr. Judge, Catechist; preacher, Rev. W. Robinson.

May 25, Waterloo, &c., Rev. Archdeacon Lindsay, M.A.; preacher, Rev. W. P. Chambers.

May 27, Boscobel, &c., Rev. C. P. Abbott; preacher, the Bishop.

May 28, North Shefford, &c., Rev. W. N. Duthie; preacher, Rev. C. P. Abbott.

May 29, Upton and St. Hyacinthe, Rev. L. V. Larivierre, M.A.; preacher, the Bishop.

Letters requiring immediate attention should be posted two days before the date at which it is intended they should meet the Bishop.

DIOCESE OF ONTARIO.

KEMPTVILLE.—Lent was better observed in Kemptville parish this year than in any previous year. Accordingly, as might have been expected, Easter was celebrated more joyfully and intelligently. The church had been decorated with nearly one hundred beautiful blooming plants in pots; a handsomely embroidered white frontal for the lectern had been worked and presented by an earnest young churchwoman, Miss Susy Kerr. There were four well attended services. The afternoon being a special service of song for the children. The offertory for the day amounted to about \$200, the communicants numbered 105.

At the Easter Vestry meeting the usual routine business was transacted. The parish during the year raised \$1,892.24. Beside certain balances the parish has now on hand, \$1,148.04 towards the mortgage on the church.

An interesting report is to be printed, which will show that the parish has been moving, and that it still intends to keep doing so.

The Sunday-school, Bible and catechetical classes are making considerable progress. At the request of the rector a large number of the Sunday-school children wrote essays on "The Church"; the meaning of the terms, "Church of England," "Roman Church"; and why they were "English Catholics," and not "Roman Catholics."

During Holy week the rector exchanged duty with the rector of Prescott. The latter examined St. James' catechetical club on Christian doctrine, and expressed himself highly gratified with the results.

DIOCESE OF TORONTO.

TORONTO.—*Holy Trinity*—Some members of the congregation and other friends of the late Rector have placed in the church a handsome brass tablet to his memory bearing the following inscription:

"To the glory of God, and in memory of William Stewart Darling, Priest, sometime Rector of this parish, who for nearly thirty years laboured with unwearied energy for the welfare of its people, teaching fearlessly the principles of the Catholic faith, and ever seeking to realize in the services of this Church the true ideal of the worship of the Church of England. Born in Edinburg A.D. 1818. Died in Alazcio, Italy A.D. 1886. Grant him, Lord, Eternal Rest."

TORONTO.—There are now twelve surpliced choirs in the city of Toronto. A great advance since the first surpliced choir was introduced into the church of the Holy Trinity by the late Rev. W. Stewart Darling amid much opposition, in the year 1869. The eastward position is adopted in that number of churches, and early celebrations are becoming universal. Church extension is active on all sides, and the clergy as a body are as hard working a set of men as may be met anywhere.

DIOCESE OF NIAGARA.

WATERDOWN.—*Grace Church.*—This Church, after having undergone extensive repairs and alterations, was reopened on Easter Sunday. The work done is creditable, and the change in the appearance of the interior is a matter of satisfaction to everyone. A handsome roof of oiled black ash has replaced the old and unsafe plaster ceiling. The dismal dingy gray of the nave has disappeared beneath a coating of warm terra cotta kaesomine with dado in green and gold and border in green and gold has been stenciled on the top of nave walls with good effect, the colors blending harmoniously. The change effected in the appearance of the chancel is most striking. The walls are done in straw colour with a deep dado of crimson and gold. The words Alleluia, Alleluia, Alleluia, in gold leaf on blue ground shine out high above the altar, and at either end. The altar itself has been raised, and a crimson and gold dossal with brass pole placed above and behind. The Easter day services were bright and hearty, and the offertory was sufficient to defray the expenses of the work. The congregations were large, and great interest was manifested in all that had been accomplished. The floral decorations were chaste and added much brightness to the general effect. The Rev. Sam. Bennett is now and has been for the last nine months in charge of this parish.

MOUNT FOREST AND NORTH ARTHUR.—Since our last report to your paper after Christmas, we have not been asleep. Just before and during the forepart of Lent special Mission services have been held at Mount Forest, Riverstown and Farewell. In the town church Canon Sutherland, M.A., of St. Mark's, Hamilton, and Rural Dean Belt, M.A., of Harriston, had been invited to act as missionaries. At the villages, the Rev. R. T. W. Webb, of Grand Valley, and the Rev. E. Radcliffe, B.C.L., of Arthur, were the missionaries. It was a matter of regret Rural Dean Belt could not assist owing to sickness in his family. In the town the attendance though good was not crowded, as many outsiders who might have attended did not, owing to many other engagements occurring at the same time, put in an appearance, but the strangers who did, enjoyed the services much, and our own people received great profit from them. The solid amount of instruction given by the missionary was heard and received by those present and will long be remembered, and we trust carried out in daily life. Three very pleasing

features of the mission were: 1st. The number of devout communicants. 2nd. The number who joined the Intercessory Prayer Union. 3rd. The formation of a White Cross Army Guild, with Dr. Gromans as president, and the Rector and our Reeve, Mr. Hampton, being vice-presidents; about ninety signed the promise, which is as follows:

God helping me I promise:

1. To treat all women with respect, and to endeavour to protect them from wrong and degradation.

2. To endeavour to put down all indecent language and coarse jests.

3. To maintain the law of purity as equally binding on men and women.

4. To endeavour to spread these principles among my companions, and to help my younger brothers.

5. To use every possible means to fulfil the command, "Keep thyself pure."

The men's service was attended by 200 men of all denominations, and the addresses by the Canon and Dr. Gromans were to the point and yet the most delicate minded person present could not find fault. The forty-five who joined the prayer union were advised to get the Intercessory Manual by Rev. R. M. Benson, to be had in Toronto from Miss Boulton, 152 John street. Canon Sutherland has not gone from us without affectionate thanks and prayers that his late faithful work may not indeed be in vain in the Lord.

At Riverstown and Farewell, our village stations about five miles from Mount Forest, the missionaries were well received, and the services as they proceeded were very well attended, and towards the end crowded. A special feature of the work, as in Mount Forest, was a box for intercessions at the door, into which all who desired to pray for any person or object, wrote on a slip of paper their special request, and then towards the close of the meeting these petitions were grouped and prayers specially arranged for the occasion offered up. Many outside the Church attended, and all were profited by what they heard and joined in. May a great blessing attend all these ministrations, and we cannot but expect one as we leave the results in the hands of one who alone can give the increase. After the Mission the rector started a week day Bible class, it began with forty of an attendance, the same will be held outside the town in the villages after Easter.

The debt on our town Church is gradually to be reduced. A committee is now going about from house to house, and have subscriptions of \$930, and when they have concluded they expect to report finances in a better position than ever before, that is, since the building of new St. Paul's. Riverstown will, it is expected, be ready for consecration before the year is out, and preparations are being now made to build a church at Farewell next year.

Our Easter services were joyous and devotional, a well spent Lent means a happy Easter, and most of our people we believe tried to use the holy season for their own and others profit. The Easter services, both in the town and at Riverstown and Farewell, were well attended, and a large number partook of the Holy Eucharist. In fact all round this part of the diocese Easter has been triumphantly kept.

The usual vestry meetings have been held, and went off most harmoniously. People are beginning to find strife is not conducive to spiritual life, and whilst no one should fear to speak plainly, yet all should temper their plain words with Gospel charity. The clergy, the Rev. R. S. Radcliffe and Rev. C. G. Snapp, hope shortly to give a Mission service to the East of the town three miles out, in Egremont townships.

DIOCESE OF HURON.

LONDON.—His Lordship the Bishop has appointed the Rev. Canon Innes, Rector of the Cathedral, to be Dean of Huron. This has

been generally expected, and the many friends of the newly appointed Dean will be rejoiced with his promotion.

LONDON SOUTH.—The Mission services in St. James' Church, which are being conducted by Rev. Thomas Brown, assisted by the Rector, Rev. Evans Davis, continue to grow in interest nightly. A healthy spirit pervades each, and members who stop for the after meetings publicly profess their determination to lead better lives.—*London Free Press.*

MITCHELL.—The Rev. W. J. Taylor is expected to enter on his duties in about a month. In the meantime a student from Huron College is doing duty.

DIOCESE OF ALGOMA.

ROSSEAU.—The Ruridecanal Chapter of Parry Sound and Nipissing was held in the parsonage of Rosseau, Feb. 21st last. The Revs. H. G. Gaviller of Parry Sound and Gowan Gillmor of North Bay were present; the other clergy sent letters excusing their absence, owing to one cause or another. The order of the day was, 8 a.m., Holy Communion; 10 a.m., business, 1 p.m., dinner; 3 p.m., business; 7:30 p.m., missionary meeting. The sermon was ably preached by H. G. Gaviller. A most earnest feeling address was delivered by the Rev. G. Gillmor. The day was full of business and much was done which tended to mutual good. Arrangements were made for work at the recent Ruridecanal Chapter. The Rev. H. G. Gaviller was appointed secretary to the Deanery. The Rev. G. Gillmor was requested to accompany the Rural Dean on his missionary tour as far as he could, which was from Rosseau to Parry Sound, thence to McKellar, thence to Broadbent, back to McKellar and Dunchurch and on to Magnetawan and Limbridge, at which places Mr. Gillmor made telling speeches on missionary work in which he has so largely engaged on the construction of the C. P. R. At Sundridge he had to take the train for North Bay, and so his companion was deprived of his able services and was left feeling very lonely after the long cold yet happy drive together.

The Rev. George Gauder is incumbent of Sundridge where services was held in the Orange Hall. In the evening services was held in Burk's Falls, where a good congregation was assembled, and on Monday evening a missionary meeting was held at Limbridge, and on Tuesday the R. D. returned to Burk's Falls and held services on Wednesday evening in the nice little church of that village where he visited the church people, and on Friday proceeded to Emsdale, Novar and Huntsville where he spent a very happy evening with the Bishop in the hospitable house of the Rev. T. Lloyd, R.D. of Muskoka, driving thence to Waterson and home to Rosseau.

The next week starting for North Bay to visit the mission of the Rev. G. Gillmor, which is a thrifty little town growing fast and composed especially of the people employed on the C. P. R. Here the company have the workshops for repairs. There is a nice little church and a most devout congregation. The church was well filled both morning and evening and the people are devoted to their clergyman who has worked hard amongst them, and has done an amount of tramping and visiting which may be termed heroic, both by land and water, in boats and over trackless frozen lakes on snowshoes, and on the railway construction, visiting the sick, wounded and the dying in the hospitals, but now enabled to go the journey by cars, from three to four hundred miles, the extent of his vast mission.

At North Bay, Sunday was most devoutly kept. At Callandar there is no church, but Mr. and Mrs. White of the "White House" kindly allow service to be held in the drawing-room, which was well filled in the evening. The

organ was played by Miss Moon, an English lady, whose family reside there. There are other stations in the mission which it was not possible to visit owing to parochial calls at Rosseau. The mission of North Bay may be congratulated in having a clergyman who is earnest, devout and devoted to his flock as the Rev. Gowan Gillmor: may it please God to watch and guard over him in his goings out and comings in for many years.

DIOCESE OF NEW WESTMINSTER.

NEW WESTMINSTER.—Easter Day Services at Holy Trinity Church were hearty and well attended, the church being filled from end to end at both morning and evening service. There was choral celebration of the Holy Communion at 7 o'clock (Woodward, in A. Flat) the Rev. S. C. Scholesfield being celebrant; at 8 o'clock there was a plain celebration, the rector being celebrant. His Lordship the Bishop was celebrant and preacher at the 11 o'clock service, the celebration being choral (Garret, in A.) The choir acquitted themselves most creditably.

At the 11 o'clock service the Bishop wore cope and mitre and was attended by the Rev. S. C. Scholesfield, acting as chaplain, bearing the Episcopal staff. The total number of communicants exceeded 70, and the offertory, which according to custom was for the rector, was close on \$70. The altar and font were beautifully decorated, some members of the congregation having sent to Victoria for flowers.

SAPPERTON.—St. Mary's.—On Holy Thursday the Lord Bishop administered the "Laying on of Hands" to five candidates, and on Saturday to one who had not been able to be present at the former service.

VANCOUVER.—The parish of St. James has been favoured every Wednesday during Lent, with the presence of the Lord Bishop, who preached eloquent sermons on the "Submission of the Will,"—Acts, ix. 6; "The Subjection of the Body,"—Rom. viii. 12; "The Strengthening of the Spirit,"—Rom. viii. 31; "Progress,"—2 St. Peter, i. 5-9; "Drawbacks,"—1 Cor. P. 12, and "Perfection,"—St. Matt. v. 48, (R.V.). On the evening following the last sermon the Bishop held a Confirmation service, when 21 candidates (11 males and 10 females) were presented and received the Apostolic rite of "Laying on of Hands." The Bishop, as usual, gave two eloquent and impressive addresses, which seemed to make a deep impression on the large congregation as well as on the candidates themselves. The church was very crowded quite a number of persons having to stand. We hope soon to hear of active efforts being made to build another church in this thriving parish.

CONTEMPORARY CHURCH OPINION.

The *Church Year*, Florida, says (and we have remarked like testimony in many of our exchanges, English and American):—

It may be safely said that at no time within the last three hundred years at least has Easter received so universal recognition and its great truths been so appropriately and richly commemorated as this year. The few discordant notes among those who profess and call themselves Christians only served to make the general harmony more perfect. One man pretending to be a religious teacher denounced the observance of the day and belief in the resurrection as a superstition, but the only effect produced by it, outside of his own few followers, was to excite pity for the man who could say such things; pity, which would be greatly increased if one could think that he really believed what he said. But such exhibitions of folly were very rare—so rare as to be curious, while everything flowers and triumphant music and appropriate sermons told the glorious

fact that Christ has overcome death and opened to us the gate of everlasting life.

The *North East*, Maine, says:—

It is very noticeable how generally Easter is observed amongst the numerous bodies of Christians who are not yet in full communion with the Holy Catholic and Apostolic Church. At the same time it is very hard to discover upon what grounds they celebrate Easter, while they refuse to keep Lent or observe Good Friday. We can scarcely imagine any true, heartfelt joy in the day of the Resurrection where there has been no Lenten discipline, no suffering with Christ no solemn observance of the day of the Crucifixion and Burial of the Lord. We gladly share with our Christian brethren the goodly heritage of holy days bequeathed us by the primitive Church, but we would have them not pick and choose among the Christian festivals, but observe in a becoming manner not only the Church's feasts, but also her solemn *fasts*.

The amount of harm done to the Church by the inconsistency of some of her own children is beyond all calculation. When her express teaching is set at nought, and her rules for the spiritual life utterly disregarded, her cause can but suffer, and yet there are those who place so little value upon the Church's instructions that they do not hesitate to neglect them as soon as ever they find themselves removed from her direct influence. Lent would be carefully observed at home, but once away from home and visiting among friends who do not think as they do, or ought to do, and Lenten services and Lenten self denials are too often put out of the question and they "go in for a good time" and cast to the four winds every atom of their Church principles. It is hard to understand such lack of principle amongst those who know full well what duty is, and who should know at the same time that the Church has committed to them a sacred trust, when she gave into their hands the keeping of her honor.

The *Churchman*, N. Y., says of the next Great Festivals:—

The continuity of the year of the Church cannot afford the passing lightly over the Ascension and Whitsun Days.

For social reasons they do not impress the community at large as deeply as Christmas and Easter. They do not mark a family festival like the one, nor the ending of a Lenten seclusion like the other. There is nothing in them which the world can lay hold upon, to secularize them to its own amusements and profit.

But so much the more the Christian community ought to give them due regard. They complete the ideas of the other days. What would be the Incarnation, the Death, the Resurrection, without the ratifying seal of the Ascension into heaven, and the sending of the Holy Comforter? These days are days also of the Creed—Articles of the Christian Faith linked with an observance and a history. For Pentecost takes one directly back into the heart of the Jewish economy—into the still older patriarchal time with the dispersion of Babel. To keep these days is to bear witness to facts of the Old and the New Testament alike. We do not urge them as Church festivals in any narrow sense, but as festivals of Christian fact and thought. Ascension Day is sadly passed over; it ought to be one of the days in which the compelling spirit of religion arrests the hurry of traffic not by statute or regulation, but by the law and bond of a common faith. Still more should Whitsun Day, which falls on the day rest for all Christians, receive its full and sufficient notice. It is the opportunity and the occasion to enforce a truth believed by all and precious to all.

There was no formal adoption of the term "Roman Catholics" until the Council of Trent.

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.]

A MISSIONARY'S STIPEND.

To the Editor of the CHURCH GUARDIAN:

SIR,—"*Hard decidedly*," is the heading of paragraph in the CHURCH GUARDIAN for April 4th.

But Canadian Missionary experience can more than match the case of the English Rector. Here are two or three items from a Canadian's Missionary account book—

Gross income for two years—		
First year	\$536.28
Second year	515.25
		1,051.53

Of this have been paid—For horse, buggy, and other equipments, and keep of horse and travelling, \$426.38.

For books (and surely these are requisite to the faithful Missionary—"Can the blind lead the blind?") \$213.

For stamps and stationary (the bulk of this item has been devoted to Church work in various ways) \$34.27.

Total, then, for these three items, \$676.65.

What is the Missionary's real stipend, then? after two year's hard work?

CLERIC.

EVENING COMMUNION.

SIR,—Will some one entitled to speak with authority give, in the columns of the CHURCH GUARDIAN, the reasons for, if such there be, and against the practice of Evening Communion. The advocates of this, to many, most distasteful innovation are wont to quote the example of our Lord at the Institution, and the custom of His disciples subsequently, and the unlearned can but fall back upon personal feeling, a sense of fitness and early association, in defence of their position.

An intelligent article on the subject, will, I am sure, greatly oblige many of your readers.

Yours truly, C.

DIOCESE OF QUEBEC.

SIR,—In an article which has been recently published in an English Church paper, on the Revival in the Church of England, the writer makes a statement to the effect that this revival has passed through the Church like a great wave, and has wakened Her unto spiritual life everywhere, all over the world, except in *two places*. One of these places is a diocese in Australia. *The other is the Diocese of Quebec.*

Is this statement true of this Diocese of Quebec? Is the Church here still in the old state of spiritual deadness? Are we really in a worse state than other dioceses?

If the statement be true, where does the fault rest? And where is the remedy to be found?

C. M. Q. D.

April 16th, 1888.

LETTERS FROM CALIFORNIA.

No. 6.—(Continued.)

In 1866 the place was named Berkely in honor of Bishop Berkely, and a small town began to grow up around the College grounds, it has every advantage of nature and situation and includes within its limits the village of West Berkeley or Ocean View on the bay shore.

Just east of Oakland, and in fact a continuation of it, is Fruit Vale, a most attractive village and quite up to its name as being well

sheltered from the winds of the Bay, large quantities of fruit are grown there and it is a favorite home of many San Franciscans, whose beautiful residences enclosed by spacious grounds, line the main street for more than a mile. Piedmont lies at the foot hills, and beneath the shelter of the grand Mountain chain that forms such a beautiful background to this collection of towns and cities; here are Piedmont hot springs and a large hotel with fine grounds; pleasant open cars take you from Oakland offering a succession of delightful views of hills, vales, and the deep blue of the Pacific; here are many handsome houses and a few minutes walk in either direction brings you to various "oasises of vantage" from which you behold not only the whole length and breadth of the magnificent Bay, some twelve miles in extent, but the greater part of San Francisco; and all of Oakland, Alameda and Berkeley, lie spread before you; fortunately the breeze was in the right direction and the usual smoky pall hanging on San Francisco was dispersed, far across was the Golden gate, the far famed entrance to the Bay, the waves shimmered and danced in the sun's rays and the whole scene reminded one of the bright days of early June instead of the first week of March. Piedmont is here well-wooded and picnic parties are beginning to be of daily occurrence, the springs, the views, and the woods, are the attractions; nothing is wanting but a sail or a row to complete the list, but then one cannot have everything, and there is sufficient in Piedmont to make a very enjoyable day. A few words as to the Churches in Oakland and vicinity. Owing to the large influx of people from the New England States the Congregational has probably the largest following next to the Methodist; they have by all odds the finest and largest Church in Oakland occupying with its chapel, &c., fully one-third of a block. The Episcopal Church has four parishes in Oakland, one of which was not long since a Mission but has now become self-supporting. All of these churches are of wood and there is not a stone or brick church in Oakland; the people will tell you that the fear of earthquakes deters them from building except in rare instances any but wooden structures. We have also Episcopal Churches in Alameda and Berkeley which are doing well. The *Pacific Churchman* published fortnightly in San Francisco, states in the last issue of March 25th, that there is every prospect within a year of the Diocese of California being divided; the great length of the State full 700 miles, and the rapid growth of the South portion especially, makes this a necessity. At the late Convocation in Riverside one of the leading clergy was appointed to canvass for an endowment fund, and has been so successful that there is no doubt of an endowment of 50,000 dollars being raised in the course of a few months time. During a somewhat lengthened stay in Oakland it has been our good fortune to become acquainted with two of the principal clergy of our Church there and to experience much kindness and courtesy from them. Without undue prejudice in favor of Oakland its charm has grown upon us and although life in California is not all in rose colored tints as many of its residents will tell you, and not even the much vaunted climate will always restore health to the invalid or even do much to lighten the cares and sorrows of life which follow us wherever we go, still the many bright days beguile us insensibly with their charm of leaf and flower, of mountain scenery and of immunity from the cold and storm of a Northern winter. It is quite possible that in the course of a residence of a few years even California may become monotonous and one may long for a good old-fashioned snow storm or a tingling frosty day such as is almost unknown here; meanwhile let us try to improve the time and enjoy the blessings in part. Yours truly,

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1908. For Business announcements See page 14.

CALENDAR FOR APRIL.

APRIL 1st—EASTER DAY.

“ 2nd—Monday in Easter Week.

“ 3rd Tuesday in Easter Week.

“ 8th—1st Sunday after Easter.

“ 15th—2nd Sunday after Easter.

“ 22nd—3rd Sunday after Easter.

“ 25th—St. Mark, Evangelist and Martyr.

“ 29th—4th Sunday after Easter.—(Notice of St. Philip and St. James).

CHRIST'S GARDEN.

'This day my Saviour rose:—

Christ hath took in this piece of ground,
And made a Garden there for those
Who want herbs for their wound.'

So, following George Herbert's graceful conceit, we may call the Christian Sabbath Christ's piece of Garden-ground, enclosed, for rest and healing, from the toil-acres of the days of the week. And again: 'The Pearl of Days.' This also came from George Herbert's Poem *Sunday*. And another Poet, dear Bishop Wordsworth, has delighted to dress 'the Lord's Day' with tender epithet and graceful illustrations.

And it is this Day which, our Fathers in God warn us, is threatened by the selfish secularism of the Age. The warning-note was not sounded a day too soon.

Certainly the quotations read by the Bishop of Exeter from a Journal of the Darkness, aptly named *The Bat*,—this quotation, if descriptive of a state of things actually existing—ought to fill our hearts with anxious solicitude for the safety of that Day, whose value they who rightly use it know. Is it indeed true that 'Christ's piece of ground'—so sweet and dear a resting place, and garden of delight, for the toiling body and harassed mind is—being trampled into common clay by the crowding feet of the selfish lords of unbounded leisure? True, that the Day of Rest is becoming more and more a day of frivolous and worldly mirth and gaiety? A day for coaching excursions, which rob—not only the careless excursionists themselves, but also the hotel-keepers, waiters, ostlers, &c., of the London suburbs,—of the refreshment and help of the Day of Days? A day on which the river presents rather the appearance of a Regatta, than of a repose when quiet of Heaven should be mirrored upon the calm waters; and the boatman and mixed multitude attendant on the river-work of the week should have no lure put in their way for Sunday desecration, and should have at least the opportunity of Sunday rest? A day on which 'some of the most pleasant hops of the season take place;' and on which you can get the refining recreation of 'boxing' at the 'Pelican,' and end your improving day at the Gaiety Theatre?

If all this is true, then it reveals a danger to the English speaking people, 'which let their wiseness fear.'

For the due observance of the Lord's Day is one of the true jewels in Britannia's crown. It is a National recognition of God; at any rate an external National recognition: an acknow-

ledgment of God in the quiet of the hushed city; an acknowledgment of Him, wherever the British flag flies on the deep seas.

And its observance, however imperfect, is, with many, the one link that binds them, at all, to recognition of God. There is, even among the careless and thoughtless of our poor, a deep reverence for Sunday. Your servants disapprove of your ill use of it; and will do so, until, by your evil example, you have done away with what you call their puritanic prejudices. And will they be gainers, or losers, by this your 'education' of them?—Perhaps they will answer you this question best, if you ask it of them upon their death-bed.

One only plea is there for the non observance of one special day in the seven for God. It is that of St. Paul—that every day is, under the Christian dispensation, to be devoted to Him. Can the luxurious leisured class say that this is their plea?

It is idle to pretend that all the sayings of God, concerning the blessings attendant on the observance of His Sabbath—i. e., His one day of Rest and Devotion out of seven—are anticipated now, and that they applied only to the Jews. Can we seriously think that one work of Christ was to utterly secularise the whole life of man here below?

Human nature and human needs are still the same. And God's Law is exactly adapted to human nature and human needs. 'The Sabbath was made for man.' Nor can man rob God without robbing himself. What can it matter to God, with His Angels and Archangels around Him, whether His creature, man, ignores or acknowledges Him, on His day? But, to man, it matters a great deal. And God, out of His love, does deign, where it is withheld to 'miss His little human praise.'

'The Sabbath was made for man.' How great a gift, indeed, is this Day, made for man; this Day of Rest, to an overwrought and harassed world! Rest, to tired brain, and weary body; Rest, from world's work; Rest, it is intended, from world's care. A lull from world's news; its monotonous serving up daily courses of stocks and shares; of markets and exchanges; of wars and rumours of wars; of slanders and impertinent gossip; of excitements, and fears, and alarms. Rest from this world—this obtrusive, exigent, importunate world, that would cheat us of leisure to consider the prospects of our Hereafter. Rest from the calls of Society, from its incessant and deteriorating routine of emptiness and vanity. Rest, in the only way possible for man's whole nature—Rest, in the Lord.

A tender hush over the Day of Rest; the glare of other days quieted, but no gloom. Rest, a very atmosphere of it about us, in Britain—thank God—on the Day. Rest upon the toiling cities, rest over the fields; a Sabbath in the land. The stag may sleep undisturbed in his lair; the game need not keep close in the stubble; the fish, unmolested, may dimple the stream; the steed leans over the hedgerow, the beast of burden blinks in the sunshine—they look contented and peaceful:

'As though they knew 'twas commanded
That this day their labour should cease.'

Rest for the weary world. Rest for the disquieted spirit of man. A Day of Rest.

Contrast with this picture the glare and confusion, the unrest, of a Continental Sunday, and pause, O unthinking, fashionable idlers, before, dissolving in the cup of your selfishness, you let it go from yourselves, and take it from your poorer and hard-worked fellow-citizens, never to be recovered, the

'PEARL OF DAYS!'

I. R. V. in *Church Bells*.

THE POWER OF THE RESURRECTION

"That I may know Him, and the power of His Resurrection."—Phil. iii, 10.

EASTER speaks not only of a past fact and a

future hope, but tells also of a present power, a power which was not known unto man until the Lord Jesus rose from the dead and became the second Adam—the Head of the new creation. Hence the words of St. Paul to the Corinthians—"If any man be in Christ, he is a new creature (or creation) . . . all things are become new." And this is the peculiar standing in the Church of Christ, of all those who are baptized into Him, and thus made members of His mystical Body: we are "dead, indeed unto sin, but alive unto God in Jesus Christ our Lord." But this new life in Christ is as seed, a germ—it is not yet manifested in all its power and glory; as the Apostle himself says, "Not as though I had already attained or were already perfect; but I follow after." Here comes in present work, present strivings; but not in the power of the flesh—of the old nature which is crucified with Christ—but in the power of the new life, of that resurrection life which we have in and from Him Who is "the Resurrection and the Life." Thoughts such as these may fitly occupy our minds as we still celebrate the joyful season of Easter, and they should inspire us with renewed energy and determination to follow in the example of St. Paul, who counted all things but loss that he might win Christ and be found in Him. He was not satisfied with any present attainment, neither did he consider such attainment a guarantee of his being "found in Christ" at the end. And so with ourselves: our safety consists in progress and in growth; there must be no halting, no slumbering, or the enemy will assuredly come and sow tares in our hearts, and thus impede the growth of the good seed. The power of the Resurrection is, as we have said, as yet a germ or seed, and we have been regenerated in our spirit, but the whole man, body, soul, and spirit, must at length partake of the same power, and thus be made perfect before God. And the seed groweth, secretly watered by the Spirit of God, shielded from harm by the ordinances of God's house. Realizing this, each one of us can go on patiently and trustfully in the ways of God, seeking to fill up faithfully that place in the Body of Christ which God has assigned to us. And as we do this, we shall know more and more of "the power of the Resurrection," and our hearts will be stirred up to pray more earnestly for the full manifestation of that power, when our mortal bodies shall be quickened by the Spirit of Christ, Who dwelleth in us, and shall be made like unto the glorious Body of our risen Head. This will be to "attain unto the Resurrection from the dead."—A. B. C. in *Family Churchman*.

ELECTING AND MAKING.

Church Life, Cleveland, Ohio, in anticipation of the late Special Convention held in that Diocese for the election of an Assistant Bishop, had the following Leader which we think will not be without interest and benefit to the Church at large; and we therefore reproduce it in full:—

This Council naturally suggests the difference between *electing and making* a Bishop. A priest becomes a bishop not by virtue of his election but by consecration. That which takes place on Thursday next will not make the man a bishop. Not even when the election is ratified by a majority of the dioceses throughout the land will he have any more right than before to confirm and ordain. The functions of the apostolic office, as of the priesthood, are not the gift of the people. It does not rest with any congregation to give what they have never received. The question is not one of theory, but of impossibility. Notwithstanding this there will many go up to convention full

of the idea that they are makers of bishops as was Warwick maker of kings. The teaching of the Church asserts that no man taketh this honor unto himself and that it cannot be conferred except by those who have the right to give it.

Such teaching is in accord with recognized laws of the land. No lawyer holds his title to practice by a majority vote of his friends or clients. He must pass the bar of the State and receive, not assume, authority. No physician writes his own diploma or secures one from his patients. By what right does any man hold authority to preach and administer the sacraments from the congregation? It is said that the good results of the labors of such men justify and ratify the method. But because he makes a good point in a case, does not make a man a lawyer. If it did there would be fewer of them. Because a man is fortunate enough to invent a medicine or perform a cure he is not thereby recognized as a doctor. Many titles would be forfeited if such were the case. So likewise is it absurd to say that if any man can preach a good sermon and lead a holy life he has authority to administer the Holy Sacraments. If that were so the administration would be very limited. Moral sense is not official power.

"Our Lord was himself externally commissioned for His ministry by the visible descent of the Holy Spirit, and by an audible voice proclaiming him to be the Messiah.

None of the apostles or disciples presumed to undertake any ministry until they received a direct commission from Him. It was the direct prophecy of God himself that he would set apart for sacred office Priests and Levites—Isa. lxvi. 72. Aaron and his sons and all the Levites were commissioned by God, and death was the penalty of an invasion of their office, as in the instance of Korah, Dathan and Abiram. Uzzah, for acting in things pertaining to the priesthood, was likewise smitten. Saul lost his kingdom for offering sacrifice himself. Uzzah was smitten with leprosy and excommunicated for burning incense. Jeroboam's special sin was that he consecrated all corners to the priesthood, and the heaviest censures of God are denounced upon all usurpers of the prophetic office.

Such intruders who come in their own name are characterized by our Lord himself as thieves and robbers. St. Paul expressly speaks of the distinct ministerial offices as of God's ordinance. How shall they preach except they be sent? So also our blessed Lord said, "As thou hast sent me into the world, even so have I sent them, and ye have not chosen me but I have chosen you and ordained you, and lo I am with you, even unto the end of the world."

The dignity of the office was magnified by Christ. The apostles were called chosen, and commissioned with special prayers to go forth and distribute the Bread of Life. The apostles were not chosen by the Church, but to found it. They did not derive their authority from the Bible, but the Bible from them. They were the makers of the Bible and the founders of the Church. Is it strange then that it has ever since been a maxim of the Church that without the Bishop there is no Church?

It needs no argument to show that if the apostles had not appointed and qualified certain men as their successors, no one in after years would have heard of such succession, for the Church would have languished and died out soon after St. John, the last of those apostles, had rested from his labors. Further, if the successors of the apostles had not ordained others to perpetuate and extend the ministry, there would be no Bishops in these days to preach the laying on of hands.

In this mode and no other, have we received the Bible, Creeds and Sacraments, and almost all we know about the Christian religion. By transmission alone comes authority to act in Christ's stead. The affirmative vote of a whole nation could not give a layman official power

even of a deacon in the Church of God, and anyone can be made a deacon by the Bishop against the force of a negative vote of the population of the globe. This principle of continuity is simply the application of the law of cause and effect to the Christian ministry.

The idea of succession is involved in the existence of everything which began existence in time past, whether near or remote. Every living body has its origin in a living body before it, and that in like manner in one still anterior. There is not a human being now living who is not thus connected by an unbroken succession of preceding lines with the first parents of our race. Every man may see in himself a succession much longer than that of which we are speaking. The same fact exists in corporate bodies of all kinds, and they maintain existence by a succession of members, officers, &c., as may be entailed by the charter. (See Episodes in Clerical Life).

In the language of the day, the Church is an incorporated institution, and holds its charter from our Lord Jesus Christ. The same cannot be said of those congregations whose existence began 1500 years after this charter was granted. Ordination is the conveyance of authority, and that authority can only be obtained from the charter. Without such line of succession there can be no visible Church.

Dissenters are shrewd enough to see this, hence the preposterous notion of an invisible Church.

"The invisible Church, we are told, is something deeper and stronger than the denominational lines and landmarks which challenge the eyes of sense."

If it be so, why should it not have force enough to make itself visible. Or is it only that which is comparatively weak and partial in our interior life that can be expected thus to clothe itself with corporeity and outward form? There is palpable contradiction and gross hypocrisy in the whole pretence. To make the one Holy Catholic Church a sheer invisibility is to convert it into an idealistic Gnostic abstraction. Why not remand the sect consciousness itself into the same shadowy realm.

Why not give us an invisible Lutheranism, Presbyterianism, Methodism as well as an invisible Church Catholic" (See *Mercersberg Review*).

If this invisibility is of such great worth and importance, we heartily desire that our friends who boast of it should make a practical application of it. If fellowship in the invisible Church is the ideal attainment of character, Christian perfection may be defined as "the time for disappearing."

It is the visible Chartered Kingdom that is perpetuated through the office of the Ordinal, an office which is conspicuous among Churchmen for their (1) ignorance as to its contents; (2) stupidity as to its meaning; (3) indifference as to its observance.

This notwithstanding there is no part of the Book of Common Prayer invested with such authority, save the Creeds.

In Art. 36 of the Articles of Religion it is said:—"Whosoever are consecrated or ordered according to said form, we decree all such to be rightly and duly and lawfully consecrated and ordered."

The object then of the coming council is not to make a bishop but to elect a man who shall be made a bishop by those having authority to do so.

A man is to be chosen to whom shall be committed the sacred trusts contained in the Charter of the Church as our Lord hath granted the same. A man who shall occupy the chair and office of the apostles. One who will be to us what St. James was to the Church at Jerusalem; St. John to the Church at Ephesus. The ordinal says he shall be godly and well learned and two bishops must stand sponsors in presentation.

The solemn words of the office are none

other than the benediction of our risen Lord to his disciples in the upper room assembled: "Receive ye the Holy Ghost."

THE BISHOP OF NOVA SCOTIA.

St. MARK'S Day, 1888, will be memorable in the Annals of the Diocese of Nova Scotia as being that on which the Rev. Dr. Courtney, its Bishop-elect, received through the imposition of the Hands of those to whom the gift had already been imparted in like manner, the Holy Ghost for the office and work of a Bishop in The Church of God. In this office, though elected by the unanimous suffrage of the Clergy and Lay Representatives of his diocese he had no effective share until the Commission given by the Great Head of the Church to the Apostles and continued in unbroken succession through their successors, was thus imparted to him; and now himself invested with this gift he becomes one of those through whom for all the ages this power shall be continued till "He shall come again"—he in a special manner obtains a share in that promise of the Risen Saviour, "Lo, I am with you always even unto the end of the world."

That the day will be one of deepen and holy rejoicing to the diocese which for so long a time has been deprived of its Chief Pastor we can well believe; and fervent will be the prayers offered in behalf of him who will thereafter bear rule over it. But in that rejoicing and in those prayers the whole Church Catholic will also have a share, witnessing as this Consecration does to the faithfulness of the Chief Shepherd and Bishop of Souls in thus continuing the succession of those to whom He first gave the commission to go into all the world and disciple all nations—

"His twelve Apostles first He made
His ministers of Grace,
And they their hands on others laid
To fill in turn their place,"

"So age by age and year by year,
His Grace is handed on,
And still the holy Church is here
Although her Lord is gone."

The universal testimony is that in electing Dr. Courtney the Clergy and Laity wisely exercised the power that they had; his work in the priesthood has been noble and true, and we confidently look forward to a brilliant and widely beneficial Episcopate. To say that we congratulate Dr. Courtney upon his elevation to the Episcopal dignity, and congratulate the Diocese and the Church in Canada on securing one so able and well qualified, would be to say but half of what we feel. Recognizing the responsibilities for time and eternity involved in this act, we would and do in all sincerity add not our wishes but our prayers to the many offered at this time that God may grant him power to fulfil the vows made and perform the duties devolving upon him, and that to him may indeed be given in answer to the prayers of the Church and as at the first the Holy Ghost for this office and work, and that both by word and deed, he may faithfully serve in this office to the glory of Christ's name, and the edifying and well governing of His Church.

An Ontario subscriber, renewing for self and another, writes: "I have ceased to take the _____ and am very well pleased with your paper, THE CHURCH GUARDIAN, and more so with its truly Catholic Spirit."

FAMILY DEPARTMENT.

EASTER MORN.

How joyous bright is Easter morn,
To all who think right,
Had Christ not risen at early dawn
Our birthday would be night.

Our Faith be crushed,
No cross to bear,
Our longings hushed
No crown to wear.

To die, not soar
To realms above,
His word a myth,
No shield, no love.

His life, His death
No fruit to bear,
All, all to end
We know not where.

But hope we have,
The Lamb is bare,
And Christ has risen
Not perished there.

Our Saviour Christ,
The grave must give,
And we with him
Shall rise and live.

—H. J. Du Vernet.

THE GATE OF LIFE.

A. FRAGMENT.

By the Hon. Katherine Scott, Author of "Miss Broune's District, &c."

Uncle John put all his bunch of red, pink creamy, and white roses into one of Nellie's little hands, and drew the other on to his arm.

"No, my child, I do not think we should wish or want to die; it is not natural, it is not generally the wish of a healthy man. The one happy purpose for a man or woman's life here is to do His will and to know Him, and then whether the life is lived here or in heaven, it is all one! But it is true that death itself is an evil, and it is not God's will that it should exist but yet the King of Love and Life at the beginning kept the Tree of Life from being an immortality of evil to those who would have touched it, and by His own death He has unlocked the gate of heaven for us. If we are doing His will here, Nellie, this life becomes beautiful and happy, and there it must be an infinitely more beautiful, more happy life, because He gives us then the perfection of what we only have in part here. Long ago, Nellie, the 'desire of my eyes' was taken from me 'with a stroke,' and it seemed to me then, but for 'Mors Janua Vita,' I must have gone mad.

Uncle John's quiet face was strangely moved, and Nellie only ventured to press her hand tenderly on his arm, and said nothing, till he went on—

"God is love, Nellie, and He took the one I loved most to teach me this: she said it would, and it did. So, Nellie, you see why I keep my scroll." Uncle John was smiling now, and Nellie ventured one tender kiss and fled, thinking now at last she knew the secret of Uncle John's life over which she had often pondered.

* * * * *

The birthday came, and was brighter than any birthday Nellie had ever had. It was all sunshine inside and out; so thought Mr. Vernon, so thought the boys—"the jolliest birthday for years;" so thought the little ones and the neighbours, and even Lady Esther, who remarked to the Major that Nellie made "the whole house different."

Then came the break-up of the party for th

London season, and Uncle John only heard once from Nellie, but the little P. S.: "I am remembering the purpose of life," made him happy. She enjoyed everything—and, when the house re-filled in the autumn, was more than ever the light of the place to mother, brothers, sisters, and poor people, and very specially to Uncle John. About Christmas-time he was called from home on business abroad, and when he returned late in the spring Nellie was ill.

"As frost comes down and blights all the flowers in the fall,
A sudden ailment fell on her;
Almost she heard the Angels' call."

She was bright and full of fun still, but the doctors looked grave, and very soon it was plain that Nellie was going from them.

She herself spoke to Uncle John first, as the one who would understand best.

She had asked to be carried to the rose-garden, where the roses were now again their in June beauty. When she got there she put her hand into Uncle John's: "'Mors Janua Vita,' Uncle John; it is quite true! I know I am going; but all I want is to make my going easy for mamma and the boys and the little ones, and, and—Mr. Vernon—and you. You won't mind, will you, Uncle John? for you have made it all real to me."

"Thank God!" was all Uncle John said.

"It is all so beautiful here, and there is so much to do and to learn; but it will be all the same there—only far, far better! 'The King of Love'—'the King of Love': the roses and the river and the birds all seem to sing it." And Nellie lay back, smiling.

"Mother! I want you and Uncle John to promise you won't be very sorry when I go; for of course I know there is no sorrow there; but it would almost—almost make me want to come back if you wanted me very much, and I shouldn't like to think I made anybody sad!

"I know I shall not forget you there, and you won't forget me. And you'll be sure to let the little ones have fun on my birthday each year; and, mother, you won't let the rose time make you sad because I came with them and went with them, will you?"

That was Nellie's last visit to the rose-garden, and when her birthday came she was with the King of Love!

It is five years now since the Gate of Life was opened for sunny, bright smiling Nellie; but no one forgets her.

In her short life she sowed seeds of brightness and goodness which are growing and spreading now.

What life does not leave brightness behind it that has taken the King of Love for its Guide? For here, and there—

"We nothing lack if we are His
And He is ours for ever."

HOT COALS; OR, HOW FRITZ WAS CONQUERED.

Joe Benton lived in the country. Not far from his father's house was a large pond. His cousin Herbert had given him a beautiful boat, elegantly rigged, with masts and sails, all ready to go to sea on the pond. Joe had formed a sailing company among his schoolmates. They had elected him captain. The boat was snugly stowed away in a little cave near the pond. At three o'clock on Saturday afternoon the boys were to meet and launch the boat. On the morning of this day, Joe rose bright and early. It was a lovely morning. Joe was in fine spirits. He chuckled with delight when he thought of the afternoon. "Glorious!" said he to himself, as he finished dressing. "Now I've just time to run down to the pond before breakfast, and see that the boat is all right. Then I'll hurry home and learn my lessons for

Monday, so as to be ready for the afternoon, for the captain must be up to time."

Away he went, scampering toward the cave where the boat had been left, ready for the launch. As he drew near, he saw the signs of mischief, and felt uneasy. The big stone before the cave had been rolled away. The moment he looked in he burst into a loud cry. There was the beautiful boat, which his cousin had given him, with its masts and sails all broken to pieces, and a large hole bored in the bottom.

Joe stood for a moment motionless with grief and surprise; then, with his face all red with anger, he exclaimed: "I know who did it—the mean scamp! It was Fritz Brown; and he was mad because I didn't ask him to come to the launch; but I'll pay him up for this caper—see if I don't." Then he pushed back the ruined boat into the cave, and hurrying on, some way down the road he fastened a string across the footpath, a few inches from the ground, and carefully hid himself in the bushes.

Presently a step was heard, and Joe eagerly peeped out. He expected to see Fritz coming along, but instead of that it was his cousin Herbert. He was the last person Joe cared to see just then, so he unfastened the string and lay quiet, hoping that he would not see him. But Herbert's quick eye soon caught sight of him, and Joe had to tell him all that had happened, and wound up by saying: "But never mind; I mean to make him smart for it."

Well, what do you mean to do, Joe?" asked Herbert.

"Why, you see Fritz carries a basket of eggs to market every morning, and I mean to trip him over this string and smash 'em all."

Joe knew this was not a right feeling, and expected to get a sharp lecture from his cousin. But to his surprise, he only said in a quiet way: "Well, I think Fritz does deserve some punishment; but this string is an old trick; I can tell you something better than that."

"What?" cried Joe, eagerly.

"How would you like to put a few coals of fire on his head?"

"What! burn him?" asked Joe, doubtfully. His cousin nodded his head. With a queer smile, Joe clapped his hands. "Bravo!" said he, "that's just the thing, cousin Herbert. You see his hair is so thick he wouldn't get burnt much before he'd have time to shake 'em off; but I'd just like to see him jump once. Now tell me how to do it, quick!"

"If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good!" There, said Herbert, "that's God's way of doing it, and I think that's the best kind of punishment Fritz could have."

You should have seen how long Joe's face grew while Herbert was speaking. "Now, I do say, Cousin Herbert," added Joe, "that's a real take in. Why, it's just no punishment at all."

"Try it once," said Herbert. "Treat Fritz kindly, and I am certain that he will feel so ashamed and unhappy that kicking or beating him would be like fun in comparison."

Joe was not really a bad boy, but he was now in a very ill temper, and he said sullenly: "But you've told me a story, Cousin Herbert. You said this kind of coals would burn, and they don't at all."

"You're mistaken about that," said Herbert. "I've known such coals to burn up malice, envy, ill-feeling and a great deal of rubbish, and then leave some cold hearts feeling as warm and pleasant as possible."

Joe drew a long sigh. "Well, tell me a good coal to put on Fritz's head and I'll see about it."

"You know," said Herbert, "that Fritz is very poor, and can seldom buy himself a book, although he is very fond of reading, but

you have quite a library. Now, suppose—but no, I won't suppose anything about it. Just think over the matter and find your own coal. But be sure to kindle it with love, for no other fire burns like that." Then Herbert sprang over the fence, and went whistling away.

Before Joe had time to collect his thoughts, he saw Fritz coming down the lane carrying a basket of eggs in one hand and a pail of milk in the other. For a moment the thought crossed Joe's mind, "what a grand smash it would have been, if Fritz had fallen over the string!" but he drove it away in an instant, and was glad enough that the string was put away in his pocket. Fritz started and looked very uncomfortable when he first caught sight of Joe, but the good fellow began at once with, "Fritz, do you have much time to read now?"

"Sometimes," said Fritz, "when I've driven the cows home and done all my work, I have a little piece of daylight left, but the trouble is I've read every book I can get hold of."

"How would you like to take my new book of travels?"

Fritz's eyes fairly danced. "Oh, may I? may I? I'd be so careful of it."

"Yes," answered Joe, "and perhaps I've some others you would like to read. "And, Fritz," he added, a little slyly, "I would ask you to come and help to sail my boat this afternoon, but some one has gone and broken the masts, and torn up the sails and made a great hole in the bottom. Who do you suppose did it?"

Fritz's head dropped on his breast, but after a moment he looked up with great effort and said.

"Oh, Joe, I did it; but I can't begin to tell you how sorry I am. You didn't know I was so mean when you promised me the books, did you?"

"Well, I rather thought you did it," said Joe, slowly.

"And yet you didn't—" Fritz could get no further. He felt as if he would choke. His face was as red as a live coal. He could stand it no longer, so off he walked without saying a word.

"That coal does burn," said Joe to himself. "I know Fritz would rather I had smashed every egg in his basket than offered to lend him that book. But I feel fine." Joe took two or three somersets, and went home with a light heart and a grand appetite for breakfast.

When the captain and crew of the little vessel met at the appointed hour, they found Fritz there before them, eagerly trying to repair the injuries, and as soon as he saw Joe he hurried to present him with a beautiful flag which he had bought for the boat with a part of his egg money. The boat was repaired and launched, and made a grand trip, and everything turned out as Cousin Herbert had said, for Joe's heart was so warm and full of kind thoughts that he was never more happy in his life. And Joe found out afterward, that the more he used of this curious kind of

coal the larger supply he had on hand—kind thoughts, kind words, and kind actions. "I declare, Cousin Herbert," said he, with a merry twinkle in his eye. "I think I shall have to set up a coal yard."

I should be glad to have all of you, my young friends, engage in this branch of the coal business. If every family would be careful to keep a supply of Joe Benton's coals on hand, and make a good use of them, how happy they would be. Joe was sowing righteousness when he put that coal on Fritz's head, and he had "a surer reward" in the pleasure which yielded him. Pleasure is one part of the reward of sowing righteousness. This is true.—*Rev. Dr. Newton.*

PARENTS' PRAYERS*

"All things, whatsoever ye shall ask in prayer, believing, ye shall receive.—St. Matt. xxi. 22.

I.

Almighty God and Heavenly Father, I thank thee for the children whom Thou hast given me; give me also grace to train them in Thy faith, fear, and love, that, as they advance in years, they may grow in grace, and may hereafter be found in the number of Thine elect-children; through Jesus Christ our Lord.—*Amen.*

II.

O Heavenly Father, look down in mercy upon our children. Keep them from all harm, both in soul and in body. Make them obedient and humble, pure and truthful. May they remember Thee in the days of their youth, and at all times bear in mind that Thine eye is upon them. And so may they grow up in Thy fear and love, and increase, like the Holy Child Jesus, in wisdom, and in favour with God and man; through the same Jesus Christ our Lord. *Amen.—Parents' Help Card S.P.C.K.*

DIOCESE OF MONTREAL.

MONTREAL.—*St. James the Apostle.*—The Children's choral Litany was repeated by special request on the Second Sunday after Easter. The Church was very prettily decorated with flowers and plants under the direction of Miss Rae and Mrs. Holmes, and the teachers. The handsome banners which add so much pleasure to the children were made the previous week by Mrs. Fenwick and Miss DeWolf, and not Miss Rae as previously reported. To much praise cannot be accounted to the above ladies for their kind assistance in arranging their part of the children's service. The collection of the both services amount to \$36.

MAGAZINES.

The Homiletic Magazine (E. B. Treat, 771 Broadway, N.Y.), for April will be found more helpful and excellent than usual. It is especially rich in its Homiletical section on *The Church Year*, and contains outlines of sermons for the Sundays from Easter to Trin-

ty Sunday inclusive by some of the ablest theologians of the day and of the Church, and in its "Practical Homiletics" the 1st chapter of Hebrews is explained by the Rev. C. New Dr. Crosby, furnishes outlines of sermons on the 3rd, 4th, 5th and 6th Petitions of the Lord's Prayer.

NEW BOOKS.

The April issue of *Woman* is full of entertaining and instructive matter. Edgar Fawcett's new novel "A Demoralizing Marriage," is continued through several chapters. Florence Percival contributes a lively sketch entitled "An April Fool." In "An Island and an Idyl," H. L. Spencer relates a romantic episode connected with the island of Grand Manan at the mouth of the Bay of Fundy. Laura Clay discusses "The Responsibilities of Women to Society." Anna Olcott Comellin describes some women's clubs, with a retrospective glance at the history of clubs from earliest times. Under the title of "One Woman's Idea," Eleanor Corbet imparts some excellent notions relative to tasteful apparel, and there is the usual amount of useful information in the several "departments" of the magazine, which is attracting general attention. The illustrated features of this number are especially deserving of commendation. \$2.75 per an., 25c each. The Woman's Publishing Co., N.Y.

CHARLES GEORGE GORDON.—Another new book, fresh from the press of *The Young Churchman Co.*, Milwaukee, is a biographical sketch of "Charles George Gordon, a Nineteenth Century Worthy of the Church of England," by the Rev. T. M. Riley, S.T.D., Professor of Ecclesiastical History at Nashotah, and Canon of Milwaukee. As to the subject of the sketch, nothing need be said. The whole world echoes the praise of England's saintly hero and martyr. The military career of General Gordon was both brilliant and positive, but the record of his life, his spirit soaring away from battlefield, away from canon and from conflict, all that inner man with the keen spirituality; love of retirement and humility, that makes up the life of a saint in the Kingdom of God, this is what Prof. Riley so aptly portrays in the book noted. Few names are recorded in the annals of the world's history, that blend so harmoniously the military power and grandeur, with the devotional spirit. The narrative of Gordon in China, in Africa, at home in Christian England or abroad in the service of the Khedive, or of his own sovereign, reads like a page torn from mediæval history, when a religious fervor moved prince and knight to take up the crusade against the defilers of the Holy Sepulchre.

Dr. Riley's book is handsomely bound in red cloth, contains a frontispiece portrait of Gordon, and is sold at 60 cents net; price by mail 65 cents.

An English Church paper says that "Roman Catholics among themselves lament that the numbers which leave them for the Church of England, are much larger than the number they draw from us."

BAPTISMS.

At London, Ont., on the 5th inst., by the Rev. Rural Dean Fletcher, of Unionville, Ont., Leopold Wright, son of Dr. Albert J. and Helen Pingel.

DIED.

WARREN—At Thorburn, N.S., April 14th, Ada, only child of John T. and Elizabeth A. Warren, aged 15 months.

PINGEL.—Entered into rest at London, Ont., on the 8th ult., Helen, beloved wife of Dr. A. J. Pingel, aged 35 years.

JOHNSTON.—Entered into the rest of Paradise, on March 21th. Elizabeth Hunt, the beloved wife of Prescott Johnstone, of the Parish of St. Paul's, Cow Bay, O.B.

"Grant her, Lord, Eternal rest, and let light perpetual shine in upon her."

MARKS.—At St. Stephen's, Ship Harbour on March 12th, James Marks, aged 70 years.

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MISSION FIELD.

THE CHURCH IN THE HAWAIIAN ISLANDS.

By the Rev. Geo. Wallace of Honolulu.

The political situation in Hawaii has of late been of peculiar interest in the great work. We have felt that the eyes of the great powers were upon us, watching to see how long we can be governed by the machinery of royalty in contracted quarters with the present fusion of a very vigorous democratic element. The commercial situation also is of a singular importance to the Pacific Coast for it must soon begin to demonstrate whether the cane and sugar, which is now our great staple, will so remain, or be replaced in the western markets by beet sugar, as an increasing product of the great West. What we shall become politically or commercially, whether fifty years hence this land shall become a Chinese colony exclusively for the children of the flowery Kingdom, now the only element of our population that is on the increase, or be annexed to the United States, or have an English protectorate, or be gobbled up by Germany, as Samoa has been—no wise man ventures to predict.

The religious situation here will not be without interest to your readers. Christian teachers and places of public worship are numerous enough. We have many schools, public and private, secular and religious. To meet the religious needs of, say 16,000 people in Honolulu, of whom nearly one half are Chinamen, and not 2,000 Anglo-Saxons, we have a bishop, two priests, and two deacons. We have also a sisterhood in charge of the St. Andrew's Priory School. The Roman Church has a bishop and four priests, together with a teaching brotherhood and a sisterhood, both conducting large schools, and a sisterhood in charge of the Branch Leper Hospital. There are nine ministers of the Congregational body, nearly all of whom are engaged in Christian work, as pastors or teachers. All these associations have done and are doing good work among all classes and conditions.

The Church of England has been represented in Hawaii for twenty-five years by a bishop and staff of clergy; but we have not had the outward success of numbers and accumulated property. The rector of the parochial body, known as the Second English-speaking congregation of St. Andrew's cathedral, is the only clergyman who has ever had a distinctly local support. With this one exception the salaries of clergy, including the Bishop, have been paid for the most part by the Society for the Propagation of the Gospel in Foreign Parts, which now appropriates to the Hawaiian Mission £750 annually. The Rev. Alexander Mackintosh of the Cathedral staff is its missionary to Hawaiians in Honolulu, and in

addition to his clerical charge, is in the employment of the Hawaiian government as Principal of the Royal School. The Rev. H. H. Gowen is the Bishop's curate, with special charge of the Chinese work. The Rev. V. H. Kitcat is the headmaster of the Bishop's school for boys. The Rev. W. H. Barnes is missionary at Lahama and Wailuku, Mani; the Rev. J. M. Silver at Kohala, Hawaii, and the Rev. S. H. Davis at South Kona. The writer of this article, the only clergyman in American orders, is rector of the Second Congregation of the Cathedral in Honolulu which consists mainly of English and American residents, and is the principal congregation of the diocese.

Our tropical conditions furnish many discouragements. The Hawaiian is easy-going and apathetic, the Anglo-Saxon yields sadly to the gross temptations and idle ways of the sensuous life, and the Chinamen's commercial instincts mingle much self-interest with his acceptance of the foreigner's religion. The Portuguese is by inheritance and habit a Roman Catholic, and in the rest of our mixed population indifference to any religion whatsoever, seems hopelessly intensified.

(To be Continued.)

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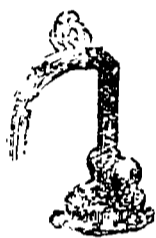
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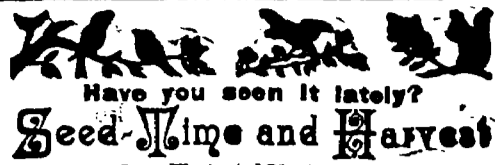
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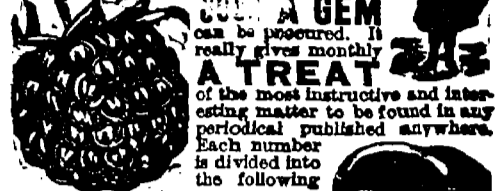
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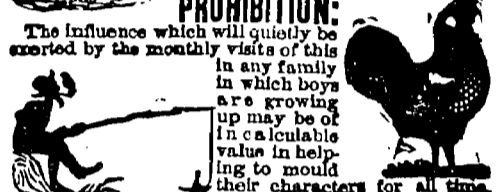
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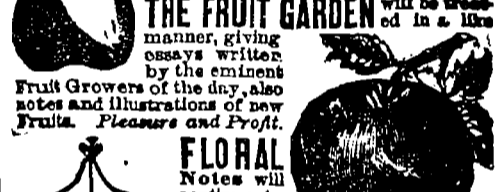
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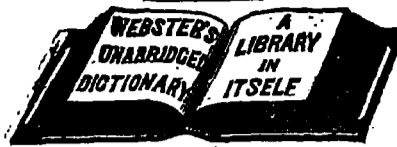
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