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Subscription \$1 Per Annum.—Strictly in Advance.

The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII.
No. 4.

MONTREAL, WEDNESDAY, MAY 12, 1886.

\$1.00
PER YEAR

ECCLIASTICAL NOTES.

CHRISTIAN REUNION IN INDIA.—A correspondent writing to the *London Guardian* from Calcutta states that a society has been established there, having *reunion* as its aim. The following resolutions were adopted:—

1. "We who are present to-night, confessing the evil of division among Christians and feeling the great need of unity, agree to form ourselves into a society, the name which shall be the Christian Unity Society."

2. The object of this society shall be by mutual prayer and counsel to promote *visible* unity among Christian people.

The meeting was composed of about equal numbers of the Anglican clergy and Nonconformist ministers. Some of the Church members were very anxious to express in the title some idea of an outward unity—*e.g.*, by using the word "reunion," but the Nonconformists seemed to be frightened at the word.

The Bishop, who is most anxious for the success of any endeavour that has the cause of *true* unity at heart, wrote a letter urging the *necessity—if good was the result—*of expressing a belief in the *visible* unity of the Church: that our Lord intended that His Church on earth should be a *visibly* united body. If, any real blessing and good are to result from such movements as these Church members of such societies should not be backward in confessing that the *ultimate aim and desire is to see all Christians united in the one visible Body.*

OLD CATHOLIC PRINCIPLES.—A writer in the *Irish Ecclesiastical Gazette* who is evidently well-posted on the subject gives the following synopsis of the common principles of the Old Catholics of Germany, Switzerland, Austria, France, and Italy:—

1. They accept the Holy Scriptures as the Rule of Faith.

2. They appeal to the witness of the early Church as to the interpretation to be put upon the Holy Scriptures.

3. They receive as authoritative the Three Creeds, the Undisputed (that is the first six) Councils, and the teaching of the doctors of the early Church, so far as they are consentient with each other.

4. They look for a restoration of the unity of the Church to an agreement among Christians on the basis of Holy Scripture interpreted, when needful, by the Primitive Church.

5. They reject the Infallibility and the Supremacy of the Pope, the formulary known as the Creed of Pope Pius IV., and the authority of the Council of Trent.

6. They are gradually substituting the vernacular for Latin in their public worship; they are removing the Papal rule of clerical celibacy; they are introducing Communion in both kinds; they are giving up the worship of St. Mary and the Saints; they have removed the compulsory character of confession.

7. They are in these and other respects following the same course taken by our Reformers

in the sixteenth century, and they are in full communion with the Anglican Church.

THE EASTERN AND THE ANGLICAN CHURCHES.—The following telegram through Reuter's Agency has been published in England. It is dated Constantinople, March 31:—"Two Church of England missionaries who have recently arrived here presented themselves a day or two ago at the house of the Ecumenical Patriarch, and requested an audience of him. The Patriarch, in spite of the illness which has obliged him to keep his bed for some time, immediately received them. The missionaries were the bearers of a letter from the Archbishop of Canterbury, in which his Grace begged the Ecumenical Patriarch to be so good as to furnish them with a letter of recommendation to the Orthodox Patriarch of Antioch, in order to facilitate their mission in Syria, whither they are bound. The Patriarch, as soon as he had read the letter from Dr. Benson, welcomed the two clergymen very graciously, and at once ordered several letters of recommendation to be written, which he gave them."

Mr. Athelstan Riley writes from 1, Kensington-court, with reference to the above:—"The letters from the Archbishop of Canterbury to the Ecumenical Patriarch and the Orthodox Patriarch of Antioch referred to his Grace's mission to the Assyrian or Nestorian Church of Kurdistan, and they were presented by the two Anglican Chaplains at Constantinople, the Rev. Canon Curtis, M.A., and the Rev. A. E. Brisco Owen, M.A. The mission clergy, the Rev. Canon Maclean, M.A., and the Rev. W. H. Browne, LL.M., have not yet left England, but will probably proceed to Kurdistan in the course of the next two months, if the Primate's appeal for funds has received by that time an adequate response."

CHRISTIAN BROTHERHOOD.—The following extract is taken from a fine sermon on 'Christian Brotherhood,' preached by Bishop Moorhouse, at the Parish Church, Sheffield, where he was then a curate, on August 3rd, 1856, will be read with interest:—"Why did Jesus, the eldest Brother, become poor—poor as the poorest—a horny handed workman in an obscure shop at Nazareth—making yokes and ploughs for rough clowns, and earning his daily bread by the sweat of honest toil? Do you blink at it? Would you rather turn away from the carpenter shop? Is it too common for you, too unlike the fine paintings with the calm, majestic face, and the halo of glory? Do you turn away from the meanness of this drudgery? Go, then! You are a Brahmin, not a Christian! You are a frigid caste-worshipper; a poor, mean, narrow-souled sectionist. Your heart is not wide enough for the world-brotherhood, nor warm enough to be the friend of seraphim. Ask the angelic hosts what makes a man great and noble. "Not," they will answer, "the accidents of time; not wealth nor poverty; not birth, nor lack of it: but, to one and all, to the monarch on his throne and the slave in his hovel, the only thing that lifts him out of time is brotherhood with the Eternal." Oh! how the heavenly choir adored that plain Carpenter! How their wings quivered with delight while they fanned his toil-heated brow! How they

joyed with joy unspeakable, that there, once for all, God Himself condescended to show that meanness of occupation cannot degrade! When shall we learn the falseness of the world's lie, that the nature of the occupation ennoble the man? It lives among us yet. You still hear among nobles, "He is but a commoner!" among professional people, "He is only a tradesman!" among tradesmen, "He is morely a mechanic—a labourer!" Just so, proud feather-top! he is but a workman; he is but a workman, exquisite! and so was thy God!

THE "WOMEN'S WINDOW."—A large and important window of seven lights has just been filled with stained glass in the north transept of Exeter Cathedral, and called the 'Women's Window,' from the fact of its cost having been defrayed by Devonshire women of all classes. The idea of such a window was originated by the Archdeacon of Exeter, but the selection of the subjects has been the work of Miss E. Marriott of the Close, Exeter; the design has been made by Hardman & Co. of Birmingham, and the execution of the work has been carried out conjointly by those artists and Mr. F. Drake of Exeter. The centre light is somewhat larger than the others, and contains the figure of the Blessed Virgin robed in white, with three lamps, emblematic of Faith, Hope, and Charity, in the upper part; and above this, in a small trefoil opening, forming part of the same light, is the half-length figure of Eve, looking down on her in whom her reproach was wiped away and the promised hope fulfilled. The other six lights are filled with full length figures:—First, of Miriam, with her timbrel in her hand, representative of Poetry, Art, and Accomplishments; second, the Queen of Sheba, typical of high rank and intellect; third, the little maid of Israel, expressive of domestic service; fourth, Lydia, the seller of purple, representative of trade and commerce; fifth, Eunice, with Timothy, setting forth the special work of women, the training of the young; and sixth, Dorcas, expressing personal service to Christ in his poor. The openings in the tracery are chiefly of grisaille work, but in the eight trefoils of the large circle are half-length figures of Sarah and Ruth, intended to set forth Christ as the light of the Gentiles and the glory of Israel; of Martha and Mary, to show his consecration of human friendship; of Rahab and the woman with the alabaster box, to represent Him as the Saviour of Sinners; and of the widow of Sarepta and the widow of Nain, to point to Christ as the Resurrection and the life. The work is described as being of great beauty both in colour and design. The figures are by Messrs. Hardman. The window was opened with a short dedicatory service on the appropriate festival of Lady Day, in presence of a large congregation. It may be mentioned that this window, irrespective of the glass, is one of unequalled beauty in design; and it is said that the late Sir Gilbert Scott loved to dwell upon its charm whenever he visited the Cathedral during the work of restoration.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA

AMHERST.—The Lenten services were well attended. The Queen of Festivals dawned upon us bright and beautiful. There were three celebrations, at 7, 9 and 11 o'clock, when about 135 received the symbols of the body and blood of their risen Lord. The church was very tastefully decorated with banners and rich flowers, the lily standing out prominently above all, and presenting a gladdening effect.

The annual parish meeting was held on Easter Monday, when the financial state of parochial affairs were found in a satisfactory condition, and the business was conducted most harmoniously.

The following were elected Wardens for the ensuing year, viz., Messrs. Barry D. Bent and G. Medley Townshend.

PUGWASH.—Easter Day—St. George's Church was very tastefully decorated with flowers, ferns and mosses. Gifts had lately been made in inscriptions, hangings and very pretty white book-markers, which were all in place. The services were warm and hearty, and the little band of the faithful can indeed thank God and take courage, for at the Easter meeting on Monday, parish affairs were found most satisfactory. Only a small debt of \$200 remains to be paid, and a friend has kindly offered to bear the expense of staining and varnishing the interior of the Church. The clergyman in charge is most zealous and hard-working, and has indeed been blessed, for the fruit of his labor is quite apparent. To God be the praise.

BRIDGETOWN.—The meeting of the Annapolis Rural Deanery was held at Bridgetown, pursuant to notice, on Wednesday, the 28th ult. Morning service was held in the church lately erected in this parish, an edifice hardly second to any in the diocese, being strictly architectural in its design, chaste and appropriate in its fittings, with several handsome memorial windows, and everything in keeping and style, striking the eye and taste of everyone entering its sacred precincts with its entire aptitude and fitness, reflecting also great credit upon the unwearied energy of the Rector and his amiable lady, as well as the willing hands and generous hearts of his parishioners.

As was suitable upon such an auspicious occasion as the first meeting of the Chapter in this beautiful and imposing structure, the pulpit was occupied by the Venerable the Dean, who preached a most impressive and appropriate discourse.

Prayers were read by the Rev. James Ritchie, Rector of Annapolis; the Litany by Rev. H. D. DeBlois; the Lessons by Rev. F. P. Grotorex, Rector of Granville. The Holy Eucharist was celebrated by the Dean and Rev. Mr. Ritchie.

After partaking of dinner at the Rectory, the business meeting was opened with prayer by the Dean at 2:50 p.m., when the minutes of the previous meeting having been passed, the fifth chapter of the Acts was read and critically commented on.

The subject of the proposed alteration in the Superannuation Fund scheme was then taken up, causing a long and animated discussion, and every member of the Deanery present pledged himself to do all in his power to have the scheme, at the next meeting of the Synod, placed upon a more satisfactory basis.

A communication from the Secretary of the Avon Chapter on the same subject was brought before the meeting, and the views of that Chapter were by resolution fully endorsed.

A Missionary Meeting was held in the evening, which was very largely attended, and

stirring and eloquent speeches were delivered by the Rector, and Rev. Messrs. DeBlois, Ritchie and Filleul; and, from the earnest attention paid and interest manifested, much good, it is trusted, may result.

The Church was beautifully trimmed with flowers. The collections, by special permission of the Deanery, were devoted to the fund for the paying off of the debt still existing on the church.

The members of the Deanery present were the Rev. the Dean, and Rev. Messrs. Ritchie, Wilkins, Grotorex and DeBlois (Secretary).

During part of the session the Chapter was enlivened by the presence of the genial Rector of Kentville, the Rev. J. Owen Ruggles.

This meeting of the Chapter was universally acknowledged to have been both pleasant and profitable.

WINDSOR.—We understand the Lord Bishop intends calling together his Rural Deans for Conference on the day before the opening of the Diocesan Synod. They should be eight in number; but the Venerable Dr. T. H. White has resigned Shelburne, and his successor is not elected.

Rev. Dr. Maynard is Rural Dean of Avon; Rev. H. H. Hamilton, of St. George; Rev. P. J. Filleul, of Annapolis; Rev. D. Smith, M.A., of Sydney, C.B.; Rev. W. Ellis, of Tangier; Rev. W. H. Snyder, M.A., of Lunenburg; Rev. D. C. Moore, of Amherst.

Rev. Canon Brock, professor of divinity and acting-president of King's College, preached an eloquent sermon in St. Luke's Cathedral, May 2nd inst.

The *Newbury News* (Berks) is publishing extracts from an old diary containing entries made by Mr. S. Purdue, who was parish clerk there, from 1766 to 1803. He gives a quaint account of the old custom of beating the parish boundaries, or what was termed "possessioning." "1795, Nov. 2nd.—Went round the boundaries, possessioning. Began at Speenhamland water, and round the Marsh, cross the Bason in the Wharf in a boat, and then proceeding along the ditch, through Mr. Clark's yard, &c., through Mr. Loyd's, and over the wall, one man and two or three boys, and then proceeding on for Sandleford. Stopt on the the mount in the lane and cut x cross, put Osgood on end upon his head, and done unto him as was necessary to be done by way of remembrance. When we came to the canal in Mr. Montague's park, a poor Jew, as a spectator, was pushed in, and we suppose he will not very soon forget it. The grand jury was so good as to give him 5s., and then proceeded on straight to a great tree, and then down to the river, and then on to the bridge at Newtown, where they refreshed themselves with cakes and ale, and all sung the 104 Psalm, and then proceeded on through Mr. Colman's, and through the woods for the Wash Common, and when we came to Mr. Daw's Mill a shoemaker was pushed in, and narrow escaped being drowned. Jno. Lynch went into his assistance, but with great difficulty saved himself had not the third person came to his assistance, which was one Gutter-edge, and proceeded on to the Arch, where some of the people was a going to throw young Pearce in, as he was the instigation of the other being in, and then proceeded on the side of the water until we came about the middle of the Common, and then went up straight to the Burial hill, where they refresh themselves with cakes and ale, and all sung the 100th Psalm, and then proceeded down the ground straight to the New River, and cross't it to the Old River, and then cross the Old River in a boat round Northeroft up the ditch by the George and Dragon, up North-brook-street. Three huzzas upon the Bridge, and then into the Market-place, three huzzas, and then departed. A supper or dinner provided at the White Heart for the constable and the school-master. The grand jury attended the procession. Dined at the

Town Arms. The evening spent very merrily. Note.—Old Kit Nation was turned on end upon his head and well spanked in the corner of No. 3 roft and upon the Wash. Mr. Caster and Twitchen, churchwardens."

The above will interest our Nova Scotian readers above others, as Newbury is the parish in which their able Bishop spent part of his youth. His Father, Rev. Dr. Binney, being vicar. Nov. 3rd, however, strikes us as an uncommon date for "Beating the Bounds," we thought it was usual at Ascension Tide, or rather on Rogation Days—and "Strutt" confirms us.

ALBION MINES.—The Easter services were well attended; the communicants were a goodly band. The floral decorations in Christ Church and the music in St. George's were worthy of much commendation.

The Easter meeting was most harmonious. The wardens, vestry clerk and sexton were all re-elected. Messrs. Wm. Moore, W. G. Miller, G. M. Appleton and T. Patton were elected to fill vacancies in the Vestry. Miss Wentworth, organist, and choir received thanks. Delegates to Diocesan Synod: Messrs. Poole and Rutherford; substitutes: Messrs. James Gossip and C. F. Fraser.

NEW GLASGOW.—There was a harmonious meeting, which was, however, adjourned for the purpose of maturing plans for the mastery of the debts. The statement for the current year was satisfactory, as will be seen. Thanks were tendered to the committee, who were continued in office, with the addition of Harry Townsend, Esq. The choir also received a well deserved vote of thanks. Mr. Selwyn said the Evening Prayer before the meeting.

HALIFAX.—St. George's Centennial.—The turnout of St. George's Society and cadet corps was the finest seen in some years. In the march through the principal streets the procession was headed by the band of the 63rd Rifles. Following came the members of the Society with their handsome banners flying. The cadets were headed by the band of the 66th P.L. Fusiliers. Starting from the drill shed, the procession proceeded to St. Paul's Church, where service was held. The officiating clergy were Canon Partridge, Revs. Messrs. Murray, Winterborne, and Edwards. An excellent sermon was preached by the Lord Bishop, from the text: "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's," Matt. xii., 27. The service was full choral, the music being of a very high order.

DIGBY, N.S.—Trinity Church.—Daily services were held in this Church through Lent, besides weekly Instruction and Bible Classes in Digby and Marshalltown. The attendance at the services in both places on Good Friday was large. Very bright and hearty services marked the holy festival of Easter Day. The celebrations of the Holy Communion were held in Trinity Church, the first at 7:30 a.m., and the second at the forenoon service. The attendance at the first was 30, and at the latter 47—77 in all—being the largest for a great many years.

Sixteen persons communicated at St. Paul's Chapel, Marshalltown.

The annual parish meeting on Easter Monday was perhaps the most cheering that has taken place in this parish since its first, on Michaelmas Day, 1785, not only on account of the perfect unanimity which marked the proceedings, but also because of the fact that the parish showed a clear balance sheet,—not a cent remaining unprovided for on the clergyman's salary or the current expenses.

A very cordial vote of thanks was given to the Wardens, T. C. Shreve and T. H. Adams, Esqs., for their successful energy in this matter. The thanks of the meeting were also

voted to the Vestry Clerk, C. E. Turnbull, Esq., and to the organist, Miss Fanny Smith.

T. C. Shreve, Esq., retiring as Senior Warden, Mr. H. G. Turnbull was elected Junior Warden, with T. H. Adams, Esq., as Senior Warden.

T. C. Shrove and Archibald Dakin, Esqs., were elected as delegates, and Mr. A. B. Wiswell, of Halifax, as substitute.

NEW ROSS.—The Missionary and Mrs. Grosor returned home to duty on April 8th, having spent two very pleasant months in the United States for his health's sake, and came back decidedly the better for the trip. Amongst other agreeable surprises awaiting him was this:—Basket sociables had been held during his absence, at The Cross and Aaldersville, the receipts of which, aggregating \$32.36, were presented on his arrival for such Church purposes as he should deem best.

The Senior Warden, Mr. Joseph Skerry, had held Sunday morning services whenever weather and roads would permit. The Missionary resumed work by holding morning and evening services on the last two Sundays in Lent, also celebration on Maundy Thursday, full Good Friday service at 10:30 a.m., and administered Holy Baptism on Easter Eve.

On Easter, the loveliest Paschal Feast known here to the oldest inhabitants, there were held at 10:30 a.m. full choral matins and celebration, with crowded congregation and 77 communicants, Miss Mary Skerry rendering as usual the organ accompaniments very beautifully and impressively. Full Evensong at 7:30 p.m.

There was a very fair attendance at the Easter Monday meeting, Messrs. Jos. Skerry and Capt. Geo. H. Windrow being elected Wardens, and Messrs. G. H. Windrow and John H. Keddy Delegates to the Synod.

Both the offertory and general accounts showed a fair balance in favor of the Mission, and everything passed off very harmoniously and satisfactorily, giving great promise of success for another parochial year.

RAWDON.—The Easter meeting in this parish was very harmonious, as usual. The Rector reported 49 confirmed during the year, and an encouraging increase in the number of communicants. The Wardens reported two legacies, one of \$400 and another of \$200, the money in both cases being ready to be handed over to the parish as soon as safe investments are procured. They also reported the Rectory to be in a bad state of repair, and recommended a thorough examination, and if found to be worth repairing, to proceed with it at once, but if not, to build a new one. Their report was adopted. They further reported a deficit of \$28.80, which was considerably reduced before the close of the meeting. The Wardens, Henry A. Smith and Joseph Moxon, were re-elected. A. B. Smith, Esq., and R. J. Wilson, of Halifax, were elected Delegates to the Synod.

The following resolution was passed and ordered to be entered upon the records of the parish:—

"Whereas it has pleased our Heavenly Father to call to their rest during the past year the late James H. Casey and Daniel Anthony, two of the most zealous members of the Church in this parish; this meeting hereby expresses its deep sense of the loss sustained by this parish through their removal, and at the same time records its gratitude to God, by whose influence they were led to place the parish among their legates, thus providing for the spiritual wants of those who came after them.

[We regret that we are obliged again to hold over a number of Home Field items from Nova Scotia].

DIOCESE OF FREDERICTON.

ST. JOHN.—*Church of England Institute.*—The members of the Church of England Institute held their annual sale and high tea in their rooms in the Odd Fellows' building. There was a very large attendance, and the evening proved a most enjoyable and pleasant one to all concerned. The afternoon tea table attracted a great many persons, who partook of and enjoyed the many delicacies with which it was laden, and not a little did this section contribute to the wants and pleasure of those present. The room in which the sale was held was elegantly decorated, and presented such an attractive appearance that the attention of the visitor was held for some time in gazing at and admiring the surroundings of the room rather than the many beautiful and costly, as well as useful, articles with which the tables in the room were covered. To complete the enjoyment of the evening a musical and literary entertainment, by some of the best talent in the city, was provided.

CAMPOBELLO.—Our little Church here was very tastefully decorated on Easter day with vases and pots of rare and beautiful flowers, giving our church a bright and cheerful appearance. The services on that day were as follows: Early Communion at 8 a.m.; morning prayer and sermon at 10:30; a children's service at 2 p.m., and evening service and sermon at 7 o'clock. The church was crowded on each occasion. The people came out to show their affection for their pastor, and expected to hear him bid them farewell, as he is about to sever his connection with this parish and the diocese, having been called to take charge of a parish in the State of Massachusetts. On Easter Monday, at the Vestry meeting, an address was presented to him by the Churchwardens, Vestry and others—to which he returned a suitable reply.

PORTLAND.—*St. Luke's.*—The Election was as follows: Wardens: Robert A. Gregory, John Tapley; Vestrymen: Shadrach Holly, Hon. J. Holly, Capt. D. F. Tapley, J. T. Kennedy, M. Hamm, Wm. Court, J. G. Tobin, Jos. Ruddock, R. E. Coupa, H. Hilyard, D. Tapley, D. H. Nase; Lay Delegates to Synod: J. Tapley, M. Hamm; Substitutes: S. Holly, W. S. Fisher. The vestry clerk's report was encouraging, showing that proceeds from pew rents and offertories amounted to \$600 more than last year.

RICHIBUCTO.—The following is the result of the Easter meeting in the Episcopal Church:—The meeting opened with prayer, the rector in the chair; W. A. Black, secretary. Minutes read from last Easter meeting and approved. Mr. Hudson read over the accounts, which were found correct. The election of officers resulted as follows: O. Smith, churchwarden by parishioners; Wm. Hudson, churchwarden by the rector and parishioners; vestrymen: William Eddy, J. H. Abbott, Thos. G. Dickson, David Palmer, John M. Wathen, R. Hutchison, Dr. R. L. Botsford, Allen Haines, J. C. Brown, John Stevenson, T. W. Bliss, C. J. Sayre; vestry clerk, W. A. Black; Robert Cochrane, sexton; Miss Hudson, organist; T. W. Bliss and Wm. Wheten, delegates to the Synod; W. A. Black and John Stevenson, substitutes; J. H. Abbott and John Stevenson, auditors. A committee was appointed to correspond with the Diocesan Church society for the purpose of getting back the allowance that was withdrawn some time ago.

CHATHAM, N.B.—The Easter Day services in St. Mary's and St. Paul's churches in this parish were of a very hearty character, and were attended by good congregations. There was a celebration of the Holy Communion in St. Mary's at 8 a.m., at which there were between 50 and 60 communicants—a larger number

than upon any previous occasion. The hymns 134 and 316, H. A. & M., the Kyries, Gloria B. 9, Sanctus and Gloria in Excelsis were well sung by the choir. At 10 a.m. there was morning prayer and sermon by the Rector at St. Mary's, and a good congregation assembled. The Easter hymns, anthems, Dyko's Te Deum, &c., were sung very heartily.

The third service was at St. Paul's Church at 11:30 a.m., and consisted of morning prayer, Holy Communion and sermon. Hymns 134 and 135 H. A. & M., Helmore's Te Deum, the Te Deum, the Easter anthem's, &c., were all well sung, and the number of communicants was above the average.

The fourth service was at St. Mary's at 6:30 p.m., and was also attended by a large congregation. In St. Mary's the Easter decorations were very suitable for the great festival, and were confined to the chancel. Over the altar was the text "Alleluia! Christ is Risen! Alleluia!" At each end of the altar on the wall space was a shield having a white cross and golden crown. The new altar, costing \$60, and which was an Easter offering provided by the worthy help of the Women's Guild, was vested in white, and on the re-table were vases of flowers. Pots of foliage, plants, &c., were arranged on the chancel steps, and were supplied from the conservatory of Mrs. J. B. Snowball, and by members of the congregation.

The offerings on Easter Day amounted to \$126.64, of which offering \$100 was for the Bishop Medley Scholarship Fund and the balance, \$26.94, was for the sick and needy.

At the Easter Vestry meeting, a statement of the parochial accounts was submitted by W. B. Howard, Esq., one of the auditors, and it showed that the finances of the church were in a very satisfactory condition, the deficiency at last Easter having been paid, the current expenses met, and the income from offerings in the churches considerably increased.

At a meeting of the parishioners for the election of Churchwardens and Vestrymen for the ensuing year, Geo. Burchill, Esq., and R. Carman, Esq., were elected Wardens, and the Hon. Judge Wilkinson and G. A. Blair, Esq., were elected Lay Representatives to the Diocesan Synod. Substitutes, Charles Sargent and J. P. Burchill, Esqs.

BAY DU VIN.—At the annual meeting of the corporation of the Church of St. John the Evangelist, Bay du Vin, the finances were found to be in a very healthy state, and the utmost harmony prevailed.

During the past year a very convenient and suitable barn has been built, new gates have been erected at the grave yard, and about \$200 was paid to settle some debts against the Rectory.

The Churchwardens and Vestry were then chosen by the meeting for the ensuing year, with the understanding that their election should be confirmed on Easter Monday. Thos. H. Williston was appointed a delegate to the Synod, and Thos. H. Williston and Geo. A. Blair, Esqs., delegates to the Church Society; and on Easter Monday these officers were duly and legally elected; and Messrs. John G. Williston and Thos. H. Williston were chosen Churchwardens.

The Rector of the Parish was presented with a very handsome cassock by his parishioners at Easter. The cassock was made by the members of St. John the Evangelist Society of Montreal.

NEWCASTLE.—*St. Andrew's Church.*—The Easter services in this church were of a character appropriate to the Queen of Festivals. The church was very prettily and tastefully decorated for the occasion. The altar was clothed in its superb white cloth, and in addition to its usual ornaments, had two vases of calla lilies. On the chancel wall was the text "Jesus

lives, Alleluia." The font was covered with plants, and looked well.

There were four services during the day—at 8:30 and 11 a.m., and 2:30 and 6:30 p.m. All were well attended. The singing was as usual very good. There were 65 communions made during the day—the largest number for many years.

At the annual Easter meeting the finances of the church were shown to be in a very satisfactory condition. R. B. Haddow, Esq., and T. Maltby, Esq., were elected Wardens for the ensuing year.

Representatives to Synod—William Maltby, Richard Maltby. Substitutes, R. B. Haddow, J. G. Kethro. The same were also appointed as delegates to the Diocesan Church Society.

WOODSTOCK.—St. Luke's and the Parish Church were both very prettily decorated with flowers on Easter Sunday. Special music appropriate to the occasion was furnished by St. Luke's Choir. The congregations in the morning and evening were both unusually large. Forty partook of the Holy Communion at the early celebration in the parish church, and eighty at the morning service at St. Luke's. This is the surest test the clergyman of any parish has of the progress of his work. The number of communicants in the parish of Woodstock never before reached 100. The large increase must be very gratifying to the Rector, and is a token of the zealous activity aroused in the Church in this parish during the past year.

The Easter Monday meeting was held in the Parish Church. The following officers were elected for the ensuing year. Churchwardens—J. D. Kethcum, W. R. Dibblee. Vestrymen—B. H. Smith, Abner Bull, Chas. W. Raymond, Richard Cluff, C. H. S. Perkins, O. W. Carman, W. M. Connell, J. N. Winslow. Delegates to Synod—W. F. Dibblee, C. W. Raymond. Substitutes—W. H. Deverber, W. M. Connell. Vestry Clerk—J. N. W. Winslow.

DIOCESE OF QUEBEC.

GASPE. — *Mission of Sandy Beach.* — The Church's solemn fast of Lent has been duly observed in this Mission, which lies upon the shores of Gaspe Bay. The Missions on the Gaspe coast are very trying to the parish priests, from their isolated condition during the winter months, when the only communication with the outer world is by means of such travelling as the winter snow-roads permit.

The Mission of Sandy Beach is situated on the north and east sides of Gaspe, which is about three miles wide at its narrowest part. This division of the Mission by water renders communication between its various sections an arduous work at all times, especially in the summer and fall of the year, when heavy gales of wind make crossing the bay dangerous and sometimes even impossible.

There are three churches in the Mission, viz., St. John's, Sandy Beach, on the south side, and St. Matthias', Peninsula, and St. Peter's, Little Gaspe, on the north side, the distance between the two last being eight miles of not too good road. The Mission has during the last two years and a half been in charge of Rev. W. T. Forsythe, an alumnus of St. Augustine's College, Canterbury. During this period the church at Sandy Beach has been repaired externally and interiorly, the interior being newly painted throughout; a new carpet and communicant's towels have been procured by members of the congregation; and a handsome altar cloth, stone font, reading desk and lectern have been presented through the kind aid of friends of the incumbent in England. Services are held here once every Sunday and on all saint's days. During the early part of last summer daily evensong was maintained.

A new frontal has also been presented to Peninsula Church. Here services are held once

on three Sundays of the month, and on chief festivals.

Little Gaspe Church has been ceiled and pined, a new bell procured by the congregation, a handsome altar cloth and altar linen presented by the Killum Sisters. Here service is held once on two Sundays in the month, and also on one week-day evening, besides special services in Lent, &c.

During this past Lent special services were held in all parts of the Mission. The season was ushered in by an early celebration of the Holy Communion (the first early celebration ever held in the Mission) at Peninsular Church on Ash Wednesday, when, despite the severity of the weather, seventeen communicants partook of the holy mysteries.

At 11 o'clock a large congregation assembled again for service, which consisted of matins, communion service and litany, with short address. Special hymns were sung, but the canticles were read.

Special praise is due to the young lady organist at this church, who, since the organ was procured, two years since, has ably trained the small choir.

At 7 p.m., evensong and the second part of the communion service was said in Sandy Beach Church, when a sermon was preached by the incumbent. A large congregation was present.

Besides the Sunday services, there was evensong and the second part of the communion service, with addresses on the "Seven Last Words from the Cross," every Wednesday at Sandy Beach Church; and the same service, with addresses on the Sacraments of the Church, at Peninsula Church every Friday; and three week-day services at Little Gaspe Church.

At these special services at Sandy Beach and Peninsula Church the well-known and beautifully pathetic "Story of the Cross" was sung.

In Holy Week the services became daily, and on Palm Sunday matins and celebration (with seventeen communicants) at Sandy Beach, and evensong and sermon in afternoon at Peninsula.

The incumbent was hindered by bad roads, caused by warm spring weather, from getting to Little Gaspe in time for evensong in the evening; but on Monday evening service was held there; Tuesday evening, service at Peninsula; Wednesday morning, service at Peninsula, with celebration (21 communicants); Wednesday evening, service at Sandy Beach; Thursday morning, service at Sandy Beach, with celebration (10 communicants); Good Friday morning, service at Peninsula and in the evening at Sandy Beach; Easter eve, evening service at Peninsula. Easter Sunday—Early celebration of Communion at Peninsula, with special hymns at commencement of service, after prayer of consecration and benediction, and the Ter Sanctus and Gloria in Excelsis sung; 24 communicants; Matins, with carol and special hymns, and celebration (sung as at early celebration) at Sandy Beach, with 41 communicants; evensong, with carol and special hymns also at Sandy Beach.

Thus in this isolated Mission the Church has led her children through the solemn season, bidding them to follow their Lord along His path of agony to the triumphal scene of Easter-tide. Although the labor of the Mission Priest has been uphill work, and there are many obstacles, still the work of the Church has been steadily progressing. The incumbent of the Mission is shortly about to leave it, being appointed by the Bishop of Quebec to the parish of Stanstead, E.T.

BROMPTON AND WINDSOR.—The annual vestry meetings held throughout this Mission brought out the general feelings of interest which has been for some time apparent in Church work. The accounts were satisfactory, and the attendance greater than usual. The following are

the churchwardens for the ensuing year:—Brompton: A. H. Knapp and David Addison. Windsor Mills: Gardiner Stevens and John B. Riff. Hardwood Hill: John H. Bliss and George Wilkie, the last re-elected.

At Windsor Mills it is proposed to add a transept to the church, which will make the building cruciform, and add much to its general appearance.

During Lent a weekly service was held, the neighboring clergy preaching in turn, which was very highly prized by the people, and kept alive the feeling of unity among the various congregation. This plan, if carried out generally, would likely meet with favor among Churchmen. A new face and a different voice, even if proclaiming the same truth, is always a welcome and pleasant thing; and when the Missionary can himself be present, it does him good to meet a brother clergyman in what is often lonely and trying work.

The new church at Hardwood Hill is going on steadily, though slowly, but we are not to despise the day of small things or feeble efforts.

LENNOXVILLE.—*Bishop's College.*—The annual meeting of the corporation was held on April 28th. The accounts for the year 1885 were submitted and approved. The financial state of the College and School shows an improvement. The legacy from two ladies at Quebec amounts to \$30,000, being a larger sum than was first stated. Towards the \$5,000 required for the Bishop Williams Wing \$3,300 has been promised, and further promises are asked for by the Rector. A report of the Principalship endowment fund was received. The usual reports of the Chairman of Trustees, the Chairman of the Council, the Principal of the College and the Rector of the School were received and adopted.

At the Convocation held the same day, the Regulations for Divinity Degrees recently printed in the *GUARDIAN* were passed. The Lennoxville Divinity Degrees are now open to graduates of other Universities and Colleges under the same terms as they are to the alumni of Lennoxville themselves.

On Thursday, April 29, the rite of Confirmation was administered to thirteen of the boys of the school. The candidates were presented by the Rector. After the laying on of hands, hymn 280, "Thine for ever, God of love," was sung with great feeling. One of the boys confirmed had been received into the Church by Baptism a week previously.

QUEBEC.—This city has been favored with the presence the past week of a number of prominent Bishops, Clergymen and Laymen of the Church of England in Canada. The Bishops of Niagara and Algoma, Revs. Dr. Partridge and Mr. Murray (Rector of the Cathedral), Halifax, Dr. Mockridge, of Hamilton (Secretary), Rev. Mr. Armstrong, of St. John, and Messrs. Mason, of Hamilton, Reynolds, of Brockville, and Dr. L. H. Davidson, of Montreal, were all present in attendance at the meeting of the Board of Domestic and Foreign Missions; whilst the Lord Bishop of Montreal, with the following clergy of his diocese, viz., the Dean, Archdeacon Evans, Canon Mills, Principal Henderson, Rev. J. Rogers, and Judge Mackay and A. F. Gault, Esq., were present to support, and Canon Davidson (Rector of St. Armand East, P.Q.), Chancellor Heneker, of Sherbrooke, and Dr. Davidson, to oppose, the application of the Montreal Diocesan Theological College for power to grant degrees in Divinity. The opposition to the bill proved successful, and if reported by the Committee it will be in such form as will secure the demands of those objecting thereto.

Board of Domestic and Foreign Missions in Connection with the Church of England.—A meeting of the Board was held in the National School, Quebec, on Wednesday and Thursday last. The Lord Bishop of Quebec presided, and

besides the members mentioned above from outside the diocese, there were also present Revs. Mr. Fothergill and VonIffland and Captain Carter, resident members. A good deal of routine business was transacted.

DIOCESE OF MONTREAL.

LACHINE.—The regular annual vestry meeting of St. Stephen's Church was held on Easter Monday evening, at 8 o'clock, at which there was a good attendance. The wardens' report was highly satisfactory. The following were the officers elected for the ensuing year:—Rector's warden, S. J. Doran; people's warden, R. C. Thorneloe; delegates to Synod, E. Wilgress and R. C. Thorneloe; sidesmen, W. F. Salsbury, H. T. Evans and J. T. Rathwell; auditors, W. F. Salsbury and S. Shackell.

Owing to the increase in the congregation, and to the fact of there being no available sittings to let, it was decided to change from the pew-rent system to that of free seats. The vestry adjourned until Monday, May 10th, to receive the auditors' report.

The Easter season was one of great rejoicing here. The church was beautifully decorated with flowers and banners suited to the occasion. The Holy Communion was celebrated at 8 o'clock in the morning and after morning prayer. An unusually large number communicated. Miss Orr sang at the morning service, with great taste, the solo "I know that my Redeemer liveth," and was ably accompanied by Mrs. Thorneloe. St. Stephen's was filled with devout congregations, who joined heartily in the services.

LACOLLE.—St. Saviours Church was beautifully decorated on Easter Day, with flowers and evergreens, symbolising the glorious truth taught at this season. The Rector, Rev. J. C. Garrett, preached an eloquent sermon on Our Lord's appearance to Mary Magdalene at the sepulchre. The bright and joyous services were much enjoyed by large congregations including many Dissenters.

At the annual Vestry meeting held on Easter Monday, Messrs. Heman Derick, and Braithwait were elected Churchwardens, and Messrs. James Stewart and Salt, Lay Delegates to Synod.

PORTLAND.—The annual vestry meeting of the Mission of Portland was held on Easter Monday, April 26th, 1886. The following appointments were made:—Messrs. John Scannel, Sr., and John Snell, delegates to Diocesan Synod; Messrs. John Bonsall re-elected people's warden, and Wm. Burge chosen minister's warden for the ensuing year; and Messrs. John Orange sidesman for Blanche Lake, and Elias Mulligan sidesman for School-house No. 2. A resolution was also adopted to enlarge the Portland church, Mrs. Bonsall furnishing shingles, and Mr. Bonsall, Sr., the nails, tar-paper and glass. It was also proposed to build a small church for the use of the congregation on the Blanche Lake.

MONTREAL.—*Cathedral Sunday School.*—On Wednesday evening, the 28th of April, the Cathedral Sunday-school held an Easter Mission Service and Jug-Breaking in the Synod Hall, which proved a most delightful as well as novel entertainment. The school numbers about 450, and is in a flourishing condition. The first part of the programme consisted of each class reciting passages from the Bible bearing on the Resurrection, a bouquet of flowers being awarded to the teachers of the most successful classes. The boys in Miss Phillips' class won the bouquet for their teacher, and the girls in Miss Grace Bancroft's class for theirs. The second part was the bringing up by the children of their Easter jugs. These jugs were given out some six weeks previous, to be taken home and collections made on behalf of Missions. The jugs

were then broken, and the contents found to be over \$40. A rolling invalid's chair was also presented by the school to the children's ward of the General Hospital. After an excellent magic lantern, an Easter egg was handed to each child as a memento of the evening. The Bishop of Athabasca was present, and addressed the children on the origin of jug breaking. This Sunday-school has raised about \$400 for Mission purposes the past year.

DIOCESE OF ONTARIO.

OXFORD MILLS.—The Lenten week-day services at the Parish Church were fairly well attended, as was also the early celebration of the Holy Communion on Sundays. Easter was bright and joyous, nature's joy being copied by the Easter decorations, the inspiring music, the hearty services, and crowded congregations. On Easter Day and its Octave, 93 made their Easter Communion. The annual Vestry meetings were of the usual amicable nature, and showed that the people had raised upwards of \$850 during the year. The contract for a shed has been given out at St. Augustine's, an organ ordered at St. Anne's, and a number of minor necessary improvements are in progress at St. John's.

BROCKVILLE.—*St Peter's Church.*—The Easter services at this Church were very fine and were attended by large congregations. The decorations which were very handsome consisted of an abundance of flowers, and white hangings for reading-desk, lectern, pulpit, and communion-table. A pair of fine brass altar vases, presented to the Church by Mrs. Redmond of New York, who was formerly a member of St. Peter's, were used for the first time on Easter. The music was said to be the best ever heard in St. Peter's Church.

The Vestry meeting on Monday 26th April, was very harmonious and satisfactory. The old wardens were re-elected, and the financial showing, notwithstanding the division of the parish, was good.

CLARA.—The statistical returns in connection with Mission work on the Upper Ottawa show an advance on last year in every direction, notwithstanding the formation of two of our congregations into a separate Mission. The following figures are from our Parish Registers and Synod Return:—Sunday services, 221; week-day services, 579 (daily at Mattawa, when priests or assistants in residence, the average daily attendance being 7); celebrations of Holy Communion, 45; baptisms, 43; confirmed, 36; marriages, 3; burials, 9; pastoral visits, 650; families, 85; individuals, 414; communicants, 101; offertory for all purposes \$348.15 (our only source of revenue); miles travelled in performance of duty in Mission, by priest 2,920 and by lay readers 3,260. Parochial collections for Mission Fund will probably exceed last year, the returns not being in yet. One new church has been sufficiently advanced to be in use, without any outside aid, and logs are out for another, each being distant from Mattawa twenty miles in opposite directions. Two more points are about to be opened, as soon as there is a probability of our being able to continue the services when once begun. Two lay readers were constantly engaged the past year, and one is about to be ordained deacon, and to continue with us, having already served in the Mission, with much faithfulness and zeal, over a year. The addition of a deacon to our staff will be of great benefit to the work generally.

Our Easter services were more largely attended than ever, and the number of communicants doubled.

Dr. Wicksteed, T. Alder Bliss and M. W. Maynard, all of Ottawa, have been elected as representatives of the Mission in the Diocesan Synod.

DIOCESE OF HURON.

PETROLIA.—The Right Rev. Bishop Baldwin preached in Petrolia on Sunday, May the 2nd. The congregations were large, many being present from other denominations.

SARNIA.—At the vestry meeting held in St. George's Church on Easter Monday, the wardens were able to present the best report which has yet been laid before the meeting. Every branch of Church work is most encouraging. The receipts for the year amounted to over \$5,000. Much credit was paid the Rector, the Rev. T. R. Davis, by several members of the vestry for his untiring efforts and the success which attended them.

LONDON.—The Rev. W. Craig, of Clinton, preached in the Memorial Church on Sunday, May 2nd. Rev. J. B. Richardson preached in Clinton.

The Right Rev. Bishop Baldwin has moved into the Seo House, which was finished on May 1st. It is located in the Huron College grounds.

LISTOWEL.—At the Easter vestry meeting of Christ Church, Listowel, Rev. M. Turnbull in the chair, the officers elected were: Wardens—Messrs. George H. Richardson and William Welch (re-elected); Sidesmen—Messrs. J. Campbell, C. Tabbener, A. J. Collins, A. St. G. Hawkins and W. McKeever; Vestry Clerk—Mr. C. Tabbener; Auditors—Messrs. Collins and Hawkins.

A month's holiday was granted the incumbent to visit his father in the Northwest.

MITCHELL.—*Vestry Meeting.*—Trinity Church vestry meeting was held on Monday evening last, Rev. Mr. Ridley presiding. After prayer, Mr. H. J. Brown was appointed vestry clerk, and Messrs. A. Dent and W. R. Davis delegates to the Diocesan Synod. The retiring wardens then submitted their statement for the past year, which was most satisfactory, copies of which will be printed when they pass through the auditors' hands, and circulated amongst the members. The monies raised for the various purposes are larger than any previous year, and notwithstanding the large expense incurred in improvements on the church and rectory, and the increased stipend, the liabilities are only about \$200. Temporally and spiritually the church was never on a better footing, and greater unity never before existed between pastor and people. Mr. McClay refused being re-elected warden, as business engagements would prevent him giving the position the attention which it required. The Rector, in one of his neat addresses, expressed thanks for the kindness which had been shown by all classes since he came to Mitchell, and the prompt and satisfactory way in which his stipend had always been paid. He had pleasure in again nominating Mr. W. G. Murphy as his warden, and Mr. A. Dent was elected the people's churchwarden. Messrs. J. Jones and J. G. Jones were elected auditors. Sidesmen—T. McClay, Jas. Jackson, M. H. Dent, A. S. Stewart, John Byers and F. Awty. The organist and sexton's salaries are to be the same as last year, \$100 each. Votes of thanks were unanimously tendered the retiring wardens and the choir for past services. On motion it was resolved to hereafter charge \$8 for each burial plot for the interment of non-contributors to the church fund. The Rector stated that a member, whose name he was not at liberty to make known, handed him \$30, to be applied towards the erection of a chancel or new church, and that he further proposed to pay \$6 per month for one or two years, provided other members of the congregation would unitedly give \$24 per month, to be applied in the same way. On this a long discussion took place,

and the matter was finally left over until the adjourned meeting, which meets a week from Monday night.

DIOCESE OF TORONTO.

ANNUAL VESTRIES.—We continue particulars respecting the Easter vestries, this week referring chiefly to congregations outside the city.

BARRE.—*Trinity Church.*—Rector, Rev. Canon Morgan; Assistant, Rev. Wm. Reiner. Receipts, including a balance of \$19.60 from last year, \$2,167.61; expenditure, \$2,158.02. Sunday-school accounts show receipts \$246.19, and outlay, \$226.41. Churchwardens, Messrs. D. Spry and S. J. Sanford. Delegates to Synod, Messrs. G. A. Radenurst, S. J. Sanford and Capt. S. J. Smith.

BOWMANVILLE.—*St. John's Church.*—Rector, Rev. Dr. Macnab; churchwardens, Messrs. S. J. Edsall and J. Wesley; delegates to Synod, Messrs. W. Armstrong, H. Heskoth and R. Virtue. An effort is to be made to secure the services of a curate if possible.

OSHAWA.—*St. George's.*—Incumbent, Rev. J. Middleton; churchwardens, Messrs. W. H. Holland and W. T. Atkinson; delegates to Synod, Messrs. John Cowan, John Mothersill and Dr. Belt. The incumbent reported a larger number of communicants than had been at any previous Easter.

C.E.T.S.—The annual mass meeting will be held at the Pavilion, Toronto, on May 13th. Addresses will be delivered by the Bishops of Algoma and Huron and Dr. Potts.

OMEMEE.—*Christ Church.*—Rector, Rev. W. T. Smithott; churchwardens, Messrs. W. Adams and W. R. Cottingham. Delegates to Synod, Messrs. A. McQuade, Thos. Stephenson and Wm. Adams.

ORILLIA.—*St. James' Church.*—Rector, Rev. Rural Dean Stewart; Assistant, Rev. W. J. Armitage. Accounts were not ready for presentation. Churchwardens, Messrs. F. Evans and S. S. Robinson; delegates to Synod, Messrs. Evans, Booth and Dr. Elliott. It is expected that the curate will remove to St. Catharines, although a strong desire has been expressed to retain his services in Orillia.

LINDSAY.—*St. Paul's Church.*—Incumbent, Rev. S. Weston-Jones; churchwardens, Messrs. A. Hudspeth and R. Bryans; delegates to Synod, Messrs. P. S. Martin, H. Dunsford and John Dobson. Receipts, \$2,546.12; expenditure, \$2,369.40, leaving a balance in hand of \$176.72. The incumbent's salary was increased to \$1,200. The offer of Mr. Holtorf for the old church was refused. The financial report in connection with the new church showed receipts \$18,362, and expenditure \$18,328.06, the entire cost being \$19,109. An effort is being made to secure bells for a chime, and the denominations are aiding the project.

BOBOYGEON.—*Christ Church.*—Incumbent, Rev. W. Farncomb; churchwardens, Messrs. W. Thurston and J. H. Thompson; delegates to Synod, Messrs. W. B. Read and H. Norgate. It was proposed to purchase a new organ, and a committee was appointed for that purpose.

ASHBURNHAM.—*St. Luke's.*—Rector, Rev. W. C. Bradshaw; churchwardens, Messrs. John Burnham, M. P., and H. T. Strickland; delegates to Synod, Messrs. H. T. Strickland, R. Meade and H. C. Rogers. Receipts \$2,022.56, and expenditure about the same. For building fund the receipts amounted to \$986.08, and

there was a balance due on the new school-room of \$1,740.92. The Rector gave a summary of his year's work, as follows: 800 visits paid, 429 services held, 71 celebrations of communion, 25 baptisms, 14 marriage ceremonies, 18 burials, 207 sermons and lectures delivered, 48 week-day Bible class meetings held, and he also presided at 46 meetings. The number of communicants at Easter was 175, the largest since the Church was established in Ashburnham. The total communions made from Easter last was 1,406. Mr. E. A. Peck submitted the Sunday-school report, showing an average attendance of 110. The collections showed an increase. The cash balance amounted to \$34.93. The total receipts were \$161.95.

PETERBORO.—*St. John's.*—Rector, Rev. J. W. R. Beck; churchwardens, Dr. Geo. Burnham and Mr. C. H. Sheffield; delegates to Synod, Judge Weller, Dr. Geo. Burnham and Mr. J. E. Belcher. Communicants at Easter, 164. A bazaar was held last week, which realized \$600 for the organ fund.

DIOCESE OF ALGOMA.

ACKNOWLEDGMENT.—Mrs. J. S. Cole, Superintendent of St. Paul's Sunday-school, Manitowaning, acknowledges with sincere and grateful thanks the sum of \$5 from St. George's Young Ladies' Missionary Society, Montreal, through their Secretary, Miss Brooks; also \$5 from Mr. Bruce, Hamilton, through Miss Bruce, towards the funds of the school.

SHINGWAUK EXTENSION.—The Rev. E. F. Wilson desires to acknowledge with very many thanks the following contributions towards the above object:—E. H. Garden, \$2; collected by Mrs. Williams, Quebec, \$20; St. George's Church Sunday-school, New York, per Rev. Dr. Wilson, \$218.17; Churchwoman, \$2; Church of the Redeemer Sunday-school, Toronto, "for a plank in the Katapwa Home, Assiniboia," \$50; Mrs. Jos. Island, \$1. Total received for Shingwauk Extension, \$1,008; for Assiniboia Branch Home, \$50. Promised for Manitoba Branch Home, \$1,000. Total required for Shingwauk Extension, \$7,000; for erection of Branch Homes, \$5,000 each.

The Rev. E. F. Wilson purposes making a short trip (D.V.) to the Northwest in May, and then to cross the Atlantic to England. A kind unknown friend has sent him \$20 towards the expenses of the latter trip, which is exceedingly acceptable, as travelling expenses are never charged to the Home.

CONTEMPORARY CHURCH OPINION.

John Bull, the most able and influential organ of religious and political conservatism in England says:—

The death of Archbishop Trench must not pass without notice, if it were only for the historical position which he occupied as the last Archbishop of Dublin in the Established Church of Ireland, and the first Archbishop of Dublin in the Disestablished Church of Ireland, and for the skill and judgment with which he steered through the many difficulties of the changed relations of that Church to the State. But he had other claims for our admiration and regard, as a graceful poet, an accomplished scholar, and a learned divine; so that, even apart from his old connection with Westminster, it was not unsuitable, that he should be buried within the walls of the venerable Abbey which he loved so well. It was no small sacrifice of his own personal feelings and wishes when he left its quiet precincts for the more exalted, but less peaceful, position of Archbishop of Dublin, and he said, with more truth than some of his brethren, *Nolo Episcopari*. But he felt that it was the call of duty, and though he may not have fully

realised how soon the waves and storms of Disestablishment were to pass over his new position, none who knew his zeal and energy and devotion could doubt but that he would have still accepted it. He fought the battles of the Church with all his might, and when Mr. Gladstone pacified Ireland—the first of his many successful pacifications—by abolishing its connection with the State, he exerted himself to make the change as little harmful as he could, and also to prevent the ill-regulated zeal and Protestant devotion of some of its members from inflicting on it injuries far more severe than the Disestablishment itself. It is mainly owing to him that the state of the Church of Ireland is not more unsatisfactory than it is. We may regret that one who by his special talents and the bent of his genius seemed better suited for the studious and literary life than for the dreary business and wrangling in which he found himself involved in the reorganization of the Irish Church; yet we recognise gratefully how in that uncongenial task he did manfully what his hand found to do.

A correspondent of the *Family Churchman* presents seven problems for the materialist. He says:—

Whatever objections may be urged against Faith, far greater obstacles lie in the way of Infidelity. The Atheist and the Materialist have some tremendous difficulties to surmount before they can expect to commend their cheerless creed to reasonable, thinking men. Seven weighty problems, at least, demand a solution at their hands. Materialists must, *inter alia*, satisfactorily account for the origin of, and the phenomena presented by,

1. *Matter*—The earliest atom, the primeval molecule.
2. *Natural Law*—Gravity, growth, chemical affinity.
3. *Life*—With its so-called "physical basis, protoplasm," and with its dark, inexplicable negation—death.
4. *Mind*—Thought, consciousness, aspiration.
5. *Moral Law*—The stern and stubborn fact that moral evil or sin—wrong-doing—does actually produce suffering.
6. *The Jews*—With their time-honored observance of the yearly Passover and of the weekly Sabbath.
7. *The Christian Church*—With her universal observance, during 1,800 years, of the Lord's Day and of the Lord's Supper, and with her world-embracing practical charity, dealing with the crying needs of the human family, as she bears her message of comfort to the sorrowing, and with the tender touch of her healing hand applies balm to the sores and sufferings of mankind.

WISE WORDS FROM A DISSENTER.—Dr. Parker of the Temple Church, London, commenting on the "People's Bible," on Leviticus II:—12 to 16, says:—

"Here is the element of discipline even in worship. We have not been accustomed to associate worship and discipline, but the two cannot be properly or justly—that is, in harmony with the genius of the divine purpose—dissociated. Worship is discipline, discipline in its highest sense is worship. Is God careless about the way in which he is worshipped, or approached, or sought unto? Already in these ancient writings we find that it is God himself who marks the road, keeps the gate, gives the password, indicates times, seasons, gifts, quantities, methods. *There is no human invention in all this poetry of worship*, nor is there laxity. *No man is left to himself to invent his own religion, to build his own little altar, and to have everything according to his own way of thinking.*"

NEW BOOKS.

THE TREASURY OF DAVID.—Rev. C. H. Spurgeon. Funk & Wagnalls, New York.

The seventh volume of this exposition of the Book of Psalms by this well-known preacher of London, England, has now been republished in the United States by the above-named firm; and it completes what is called by some Mr. Spurgeon's "Great Life Work." He himself speaks of it (in his letter of authorization to Messrs. Funk & Wagnalls to reprint the books in the United States) as "the great literary work of my life;" and he has secured the commendation of such men as Dr. Philip Schaff, Dr. John Hall and Dr. Wm. Taylor.

The former says:—"The most important and practical work on the Psalter is 'The Treasury of David,' by Charles H. Spurgeon. It is full of the force and genius of this celebrated preacher, and rich in selections from the entire range of literature."

Dr. Hall says:—"Eminently practical in his own teaching, he has collected in these volumes the best thoughts of the best minds on the Psalter, and especially of that great body loosely grouped together as the Puritan divines."

Dr. Taylor says:—"In the exposition of the heart 'The Treasury of David' is *sui generis*, rich in experience and pre-eminently devotional. The exposition is always fresh. To the preacher it is especially suggestive."

THE TRINITY OF EVIL.—Rev. Canon Wilberforce, M.A. James Pott & Co., 14 and 16 Astor Place, New York. 75c.

Under this title the author presents the world with a really valuable book setting forth the duty of the Christian towards three dangerous developments of the present day—*Infidelity, Impurity, Intemperance*. It is just such a book as is needed; popularly written, yet not loose or indefinite in thought or aim; outspoken in denunciation of and in attack on the evils referred to, but yet equally outspoken in pointing out the true remedy and in expressing the duty of the Christian. The author evidently sympathizes with and endorses the work of Mr. Stead, to which he refers several times. The whole book is so good and true that we would willingly, had we space, quote largely from it. We can but give this one extract in reference to the second evil, *impurity*, in which, after denouncing in scathing terms the criminal who betrays and ruins the innocent girl, he continues:—"That the deliberate author of a ruin such as this—and there are hundreds who boast of the number of ruins they have accomplished—should be received into the society of the just, the upright and the pure; should merit the confidence of his fellow-men, and be entrusted with the responsibility of a legislator, either hereditary or elected; should mingle freely with the wives and daughters of others, is a paradox, an absurdity and a crime." How much more terrible a crime is it for *Christian* parents to bestow a daughter in marriage upon such outcasts and criminals; and yet it is done. Every line of the book is worth reading, and we heartily commend it to the attention of our subscribers, and would express the hope that it may be largely circulated in the parishes of this Ecclesiastical Province. It may also be had from S. R. Briggs, Toronto, at 90c.

MAGAZINES.

THE ATLANTIC MONTHLY.—Houghton, Mifflin & Co., Boston.

The May number of this attractive monthly, amongst other things, contains an article by E. P. Evans on the Aryan Homestead, in which he calls in question the conclusion of comparative philology which designates the table lands of Central Asia as the cradle of the Aryan race. He examines the various authorities on which

this theory rests, and advances considerations which point to Europe as the more probable home of the race.

THE CHURCH ECLECTIC.—W. T. Gibson, Utica, N.Y.; E. & J. B. Young & Co., and James Potts & Co., N.Y.

The May number of this Church monthly appears to us better than usual; not by any means that it is not always good. It contains the concluding portion of the selection on the threefold ministry of the Church; also a paper of J. G. Hall, jr., of the Diocese of Ohio, on "The English Reformers and the Episcopate." A study of 1 Cor. xv. : 35, "With what body do they come," by Rev. E. Ransford; and much other valuable information.

THE HOMILETIC REVIEW.—Funk & Wagnalls, New York.

The opening article in the May number is from the pen of Sir Wm. Dawson, in which he examines the Darwinian Theory of Evolution and its present status. Dr. Dawson evidently does not endorse Darwin. Dr. Snively (of Brooklyn) contributes a paper on the "New Theology," what are its essential features? is it better than the old? In the Germanic section are sermons by Rev. W. H. Lewis (Episcopal), Prof. Christlieb (University preacher, Bonn); Rev. Henry Ward Beecher and others.

RECEIVED FOR MAY.

THE ENGLISH ILLUSTRATED MAGAZINE.—Macmillan & Co., 112 4th Ave., N.Y.

Full of beautiful illustrations and good reading matter.

TREASURE TROVE and Pupils' Companion.—E. L. Kellogg & Co., N.Y.

Most useful for school and family, and used in many schools in United States for supplemental reading.

OUR LITTLE ONES and THE NURSERY.—The Russell Publishing Co., Boston.

Unsurpassed in illustrations and other attractions for the little ones; this number is exquisite.

THE PANSY.—D. Lothrop & Co., Boston.

Intended for older children than "Our Little Ones," and sweet as the flower from which it takes its name.

THE LITERARY MAGAZINE.—John B. Alden, N.Y., publisher; weekly parts, at \$1.50.

THE EDUCATIONAL RECORD of the Province of Quebec.—for April 1886; The Gazette Printing Co.

THE SPIRIT OF MISSIONS.—No. 22 Bible House, N.Y.—The organ of the Board of Missions of the Protestant Episcopal Church of the United States.

A tablet of beautiful proportions has been placed on the north side of the chancel of Christ Church, Rochester, N.Y., in memory of the Rev. Ashbel Baldwin, M.A., one of the first four persons ordained Deacon in America by the first American Bishop. On the 129th anniversary of Mr. Baldwin's birth, the Rev. Mr. Doty unveiled the tablet and made some appropriate remarks, in which he contrasted the weakness and almost hopelessness of the American Church at the time of Mr. Baldwin's ordination with its present rapidly increasing strength and future prospects.

The richest man in the world is he who has given the most money in faith for good works. Whilst he has given it to God he still has it, laid up in heaven beyond the possibility of loss, and bearing interest eternally.

EDITORIAL NOTES.

The Bishop of Peterborough stated during a recent debate in the House of Lords, that before the Reformation pews were unknown in England. The *St. James Gazette* says that surely this is a mistake. Church seats were in use in England some time before the Reformation, and are mentioned in records as old as 1450 by the name of "puces." From a plan of the interior of the Church of Hartlepool, preserved in the Corporation records, dated May 1st, 1600, the number of "puces or stalls" were thirty-three, including the stall of the "Vicar and clerk, and the stall or pue for the mayor and brethren." There appears, moreover, to have been an arrangement between the mayor and chief burgesses and the Vicar that not only the chief burgesses, but also their wives, should have "puces" separating them from the ordinary burgesses. In Omerod's "History of Cheshire," published in 1819, it is stated that in the parochial chapel of Wotton, in that county, supposed to have been erected in 1500, that date is to be found on the pews amongst some ancient carvings. Pews in a London Church, in or before 1524, are mentioned by Stow. In the church of Geddington St. Mary, in Northamptonshire, there was in the early part of the present century a pew dated 1602, and in the chancel of the same church was another pew dated 1504. The Bishop of Peterborough's disapproval of pews is indeed no novelty, for they were censured by Latimer and Bradley so far back as 1553.

Church choirs need a little talking to at times, and the Bishop of Rochester's advice to them is all the more valuable because it hints in the most delicate manner possible to a very serious occasion of scandal. The Bishop said: "I want to say a word about choirs. We are all coming to feel that Church music is a great help to worship. It is a very great privilege and distinction to be permitted to take part in leading the praises of the congregation. I feel that if members of the choir accept the privilege of taking part in the services, the one thing they owe to Almighty God, to the congregation, and themselves, is reverence. I know choirs where their singing is almost a means of grace; it is done so reverently that it lifts the whole service to a higher level. I have also, I am sorry to say, seen choirs which during the service were turning over their music books, or whispering, instead of praying; and people see it, and a chill comes over the services, and those who ought to be nearest to God when in His presence and helpers of the service, are actual hindrances. I again would impress upon you the one secret—reverence."

THE Rt. Rev. Harvey Goodwin, D.D., Lord Bishop of Carlisle, has arrived in New York. Bishop Goodwin is one of the ablest occupants of the English Episcopal Bench, and we earnestly hope that the Canadian Church will have the benefit of his fervid eloquence and ripe wisdom before his return to the motherland.

An incumbent in Ontario writes: "I am much pleased with the *GUARDIAN*, and wish it every success."

The Church Guardian

— EDITOR AND PROPRIETOR: —

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SPECIAL NOTICE.

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Will Subscribers please examine Label, and REMIT PROMPTLY!

CALENDAR FOR MAY.

MAY 1st—St. Phillip and St. James, A. & M.
 “ 2nd—1st Sunday after Easter.
 “ 9th—2nd Sunday after Easter.
 “ 16th—3rd Sunday after Easter.
 “ 23rd—4th Sunday after Easter.
 “ 30th—5th Sunday after Easter.
 (Notice of Rogation Days and Ascension Day.)
 “ 31st—Rogation Day.

TO SUBSCRIBERS IN NEW BRUNSWICK NOVA SCOTIA AND ONTARIO.

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

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

THEOLOGICAL EDUCATION.

In the course of the discussion which took place before the Private Bills Committee of the Legislature of the Province of Quebec, at Quebec, upon the application of the Montreal Diocesan Theological College for power to confer Degrees in Divinity, an important question was started by the Lord Bishop of Niagara, to the effect that, inasmuch as theological education in any College within the ecclesiastical province affected the whole Church of England in Canada, the consent of the Bishops of said Province, or of a majority of them, should be obtained and be proved before the Committee, before the granting of any such power as was then being sought. His Lordship put the principle not only on the ground of the interest which the Bishops of the Church, as such, must have in the education of the clergy who may serve in their several dioceses, but also particularly on educational grounds, inasmuch as probably a higher standard of education would thus be obtained. In behalf of himself and Bishops of the Province, he entered strong objection to the granting of the application until their opinion was expressed or they were heard before the Committee.

Another principle was advanced as well by the Hon. Judge Irvine, acting in behalf of

Bishop's College University, as by others, viz.: that inasmuch as the matter of degree-giving power affected the whole Church of England in Canada, the consent of the Provincial Synod to any such application should be obtained.

Both these positions are worthy of the calm and careful consideration of Churchmen throughout the ecclesiastical province. There can be no doubt that strong reasons may be advanced in support of both proposals and there can be little less doubt that if they could be carried into effect it would be for the benefit of the Church at large. But at once the question of Diocesan rights arises, and not only rights but Diocesan jealousies; and it is to be feared that much difficulty will be experienced in obtaining the consent of the dioceses composing the ecclesiastical province to any control by the Provincial Synod in this matter, if such control be not already vested in it by the constitution. There would seem to be in this, and in the Declaration of principles, expressions which would indicate some such intention; and certainly the suggestion seemed to recommend itself to the members of the Private Bills Committee, and perhaps their judgment, as entire strangers to the jealousies and claims of the dioceses, renders it more valuable. If such should be the decision of the Private Bills Committee, it would render imperative the consideration of this question fully, as well in the Diocesan Synods as in the next session of the Provincial Synod.

We admit that for ourselves we have not had an opportunity to come to a decided opinion. The principles certainly recommend themselves to our judgment, but their application is not free from difficulty.

MONTREAL DIOCESAN THEOLOGICAL COLLEGE CONTROVERSY.

Our readers will be glad, we feel sure, to learn that though the necessity of opposing, before the Private Bills Committee of the Legislature of this Province, the application made for Degree conferring powers by the Representatives of the Montreal Theological College was not prevented, (as it might have been), yet that the result has been such as must be gratifying, not only to the Diocese immediately affected, but also to the whole Church in Canada. All the most important demands of those opposing the Bill have been maintained or conceded:—

1. The objectionable features of the Trust deed, to which reference was made in this paper a few weeks ago, have been entirely withdrawn and the promoters of the bill have agreed that the property shall be placed (as is usual) in the hands of the Bishop of the Diocese and his Successors, in trust, for the purposes of the College, and without any limitation whatever in regard to the training to be given therein.

2. The principle also which the opponents of the bill insisted upon, that private individuals, however eminent, and even though the Bishop as such should co-operate with them, were not entitled to speak or make such application without the consent of the Church through its regularly organized Synods, has been fully recognized; and if the bill be allowed by the Committee it is agreed that it shall contain a clause to the effect that it shall only receive the sanction of the Lieutenant-Governor of the

Province after being submitted to the Synod of the Diocese of Montreal, and by it approved and accepted.

3. The third principle which the opponents of the bill insisted upon, viz.: That the College to be Diocesan must be connected with the Synod in some way, and that the latter should have representation upon its Board, if it so desire, has also been secured; and it is agreed that the Bill, if reported to the House, shall contain a clause providing that the Synod shall be represented upon the Board of Governors by such number of elected members as may be agreed upon between the Synod and the present Board of Governors at the meeting at which the said Bill comes up for the approval of the Synod; and said representation continue unless changed by mutual consent.

Though opposing an application which was endorsed by the Bishop of the Diocese was certainly an unpleasant and painful act, yet we feel gratified that the result has been one which, we are sure it will be admitted by many even of those who acted in support of the application, is without question beneficial to the Church at large, as relieving the Bishop and the Diocese from a thralldom in regard to Theological training, which we feel sure, had it been fully understood in the first place would hardly have been imposed or consented to.

All who were present were struck by the extreme courtesy manifested by the members of the Private Bill Committee, none of whom happened to be members of the Church of England; and by their earnest desire to subserve the interests of, and do no injustice to, the Church; but it is much to be regretted that the reports which appeared in one of our morning contemporaries of the proceedings before the Committee were far from impartial and just and not always correct. Our readers must take them with a very large amount of “salt,” indeed; a “grain” will not do.

ITALY, says the *Family Churchman*, is by no means hopelessly fastened to the Roman system. Padre Curci has made another convert, Don Domenico Alessiani, incumbent of St. Eustacchio, one of the parish churches of Rome. The new convert has addressed the following letter to the Cardinal Vicar:

“Eminentissimo Vicario,—After much time spent in studying questions of theology and discipline, I find it to be my duty from love for Christian truth to withdraw myself from the Papal jurisdiction, in order to dedicate myself wholly to the work of the liberation and reformation of the Catholic Church in Italy. I therefore spontaneously renounce the benefices of the Church of St. Eustacchio, which I have had the honour of holding for the space of a year, together with the other faculties benignantly granted me by the Roman Curia, which declaring myself most obliged for the many favors received.”

The *National Church*, referring to the answers elicited from the clergy in Ireland by the *Record*, as to the material and spiritual condition of the Irish Church, says: “Serious as the present condition is, the future prospects of the Church, with Home Rule in view, with landowners ruined or expropriated, and with £3,000,000 of Church funds invested in Irish mortgages, are, humanly speaking, simply appalling. It was in 1874 that Sir William Harcourt

declared that the residuary legatees of Disestablishment in England would be the Church of Rome. It would seem as though now he were about to be a party to fulfilling his prediction in the case of Ireland, where Disestablishment has, unhappily, been accomplished, and where Romanism is rather a political organization than a religious faith."

BOARD OF DOMESTIC AND FOREIGN MISSIONS IN CONNECTION WITH THE CHURCH OF ENGLAND IN CANADA.

The Board held its regular meeting in the National School, Quebec, on Wednesday and Thursday last. The Lord Bishop of Quebec presided, and there were also present the following members:—The Lord Bishop of Niagara, the Bishop of Algoma, Revs. Dr. Partridge and J. Murray (Halifax); J. Armstrong (St. John); Dr. Mockridge, Secretary, (Hamilton); Fothergill and VonIffland (Quebec); and Messrs. J. Mason, Treasurer, (Hamilton); Reynolds, (Brockville); Capt. Carter (Quebec) and Dr. Davidson (Montreal).

A good deal of routine business was transacted, reports of Committees read, discussed and dealt with, and the accounts of the Treasurer submitted.

A discussion arose in regard to the advisability of establishing a monthly magazine specially devoted to Missionary intelligence, as the organ of the Board; but it was ultimately determined that the Secretary should be authorized to issue one number, at a cost not to exceed \$150, as a tentative effort.

The Bishop of Algoma made a short statement in regard to the position of affairs in his diocese, and informed the Board that on the 30th June next there would be, his treasurer said, a deficiency of \$2,300 in the sum required to meet the stipends of his clergy, of whom there are twenty-four working in the diocese, at an average salary of \$750 per annum.

The Woman's Auxiliary to the Board of Missions is forming new branches in the several dioceses, and already is doing (as the sister organization in the States has done) a good work.

Though limited in the number of members in attendance, the meeting was an earnest, practical and business-like one.

In the evening a very large and interesting Missionary meeting was held in the Music Hall. The Lord Bishop of Quebec occupied the chair, and upon the platform there were also the Lord Bishops of Niagara and Algoma, Revs. Dr. Mockridge, Venerable Archdeacon Pinkham, of Winnipeg, Dr. Partridge and J. R. Murray, of Halifax, J. Armstrong, of St. John, Dean Carmichael and Dr. L. H. Davidson, of Montreal, and the City Clergy.

After the opening exercises, the Lord Bishop of Quebec, after briefly stating the object of the meeting, introduced the Rev. Dr. Mockridge, Secretary of the Board, as the first speaker.

In the course of his address, the speaker referred to the formation of the Society by action of the Provincial Synod, and to the necessity of aggressiveness in carrying on the work of the Church, pointing out that she should not be content to do only her work in the land, but should also aid in carrying on Missionary work abroad. He thought the Church in Canada had perhaps been a little remiss in this work, but there was no use now in wasting time on idle regrets. He thought it was now time, though,

to put our heads together and assist this great missionary work. He wanted the women and children enlisted in missionary work, and referred to the formation of ladies' associations in Toronto, in Hamilton, in Ottawa, in Montreal, and in Quebec. He spoke of the offerings which even children can give out of their pocket money if trained in the habit of giving, and mentioned instances of what had been done by children in his own parish, in carrying out suggestions made him by their excellent Bishop Hamilton. (Loud applause.) He wanted, while he thought of it, to thank the city of Quebec for sending them so excellent a Bishop. (Loud and long continued applause.)

After singing a hymn, the chairman called upon the Lord Bishop of Niagara, who received upon rising to address the meeting a prolonged ovation, the applause being such that his Lordship was unable for some moments to proceed with his address. The Bishop expressed his hearty thanks for the warmth of the reception which welcomed him back to Quebec. In a visibly affected voice, he said that on this subject his heart was so full that he could not trust himself to say more than simply to give expression to the old saying, that "Absence makes the heart grow fonder." His Lordship said that if there was anything that was disagreeable to him it was making a speech; yet when he met again with all his old friends in Quebec, he felt that if he commenced to say all he would like to tell them, he would never know when to stop. He would like, first of all, to tell them all about his work in the Diocese of Niagara which God and His church had entrusted to his care. If there was a large slice of his heart here, there was now a larger portion of it which was interested in his work in the Diocese of Niagara. He would like to be able to tell them, did time permit, of all its cities and towns and villages, to take them all up with him in fact and show them to them, but if he did so, he could say what would become of the Bishop of Quebec, for he felt that many of them would not be likely to come back again. He referred to the manner in which the various magazines and other periodicals which were now in the hands of almost everybody, presented to the world all the difficulties in way of our holy religion. These were so dwelt upon that they became magnified into real difficulties. He thought the best remedy was to turn to the history of the church and there find out that the Church of to-day is the very same as it was eighteen centuries ago. And notwithstanding this, there was not a single wrinkle to show its age or any sign of coming weakness, but on the contrary it possessed all the vigor and freshness of youth. All other societies and organizations withered and decayed because they were the work of man. The Church was not the work of man but the work of God, and consequently she never grew old. He glanced at the various missionary efforts of the Church throughout the centuries which had elapsed since its foundation, at its secret growth and increasing influence until it virtually Christianized the Roman Empire. He glanced at the subsequent preservation of the Church in Ireland while savage wars desolated the remainder of Europe, and dwelt upon the wonderful results of the missionary efforts of those sent forth from the monasteries of that land, to which so many eyes are turned at the present day with much anxiety. He described the work of the residents in these monasteries, and said that though circumstances alter cases and that a clergyman settling down amongst his people with his family was considered the best method of doing successful Christian work amongst them nowadays, yet he thought that much good could still be done by bodies of good men banded together like the inmates of the monasteries to which he had referred, and before error and superstition had crept in amongst them and corrupted them. He urged the necessity of fighting against the prevailing sin of covetousness in these money-making days, and said that it was not by

an annual subscription that it could be overcome, but by a persistent and continuous practice of self-denial. His Lordship thanked the audience again, and sat down amid loud applause.

The Ven. Archdeacon Pinkham, of Winnipeg, in a somewhat lengthy but interesting speech, reviewed the history and work of the Church in the Northwest, and urged the claims of that section of the mission field. He recalled the fact of Bishop Mountain's visit to Red River in 1844 to confirm and ordain; the appointment of Bishop Anderson, who resigned in 1865, being succeeded by the present Bishop, the Right Rev. Dr. Machray, who in 1868 had only about twenty-two clergy in his diocese. Now the one Bishop had increased to six, while the number of the clergy is nearly a hundred. Of the six dioceses forming the ecclesiastical province of Rupert's Land, three are in the far north, and inhabited almost entirely by Indians, but the Saskatchewan, Rupert's Land and Qu'Appelle were yearly receiving large additions to their population. He mentioned the fact that the largest religious body in the Northwest Provinces was of the Church of England. Of the one hundred clergymen already referred to, nearly fifty, or one-half, were engaged in work in the Diocese of Rupert's Land or the Province of Manitoba. He also explained the reasons why help was required, and testified to the willingness of the people, even in the poorest parts of Rupert's Land, to do all that lay in their power to help on the work of the church.

The last speaker was the Bishop of Algoma, who, owing to the late hour at which he got the floor, nearly ten o'clock, was obliged to limit his address very considerably, as he said: "Missionary meetings should close at latest at ten o'clock." He referred to the peculiar characteristics of his diocese, comprising a territory 800 miles long, with a lake shore line of 1,000 miles; the poverty of the people; the barrenness of the country in many parts, and other hindrances. Yet progress had been made, for in 1882 there were fifteen clergymen in the diocese, now there are twenty-four. Then there were forty-eight churches, and now there are sixty. They are not very ecclesiastical in style, but they are at all events free of debt, and before the building of a new church is commenced it is always insisted that the plans be submitted to the Bishop, with a statement showing the amount required to build it, in hand, or pointing out from what source it is to be received. He gave a most interesting and touching account of the self-denying noble labors of one of his Missionaries, the Rev. Mr. Renison, and in concluding said that if success was to attend the Church's work in the Northwest Missions, it must be by systematic and not by spasmodic giving, for "Order is heaven's first law." There is also required, he said, a little more sacrifice, and "self-sacrifice" at that. They would all remember the story of the man whose patriotism was so intense that he expressed his readiness to sacrifice everything to it, all his wife's relations and even his mother-in-law. Now he thought this was something like the sacrifices made by some church people, who when economy became necessary seldom thought of "self-sacrifice," but commenced and ended it with the things of the House of God. For example the giving up of the Church paper, the reducing of the contributions to church purposes, the giving up of the pew or seat in Church, whilst all the time the expenses of the household for table and style, or for personal luxury remained untouched and undiminished. The Dr. administered a strong but kindly warning against this extensively prevalent evil, and concluded his address amid loud applause. The offertory, which was then taken up, was, we understand, very large. The hymns sung, led by a choir of ladies and gentlemen, under direction of Mr. Bishop, organist of the Cathedral, were well chosen and heartily joined in by all present.

FAMILY DEPARTMENT.

EASTER ALLELUIA.

BY THE REV. HOBART B. WHITNEY.

Alleluia! Alleluia!
Christians, now be praising
Jesus Christ, our Great Redeemer,
Heart and voice upraising!
Joy and peace and life unending
Brought to every nation!
Alleluia! Alleluia!
Christ is our Salvation!

Alleluia! Alleluia!
Ere the sun had risen,
Jesus, in His glorious Body,
Burst His mortal prison;
Then, like them who first beheld Him,
Kneel in adoration!
Alleluia! Alleluia!
Christ is our Salvation!

Alleluia! Alleluia!
Conquering death forever,
Jesus rose, and brought us freedom
That shall fall us never!
By His mighty Resurrection
And His Mediation,—
Alleluia! Alleluia!
Christ is our Salvation!

Alleluia! Alleluia!
He is all our Treasure:
All our Life, and Food, and Raiment,
Ours in fullest measure!
Then to-day, with all the faithful,
Join our exultation!
Alleluia! Alleluia!
Christ is our Salvation!

A LESSON OF FAITH.

BY MRS. ALFRED GATTY.

"If a man die, shall he live again? All the days of my appointed time will I wait, till my change come"—
Job 14: 14.

Let me hire you as a nurse for my poor children, said a Butterfly to a quiet Caterpillar who was strolling along a cabbage leaf, in her odd, lumbering way. See these little eggs? she continued, I do not know how long it will be before they come to life, and I feel very ill; if I should die, who will care for my baby butterflies? Will not you, dear, kind Caterpillar? You must mind what you give them to eat, they cannot eat coarse food; you must give them early dew and honey from the flowers, and you must let them fly only a little way, at first, for they will not, at once, know how to use their wings. It is a pity you cannot fly yourself!

But I have no time to look for another nurse, so you'll do your best, I hope. Dear! dear! I cannot think what made me come and lay my eggs on a cabbage leaf! What a place for young butterflies to be born upon! Still, you will be kind, will you not, to my poor little ones?

Here take this gold dust from my wing as a reward. Oh, how dizzy I am! Good Caterpillar! you will remember about the food. And with these words the Butterfly closed her eyes and died, while the poor Caterpillar, who had not had the opportunity of even saying yes or no to the request, was left standing alone by the Butterfly's eggs.

A peculiar nurse she has chosen, poor lady! exclaimed she; and a pretty business I have in hand! Why her senses must have left her, or she never would have asked a poor crawling creature like me to bring up her dainty little ones! Much they'll mind me, when they feel the gay wings on their backs, and can fly away out of my sight if they choose! Ah! how silly some persons are, in spite of their gay clothing, and the gold dust on their wings!

However, the Butterfly was dead, and there lay the eggs on the leaf. The kind-hearted Caterpillar got no sleep that night, she was so anxious, and her back ached with walking around and around her young charges.

In the morning she gravely said to herself, Two heads are better than one, I will consult some upon this matter, and get advice. I wonder which is the wisest of all the animals I know? she sighed in distress; and she thought and thought, until at last she remembered the Lark who lived in a neighboring cornfield.

She fancied he must be very clever, because he flew so high, no one knew whither, for to go up very high (which she never could do), was

the Caterpillar's idea of perfect glory. So she sent him a message, begging him to come and talk to her. When he came she told him all her difficulties, and asked him how she should feed and rear the little creatures, so different from herself.

Perhaps you will be able to inquire and hear something about it, next time you go up high, observed the Caterpillar, timidly.

The Lark said that perhaps "he should," but did not satisfy her curiosity farther. Soon after he went singing upwards into the deep, blue sky, and by degrees his voice died away in the distance, till the green Caterpillar could not hear a sound.

It is nothing to say that she could not see him, poor thing, for she never could see far at any time, nor look upward, without great difficulty; even when she reared herself most carefully, as she now did, it was of no use, so she dropped upon her legs again, and resumed her walk, nibbling a bit of the leaf now and then, as she moved along.

What a time the Lark has been gone! she cried at last; he must have flown higher than usual. How I should like to know where he goes, and what he hears in that curious blue sky! He always sings while going up and coming down, but he never lets out any secret, he is very, very close.

At last the Lark's voice was heard again. The Caterpillar almost jumped for joy as he descended to the cabbage-bed.

News, glorious news, friend Caterpillar! sang the Lark; the trouble is, you will not believe me!

I believe everything I am told, hastily replied the Caterpillar.

Well, then, I will first tell you what these little ones are to eat, and the Lark nodded his beak towards the eggs. Guess what it is to be?

Dew and honey out of the flowers, I presume, sighed the Caterpillar.

No, my Lady! Something simpler than that, something that you can get quite easily.

I can get nothing quite easily except cabbage leaves, murmured the Caterpillar, in distress.

Excellent! my good friend, cried the Lark exultingly; you have found it out; you are to feed them with cabbage leaves.

Never! said the Caterpillar indignantly. It was their dying mother's last request, that I should do no such thing.

Their dying mother knew nothing about the matter, persisted the Lark; but why do you ask me and then disbelieve what I say? You have neither faith nor trust.

Oh, I believe everything I am told, said the Caterpillar.

Nay, but you do not, replied the Lark; you will not believe me, even about the food, yet that is but the beginning of what I have to tell you. Why, what do you think these little eggs will turn out to be?

Butterflies to be sure answered the Caterpillar.

No—caterpillars, sang the Lark, and you will find it out in time; and off he flew, not caring to stay and contest the point with his friend.

I thought the Lark would be wise and kind, sighed the mild, green caterpillar, once more resuming her walk around the eggs, but I find that he is foolish and saucy instead. Perhaps he went up too high this time. Ah, it is a pity when persons who soar so high, are nevertheless silly and rude! Dear! I still wonder whom he sees, and what he does, up yonder.

I would tell you, if you would believe me, sang the Lark, descending once more.

I believe everything I am told, reiterated the Caterpillar, as gravely as though it were a fact.

Then I'll tell you something else, for the best of my news is yet to come, cried the Lark, You will one day be a butterfly yourself!

Wretched bird! exclaimed the Caterpillar, you jest with my inferiority, and you are cruel

as well as foolish. Go away! I will seek your advice no more.

I told you you would not believe me, said the Lark, nettled in his turn.

I believe everything that I am told, persisted the Caterpillar; that is, everything that it is reasonable to believe. But to tell me that butterflies' eggs are caterpillars, and that caterpillars, leave off crawling, get wings, and become butterflies! Lark! you are too wise to believe such nonsense yourself, for you know it to be impossible.

I know no such thing, retorted the Lark warmly. Whether I hover over the cornfields of earth, or go up into the depths of the sky. I see so many wonderful things, that I know no reason why there should not be more. Oh, Caterpillar! it is because you crawl, because you never get beyond your cabbage-leaf that you call anything impossible.

Nonsense, shouted the Caterpillar, I know what is possible, and what is not, according to my experience and capacity, as well as you do. Look at my long green body and short legs, and then talk to me about having wings and a painted feathery coat! Fool!

More fool you, you would-be-wise Caterpillar! cried the indignant Lark. Fool, to attempt to reason about what you do not understand. Do you not hear how my song swells with rejoicing, as I soar upwards to the mysterious wonder-world above? Oh, Caterpillar! what comes to you from there, receive as I do, upon trust.

That is what you call—

Faith, interrupted the Lark.

How am I to learn Faith?

Just then she felt something at her side. Surprised, she looked round, eight or ten little green caterpillars were moving about, and had already made quite a hole in the cabbage-leaf. They had broken from the Butterfly's eggs!

Shame and amazement filled our friend's heart, but joy soon followed; for as the first wonder was possible, the second might also be.

Teach me your lesson, Lark! she would say, and he sang to her of the wonders of the earth below, and of the heavens above. All the rest of her life, the Caterpillar talked to her relations of the time when they should all be butterflies.

None of them believed her, but she had learned the Lark's lesson of Faith, and when she was going into her chrysalis grave, she said, I shall be a Butterfly one day. Her relatives thought that her mind was wandering, and said, Poor thing!

When she was a Butterfly, and was about to die again, she said, I have known many wonders, I have Faith, I can trust even now for what shall come next.

THE BOY WHO WANTED HIS BAPTISM
"TAKEN OFF."

BY J. F. CONOVER.

When John Sizer was about four years old, his mother brought him to Church for Holy Baptism. He was very much pleased to be a baptized boy, and almost inclined to hold himself above other boys who had not been made children of God by the loving sacrament. He had something of a right thought in this. It is, indeed, a high and noble privilege to be taken by God as His child, and become the heir to all His covenant promises.

John's mother used to say to him that now he was baptized, he must not act like a wicked, worldly boy, but like the Child of God he was; and his mother explained to him further what that meant. He thought he would be glad to do right, and could do it easily, and he set out to try, with courage and hopefulness. But very soon, like other people, he found out that serving God faithfully was not altogether easy.

He was tempted to be selfish and disobedient, to be angry and envious, and even found it hard to speak the truth when trouble would

come to him if he did; and sometimes he found even honesty in his way when he very much wanted apples, cake or some other nice thing. But then, the thought would come to him, that he was a baptized boy, and must be good, and so he would fight against the sin, not always with success.

Finally, there were so many things he wanted to say and do, that as a baptized boy he ought not to say or do, that he became weary, petulant, and almost discouraged in the contest with sin, and then he came to his mother and said:

"Mother, I want to go back to Church and have my baptism taken off! I don't want to be a baptized boy any longer."

"Why, Johnny!" exclaimed his mother greatly shocked, "How can you say that? How very wicked!"

But Johnny persisted that his baptism was all the time interfering with what he wanted to do, and that he had had enough of it.

His mother took him on her lap and explained to him that his baptism could not be taken off, and that it was a very precious gift of God to protect him against sin and sorrow in this world, and give him eternal joy in the world to come; and that if he could cast it off he would become a child of Satan, and be shut out of heaven. And before the conversation was over, Johnny thought it would really be a dreadful thing to have his baptism taken off, and that, as it could not be removed, he must continue to act as a child of God, which I am glad to say he did, with increasing success and delight. He soon learned to ask God for help to do this, "by diligent prayer," as the Catechism instructed him.

How few people there are to whom baptism is so intensely real as it was to John Sizer! But it ought to be just as real to each one of us. Children of God by the new birth, we ought to honor our Father in our lives. We can never dissolve the relation; we cannot have our baptism "taken off." No doubt, some at times wish, with John Sizer, that this were possible, and sadly enough act as though all the vows of baptism had been lifted from them. But the vows remain, and the only dutiful, secure and safe conduct is to keep them ever in mind and fulfill them.—*The Young Churchman.*

BRITISH BUDGET.

The Queen has appointed Rev. F. M. Stopford, M.A., to be one of the Chaplains in Ordinary to her Majesty; Ven. J. E. Blakeney, D.D., Archdeacon of Sheffield, to be Honorary Chaplain; and Rev. J. E. Sheppard, M.A., Sub-Dean of the Chapels Royal, to be an Extra Honorary Chaplain.

The early Sunday morning service at St. Swithin's, Cannon street, London, which is an interesting relic of old city life, continues its useful course. The lecture is delivered in the morning at half-past six. Established in 1836, but really originating some twenty years earlier, it became the pio-

neer of the great evangelical movement, and has consistently maintained evangelical truth in the face of all changes.

A meeting has been held in Liverpool for the purpose of aiding the fund which it is proposed to raise in recognition of the valuable public services to the Church rendered in many ways by the late Dean of Chester, Dr. Howson.

On Saturday, April 3, 1886, the Rev. Robert Linklater, vicar of Holy Trinity, Stroud Green, received back into the communion of the Church of England the Rev. William George Rouse, formerly scholar of Hertford College, Oxford, and curate of Bedminster, and of St. John's, Bury St. Edmunds.

The Hospital Sunday Fund, says the *Church Times*, is "practically a Church Fund. At all events, Church congregations have given £272,476 out of £365,104, or as nearly as possible three-fourths of the whole."

A *Church of Ireland Parish Magazine* has just been started under the sanction of the Most Rev. Lord Plunket, Archbishop of Dublin. It is edited by the Rev. J. J. Robinson, Rector of Killiskey, County Wicklow, and published by Messrs. Charles & Son, Abbey street, Dublin.

The new hall of the Church of Ireland Training College has been opened by His Excellency the Earl of Aberdeen. His Excellency was accompanied on the occasion by the Countess of Aberdeen, and advantage was taken of the auspicious circumstance to hold the first annual meeting of the College.

The living of St. Bartholomew's, Charlton-next-Dover, in the gift of Keble College, Oxford, which became vacant by the translation of the Rev. E. T. Churton to the Bishopric of Nassau, has been conferred on the Rev. A. L. Jukes, senior curate of St. Stephen's, Lewisham.

The Bishop of Oxford confirmed 163 of the students at Eton before breaking up for the Easter vacation, among whom were the Marquis of Hamilton, the Earl of Bedford, Lord Loughborough, the Master of Ruthven, Sir Henry Polk Carew, the Hon. A. H. Baring, the Hon. R. F. Carnegie, the Hon. C. S. H. D. Willoughby, the Hon. G. O. Cadogan, and the Hon. N. W. Hill-Trevor.

AMERICAN BUDGET.

The Rev. Phillips Brooks, D.D., has been elected Assistant Bishop of Pennsylvania.

We regret to announce the death of the Rt. Rev. C. F. Robertson, D.D., Bishop of Missouri.

Rev. Dr. Campbell Fair, Rector of the Church of the Ascension, Baltimore, has announced to his

congregation that he will remain in Baltimore.

At a recent confirmation at Trinity Church, Lancaster, Western New York, one of the candidates, a woman eighty-one years of age, started to walk two miles to the services, but was assisted on the way by her neighbor.

BIRTHS.

HEATHERINGTON.—At Thorburn, (Vale Colliery), N.S., on Easter Day, Mrs. Robert Heatherington, of twin sons, one still-born.

BAPTISMS.

At Westville, N.S., April 1st, Georgiana Good Maddin.
At Albion Mines, N.S., April 10th, Thomas John Mackenzie.
At Albion Mines, on Easter Eve, April 24th, Amelia Emily Brooks.
At New Glasgow, N.S., April 21st, William Peckham Gibson.

DIED.

HEATHERINGTON.—At Thorburn, (Vale Colliery), N.S., April 27th, William James, infant son of Mr. Robert Heatherington.
SALTER.—At Westville, N.S., on April 28th, William Gordon Salter, aged 12 years.

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NOTICE.

The Undersigned will be glad to exchange Parish Magazines monthly with those Clergy who conduct such a periodical. Our issue is now in its seventh year, and has four pages of closely printed local matter. An Exchange List would help the Editor to make it still more interesting.

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AND CONGREGATION of St. Peter's Episcopal Church at Alberton, P. E. I., require a young Clergyman of good Evangelical principles, and one willing to undertake the labours of an extensive mission. Any Clergyman wishing for further information can apply to the Churchwardens.

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Alberton, April 8th, 1886.

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MISSION FIELD. SOUTH AMERICA.

The Bishop of Guiana at his last visitation of the Indians in the interior confirmed 226 candidates. The Rev. A. Gwyther, missionary on the Demerara and Potarorivers, corrects some of the statements lately quoted by us from Mr. Im Thurm's contributions to the *Argosy*. He asserts that the Indians have been always taught to be industrious, and repudiates the idea of their falling into extravagances in ritual. He urges the fixing of a station at Muritaro, where the Acaways and other tribes have gathered largely, but have no resident catechist. At the Bishop's visitation many Caribs, who are still heathen, came to take part in welcoming him from the distant Braahma in their woodskins and primitive garb.

CHINA.

The Rev. H. Monte said at Oxford: 'Probably the English and American converts put together amount now to something like 50,000 as against half a dozen forty-five years ago; and in one mission alone—a mission of the Church of England—in the province of Fuh-Kien, there are some 2,000 baptized members. That mission was begun in 1850, and for the first ten years there was no result that could be seen, so that in 1861 the C. M. S. was on the verge of transferring the one missionary who remained there, after the death of three others, to another mission. He encountered a year's delay, and during that year began the results which have since attained such remarkable proportions. There are Christian stations in at least a hundred different places, worked almost entirely, of course as a rule, by native Chinese. The work done in Fuh-Chow and Fuh-Kien is one of the most wonderful things since the Apostles' time.'

JAPAN.

After consecration, Bishop Bickelsteth announced his intention to establish an Associate Mission at the city where he will reside, after the type of the University Mission in India, with which he has been connected, with the special object of reaching the educated classes. He says, 'Great advantages have been found in such missions in India from the fellowship in devotion and study and the division of labor. It is hoped that in time educated Japanese Christians will be attached to the staff.' A theological library will be in it, as in the Cambridge Mission in Delhi and the Oxford Mission in Calcutta.

SOUTH AFRICA.

There is reason to hope that the long night of discouragement that has hung over mission work in Zululand and Swaziland is making way for a dawn of better things. The present boundary of Zululand to the south is Tugela river. To

the north of Zululand, next the Indian Ocean, we have Tongaland, inhabited by a race inferior to the Zulus, and despised by them, especially as preferring peace to war. Tongaland was a dependency of Ketchwayo's; its people now pass freely into the labor-fields of Natal, under the protection of Chief John Dunn. To the north-west, Zululand borders on Swaziland. Though the Swazi men are inferior to the Zulu men, their women are superior to the Zulu women, and noted for their beauty. These tribes have not been molested so much of late by filibusters from the Transvaal, Sir Charles Warren's action having proved a wholesome deterrent. His erection of a protectorate over Bechuanaland, moreover, will be found of great advantage to evangelistic efforts, which can now be securely extended in the interior right up to the Zambesi.

WEST AFRICA.

The Bishop of Sierra Leone's recent visitation of the Yoruba Mission lasted from November to January. He confirmed 512 African Christians at Lagos, Abeokuta, &c., and admitted two Africans to deacon's Orders. He took an active part in the Special Mission held at Lagos in Christmas-tide.

Bishop Ferguson, of Liberia, has received from Bishop Bedell, of Ohio, a gift of 2,000 dollars to be used for a new mission station, bearing the name of Thurston, in memory of Bishop Bedell's mother.

ISLANDS OF THE PACIFIC.

From Hawaii we lately announced that, in compliance with a memorial, the Bishop of Honolulu has consented to the formation of the English-speaking into a distinct congregation at the Cathedral. Unfortunately this concession has not brought contentment with it, and a sharp controversy has been carried on between the Bishop and the British Vice-Consul, who is treasurer of the building committee, and a prominent member of the new congregation. Bishop Willis at length felt compelled to send to the local papers a letter to the Vice-Consul, in which he says—with regard especially to a charge of having formed a plan for proceeding with the erection of the Cathedral, whereby a debt of \$10,000 would be kept out of sight:—These charges affect me not merely as a citizen of Honolulu, but as a Bishop of the Church of God. I therefore demand that you prefer them against me before the one tribunal to which, as Bishop, I am amenable—that of the Archbishop of Canterbury. If the charges are found to be true, you will rid the Anglican Episcopate of an unworthy member; if they are found to be false, I shall ask his Grace to call the attention of the British Premier to this attack by the delegate of her Majesty's representative at Honolulu.

Bishop Willis has accordingly written to Lambeth, requesting that, as his diocese belongs to no

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province, and as the Lambeth Conference of 1878 recommended that appeals from such dioceses should be to the See of Canterbury, his Grace do therefore now institute inquiry into the truth of these charges; and he expresses his willingness to resign if they are substantiated.

The attempt of Germany to oust Spain from the Caroline Islands has brought them into notice. Whatever has been done on them for Christianity has been done by Denominational Missionaries from the United States. In 1852 the American Board of Foreign Missions commenced work on the isle of Ponape, which has from thence gone forward even to the Marshall and Gilbert groups. At present there are twelve American missionaries, men and women, who use a small steamer. In some isles native converts have charge of congregations; in some the whole population attends Christian worship. The people are neatly clothed, and the condition of society generally is quite changed.

BORNEO.

From the island of Borneo the Bishop of Singapore and Sarawak sends an account of a six days' walking tour, twenty miles from the Equator:—It began with two miles of swamp, passed on *batangs*—trunks of trees lengthwise—on which it is very tiresome to keep one's balance so long. It was a relief when we had to climb the hills. We reached Dor by noon. At this village, Mr. Howell, the missionary, presented twelve Dan Dyaks for confirmation. At the

next the Bishop confirmed twenty-two. Here, too, the villagers have built a mission-house, and they have decorated the sanctuary with carving and scroll-work, more pleasing to my eye than any conventional English ornament would have been. Other like visits followed; everywhere the natives were found ready to receive the Gospel and instruction.

INDIA.

At the laying of the foundation stone of the Cathedral at Rangoon by the Imperial Viceroy, Bishop Strachan said that since his predecessor, Dr. Titcomb, entered the diocese in 1878, the number of clergy had increased from nine to twenty-nine; eight new churches had been built, and three new mission stations established—one on the Andaman and Nicobar Islands. The cathedral is to be of brick, in a modified early English style, with transepts and apsidal east-end, while a tower and spire, 190 feet high, will be built close to but distinct from the main building. The cost will probably come up to three lakhs, towards which one lakh has been assigned from the Church Lands Fund.

At Calcutta, the Bengali cathedral congregation wish to erect a new church; as they say their present worship is neither convenient in place nor in time. This congregation dates from 1858; it now numbers 300.

To deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.

PARAGRAPHIC.

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To get the full flavor of dried or evaporated peaches, they should first be allowed to soak for at least three hours, then cook them slowly when they are almost done add the sugar, then set them away and let them get perfectly cold. If not used until the second day they will be still better, as they will absorb the sugar and be apparently much richer.

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If we could read the secret histories of our enemies, we should find in each life sorrow and suffering enough to disarm all hostility. —Longfellow.

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Temperance Column.

ABROAD.

It will be news to some that the stroke of the Oxford crew this year, Mr. H. Girdlestone, is an Abstainer. The C. E. T. S. has no need to be ashamed of her coming men.

In the C. E. T. S. year which has just closed, notwithstanding the general depression in trade, over one million articles were sold at the C. E. T. S. Depot. The number of pledge cards issued last year reached a total of 156,000.

The arrangements for the C. E. T. S. Anniversary are now practically completed. The following Bishops have consented to take part in the proceedings:—The Bishop of London, the Bishop of Oxford, the Bishop of Durham, and the Bishop of Bangor.

Mr. Charles B. White (whose address is Elsted, East Dulwich Grove, S.E.) has offered himself for C. E. T. S. work in India. Mr. White was an Army Scripture reader in the Soudan campaign, and is the only civilian who was decorated with a medal for his service. He has recently taken part in several C. E. T. S. meetings in the metropolis, and will be glad to give all the assistance he can to any Branch requiring deputational help. I am informed that Mr. White is an excellent speaker.

The Church of Ireland Temperance Society is arranging for a great Industrial Exhibition in Dublin on May 12, 13, 14. The Lord Lieutenant and Lady Aberdeen, the Archbishop of Dublin and Lady Plunket have given their patronage, and the preliminary programme has been issued in the form of a small hand-book, giving full particulars as to prizes, &c. Our Irish brethren evidently believe that a thing worth doing at all is worth doing well. May success abundantly crown their efforts!

Captain John Revill, late of the Royal Artillery, and Hon. Sec. of the C. E. T. S. (Army Division), writes:—

"It may be gratifying to your readers to learn that Major-General Sir C. Warren, R.E., who has been appointed Head of the Metropolitan Police, is a Total Abstainer of some standing, and previous to his departure for South Africa he was stationed at Brompton, and took a very active part in military Temperance there amongst the Royal Engineers. In a letter received from him previous to his embarkation for active service, respecting the issue of rum as a portion of the soldiers' rations, he remarked that he could not interfere with the Commissariat arrangements to prevent its issue if the men required it, but if they asked him his advice he should recommend them to apply it to the soles of their feet, instead of to their stomachs."

The *Sunday School Chronicle*, in an editorial on the recent conference on Temperance legislation, says:—

"We cannot but think that injury is done to the Temperance cause by the total opposition offered by some speakers, on technical grounds, to compensation in cases of suppression. Mr. S. Bourne (C. E. T. S.) wisely advocated a medium course upon this important question. In these days it ill behoves Christian men to advocate any measures that tend to imperil the institution of personal property. We are persuaded that socialism is not only an economically false doctrine, but opposed to the first principles of morals. All through the Bible we find the institution of property treated as an important element in the constitution of human society, and as an important factor in the moral training of mankind. The communism that reigned for awhile in the first church family would lose all its beauty as a picture of spontaneous self-sacrifice and brotherly love, were it not for the rights of personal property on which it rested. The institution of property must not be weakened. It is intimately allied with the sacredness of family life. Men who seek to undermine it are, whether they know it or not, enemies of Christianity and of mankind. Let the Temperance crusade be conducted with scrupulous loyalty to the principle of the rights of property."

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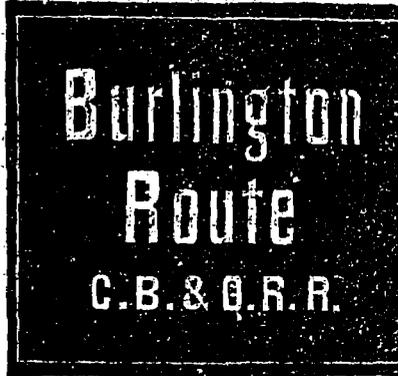
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