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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

MONTREAL, WEDNESDAY, JUNE 1, 1887.

\$1.50  
PER YEAR

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## ECCLESIASTICAL NOTES.

HAVE you made your will? asks the *Iowa Churchman*. If so, is God remembered therein? The silver and the gold are His. Have you given Him His tithes? He it is who giveth power to get wealth. Have you rendered in acknowledgment of His goodness, a thank-offering to His Church and cause? All you have is His. Have you given unto Him that which is His due—that which He has given you to use for Him? The Church's missions demand remembrance; the work of the diocese should not be forgotten; there are Church charities to be started and sustained; there are parochial activities to be supplied with means; the older and still feeble congregations of our communion require help. There is much to be done. The "unrighteous mammon" may be made a friend by a wise and Christian use of it. Think of these things in arranging for the disposition of your estate. Give God His dues. Remember Him and His holy Church in your last will and testament; and if you are Christ's and have given yourself to Him, "keep not back part of the price."

**THE C. M. S.**—From the report read by the Secretary at the annual meeting, it appeared that during the last fifty years the Society has sent out more than 900 missionaries, that 355 native clergymen had been ordained, and that its missionaries had baptised more than 80,000 native adult converts. Referring to finance, the report stated that this year the income of the Society had been £6,555 higher even than that, namely, £207,793. In addition, £8,260 had been given to the extension fund, £3,000 being an anonymous donation for work among Mahomedans. The grand total receipts on all accounts, including special funds, interest, etc., was £234,639. There had been an undoubted advance in missionary interest at home, from which the Society looked for a larger supply of well-qualified missionaries.

**THE CHURCH ARMY** (Eng.) is under the patronage of the Archbishops of Canterbury

and York and most, if not all, of the Bishops. The annual report states that during the year 1886, 30,000 out-door meetings had been held, and 40,000 in-door meetings. These have been attended by *five million persons*, and 3,500 adult converts had been confirmed. There are *six thousand regular communicant members*, all humble speakers in the cause of Christ, many of whom were formerly drunkards, wife-beaters, gamblers, etc. Subscriptions and donations received centrally during the year, amounted to £4,000, while locally there had been received for mission purposes, mostly in *working people's pence*, over eight thousand pounds sterling.

**CHURCH PAROCHIAL MISSION SOCIETY.**—The annual report states that during the year nearly 200 missions have been held either by the clergymen employed by the Society or by those who kindly associate with its work. In several places a series of addresses had been given by missionaries day by day throughout Holy Week. The large and devout congregations at these had been most encouraging. The Church in Wales had of late excited deep interest. It was felt by the Archbishop of Canterbury that spiritual revival within the Church is of more avail than heated political discussion, and a mission was projected in the four Welsh Dioceses.

**MISSIONS TO SEAMEN.**—There are over a quarter of a million of British merchant seamen, besides many thousand foreign sailors, in British ports, for whose spiritual sustenance when afloat the parochial system makes no provision. Another quarter of a million of fishermen, boatmen, lightship keepers, &c., are inadequately cared for, and two-thirds of the ships of war are without chaplains. For these the Missions to Seamen has seventy-two honorary chaplains, two clerical superintendents, twenty-four chaplains, forty-three Scripture readers, and five lay helpers working afloat in fifty seaports at home and abroad, who are furnished with thirty-five mission vessels and boats in open roadsteads, rivers and harbours, with forty-two churches, institutes and mission-rooms, in docks and seaports. The gross income in 1886 was £24,867 14s., being an increase of net income of £2,742 over that of the previous year. Many more devout officers and seamen of the merchant navy came forward in 1886 than in any previous year to take an active part in promoting Godly living amongst their comrades when at sea, by conducting Divine worship on board, holding Bible classes of seamen, and praying with sick shipmates. In that year 9,578 seamen, fishermen, and bargemen, were induced to take the pledge of total abstinence, making 61,259 total abstaining pledges taken by sailors in the last eight years. Thanks to those ladies who had made "crash" bags to hang up in the fore-castles, as well as to 2,244 donors of books and magazines, 9,443 outward bound ships and fishing vessels carried with them to sea libraries or bags of useful reading for their crews. There was a steady increase of seamen receiving the Lord's Supper. The offertories of the seamen and their families at the Missions to Seamen churches were well maintained, and 5,498 seamen, speaking twenty-three languages, bought

Bibles and prayer-books last year, making 40,270 sailors who had done so in the last seven years.

**THAMES CHURCH MISSION.**—The May meeting was the forty-second annual meeting of this mission. Like the Mission to Seamen it cares for a practically normal population for whom no regular provision is made. Last year's work included 35,268 visits to individuals, 13,594 visits to ships and steamers, 15,193 visits to fishing vessels, barges, &c., 1,729 visits to foreign shipping, 142,242 attendances at 5,446 services, 4,249 English Bibles and Testaments sold, 429 foreign Bibles and Testaments sold, 15,221 Testaments given to emigrants, 804 to troops, 566 to sailors, 12,293 English portions given away, 36,614 foreign portions given away, 557 Prayer-books distributed, 390,000 English tracts distributed, 47,321 foreign tracts distributed, 256,979 magazines distributed, 11,115 "Emigrant Packets" of the R.T.S. placed on emigrant vessels, 495 gospel compass cards sold, 151 sailors' rolls suspended on board various vessels, 1,226 sailors' library bags, in which were 16,000 books, 1,446 temperance pledges signed, 488 persons received surgical aid, 244 hospital letters were given, 167 men went to the Sailors' Home through the distribution of its cards among the crews of homeward bound ships, 721 mufflers were given away, 1,362 almanacks were placed on board various vessels, and 529 cuffs were gratuitously distributed. The Secretary, Rev. H. Bloomer, M.A., was deservedly much cheered by a crowded audience on making his annual statement as he modestly omitted to mention his own unsparing efforts during the year to interest, by lectures, &c., all classes of Church-people in the work of the mission. After an eloquent address by the Bishop of London, who presided, the Rev. R. H. Prenney, Rev. C. Hurlston, and others spoke to a resolution supporting the Mission, which was carried unanimously.

**CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.**—The Society in the seven years of its existence, has increased the number of its missionaries from thirty to ninety. The number of missions stations, according to the statement given at the annual May meeting, had grown from thirteen to forty-one, the number of associations from 287 to 700; while the £11,000, with which they commenced, had grown to an income of £23,000, and was steadily increasing. During the year the missionary staff had been increased by twelve ladies. Their band of missionaries, assistants, native Bible-women and teachers now numbered 492, not included some thirteen accepted candidates. New work had been undertaken in three different directions, Bangalore, Mysore, and the Hazara district, at the east of Peshawur. The receipts for the past year showed an increase of £1,190. and the expenditure left a balance of £3,378.

**BRITISH AND FOREIGN BIBLE SOCIETY.**—The issues for the year had been as follows:—From the depot at home, 2,075,887; from the depots abroad, 1,856,791, making a total of 3,932,678 copies in Bibles, Testaments, and portions. The total issues from the commencement now amounted to 112,253,547 copies of Scripture

whole or in part. The summarized financial statement for the year ending March 31, 1887, stood thus:—Free income, £116,761 3s 6d; receipts for Scriptures sold at home and abroad, £104,888 16s 5d; Roxburgh fund for colportage in India, £104 6s; making the total receipts £221,754 5s 11d. The expenditure had been £231,776 3s 11d, which was less than that of the previous year by £9,053 12s 4d, but £10,000 in excess of the receipts.

At the Bible Society meeting the Bishop of Manchester was severe upon the "Bibliolator"—"a man who thinks the Bible is a cyclopaedia of all knowledge; that it is a sort of *vade mecum* of the chronologists, and archaeologists, and historians, and physicists; that it is bound to be accurate down to its last figure and its last letter, and is bound to supply an explanation of the works of God, which shall be suitable, I don't say to the latest knowledge—that would be a very little thing, because the latest knowledge is not the ultimate knowledge—but which absolutely and finally explains the objective nature of all facts." This is the person, according to the Bishop, who supplies the professional infidel with his miserable stock-in-trade.

ON Sunday, May 8th inst., in a very large number of churches in London, the prayers of the Church were asked for "James Bell-Cox, a prisoner for conscience' sake, and the congregation of St. Margaret's, Prince's road." Canon Scott Holland, at St. Paul's Cathedral, said that we should all cling with unfaltering grasp to all the elements of unity in the Church, even though, as at present, it cost a priest's imprisonment.

MANCHESTER.—The Bishop of Manchester is promoting a scheme for the employment of workmen evangelists in his diocese. The men, (who will be under the immediate control of the Bishop), and licensed by him, will conduct missions in any parish to which they may be invited by the incumbent. To a diocese with so large a working class population as that of Manchester the advantage of such a scheme is obvious. Incumbents of populous parishes may obtain the services of well trained workmen missionaries without application to any society or to an organisation which is more or less independent of the parochial clergy; each missionary will live under rule, and will go forth to his work at the invitation of the clergyman of the parish; the central authority to be vested in the Bishop.

METHODISTS ALL: ATTENTION!—Earl Nelson, in his Home Re-union notes in *Church Bells*, quotes the following account of an Easter service in a Wesleyan Church:—

"We learn from the published letter of a correspondent of the *Methodist Recorder* that Easter has been celebrated by the Wesleyans of Bedford with *great pomp and ceremony*. 'Last Sunday morning,' he writes, 'we reached St. Mary's Wesleyan Chapel, Bedford, a little before the time of service. Outside the weather was dull and cold, but within the handsome sanctuary we found warmth and comfort, our eyes and thoughts being also refreshed by the simple but beautiful decorations which skilful hands had arranged in honor of the day. Punctually at half-past ten the first notes of the organ announced the commencement of the service, and the choir of men and boys, followed by the ministers, entered by the chancel door and took their accustomed places. Charles Wesley's grand Easter hymn, to the old familiar tune with its pealing Alleluias, was sung as the *Introit*. Then followed the Easter morning liturgical service, *chorally rendered*; 'Christ our Passover,' and the proper Psalms for the day being heartily sung. The *Te Deum* (from an MS. service) and the *Benedictus* (Dykes in F) were well rendered. Then was

sung the Apostles' Creed, "recited as a chant of triumph," with effective organ accompaniment. The anthem appointed for the morning service was "Christ is risen from the dead." In the ante-Communion service a really attractive feature was the grand rendering of the Nicene Creed (Woodward in E flat), than which a more devotional, simple and impressive interpretation of it we have never heard. After hymn 713, to the tune "Abridge" had been sung, and a short prayer offered, the Rev. G. S. Tyler preached a sermon on "Christ is risen" (1 Cor. xv.), in which he directed attention to the fact of the Resurrection, more especially in its relation to Christian faith and hope. The last hymn of the service was 712, to the tune "Rockingham," during the singing of which the offerings of the congregation were collected. The evening service at St. Mary's Wesleyan Chapel is also liturgical and choral. Last Sunday evening, Winchester's *Magnificat* and *Nunc Dimitis* were sung. The anthem was Mendelssohn's, "But the Lord is mindful," arranged as a quartette; and the hymns were 715 (to Troyte's Chant, No. 2) and 716, which had been sung as the morning *Introit*."

CHURCH WOMAN'S MISSION AID, TORONTO.—The Sec. Treas., of the Church Woman's Mission Aid (which Society is now in connection with the Woman's Auxiliary), desires to invite correspondence from the clergy of Toronto diocese, and also the Missionary diocese of Algoma, and the N.W., concerning the needs of their Churches and parishes. Address Mrs. O'Reilly, Gen. Sec. C. W. M. A., 37 Bleeker St., Toronto.

[For the Church Guardian.]

"But we have this treasure in earthen vessels."  
—2 Cor. iv. 7.

Weary, dispirited, the preacher flung His tired limbs upon his couch, smoothed The dark hair from his forehead restlessly, With nervous hands. He even now had preached A sermon that had come to him in one Bright and inspired moment, and his thought Had been of how he now might touch the hearts Of his loved flock. "The thought was not mine own Dear Lord," he said, mounting the pulpit stair, "'Twas only Thine, and Thou wilt let it lead My people onward upward unto Thee." Filled with his faith, and strengthened by the love He felt within him for the sinning souls For whom Christ died, he poured forth tirelessly His glorious thought. And then a great hush fell On all the assembled people; they had caught Somewhat of the holy fire, and love that burned Within the preacher's heart. And, joyfully, Feeling that kindly influence, he went Glad to his home, to rest, and muse, and pray. —But, e'er the bright warm flush that dyed his cheek As he had poured forth all his heart, had quite Faded and died away, a gloomy thought, Bred of the great Arch-enemy, thrust itself Between him and his thankfulness to God. "If not the *thought*, at least the *words* were mine "That clothed the thought. How faulty then and vain! "And, though, methought, I spake no sentence save "For His great glory! yet I know not if "There may not still have lurked within my heart "Some feeling bred of wordly fear of men. "May it not be that even while my voice "Raised itself high to sound the praise of God "Feeling itself secure in righteous aim, "My vain weak nature, speaking through my voice

"Poured the praise not now of God but men!  
"The sympathetic thrill that seemed to run  
"Between me and my people, was it not  
"Perchance a momentary feeling, growth  
"Of choice of words, some sudden eloquence?  
"My soul is not yet purged of all the dross  
"Of worldly aims, and how then can I dare  
"To hope by word of mine to fitly shew  
"The glory of the Eternal's majesty?  
"Those who have quite subdued *themselves*, perchance,  
"May know to lead Thy people, but for me,  
"Proven so weak e'en in my holiest hours,  
"How can I hope to gather souls for Thee?"  
Thus tortured with sad fears, tormenting doubts  
As to the fruitage of the best seed sown  
By hands unworthy,—slow the preacher paced  
This study floor, his slender fingers tight  
Clasping each other, as it were in pain.  
Filled with his mournful thought, he, absently,  
Drew near his study window; it looked out  
Upon a granite wall, and a small path  
Lay just between, which oftentimes was used  
As a short passage by pedestrians.  
The walk was old, and through the crevices  
In places he could see the water drip  
Left from the last night's rain; which, carefully,  
Had caught itself in hollow places formed  
In the wall's ledge. So clear and cool it looked  
In the hot morning, that the preacher thought  
Straightway, and with a sigh; "So should the  
Word  
"Of God be to the thirsty soul, which looks  
"To it for comfort." As he spake, there passed  
Two beggar children, on their way may be  
To some poor wretched home. They quickly  
saw  
The fresh cool water, and the elder placed  
Her little thirsty lips against the stone  
Where flowed a tiny streamlet copiously.  
The other child was younger,—a mere babe  
In years, and so she could not reach to where  
Her sister slaked her thirst, at the one spot  
Where there was plenty, and the little drops  
That flowed low down, were but a mockery  
To make her wish for more, and so she cried  
Not hopelessly: "O sister, get me some  
"Of the nice water, for my mouth is dry."  
She did not doubt the love that oft denied  
Itself to give a little more to her,  
Nor yet the sister's power to grant her prayer.  
The elder child looked up, around and down,  
"Oh for a cup to reach the little one  
"Her wished-for draught." The tears were  
trickling down  
The child's pale cheek, when, with a cry of  
joy,  
She darted towards a little dusty spot,  
Triumphantly unearthed a shapeless bit  
Of broken crockery, and dusted it  
With the poor remnant of a tattered gown.  
She held the treasure, soiled and broken still,  
Yet beautiful to her, beneath the place  
Where oozed the precious streamlet, and when  
he,  
The preacher, saw the clear, fresh water brought  
In triumph to the little childish mouth  
He turned away, and bowed himself before  
His Maker. "The pure water of God's Word  
"May flow through vessels broken and defaced.  
" 'Tis God who chooses, and if He designs  
"To give His fulness through an instrument  
"Poor and unworthy, should it therefore say,  
" 'Nay, Lord! the task is far too great for me?'  
"And not full humbly yield itself to do  
"His mighty purpose? Oh, my Lord forgive  
"The pride that questioned Thy great power  
to act  
"Through me, Thy poor unworthy instrument,  
"Broken by earthly losses, soiled with sin!  
"I thank Thee for the lesson Thou hast taught  
"Sent at the moment when my doubting soul  
"Most needed Thy divine encouragement."

S. M. ALMON,

Fairfield, Windsor, N.S.

**BISHOPS COLLEGE SCHOOL, LENNOX-VILLE.**

The Rector in his report to the Corporation, April, 1887, says:—

Of the 68 boys present in the School when my last report was made at the beginning of the Trinity Term of 1886, two left during the term, leaving 66 at the end of the term. In September, 1886, the school resumed with 66 boys; the number of boys leaving (23) were replaced by 23 new boys. The average age of the new boys was somewhat lower than in the previous year. The number of boys has continued the same throughout the Lent Term. We have now 65, of whom 10 are non-resident. The general health of the boys has been very good. The institution has been fortunate in obtaining the services of a man who has acted as attendant in many cases of sickness and delicacy. Though up to the present date, I am thankful to say, his services have not been required in the infirmary, yet in a general way he has been most useful in attending to the many petty ailments that are contingent in boy life. The engaging of this attendant was, in fact, carrying out a suggestion made by a medical man who attended cases here last year.

I notice a marked improvement in the School as regards conduct, and also as regards work.

In the Universities' Examination for A. A., in June, 1886, the three candidates who went up, passed. In the entrance examination for the Royal Military College at Kingston, two candidates went up authorised by the Rector. One of these was first in the examination, the other sixth. There were 36 candidates. The general work of the School has been tested from time to time by inspections and examinations, and generally it has been found to be satisfactory. Four boys have entered the College by matriculation since my last report. Others are preparing to do so.

As regards the Teaching Staff, we have lost the valuable services of Mr. Clinton, who has been promoted to the headmastership of a school in British Columbia. Mr. H. J. Petry, M.A., one of our old boys and a graduate in honours of Bishops College, has succeeded to the important post of Senior Resident Master. His services have been rendered with much enthusiasm and success. I have been able to entrust to him, with excellent results, much of the detail of administration of discipline. I have been fortunate in obtaining the services of Mr. Philip Ritchie, B.A., (of McGill College, Montreal), as Junior Resident Master and Teacher of German. The usual school curriculum has been increased by Drawing and Singing; Chemistry and Physics have been studied to a greater extent than before, under the successful tuition of Mr. Hudspeth, M.A. Book-keeping and Shorthand have also received close attention. One of the rooms in the School has been used as a laboratory.

We still feel the need of a large hall, also of a large recreation room for cold weather. The Bishop Williams wing has not been as yet commenced; a sum of \$3,000 has been paid and another \$1,000 promised. The work is a work of great desirableness; it may fairly be said it is a work of necessity. The domestic equipment of the school is admirable; the class rooms are good, but a central hall and a large recreation room, with a laboratory and a workshop, are regarded as necessities in schools of the rank of our own.

I commend the needs of the School to the Corporation, and to all the friends of liberal education that is also essentially religious education.

**DIOCESE OF ONTARIO.**

PRESCOTT.—The Ontario Diocesan annual meeting of the Woman's Auxiliary will be held (D. V.) in St. George's hall, Kingston, June 8th and 9th. All interested are most cordially invited to be present.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF HURON.**

DEANERY OF PERTH.—The half-yearly meeting of the Rural-Deanal Chapter of Perth, was held in Trinity Church, Mitchell, on Wednesday afternoon, 25th inst. We regret to say that the attendance was not large. Rural Dean Patterson was unavoidably absent owing to sickness in his family, and on motion the chair was taken by Rev. Mr. Wright, of St. Mary's. Several important matters were discussed. The Rev. Mr. Kerr as a stranger in the Diocese, said that he spoke with considerable confidence, but it appeared to him that something was wanted to make the Rural Deanery an effective arm for the missionary and other work of the Church: in one department for example he felt that an immediate improvement was necessary, namely: in bringing the people into closer contact with diocesan missionary work; the annual missionary meetings were as a rule very badly attended and many of those who were asked to contribute did not know really what it was for and some radical change was necessary; when other churches found that a certain plan didn't work they changed it, whereas when they of the English Church found that a plan didn't work they stuck to it; he had no faith in this method of carrying on the important work of the Church. Finally it was determined to forward the following recommendations to the Executive Committee: First—that all missionary meetings be held in the month of October; Secondly—that a deputation be appointed and exchanged with a deputation from some other Rural Deanery, and Thirdly—that all the collections be made by envelopes.

A discussion also took place as to the present method of appointing the Executive, and the unanimous feeling of the Deanery was against the present method as unfair. For example, London with a church population of a little over six thousand has eight representatives, while Huron County with double the population, has only one-eighth of the representation. The figures speak for themselves:—

	C. pop.	rep.
Brant, Ch.	6,300	3
London (City)	6,502	8
Waterloo	2,446	2
Norfolk	3,800	2
Grey	12,600	2
Bruce	9,000	1
Huron	13,000	1
Lambton	9,000	1

It was resolved that action be taken as soon as possible, to have the Executive Committee elected by the Rural Deaneries.

Missionary Work.—A committee of Rev. Messrs. Kerr, Wright, and Turnbull, were appointed to draft an address on the subject of contributing to Church work through the offer-tory.

A resolution was placed on the table suggesting, with the approval of the Bishop, that in the future Rural Deans should be elected by their respective chapters, such a change not to affect the present incumbents, but to be put into execution in the case of deaths or resignations. The resolution was, however, held over till next meeting.

It was unanimously resolved that the next meeting of the Rural Deanery should be held in Listowell.

The usual service in connection with the Rural Deanery was held in Trinity Church at 8 o'clock p.m., the Rev. Mr. Wright, of St. Mary's, being the appointed preacher. He delivered an earnest and practical sermon on the duties of practical Christianity, from the text St. Matthew xiii, 3-18.

**DIOCESE OF FREDERICTON.**

ST. JOHN.—The eleventh annual conversation of the the Church of England Institute

was held on the evening of the 26th ult., in the Institute rooms, and like all other previous celebrations of the kind was a pronounced success. An efficient reception committee composed of the President, Rev. Canon Brigstocke, the Vice-Presidents, C. F. Kinnear and T. W. Daniel, Mrs. Brigstocke, Mrs. Daniel, Mrs. Kinnear and Mrs. Thomas Walker, looked after the comforts of the guests. After Harrison's orchestra had played several selections, a cornet solo was rendered by E. J. Harrison. Rev. Canon Brigstocke then delivered an interesting address. The second reading of the papers having been disposed of, it was followed by other selections from the orchestra and a piccolo solo by J. G. Hammond.—*St. John Globe.*

**DIOCESE OF NOVA SCOTIA.**

HALIFAX.—S.S. Association.—The monthly meeting of the Church of England Sunday-School Teachers' Association, postponed from the 2nd, was held in St. George's school-room on the evening of the 10th ult., at 8 o'clock. The president, Rev. F. Partridge, occupied the chair. A large number of teachers attended. Special hymns neatly printed on cards, appropriate to the death of the patron of the Association, the late Bishop, were sung during the evening. The president alluded to the loss the Church had sustained in touching and fitting terms. A motion of condolence to the bereaved widow and family was passed. During the evening, Mrs. Wallace conducted a model lesson, subject: "The Ark," and Mr. Wm. H. Wiswell gave an outline of his method of imparting instruction on the Eighth Commandment. The next meeting was announced as the "annual festival," at St. Luke's, on June 6th; preacher, Rev. Dr. Hole.

The following resolution was passed:—The President, Vice-Presidents, officers and members of the Branch of the Church of England Sunday-school Teachers' Association of Halifax and Dartmouth desire to express their sense of the very great loss which the Association has sustained by the decease of their Patron the late Bishop of this diocese.

Having taken the deepest interest in the organising and inception of this branch of the Association, having willingly accepted the position of Patron; ever ready, so far as engagements permitted, to honor with his presence and countenance its anniversary services, social gatherings and annual meetings; equally ready with counsel, advice and assistance at any time and in any manner which circumstances rendered necessary; we feel most acutely that his removal from our midst entails a loss which we cannot describe in words, and which now appears to us well nigh irreparable.

In common with all the other organisations in connection with the Church in this diocese, this Association will miss his guiding hand, invaluable counsel and advice. Whilst striving in faith to realise and confess that our Heavenly Father doeth all things wisely and well, we cannot but deeply deplore his removal from our head.

We would also desire to express our deepest sympathy for and with his bereaved and sorrowful widow and family, and to assure them that our prayers are continually ascending to God that in His tender compassion and love He will grant unto them that peace which passeth all understanding and which can and will in His own good time assuage their grief and heal their bruised and bleeding hearts, and that He will, after the waves of this troublous life are over-passed, again reunite them to their dearly loved one in that better land, where there shall be no more parting forever.

On behalf of the Association (by the unanimous request of the officers and members).

REV. F. PARTRIDGE, President.  
J. GODFREY SMITH, Secretary.

**PERSONAL.**—The *Malta Times and United Service Gazette* thus speaks of one well known to the Church in this Diocese:

General regret is expressed at the approaching departure of the Rev. Dr. Bullock, Senior Chaplain on this station, whose period of service in Malta has expired. It is hardly necessary for us to dwell at any length upon the sterling qualities of this excellent gentleman, who by his marked courtesy, humility and untiring devotion to his sacred ministry has won the love and esteem of the entire community irrespective of creed or opinion. In the departure of Dr. Bullock, a loss is sustained which it will be hard to repair. Ever on the alert where the moral or social well-being of his dependents were at stake, he ministered his calling with a tenderness and devotion which have healed many a heart and relieved many a want, unknown and unheard of, save by those who have shared his goodness. Nor can we leave unnoticed the good work performed by Dr. Bullock in promoting and extending the temperance movement in Malta, where through his influence and advocacy the cause now numbers more adherents than has ever been previously recorded. We have only to wish Dr. Bullock many years of health and happiness to enjoy the loving esteem and kindly recollections which are fostered in the hearts of his Malta friends.

**CHURCH OF ENGLAND INSTITUTE.**—The report just issued is particularly interesting in the description of increased activity. Specially is this the case as regards the newly formed auxiliary. The report states:

"The wisdom of the formation of a Women's Auxiliary has been fully demonstrated during the last year; and in addition to their having augmented our current funds by subscriptions and otherwise to the amount of \$83.80, they have, by two sales of work undertaken by them during the year, contributed \$500 in cash towards the amount held for the building fund, besides holding a reserve for future operations. While mentioning gratefully the assistance thus obtained, we regret that we are unable to offer them any comfortable accommodation until the new building is available; and we look forward with pleasant anticipation to the time, when, with their co-operation many social and benevolent enterprises may be successfully undertaken and accomplished."

This auxiliary numbers 123 members. The next subject of greatest interest is the proposed new institute building. The Committee say that a suitable building to furnish the accommodation required for the Institute and general Church work, is estimated to cost \$16,000, including the very eligible site secured in Barrington street, adjoining the City Club on the north. The Committee have decided to proceed with the works as soon as \$10,000 have been subscribed. So far, nearly \$8,000 have been promised by about one hundred persons; a considerable portion of this amount is now in hand, and the balance is being paid by instalments, in accordance with a scheme adopted by the Committee.

With the encouragement already received the Churchmen and Churchwomen of Halifax are confidently appealed to for the \$2,000, requisite to enable the committee to proceed with the undertaking which should not be delayed later than September next.

Perhaps nothing is so creditable as the list of noble subscriptions to this object, which certainly show the enthusiastic interest aroused in the hearts of some friends. We append a few names on the list:—The late Lord Bishop, \$750; W. C. Silver, \$500; E. P. Archbold, \$500; T. Brown, \$500; Robert Taylor, \$300; A. J. Cowie, M.D., \$200; W. N. Silver, \$200; Lieut.-Col. C. J. Stewart, \$200; H. Hesslein and Sons, \$200; A. P. Silver, \$150; F. W. Bullock, \$120; Edward Morrison, \$100; George E. Francklyn, \$100; H. St. George Twining, \$100; J. Godfrey Smith, \$100; C. Sidney Harrington, \$100; J.

Y. Payzant, \$100; Robert Pickford, \$100; C. H. Tupper, \$100; F. C. Sumichrast, \$100; Rev. F. R. Murray, \$100; J. W. Turner, \$100; H. St. Clair Silver, \$80; C. H. Harvey, \$75; Alfred E. Silver, \$50, and there follows a long list of subscriptions of \$50 each and under. To the great honor of the President and his sons it will be seen that they have subscribed about one-sixteenth of the proposed cost. Truly a noble example. There is evidently a bright future for this live Institute, and every Churchman in Halifax should feel it an honor to be enrolled as a member.

#### PRINCE EDWARD ISLAND.

**CRAPAUD.**—A special service in memory of the late Bishop of Nova Scotia, was held in St. John's Church, here, Sunday, 8th ult. A very large congregation was present. The hymns sung were very appropriate and the whole service was deeply impressive. The Rector, in his sermon, spoke of the late Bishop's life and work, his powerful intellect and rare scholarship, the difficulties that met him at the outset of his episcopate, the obstacle that again and again were overcome by his indomitable zeal and deep sense of duty. The firmness and determined spirit of the deceased prelate, his unimpeachable integrity, the energy and vigor which he displayed in furthering the best interests of the Church, his loyalty to her teachings and to Catholic truth has placed his diocese in the first rank in the Province of Canada. The sermon concluded with a comparison between the Church in other provinces and the feeble state of the Church on the Island, and an appeal to all, while being warned of the uncertainty of life, to show more zeal and love for the Church, to put forth more earnest Christian effort, to do every allotted work that God's name may be glorified and souls saved.

#### DIOCESE OF FREDERICTON.

**CARLETON.**—The Rev. D. B. Parnter, rector of St. Jude's Church, has sent in his resignation to the Metropolitan and to the church wardens and vestry of St. Jude's. The resignation has been accepted. The vestry of the Church are making arrangements for supplying the pulpit until Mr. Parnter's successor is appointed.

#### DIOCESE OF MONTREAL.

**BEDFORD.**—The Bishop of the Diocese visited this parish on the 13th of May, and confirmed nineteen persons, ten males and nine females. Six of the candidates had been publicly baptized by the Rector on the previous Sunday. The class was composed almost entirely of married people and adults, and in respect of intelligence and social standing, was decidedly above the average. The Rev. I. Constantine, preached an able and appropriate sermon on "The Washing of Regeneration, and Receiving of the Holy Ghost." The Confirmations which have been recently held throughout this district have given cheering evidence of spiritual life and progress.

**DEANERY OF BEDFORD.**—The annual meeting of this Rural Deanery, will be held at Dunham (D.V.) on Tuesday, the 7th inst. The Holy Communion will be celebrated in All Saint's Church at 9 a.m. The Chapter will meet for business at 10 a.m.

**PERSONAL.**—The Rev. J. Merrick has removed from Adamsville to Winnipeg, Man.; his address being care of J. A. Anderson, Esq.

#### DIOCESE OF ONTARIO.

**KINGSTON.**—The regular meeting of the Mission Board took place at the Diocesan Committee room on the 26th. The Secretary pre-

sented the usual financial statement. The past year has been the best since the formation of the diocese, there having been an advance not only in the Mission Fund but in all the funds. A balance of \$1,666.85, appears on the right side of the account, the first in the history of the diocese.

New missions were formed at Calabogie Lake and Odessa, with grants of \$200 and \$300 respectively. The sum of \$1,275.17, was contributed through the Women's Auxiliary for domestic and foreign missions during last year. Of the parishes contributing, St. George's, Ottawa, stands first with \$642.34, next comes St. George's, Kingston, with \$563.97, then St. James', Kingston, with \$316.85.

Permission is to be asked from the Synod to hold Missionary meetings in the fall instead of during the winter months.

The Jubilee Collection in aid of the Widow's and Orphan's fund for the diocese of Algoma, is progressing favourably; it is expected that the city will contribute a large amount.

There was a Church Parade on Sunday, the 22nd, to St. George's Cathedral, the troops attending were the Governor-General's Foot Guards of Ottawa, and the 14th P. W. O. Rifles. The sermon was preached by Ven. Archdeacon Lawder, the chaplain of the Foot Guards. The regiment celebrated the Queen's Birthday here.

#### DIOCESE OF TORONTO.

**TORONTO.**—*The Girls' Friendly Society*—The annual meeting of the Girls' Friendly Society will be held on Friday, June 3rd, at eight p.m., at St. George's School House; the Lord Bishop of the Diocese in the chair.

The Rev. Floyd W. Tomkins, of Calvary Chapel, New York, and other clergymen will deliver addresses. There will be a celebration of the Holy Communion at St. George's Church at 11 a.m. on the same day. All associates, members and friends of the G. F. Society, are most earnestly requested to be present. On the following Sunday evening, June 5th, at the same Church, the sermon will be preached by the Rev. F. W. Tomkins.

*Sisterhood of St. John.*—The Lord Bishop of the Diocese, in a sermon lately preached at St. Luke's, Toronto, gave the following interesting account of the introduction of the Sisterhood to his diocese and of its work since, earnestly appealing for aid in their work:—

The Sisterhood of St. John the Divine, is the outcome of a consultation upon church life and work among some earnest Christian people, who had been aroused by a mission held in Holy Trinity Church, before Lent, in 1881. The idea was broached that an institution might be undertaken—to be established by Church people generally and put in the charge of Sisters. On recommendation an application was made to the Order of St. John Baptist in New York, but the Sister Superior being in England, nothing further was done till the autumn, when, at a meeting held in a private house, it was agreed that an effort should be made at once, and a circular issued asking for a small sum of money to begin a Church Home for aged and infirm people to be in charge of Sisters.

Collecting books were issued and though amidst many difficulties, the project met with encouragement and warm sympathy, enough at least to keep up interest, until the present Mother Superior came on a visit to Toronto, on her way to St. Mary's Sisterhood in New York, where she was about to enter her novitiate, with a view to becoming a Sister of that Order. After prolonged and earnest entreaties she consented to undertake the arduous work of founding a Canadian Sisterhood, which should, as it grew, undertake works of piety and charity wherever required and whenever possible in any part of Canada. Meanwhile affairs

took a more business shape, a strong Committee of ladies and gentlemen being formed, and it was agreed that an endowment of \$25,000 should be raised to ensure a small permanent income for the Sisters.

At length the Sisters took possession of the Mission House in December, 1884. It consists of two small rented houses, 71 Robinson street, and was formally opened with a service of prayer, by the Bishop, on St. John's Day, 1884. The work done there has consisted of active mission work, providing dinners, invalid cookery, and night nursing, distribution of clothing and food, and much house to house visiting. Since the Hospital was begun much less work of this kind has been possible. The Mission House has been useful to many visitors, and has afforded shelter to some persons needing special care. A Dispensary was established in the Mission House at the beginning, when twice a week a medical man has been in attendance, to give advice and prescriptions, which have been made up by a chemist at half price, and often paid for by the Sisters. A Hospital for the treatment of the diseases of women, was opened on the corner of Euclid Avenue, next door to the Mission House, by the Bishop, in Sept., 1885. The number of patients nursed up to 14th April, 1887, was 112 in all, 56 of whom were free, while 18 paid \$3 a week, and some less. Forty-seven of the cases have been surgical. The advantage of having the Sisters in attendance has been intensely appreciated by the patients, and their care and skill have won for them the hearty esteem of the medical men. There have been four deaths. The hospital is in part, but not in part, self-supporting; enough however, has been given in voluntary contributions to cover the balance of expense, and only about enough. The hospital fund is separate from funds for maintenance and endowment. One of the associates has been responsible for the rent, which is always promptly provided. The hospital has become very crowded, both office and linen room having to be given up to patients. It would be a good work for some good Christian who had the power to make the Sisters a present of a new building for their house and hospital. St. George's Church Home, situated in that parish, was opened on 9th March last, by the Bishop, and placed under the care of the Sisters, a home for aged people, and already almost full. It is hoped that other branches of work may be undertaken, as the number of Sisters becomes greater, including a House of Mercy—a School, and, some day, Foreign Mission Work.

The Embroidery Room represents a department of work which has been very useful, affording occupation to many of the associates of the Society, and turning out a great deal of valuable work for the adornment of a good many different churches, much of which has been sent to other parts of Canada, from Winnipeg to Fredericton. Very little of the work has been done by the Sisters, except the designing, preparing and finishing. The money received for surplices, stoles, and altar-hangings, covers a large part of the hospital coal bill.

Such is a rapid summary of the various works hitherto undertaken by the Sisterhood. Of the value of the results accomplished, there is ample testimony borne, whether by the grateful patients of the Sisters' loving care, the medical witnesses of their capable skill and devotion, or the voice of Christian workers of all denominations. To these results the faith and zeal of a few earnest friends, especially some who are members of this congregation have contributed, but more than all, under the good blessing of God, the power, ability and devotion of the Mother Superior beloved of all who labor with her.

I appeal to you earnestly for your aid to enable these devoted Christian ladies to carry on and extend their beneficent designs. The means which you entrust to them, as your almoners

for the relief of distress, will be both wisely and faithfully administered. It is for the maintenance fund that your offerings are invited, a fund required to meet current expenses whilst the endowment is incomplete. Of the needed endowment fund of \$25,000, only some \$8,500 has yet been contributed. If you desire to make your gift to this rather than to the maintenance fund you are requested to mark it accordingly.

H Y M N.

Lord Jesus there is none below,  
In heaven is none, like Thee;  
I cannot trust but Thee to show,  
Up to Thyself, the way to me;  
I dare not to Thy altar move,  
Till drawn by Thine unsullied love.

Far have I gone astray, o'er hills  
Of weariness, by shame and sin,  
Bear Thou me back from all the ills,  
That else I still must journey in;  
Bid me Thy bounty now to prove,  
In mystery of redeeming love.

Thou dost invite the weary soul  
To rest beneath Thy peaceful shade;  
I fly to Thee, of hope my goal,  
In Thy bright smile, no more afraid,  
Lowly I at Thy altar kneel,  
Thy mystery of love to feel.

Reveal Thee in the broken bread,  
And shadowed through the chalice flow;  
Infuse Thy life, my living Head;  
Thy nature to my nature show;  
Me with Thy holy presence fill,  
That I may know and do Thy will.

My Saviour, Thee I would receive;  
Dwell Thou in me and I in Thee;  
Thy gracious word I dare believe,  
And feast my soul on love so free,  
And, through its mystery sublime,  
Upward into Thy presence climb.

Thee in the broken bread to know,  
In cup of blessing to discern,  
Is more to me than all below,  
While longing for Thy full return,  
When faith shall lose itself in sight,  
And mystery fade in boundless light.

J. C. G.

CONTEMPORARY CHURCH OPINION.

The *Churchman*, N.Y., says of Whitsun-day:

The holy feast suggests also to us as its great central thought the vital necessity for a further in-breathing of the Holy Spirit into the souls of men, a larger outpouring of the fire of love into their hearts, so as speedily to bring about the consummation of Christ's prayer, "That they all may be one." But while men continue to be possessed of every spirit but that which proceeds from the Father and the Son, the way is blocked and the work of the Holy Ghost let and hindered by the obstacles which the baptized themselves, the temples of the Holy Ghost, throw in the way of His operations. For how can men be at one in any sense of the word till they are first at peace with themselves till the Holy Ghost shall at first have convicted them of sin, and led them out of its weary and unrestful ways into the paths of pleasantness and rest? Till men are truly sanctified, there is no hope that they shall be at unity with themselves, as where is unsanctification, there is confusion and evil work. The peace of Jerusalem, therefore, can only be secured when men begin first of all to hate sin, then to love righteousness, and then to hold out the right hand of fellowship to all who are like-minded with themselves. Not till then the Holy Spirit will have free course, and will not have to contend against the worst foe of all to unity, men's love of the world, the flesh and the devil—a love

that raises up in front of the pillar of fire a horror of gross darkness, so palpable as not to be penetrable even by the rays of the Sun of Righteousness Himself. Thus men's eyes are holden by the agency of the devil, and through a lack of the love of God refuse to extend to others that love which alone can cause the scales to fall off from the soul's organs of sight, and to see and understand clearly the teachings of Him who alone is the Way, the Truth and the Life. But those teachings are the teachings of the Church Catholic, within whose fold alone can men be really and truly at one. The Holy Ghost stands waiting at this Pentecostal season to cleanse men's eyes from their sin-darkness, and to kindle in their hearts such a fire of divine love as shall cause them to feel straitened till the work of reunion is brought about. To this end be the prayers of the Church directed this Whitsun-tide.

The *Family Churchman*, London, Eng., one of the most moderate of journals, says of the Bell-Cox persecution:

Mr. Bell-Cox has followed Mr. Pelham Dale, Mr. Enraght, and Mr. Green to prison, rather than acknowledge the jurisdiction of Lord Penzance's Court in matters of ritual, and no consideration of respect for the law ought to deter us from recognizing with sympathy his conscientious confessorship for the truth as he holds it. Legally, no doubt, the attachment is perfectly justifiable, and Mr. Bell-Cox's case has this further merit, that it strikes, not against the Public Worship Regulation Act of 1874, but against the Church Discipline Act of 1840—which, when all is said, has done excellent service to the Church. But invoking this law to adjudicate in the matter of the conduct of Divine Service, is highly provocative of scandal, since the inference is that the Prayer Book law is administered by and subordinate to the Act of Parliament. We do not revive the old controversy about the Ornaments Rubric. Let it suffice that, the law courts having given so many conflicting and perplexing decisions, there is room for both interpretations of the rubric, and whether the one or the other be accepted, the ritual will be modified by circumstances of taste, propriety, and of parochial feeling. The real solution of the ritual question lies, not in enforcing the civil law, but in promoting the interest of the laity in their parish churches.

*Church Bells*, London, Eng., says:

The imprisonment of Mr. Bell Cox has excited a widespread feeling of indignation, which has been intensified by the announcement that the Bishop of Liverpool has been an unwilling agent in the case, and that he only sanctioned the prosecution because he held himself to be bound not to intervene between the prosecutor and the courts. As a discretionary power is unquestionably vested in the Bishop it is difficult to see why his Lordship should not have exercised it for the protection of one of his clergy, whose blameless life and earnest work have, he tells us, won his unfeigned respect.

The same paper adds:

Among other signs of the levelling-up process noticeable among Nonconformists at the present time is the adoption of the Prayer Book title of Holy Communion for the service or ceremony conducted within the chapels, which nominally answers to the celebration of the Holy Sacrament within the Church. This, it may be supposed, is only another concession to the feeling of Dissenting congregations in favour of the assimilation of their services to the 'uses' of the Church of England, which is evidenced by the application of the term 'Church' to their buildings, and the adoption of the name 'Guild' for their Societies. The promoters of Home Reunion may with justice hope that likeness in name may ere long be followed by likeness in faith and practice.

*The Living Church* (Chicago) says:—

Whitsun-Day commemorates both a doctrine and a fact, and, as is the case with all the leading truths of the Creed, fact and doctrine are linked each to each by a connection which should not be overlooked. The personality of the Holy Spirit is shown by the express words of the Scripture, and also by the distinct and sensible manifestation of the Day of Pentecost. But the truth of Whitsun-Day is not confined to the proof of the Holy Spirit's personality. Its more immediate teaching is the constant presence to the Church Catholic, as well as to the individual believer, of the Inspirer, Sustainer and Comforter.

It is this fact of the mission, in time, of the Holy Spirit which is yearly set forth by this festival. It is a truth not universally recognised, but largely ignored by modern religious thought. For it is connected with another truth of the Creed, the One Holy Catholic and Apostolic Church, a truth either practically denied or hopelessly evaporated in the theories of a merely individual religion. In those theories the work of Pentecost is held to be consummated in the furnishing of twelve Apostles, soon to pass away from earth, with peculiar power and gifts. According to those theories, in less than a century the work of Pentecost was ended. If the Apostles left no successors, how imperfect was that work! If upon the laying on of hands no spiritual gifts survived the twelve; if no teachings after them rise above the level of individual speculations or slowly fading traditions, where is the promise: "Lo, I am with you alway, even to the end of the world?" The personal commissioned witness of the Apostles died with them—it could not do otherwise; but their office survived, remains still, and will remain till the Lord come again to judge the quick and the dead.

This is not a speculative fancy. It is a truth of the utmost practical importance. The power of the Holy Ghost was first needed to attest the reality of the life of Jesus with all its acts and words. It was needed to send forth the Apostles and Evangelists with power to introduce into the world the prevailing truths of the Gospel. It is needed now to guard and keep these truths. This difference is not a thing of small account. It is the difference between religion as a speculation, as a thing of experiences and inferences, and religion as a revelation. It is the difference between man asking and answering his own questions about God the invisible and unknown, and man taught from on high. Inspiration means not only the giving but the receiving of revelation; the power "to have a right judgment in all things;" the responding sense of truth as well as the truth itself.

It is here the Church takes her stand in these agnostic days. Her work is not to argue, but to affirm. The basis of effectual affirmation is the life of holiness in the Church, the adherence to the faith once delivered. The Holy Ghost, the Comforter, the Upholder. He it is who is the present Guardian of the Church now. She does not ask for new answers to curious questionings, but the power to possess more nearly, and to be possessed by, the truths once given. She needs to keep her Whitsun tides with over-growing faithfulness, that she may "daily be renewed," that she may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

*The Standard of the Cross*, Cleveland, Ohio, says:

Knowledge of the Holy Ghost as a Person, God present with men, was the great gift that came at the first Christian Pentecost, and that has remained in the world. It is a cleansing, broadening knowledge. It puts the daily thought and work of good men upon the plane of God's will and providence. We pray that by the guidance of the Holy Spirit we may have a right judgment in all things; and that

we found churches, elect bishops, enact laws, nay, we even earn our daily bread, and govern our neighborly conversation, as if upon warrant of a "whut saith the Lord." The relations in which we find ourselves are the order of God's kingdom. Whatever strength we have to use in righteous life is the mighty power of the Holy Ghost.

### CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—Permit me to suggest to the Diocesan Secretary-Treasurer of the Domestic & Foreign Missionary Society of the Church in Canada, that it would give satisfaction if the collections in response to the Epiphany and Ascension tide appeals were published in the CHURCH GUARDIAN. The GUARDIAN, in this Diocese, has a large circulation and those who give like to see their offerings acknowledged.

Yours,  
Nova Scotia, May 23rd, 1887.

### SEAFORTH PARISH.

SIR,—In your issue of the 18th May, under the heading of Diocesan news, reference is made to Seaforth parish, and you are made to say: "this parish has for some months past been in rather a disorganized condition." This statement is unjust and untrue. I am sure that seven-eighths of the Church people of Seaforth would resent such a statement.

It is true difficulties have arisen there, mainly through the efforts of the clergyman to maintain Church discipline; but to say that the Church was in a disorganized condition is untrue. So far from this being the case, the financial returns at Easter showed a prosperous condition—the Diocesan collections being fully up to former years, and some in advance; notably that of the Mission Fund: whilst I have the testimony of Mr. Holmsted, the Lay Delegate, that in his opinion, the Church at Seaforth never had more spiritual life than at present. The number of Communicants on Easter Day were as large as on any former occasion.

Yours truly,  
The Rectory, Haysville, } J. EDMONDS.  
May 23rd, 1887. }

[The item referred to come to us as part of Home Field news, for the correctness of which we are obliged to trust to our correspondents—having no ready means of verifying. We deprecate any such references as that complained of; they are often unjust and reflect unjustly upon as good and faithful labourers as those who appear to succeed better. We are sorry if any injustice has been done in this particular case.—Ed.]

### THE UNCONSUMED CONSECRATED WINE

SIR,—I did not either pretend or desire to argue the point with cleric; but to call attention to his extreme unfairness. Had he desired a useful end, a different course would in all probability have been adopted. Is it kind or even just to present, if such they are, disagreeable facts in a way so public, which primarily should be discussed elsewhere, and that with purely disciplinary motive? Can any real benefit accrue to the Church, or even the parties concerned by means so indefinite?

If the object of the article was the reformation of the dignitary accused and not simply scandal—a matter gravely doubtful—could it not have been more wisely done by taking exception to his course in a more private way, and afterwards, finding him incorrigible, taking the necessary disciplinary steps? Say what

we may in its favor, a nameless accusation of a nameless accused can but sow seeds of suspicion, which are as likely to evil affect the innocent as the guilty, and instead of uprooting an evil may lead to the belief that the intention is grounded in malice, and that its author is woefully lacking in manly courage. It is always better (although it may not be so agreeable to some) to sow seeds of confidence among brethren rather than those of suspicion and distrust. I do not for a moment question but that an assumed signature may very often be used to advantage, and in the accomplishment of ends most noble, but never as an ambush from which to fire a cowardly shot into a crowd.

JOHN C. GARRETT.

Lacolle, 18th May, 1887.

[We do think good accrues to the Church by exposing, even in the "indefinite" manner referred to so gross a breach of law and order. Our correspondent assumes that private remonstrance was not made. Supposing it made, and ineffectual, why should "Cleric" be driven to formal complaint before an Ecclesiastical Court, and to a deposit under Canon of Diocese of Montreal of an indefinite amount, where public reference to the matter might convince the guilty ones that persisting in the irregularity would not pass unnoticed? We are quite sure the writer was not lacking of courage, nor was he actuated by ill-feeling or malice.—Ed].

DEAR SIR,—It was stated in one of the Methodist Conferences lately by the Book Steward of the Toronto Book-room, that the profits last year were no less than \$20,000; of which \$6,000 had been given to their Superannuation Fund. This surely points a moral and suggests an incentive to the Church of England in Canada, which has so far been blind to a foremost agency for Evangelization and for Church extension—and, as is proved, even for profit. Will the Church of England longer suicidally ignore the power of the press and united action in the dissemination of Church literature. A company of devoted business men is imperatively called for, and would effect more than any other agency for good. Who will act in response to so urgent a need?

X. X.

### NEW BOOKS.

*The Private Prayer-Book.*—A Manual of Instruction and Prayer for the People of the Church; compiled and edited by a parish Priest, (Wm. Egerton & Co. N.Y.) This little Manual is a new arrangement and adaptation of doctrinal teaching and prayers from a number of devotional books already in use, e.g., Hoygate's Manual; Carters Private Prayers; the Plain Guide; the Priest's Private-Prayer Book, &c. The object has been to combine in one book convenient for popular use, both a Manual for Holy Communion and a guide to Repentance and a true Christian life. Although there is much in it that is decidedly beautiful and helpful, we do not feel able to recommend this book for general use. Its teaching is in some points decidedly "advanced."

*The Church and Its Apostolic Ministry.*—By Right Rev. John Franklin Spalding, D.D., Missionary Bishop of Colorado.—The Young Churchman Co., Milwaukee; cloth, handsomely bound, \$1.00.

The learned and well known author of this book says in the introductory Lecture that "there is an obvious need at the present time of correct teaching upon the subject of the Church. . . . Belief in The Church is fundamental—with the loss of the Church you may lose the faith which it enshrines,"—and certainly in these admirable lectures Bishop

Spalding has well done his part in giving "correct teaching." The book contains seven lectures under the following heads: I. The Nature of the Church, its Marks or Notes. II. The Authority of The Church. III, The Ministry of the Church; Its different grades. IV. Episcopacy proved from its General Prevalence. V. Episcopacy in the first century, and in the Apostles Times; The Scriptural Proof. VI. The Apostolic Succession Unbroken. VII. Practical Advantages of the Apostolic Ministry. As an illustration of the tone and style of Dr. Spalding's Lectures we give but this one extract from his second lecture, (though we wish we had space for others): "But the Church is not a voluntary society formed by men like minded in opinion and agreeing in faith, It stands on no earthly basis. It is for no temporal or earthly purposes; It is Christ's Institution; It is His Incarnate Life extended; His Divine Humanity on Earth; It is His Body: Otherwise stated, it is the Association of men born into His Kingdom, chosen by Him, bound to Him and to each other in a covenant which He procured and of which He is the Mediator, having heavenly relationships, for ends which look forward into Eternity. It must, therefore, have an authority above that which it would have as a mere social organization; an authority which like itself is divine.

No such impotent organization as could be made by man is the Church of the Living God." There is no uncertain sound in this book; no shrinking from the true and necessary consequences of a divinely constituted Church and Ministry, and we only regret that we are unable to give at length the concluding chapter on the practical advantage of Episcopacy. We would, however, say that no Churchman should be without this concise, clear and most readable argument in support of the Church and its Apostolic Ministry.

*Protestant Episcopal Doctrine and Church Unity.*—By the Rev. C. M. Butler, D. D. Thos. Whitaker, 213 Bible House, N.Y. Cloth, 60 cents.

This is a book of very different tone from the preceding, and, we are bound to say, in our view, far less satisfactory—if satisfactory at all—asserting, as the author does, that Episcopacy—though claimed by him to be *apostolic* and *perpetual* in its obligations—is not essential to the existence of the Church, the ministry and the Sacraments. The argument against the necessity of Episcopal ordination in order to be considered a lawful minister of the Church, is old and shallow; and throughout we find little that commends itself to us.

*Organic Union of Canadian Churches.*—By the Very Rev. James Carmichael, M.A., D.C.L., Dean of Montreal. Dawson Bros., Montreal. Cloth, p. 88, 50 cents.

In this little book the Dean attempts to bring into prominence the various points in which the Church and the Presbyterian and Methodist bodies agree in the great fundamental doctrines of the Christian faith; and in consequence of which agreement the initiation of any movement for organic union would find, in the writer's opinion, "its most favorable field in a representative body," taken from the three communions. The work will be found useful as a summary statement of the points of agreement in the doctrinal teaching of the three bodies. The Dean evidently did not aim at showing how fully the Church alone offers a common ground for union through its apostolic ministry, and historical continuity. And, therefore, though the points of difference between the three systems are given as Church government, ordination of ministers and God's eternal decrees, the claims of the Church are not supported or really advanced.

*Outlines of Logic.*—By Hermann Lotze. Translated and edited by George T. Ladd,

Professor of Philosophy in Yale College. Ginn & Co., Boston. Mailing price, \$1; for introduction, 80 cents.

The "Outlines of Logic" discusses both pure and applied logic. Under the first head come the formation of Concept, the theory of Judgment, a system of the forms of Judgment, the doctrine of argument or the drawing of conclusions, the figures of Aristotle, etc. The applied logic presents the application of the forms of Conception, the adducing of Proof and the Process of thought in Discovery. The Logic is followed by a brief treatise on the Encyclopedia of Philosophy, in which are set forth the definition and method of Theoretical Philosophy, of Practical Philosophy, and of the Philosophy of Religion. This volume will be about one-fifth larger than the others, and will make an admirable brief text-book in Logic.

*Britain's Queen.*—A story and memorial. By Pearl Fisher, with fifty illustrations. Willard Tract Depository, Toronto. Paper, 15 cents.

This is one of the "Shaw's Home Series," and is an admirable *resume* of the chief events of the 50 years' reign of our beloved Queen.

*Primary Fridays No. 3.*—Original and selected recitations for the little ones. The Interstate Publishing Company, Chicago and Boston. Paper 25 cents.

Much skill is displayed in the selection of these beautiful little poems which appear to be good throughout. Mothers and primary teachers will find them admirably suited for recitation by the little tots. They are all for the very youngest children.

EDITORIAL NOTES.

According to the statement of the Bishop of Toronto one intention in founding the Canadian Sisterhood of St. John in that city was that it might, when possible, undertake works of piety in any part of Canada. There would appear to be room for its extension, and work in other dioceses to be done. *Teaching Sisters* are much required. We are convinced that the only way in which hopeful competition with the Roman Catholic convents, in the Province of Quebec in particular, can be secured is by the employment of either Sisters or Deaconesses—call them what you may—in Church schools. Durham Ladies' College, for example, would not have been obliged, we think, to close its doors (and be temporarily in doubtful legal occupation relatively to its *foundation*, as a Boys' School) had this means of utilising the services of Christian women been employed. It reflects little credit upon the Church in this Ecclesiastical Province that *Diocesan* Institutions for the education of girls are so unsuccessful. And we are convinced that the loss to the Church in consequence is serious, not alone by children of Church parents being sent to conventual establishments and losing their faith, but through tendencies and ideas received in secular and denominational schools. A primary duty of the Church would seem to be the instructor of those who are to be the mothers of the next generation, but it is a duty sadly neglected. Why should not an earnest effort be made to carry on these institutions by Deaconesses or Sisters?

We have not heard lately as to the progress being made towards carrying out the proposed Cathedral at Halifax? Can any of the Committee or any subscriber give us reliable information as to the position of matters now?

The Diocese of Nova Scotia will soon be called upon to exercise for the first time its privilege of electing its Bishop. We would express the hope that the experience to be acquired from elections in the other dioceses may not be lost and that their mistakes may not be copied. From what we know of the diocese we do not expect that there will or can be such extreme party feeling as unfortunately in some instances prevailed elsewhere; nor that the choice of a fitting successor to the late able and beloved Bishop will be to any large extent influenced by such considerations. But whilst the interests of the diocese itself will doubtless, command the first place in determining the choice it ought not to be forgotten that under the *Provincial* system prevailing in Canada the Church as a whole is most deeply interested in the result; and alike in nominating as in electing, the object should be to subserve both interests, and secure not alone a wise and capable Chief Pastor for the *diocese*, but also one who may add strength and dignity to the House of Bishops, replacing in this respect the wise counsellor and true prelate, whose removal we deplore.

The Bishops of the several dioceses are now, we understand, holding their annual visitations, and numerous Confirmations are being held. We would be thankful if the Clergy would forward us concise accounts of these Episcopal Acts, as soon after their occurrence as possible. We feel sure that our readers, not alone in Canada, but in England, the United States, Newfoundland and elsewhere will note with pleasure the evidences of advancement which we feel sure a record of these acts would offer. We have been sadly disappointed at having received from our own Diocese of Montreal reports of only two or three of the many Confirmations which have taken place. We do not hesitate to say that the withholding of their reports is an injury to us: we also think it is an injury to the Church, and to the parishes and missions themselves. Will not our many friends give us a helping hand in this respect?

[We are obliged to hold over a reply from Caritas to Rev. Mr. Garrett's letter, and also items of Toronto and other diocesan Home Field news, received too late for this number.]

The doctrine that a young man must sow his wild oats has been the means of ruining many a promising youth. True some few repent in middle life for the wickedness and unbelief of their early years, but the great majority of those who commence to sow wild oats by living intemperate and immoral lives, cease not until the harvester death comes to put an end to their work of evil. In the mortal as in the physical world there is an intimate relation between cause and effect. Evil living never can result in anything other than sorrow and pain. "Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap, for he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."—*Ex.*

It is said that the Church Army of the Church of England, has brought 3,000 recruits to the Church, and has 1,000 more ready for confirmation. They were mostly gathered out of saloons and the streets.



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

## Special Notice.

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### CALENDAR FOR JUNE.

JUNE 1st—	} EMBER DAYS.
" 3rd—	
" 4th—	
" 5th—	Trinity Sunday.—(Athana. Creed Pr. Pref. in Com. Notice of St. Barnabas.)
" 11th—	St. Barnabas, A. & M.
" 12th—	1st Sunday after Trinity.
" 19th—	2nd Sunday after Trinity. (Notice of St. John Baptist.)
" 20th—	Queen's Accession, 1837.
" 24th—	Nativity of St. John Baptist. (Atha. Creed.)
" 26th—	3rd Sunday after Trinity. (Notice of St. Peter.)
" 29th—	St. Peter. A. & M.)

### THE GLORY OF THE ETERNAL TRINITY.

"Holy, holy, holy, Lord God Almighty."  
—Rev. iv 8.

We seem to-day to be lifted up, together with the whole Church Militant, from the things of earth, into the midst of the glories of Heaven.

We are lost in the revelation of the wonderful sights and sounds which St. John shows to us and makes us hear. To each one of us the voice "Come up hither" seems to call, and as we attend to what the Beloved Apostle, "in the Spirit saw, we forget all, in the thought of the Throne on which "One sat," who was to "look upon like a jasper and a sardine-stone," encircled with that mysterious rainbow, "in sight like unto an emerald."

But what we are led to through all this? Through the sight of the elders in their "white raiment," crowned with golden crowns, and across the Sea of Crystal, we are brought to that on which to-day's teachings especially turns, namely, the Worship of the Holy Trinity. We read of the unceasing adoration of Heaven, how those mysterious winged creatures in the midst of, and round about the Throne, "rest not day and night, saying, 'Holy, holy, holy;'" and that when they thus worship the Three in One, and One in Three, "the four-and-twenty elders" catch the fire of devotion, and "fall down before Him" who sitteth on the Throne, and worship, casting down their crowns, and saying, "Thou art worthy, O Lord, to receive glory, and honor, and power."

Now the idea of *worship*, of which we have already spoken, is not only the special thought for us in this week's season, but we may consider it as our great lesson, in some form or other, for the whole teaching of Trinity, upon

which we are now entering. For we must not think of worship only in the light of prayer or even as adoration alone. Worship may be considered in a much wider sense, for it is a spirit of mind, which leads indeed to both prayer and adoration, but stays not at these, sanctifying the whole life with a spirit of reverence and self-sacrifice, so that those imbued with this holy temper of mind show forth the praises of their God, not only with their lips, but in their lives, by giving themselves up to His service, and by walking before Him in holiness and righteousness all their days. We shall then, in this sense, have to keep before us all through Trinity-tide, the thought of worship, of doing God's service, of bearing fruit to His glory.

For to what may we liken this season? Is it not to the soul taught in the Church's ways, as the *summer* and *autumn* of her year? The field of our hearts has been, as it were, ploughed and harrowed, and prepared for the precious seed in Advent and Lent; and further, the good seed has been sown, and has sprung up in many souls, an earnest, we may hope, of the harvest to come. But now the Sun of the Church's year is shining in full splendor, the grain, or plant, or flower must grow into perfection, the harvest must ripen; and this time of "perfecting holiness in the fear of God" we may consider the season of Trinity to be.

This is the time for bringing all our previous teaching to "good effect,"—this is the time for increase, for fruit-bearing. As regards, however, *this week's* special teaching, how is it with us? Are we losing ourselves in the thought of God; not only delighting to read and hear of the glories of Heaven, but forgetting all things in the one reverent, consistent purpose of our lives,—the worship of God, both in the sanctuary and in the constant offering of our daily lives to him? Do we really worship the Father as Holy, the Son as Holy, the Blessed Spirit as Holy, the Three in One, as "God Blessed for ever," our Father, our dear Lord and Saviour, our source of Holiness, our Comforter? If so, we are in some degree, at least, entering into communion with the worship of Heaven, and into the spirit of the Collect.

"The Glory of the Eternal Trinity," there spoken of reminds us of the beautiful hymn which we sing at the end of the Office for Holy Communion, when the Church, after giving glory to God, turns, as it were, yet more intensely to *Himself*, saying, "We praise Thee, we bless Thee, we worship Thee, we glorify Thee, we give thanks to Thee for Thy great glory." Here is a very *abandonment* of praise! Yet, well indeed for us is it, that we should at times remember and dwell upon, the exceeding Greatness and Glory of our God. For, "Who is so great a God as our God?" "Who is a rock save our God?" "For I know that the Lord is Great, and that our Lord is above all gods."

What a shelter is the thought of the Power of God to be faithful, even "as the shadow of a great rock" in the "weary land" of this world! How wonderful is the thought that "It is the glorious God that maketh the thunder," and that "ruleth the sea," who is *our God, our Father!* So let us take refuge in the strength of His Majesty, His Power and Love, and there safe sheltered, adore Him unceasingly in our hearts and lives, worshipping Him with "holy worship."

In the Gospel for the week we have the Three Persons of the Blessed Trinity brought before us in a special manner. Nicodemus comes to Jesus by night; he owns that he is a teacher come from God. Then our Blessed Lord reveals Himself in this character, and declares that we must "be born of the water and of the spirit." Thus we have God the Father sending the Son, and God the Son pointing us to the quickening power of God the Spirit. Well may we pray, as in the Collect, that we may be kept "steadfast in this Faith," and look

to our God the Father, Son and Holy Ghost, as our Buckler, our Shield and Defence against "all adversities;" for "Who is God but the Lord, or who hath any strength except our God?"

Glory be to the Father, etc.—From "Plain Church Teaching." (Edinburgh: St. Giles' Printing Co.)

### JESUS OF NAZARETH: IS THE HISTORY TRUE?

The more I study "Nature," the more I feel her mystery and wonder. Her simplest processes are inscrutable. The mutual attraction and repulsion of particles of matter; light, heat, and electricity; the phenomena of chemical affinity alike on earth and in distant stars; life, growth, reproduction—what wonders are implied in them all? When we have observed what we call the laws of their action and described some of them under scientific formulæ, have we come nearer the mystery of their being? "Who knoweth the way of the spirit," says the wise man of old, "or how the bones do grow in the womb of her that is with child?" Can we answer as to that "how" at all more distinctly to-day? There are a few scarcely distinguishable particles of "protoplasm;" one, by the mystic force of *natura naturans*, develops into a limpet clinging to the rock, another into a soaring eagle, another into a war-horse, "whose neck is clothed with thunder," "the glory of whose nostrils is terrible." Can any science explain the inscrutable process? Our study of evolution may show us interesting steps in Nature's working, but does it bring us any nearer to the secrets of her heart? And when we think of our own selves, our consciousness, will, reason, moral sense, hopes, longings, aspirations, whether we consider these results to be only produced by the movements in the molecules of brain-matter, or believe there is a "something" within us, above and beyond matter, that uses the matter of brain and nerve and muscle as its instrument, equally we feel that we are "fearlessly and wonderfully made," and that every blush upon the cheek, every tear dimming the eye, every heart-throb of hope or fear or grief, has its source in depths that our understanding cannot fathom. We cannot help feeling from time to time as we ponder all this

"A sense sublime

Of something far more deeply interfused,  
Whose dwelling is the light of setting suns,  
And the round ocean, and the living air,  
And the blue sky, and in the mind of man,  
A motion and a spirit that impels  
And thinking things all objects of all thought,  
And rolls through all things;"

and conscious of this marvel and mystery in ourselves and all around us, the word "supernatural" ceases to be a bugbear to us. The story of Jesus Christ is wonderful and beautiful; whether we are to call it "supernatural" is only a question of words. It is certainly different from anything that has come within the range of human experience before or since. It is unique; if it were not so, it would have lost its glorious significance, and would not be worth contending about. But it would be strange philosophy to suppose that what is unique within the narrow limits of our experience is therefore impossible. And, taken in connection with mental and moral phenomena, the miracles and resurrection of Jesus may well be reducible under some wide and holy law. They are unique, but neither isolated nor monstrous. They are in harmony with the highest ideas of mind and soul and spirit; they are in harmony with the ethical welfare of the human race. This is evident from experience; for where they have been most

firmly believed there have been the noblest action and the happiest and most peaceful living.

Is the story true, then? We come back upon his question, which is the really essential one to consider. We must fix our attention upon the evidence. We must weigh it and sift it. It should be strong and clear to lead us to such unusual, such momentous conclusions. We must not say that no evidence will persuade us; if we do, we are weakly yielding to a habit of the mind, a mechanical impulse, instead of using scientific investigation. One of the disciples of Jesus described in the old Gospel history made a statement of the kind. When Christ's other companions declared that they had seen Him risen, Thomas said that he would not and could not believe unless he actually could put his fingers into the print of the nails that had fastened Him to the Cross. That incredulity was not philosophical, but the result of habit, prejudice, and perhaps a morbid and desponding disposition. If ever I am inclined to similar doubting, if the thought comes pressing upon me unbidden, "The supernatural is impossible," I believe it would be unreasonable weakness to yield to the impulse, as I do not know what the supernatural is, and have no means of judging as to its impossibility.

But there are classes of phenomena which do come under the range of my experience, and with regard to which I am capable of judging as to their possibility or impossibility. And when I think of the evidence before my reason and conscience for the story of the crucified and risen Jesus, I feel it is impossible that such evidence could mislead. That the character of Jesus should have been invented by dishonest forgers or fanatical dreamers is, I am quite sure, impossible. That Paul and His other Apostles should have preached their noble, large minded, and holy doctrines, while they were propagating what they believed to be untrue is, impossible. That they should all have imagined Jesus to be alive while He was still mouldering in His grave under their feet is impossible. That they should have had their lifelong Jewish prejudices overcome, all their narrow-minded ideas swept away, all their earthly desires and longings crushed, by their deference to One whose life was a wild dream or a daring imposture, is impossible. That His companions, who loved Him, and lived with Him, and spent years in His society, should have been mistaken on the plain issue as to whether He did or did not do the things which the writer of our letters and His other disciples said He did, is impossible. That he could have taught as He did, that they could have taught as they did, if He and they were victims of an absurd delusion, is impossible. That there could be any kind of glamour, or enthusiasm, or sentimental imagining that would make a number of men think that a series of events happened within their experience which never had happened, and as they taught them teach at the same time the plainest, most sensible, as well as most beautiful morality, and be so sure they had seen things they never saw that they should let themselves be killed rather than cease to declare they had witnessed them—such delusion and such conduct my judgment unhesitatingly declares to be impossible.

When I think of all this, of all the evidence history gives, all the evidence my heart responds to in every fibre, as to the unique and glorious life of Jesus of Nazareth, I leave my attitude of inquiry. I have been inquiring and searching, but not in vain. I have found what I wanted. I have found a real religion. I have found a narrative of outward facts which the verdict of my understanding declares to be true. I have found a revelation from the great unseen God thrilling to my heart and conscience, satisfying my longings, strengthening me for the battle against evil, assuring me of the reality of righteousness, pointing me to

a Father above who loves me, to a Saviour who forgives me, to a Divine Spirit who comes and dwells in my heart and gives me a power for goodness sufficient for my needs. So I can live my life bravely. I have an object worth living for. The doing of duty to-day is the beginning of an eternal career of interesting service. My earthly friends and companions are bound to me by a tie that death is not to loose. We have a "Father's house" beyond the grave. The calamities of life cannot crush, nor the troubles and toils of life overshadow, our joy and hope. There is a Providence that "makes all things work together for good." "Verily there is a reward for the righteous; doubtless there is a God that judgeth the earth." Though doubts may sometimes cloud our faith, though "the changes and chances of life" may sometimes make the tears "rise in the heart and gather to the eyes," though efforts for the right are often only imperfectly successful, yet we can still have ringing in our ears the cheery note of our old letter-writer, "Be steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. And beyond this voice we can hear the echo of another grander and sweeter still: "Let not your heart be troubled. Ye believe in God; believe also in me."—*Fragmentary Records of Jesus of Nazareth, by Rev. Canon F. R. Wyanne, A. M.*

THE MINISTER'S PAROCHIAL TEMPORATIONS.

When several parishes in a large city are "looking for a new rector," the question arises: "What does this mean?" It signifies that while the Methodist system of itinerancy has not been canonically adopted by our Church, to a growing extent many of our clergy are itinerants! Many parishes desire another rector, and many rectors desire a new sphere of labor. The former desire "a man of more attractive gifts," and the latter yearn for a field in which their clerical abilities may be more highly appreciated. "Feeble parishes" yearn for a rector whose talents may raise them into "strong and influential parishes," financially, if not spiritually; and large and wealthy parishes desire "a man possessed of brilliant gifts oratorically, financially and socially"; and if an unusually holy and self-sacrificing man, this will be no objection.

The terms and phrases used by some wardens and vestrymen who are "looking for a rector," indicate that the primary object for which parishes were originally organized is now subordinate. Financial and oratorical ability and polite manners are desirable; but Christ did not commission His ministers to "run a parish" financially, nor to be a parochial social ornament, nor to be a pulpit perotechnist, but to "Preach the Gospel," including the facts, precepts, promises and threatenings, according to their several degrees of ability.

But in view of what many parishes now crave, not willing to be unsettled, some rectors are perplexed and sorely tempted not to imitate St. Paul, who said: "I speak boldly as I ought to speak." Others realize that while they have no desire to displease hearers, "the offence of the cross has not ceased," and if their primary object be to please men they "cannot be the servants of God." Rectors naturally desire to be "successful," but a church edifice may be gothic, capacious, and all the pews rented, the music artistic and attractive, the sermons ornate and eloquent, and crowded congregations may applaud their excellence and brevity: and yet, if the minister substitute oratory or science

or "modern thought" for Apostolic doctrine and duty, and disobey the command, "Preach the word, reprove, rebuke, exhort," apparent success may conceal spiritual adversity.

The wheels of the modern parish system may revolve smoothly on the track of the ecclesiastical year, and the parish treasury overflow; but as God does not estimate a rector's success in accordance with modern parochial arithmetic, in His sight he only who upbuilds His spiritual temple with living stones is the successful minister; and independent of the number of his talents he will hear the approving words, "Well done, good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many things. Enter thou into the joy of thy Lord."

Some rectors of wealthy and influential parishes fearlessly and faithfully fulfil their mission as able ministers of Christ; and many hearts respect and love the minister who fearlessly proclaims their duties and shortcomings. A wealthy banker said, "I like my minister to hit me a whack, and knock me headlong occasionally;" and another admirer of ministerial moral courage said, "I like that preacher best who drives a man into the corner of his pew and makes him think the devil is after him."

In one of the lectures delivered to the students of the General Theological Seminary, by Bishop Huntington, he says: "It has pleased Providence to employ some eminent gifts in the service in all ages of the Church, but by far the greater portion of the actual and solid work of the Gospel and Kingdom of Christ has been done by men of moderate parts." The lectures are entitled "The Personal Christian Life in the Ministry," and published by request of students who were privileged to hear them. They embrace the duties and responsibilities of Christ's ministers, specifying the essential elements of ministerial faithfulness and efficiency. If read by rectors and missionaries they would recall the solemn vows of ordination, and incite to minister for Christ with God-pleasing motives and God-fearing determination. And if read by wardens and vestrymen, some may be moved to place no secular or other barrier in the way of their rector's usefulness. In one of the lectures the Bishop refers to the period in church history when "Satan had not wholly debauched the manliness of Christian parishes into the cowardice of dismissing a pastor for denouncing open iniquity."—*Church Press.*

GOD AS "ALL IN ALL."

1. God "all in all"—1 Cor. xv., 28: does not mean that God the Son shall be lost in the Father, that God the Father shall become absolutely and solely dominant, for Christ is one with the Father and the Holy Spirit. We can no more divide the Trinity than we can life: they are one, and indivisible. Christ spoke of Himself as being equal with the Father, "I and my Father are one." He taught that "all men should honour the Son even as they honour the Father." Yea, this very expression—"all in all"—which is here used of God the Father is also used of Christ. He is spoken of as "the fulness of him that filleth all things," and as "all, and in all." God the Father is not "all in all" to the exclusion of the Son, but with the Son, and with the Holy Ghost.

2. It is the Triune God, Father, Son and Holy Spirit, that is here spoken of as "all in all." The mediatorial kingdom having come to an end, the relative position of Christ being no longer required, there is seen only the Divine absoluteness in the never divided Trinity. The kingdom remains, but the manner of administration is changed.—*D. W. T. in the Theological & Homiletic Magazine for May.*

## FAMILY DEPARTMENT.

## THE LIGHT OF THE WORLD.

"A Light to lighten the Gentiles."—St. Luke ii, 32.

Eternal Light! Eternal Light  
How pure that soul must be,  
When placed within Thy searching sight,  
That shrinks not, but with calm delight,  
Can live and look on Thee!

Oh! how shall I, whose native sphere  
Is dark, whose mind is dim,  
Before the ineffable appear,  
And on my unclothed spirit bear  
That uncreated beam?

There is a way for man to rise  
To that sublime abode:  
An offering and a sacrifice,  
A Holy Spirit's energies,  
An advocate with God.

These—these prepare us for the sight  
Of holiness above;  
The sons of ignorance and night  
May dwell in the Eternal Light,  
Through the Eternal Love.

## TWO FRIENDS.

## CHAPTER VII.

Reggie was quite prepared to like his new home, and to think everything about it delightful; and indeed not much effort was required to do so. It was an old fashioned house standing in an old fashioned garden, with tangled shrubberies and large trees that were very pleasant to the eyes, while to his practical mind some of them were extremely suggestive of swings. One of Mr. Lacy's reasons for choosing it was, that there was a good day school near at hand to which Reggie could go, and Reggie was nothing loth. Probably he looked forward quite as much to the games as to the lessons; more, it may be whispered. But even as far as lessons were concerned, it was much pleasanter to think of learning them with other boys, than all alone with a governess. He had not far to walk, and weather did not seem to him of the slightest consequence. Indeed it gave him an agreeable sense of freedom to trudge off through mud and wet, instead of being compelled to stay in-doors whenever there was a shower, and muttered "Rain, rain, go to Spain."

Thus the winter months passed pleasantly, and as they passed away he grew accustomed to his father and mother, and forgot that they had ever been strangers, and strangers about whose kindness could be a doubt. The dark look very seldom came upon his face, and if it did come, one word was more powerful to chase it away than long lectures and punishments had been in the days of old.

Frost set in soon after Christmas, and lasted on for many weeks, to the great delight of sliders and skaters. Reggie began humbly among the former, but soon was promoted, to his no small satisfaction. His efforts were inaugurated by a good many falls, but it was a proud day for him when he could invite his mother to come and see him skate triumphantly round the pond. He was most anxious to push her on it in a chair with runners, but she trusted herself with a little more assurance because Mr. Lacy was allowed to help in the undertaking. The only drawback to the affair was that Baby took no particular notice. She had been brought to see, as the day was bright and fine, but though she was awake she would only occupy herself in endeavors to get the fur of her pelisse into her mouth. It was disappointing, but still the whole affair was otherwise a most brilliant success.

One half-holiday afternoon, Reggie was waiting until his father should be ready to go with him to the pond, and beguiling the time by running about in the garden, playing with his ball, when Mr. Lacy called to him from the window:

"Reggie, don't throw that ball near the greenhouse. It has been a narrow miss once or twice, and if any glass were broken now, the plants would be killed. You had better

not play with it in that part of the garden at all."

"Allright, father," answered Reggie, as he ran at once to the other side of the garden.

"I had better keep away from the house too," he said to himself, "in case I should break any windows there. Mother or Baby might catch cold."

He acted carefully up to this sage resolution for some time, and then it happened that for several days running he did not go into the garden at all. Perhaps this made him forget, for the next time he went out he directed his steps to the corner where the greenhouse stood, and had once thrown his ball over the bough of a tree, when he suddenly remembered and ran to pick it up. As he turned to go away he saw his father coming down from the house, and went to meet him more slowly than usual.

Mr. Lacy had seen him throw the ball, but said nothing.

Reggie stood silent and shamefaced for a moment, and then lifting his eyes, said earnestly, "Father, I am sorry. I forgot that you told me not to go there. I have only thrown the ball once, and then I remembered."

"You must not forget another time, Reggie, or I shall have to forbid your playing with your ball in the garden, and there are plenty of safe places."

"I won't forget again, father. I remembered directly I had thrown it, before I saw you coming."

"Very well, my boy," returned Mr. Lacy. "I am ready to go out with you now. I have the key of the other gate."

"That's jolly!" exclaimed Reggie. "May I go and open it?"

The key was given and he ran on in front and had just placed it in the lock when he heard his father's voice calling "Reginald."

There was something in the tone which surprised him. He hurried back to see what could be the matter, and looking into his father's face, saw that he was very grave indeed.

"Reginald," said Mr. Lacy again, "don't answer immediately, think what you are going to say first, and tell me the truth."

"Yes, father," said Reggie looking very puzzled, and trying hard to think if there was any piece of mischief done lately that could be spoken of seriously.

Mr. Lacy took him by the shoulders, and turned him towards the greenhouse. A pane of glass was broken in the door, and the fragments lay scattered inside.

"Did you do that, Reginald?"

"No, father," said the boy eagerly, "indeed I did not." He colored as he spoke, but looked up at the same time.

"I do not mean on purpose. I am sure you would not do that, but by accident?"

"Indeed, father, I had not come here since you told me not until to-day. And I only threw my ball once, and here it is. If it had broken the glass it would be inside."

"And you have not been throwing stones either?"

"No, father," answered Reggie again. He tried very hard to speak bravely, but his voice was choked by tears. "I am sure I cannot have done it," he added.

"It must have been since this morning," said Mr. Lacy, "for I was down here then."

Reggie said nothing more, but he looked up through his tears. Innocence and guilt do not always look so different as we imagine, and the color that suffused his cheeks might mean shame as much as distress.

The remembrance of the character that had once been given of the child came back to trouble Mr. Lacy, and he could not feel as sure of his truth as he would have wished to do. But he looked at him keenly, and the result of his scrutiny was that he put his hand on his shoulder again.

"I believe you, Reggie," he said, "it must have happened in some other way."

Reggie literally jumped for joy.

"Oh, I wish we could find out, father; do you think the gardener would know?"

"He has not been here since this morning. I gave him leave to go out when I was down here. He might have left the door open, and so the glass could have been broken if it was blown to by the wind. But it is not the least likely, as he is so very careful. I will go back to the house and see about having it mended at once, so hope no harm may be done. You can wait here for me, Reggie; if you like you may go in and gather a flower for mother."

"Thank you, father," said Reggie eagerly. It was so delightful to think that he was not suspected, that he ceased to wonder how the accident had happened.

Mr. Lacy went back to the house, and Reggie walked along considering what flower he should choose. He found it rather difficult to reconcile all his desires, especially as some of the flowers must he know, not be gathered. It must be pretty of course, and it must be something like a certain gruel, famous in story which was to be "thin, but not thin," sweet but not too sweet; for heavy scents made mother's head ache. Backwards and forwards he went, and then as his eyes were cast upon the lower shelves he gave a sudden exclamation. There, under one of them, lay a ball, the ball that had surely done the mischief.

"I must have dropped mine now," said Reggie to himself. He felt in his pocket, and there it was were he had put it.

"Then that can't be mine," he said, but nevertheless he picked it up with almost as much dread as if it had been a live coal, and looked at it curiously. Upon it were printed three capital letters, R S. L., for Reginald Stewart Lacy, with which he delighted to stamp all his possessions.

Reggie stood and stared at it as if it were something magical. He could almost have believed that some bad fairy had played a trick to get him into trouble. Again he felt in his pocket for his other ball, he took it out and put it by the mysterious one. There certainly were two, both much the same, except that the one which had lain on the greenhouse floor was the dirtier. He could not account for it in any way.

"Reggie, Reggie," was heard outside.

It was his father's voice; he crammed both balls into his pocket, and went out to meet him.

"Well, were is mother's flower?"

Reggie hesitated before answering.

"I didn't know which to choose, father. I hadn't made up my mind."

His voice was so changed that it struck Mr. Lacy at once. Had the boy been deceiving him after all?

"Well, we had better go at once, or we shall be too late."

Reggie dreaded that he might be asked if he had seen anything that could have broken the glass, but Mr. Lacy said nothing more on the subject.

It was a very dismal day's skating. Reggie never for a moment forgot that fatal ball. In the evening, too, he was so still and silent that his mother was afraid he had taken cold, and more than once asked him if he felt ill. His general feeling as to bedtime, "what is the use of going when one is not the least bit tired?" was changed for one of relief. He was glad to be able to hide his head in the bed clothes, and eventually cry himself to sleep.

It was not until after he had gone, that Mr. Lacy told his wife of that afternoon's discovery. His manner was so grave that she at once felt alarmed.

"Oh, Arthur! You did not frighten him, did you? You did give him time?"

"Yes, Lily, and though I was a little doubtful at first, I felt quite convinced afterwards that he was speaking the truth. He seemed so pleased and happy at not being suspected. I

left him for a few minutes, and when I returned his manner had quite changed. You saw for yourself what he was like this evening."

"Yes, I was afraid he was ill."  
 "There is something weighing upon him certainly. And no wonder if he has been so deliberately deceitful."

(To be continued.)

**FAMILY PRAYERS.**

"Almighty and Most Merciful Father, who hast promised to hear the petitions of those who ask in Thy Son's name: vouchsafe to us an interest in the prayers of thy Holy Church throughout the world which have been this day offered to the Throne of Grace: and grant that those things which we have faithfully asked according to Thy will, may effectually be obtained to the relief of our necessities and the setting forth of Thy glory, through Jesus Christ our Lord. Amen.

**ON COMMUNION SUNDAYS.**

We thank Thee, O, Lord God Almighty, for having admitted us to partake of Thy holy, precious and heavenly mysteries which Thou hast given us for the sanctification of our souls and bodies; and we beseech Thee to grant that this, our Communion of the Holy Body and Blood of Thy Christ, may inspire us with faith that need not be ashamed, and with love without dissimulation; may avert all evil from us, and enable us to perform Thy commands; may fill us with wisdom, and preserve our our souls unto everlasting life, through the same Jesus Christ our Lord. Amen.

**A PRAYER OF INTERCESSION FOR OTHERS.**

Remember, Gracious God, for good, all those that are over us in the Lord, who watch for our souls as they that must give an account that they may do it with joy. Bless all our relations, benefactors and friends; them that are good pro-serve in goodness, and convert the wicked. And, hear us, Good Lord, when we commend unto Thy tender compassion all that are in error, and sincerely seek the truth; all such as are destitute of necessary means of instruction; all that are engaged in sinful courses, that they may have grace and strength to break their bonds; all those that labor under trial and afflictions; all sick and dying persons that they may omit nothing that is necessary to make their peace with Thee before they die; and also we pray for such as never pray for themselves, that they may see before it is too late, the danger of living without God in the world; these and all other necessities for them, for us, and Thy whole Church, we humbly beg in the name and mediation of Jesus Christ, our most blessed Lord and Saviour. Amen.

**PARSONAGES.**

A good parsonage will greatly assist a church in obtaining a pastor. It will be an important part of his salary, whose payment will be sure. It offers to him and his family a home; and, if it is neat

comfortable and inviting, it is no mean offer, and must have its weight in deciding the question of accepting the pastorate. Who would not rather settle among a people that have provided a tasteful dwelling for their pastor, than in a neighborhood where all the inconveniences and uncertainty of renting a home must be encountered? A parsonage will aid a church in retaining a pastor. The parsonage becomes the home of the minister and his family. They feel a delight in it, little less than if they held it in fee simple. They aim to make it comfortable. It is soon adorned with vines and shrubs and shade-trees. The members of the Church, having an interest in it, take pleasure in improving and beautifying it and adding to its conveniences. Its occupants have in it a home feeling which they could never experience in a rented house. Soon it becomes associated with events joyous and sad, hopeful and trying, the faithfulness of friends and the goodness of God, which cause the hearts of all to cleave to it as the dearest part of earth. A pastor will not leave such a home through mere fickleness, or to avoid some slight inconvenience. He will ponder well his steps before he abandons an abode surrounded by so many comforts.

**BAPTISMS.**

At New Glasgow, N.S., May 18th, Henry Benjamin Judge.

**MARRIED.**

COO-CAMERON—In Christ Church, Albion Mines, N.S., by Rev. D. C. Moore, Rector. John Henry Coo, of New Glasgow, to Janet Cameron, of Albion Mines.

ROBINSON-SHUFFELT—On May 14th, at Holy Trinity Church, Iron Hill, by the Rev. Rural Dean Nye, M.A., Rector of Bedford, the Rev. William Robinson, incumbent of West Shefford, to Lillian Amelia, daughter of the late John D. Shuffelt, Esq., of Iron Hill.

**DIED.**

SAYRE—At the residence of Dr. Byers, Springhill, N.S., May 8th, Caroline, relict of Thomas Sayre, of Dorchester, N.B., aged 63 years.

POTTER—At Stellarton, N.S., John Potter, of Westville, aged 82 years.

PALMER—At Windsor Forks, on the 23rd instant, William Palmer, Esq., in the 80th year of his age. C.I.P.

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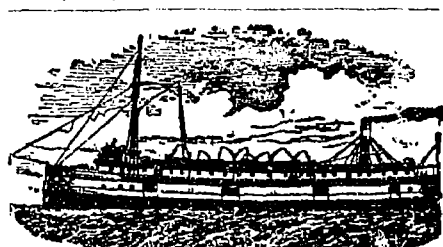
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Temperance Column.

CHURCH TEMPERANCE WORK.—(Continued.)

THE SOCIAL AND ECONOMIC ASPECTS.

Papers on this subject were read on Thursday morning, and contained a compendium of information and temperance statistics which must be exceedingly useful.

Mr. N. W. Hoyles, Vice-President, said: Intemperance is the great enemy of society, the main cause of social disorder. Its effect upon the home, the education and physical system of children, the army, and the want of thrift among the poor, were graphically described and abundantly proved.

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Rev. W. C. Bradshaw, of Peterboro, read one of the most exhaustive and able papers on the subject we have ever heard. He gave full and complete statistics of the consumption of liquor in Britain, United States, and Canada, and graphically portrayed the enormous waste of resources as a consequence. Its effect upon men and nations, the disgrace and hindrance it laid upon Christian mission work, its results upon the physical, social, educational, and economical phases of individual and national life were calmly, fairly and earnestly illustrated.

Rev. John Davidson, Uxbridge, read a good paper dealing with the effects of alcohol on the mind and body, also on society, the home and family. He strongly denounced the evils wrought among heathen nations by liquor introduced by citizens of Christian England and America.

Rev. J. F. Sweeney, spoke as a Parochial President of the C.E.T.S. and would work entirely from the Society standpoint. Intemperance was everywhere a terrible curse. A large number of valuable statistics were given. An interesting discussion on the paper ensued, taken part in by the Bishops of Toronto and Algoma, Mr. Hoyles, Mr. Graham, and others.

PROPOSED PROVIDENT BRANCH.

Mr. J. A. Jones, Sec. of the Brantford Branch, introduced the subject of a proposed Provident Society in connection with the C.E.T.S. to afford sick benefits and insurance to such members as desired it. The executive was asked to consider the matter which was favorably spoken of by several of the workers present.

WOMAN'S WORK.

At the afternoon session Miss Tilley read an interesting paper on the necessity of woman's work for temperance. Women were the greatest sufferers from drink, and their example was potent for good or evil. The Church Temperance Society afforded every opportunity for woman's work and the Bands of Hope, Sunday-schools and public platform, should all be used for the great object.

Mrs. Cuzron, gave an account of the earnest and fruitful labors of many prominent women in the cause, especially connected with the Church Society. The Women's Rescue Union was doing much good and should be at work in every Parish; women almost everywhere were the main stay of temperance work.

BANDS OF HOPE.

Rev. H. P. Hobson, read an excellent paper on this subject. The work in Toronto was very encouraging, over 1400 children being enrolled in nine parishes. He only regretted that the other Churches were doing nothing. Children he thought should not be pledged until they understood what they were doing. They should be taught facts and principles, not exaggerations, and made to see that prevention was better than cure. He gave some good suggestions for conduct of Bands.

Mr. A. C. Winton dwelt on the importance of teaching children temperance truths, to provide proper means of education and direction in the work; we needed a Band of Hope Union. Wherever introduced, the union had done incalculable service. Where no bands were at work the Sunday-school should devote attention to temperance teaching.

Mr. F. H. Fatt gave some good rules for management of Bands of Hope. He thought they should endeavour to counteract the tobacco evil which was destroying young boys by wholesale, as well as intemperance.

After a short discussion led by Mr. Graham, the Conference adjourned.

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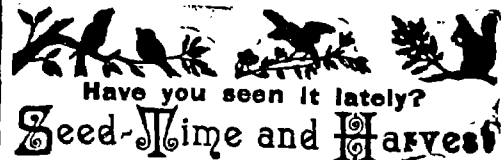
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