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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.

VOL. X.
No. 43.

MONTREAL, WEDNESDAY, FEBRUARY 20, 1889.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

The office of Archdeacon is extinct in the Scottish Episcopal Church.

The total amount received for the Pusey Memorial Fund up to the end of last year was £35,042 8s. 7d.

The Bishop of London has appointed Thursday and Friday, March 7th and 8th, for this year's Session of his Diocesan Conference.

The Ministering Children's League now numbers 23,000. In the British Isles are 140 branches, and about 500 elsewhere.

BISHOP Whitaker, of Pennsylvania, started upon his visitation to Cuba on Monday Jan. 28. He will be absent most of the month of February.

Among the signatures to Archdeacon Denison's protest against the prosecution of Bishop King is the Rev. A. Stewart, Rector of Liverpool, and Chaplain to Bishop Ryle.

THE new surpliced choir at St. James' church, Detroit, Rev. S. W. Frisbie, Rector, was introduced in the chancel on Sunday last, singing at both services. The vestments have all been made by the ladies of the congregation. There are forty voices in the choir.

The Ven. Archdeacon Philpot has reached his ninety-eighth birthday. He was born in 1792. A year or two ago, when he was preaching in a Suffolk church, he began his sermon by saying that "the last time he was in the same pulpit was in the year the battle of Waterloo was fought.

THE Rector of Christ Church, Hyde Park, the Rev. Henry L. C. Braddon, has recently added a boy choir to his service, whose singing is pronounced to be of a very high order. The increasing frequency of surpliced choirs in this diocese is worthy of remark. They are found almost everywhere and are regarded with favor.

ST ANN'S Church, New York, the Rev. Dr. Gallaudet, rector, has received from a person, who desires not to be known, \$11,000, and the burden of debt, so long resting upon it, is entirely removed. The condition of the gift is that St. Ann's should be a free church, with a permanent mission to deaf mutes.

The Daily Prayer Union in connection with the Worcester Tract Society, under the presidency of Bishop Perry, now numbers 72,900 members, including 650 clergy and 17,250 in the United States. Its objects are to promote prayer for the Holy Spirit throughout the world, and to make Him better known, loved, honoured, and worshipped.

It has been determined by the Church Club, to give a course of lectures in Zion Church, New York, during the coming spring, on the subjects of the Church in the British Isles. The first of these lectures will be entitled, "The

Celtic Church;" the second, "The Anglo-Saxon Church;" the third, "The Norman Period;" the fourth, "Wickliffe and the Reformation Period;" the fifth and last, "The Puritan Reaction."

WESTERN NEW YORK.—The fourth deaconess of the diocese was ordered by Bishop Coxe in Buffalo on the feast of the Conversion of St. Paul. The service was held in Trinity chapel according to the form prescribed by the Bishop and used in setting apart the last deaconess ordered by him in St. Luke's Church Rochester. The candidate was Miss Caroline M. Cochran, who was presented by the Rev. Francis Lobdell.

CENTRAL NEW YORK.—The Hon. Roswell P. Flower, with his brother Anson R. will build, at a cost of \$55,000, a church for Trinity parish, Watertown, their native place. It will be of stone with terra cotta trimmings, Norman Gothic in style, and will have a length of 150 feet and a width of 117 feet. There will be a spire 156 feet high. The church will be connected by a cloister to Trinity house, which was built mostly by the gifts of the Messrs. Flower.

A RAILWAY TO JERUSALEM.—According to a letter received from Jerusalem, a firman has been granted to Mr. Joseph Navon for the construction of a railway between Jaffa and Jerusalem. A company has already been formed, and it is expected that operations will be commenced in the coming month of March. The route adopted is believed to be that by Wady Surar, in which case the line will pass near the Artuf colony of the Jewish Refugees, Aid Society, and the Jerusalem station be southwest of the city, in the neighborhood of the German settlement.

LAY HELP IN LONDON.—The *London Diocese Book* gives the name, address, and church-work of 5,742 male unpaid workers who are members of the Association of Lay Helpers for the Diocese of London, arranged in parishes, rural deaneries, and archdeaconries. This is an increase of 224 volunteer lay helpers over the previous year, and includes 220 commissioned readers, who are also volunteers. There were only nine commissions given last year as against 44 admissions to readerships in the previous year, which were somewhat wholesale, as many as half a dozen readers being commissioned in one batch for one parish. The complaints arising from this lowering of the office led to the appointment of a committee, presided over by the Bishop of Marlborough, who have reported in favour of a Diocesan Reader Board to oversee all matters connected with the commissioning and licensing of volunteer reader, as well as the institution of two orders of readers—one parochial and the other diocesan—the latter receiving a general permanent commission, available in any diocese on the license of its Bishop, without having to repeat the service of admission.

THE ORDINATIONS OF 1888.—According to the Rev. H. T. Armfield's statistics just published there were 592 candidates (306 deacons,

and 286 priests) at the Advent ordinations. Of this number it appears that 353, or upwards of 59 per cent., were graduates of Oxford and Cambridge. This percentage shows no tendency to decline. From a summary of the ordinations of 1888, the following facts are disclosed:—1. The proportion of Oxford and Cambridge graduates ordained during the entire year 1888 is upwards of 59 per cent. of the whole, the corresponding rate for the years 1881-8 having been 57, 55, 56, 57, 59, 57, 60, and now 59 respectively. If we add the few men who proceed to their degrees after ordination, it would make the number of Oxford or Cambridge graduates now entering Holy Orders well over 60 per cent. of the whole. 2. The number of literates ordained in 1888 amounts to 35, the numbers having been 74, 59, 48, 46, 55, 38, 45, and now 35 in the years 1881-8 respectively. The encouraging feature in the present statement is the upward tendency in the number of Deacons. We must not generalise hastily from the results of a single year, but one cannot be blind to the fact that the total for 1887 fell more than 100 below that for 1886, while the present year falls somewhat lower still, and is, in fact, lower than any total since 1882. The causes of these fluctuations are too occult to be tabulated; but there are some adverse influences which are known to be at work; and if they should continue it is quite certain that the authorities and friends of the Church will have to do more than ever has been done for keeping her ministry adequately supplied.

THE Rev. R. H. A. Bradley, vicar of St. Peter's, Regent Square, writes to the *Times*:—"The prosecution of the Bishop of Lincoln for practices adopted by the Protestant Churches professing Lutheranism must be a singular spectacle to those staunch opponents of Popery. What Luther and his followers in other parts of Europe approved of is considered 'soul-destroying' by his admirers in England. It is difficult to comprehend the standpoint of these gentlemen. There seem to be two logical positions—strict rubrical conformity (apparently, though not really, demanded by the Bishop's prosecutors), and the plea that omission is not prohibition—in other words, that the compilers of the rubric left the traditional ritual where it was, except where they purposely altered it. The first position is an impossible one; the second is that by which, more or less, the clergy have practically been governed. It covers the use of the pulpit, organ, and various other ornaments and utensils; it regulates much of our movements. Ritualists (so-called) contend that it covers also the questions in dispute. It certainly squares with the contention that the Church of England is the great historic Church of this country, and not the creation of Henry or Elizabeth, or any person or part of the period of the Reformation, and it as certainly squares with the laws and statutes of the realm, as well as affords the only meaning of the word 'reformation.' It provides the only possible *modus vivendi* at the present time. I believe that if fairly and honestly recognized it will be found to cover such a diversity of ritual as will suit all parties in the Church. The great majority of Churchmen are tolerably contented with matters as they now stand;

they assuredly will not be contented if they are brought to such an issue as the Bishop's prosecutors desire. An Established Church in which such men as Pusey and Keble and Drs. Liddon and Church and Bishop King could find no place would not hold together a twelvemonth, and I may venture to say would not be worth preserving."

EPISCOPAL ORDINATION.

THE STATUTE OF 1571 AND ACTION TAKEN UNDER IT.

(From the *Church Eclectic*).

In the course of the late discussion concerning the admission of Orders other than those ministered by Bishops, a great deal has been said about a Statute passed by Parliament in 1571, entitled "An Act for the Ministers of the Church to be of sound religion." This Statute contained the following passage:

Every person, under the degree of a Bishop, which doth or shall pretend to be a Priest or minister of God's Holy Word and Sacraments by reason of any other form of institution, consecration or ordering, than the form set forth by Parliament in the time of the late King Edward VI. or now used, shall, in the presence of the Bishop or Guardian of the Spiritualities of some one diocese where he hath or shall have ecclesiastical living, declare his assent and subscribe to all the Articles of religion which only concern the confession of the true Christian Faith, and the doctrine of the Sacraments.

On the one hand it is assumed and then asserted, that this Statute was passed to enable those who had been ordained on the Continent of Europe or in Scotland to be admitted to service in the Church of England without ordination by a Bishop. It is not claimed so by any Bishop in England. Indeed, as no such ordinations had, probably, occurred at the time when the Statute was enacted, it is difficult to see how such a claim could be advanced.

On the other hand, it is held that the Act was intended to apply to those of the clergy who had been ordained by the Roman Pontifical in the reign of Mary, and that no reference was intended to the persons above mentioned. What are the grounds for this interpretation of the Statute?

1. Archdeacon Hardwick shows that subscription to the Articles of Religion was "abandoned for a period of eighteen years;" i. e. from 1553, the year of Mary's accession, till 1571, the date of the Statute in question. Before the last named date, "the clergy on entering their benefices very generally accepted a test of doctrine embodied in the "Eleven Articles," set forth by the Bishop in 1559. But this appears to have been all "that was required."

2. But was there any reason for requiring subscription in 1571 from persons ordained in Mary's reign, which does not apply before that date? In April, 1570 Pius V. had issued his bull "*Regnum in Excelsis*," by which Elizabeth was excommunicated, and her subjects absolved from their allegiance and forbidden "to obey her, or her monitions, mandates and laws." This bull was formally published in England in 1571; and from this date there were "daily successions from the Church at the beck of the Roman Pontiff." Naturally then, at such a time attention would be directed to deacons and priests ordained in Mary's reign, and it would be an equally natural proceeding to subject them to something more stringent than what had hitherto been imposed.

3. The Puritan party looked with no favour on this Statute, as they surely would have done had it been regarded as opening a door for bringing into England persons ordained abroad; and thus increase their own numbers and influence. In their first "Admonition to

Parliament," in 1574, they make great complaint of the Act of 1571, and beg that something may be done for those who are unwilling to subscribe. If the action invoked by them may seem strange in view of the fact that it would favor the Marian clergy, to whom they were specially antagonistic, it may be well to remember, that if this was the first it certainly had not been the last time that Puritanism has been ready to favor Popery so long as the Church of England was harmed.

4. A document, written by one Percival Wyburn, describing the "State of the Church of England," is extant and may properly be referred to here. This person had been an exile in Mary's time, had returned to England and been ordained by Bishop Grindal in 1559, and was deprived for non-conformity in 1564. During the summer 1566 he was on the Continent of Europe, and placed, as he himself states, in the hands of Bullinger "two schedules." In one of these he says, "The English clergy consists, partly of the popish priests, who still retain their former office, and partly of ministers lately ordained by some Bishop there, at his pleasure."

Had there been, at this time, persons of foreign ordination holding cures in England, is it likely that a person of Wyburn's sympathies would have failed to note it?

5. But, it may be said, this Statute of 1571 was intended to change the condition of things, as Wyburn describes it, in 1566, and to admit to service those who were previously excluded. This theory is ingenious, no doubt, but it will not bear examination.

In the first place, if such were the intention of the Statute it went directly in the teeth of not only the law of the Church but the law of the Realm; and that without any intimation of a purpose to repeal either.

The law of the Church, as contained in the preface to the Ordinal was, that "no man (not being at this present Bishop, Priest or Deacon) shall execute any of [the functions of these Orders] except he be called, tried, examined, and admitted, according to the form hereafter following;" and that form required ordination by a Bishop.

What was thus the law of the Church was, also, the law of the Realm. For the Prayer Book of 1559, had, by the Act of Uniformity of that year, become part of such law. And when the unreal objection was raised that the Ordinal was not specifically mentioned in that Act, another Act was passed in 1566, by which the Ordinal, specifically mentioned, was declared to be a part of the law of the Realm. Is it at all likely that the Act of 1571 could have been intended to contradict and annul the virtual enactment of 1559, and the specific one of 1566?

But, secondly, we are not left to conjecture or balancing of probabilities in this matter. There are adjudicated cases which interpret the Statute in question; and that not in the way now so confidently claimed.

1. The case of William Whittingham, Dean of Durham, who had been ordained abroad. A commission was appointed in 1578—a previous one having affected nothing—to consider his case; and among other things charged was "that he was neither deacon or minister, but a mere layman—*mere laicus*."

The Statute of 1571 was not pleaded as covering his case. He died, however, while the process was pending.

2. In 1581, Robert Wright, a domestic chaplain to Lord Rich, who had been ordained by the Antwerp Presbytery, was cited before Aylmer, Bishop of London, who "refused to allow his Orders, and pronounced him a layman, and incapable of holding any living in the Church." Again there was no appeal to the Statute of 1571.

3. The case of Walter Travers was mentioned in the last number of the *Eclectic*. Archbishop Whitgift refused his consent to making him Master of the Temple, on the ground of

the insufficiency of his ordination by the Presbytery of Antwerp. Later on he was brought before the High Commissioner which inhibited him from preaching; and the first reason given for the inhibition was, "that he was *no lawful* ordained minister according to the Church of England."

Travers appealed to the Privy Council, and pleaded the Statute of 1571, as covering his case. His appeal was *not* sustained; his interpretation of the Statute *not* accepted; and the decision of the High Commission was not reversed.

If all this does not show that the Statute of 1571 cannot be fairly interpreted as the attempt is now made to interpret it, it is difficult to see what proof could do it.

No doubt the law was sometimes violated or sometimes evaded, by persons who, for political purposes, or opposition to the Church, would have been glad to have blotted it out. But to reason from violations or evasions of a law to its non-existence is, to say the least, a curious sort of logic.

CANNON MEYRICK ON THE EUCHARIST.

Canon Meyrick's treatise on the Holy Communion is introduced to the reader by Bishop Harold Browne in a highly laudatory preface and is in the Theological Honour course in T. C. D.: (Trinity College Dublin). He sums up the mystery of the Eucharist in its several aspects as follows.

"The Holy Communion is a Remembrance, a Sacrifice, a means of Feeding, a means of Incorporation, a Pledge.

"It is a Remembrance in so far as its object is to recall to the minds of Christians the love of Christ as exhibited in the sacrifice of His death, in so far as it commemorates by an outward act that divine sacrifice, and in so far as it is a memorial of Christ and His death before man and before God.

"It is a Sacrifice, inasmuch as it is an offering made to God as an act of religious worship—*spiritual* sacrifice, as being a sacrifice of prayer and praise to God for the benefits received by the sacrifice of the death of Christ; a *material* sacrifice, in so far as the bread and wine are regarded as gifts of homage to God in acknowledgement of His creative and sustaining power; a *commemorative* sacrifice, inasmuch as it commemorates the great Sacrifice of the Cross; the words commemorative sacrifice meaning, in this acceptation a commemoration of the sacrifice. But it is not a sacrifice of Christ to His Father, whereby God is propitiated and man's sins expiated.

"It is a means of Feeding upon Christ; but this feeding is not affected by the elements to be eaten being changed into Christ—an hypothesis which grew up in the ninth century among a rude and uninstructed populace, forced its way into the theology of the Western Church in the eleventh century although opposed to the tradition of the Church, the true interpretation of Scripture, and the tenets of philosophy—an hypothesis which has led to the practices of Reservation, Procession of the Sacrament, Elevation, Adoration, Communion in one kind, Fasting Reception (when imposed as of necessity), and the belief that Christ's Body is eaten by the wicked.

"Nor is our Feeding on Christ effected by our eating His material Body, together with the bread and wine, which is the theory of Consubstantiation.

"But it is effected by the spiritual Presence of Christ, and the benefits of His bloodshedding on the Cross being conveyed to the soul of the humble recipient qualified by faith and love towards God and man.

"It is a means of Incorporation, inasmuch as by it we are more and more made part of the

mystical Body of Christ, and united with its other members.

"It is a Pledge, inasmuch as it serves to the humble Christian as a symbolical assurance of God's past forgiveness, and of his present favour towards him, and of a future inheritance graciously reserved for him.

"Remembrance, Sacrifice, Feeding, Incorporation, Pledge. Regard any one of these ideas as an adequate expression of the doctrine of the Holy Communion, and we shall have only a partial conception of it. Combine them, and attain as nearly to a complete notion and apprehension of it as the nature of a mystery will admit."

IN MEMORIAM CATHERINE LANDER.

On the 18th October last, there entered into rest at Port Daniel on the Bay Chaleurs P.Q., one, who, as having been through a long life a true mother in Israel to the Church in that District, ought not to be allowed to pass away without a few words of loving and grateful commemoration of her beautiful life, and of the good works and alms deeds which she did. The writers apology for the tardiness of this memorial must be that the tidings of his revered friend's decease only reached him quite lately.

Catherine Mackenzie was born in Sterling, in Scotland, on the 11th of November 1800. After a bright religious childhood and youth during which she became in due course a full member of the Presbyterian Church of Scotland, she was married at the age of nineteen to William Murray Lander, a union which turned out a very happy one. The young couple at once emigrated to America and settled for a few years at Miramichi, but finally removed sixty three years ago to Port Daniel.

There being then no other Protestant ministrations except those of the Church of England within reach, the Lander's gladly availed themselves of these, and soon became steadfast members of the Church. Their fidelity in time underwent a trial.

A large proportion of the English speaking settlers in the Bay had been Presbyterians, and had like the Landers availed themselves of the gratuitous services of the English Church. Many years later on, owing to some offence taken against the clergymen, a considerable number of these were persuaded to separate themselves and call a Presbyterian minister. The Landers however, withstood all solicitations to join them. The Church of England, Mr. Lander said, cared for our souls when our own Church never looked after us, and we are not going to forsake her now. Their Church principles were doubtless much strengthened by the appointment to the Bay Chaleur Mission, in 1841, of the Rev. George Milne, who had been educated for the Presbyterian Ministry, but becoming convinced of the exclusive validity of Episcopal orders sought them at the hands of Bishop Mountain. A warm friendship soon sprang up between these two equally estimable families the Milnes and the Landers, which was the source of much happiness and benefit to both.

The only clergyman in the District in the earliest of these days was the Missionary at Gaspé, who had to afford such pastoral care as he could to the settlers scattered over a hundred miles of coast. Later on a Missionary was stationed at New Carlisle. The Landers house was from the first the hospitable and genial home of the Bishops and Clergy of the Church as they passed up and down the coast, and the visits especially of the Church's chief pastors were to them cherished memories. It was while staying in Mrs. Lander's house that the sad tidings of his second son's death reached Bishop Mountain, the story of which is pathetically told in the Bishop's memoir.

To the Landers were born one son, who died

while a child, and seven daughters. Two of the latter with many grandchildren, are still living in Port Daniel. At the time of her decease Mrs. Lander had been a widow for thirty-three years.

Mrs. Lander's life was beautiful in its simplicity and integrity and in its high honourable character. There was a certain quick stateliness about the venerable lady which was very becoming. Her religion was unostentatious but solidly real, of that calm sober quality of which Keble speaks in the Preface to the Christian year as the characteristic of true Church of England piety. It is not too much to say that the Church of England, not in Port Daniel only but in the entire Gaspé District, owes much to the sterling qualities of the religion of the Lander family, and especially of her who was for so many years its honourable head. Her end was peace.

"The souls of the righteous are in the hands of God: for God proved them and found them worthy for himself."

Bishop's College, Jan. 31st, 1889. H. B.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—The Vicar of this parish has been delivering earnest and practical sermons on Sunday evenings for the last four or five weeks, on the all important subject of temperance which have been listened to by very large and appreciative congregations.

On Monday the 4th inst. Caroline relict of the late C. E. Matchford, quietly and peacefully entered into the rest of Paradise at the advanced age of 76 years. For a number of years she was the head of "Matchford's Ladies Seminary" so well and favourably known, throughout the Maritime provinces. She was a most estimable lady and highly esteemed by all who had the pleasure of her acquaintance.

SPRINGHILL.—On Monday Feb. 4th the children of the All Saint's Sunday-school had their annual Tea, which was liberally provided by the teachers and parents of the children. For some time past this has been looked forward to by the children with deep longings and when their expectations were well nigh giving way, it was announced to the intense delight of the scholars that at last their desire would be gratified. It is usual to give this tea accompanied by a Christmas tree near the festive season. This year, however, it was found impossible owing to the inability of the Lecturer, whom we much desired to be present at an earlier date. But the event proved that patience is sometime rewarded even as regards amusement; and so it turned out, we had a most enjoyable evening with Mr. R. L. Wilson the worthy auditor of the diocese. It must be confessed that few men are really able to keep the attention of children fixed for any length of time, but with Mr. Wilson it is evidently an easy matter. During the evening he gave a most instructive and entertaining magic lanterns exhibition, the slides are very valuable and include subjects both great and gay. The verdict of the children is that it was "jolly." Our best thanks are due to Mr. Wilson for so generously coming from Halifax and giving us this treat.

The Rev. E. T. Woollard reminded the children how sorry the Rector was that he could not be present. Three ringing cheers were given as thanks to the lecturer for his kindness by the children. The tea was admirably arranged by the Rector's wife Mrs. Wilson and the ladies of the congregation. The evening's entertainment was brought to a close by singing the National Anthem.

VISITATION.—His Lordship Bishop Courtney is now making a Visitation of the parishes along

shore, which will occupy six weeks or more. A great deal of work awaits him. In Lunenburg County alone appointments were made between Feb. 13th and 23rd for Confirmations at Blandford, Baywater, Indian Point, Chester, Chester Basin, Western Shore, Martin's River, Mahone Bay, Lunenburg, Blue Rocks, Lower LaHave, Upper LaHave, Germany and Ohio. To fulfil these engagements, as also *specials* such as consecration of Burial grounds, (2); of churches (3); and the Induction of the Rector at Lunenburg, two and sometimes three services *per diem* were necessary; and there remain still the following appointments in this county:—

Feb. 24th, 11 a.m.—Confirmation at Bridgewater; 3 p.m., Consecration of Church and Confirmation at Inner Conqueroll. Evening services at Bridgewater.

Feb. 25th, 11 a.m., Consecration of Church and Confirmation at Conquerol Bank.

Feb. 26th, 11 a.m., Confirmation at West Ferry; 3 p.m., Confirmation at New Dublin.

Feb. 27th, Consecration of Church and Confirmation at Petite Riviere; 3 p.m., Consecration of Church and Confirmation at LaHave Islands.

Feb. 22nd, 11 a.m., Confirmation at Broad Cove; 3 p.m., Confirmation at Vogler's Cove; making in all twenty-five Confirmation services and six churches consecrated.

During the Bishop's absence from Halifax any communications requiring immediate attention should be addressed to his Commissary Archdeacon Gilpin.

LUNENBURG.—His Lordship Bishop Courtney left Halifax, on the 9th inst., for his Confirmation tour throughout this Deanery. There are at least six churches and three burial grounds for consecration, and a large number of candidates for confirmation. Active work is going on in this Deanery which may be seen at every turn. Several more new churches are in course of construction, and some of the old ones are being enlarged and refitted, of these, two new ones will soon be built in St. Matthew's parish LaHave, and the old historic St. John's Church, Lunenburg, is being enlarged so as to give an extra seating capacity of 250. Material for this work is already on the ground, and active work will be begun in early spring.

St. Barnabas, at the Blue Rocks, has been lately most beautifully painted and decorated much to the credit of both people and painter. This Church, built at a cost of upwards of \$1,700.00, within the last four years, is now free from debt, and the people there are about building a barn for the clergyman's horse.

On St. John's Day, December 27th, the Masonic fraternity, held their annual demonstration in Lunenburg. Divine service was held in St. John's Church, the service being taken by the Rev. Mr. Harris, of LaHave, the lessons by Rev. Mr. Galling, of Bridgewater, and the oration was delivered by the rector Rev. Mr. Haslam. We understand that Mr. Haslam has been the happy recipient of many tokens of esteem and good-will. Amongst these was a presentation at Christmastide of a cheque, by the ladies of the sewing-circle, sufficiently large to purchase a surplice, a set of stoles and a Dublin University M. A. hood, and two of his parishioners presented him with a fine fur coat.

These testimonials are certainly encouraging and highly appreciated.

We are deeply sorry to learn of the illness of the Rev. W. H. Groser, New Ross, on account of which his Lordship the Bishop will not visit that parish at this time.

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as *new* subscribers

CAPE BRETON.

SYDNEY.—A regular meeting of the Sydney Rural Deanery was held in Sydney on Wednesday Jan, 30th.

There were present Rev. Rural Dean Smith, Rev. T. Fraser Draper and Rev. W. J. Lockyer. Mattins was said in St. George's Church at 11 o'clock by Rev. W. J. Lockyer, followed by a celebration of Holy Communion, at which the Rural Dean was the celebrant, and Rev. T. Fraser Draper the appointed Preacher.

Mr. Draper took for his text "And now Lord, what is my hope?" and from it he preached one of his usually good and practical sermons,—full of comfort to the bereaved,—and rich in those blessed truths respecting the departed in God's faith and fear—which are too often overlooked.

After dinner at the Rectory the clergy assembled in the study, and after the opening service of prayer, the 2nd chapter of the Epistle to Titus was read in Greek, and discussed at length.

Rev. W. J. Lockyer was requested by the Rural Dean to visit St. Peter's on or about the 15th Feb, to give the church people there the privilege of one or more services.

Evensong was said in the Parish Church at 7.30 at which the prayers were read by Rev. T. Fraser Draper, and a sermon preached by Rev. W. J. Lockyer on the subject of "Self discipline."

The next regular meeting was appointed—Subject to the approval of the Rector—for North Sydney, during the week before Lent, or the first week in Lent.

The visiting clergy are deeply grateful to Mrs. Smith for her self denying act of kindness on this and many other occasions when they have been guests at St. George's Rectory.

COW BAY.—The Rector, Rev. J. W. Lockyer, in his sermon upon Holy Communion on the fifth Sunday after the Epiphany, spoke to his people about the unselfishness which should ever mark the regular and devout communicant, and the special fitness of Holy Communion for intercessions in behalf of those "in trouble, sorrow, need, sickness, or any other adversity." He then gave an outline of Bishop King's special trouble, and of the battle which he is fighting for Catholic Truth, and gave notice that on Tuesday morning, Feb. 12th, at nine o'clock, there would be a celebration with special intention that the result of the battle may be—the honor and glory of God, and the extension of the Faith once delivered to the Saints.

Thirteen communicants responded to the invitation, whilst others were unavoidably absent, and in spite of the obscurity of our little parish, and the apparent insignificance of our action to many around us, we felt that we were in possession of a power, against which, the world may fight in vain; and as "In this our Service" we pleaded for all the benefits of our dear Lord's Passion,—as in the collect for the week we prayed for the Holy Church to be kept in "Thy true religion"—as in hymn 354 we sang,—

"Endue the Bishops of thy flock
With wisdom and with grace,
Against false doctrine like a rock
To set the heart and face."

we feel confident that our actions were not in vain for the Saintly Bishop of our Holy Church.

DIOCESE OF FREDERICTON.

PORTLAND.—A handsomely bound and printed "Jubilee Souvenir" of St. Luke's Church, Portland, N.B. (one of the most historic churches in all Canada), will shortly be published. It will contain a dozen or more cabinet size illustrations—photogravure process. Among the portraits will be those of the Revs. Gray,

father and son, rectors of Trinity Church, St. John, and closely connected with the early history of the Church of England in Portland: Messrs. James Simonds, and the Hon. Charles Simonds, father and son, the latter a churchwarden, and for thirty five years, either as member or Speaker, connected with the New Brunswick House of Assembly; Sir Leonard Tilley, for fifteen years the efficient vestry clerk of St. Luke's, and the Rev. H. Tilley, his son, curate of St. Luke's, subsequently rector of Cronyn Memorial Church, London, Ont., and later associate-minister of St. James' Cathedral, Toronto, and whose early death at the age of 33, was far and wide lamented. The Souvenir will also contain the inaugural sermon preached at the opening of new St. Luke's by Rev. Professor Steenstra, D.D. of Theological Seminary, Cambridge, Mass., a most eloquent and masterly defence of the being and continuity of the Christian Church, and itself alone worth the subscription price of the book—\$1. Number of copies to be issued strictly limited to number of subscribers. All who desire to possess a copy of the Souvenir are requested to send their name and address at once to Messrs. J. & A. McMillan, St. John.

DIOCESE OF QUEBEC.

QUEBEC.—A meeting was held on the 12th, Feb. at the Cathedral Rectory, in connection with the proposed memorial for the late Dr. Lobley. Present: the Dean of Quebec, the Venerable Archdeacon Roe, Rev. Canon Richardson, Rev. Lennox Williams, Rev. Alfred Bareham, Rev. Elson I. Rexford and Mr. J. Hamilton. Mr. Rexford was requested to act as secretary. Letters were read from England giving an account of the sudden death of the Rev. Dr. Lobley. Letters were also read from several clergymen in the Diocese of Montreal and Quebec, former students of the late Dr. Lobley, and others, all expressing a strong desire that some fitting memorial of the late Dr. Lobley's work in the Diocese of Quebec and Montreal should be provided. It seems to be the general opinion gathered from the letters received, and from those present, that the memorial should be of a dual character to commemorate his work in the two Dioceses of Quebec and Montreal. The Archdeacon reported that a committee had been formed at Lennoxville, and in Montreal, for the same purpose.

The Dean of Quebec, the Rev. Messrs. Williams, Bareham and Rexford, and Messrs. Geo. White, Charles Smith and Wm. Petry were appointed committee with power to add to their number for the purpose of co-operating with similar committees appointed for the purpose above named.

It was also suggested that an effort be made to raise fifteen hundred dollars for the purpose of providing (1) a portrait of the late Dr. Lobley and (2) a scholarship to be known as the Lobley Scholarship to perpetuate the memory of Dr. Lobley's connection with Bishop's College School; this scholarship to be tenable for three years, and to be awarded in accordance with conditions prescribed by the governing body of the School.

PERSONAL.—The Rev. J. Eames begs to say that his proper address is Way's Mills instead of Barnston Corners as hitherto.

[We are obliged to hold over the account sent us of the Church Society meeting at Quebec till next number.—Ed.]

DIOCESE OF MONTREAL.

EXECUTIVE COMMITTEE.—The quarterly meeting of the Executive Committee of the Diocese of Montreal was held on the 12th inst., at 4 p.m., the Lord Bishop presiding, and there

were present of the clergy: The Rector of Montreal (Rev. Dr. Norton), the Very Rev. The Dean, Ven. Archdeacons Lindsay and Evans, Canons Anderson, Mills, Mussen, Empson (Secretary), Rural Deans Lindsay, Renaud, Sanders, Longhurst, Revs. J. H. Dixon, Cunningham, and Messrs. Bethune, James Hutten, L. H. Davidson, Chas. Garth, E. E. Shelton, W. Drake, T. P. Butler, Ed. Smith, W. H. Robinson.

The Report of the previous meeting having been read was confirmed, and the Secretary then read the reports of the Treasurer, showing the state of the several funds under his control.

The Secretary also reported the receipt of the sum of \$2,000, bequest of the late Miles Williams, Esq., to the Widows' and Orphans' Funds. The thanks of the Committee, as representing the Church in the Diocese, were extended to the representatives of the late Miles Williams for his generous bequest.

It was also decided to keep a Register of Bequests, and Canon Mussen was appointed to prepare a form for same, and also make abstract of Bequests made up to this date. It was also suggested that the Synod Report should hereafter contain a Form of Bequest, as was done in other dioceses.

The Committee on "Grants" and on "Widows' and Orphans' Fund" reported, and the reports were adopted. The usual offertory in behalf of the minor children of the late Canon DuVernet was ordered.

LAY HELPER'S ASSOCIATION.—The adjourned meeting was held in the Synod Hall, on the evening of the 12th inst., the Bishop of the Diocese presiding. There were present of the clergy from the country: Archdeacon Lindsay, Waterloo; Canon Davidson, Frelighsburg; Canon Mussen, West Farnham; Rev. J. Ker, Durham; Rev. Cunningham, Aylmer; from the city: the Rector of Montreal (Dr. Norton), Archdeacon Evans, and Rev. Mr. Lariviere. Archdeacon Lindsay and Canon Mussen spoke favourably of the Association and wished it all success.

The meeting filled up the numbers of the Council.

MONTREAL.—St. James the Apostle.—The children of the Band of Hope connected with this Church were entertained last Tuesday evening in the school room. The Rector presided, and a well selected programme of music and recitations were gone through, in which members of the Band of Hope took part, and tea and cake were served out by the teachers. The evening's proceedings were brought to a close with the chorus "Lord bless our youthful band."

St. Stephen's.—The Stephen's Church Association held a very successful concert in the basement of the church on the evening of the 12th inst. The Rector, Archdeacon Evans, in the chair. The programme, which was of a very high order, was furnished by the members of St. Jude's choir. Mrs. Parratt, the Misses Scott, Finley, Kirkham, Dixon, Logan; Messrs. Moorhouse, Dyson and Mr. Parratt were the performers, and delighted the audience with their several contributions to the programme. The next concert takes place on February 27th.

DUNHAM LADIES' COLLEGE.—We are much pleased to learn that this institution already appears to be regaining lost ground, under the able management of Miss Baker and her Staff of Teachers. Certainly a good school for the training of the daughters of Church people at a reasonable cost is much needed; and though this College is unfortunately placed at a distance from railway communication, it exists, and so placed and should be made the most of. We are informed that notwithstanding the difficulty which would necessarily be experienced in running an Institution which had been closed for several years, Miss Baker has so far

succeeded as to have already *eleven* boarders and a number of day scholars, and we have heard some of these whose children are now there speak most highly and favourably of the Institution. We hope that success may attend this new effort to supply a really good education for girls and young ladies at a reasonable cost; and \$160 per annum (which we believe is the rate) ought to be considered reasonable.

DIocese OF ONTARIO.

PASCOOT.—The annual Missionary meeting was held here on Sunday, Feb. 10th, and a large number were present to listen to addresses from Rev. Messrs. Garratt, of Rochesterville, Ottawa, and A. Elliott, of Camden East, who formed the deputation; both gentlemen with earnest practical eloquence sought to place before their hearers a word picture of the Diocese as it is, and as it was; the needs of Missionaries, and the sum required to meet imperative demands if the work is to progress in anything like the ratio in which it has done; in pleading the cause of their brethren stationed in remote and sparsely settled districts, enduring hardness in all ways, with very small salaries it was stated from figures, which cannot deceive, that of all contributors to Missions, missionaries are relatively the most liberal. What an answer to those who carp at every appeal made.

Rev. Mr. Lewin, rector, who presided at the meeting gave a very satisfactory financial statement, and was supported by the Rev. Mr. Woodcock, curate, in a few brief searching remarks, urged the congregation not to relax their efforts but to encourage and cultivate a spirit of just single minded liberality. A branch of the Children's Church Missionary Guild was organized here about three months ago, and is making good progress; they work in connection with the Womens' Auxiliary, of which their Superintendent, Miss Kirby, is a member. Although so lately formed this Society has already raised about \$75 for missionary purposes. At Christmas they took part in a sale of work, and have now produced the delightful Cantata "Birth of Christ" in a manner which reflects the utmost credit upon the Guild and their able head, as was fully testified by the large and attentive audience which enjoyed the solos, choruses, tableaux, and other attractive features of the entertainment. The children seem to thoroughly understand the aims of their organization and are likely to prove very important allies.

GANANOCQUE.—A meeting was held in Christ Church, lately, to consider the advisability of erecting a parish room for Sunday School and other purposes in connection with the Church. The Rector Rev. H. Auston, occupied the chair. After discussing the matter, it was decided to go on with the building, and as a commencement a financial committee was appointed, composed of a large number of the ladies of the Church, who will undertake to canvass for subscriptions and raise money in various ways. A building committee was also appointed, composed of the Rector, churchwardens and a number of the male members of the congregation, whose duty it will be to ascertain cost of building, style and situation for the same, &c. Two propositions are under consideration, one to build a separate building on one side of the church; the other to add to the length of the Church in the front, the new part to be used as a parish room, or thrown into the church proper by means of a system of folding doors when occasion requires extra seating accommodation in the main building. The latter scheme seems to meet with very general approval, as there are times when the church is overcrowded. It is expected that the work will be commenced early in the spring if contributions are adequate.

DIocese OF TORONTO.

No Report.

DIocese OF HURON.

MUNCEYTOWN AND CARADOC RESERVE.—

The three congregations of Zion Church Oneida; St. Paul's, Lower Muncey, and St. John's, Upper Muncey, held a grand union missionary meeting in the new Council House on the occasion of a visit from the Right Rev. the Bishop of Huron. The Rev. A. Grasett Smith, missionary in charge, conducted the opening exercises, and gave out a well-known missionary hymn, in which all could join; the Oneidas, Munceys and Ojibways all joining their voices with the white men in singing the praises of the one common Father, and each one singing in his own tongue in which he was born. After the opening prayers the choir of Zion Church sang the Te Deum in Oneida, and then, after a short address by Rev. Canon Smith, the choir of St. Paul's sang an anthem in the Muncey tongue, some of the Indian women having voices remarkable for great power and sweetness. The Bishop then gave an admirable address on the subject of the missionary work of the Church in various parts of the world. The Bishop's address was followed by another anthem in English by one of the Indian choirs. A liberal collection was then made, after which the address was interpreted to each tribe by their respective interpreters; James Wolfe, for the Munceys, Chief John French for the Ojibways and Chief Washington Doxtater for the Oneidas. Another hymn was sung by the united choirs, and this was followed by a general hand-shaking, the whole congregation passing up to the front and shaking hands in turn with the Bishop and clergy present. The following address was then read to the Bishop by Chief Washington Doxtater in behalf of the other representatives of congregations present:—

To the Right Reverend Bishop of Huron.

My Lord,—We are three different bands of Indians, glad to meet you on our reserve to-day to visit us. We do not see the Great Black Coat very often. By the help of God you have done great good to us by sending your ministers to preach to us the gospel, and also you help us from Church society to pay teachers; to educate our children, to bring them into more light; and therefore we are very thankful to your Lordship that we begin to see the benefit for us, because education has been given to us by your ministers, who teach us how we may prepare for the better world. We wish that you may live long to continue this good work, and we will do all we can to help. We shake hands with you from our hearts.

Signed by three interpreters on behalf of the congregations:

Chief John French; James Wolfe; Chief Washington Doxtater.

The Bishop was much touched by the address and replied in feeling terms, promising to visit them as often as circumstances would permit.

At the close of the meeting the Bishop and clergy, including the Rev. S. R. Asbury, of Delaware, returned to the parsonage, which has been recently erected through the exertions of the missionary, Rev. A. G. Smith, who collected money in England and the United States, as well as in Canada. The building is a model structure, and reflects the highest credit upon those who had the matter in hand. The Bishop expressed himself as much pleased with the house and with his visit generally.

The Bishop of Huron has appointed Rev. Rural Dean Mackenzie to the Senate of Trinity College, Toronto.

PARIS.—His Lordship the Bishop of Huron held a Confirmation in Paris, on Sunday the

10th, and preached to a large and deeply interested congregation, Rev. A. Brown, rector, presented a good class for the laying on of hands.

In the afternoon the Bishop drove across to Brantford and preached in St. Jude's in the evening, where he also consecrated the church. The sacred edifice was crowded to the very doors.

On Monday evening there was a congregational gathering, when his Lordship gave a most touching and practical address. The Rev. Mr. Strong, rector, presided.

WOODSTOCK.—The annual Missionary meeting was held at St. Paul's, on Tuesday, the 12th inst. Rev. Mr. Farthing presided. Practical and interesting addresses were delivered on Home and Foreign Mission work by Canon Davis and Rev. E. B. Reid, of London.

BRANT.—The members of the Rural Deanery of Brant assembled for business in the chapel of Grace Church at 2.30 p. m. Feb 6th, having previously been entertained to dinner by the wardens of Grace Church at the Kerby House. Rural Dean Mackenzie presided and opened the proceedings with prayer. All the Clergy of the Deanery except those from the Reserve and Onondaga were present as well as a number of lay members. The Rev. J. L. Strong acted as Secretary. About two hours were spent in the discussion of subjects of interest in the Deanery. Among these were the necessity for further clerical assistance in connection with the outlying Brantford missions, the claims of Cainsville to the public services of the Church; and the arrangements for the several missionary meetings in the country. It was also decided that the next Deanery meeting should assemble in Paris and that arrangements should be made for a conference of church workers similar to one in Brantford in October 1887 to be held on the same day as the meeting for business. A committee to carry out the proposal was then appointed consisting of the Rev. Alfred Brown, convener, Rev. W. Johnson, secretary, with the Rural Dean and Messrs. Hatly, Pasmore and Brethour, (Brantford).

Divine service was held in the evening in Grace Church. The service was conducted by the Rev. Alfred Brown, the lessons being read by the Revs. J. L. Strong and Robert Ashton respectively. The choir was a strong one, and under Prof. Garratt's leadership, acquitted itself well. The preacher was the Rev. Chas. E. Whitcomb, of St. Matthews, Hamilton, the text being from Luke xix, 41-42. "And when he was come near and saw the city, he wept over it, etc." The discourse was earnest, impressive and beautifully scriptural in its tone and language throughout. The well known views of the reverend gentleman in Church matters may have induced people to expect some pretty "high church" ideas, but while giving expressions to sentiments perfectly loyal to the Church and its divine position and work, his teaching was evangelical in the best and truest sense of the word. A collection was taken up for the Widows, and Orphans funds of the Diocese, after which the service was brought to a close with some appropriate prayers read by the Rural Dean and the benediction. The day was from first to last a most enjoyable and profitable one.—*Brantford Courier.*

DIocese OF ALGOMA.

BURK'S FALL.—On Sunday, Jan. 27th, ult., the Lord Bishop of Algoma made his annual visitation to this Mission. During morning service in All Saints' Church, the Bishop administered the Holy Rite of Confirmation: four candidates were presented. He preached to the largest congregation that has ever assembled in the church. After which he administered the Holy Communion, 39 being present.

In the afternoon at St. Mark's Church, Emsdale, he confirmed six candidates and preached. Holy Communion being also celebrated here; 26 being present. He returned to Burk's Falls for Evensong, and again preached to a large congregation. After service he expressed his deep gratification at the great progress the Church was making in both these missions. He presented to All Saints' Church two very beautiful alms' bags.

The Rev. A. Vesey begs to acknowledge most gratefully the clothing so kindly sent him by the Ladies' Aid of the Church of St. James the Apostle, Montreal.

DIOCESE OF NIAGARA.

MOUNT FOREST.—The Ladies Aid of St. Paul's Church, held their annual meeting for the election of officers at the rectory recently. Mrs. H. Wilkinson was elected President, Miss Reddick Vice-President, and Miss Mitchell Secretary-Treasurer. Splendid work was done by the ladies aid last year and the officers elected this year are alive to the best interests of the church with the money realized by the Society's work and with the proceeds resulting from the sale of the old church property the debt upon the church has been reduced this year by \$550. The Ladies Aid last week gave one of a series of socials at the residence of Mr. W. C. Perry churchwarden which netted about \$17.00. The men are now going to work to get up a concert before Lent.

A most successful tea meeting and concert was held lately at Farewell an outstation when the proceeds reached the handsome figure of \$72.00. The debt on the new church of the good Shepherd at Riverstown another outstation which is valued at \$2,500 and is a credit to any congregation, is paid for all but about \$50.00. Everything in the parish is going harmoniously and peacefully, thanks to the splendid and lasting work due to the Rev. Reginald S. Radcliff now Rector of All Saints, East Saginaw who will always have a warm place in the affections and hearts of the people here till the day of their death, may we all take to heart the words *Laborare Est Orare*.

DIOCESE OF NEW WESTMINSTER, B.C.

ORDINATION.—The Lord Bishop of New Westminster held an Ordination in Holy Trinity Church, New Westminster, the Pro Cathedral of the Diocese, on January 13th., the first Sunday after Epiphany. There were three candidates: The Rev. W. B. Allen, of Chilliwack, to be raised to the Priesthood, and Messrs. Wright and Stephenson to be made Deacons; the former for work at Donald, the latter for the Assistant Curacy of Esquimalt and Metohsin in the Diocese of Columbia. A large congregation had assembled in the Church, and punctually at 10 o'clock the vestry door opened and the procession entered the Church in the following order:

Mr. Wright, Mr. Stephenson,
Rev. W. B. Allen,
Rev. Philip Woods,
Rev. S. C. Scholefield,
The Archdeacons of Columbia and Vancouver.
The Bishop's Chaplain (bearing the Pastoral Staff)
The Lord Bishop.
The Bishop's Clerk.

In order somewhat to shorten the proceedings Mattins had been said at an earlier hour, and the service began, after the singing of a hymn, with the sermon, which was preached by the Archdeacon of Vancouver. At the close of the hymn, following the sermon, came the presentation of the candidates; then the Litany with the special suffrage for those to be ordained, and the Communion Office to the end of the Epistle, the Bishop being celebrant. Before the Gospel the Bishop sitting in his chair in front of the altar and wearing his mitre, ex-

amined and ordained the two candidates for Deacon's Orders, separately, laying his hands upon the head of each and giving them the New Testament. The Gospel was then read by the Rev. F. L. Stephenson, one of the newly-ordained Deacons, after which came the address of the Bishop to the candidate for Priest's Orders, the examination, the space for silent prayer, the "Veni Creator," the Bishop's prayer, and the Imposition of Hands, in which all the Priests present joined. The Bible having been delivered into the hands of the newly-ordained Priest the Communion Service was then proceeded with, the Nicene Creed, the "Sanctus," and "Gloria in excelsis" being beautifully sung by the Choir.

We were glad to see that nearly the whole congregation remained to the end of the service, and between 30 and 40 communicated. After the benediction and ablutions the procession returned to the vestry in reversed order.

The Service throughout was very impressive and was conducted with the reverence and dignity becoming so solemn a function. The handsome cope in which the Bishop was vested, the mitre and pastoral staff, and the richly embroidered white stoles worn by the clergy, all added to the beauty and stateliness of the ceremony. And those who were witnessing an Ordination for the first time cannot have failed to be impressed with the solemnity of the service with which our Church admits candidates to her sacred ministry.—*Churchman's Gazette*.

The Bishop in his address to his Synod gives the following summary which will be interesting.

"Of the total number of Church Members returned, 3885, no less than 1054 are Communicants, or more than 36 per cent; and the whole sum of the contributions within the Diocese amounted to \$9504.97, which gives an average contribution of \$3.45 for every man, woman and child, white people and Indians together. Deducting the number of Indians, and their contributions, the average contribution of white people was \$3.48 for each man, woman and child.

It is impossible to be dissatisfied with these figures especially the ratio of Communicants. Nevertheless there is so much more to do, so many places where there are no services, so many where the services are insufficient, to say nothing of Churches and Parsonage Houses that need to be built, that one cannot help wishing there were more means wherewith to do it."

CONTEMPORARY CHURCH OPINION.

The Irish Ecclesiastical Gazette says:—

If we are to believe a paragraph in the *Rock*, which has gained general circulation, at the eleventh hour some qualms of conscience have seized those who are pursuing the English Bishops in the law courts. Some "well known evangelical leaders" have entered into communication with "men of foremost standing amongst advanced Churchmen," to see what can be done. Our impression is that they have taken the step too late for their own character and for the peace of the Church. There is one English Bishop who, if he had spoken the word, might have stayed these prosecutions, but he was silent. There is nothing for it now but that the moderate men on the evangelical side shall issue a manifesto, declaring that they cannot sympathise with those who are bringing the Bishops and clergy of the Church of England into the law courts for a ritual that they have grounds for declaring is admissible. Sooner or later, for better or worse, the position of those who are called "Ritualists" in the Church of England must be recognized; and if there is evil, we must only patiently bear it, and pray and hope that the evil will right itself. The alternative is, to drive them out, or, if they should prove strong enough, to drive their opponents out. This the Ritualists

have never shown a desire to do; and, on the other hand, the evangelical party are implored by their leader, Bishop Ryle, above all things not to secede. It is not likely the secular courts will ever legislate in a direction to make the Church too narrow for men like Bishop King, Dean Church, or Canon Liddon.

The same paper says:—

The Bishop of Peterborough, in speaking the other day on the spiritual necessities of the largely increasing population of his diocese, said that the laity had rightly set the standard of a clergyman very high. They required him to be at once a preacher, a priest, and a pastor. In the Church of Rome the functions of the clergy were, more exclusively, those of the priest, and the functions of Nonconformist ministers were more particularly those of the preacher than of the pastor. The words of the Bishop may well be repeated, and we think it will, as a rule, be found that where the vicar of a parish has failed in his work, it has been owing to his having forgotten one of what the Bishops call the three ideals of clerical life. How many men are there who, intent on the priestly office, disparage preaching, and, on the other hand, how many who with a gift for preaching almost forget that they are priests! May we not go further and say that there are both priests and preachers who put aside all pastoral work, and yet without it, they must not expect to do any good that will be permanent.

The North East, of Portland, Maine says:—

Church people sometimes seem to forget that the assertion of *distinct Church principles is the surest means of extending the influence and power of the Church*. No one should be content till he is doing his utmost to strengthen and assist the spiritual growth of the parish to which he belongs. As his own soul is nourished, so must it be with others; that nourishment is ministered to him *sacramentally*, and must be given to others in the same manner. For a communicant to slight the Holy Communion, even if otherwise careful of fulfilling religious obligations, injures not only his own spiritual progress, but lowers the Holy Sacrament in the eyes of others. If the Church has any higher place of Christian duty than others, it is because she calls men to receive from her Lord through her the means by which they can surely attain to a higher spiritual life. Churchmen should constantly and loyally show their colors, and not haul them down so frequently as they do out of a false sense of compliment to other Christians who may approach them. The Church would have her children gentle and courteous, but she expects them always to be true and loyal and brave and firm in the maintenance of her principles.

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 opinions expressed by Correspondents.)

OUR INDIAN HOMES.

To the Editor of the Church Guardian:

SIR,—I am glad to be able to report that under God's blessing, our work among the Indian children is making good progress. Our Homes are getting now to be well known and to be more widely supported; the Government also is dealing liberally with us; and I have good hopes now that some of my dreams of the past will soon see their fulfilment.

At Elkhorn, Manitoba, we are establishing two houses, the 'Washakada,' for forty girls, and the 'Kasota,' for forty boys. I have just sent up my foreman from here, Mr. C. D. Mackenzie, to act as Superintendent temporarily, overlook the erection of buildings and go round to collect pupils. There will be four buildings

in all; the Girls' Home, the Boys' Home, and the central building for school and meals. We expect also to have a farm and farm buildings a little distance off. When all is completed, and the pupils gathered in, I shall hope to find a clergyman and wife to take charge, and I am already in communication with certain parties to that end. The Bishop of Rupert's Land has kindly consented to be 'Visitor' and adviser.

Our work here at the Shingwauk is also, under God's blessing, progressing. I have good hope of receiving a liberal Government grant this summer towards enlarging and extending our buildings; we hope to add to our land, increase the number of our pupils, and teach additional trades. By and by I hope to have between 200 and 300 pupils at the Shingwauk. Having other Homes connected with us in Manitoba and the Northwest is an infinite advantage. We are now weaving cloth, tailoring and making boots and shoes; a large proportion of our products being despatched to the Elkhorn school. The pupils at all our schools are to wear one general uniform, and all will be conducted on one general plan. I have just engaged a Superintendent to assist me in my work here, Mr. Thomas Dowler, late teacher and Sunday-school superintendent at Bracebridge. The increased work obliges me to be so much away that it has become absolutely necessary for me to employ a local Superintendent. I have nothing at present to meet his salary, but we live in hopes of an increased Government grant and a wider support by the Sunday-schools and the Womens' Auxiliary. It is a cause for much thankfulness and encouragement that our pupil, David Osagee, passed so well the Civil Service examination, and he has now gone to Ottawa to work in the Indian Department.

We hope also, if God will, to make a start with our *Western Homes* this summer. They will probably be located at Medicine Hat, just on the border between Assiniboia and Alberta; Government approves the location and intimates that help may be expected, and we have about \$320 so far in hand towards building. The Institution will be in Bishop Anson's diocese, and we hope to gather into it, Blackfeet, Blood, Sarcee, Cree and Sioux Indian children. Bishop Anson has consented to be President of these Western Homes, even as the Bishop of Algoma is President of the Algoma Homes.

E. F. WILSON.

ROBERT ELSMERE'S BOOK.

SIR,—The announcement comes to us across the Atlantic that Mrs. Ward has received two thousand dollars profit on the sale of Robert Elsmere, and that "she plumes herself that she has given Christianity the heaviest blow it has received this century." If she had studied Church History she would have learned that Christianity has had more formidable writers than herself to contend with, and still lives the comfort and hope of millions who profess and call themselves Christians. Goldwin Smith denies, for Mrs. Ward, any intention as to the religious influence of her book, and heads it as a book without a practical of argument or anything that ought to determine the reason to a conclusion of any sort. Nevertheless, it is calculated to unsettle some minds. "Have you read Robert Elsmere," is a question of the day and few have moral courage to say "no." Why should the sons and daughters of Christianity allow the comforting truths of the Church's orthodox teaching to be disturbed by a religious sensational novel. This is truly an age fruitful in useful Church literature, and yet how deplorably ignorant we find many amongst our people upon Church History, or even the current events which make her onward progress, and yet they forego the reading of books calculated to enlighten, instruct and comfort them, to revel in works of fiction as

literary treats, which give nothing to repay them, nothing to encourage the aspirations of love and trust, nothing to strengthen the conception of a Heavenly Father's care, or the hope of a Heavenly home.

I know several ladies who have read Robert Elsmere with extreme pleasure, who have afterwards expressed much regret for having done so. I came across the same work at a hotel in the hands of a traveller, who was glutting over its pages with a countenance beaming with delight, not in a mere literary treat, but, in its disturbing elements of the Faith once delivered to the Saints; he was a disciple of Ingorsoll, feeding on the fanciful inventions of its writer, and worshipping the advocate of no religious social ties, no God, no Heaven, no vision of eternity, no Rock of Ages, no sure and certain hope of a resurrection to eternal life. I put the question to him "with this annihilation of all that society holds dear what have you to gain in exchange." Thank God he had nothing, "nothing but idiot gabble." May the mothers who read this, remember the trust they hold in the promise of God, and forget not that it is unto them and to their children.

Three Rivers.

E.C.P.

NIPIGON MISSION.

SIR,—Allow me to ask through the medium of THE CHURCH GUARDIAN for help to continue the building of our little Church which was commenced last fall in faith and hope, but which we must discontinue unless we receive assistance immediately. The walls are standing, the roof is sheathed with lumber from the old building. There is also a man working almost daily getting us shingles from Red Rock upon a toboggan and the hardships and discouragements which he patiently endures is almost incredible. Two weeks ago on his way up with a load the lacing of his toboggan got broken up so badly that he was obliged to leave all behind and come home a distance of thirty miles for rope enough to strap up the shingles again; and so to get up 2000 singles he had to walk through cold and blinding snow storm a distance of 90 miles. This is a mere fractional part of the discouragements and difficulties we have to contend with when we undertake to put up a building in such an isolated place as this. But we shall persevere in the name of the Lord as our only desire is that the Church of England be firmly established on the shore of Lake Nepigon, and that it may shine out as a bright light in the midst of Pagan darkness and Jesuitism. There are now two men sawing lumber. Will I have to send them home again a distance of sixty miles, or shall I keep them, hoping the Lord who has always helped us at the critical moment will now stir up the hearts of His faithful people to help us in this hour of real need?

Last winter we had to abandon the old church because we found it impossible to worship God with reverence while our hands, ears, and toes, were freezing, and the Indians sometimes disappearing during Divine Service. Again thanking all our friends for past kindness,

I remain dear sir, your obedient servant.

ROBERT RENISON.

Address Red Rock, Nepigon C. P. R.

A CAUTION TO THE CLERGY.

A man giving his name as Francis Arthur Ferns, professing to be a son of a Leeds solicitor and a member of the English bar, has lately been appealing to the generosity of the clergy of Nova Scotia and this city by posing as a nephew of the late celebrated Dean Hook, of Leeds, England. He took, I know, \$10 from a firm of barristers in this city and \$5 from myself, and it is probable he victimised others. The man proves to be an impostor. In reply

to inquiries the Rev. Cecil Hook, son of the late dean, writes me to say that though he just knew an old solicitor named Ferns who died 6 months ago, at Leeds, all claim to relationship with his father is a complete fabrication. He says he has just sent a reply to the same effect to a Nova Scotia clergyman who made similar enquiries to my own.

JOHN M. DAVENPORT.

Portland St. John, N.

THE LATE C. J. BRYDGES, Esq.

It is with sincere regret that we announce the sudden death of C. J. Brydges, Esq., which occurred in Winnipeg, on the 16th instant. It appears that he had been in the enjoyment of his usual good health, and was at the time of his death actually engaged with Mrs. Brydges in her weekly visit to the General Hospital in that city: and that there he was struck down in a moment by, we suppose, a apoplectic stroke. For many years he has been prominent in Church work; for years he occupied the position of Treasurer of the Diocese of Montreal, and was one of the most active members of its Synod. He also was an active mover in the erection of St. Martin's Church, Montreal; and was never weary in seeking to advance the general interests of the Church in that Diocese. He also was a prominent member of the Provincial Synod in Canada, until his removal to Winnipeg. There he has been in the forefront of every movement for the Church's welfare, and his sudden removal will be a deep loss indeed not alone to Winnipeg and the Diocese of Rupert's Land, but to the whole Church in the Northwest.

MAGAZINES.

The *Century* contains amongst its usual quantity of excellent reading matter, a paper of very general interest by Edward Atkinson entitled "Slow-burning construction" illustrated with fifteen drawings and diagrams, in which he discusses the question "Can buildings be constructed either wholly of timber, or of brick, stone, or iron for the outer walls combined with wood for the inside construction in such way to eliminate the greater part of the causes of the fearful fire-tax which now constitutes a waste equal to an average of at least 15 per cent. on the net savings or possible additions to the capital of the country in a fairly prosperous year." The *Century* Co. New York.

The *Atlantic Monthly* has an article upon "The new talking machines" reviewing the progress made since 1873 when Thos. A. Edison took out a patent upon a device intended to represent complex sounds such as those of the human voice. Another timely paper is that of C. W. Clarke on the spirit of American politics as shown in the late election." Houghton, Mifflin & Co., Boston.

The *English Illustrated* presents its readers with a well-illustrated and pleasantly written description of English "Mouset Houses" from the pen of W. W. Fenn. The sketches and account of the interesting old town of Dordt, Holland, are almost attractive. This magazine always merits attention, and repays perusal. Macmillan & Co., New York.

The *New York Fashion Bazaar* for March, reaches us early and is full of plates and descriptions of the newest costumes and fashions and is just the thing the ladies require. Our lady friends assure us that it is one of the best. Geo. Munro, New York; \$3. per annum, 25c. per Number.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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— ASSOCIATE EDITOR: —

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR FEBRUARY.

- FEB. 2.—Purification of St. Mary the Virgin, (otherwise The Presentation of Christ in the Temple).
- " 3rd—4th Sunday after Epiphany.
- " 10th—5th Sunday after Epiphany.
- " 17th—Septuagesima.
- " 24th—Sexagesima. St. Matthias. A & M. (Athanasian Creed).

THE INSTRUCTION AND CONFIRMATION OF CHILDREN.

BY THE REV. J. N. RIPLEY.

The importance of this subject cannot be over-estimated. It meets the Pastor at every turn. How shall they be instructed, and when shall they be confirmed? As the time comes for the formation of classes for confirmation it is opportune to bring this matter clearly before the minds of Pastors and people.

The Church's instructions with reference to the confirmation of children are clear and explicit. Neither parents, sponsors, nor pastors can mistake that last exhortation in the baptismal office: "Ye are to take care (mark the words 'take care') that this child be brought to the Bishop to be confirmed by him, so soon as he can say the Creed, the Lord's Prayer, and the Ten Commandments, and is sufficiently instructed in the other parts of the Church Catechism set forth for that purpose."

Ten per cent., at least of all the Sunday-school scholars should be included in the confirmation classes every year. Will not parents and sponsors remember their solemn responsibilities and obligations, and bring or send their children when they are of sufficient age, say 12 years, that they may be instructed by their pastors for confirmation and Holy Communion? If Sunday-school teachers would remember that all Sunday-school instruction was of little practical account that did not fit the hearts and minds of the pupils for those higher means of grace which are the privilege of every child of God, it would no doubt be productive of great results, and carry out in some measure the Church's intention with reference to the training of children.

No doubt, all children cannot have the same spiritual discernment. They need and ought not to be required to have it, for we do not find it so in adults; but being children of God by baptismal regeneration, they are entitled and privileged to receive all the spiritual blessings God has vouchsafed in His Holy Church. Shall parents, and teachers, and pastors even, obstruct the highway of Christian life by placing there requirements which the Church in no past age has placed before any of her children? Ought we not rather to endeavor to make that highway the delight of every child of God, no matter how young? Children are to be trained in the divine life. Parents and sponsors are the guides in that life, as well as the ordained ministry. They are not to be left to choose their life, but to be brought up in the love and fear of God. The Church is sacramental in its character, and every baptized person, young or old, has failed to complete his obligations to the Church of God who is not in full communion. It is the privilege of every child to come to confirmation and communion, and that is a defective system and work which does not secure to the Church's fold all the children who have been under her constant training for at least five years. Why not? For what does the Sunday-school exist except to teach children what they ought to know and believe for their soul's health? Are the sacraments to be discarded? Is the sacramental life a thing of less importance than a sort of superficial knowledge of the Bible? No teaching of children is complete which does not bear them forward constantly towards that moral and spiritual preparation which fits them for a worthy participation in the higher sacramental mysteries.

Every child who has arrived at the age of 12 should be under special pastoral instruction until the time of his confirmation. How small a percentage would be lost by such a system? Is it not the method which the Church herself inculcates? The Sunday-school does not take the place of this personal instruction by the pastor himself, neither can the ministry delegate this work to the Sunday school teacher. If this class instruction were more insisted upon, and parents frequently exhorted to comply with the Church's demands, there would be untold results.

THE INCARNATION AS A POWER IN THE WORLD.

By the Incarnation we are taught to believe in the Body of Christ. This means more than one thing. 1. It is the human body of our Blessed Lord, which died, was buried, arose again, and is now passed into the heavens. This is that body which "was conceived by the Holy Ghost, born of the Virgin Mary." 2. It is a name applied to the Church, in which, as the soul dwells in the human body, the Spirit of Christ is the animating principle. 3. It is the Bread of the Holy Eucharist which has been duly consecrated by Apostolic authority and prayer, by the Word and Spirit of God. 4. Every Christian man baptized into the mystical Body, fed by the Sacramental Body, becomes a representative Christ. His members are the members of Christ, and he himself becomes a temple of the Holy Ghost, consecrated to the obedient, reasonable bodily service of the living God.

It follows that man has no separate independent life in himself. He cannot choose with safety to go without the food of the Church, unless he would endanger the salvation of his own body. The Divine plan meets many enemies: there are enemies within ourselves. Repeated sacramental acts are necessary in view of daily needs, frequent trials and temptations. "He that eateth Me," saith the Saviour, "even he shall live by Me." "The Bread which I give

is My Flesh, which I will give for the life of of the world."

It follows further that there can be no true Christianity without service, where the body, though not, perhaps, crucified with nails, other than the words of the wise, may be tied with cords to the rules of Christ and the Mystical Body, until the old nature is dead, and the new man is victorious.

And again, the Incarnation makes fleshly sin inconceivable to a Christian man, who would prefer to enter in to life maimed than to choose hell for his whole self. "Shall I take the members of Christ and join them to a harlot?" God forbid. Christian men, ye are bought with the price of Christ's Body, ye are offered the strength of His Body, ye have the fellowship of His Body, therefore glorify God with your bodies, which are God's.—*The Michigan Churchman.*

SYSTEMATIC GIVING.

The obligation to give God one-tenth of one's income does not exist under the Christian dispensation. It was a feature of a religious system which was excellent—the very best, indeed—for its age, but which passed away when Christ came, and has been succeeded by a better one—better, among other reasons, because it is a system of principles rather than of details, because it allows freedom of judgment instead of prescribing mere mechanical obedience. Under this better Christian system the believer is bound to give generously to God, but not to give any precise amount which is the same proportionately as that given by his neighbors and friends. He is bidden to give regularly "on the first day of the week," evidently as an element of his worship, and to give according to his means, "as he may prosper." He also is taught to give willingly, "not grudgingly or of necessity; for God loveth a cheerful giver." But he nowhere is told to give a tenth or any other definite proportion of his income. The amount, absolute and relative alike, is left to his own sense of duty in view of existing needs in the community and the world, and of his knowledge of his personal financial condition. In a vast number of cases a tenth would be too little. It is a fundamental principle of Christianity that all which the believer has belongs to God. But each is left to determine his proportion for himself, and answer for it. We are the more clear in this conviction of the liberty of private judgment on the subject because it is so evident that one-tenth is far from meaning the same thing to all men. One-tenth of an annual income of \$50,000—and there are many such—is \$5,000 and one-tenth of an income of \$2,000 is only \$200. But is there any question that it is a severer strain upon the man to give away \$200 and have only \$1,800 remaining, than to give away \$5,000 and have \$45,000 remaining? In other words, there are some people, and many, whose consciences never ought to be satisfied unless they give to the Lord every year much more than a tenth of their income. There are many others also, we have no doubt, who cannot reasonably be expected to give away so much as one-tenth. In short, the Christian has been put upon his honor deliberately by the Almighty God to study his duty in this matter faithfully, and to do it loyally, but not necessarily to give any settled proportion of his income. This seems to be the sum of the whole matter.—*The Congregationalist.*

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

**THE MOST REVEREND JOHN MEDLEY, D.D.,
LORD BISHOP OF FREDERICTON AND
METROPOLITAN OF CANADA.**

THE METROPOLITAN of Canada, in point of age, is, we believe, the *oldest* Bishop in the Anglican Communion. The Bishop of Guiana in his senior by Consecration, although three or four years younger. John Medley, was born in London, England, on the 19th of December, 1804. After several years of instruction at a private boarding school, he matriculated at Wadham College, Oxford, from whence he graduated with Honours in the year 1826, and became a Master of Arts of the University four years later. In 1826 he married Christiana Bacon, a daughter of John Bacon, jr., a sculptor of London, by whom he had eight children—five sons and three daughters. He was ordained Deacon in 1828, and took his first charge at a small country village in Devonshire called Southleigh. Here he remained three years, when he became Vicar of St. John's, Truro, in Cornwall. At Truro he stayed until 1838, when he accepted the Vicarage of St. Thomas', Exeter. Seven years of hard and trying work were spent in this parish, during which the Bishop became one of the Translators of the Early Fathers and took up study of Church Music as well as Church architecture. These were years of sorrow to him likewise, since three of his children died, and shortly after this loss his grief was increased by the death of his wife and his aged mother.

In 1844, Rev. John Medley was appointed Prebendary of Exeter Cathedral, and in 1845 was consecrated at Lambeth Palace, First Bishop of the newly created See of Fredericton. On St. Barnabas' Day, June 11th, 1845, the First Bishop of Fredericton was duly installed in Christ Church, the old Parish Church of Fredericton, Rev. George Coster being Rector of the Parish, and Archdeacon of the Diocese.

When the Bishop arrived in Fredericton he found the poor almost entirely excluded from the privilege of Christian worship in the Church. His first work, after organizing his Diocese, was to build a small stone Chapel which should be free to the poor. This Chapel was completed and duly consecrated in 1846, and proved of great use and value to the poor of Christ's flock. It was the first example of Gothic architecture in New Brunswick, and as a consequence was the object of severe criticism by those who went to see it during its construction. While this Chapel was being built the Bishop undertook a far heavier work in the erection of a Cathedral. Many were the difficulties which met him on all sides at the outset of this undertaking, but by steadfast perseverance and indomitable courage the difficulties were overcome, the Cathedral was finished, the old Church pulled down, the St. Anne's Chapel made the Parish Church, and the beautiful Cathedral Church, a cut of which is herewith given to our readers, was consecrated on Wednesday, August 31st, 1853, in the presence of an immense crowd of worshippers, many of whom were representative

Bishops, Clergy and Laymen from the Upper Provinces of Canada and from the United States.

A short description of the Cathedral may not be out of place. It is situated at the Eastern end of the City of Fredericton, within a short distance of the bank of the noble river St. John, and is the first object that strikes the eye as an approach is made to the city by water. A more desirable and beautiful site cannot be conceived. The style of the architecture is that called second pointed, or decorated. The ground plan is cruciform with central tower and spire. The nave, including the north and south aisles, is 84 by 62 feet, and is divided in five bays, the porch being projected from the second bay on the south side from the west end. There is a western porch or rather triple arcade, flanked by buttresses. The Font of Caen stone is a striking feature of the interior. The area of the tower 26 feet 6 inches square forms the choir, which is backed by north and south transepts,

Sunday, oftener twice, unless hindered by sickness.

At the meeting of the Provincial Synod at Montreal, in September, 1879, the Bishops of the Church in Canada elected The Bishop of Fredericton as their Metropolitan, his claim being that of seniority, and since that date he has presided at their Councils with marked ability and unflinching energy. In May 1881 Bishop Kingdon was appointed Coadjutor to the Bishop of Fredericton, but though now 84 years of age the latter still takes fully half the work of his Diocese, as well as the many duties which surround the high office of Metropolitan. In 1868 The Bishop crossed the Atlantic in response to the summons of The Archbishop of Canterbury to attend at the Lambeth Conference, and there took his fair share of work in the deliberations of that august Assembly, besides visiting his many friends and acquaintances in the Mother Country, as well as the old haunts of the years of his youth. Whilst in the Mother Country

he was the worthy recipient of many attentions, being invited to preach in many of the Cathedrals and prominent Churches: and as well because of his high office as of his marked abilities and profound learning received the degree of Doctor of Divinity from the Universities of Cambridge and Durham.

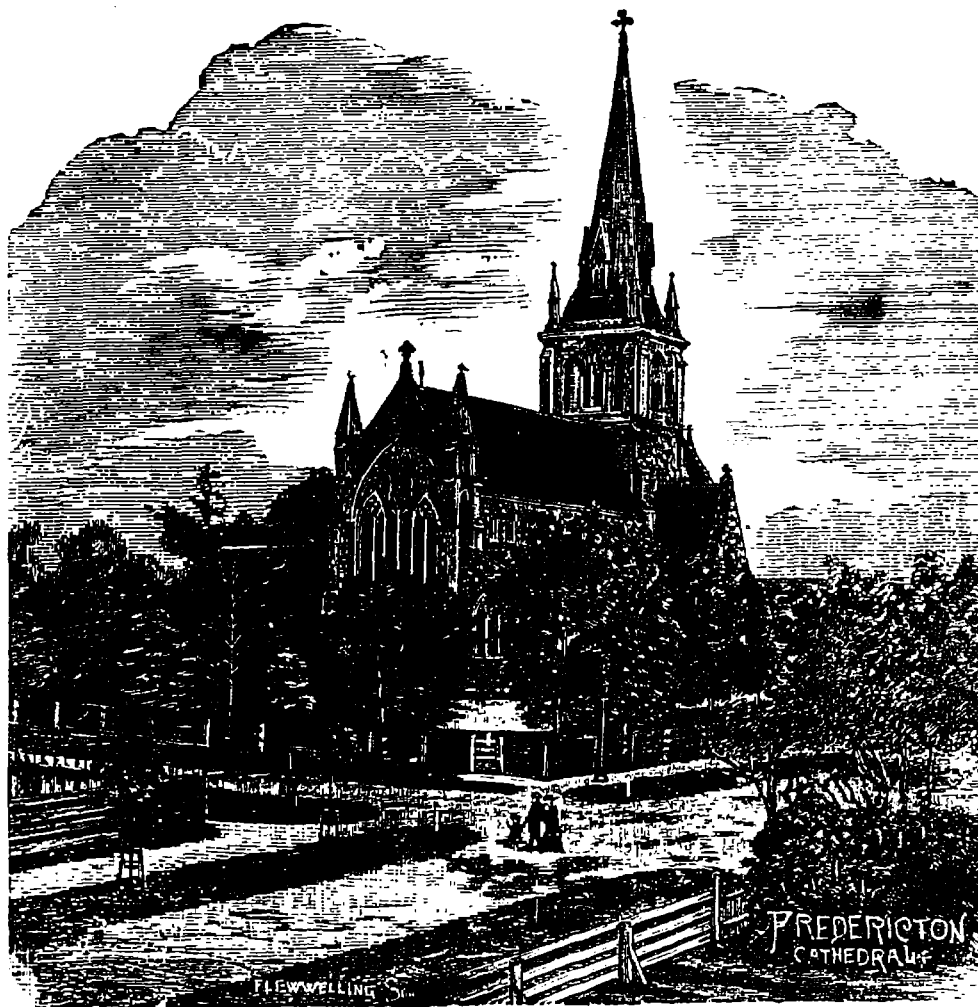
The love and esteem in which His Lordship is held in his own Diocese was evidenced by the warm hearted address presented to him by the Clergy and Laity on his return on Sept. 17th, 1885, to carry on the work of his Diocese; and in which we hope he may with God's blessing labour on for some years to come. As we write this we hear, however, with extreme regret and some concern that His Lordship is suffering from the effects of a severe fall on the ice, which took place shortly after last Christmas; but we sincerely hope that the trouble will only be temporary and that we may see his welcome face in Montreal at the next Provincial Synod Meeting in September, 1889.

We conclude this imperfect sketch of one, who has made a lasting impression for good upon the Church in this land, and who will be long remembered with affection by Churchmen in all parts of the

Ecclesiastical Province, with the following extract from another sketch of the Bishop's life:

"What daring scribe will venture to dwell with needless emphasis on what all who read this journal know as the living and acted sermon of a life-time, that embodiment of Christian and gentleman, blended so that each aspect is the necessary supplement of the other? Who will dare to repeat the genial stories which the good Bishop (not seldom at his own expense) loves to relate, and relates so well, of amusing experiences in his travels, and the records of intercourse with many minds, of which none left him unimproved, or uncheered by courtesy or friendly word? Who will speak of that perfect example of simplicity and domestic life, so needful above all in a land where wealth confers the chief distinction, and where ostentation too often passes for the hall-mark of social pre-eminence."

We want 10,000 subscribers; who will help in securing them?



THE CATHEDRAL—FREDERICTON, N. B.

which contain the organs; on one side the great and swell and organs, and on the other the choir organ. Beyond the choir is the Sanctuary, 49 feet 6 inches by 26 feet 6 inches. This is approached from the choir by four steps, and three more intervene before the altar is reached. The windows are all of stained glass of English manufacture. The building is entirely of stone, excepting the spire. There is an admirable peal of eight bells in the tower; the tenor bell weighing 2,000 lbs. These were cast by Messrs. Warner, of London, and each bears a Latin inscription. The cost of the Cathedral was \$61,600; the greater part of which large sum was personally collected by the Bishop himself.

Ever since the consecration Day the voice of prayer and praise has daily sounded within the walls of this Cathedral, and the Festivals and Fasts of the Church have all these years been observed, and it is the Bishop's greatest delight in life to worship in its holy courts and lead others also thither. Whenever in residence the Bishop always preaches at least once every

FAMILY DEPARTMENT.

THE BREAD OF LIFE.

"It is a remarkable circumstance, that among the ruins of the synagogue of Capernaum the lintel has been discovered, and that it bears a device of a pot of manna, ornamented with a flowing pattern of vine leaves and clusters of grapes."—Edersheim, "Life and time of Jesus the Messiah," vol. ii., p. 29.

The Sabbath Day had dawn'd, and Christ
Unto the house of prayer drew nigh,
Ave struck the people round him press'd,
And half inquiringly.
The sullen elders stood apart,
The Rabbi with his gloomy eye,
The men who deem'd the outward rite
More worth than purity.

Before Him on the lintel carved—
Whose beauty Roman love designed,—
The pot of manna and a vine
Whose tracery entwined,
"Lo! Moses gave us this," they cried,
"The manna in the days of yore,
What sign, O Master, showest Thou,
That we should trust Thee more?"

The past is past," the Saviour said,
"The manna never more shall be
I am the Bread of Life," He cried,
"Unto eternity."

Dear Lord, the centuries roll by,
Yet we Thy children of to-day
By this same Bread of Life are fed,
Who at Thine Altar pray.

—L. A. Pooler, Belfast.

INSTRUCTIONS ON THE APOSTLE'S CREED.

THE NAME OF CHRIST.

(From The Church Year.)

And He came to Nazareth where He had been brought up, and as His custom was, He went into the synagogue on the Sabbath day and stood up for to read.

And then was delivered unto Him the book of the prophet Esaias.

And when He had opened the book He found the place where it was written, the spirit of the Lord is upon Me, because He hath anointed me to preach the gospel to the poor. He hath sent Me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.

And He closed the book, and He gave it again to the minister and sat down. And the eyes of all them that were in the synagogue were fastened on Him.

And He began to say unto them: This day is this scripture fulfilled in your ears.

And all bore Him witness, and wondered at the gracious words which proceeded out of His mouth. And they said, is not this Joseph's son?—*St. Luke iv; 16—25.*

We are to learn to-day about the second name which was given to the second person of the ever blessed Trinity when He came into the world—His name of Christ. He is called Jesus Christ.

You must carefully remember that these are not names which He had when He was in heaven with the Father and the Holy Ghost before He came into the world. He has not had them from all eternity. From all eternity He was the Son, or the Word of God. These names were given to Him when He came among men, eighteen hundred and eighty-eight years ago. He has only had these

names eighteen hundred and eighty-eight years, but will always have them in heaven now, and when we see Him we shall know Him as Jesus Christ.

These two names as you know, have meanings. They tell us why He came into the world and of what He has done for us.

The name of Jesus means God the Saviour, and it was given Him by God through an angel, because He came to save us. That is, He came to give us life. He is the Son of God, for none but God can give the life of God.

Now though He was always the Son of God people did not always know it. Some of them thought Him only a man, as the people of Nazareth thought Him Joseph's son. So it was necessary that He should be declared, that it should be made known who He really is.

Let us think when this was done. It was when He was baptized. When Jesus was about thirty years of age He came to the river Jordan and was baptized by John the Baptist. Do you remember the wonderful thing that happened then? The voice of God the Father was heard from heaven declaring that Jesus was His beloved Son. And more than that, the Holy Ghost was seen descending from heaven and resting upon Him. By this voice and the Holy Spirit He was made known to be the Son of God.

This did not make Him the Son of God, it only declared what He already was. We can think of something like this. The Queen of England is called Victoria, and her son is Albert Edward, Prince of Wales. When the Queen dies the Prince of Wales will be king. No one can make him king, he is king by right as the eldest son of the Queen. But still though he is king by right he cannot sit upon the throne and claim the obedience of the people of England and rule as king until he has been crowned. When the Queen dies there will be a great service in Westminster Abbey, and the Archbishop of Canterbury will pour oil upon the head of the Prince of Wales and then place the royal crown upon his head and declare him King, and then all the people will bow before him and obey him. The pouring of oil upon his head is called anointing, and when this has been solemnly done in the name of God, and the crown placed upon his head all will know he is indeed the son of the Queen and that he is the King of England.

Now think of Jesus. He is the Son of God begotten from all eternity by the Father. When He was baptized He was anointed, not with oil, but with that which is far greater, the Holy Ghost, that all may know and honor Him.

And this is what His name Christ means. It means *anointed*. It tells us as Jesus Himself said, "The Spirit of the Lord is upon Me because He hath anointed Me."

When we hear His name then, let us remember what it means—Jesus Christ is God the Saviour, and He has been anointed with the Holy Ghost that I may know that though He appeared as man yet He is indeed the Son of God who came into the world to give us life and save us from our sins.

II.

Perhaps some of you may think, why did God choose this way of making this known? Is there any reason why it was best for Jesus to be anointed with the Spirit? Would not some other way have done as well? I think we can find answers to these questions.

Jesus Christ came to save us, to give us life, but there are a great many things that go to make up His work of saving; a great many things He must do before He can give us the life of God.

First—He had to teach us about God and the will of God. He had to teach about sin and its consequences. Then He had to teach about the life of God, which He came to bring and to tell us how we can have it. If He had not taught all these things we could never have

known about the life of God and so should never have wished to have it.

In ancient times those who spoke in God's name and taught people the will of God were called *prophets*. You will remember at once the names of Elijah and Elisha and others. Now do you remember how Elisha was made a prophet? God told Elijah that before he left this world he was to call Elisha to take his place. So Elijah took Elisha and taught him the will of God and then anointed him with oil and he became a prophet, and this was the way in which prophets were appointed; they were anointed with oil in the name of the Lord.

Jesus was indeed a *Prophet*, a greater prophet than any that ever lived before or since. It was right then that He should be anointed and be called Christ, a prophet anointed with the spirit of God.

Second—Jesus came to give us life. But before He could do that He must take away sin by which death had come into the world.

There is only one way in which sin can be taken away, and that is by sacrifice. There must be a sacrifice for sin. And Jesus came to offer a sacrifice. We shall learn more about this by and by, but let us remember now that He came to offer Himself to be the sacrifice for the sins of the whole world.

You all know, I think, that those who offer sacrifice are called *priests*. Aaron was the first whom God made a priest for His people when He brought them out of Egypt. And Aaron and all the priests after him were made priests in the same way by anointing them with oil in the name of the Lord.

Because then Jesus offered a sacrifice for sin He is a priest, and since His sacrifice is so great—for it is the offering of the Son of God—He is greatest Priest that ever lived.

Here, then, is the second reason why He was anointed and called Christ, because He is our great and High Priest who offered Himself a sacrifice for the sins of the whole world.

Third—One thing more we may think of; Jesus came to rule over His people. He came to give life, it was a heavenly spiritual life, and all those to whom He gives life He calls to obey Him in His Heavenly spiritual kingdom.

We have already been thinking about the anointing of a king. So we see the third reason why Jesus was anointed with the Holy Ghost; it is because He is our king in His spiritual kingdom.

Jesus was anointed with the Holy Ghost that we might know that He came from the Father to give us life, and that He is our Prophet, Priest and King.

III.

There is one thing about the anointing of Jesus Christ that is very important for you to remember.

You know that He is the second person of the ever blessed Trinity, so He had the nature of God, for He is God. When He came to be the Saviour He took the nature of man. He now has two natures.

Which of these two natures was it that was anointed with the Holy Ghost? He could not be anointed as God, for the three persons of the ever blessed Trinity are as you know, one, and therefore He was already one in His divine nature with the Holy Ghost. His divine nature could not receive anything more.

No, it was in His human nature, the nature which He took when He came into the world, that He was anointed. He was made man that He might be our Prophet, Priest and King, and it was upon the nature of man that the Holy Ghost came down that His human nature might be perfectly fit for the work for which He took it.

Do you forget this. He was already God and so perfectly full of the Holy Ghost. He took the nature of man, and that nature was anointed with the Holy Ghost and with power to do the work He came to do.

IV.

And think for a moment about yourselves. You have been baptized with water in the name of the Father and of the Son and of the Holy Ghost. But have you been baptized with anything else? Yes, for we have been baptized with the Holy Ghost as well.

In baptism you were made members of Christ you were joined to that human nature of which we have just been speaking. Now that nature is filled with the Holy Ghost too, the anointing of Jesus Christ has been given to you.

To be a member of Christ is to share in His anointing. And this is why we are called Christians. Never forget that; we are Christians because we have been made members of Christ and have been anointed with the Holy Ghost.

Let us praise Jesus because He took the name of Christ. Praise Him that for our sakes He was anointed with the Holy Spirit; praise Him that the same anointing He has made us members of Christ, children of God, and inheritors of the Kingdom of Heaven.

hope of reward, none to praise, none to care.—V. D. E. C. in *Parish Visitor*.

In a letter recently received from a friend, the writer says:

"We hear so little of each other in these days; perhaps it is because they are such busy days, that letter-writing has been crowded out. I have been thinking so much of late of the duty of keeping in touch with absent ones by means of letter-writing. It is such an excellent means of influencing others for good, of bringing joy and brightness to other hearts, that I have questioned if I was doing right when I did not find time to be helpful in just this particular way; should I not, should we not 'Count it all joy' to be used of God in this way? What glorious opportunities there are for Christian letter-writers to become 'the Lord's Secretaries.' He will always tell us what to write when He has business for us to do."—*Ex.*

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MONTE BEN—At Amherst, N.S., January 31st, 1889, by the Rev. V. E. Harris, William B. McNutt, of Halifax, to Maggie L. Bent, daughter of the late James Bent, of Pugwash.

DIED.

HILL—At Stellarton, Feb. 6th, Mrs. Sarah Hill, aged 67.

RATCHFORD—Entered into rest, at Amherst, N.S., February 4th, 1889, Caroline Ratchford, aged 70 widow of the late Charles Edward Ratchford.

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Address H. HOLT, H. POWLES, Churchwardens, Point St. Charles, Mont'l.



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TENDERS FOR A BRIDGE AT THE GRAND NARROWS, C.B.

SEALED TENDERS, addressed to the undersigned and marked on the outside "Tender for Bridge," will be received until noon on Wednesday, the 6th March, 1889.

Plans and specifications can be seen at the office of the Chief Engineer of Government Railways, Ottawa, where forms of tender may be obtained on and after Wednesday, 24th February instant.

Each tender must be accompanied by a deposit equal to 5 per cent. of the amount of the tender. This deposit may consist of cash or of an accepted bank cheque made payable to the Minister of Railways and Canals, and it will be forfeited if the person tendering neglects or refuses to enter into a contract when called upon to do so, or if after entering into a contract he fails to complete the work satisfactorily according to the plan, specification and contract.

If the tender is not accepted the deposit will be returned. Tenders must be made on the printed forms supplied.

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A. P. BRADLEY, Secretary.

Department of Railways and Canals, Ottawa, 7th February, 1889. 42-3

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MISSION FIELD.**SOUTH AMERICAN MISSIONARY SOCIETY.**

Mr. Aspinwall is now in England, and is making good use of his time in furthering the cause of the Society, by giving accounts of the Mission in Tierra del Fuego. He hopes, while in England, to arrange for a sort of cottage for Ooshoosia.

The Rev. Dr. G. A. Humble, writes from Viedma, Rio Negro:—"The proposal for connecting Patagonese, Bahia Blanca, and Cordova by a railway, has passed Congress. The same body has also sanctioned a bridge over the River Negro, connecting Viedma with Patagonese. A railway from Patagonese across the Continent to the Andes will probably pass next year. When these projects are carried out, doubtless we shall have an increase in the number of Protestants in this place. When the bridge is made, the Protestants living in Patagonese will be better able to attend our services here."

In a letter dated Oct. 25th, Mr. A. Henricksen says:—"Some of the Indians who were staying with us when I last wrote have now left us, and we have now only those belonging to the tribe living close to us. They have been working with us the whole time, but the work has been much interrupted by heavy showers and strong winds, especially north winds, which bring us much depressing heat, and make hard manual labour specially tiresome. We have had to stop work after 9 a.m. on such days, none being able to remain for longer time out under the rays of the sun. We have also had several cases of sickness among the Indians; and I have now a woman under treatment, who is suffering from a large boil on her left side, and seems suffering a great deal. We are still without our home goods. As I have had no news from the Government with regard to my petition, dated July 31st, and now, as the Congress has been closed for this session, and there can be no more hope if it has not been considered and granted, I have determined to go down again to Asuncion and have the matter settled. I have still hope that I may avoid paying the duties; but in case there is no other way, I feel that we must pay, or take out the goods under guarantee to pay the duties in case that my petition is refused during next session of the Congress. We consider ourselves already as established here, and feel quite at home; even sometimes we catch ourselves in having lost sight of the very surroundings, both field and people."

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

In his quarterly report, the Rev. B. Markham, the Society's Missionary at Polela, in the Diocese of Maritzburg, mentions having recently baptized six Basutos at Stofelton, the Basuto settlement beyond the Umkomazana, and adds: "I

have also been in communication with the Council of Education on the subject of a grant for the school at Stofelton, and for help to start other schools. We are informed that the Superintendent of Native Schools will sometimes pay us a visit and make a report."

In his letter the Bishop mentions the death of an honoured clergyman in Antigua: "A heavy blow has fallen on my diocese in the death of Mr. J. Drinkwater. He has been for sixteen years our model parish. He was our Registrar, the Diocesan Treasurer of our Endowment Fund, and the Chaplain and trusted Counsellor of my coadjutor and myself. He kept a curate, being the Government Inspector of the schools of the Leeward Islands, and several of our best clergy owe their efficiency under God, to his training. We ordained him in the spring of 1864, and I question whether St. Augustine's during its forty-six years, has ever sent forth a more useful man."

From Mandalay, the Rev. G. H. Colbeck writes to say how rejoiced he is to hear that a clergyman (the Rev. G. Whitehead) is sent out to strengthen that Mission, and that he only wishes there had been two. He says that he is seeking to obtain at Amarapura, the old capital, where it is imperative for the Church to begin a Mission, and has already warned one of the Mandalay catechists (a former Buddhist Guie Douk, or "Archdeacon") to prepare himself for work there. Of Madaya, a new station, he reports that it is bearing fruit, for there are several adults ready to make their profession. He hopes soon to be able to baptise many.

St. Philip's Mission, in the city of Grahamstown, is under the charge of the Rev. W. H. Turpin. Besides his colonial congregation, which he says has been diminished by the rush to the Kimberley Diamond Fields, he has work among the natives.

On behalf of the Synod of Trinidad, the five Bishops, to whom the choice was delegated have chosen for that See the Rev. James Thomas Hayes, M.A., Trinity College, Cambridge, who has accepted the Bishopric. Mr. Hayes was ordained in 1871, became Rector of Swynshed in 1874, and Vicar of Holy Trinity, Hinckley, in 1876.

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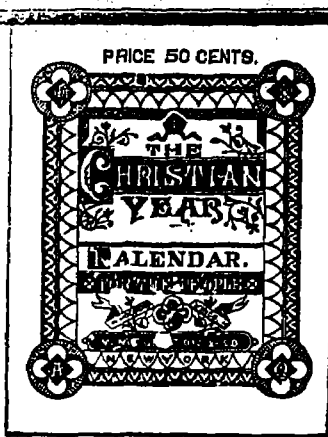
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The St. Louis Republic reports that "one can travel clear across the State of Missouri, from the Iowa line to Arkansas, by rail, and never be within ten miles of a saloon." In 65 out of 116 counties there are now no saloons whatever. In 43 of these the saloons have been abolished by direct popular vote; and in 22, petitions for licenses have been refused. Aside from these 95 counties, upwards of 20 have no saloons outside of one or two of their larger towns. The Missouri law containing the excellent provision that upon the vote of a majority of the citizens of any country outside of cities containing upwards of 2,500 people, the saloons outside of these cities shall be prohibited. In this way local opinion is given to sections which are prepared for it long before it could be obtained if the country were always taken as the voting unit. In some of the smaller cities where the license system still prevails, the fee is fixed as high as \$3,000, and is practically prohibitory.

Some curious revelations on the subject of tonics and bitters are made in a report which has been presented to the Board of Health of Massachusetts. These liquids, like many other things in the world, are not what they seem. Professedly not-intoxicating, they yet contain a very large infusion of alcohol. Of 47 different samples which were examined, 46 were found to contain alcohol in quantities varying from 6 to 47 5 per cent. The average was 21 5 per cent, which represents a greater alcoholic strength than that of sherry. A "cocoa-beef tonic" had 23 2 per cent. of spirit, while sherry has only 18 to 20 per cent. "A purely vegetable extract," which is much recommended as "a stimulus to the body without intoxicating qualities," had 41.6 per cent. of alcohol, while whisky has only about 50 per cent. This particular decoction is especially pressed upon inebriates who are struggling to reform. A bitter said to be distilled from seaweed, and to be quite harmless and free from alcohol, has 19 5 per cent. Certain "sulphur bitters" are perfectly innocent of sulphur, and

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