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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, earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. VIII;
No. 51

MONTREAL, WEDNESDAY, APRIL 18, 1888.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

GOOD NEWS.—The S.P.G. will be able to report a considerable increase in its funds for the past year. In 1887 its total income was £92,003, which is exclusive of £17,761 devoted to special objects. The total receipts for the general fund are £5,034 in advance of the preceding year, and of this increase nearly £2,000 is from annual subscriptions and donations.

RESTORATION.—The picturesque Church at Rostherne, is undergoing a complete restoration at the cost of Lord Egerton, of Tatton. It is expected that the nave will be completed by Easter, after which the restoration of the chancel, north transept, and the Agden and Mere chapels, on the south side of the church, will be commenced.

AN IMPERIAL CONTRIBUTOR.—The late Emperor of Germany was an annual subscriber to the funds of the London Society for Promoting Christianity among the Jews.

ELABORATE.—The *Yorkshire Post* says that the white frontal for the new altar at Lincoln Minster, the design for which has been adapted from one of the fourteenth century, is in process of execution at St. Mary's Home, Wantage. The material is satin damask. In the centre is the figure of our Lord in Glory, supported by adoring angels. On either side are seraphim standing on wheels (as is often seen in old English work), and bearing scrolls on which are the words *Benedictio, Honor, Gloria, Potestas*. Beyond the figures are stars, *fleurs-de-lis*, and conventional flowers, forming a rich powdering over the whole remaining surface. The superfrontal of red silk velvet has *Alleluia*s alternate with *fleurs-de-lis*. The probable cost will be £150.

A NOVELTY.—St. Chrysostom's, Victoria Park, Manchester, will presently be embellished by a novel and beautiful reredos of needle-work on wood panels. The design includes representations of our Lord, Angels, and Holy Men of the Old and New Testaments. It has been executed by the late Mrs. Hetherington, and the Misses Hetherington of Blagden, Victoria Park, and cost about £500, which has been entirely defrayed by Mr. T. R. Hetherington.

LENT ORDINATIONS.—The candidates at the Lent Ordinations in England, numbered 133, of whom 62 were ordained deacons, and 70 priests. The number of those who graduated at either Oxford or Cambridge was 73, or 54 per cent.

C.M.S. GIFTS.—The *Record* understands that the Church Missionary Society has recently received an anonymous gift of £3,000, and other considerable benefactions, including one sum of £500 and another of £420.

INTERCESSION.—In a mission recently held in Bexley, one special feature was continual intercession in the two churches. Members of the congregation put down their names on a special time-table, and from eight o'clock in

the morning till after the close of the day, or of the after-meeting, there was a continuous stream of intercessory prayer rising to God. The Rev. J. Cullin (Tait Missioner), who conducted the mission, expressed a very strong desire that this practice might be adopted elsewhere.

DUTCH EPISCOPALS.—The *Anglican Church Magazine* says:—It is not generally known that there exists in Amsterdam a congregation of *Dutch Episcopalians*, whose services, though held in the Dutch language, are strictly those of the Church of England. This congregation, although not limited to, is composed chiefly of converted Jews, and is ministered to by the Rev. A. C. Adler, the excellent agent of the London Society for Promoting Christianity amongst the Jews. On November 22, Bishop Wilkinson held a confirmation service for this congregation, which was of more than usual interest. The whole service was read in Dutch, the Bishop using that language in the laying on of hands.

LONDON.—A memorial window to the late Bishop Jackson, has just been placed in the Church of St. James, Piccadilly.

CHESTER.—The Second annual report of the Bishop of Chester's Fund for supplying the spiritual needs of the rural deanery of Stockport, issued recently, states that £18,522 3s 1½d has been promised by fifty-seven subscribers.

TEST CASE.—An arrest has been made, and a case will presently come before the criminal courts in England, which will raise the question whether a priest of the Roman Communion is entitled to claim legal validity for his orders in the Anglican Church. If the allegations in this case be true, it should serve to advise us, as a measure of precaution, to insist upon some safeguard against the intrusion of impostors professing to be Roman Catholic priests.

NEBRASKA.—The Church in this Diocese is (says the *Church Guardian*, of Omaha), displaying such an amount of activity, and realizing such progress, both in material and spiritual growth, (and more especially in the latter) as to call for joyful and grateful acknowledgment. Up to this writing the Bishop has confirmed 214 persons, with nearly all the larger parishes yet to visit, as against 223 reported to the last Annual Council. The indications are that he will be able to report to the next Council between three and four hundred confirmations, and nearer the latter than the former. Three Missionary Bishops besides the present Diocesan, are needed for this State alone.

GOOD ADVICE FROM BISHOP OF NEBRASKA.—In the army no matter how thoroughly the officer has pursued his course of study, he must be familiar with the manual, and the drill. No violation of orders can be permitted. It is the duty of every clergyman to know and understand the duties of the *Prayer-Book*, and more than that, to obey them. They are the directions of the Church in regard to the manner of worship. Every service should be pr

viously arranged, and then rendered with the greatest care and reverence. Nothing which pertains to God and His Church should be left to any contingency. Teach the people these things, explain the reasons for the rule of the Church and they will be happy to obey.

NEW DIOCESE WANTED.—The Churchmen of Southern California are making a vigorous effort to erect a new diocese in that part of the State. It is believed that \$50,000 can be secured as an endowment. In regard to the proposed division of the diocese, a committee was appointed at a convocation meeting at Riverside to draw up and present to the diocesan convention a memorial praying for the consent of the convention for the erection of the seven counties commonly called Southern California, into a new diocese—not a missionary jurisdiction. This memorial will be presented at the next meeting in May.

LUXURIOUS.—The Club rooms at the See house, New York, were opened April 2nd. They are designed for the Clergy Club as distinct from the Church Club, which is composed of laymen. The rooms consist of two large parlors about 60 x 18. They are furnished with carpets or rugs, with handsome tables, together with smaller tables, or desks, with chairs, and also with racks or shelves on which to place periodicals, &c. In addition to reading and reception rooms on this first floor, the club will have a refreshment room. On the same floor in the rear is the Bishop's office, the Presiding Bishop's room and a room for the secretary of the House of Bishops, also, one for the Standing Committee. On the second floor is a handsome room occupied by Archdeacon Mackay-Smith and also an adjoining room occupied by the Bishop's secretary, the Rev. Mr. Nelson. In addition to these and one or two other apartments there is in the rear a spacious room about 40 x 37, named "Hobart Hall." The wood-work in this really splendid room is of solid oak and includes a raised platform with chairs, desk, &c., on the north side; a richly carved mantel-piece on the north side above the tiling over the fire-place and reaching nearly to the ceiling, the ceiling done in square and oblong panels and supported by massive beams. Of solid oak, too, are the high-backed seats to be ranged about as in the House of Commons, and the shelves on two or three sides of the room in which to place books as this among other things is to be a reference room, with diocesan library. On the walls, are to be placed the portraits of several Bishops. In this room the Church Club is to hold its meetings once a month, read papers, &c.

WISCONSIN.—Bishop Welles is again in a critical condition, and has been obliged to cancel many of his spring engagements. He was still able to make four visitations on Palm Sunday, admitting six servers at the early celebration at the Cathedral, and at later services confirming large classes at St. Paul's, St. John's, and St. James'. He also visited Beaver Dam on Tuesday in Holy Week, but returned to Milwaukee, and remained in his bed the rest of the week. He was able to confirm at the Cathedral on Easter Day, and to remain for the whole

of the service. But engagements for the balance of the day at Christ Church and St. Luke's were cancelled, and the Bishop will hardly be able to keep any appointments for the present.

PITTSBURGH.—The Church in this diocese is showing evidence of wonderful growth. On Palm Sunday Bishop-Whitehead confirmed persons of all ages, young and old.

BRITISH HONDURAS.—The Bishop of Louisiana lately visited Belize, British Honduras, where he had been on an important Church mission at the request of the ecclesiastical authority of Great Britain. Arriving in Central America he became the guest of Governor Goldsworthy, and during his stay was exceedingly busy. The Governor and his Aides-de-camp, the Bishop, and the entire English population at Belize made the occasion of his visit a memorable and brilliant one. A public reception was tendered him at which all the notable residents of Belize were present. The Bishop preached at St. John's Church to a crowded congregation on the Sunday after his arrival and on the following day administered Confirmation to nearly 200 persons of both sexes and of all ages and social position. The day following the Bishop laid the corner-stone for a new Church, that of St. Mary, at the same time preaching a most impressive sermon. The next day Confirmation was administered in the old church of St. Mary, and a large number received the Apostolic blessing.

THE THREE HOURS' SERVICE.

The custom of holding the Three Hours' Service on Good Friday has spread wonderfully. A few years ago it was a thing practically unknown in the English Church; and then, for some little while, it was to be met with only here and there, in this or that especially Ritualistic quarter. Amongst many sober-minded Church people there was, certainly, a prejudice against it; some thought it sensational, some thought it Roman, some had an invincible conservative feeling in the matter which would oppose any form of service not provided for in the Book of Common Prayer. But today any serious opposition to this service has died out, and the holding of it is no longer any mark of an excessively 'advanced school. Quite 'moderate' churches have adopted the service, finding that in itself it was singularly appropriate and beautiful, and that the people readily came to it.

The genuine success (if we may be pardoned here the use of such a word in connection with so solemn a matter) of a Three-hours' service depends obviously on two things: it depends, first of all, upon the fitness of the preacher for giving a series of short addresses with delicacy and suggestiveness; and it depends, secondly, on the capacity which his congregation possesses of really 'meditating.' Meditation as we all know, is a thing immensely insisted upon by all spiritual writers, and very properly insisted upon. But profitable meditation is the result of discipline, of careful and constant habit: it is, as one may say, a religious art. Let the subject of a meditation be never so impressive, and let it be given never so impressively, persons who have never trained themselves in the way of meditating cannot at a moment's notice turn the occasion to good profit.

Of course the great spiritual masters have laid down elaborate rules for this exercise, and have drawn up books to illustrate and advance its practice: there occurs to one's mind at once, for example the celebrated treatise of St. Ignatius. But for ordinary men and women in the world these treatises, and the directions they insist upon, are perhaps too difficult. Yet for

ordinary men and women in the world, meditation of a genuine kind is a thing very valuable, and not in the least impossible. Supposing at their morning prayers they determined every day to devote three or five minutes to the exercise. Supposing they took a single petition of the Lord's Prayer, or a single clause of the week's Collect, or a single saying out of the week's Gospel or Epistle, and determinedly forced their minds to dwell upon it for this little space, trying to understand it, to feel its significance, to let it work upon them and lead their thoughts on, and shape out for them some practical ideas and resolutions connected with its meaning—this would be a genuine kind of meditation well worth practising, a form of spiritual exercise that habit would make more and more easy, and which would assuredly tell upon devotional feeling and upon practical life.

We live in a turbulent, distracting, hurrying age, from which there is no total escape. To begin each day with a few moments' simple self-recollection, such as here suggested, would really steady us and give tone to our spirits and our behaviour. There is nothing fanciful or impracticable about it. It is in the power of everyone who possesses ordinary wits and feeling. It is the proper complement of the daily prayers by which a Christian soul seeks to consecrate itself to the Divine service.—*S. I. in Church Bells.*

INTER-DIOCESAN SUNDAY-SCHOOL CONFERENCE.

Minutes of a meeting held in Montreal at the Synod Office, Tuesday, 10th April, at 10 A. M.

The Bishop of Montreal presided. There were present:—Bishops of Toronto, Huron, and Niagara, Dean Carmichael, Archdeacons Jones and Lindsay, Revs. Lindsay, Baylis, Weaver, Pollard, Bradshaw, Tucker, Cayley, Renaud, Rogers and Sanders, Messrs Dr. Davidson, H. Mudge, R. H. Buchanan. Meeting was opened with prayer by the Bishop of Niagara. Minutes of the November meeting were read and confirmed. In the absence of the Secretary, C. R. W. Biggar, Esq., the Rev. R. Lindsay was requested to fill the office.

The scheme of lessons as prepared in November for the year from Advent 1888, till Advent 1889, was considered. It was recommended that a column be added with a portion of the Church Catechism for each Sunday in the year. It was agreed that the Epiphany appeals for Foreign Missions be made a special lesson for the Sunday after Epiphany in addition to the Missionary lesson for Domestic Missions on the Sunday after the Ascension. The Diocesan Mission collection not being a fixed day in all the Dioceses it was left to each Diocese to arrange it for itself. With these recommendations it was resolved that this scheme of lessons be adopted.

It was moved by Dr. Davidson, seconded by Rev. H. Pollard, and carried:—"That a Committee be appointed to draw up a set of lessons suitable for the Senior classes based upon the scheme of lessons adopted, to be accompanied with illustrations, if practicable."

Committee: Rev. J. D. Cayley, Convener; Rev. W. C. Bradshaw, Rev. E. C. Sanders, Rev. R. Lindsay, Dr. Davidson.

Conference adjourned to meet at 3 p.m.

At 3 p.m., conference assembled; Rev. J. D. Cayley reported that the *Teacher's Assistant* makes its instructions for Senior classes instead of for the Infant class. That the Committee will endeavour to procure illustrations for the coming year, if possible, and recommended that the Committee appointed for drawing up the scheme for 1888 to 89, be continued to draw up the scheme for 1889 to 90, and endeavour to have illustrations and that the name of Archdeacon Lindsay be added. Report adopted.

Moved by Rev. L. N. Tuckler, seconded by Rev. W. C. Bradshaw:—"That this Conference would recommend the adoption of the same scheme of lessons and leaflets together with the *Teachers Assistant* throughout the Ecclesiastical Province, and for the present and until further arrangements can be made the adoption of those prepared by the Sunday-school Committee of the Diocese of Toronto."

The Committee on Inter Diocesan Sunday-school examinations reported:—

1. That the Committee procure a sample engraving for the Certificates which can be adapted to the first and second grades, and which is hereby submitted. The cost is as follows: engraving plate, \$30. Certificates—\$5 per hundred in lots of over 200, or \$6 50 per hundred in lots of 100.

2. The Committee recommend that the certificate be signed by each Bishop for his own Diocese.

3. The Committee suggest that candidates who obtain at least 70 per cent in the aggregate be placed on the first class, and those who obtain at least 50 per cent in the second class.

4. That teachers offering themselves for examination pay a fee of 25 cents, and Sunday-school scholars 10 cents, to meet the cost of certificate, &c., and that all expenses of the examination be defrayed by the Parish in which the said examination is held.

5. That the places of examination be selected and all the necessary arrangements made by the respective Diocesan Committee in accordance with the report adopted by this Conference.

6. The Committee are of opinion that the candidates for examination should be confined to (*bona fide*) teachers and pupils in Church Sunday-schools.

7. The Committee recommend that a Board of Examiners be appointed at this Conference whose duty it shall be to prepare questions and examine the papers in the different grades of candidates this year.

All of which is respectfully submitted. Signed, T. BEDFORD JONES, Chairman.

The report having been considered clause by clause, was on motion of Archdeacon Jones, seconded by Rev. W. C. Bradshaw, adopted.

It was moved and adopted that the Board of Examiners consist of the following eleven persons each to take a separate subject to set the questions, and examine the papers.

FOR TEACHERS.

Grade 1.—(a) 1 Samuel, Rev. E. C. Sanders; (b) Collects, Canon Bell; (c) Sketches of Lesson, Rev. J. D. Cayley.

Grade 2.—(a) 1 Samuel, Canon Medley; (b) Collects, Canon Davidson; (c) Sketch of Lessons, Archdeacon Jones.

FOR SCHOLARS.

Grade 1.—(a) Life of Joshua, Rev. H. Pollard; (b) Collects, Rev. M. M. Fothergill; (c) Catechism, Rev. W. C. Bradshaw.

Grade 2.—(a) Life of Joshua, Canon Partridge; (b) Catechism, Canon Henderson.

In case of any of the above declining to act the Bishop of the Diocese of the person declining shall be requested to appoint a substitute.

Ten questions shall be given each subject of which seven should be answered. Rules of the Sunday-school institutes for examination to apply. All questions to be sent through the Secretary, C. R. W. Biggar, of Toronto.

The next meeting is to be held on Tuesday at 10 a.m., before the meeting of the Provincial Board of Domestic and Foreign Missions wherever it may meet.

The Bishop of Toronto pronounced the Benediction, and the Conference adjourned.

T. any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which alone \$1.10.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—As has already been announced in these columns, the Rev. J. R. Murray has been compelled to resign his position as Rector of St. Luke's Cathedral here on account of ill health. He has gone to Kingston, Jamaica, where he will remain for a while in hope of being completely restored to health. All letters and papers should now be addressed to him at Kingston. Universal regret is felt at his enforced withdrawal for a season from the church here; but strong hopes are entertained that his absence will only be temporary.

ALRION MINES.—Easter Day dawned bright; the congregations were good. The re-table bore vases of callas and other white flowers, the gift of Mrs. H. S. Poole, and four smaller vases given by Mrs. J. I. Johnston.

The communicants this Easter numbered 63. Easter Monday was stormy and the annual meeting was, therefore, adjourned till the following Monday.

The adjourned Easter meeting was held April 9th. Messrs. G. W. Miller and Hubert H. Hensley were elected churchwardens.

Mr. W. Kennedy was placed in the vestry, vice Mr. G. W. Miller. Mr. J. George Rutherford was appointed vestry clerk, vice Mr. Wentworth, now of St. John's parish, Truro. The usual complimentary thanks were voted. The financial statements were received and adopted and it was determined to call a meeting specially to consider the propriety of dividing the parish.

NEW GLASGOW.—The Easter meeting of St. George's Chapelry was held on Thursday 5th instant. Messrs. Pritchard and W. B. Moore were re-elected churchwardens.

The Mite Society handed in \$33, collected by Mrs. Lecheur and Mrs. Drake, jr., in addition to \$31 in hand—this with \$25 collected at the meeting will go far to removing the debt incurred for the furnace; \$85 was also subscribed in the meeting towards arrears of clergyman's salary. The question of forming New Glasgow into a parish was mooted and received the promise of the Rector to forward the design to the best of his ability. The extent of the whole parish is now enormous, and a resident clergyman in New Glasgow, it is thought, would not only relieve the Rector but bring many in that part of the county in the interests of the Church of England; though with aid of a lay reader New Glasgow already has had services on Sunday and one in the week with alternate Sunday afternoon services at the outposts of Trenton and Thorburn, which would naturally fall to the new parish when constituted.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Paul's.*—At the annual Easter meeting of St. Paul's Church, the first over which the Rector, the Rev. S. Weston Jones, presided. He expressed his great pleasure at the hearty welcome he had received from everyone since he came to the parish, and thanked God for having directed his steps to this portion of His vineyard, and that he intended to be, not merely a figure-head, but act according to his conscience in all matters pertaining to the welfare of his church and people. A large amount of routine business was quickly despatched. The new rectory, a new church, and the advisability of having an assistant minister for this parish, were all discussed, and handsome plans of the buildings were exhibited. The rectory, which is to be of stone, was directed to be proceeded with at once, and the vestry were authorized to accept the tender of Messrs. S. & H. Lowe, it being the lowest. The vestry for the ensuing year are John Ings, Jas. Lewis, H. J. Cundall, R. R. Fitzgerald, G. J.

Wright, H. Hazzard, Samuel Lowe and F. T. Newbery. Delegates to the Diocesan Synod: Charles Palmer and H. J. Cundall. Substitutes: R. R. Fitzgerald and A. B. Warburton.

The finances of the church were shown to be in a very satisfactory condition.

St. Peter's.—At St. Peter's Church the annual meeting of the vestry the incumbent occupied the chair. Mr. Watson presented the churchwardens' report and Treasurer's account as audited, showing the church finances to be in a very satisfactory condition.

The retiring churchwardens, Messrs. W. H. Stewart, Lawrence W. Watson and Arthur Peters were re-elected. As delegates to the Diocesan Synod: Hon. T. H. Haviland, Mr. Edwd. J. Hodgson, and as substitutes, Messrs. W. L. Cotton and F. P. Carvell were then nominated and elected.

A resolution of cordial welcome was tendered Rev. Fred. E. J. Lloyd, the assistant priest.

DIOCESE OF FREDERICTON

St. JOHN.—A meeting of the Church of England Sunday School Teachers' association was held in St. James' church school room on the evening of the 10th of April when Rev. Canon Brigstocke read an excellent paper on the History and Structure of the Book of Common Prayer. Miss Underhill presided at the organ.

Church of England Institute.—The ladies' Committee meeting at the rooms, on the afternoon of the 10th April, was well attended. The report of the sale and high tea was presented and great pleasure was expressed at the satisfactory results. Including donations for material upwards of \$390 were realized by the entertainment. The expenses amounted to \$60.00. The balance, \$330.00, was transferred to the committee of management, with a recommendation for the usual appropriations to the library, to the Charitable and Missionary Aid committee, and to the other objects of the Institute. Votes of thanks were passed to the gentlemen and ladies who so kindly took part in the musical programme.—*Globe.*

St. John's Church.—A very large congregation assembled in St. John's church on the occasion of the induction of the new rector, Rev. John de Soyres. The following clergymen took part in the service: Rev. Canon Brigstocke, Rev. Canon DeVeber, Rev. W. O. Raymond and Rev. J. O. Crisp. Rev. Canon Brigstocke explained that the congregation had met for the purpose of inducting Rev. Mr. de Soyres as rector of the parish, he having been already instituted by the bishop to the care of souls.

Rev. Mr. de Soyres then read aloud the declaration of assent to the Canons which have been or shall be from time to time passed by the Provincial Synod of the Diocese of Fredericton.

The bishop's mandate for the induction was read by James R. Ruel, one of the churchwardens, and T. W. Daniel, the other warden, handed the keys of the church to the rector elect, saying:

In the name and on behalf of this parish, and in obedience to the mandate of the Lord Bishop of this diocese we do now induct you into the real, actual and corporal possession of the incumbency of this said parish, and of all the rights, privileges and emoluments thereunto pertaining. And in token thereof we give into your hands the keys of this church.

Rev. Mr. de Soyres said:

"I receive these keys of the house of God at your hands as the pledges of my induction, and of your reception of me as your appointed minister, and I on my part do promise by God's help to be a faithful shepherd over you, in the name of the Father and of the Son and of the Holy Ghost. Amen."

The evening prayer then followed, the les-

sons being read by Rev. Messrs. Raymond and Crisp. The remainder of the service was conducted by Rev. Canon DeVeber and Rev. Mr. Crisp. The proper psalms were chanted by the choir, whose singing was unusually good.

The sermon was preached by Rev. Canon Brigstocke, from the text: Psalm cxxvi:6.

FREDERICTON.—*The Cathedral.*—At a meeting of the congregation, held in the vestry of the Cathedral on the evening of the 10th inst., Messrs. George R. Parkin and George E. Fenety were elected delegates to the Synod to be held in St. John in July. Sheriff Sterling and Mr. John Moore were chosen substitutes. Messrs. A. F. Street and G. I. Whelpley, with Messrs. Elpon Mullen and S. A. Akorly as substitutes, were elected delegates to the Diocesan Church Society also to be held in St. John in the month of July.

The Women's Aid Society in connection with the Church of England held a grand performance of "Beauty and the Beast" in the Church Hall on Thursday evening the 12th April.

DIOCESE OF MONTREAL.

MONTREAL.—*St. James the Apostle.*—A successful Children's service was held here in connection with the Sunday-school of the parish on the afternoon of the first Sunday after Easter; the Church was crowded. The children marched in procession headed by a very beautiful banner (carried by one of the choir boys in surplice) from the school-room to the church, several of the classes also carrying its particular banner. All of these had been, we believe, provided during the week previous by the ladies of the parish under the direction of Miss Rao. They bore appropriate texts and devices such as "Children of the Kingdom," "Defender of the Faith," "Followers of the Cross," "God is our Shield," "Lambs of the Fold." The service opened with a processional hymn, and after shortened Litany a carol was sung by the children accompanied by organ and cornet. After an appropriate address by the Rev. L. N. Tucker, an Easter card was given to each scholar by the Rector and Mr. Mawley, the superintendent. A special offertory in behalf of the Sunday-school was taken up amounting to \$23. The service closed with a processional hymn, during which the choir teachers and scholars, returned to the School-room.

A Meeting of the Ladies Aid Society of St. James the Apostle, was held in the schoolroom. The Rector presided and opened the meeting with prayer. The Secretary informed the ladies of the resignation of the President of the Society, Mrs. Torrance. The announcement was received with deep regret. The following ladies were then elected office-bearers: President, Mrs. Chas. Phillips; 1st directress, Mrs. John S. Hall; 2nd directress, Mrs. Green; Sec-Treasurer, Miss Smith.

The work of the Association was carried out very successfully. Two large parcels of clothing, &c., were sent to Gravenhurst, Muskoka, and one to the Bishop of this Diocese. 19 meetings were held and the average attendance was from 18 to 25 members. Through the kindness of the Churchwardens linen was placed at the disposal of the Society, and 26 surplices were made and handed over to the choir for Easter Sunday. A good deal of this work was accomplished on the new sewing machine which now belongs to the Ladies Aid, the necessary funds for its purchase having been collected from friends in the congregation and members of the Ladies' Aid.

LACHINE.—The annual Easter vestry meeting of St. Stephen's Church was duly held, when the Churchwardens submitted their accounts showing most satisfactory progress financially during the past year. The services of Mr. Winterbourne are evidently thoroughly appre-

ciated by his people as it was resolved to increase his salary by the addition of \$200. Although the expenditures were necessarily large owing to the vacancy in the rectory requiring the assistance of clergymen from Montreal at considerable expense until the appointment of the present Rector, the Wardens nevertheless were able to shew a balance on hand of \$51.71. During the past year very considerable improvements have been made upon the rectory which has been divided into two houses, one occupied by the rector, the other well let and yielding revenue sufficient to pay the interest upon the expenditure. All departments of work in the parish appear to be progressing favorably. The old Wardens, viz., Messrs. S. J. Doran and R. S. Thorneloe, were re-appointed by the Rector and Vestry; and Messrs. Wilgress and R. C. Thorneloe were elected delegates to the Synod.

FRELIGHSBURG.—The following are the officers appointed at the Vestry meeting of the parish of St. Armand East:—Churchwardens, Wm. Hagan and Geo. H. Reynolds; Sidesmen, Geo. E. Barnes, Asa Westover, Jr., and Horace A. Blinn; Delegates to the Synod, Major Westover and Mr. Barnes.

The Festival services on Easter Day in the Bishop Stewart Memorial Church were of a bright and joyous character. The choir and sanctuary were made additionally attractive by a harmonious array of lovely plants, many in bloom, betokening the spring time of the dead at Resurrection morn. Their pervading fragrance reminded worshippers of spiritual plants of Paradise and of the sweetness of the rest of the blessed and glories of Heaven. The special music was inspiring (not inappropriate "echoes" of the first Easter) and with the Scriptural records of the wondrous fact of the victory over death and the grave with which the Liturgy is replete—brought home with vividness the mutual greetings of the early Christians, "Christ is risen," "Christ is indeed risen." This Queen of Christian Festivals unfortunately happens in our particular climate in the treacherous weather of spring, with attendant impediments to rural travel. This militates against that universal observance which its unique prominence and comforting lessons demand. Yet the sun shown brightly and the attendance was good at both services.

QUYON.—The annual Easter Vestry meeting in connection with the Church of St. John the Evangelist, was held on Easter Monday, April 2nd, at 10 o'clock a.m., the Rev. A. B. Given presided. There was a very large attendance, including a number of the ladies of the congregation. The accounts as rendered by the Churchwardens for the past year were, on the whole, considered highly satisfactory, and were unanimously adopted and confirmed. The incumbent's stipend to date, from this part of the parish, was fulfilled to the very letter. The officers appointed for the ensuing year were: Mr. Arthur Smith, Clergyman's Warden; Mr. George Amm, People's Warden; Lay Delegate to Synod, Mr. W. Harrison. The pronouncing of the benediction brought a very pleasant and profitable meeting to its close.

ALLEYNE.—Hearty bright services were held in this Mission on Easter Day and were well attended. At Holy Trinity, Alleyne, there were 30 communicants. The sermon was preached by the Incumbent, the Rev. James Senior, from St. Matthew v. 16. At the Easter meeting Messrs. Luke Henry, and G. Carruthers, were chosen as Churchwardens; and Dr. L. H. Davidson, Q.C., and Mr. J. C. Spence were re-elected delegates to Synod.

CAWOOD.—At St. Peter's, Cawood, Messrs. George Tanner and John Foster, were chosen as Wardens; and Messrs. H. M. Giles and P. W. St. George, as delegates to the Synod. A parsonage is very much needed for this Mission

and it is hoped that during the present year the same may be erected. The people of the Mission seem to be doing their utmost to support and carry on their work, but feel that having been severed from the older portion of the Mission, viz., Aylwin, they ought to have an increased grant from the Mission Board.

DIOCESE OF ONTARIO.

NAPANEE.—The beautiful stained glass windows just placed in St. Mary Magdalene's Church form a highly ornamental addition to the building and will be a lasting memorial to the Christian love and zeal of those "in pious memory" of whom they have been presented to the church of which they were the liberal benefactors when living. A resolution stands on the vestry records of the church that the "Eastern Windows" should be erected to commemorate the name of Mr. John Solomon Cartwright, M. P. who, besides other benefactions built and presented to the congregation the first St. Mary Magdalene's Church in Napanee, in regard to the removal of which there was no little regret expressed at the time. Nor we believe would this removal have been ever undertaken but for the constant and liberal assistance of the sons of Mr. Cartwright, who also donated the site of the existing new church. The great debt which has hampered the congregation ever since no doubt has been the hindrance to carrying out the resolution in regard to the conventional east window—for in reality it faces the south—and in all probability there would have been no Cartwright memorial window as contemplated for many a long day, but for the effort of the Archdeacon, who secured from Mr. Cartwright's family the amount required, over and above a small subscription list signed by a few local friends in 1873. The subject selected is the Crucifixion, which brings prominently before the eyes of the congregation the central act of Redemption, and those three characters nearest and dearest to the Saviour on the Cross, the Virgin Mother, the beloved Apostle John, and the forgiven, much loving Mary Magdalene. The treatment by the artist of these figures, which are of sufficient size to be well seen by all the worshippers in the church, cannot be too highly commended. The drawing and coloring are admirable. In the upper portion of the central light, over the Redeemer's hand, is a bright angel holding a golden crown, and on either side of the cross are passion flowers exquisitely painted. The emblems of the chalice and wheat ears, and grapes and the *Agnus Dei*, that fill the higher parts of the side lights are all in harmony with the rest, and befit the position in the chancel over the Holy Table and the opposite wall of the church are two other new painted windows at either side of the Baptistry. Of these one is a very graceful delineation of the window casting in her mite to the treasury, holding in one hand an orphan child, and most appropriately commemorates the bequest of "all the living that she had" to the church, by the late Mrs. Chamberlain. The other represents the interview of Nicodemus, "a ruler of the Jews," with the Saviour, held by night, and is presented in memory of the late Mr. J. B. McGuin, for many years an active supporter and friend of the church. The design and drawing of the figures in this window deserves special commendation. The money for both these windows was subscribed by members of the congregation, for the purpose through Dr. Ruttan, to whom it may be mentioned is also due the splendid rose window over the Baptistry, that has been always so greatly admired as one of the chief ornamental features of this fine church.

The windows were first seen by the congregation on Easter Sunday morning. The services for Holy Week having been held in the chapel-room and large school-room. On Monday evening the vestry gave a cordial vote of thanks to the donors of the windows.

DIOCESE OF TORONTO.

TORONTO.—The Womens' Auxiliary to Missions and Society of the Diocese of Toronto purpose holding their annual meeting on Wednesday the 25th of April, in the St. James' school-house. There will be a celebration of the Holy Communion in St. James' Cathedral at 11 o'clock, when the Rev. Arthur Baldwin, M.A., of All Saints' Church, Toronto, will deliver an address. The offertory will be devoted to Missionary purposes—An election of officers for the ensuing year will be made by ballot in the school-room, immediately after the service. A free lunch at one o'clock; at 2 p.m., the general business meeting will be held, the Bishop of Toronto kindly presiding; other clergy assisting and giving addresses. There will be no evening meeting.

Members of the W.A.M.S., the P.M.A., and all interested in Mission work are invited to be present.

ORILLIA.—The Easter vestry meeting of St. James' Church was well attended. In the absence of the incumbent, Mr. G. J. Booth was called to the chair. Mr. Greenland, vestry clerk, who had been acting as people's warden, in the absence of Dr. Elliot, read the report of the General purpose fund, showing receipts \$1,922.30, sufficient to meet the current expenses. No statement was presented of other collections, &c., so that there was no means of ascertaining the total givings of the congregation during the year. Mr. H. S. Scadding was chosen people's warden, but declined to act, and Mr. Bruce Murphy was then elected. Mr. Greenland was appointed vestry clerk. Votes of thanks were tendered the retiring churchwardens, the choir, Miss C. Stewart for her services as organist, and the retiring sidesmen. The Lay delegates to Synod chosen were Messrs. T. Evans, Bruce Murphy and G. J. Booth.

DIOCESE OF NIAGARA.

NORVAL.—The annual vestry meeting in connection with St. Paul's Church was held on Easter Monday. Mr. A. A. Bowden in the chair. The churchwardens' presented a favorable report for the past year, and were re-elected. A motion thanking the Provost and Prof. Roper, of Trinity College, for the supply of young men taking the Sunday services during the past year was carried. At a subsequent meeting of the united vestries of Norval and Stewarttown. Mr. H. A. Bowden, who has conducted the services at both places during the Easter vacation, was asked to take charge of the united parish in June next, after his ordination. We trust his Lordship the Bishop will see his way clear to appoint Mr. Bowden as he is the unanimous choice of both congregations.

DIOCESE OF HURON.

VESTRY MEETINGS.

LONDON.—*St. George's.*—At the annual vestry meeting of this congregation the Rev. Canon Newman presided. Mr. Johnston was re-elected Lay Delegate to the Synod, and Messrs. Gibson and Lings were chosen wardens.

Mr. Kingsmith, jun., read a letter signed by the younger members of the church, presenting the new organ, and it was unanimously carried that they be tendered a vote of thanks for their gift.

St. Paul's.—Rev. Canon Innes, rector, presided at the annual Vestry meeting of St. Paul's Cathedral. The Lay Delegates to the Synod elected are Messrs. R. W. Barker, E. B. Reed and R. Bayly.

The Rector expressed regret that the Churchwardens of the past four years, Messrs. T. Herbert Marsh and J. W. Reid were determined to retire. He referred to the great work they had been able to accomplish in connection with the finances of the Church, paying off indebtedness

to the amount of \$30,000. He then nominated as his churchwarden Mr. Geo. Laing, and Mr. J. S. Pearce was elected people's warden.

The financial statement showed the receipts of the year, pew rents, &c., to be \$7,682.54; disbursements, \$7,401.22; balance in bank, \$281.32.

At *Christ Church* the rector, Rev. Canon Smith, presided. The Wardens submitted a general statement of the finances of the Church, which was regarded as satisfactory.

The election of officers resulted as follows:—Lay Delegates to Synod: Messrs. W. Robinson and Justus Wright. Mr. H. J. Boyd, rector's warden; Mr. A. McCormick, people's warden.

Memorial Church—Rev. Canon Richardson, rector, presided at the Easter vestry. The report of the churchwardens, showed total receipts to be \$4,435.56; expenditure, \$4,415; balance \$20.55. Mr. William Thackabery was elected people's warden, and Mr. W. C. L. Gill was appointed rector's warden.

The vestry clerk reported that the sum of \$1,000 paid off the mortgage on the rectory and school-room during the past year.

The following were elected to represent the congregation in Synod: Messrs. V. Cronyn, F. Rowland and Judge Elliot.

POINT EDWARD.—*St. Paul's*.—The annual Vestry meeting of this church was held on Monday evening, 9th instant, when the following office bearers were elected for the ensuing year, viz: Mr. Hedley Vicars Fairhavin, clergyman's warden; Mr. Wm. Simcock, people's warden, and Mr. Joseph James, delegate to Synod.

A gratifying report was submitted by the retiring wardens, showing a balance in hand, after payment of stipend, organist's salary and sexton's salary, besides a number of debts incurred previous to the present incumbency. All existing liabilities from past years have been cancelled, and the church now wholly free from debt.

PEROHE—*St. John's*.—The regular annual Vestry meeting of this church was held on Tuesday, 10th instant. Mr. Robert Bright was reappointed clergyman's warden, and Mr. H. Lucas was elected people's warden; R. H. Faithorne, Esq., was chosen as delegate to Synod.

A financial report was submitted by the retiring wardens, shewing that the stipend had been regularly paid, and all indebtedness on the church and for Sunday-school purposes cleared off, with a balance remaining on hand. Steps are also being taken for the purchase of a new organ. A cordial vote of thanks was unanimously tendered to Miss E. M. Jones for her valuable services as organist during the past year. The Sunday school here is in a healthy condition, and well sustained throughout the whole year.

The incumbent, Rev. Mr. Steele, is to be congratulated on his success in both the above, especially at Porche Mission, where the congregation had, owing to removals, deaths, and otherwise been reduced to a minimum.

WARRENVILLE.—At the annual vestry meeting there was a large attendance and the utmost harmony prevailed. The churchwardens' account showed that the receipts, both for diocesan and parochial work, were the largest on record. Messrs. H. Willson and Thomas Heywood were elected wardens; and Mr. W. Blott, delegate to the Synod. The Rev. W. J. Taylor informed the vestry that he had, after mature deliberation, accepted the parish of Mitchell, and that the tie which for over eight and a half years had bound pastor and people together would thus be severed. He spoke of the harmony in the parish and of the kind feelings that existed between all the religious bodies in the place, which he had done his best to foster. A resolution expressing deep regret at the loss

of the Rev. Mr. Taylor and family to the parish was passed unanimously. A deputation was appointed to wait upon the Bishop to secure a clergyman.

GLENGOE.—A very large number attended the Easter Vestry meeting. The greatest unanimity characterized the proceedings. All the finances of the church were shown to be in a sound state. The largest sum ever yet paid was handed to the clergyman, and both for home and outside work the amounts given were in excess of any previous year. Messrs. G. Harrison and J. Oldrieve were elected churchwardens, and Mr. Wilmot Swaisland delegate to the Synod. A statement from the Rev. W. J. Taylor that he had accepted the parish of Mitchell was received with deep regret, a motion being unanimously passed expressing that feeling, and praying for God's blessing upon the reverend gentleman in his new field of labor.

GALT.—At the annual Vestry meeting of Trinity Church the following resolution was carried by standing vote:—Moved by B. S. Strong, Esq., seconded by G. B. Blain, Esq., and "resolved that this Vestry at this its first meeting after the decease of the Very Rev. Michael Boomer, LL.D., Dean of Huron, and 33 years Rector of this Parish, desires to put on record its high appreciation of those eminent qualities of mind and heart which in so distinguished a manner fitted him to fill the position as Rector of Galt, and to perform the duties of his sacred office, with such dignity, urbanity and love as to endear himself and the cause of the Master whom he served, to all with whom he came in contact, and that a copy of this resolution be forwarded to Mrs. Boomer and the other members of his family, and that the Churchwardens are hereby requested and authorized to erect a suitable marble tablet to his memory, in Trinity Church, Galt."

The following Resolution was passed at the late meeting of the Executive Committee of the Diocese of Huron:—

Moved by Ven. Archdeacon Marsh, seconded by Ven. Archdeacon Sandys, "Resolved, that we the Bishop and members of the Executive Committee at this our first meeting since the demise of our esteemed brother, the Very Rev. Michael Boomer, Dean of Huron, desire to place on record our sense of the loss, that as a Diocese, we have sustained, and we would offer to Mrs. Boomer and the members of our late Brother's family, our deep sympathy in their trying affliction and our earnest hope and prayer that they may receive grace to enable them to say, in the words of sacred Scripture, incorporated in our solemn burial service, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

Carried by standing vote.

MITCHELL.—The annual Easter Vestry meeting in Trinity Church was the most harmonious and best attended held for many years. Messrs. A. Dent and W. R. Davis, were re-appointed delegates to Synod. A letter was read from the Bishop, saying that he had appointed Rev. W. J. Taylor, rector of the parish, and that he would probably be able to enter upon his duties before long. One was also read from Mr. Taylor accepting the position. One gentleman after another spoke highly of the appointment, and asked for the rev. gentleman a hearty welcome; Messrs. W. R. Davis and A. Dent, were appointed Wardens for the ensuing year.

SARNIA.—The annual Vestry meeting in connection with St. George's Church, was held on Easter Monday evening. Rev. T. R. Davis presided, and read a report of his work in the parish for the past year, from which it appeared that the congregation was steadily in-

creasing in numbers, and all the organizations in connection with the Church were in a flourishing condition. Mr. F. W. Kittermaster read the Churchwarden's report, which showed the revenue for the year from pew rents and offerings to have been \$2,682, and the expenditure \$2,606, leaving a balance of \$76 to be carried over to next year. Mr. A. C. Clark, Treasurer of the Building Fund, reported that during the year \$1,620.42 had been paid in reduction of the debt, which now stood at \$7,150.29. The instalments yet to accrue from the guarantee list, however, footed up to \$3,727, so that the total debt, unprovided for, was only \$3,419.35. The Church owned property easily worth \$30,000, upon which this was the only incumbrance. Mr. Wm. Kerby, Sec-Treasurer of the Sunday-school, read his report, which showed the receipts for the year to have been \$345.89, of which sum \$58.32 was given by the children on Easter Day as an offering to missions. The Ladies' Aid reported their net receipts for the year as being \$1,074.51, and after paying the interest on the Church debt they still had to their credit in the bank \$784.69. The total receipts of the parish are considerably over \$5,000. The Rector appointed M. Thos. Konny, and the vestry re-elected Mr. F. W. Kittermaster, as Churchwardens. Messrs. R. S. Guard and A. C. Clark, were elected delegates to the Synod.

The young ladies of St. George's Church gave an entertainment last week, and took in about \$140. The difficulties about the old church ground and the Videll family has, it is understood, been settled amicably.

LONDON.—The Rev. V. C. Desbarres, of St. Paul's Church, Toronto, officiated in the Memorial Church here, on April 8th, Mr. Richardson taking his place in Toronto.

LONDON SOUTH.—A Mission is being held in St. James' Church, by the Rev. T. H. Brown. He is a most successful missionary; conducts his work as a Churchman; is free from all excitement and extravagance; most earnest and sincere throughout. His afternoon meetings are for believers and the addresses are most helpful. The evening services (shortened form of evening prayer) and earnest sermons leading to the convicting of sin and pointing to the Saviour, are being blessed by God. Much interest is being taken in all these services, and as they go on seem to increase in numbers and evident signs of the quickening power of the spirit are not wanting.

INGERSOLL.—At a large gathering of the congregation of St. James' Church last week, a presentation of a very handsome pair of rattan chairs to Mr. W. Underwood, leader of the choir, took place. Mr. King was also presented with a Prayer-Book and Bible by the members of the congregation. Appropriate replies were made and the Rev. E. C. Saunders gave a pleasant and encouraging address.

PETROLIA.—Principal A. H. Dymond, of the Institute for the Blind, Brantford, has in conjunction with two other arbitrators of the diocese of Huron—Rev. Mr. Magaby, of Seaforth, and Mr. Cox, of London,—been adjudicating upon the case of Mrs. Fairbanks, who claims \$10,200 from the Anglican Church there for money advanced in the building of the church in 1882. The arbitrators after a protracted sitting, awarded Mrs. Fairbanks \$9,000.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Holy week was observed with due solemnity in the churches, in two of them, All Saints', Rev. H. A. Tudor; and Christ Church, Rev. E. S. W. Pentreath. There were two services daily, and on good Friday the

Three Hour's Service was attended by large congregations.

Easter Day.—There were three celebrations at All Saints' and Christ Church, two at Holy Trinity, and the usual services at the Cathedral, St. George's and St. James.

At All Saints' there were 168 communicants, 106 of whom communicated at the early celebrations. The chancel was bright with flowers and Easter decorations. A class of twenty-two was confirmed on Maunday Thursday by the Bishop, and received their first Communion on Easter day at the 8:30 celebration.

At Christ Church there was the largest number of communicants known, and 96 communicated at the 7:30 and 8:30 a.m. There was a children's service of song in the afternoon, and in the evening there was an orchestra of seven pieces asserting the organ and a choir of fifty voices. Several hundred persons were unable to gain admittance, and the aisles and even the vestry were completely filled.

The five choir boys who take up the offerings in this church were presented with violet cassocks, worn for the first time on Easter day.

At Holy Trinity the Bishop preached in the evening to a very large congregation.

The financial reports of the congregation show a decided improvement over last year.

Holy Trinity some time since arranged with the Loan Company for a reduction of its debt to forty thousand dollars. The revenue of the church has been over \$10,000. All expenses have been paid, including a salary of \$3,000 to the rector, and \$1,300 are on hand towards the interest due in July. Much regret is experienced at the continued illness of Archdeacon Fortin. It is feared that his throat trouble will disable him for a long time from active work in the ministry.

St. John's Cathedral.—The seats in the Cathedral were made free at the Easter meeting. Out of six churches in Winnipeg, only one, Holy Trinity, has now rented pews. When Christ Church adopted free seats in 1822 the experiment was looked upon as a very doubtful one by other congregations, but the opposition to free churches has gradually died out, since people have seen that they can be made financial successes.

Christ Church.—Rev. E. S. W. Pentreath reported 71 baptisms; 27 marriages and 37 burials. This church is largely composed of English working people, and is close to the railway, in a poor part of the town. With all its disadvantages it paid all expenses, and reduced its floating debt by \$1,154.

The Sunday-school has increased from sixty in 1882 to twenty-three teachers and 220 scholars, and two teachers and thirty scholars in the Mission school. Services are held at two other points in the parish. There is a parish magazine with 110 subscribers, and a number of organizations at work. The Girls' Friendly Society has eight associates and thirty members.

The delegates to the Synod are generally the same as last year in all the parishes.

All Saints.—Since the seats were declared free the revenue has increased. The expenses are estimated at \$3,760. The revenue is sufficient to meet all expenses. The Rev. Dr. Tudor has been most successful in building up the congregation. There is a large surpliced choir, choral services morning and evening, and a correct and dignified ritual.

St. George's, Rev. J. J. Roy.—This church in the west of the city has 100 families and 125 communicants. An addition was built to the church last year at a cost of \$770. The organ has been enlarged and a font given. The incumbent derives part of his stipend from his position as Lecturer in French and German at St. John's College. He hopes that the receipts of the parish will increase, so that his whole time can be devoted to the church.

PERSONAL.—We regret to record the death of

Mr. W. Leggo, Master in Equity, a devoted churchman and one well known in the East. Mr. Leggo took a great interest in church matters and was a frequent contributor to the Church press. He was an enthusiastic supporter of Imperial Federation and the federation of the Church in Canada. The funeral took place at St. John's Cathedral. The Bishop conducted the service, assisted by Rev. H. A. Tudor, rector of All Saints', of which church Mr. Leggo was a parishioner.

Mr. W. Watts, an under graduate of Oxford, now lay reader at Emerson, will shortly be ordained and take charge of that parish. We regret to learn that Rev. Ivan C. Fortin, B. A., the present incumbent, will soon leave for the Diocese of Minnesota. This drain of our young men to the American dioceses is a serious matter. Two students from St. Bees' College will shortly arrive from England, and after a brief trial will probably be ordained.

CONTEMPORARY CHURCH OPINION.

The *Church Record*, Connecticut, gives this cheering account of the growth of the Church in that State:—

There is an evident growth all through the diocese of loyal Churchmanship. The idea of the Church's system, when expressed in the language "understood of the people," the straightforward utterance of truth in the common sense speech of to-day, is winning the rising generation especially to the blessed wisdom of all Churchly ways. The growth, without fuss or controversy, throughout this diocese, is simply *marvellous*. Extravagances or mere technical nomenclature have been avoided, and the wisdom of both priests and people has combined to effect a great advance in Churchliness of the Christian life. Nothing is this more noticeable than in the increase of that for which the Church most distinctly provides, the weekly celebration of the Holy Communion. When first introduced considerable opposition was manifested in certain localities, and when that opposition was met by dogmatic utterances, the opposition grew to bitter strife. But in most parishes a wiser policy prevailed, the people's right for an explanation concerning that which seemed a novelty was kindly met, and in every such case the explanation met as courteous and kindly an acceptance; the warrant from Scripture, Church custom and olden diocesan usage was shown, and individual action was left free and unjudged. In every such case (and this has been the rule of method in the diocese), those who did not see the necessity became acquiescent in the offering of the privilege to those who felt the need, and very many have utilized it to the great blessing of their souls. So that, while 10 years ago the number of parishes in which the Holy Communion was celebrated every week could be numbered on the fingers of one hand, and weekly celebrations in Advent, or Lent even, were the exception; now the weekly celebration during all the year is the custom in a large proportion of our parishes, and the parishes where there is no weekly celebration in Advent and Lent, are the exception. Year by year the attendance at this weekly feast in Lent especially increases, and the enlarged attendance is this year especially noticeable. The change effected in so brief a time, among a people so conservative, is *marvellous*, and is a strong witness to the good sense of our priests, and the reasonableness of the people when properly approached. The question has long since ceased to be a partisan one (which it never ought to have been considered), and, while opinions differ as to the necessity, and habits differ as to the practice, the lawfulness and propriety are no longer in dispute. This advance along the whole line with quietness, respect for the rights of all and loyalty to the Church's mode

of upbuilding the Christian life, is a witness, that may well be generally noted, of the *effectiveness of persistent teaching*, in full recognition of the right of all to know the reason of *practice* as well as faith; of patience, that is willing to allow time for ideas to take root and grow; of wisdom, that care more for establishing the truth than maintenance of a technical vocabulary, which, while the most accurate mode of expression, yet alarms the timid and unlearned by the mysterious phraseology of an unknown tongue. We are confident that the whole Church is ready to be taught, desirous of being led, but the leaders must be men who work for all time rather than a few days, who have patience and seek not to hurry results in their days, who sow for eternity and not for this generation alone, who care more for imparting absolute truth than for ventilating their store of ecclesiastical nomenclature; and the Church under such leadership, as we have seen it here, will rise to her true mission, not in strife and contention, but in quietness and peace.

The *Church Press* of New York, says of the state of the Church:

What is the state of the Church at home and abroad? It is hopeful and encouraging. Our reports come from all quarters, and they all speak the same language, and tell the same story. The inference to be drawn is that the Church is doing its work vigorously and successfully. In its finances, in its services, in its congregations, in its labors, in its influences, it is sound, healthy, and prosperous. Never were there larger congregations, never more communicants, never more candidates for confirmation, never more generous contributions, never greater efforts to build and improve Churches and schools, never more active and earnest efforts to evangelize the ungodly, and to plant the Church in every place, in every home, and in every heart. All this can be verified by facts and figures, and for all this we must thank God and take courage.

The same bright and encouraging picture may be drawn of The Church in England, and in foreign lands. It is abundantly evident that the Lord is present to bless and save. There has never been such a gracious revival as is experienced in the Church of England to-day. It extends through all departments of church life and work; and the facts presented in the official Year Book, which is just to hand, show that the Church is all aglow with zeal, and that its financial resources and spiritual influence are abundant, and are continually increasing. On every hand new enterprises are being carried on, and in every place the Lord is adding to the number of His people, those who shall be saved. In all this we see the fulfilment of the Divine promise; in all this we see the efficacy of the Divine word, and in all this we find ground for encouragement and a stimulus to zeal. In this general notice we this week give the substance of our detailed reports.

HIS BODY.

When, therefore, we speak of the Church as Christ's Body, we do not refer to His natural Body. It is His Mystical Body of which we are members: and yet that is not a mere figure for the whole number of His followers, but is in a real true sense His Body joined to Him, nourished by His Life, animated by His Spirit. As St. Paul says: "we are members of His Body, of His Flesh and of His Bones." So when we speak of receiving His Body in the Blessed Sacrament, we do not mean His material Body—the very idea is a contradiction in terms. His material Body is in heaven, not here. The Catholic Church has never taught the possibility of a carnal eating of it. The doctrine of Transubstantiation, does indeed seem very near to such a definition; and this doctrine the A

glican Church refuses to accept. We cannot explain the mystery of His Sacramental Body, any more than we can of His Mystical Body. If we could, the whole system of divine grace would be a simple mechanism—a mere machine—requiring no faith. For where reason can operate faith is silent. But what He has told us we believe. As He has said of the Church that it is His Body, and has told us that we are members of His Body, of His Flesh and of His Bones, we believe it. And concerning the Sacramental Body.

“Christ was the Word that spake it,
He took the Bread and brake it,
And what His Word did make it,
That I believe and take it.”

By this partaking of His Sacramental Body our membership in His Mystical Body is cemented and perpetuated; thus giving us assurance that wither He, our Head, has gone before, thither we His members shall follow after. And thus is fulfilled His word: “I go and prepare a place for you, and will come again and receive you unto Myself; that where I am there ye may be also.”—*From Studies on the Catholic Creed by Rev. S. J. French, M. A., Peekskill, N. Y.*

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada, met in the Synod Hall, Montreal, on the 11th of April. Among those present were the Bishops of Quebec, Montreal, Toronto, Huron and Niagara, Rev. Dr. Mockridge, general secretary; Mr. J. J. Mason, general treasurer; Rev. A. A. Von Iffland, Judge Hemming, Capt. Carter, of the diocese of Quebec; Rev. Canon Damoulin, Rev. J. D. Cayley, Mr. A. H. Campbell, diocese of Toronto; Very Rev. Dean Carmichael, Rev. Canon Belcher, Mr. L. H. Davidson, Q.C., diocese of Montreal; Ven. Archdeacon Bedford-Jones, Rev. E. P. Crawford, Judge Reynolds, diocese of Ontario; Mr. Henry McLaren, diocese of Niagara. Letters of regret at unavoidable absence was read from the Bishop of Ontario and a number of clergymen.

Mr. J. J. Mason, general treasurer, read a statement showing the receipts from 13th September, 1887, till 9th April, 1888, to have been:—

	Domestic Missions.	Foreign Missions.	Total.
Huron.....	\$790	\$865	\$1,658
Niagara.....	947	211	1,158
Toronto.....	1,580	2,726	4,306
Ontario.....	1,578	752	2,331
Montreal.....	427	803	1,231
Quebec.....	200	1,118	1,318
Fredericton.....
Nova Scotia.....	543	543
Algoma.....	102	102
Sundries.....	44	82	126
Total.....	\$5,569	\$7,208	\$12,777

It was decided that the Board should meet in St. John, N.B., in October next.

It was agreed that the unappropriated funds for domestic missions should remain so until October. The unappropriated funds contributed for foreign missions in response to the Epiphany appeal had to be appropriated to the three great missionary societies in the following proportions: Four-ninths to the Society for the Propagation of the Gospel, three-ninths to the Church Missionary Society, and two-ninths to the Colonial and Continental Church Society.

The question of evangelizing the Chinese in British Columbia was discussed by the Board, and it was resolved that the Bishops who attend the Pan-Anglican Synod be requested after consultation with the Bishops of British Columbia to bring before the Church Missionary Society the fact that 25,000 Chinese are working within our Dominion and ask these

societies to take some steps towards their evangelization. It was decided that whilst it was not at present prepared to send out any special authorized missionary of its own, the Society should receive and disburse money sent for the support of a special missionary to Japan.

The Secretary was instructed to procure designs for a seal, for the society, to be submitted at the next meeting of the Board. Resolutions were passed impressing upon the Bishops and clergy the necessity of sending all moneys raised for missionary purposes through their diocesan treasurers to the general treasurer as soon as possible after such collections were made, the object being that there might be a consolidated statement of what the Church of England in Canada was really doing in missionary work.

The question of a grant to the Secretary for office expenses and for enabling him to secure help in the routine work of the Board, was brought up by an application from Dr. Mockridge to this effect: the request having been referred to a Committee it reported in favor of making a special interim grant at the rate of \$300 per annum, awaiting further definite action by the Board on the broader question as to whether the appointment of a paid secretary whose whole time should be devoted to the work of the Society had not become necessary. The position of the Missionary monthly (*The Canadian Church Magazine*) was also enquired into, and a Committee having reported to the effect that it was the property of the Board, and that the latter were responsible for it, a special Committee was appointed to examine into its condition and prospects and report at the October meeting.

MISSIONARY MEETING.

The usual missionary meeting in connection with the Board was held on the evening of the 11th April, in St. George's lecture-room, His Lordship Bishop Bond presiding. On the platform were their Lordships the Bishop of Quebec, Toronto and Huron, Dean Carmichael, Ven. Archdeacon Bedford Jones, and the Revs. Dr. Mockridge, Dr. Norton, Canon Belcher, G. O. Troop, and others. The Hall was well filled; the singing was led by the choir boys of St. George's. Addresses were delivered by the Ven. Archdeacon Bedford Jones, and the Bishop of Huron. The former spoke of the difficulty of discussing mission work, it was such a wide subject, and went on to say that all Christian believers were of necessity obliged to accept the duty, for Christ had said, “Go teach all Nations,” and all prayed every day for the coming of His Kingdom. He then went on to give some facts concerning mission work to meet objections made in view of the large expenses of administration pointing out that according to reliable statistics regarding Foreign Missions out of every \$100 received \$93 went directly to the work. He also referred at length to the work in India quoting from a lecture recently delivered in England.

After the singing of a hymn the Lord Bishop of Huron addressed the audience in an eloquent and most earnest manner affirming that the time had passed for discussing the need of missionary work. This was admitted. The query was how best to do it. The army had heard the clear, sharp ring of the trumpet, and was advancing; war had been declared. Are we prepared to join? No one was interested in mission work unless they had capital in it. Reference was then made to the arguments of scientists, who claimed there were great questions to be settled. There were none to settle. Science had to settle with us. We have to know what science is; they claim the Bible is all wrong. Yet a scientist in a recent paper had stated he had made a slight mistake of 75,000 miles, yet religion is asked to bow to this *grande dame* science. They must fall into our line. Geologists of to-day look upon those of 40 years ago as pigmies, and a 100 years hence the present geologists will be in the same

position. Their earnestness was required and the enlistment of hearty sympathy.

LETTERS FROM CALIFORNIA.

No. 6.—(Continued.)

The Eucalyptus tree was brought into the country about thirty years ago from Australia and is a very rapid grower with thick shiny leaves and evergreen foliage, it is too heavy and dense in its growth to be placed very near dwelling-houses; by some it is called the Australian Gum tree. Oakland is connected with San Francisco by a steam ferry service conceded by authorities to be the finest between any two cities in U.S. Certainly the New York ferry steamers have no such ferry service as this, so convenient, comfortable and well managed. The boats are of immense size with saloons extending the whole length besides lower deck for heavy traffic and promenade deck above, the saloons are all upholstered in red plush, richly carpeted, lighted with electricity and affording comfortable cushioned seats for at least 400 people; the number of passengers amounts to 20,000 daily, time across the bay eighteen minutes. Owing to the very shallow water on the Oakland side long moles or piers are built out in a solid causeway of rock into the deep water, along these the trains run directly to the boats to which two lines of railway connect, the Broad and the narrow Gauge; both railway and ferries are owned by the Southern Pacific Company and one very important item in this connection is that the railway through the city is free to all passengers, you can “ride free all day” for four miles from one end of Oakland to the other. When the Southern Pacific Co. was granted its franchise in 1868 to run through the city of Oakland the grant was made on condition that riding should be free within municipal limits. This is a privilege believed to be unequalled in any other city. There is no doubt it has contributed to build up the place, Trains run every fifteen minutes, the cars are cleanly and well appointed, a train has from eight to ten cars; there are ten or twelve stations through the city and two lines of steam ferry boats. Notwithstanding the enormous free travel it is a paying business, and in 1886 nearly seven million of people (or tickets) went across. Ticket takes you from any part of Oakland to San Francisco and return for twenty-five cents. In manufacturing industries Oakland has quite a creditable showing, embracing Judson Iron works which include rolling mills, nail and file factories, agricultural implements, &c., also Pacific Iron & Nail Co., cotton mills, Hosiery Co., and numerous planing and flouring mills, potteries, &c. Stretching away on either side of the city are outlying suburbs including Alameda, Fruit Vale, Berkeley and the scattered settlement of Piedmont, which latter is the favorite picnic and pleasure ground of Oaklanders. Alameda is connected both by railroad and horse-car, with Oakland, and can with good reason be called a city as it has a population of nearly 10,000, is lighted by electricity and although it has escaped the “usual boom,” is steadily advancing in prosperity and has the same advantage as her longer neighbor in the way of free trains to the ferry, which however, only applies to through tickets to San Francisco. It also has an improvement society which has done much to beautify the place and the clean streets, fences and general air of thriftiness testify to the good it has done. To the north of Oakland and connected also by rail and ferry with the big city over the bay, lies Berkeley whose history is identical with the University which bears its name as before the removal to its hillside of the College of California and Berkeley University it was but the northern end of the township of Oakland and settled only by ranchmen.—(To be Continued.)

The Church Guardian

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Box 1985. For Business Announcements
See page 14.

CALENDAR FOR APRIL.

APRIL 1st—EASTER DAY.

" 2nd—Monday in Easter Week.

" 3rd Tuesday in Easter Week.

" 8th—1st Sunday after Easter.

" 15th—2nd Sunday after Easter.

" 22nd—3rd Sunday after Easter.

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

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

THE RESURRECTION OF OUR LORD.

FROM STUDIES ON THE CATHOLIC CREED.

By the Rev. Samuel J. French, M. A., Chaplain
of St. Gabriel's, Peekskill, N. Y.
(Continued.)

ACCORDING TO THE SCRIPTURES.

It remains to recall to mind the fulfilment of the prophecies in this connection, and note how it was "according to the Scriptures" that He rose from the dead. So unambiguous are the prophecies that we wonder that any who received the Old Testament Scriptures as implicitly as did the Hebrew nation, could have been blind to the fact that in Jesus of Nazareth and in Him only, these prophecies were fulfilled. The most important of the predictions is found in the Psalms of David. Bearing in mind that it is a characteristic of Hebrew poetry that the writer himself personifies the one of whom he is writing, that is writes of another in the "first person," we can but see most distinctly that these words are spoken of the Messiah: "My flesh also shall rest in hope. For why? Thou shalt not leave my soul in hell (sheol) neither shalt Thou suffer Thy Holy One to see corruption," Psalms xvi: 10. And if there were any room for doubt as to the true significance of the words, we have the declaration of an inspired Apostle. In the first Christian sermon ever delivered—preached by him to whom was first given the promise of binding and loosing, and to whom was given the promise of the keys of the Kingdom of Heaven and who was fitly therefore the first person to open the kingdom and admit men to the Heavenly Citizenship—we are reminded that he who wrote the words was long dead, that his soul was suffered to remain in hell, his flesh to see corruption; and we are told that "being a prophet * * * he spake of the Resurrection of Christ."

The whole Old Testament is full of types of the Death and rising again of the Messiah, as indeed of His whole life and work, and of the extension of that work through all time by His Body Mystical or Kingdom.

And as He gave His disciples "many infallible proofs" of His Resurrection, so He has not left us at this day without proofs equally strong; stronger even than the written record and the universal tradition of Christendom. For after His Resurrection He called His Apostles together and commissioned them to act as witnesses to the fact in all the world, and to the end

of time—two commands which in their very nature it was impossible for them literally to obey in their own persons. So, acting under the guidance of the Holy Ghost, they took steps for the perpetuation of their office by appointing others as co-Apostles, and committing to them this same function of testifying to the risen Christ. The very presence of St. Timothy in Ephesus, of St. Titus in Crete, of St. James in Jerusalem, of Epaphroditus in Philippi, (there are eleven besides the original twelve who are expressly called Apostles in the New Testament) would be living and unimpeachable testimony to the fact that Christ had arisen from the dead. For they traced their commission and authority to those words spoken by Him in the flesh after His death and burial. Of the same value would be the presence of their successors to succeeding generations. So everywhere and always the presence of an Apostle tracing his commission in like manner through any of the original Twelve, would be a living witness, not in his person but in his office. "Ye shall be witnesses unto Me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth." They separated to bear this testimony to all nations: St. Peter and St. Jude northward, to what is now known as Turkey in Asia; St. Bartholomew (Nathaniel) to Persia; St. Thomas still farther east to India; St. Andrew to Byzantium (Constantinople) and Russia; St. Simon Zelotes and St. Mark to Northern Africa; St. Matthew to Central Africa; St. John to Asia Minor; St. Paul to Southern Europe, the Islands of the Mediterranean, and some say, accompanied by St. Joseph of Arimathea, even to Britain; St. Peter to Italy with St. Paul; while St. James remained with the Mother Church in Jerusalem. And wherever they went they founded Churches and left Apostles (or as they were also called angels, and in latter times bishops) over those Churches. Thus St. Timothy became Apostle or Bishop of Ephesus, where Onesimus was his successor; St. Titus of Crete, Ignatius of Antioch, Polycarp of Smyrna, Epaphroditus in Philippi, etc.* And here to-day in this western land which is literally in respect Palestine of the "uttermost part of the earth," the existence of the apostolate or episcopate in its perfectness, shorn of none of its high functions or duties, is a living testimony to men of this age of the fact that the Son of God "arose from the dead according to the Scriptures."—*The Living Church*.

*See Little's Reasons for being a Churchman, p. p. 63, 75.

THE DAY OF DAYS.

The inclusive character and absorbing power of the truths revealed by Christ, as well as the practical wisdom of the early missionaries is shown in the name the Anglican Church has given to the great festival of the Lord's triumph and the epiphany of man's immortality. Eostre, the pagan goddess of the Anglo-Saxons, is only remembered because despoiled of her festival, and her name which would long ago have been "forgotten, as a dead man out of mind" has been made immortal because forced to tell the story of the resurrection. By this sign, as the harbinger of a completed victory, must all falsehood fall before the truth, all teachers pass to a perpetual darkness or else submit to Him who hath brought life and immortality to light, and only that shall endure which has learned to know Christ and the power of His resurrection.

No festival means more to the Christian than Easter. Three great facts in our Lord's being and work are bound together so that we cannot compare them in importance because had any one of them failed the others would have been either impossible or valueless. The Incarnation through which God took humanity and

humanity's sin upon Himself; the Crucifixion, wherein was made atonement for that sin; the resurrection, justifying the Redeemer and those that believe on Him, these are the three great pillars that bear up the faith of the gospel. Without the Incarnation the Crucifixion would have been without atoning value and the resurrection an impossibility; without the crucifixion the incarnation, though it might have revealed God, would have had no power to redeem the sinner from his sin, and the Resurrection if there could have been one at all would have to the sinner a meaningless wonder; the Resurrection—but with the incarnation and the sacrifice of Calvary we could not be without the Resurrection. The absence of that event would be a positive proof that there had been no incarnation and no availing sacrifice for sin. The Resurrection is the evidence that Jesus Christ is the Son of God and that He suffered death not for Himself but for others, His own personal being never having become subject to the death that comes by sin. It is the result of the reality and completeness of the atonement of which the crucifixion was the climax and visible expression. As without it man's hope of redemption, born with the angels' message and song and nourished by the holy, loving, wonder-working life and the mysteries and agony of Gethsemane and Golgotha, would be dead in the sepulchre along with the dust of the great martyr, with the Resurrection comes again the living Saviour on whom we can forever trust.—*Selected*.

THE EASTER SEASON.

So great an event in the history of man as the Resurrection cannot be adequately commemorated in one or even three days, and so the Church continues to hold it before us for nearly six weeks; for the same length of time in fact, as our Lord remained with His disciples that He might impress upon them the reality and meaning of this great fact, and arrange with them for the administration of His Gospel of Redemption. During this period we are to study with the Apostles the significance of the Lord's resurrection, not metaphysically, but as it touches ourselves, our hearts and moral being; to accustom ourselves to the thought of His spiritual presence as being as real as His visible bodily presence, and that His interest in His people and in the world remains unchanged and unchangeable.

The Resurrection, rather than the Ascension, is the natural dividing line between our Lord's present life and His earthly life. The forty days between these two great events belong to the life He is now living and will live until the final consummation of all things. His work was done and He simply lingered among His friends and chosen witnesses to explain it to them and arrange the means through which he was thereafter to communicate with them and the world. Nothing seems more natural than that this time should be spent in laying before those whom He had called to be the future representatives of Himself, the methods and instrumentalities by which a knowledge of Him should be spread throughout the world and perpetuated, and the benefits of His work of atonement brought to mankind. The words of St. Luke, "being seen of them forty days and speaking of the things pertaining to the Kingdom of God" may mean much more, but they cannot naturally be taken to mean less than that He instructed them in both the substance and form of the Church. The nature of that instruction appears afterward in the doctrines they taught and the organization which, under their guidance, became the recognized order of the Church. It is true indeed that they did not venture to move in their work of preaching and ordering the Church until after that the Holy Ghost had come upon

them, for this had been the Lord's command, but it is also true that the office of the Holy Spirit with them was to "bring all things to [their] remembrance, whatsoever [He] had said unto" them, and that they had an independent testimony to give concerning Him. [See John xiv. 26, and xv. 27]. And the Lord's own interest in those for whom He had died would surely not permit Him to go away from those whom he had called to be His witnesses without giving them some, and we would think even minute instruction about how they were to carry the benefits of His work to men. The order and sacraments of the Church are not only the means He arranged to this end, but also monuments to His anxiety that all mankind should know Him and have the benefits of His redemption.

The effect upon the apostles, of this forty days of intercourse with the risen Lord, was most decided and clearly demonstrative of the character of His teachings. After the crucifixion they were scattered again to their former worldly occupations as if their hope in Christ had been a dream and now was gone entirely; but after the Ascension they went back to Jerusalem and "continued with one accord in prayer and supplication," and inspired by the Lord's instruction concerning the Kingdom of God, it would seem, even before the descent of the Holy Ghost proceeded to fill the place in the apostolate left vacant by Judas' treachery and death. They are no longer mere worldlings looking for an earthly King and Kingdom, but they are ambassadors of Christ and stewards of His mysteries already in possession of the idea of the perpetuation of the Church's ministry, so that when the Holy Spirit came he had only to bring to their memory, nurture and expand what Christ had taught them, and teach them how and when to apply it in the practical work that lay before them. Thus there grew from the seed the Lord Himself had planted in these forty days, the care of which was the office of the Holy Spirit, both the substance of the Church's doctrine and the forms of its administration.—*The Church Year, Florida.*

THE REASONABLENESS OF DOGMA.

The red rag to the John Bull of our days is, doubtless, Dogma. Loose talk, newspaper-theology, Catholicity, falsely so called—these the British merchant, the British officer, the British lawyer, or man of medicine, can endure. But dogmatic teaching! it is the test of the innate intolerance of the boasted toleration of the age. This is, however, surely, a state of things based chiefly on misapprehension.

'Gifted with noble tendency to climb,
Yet weak at the same time,
Faith is a kind of parasitic plant,
That grasps the nearest stem with tendrils rings.'

Is it of no importance then, as to whether or no that stem be a reliable support? Does it not matter at all if that 'tender and luxuriant plant around a cankered stem should twine?' Will you give to your vine and your hops rotten or inadequate props? To your nasturtiums and your convolvuli decaying strings? Shall the list with which you fasten your peach-trees to the wall be useless at the outset for wear and tear of rain and wind? Is it not of vast importance that the object of Faith, the support to which it clings, shall be sound and adequate?

When we speak of Dogma, then we do but intend the statements and declarations as to a right belief, to which the constant and assent of the heart and mind may heartily and intelligently cling. That which the Apostle calls 'the form of sound words.' An authorised declaration as to the true teaching of God's word inspired. Surely a very needful and desirable

possession in the face of the fact that nearly 200 sects there are, and two sister Churches, each of which varying explains the Bible in its own way. Amid this Babel of voices how greatly should the lay-Churchman prize the clear, downright, dogmatic teaching of his Prayer-book! There are the Creeds, trophies from old battlefields where single Truth met manifold Error. Clear and strong their statements are. They do not indeed try to explain that which is here and now unexplainable. They declare what is the Catholic Faith. Their words are not antiquated weapons that served a purpose against exploded heresies, and that can now be laid aside. No! as against Arians and Macedonians of old, so against Unitarians now, the same old words bear the same old testimony. They are still, as of old, the landmarks of the territory of the Faith of the Church.

And, besides the Creeds, what wealth of clear, unambiguous, dogmatic teaching, there is throughout our Book of Common Prayer! Pious tracts there are which bid children ask to 'be born again,' to be 'made a Christian,' to 'seek the gift of the Holy Ghost.' The Prayer-book tells them that in Baptism they are regenerate, were made 'members of Christ,' receiving also a Christian name. In it the baptized are taught to ask, 'Take not Thy Holy spirit from me.'

And how invaluable, in this age of confused religious thought and teaching, is the simple lucid statement of the Church Catechism; (1.) As to our baptismal privileges. (2.) As to our baptismal vow. (3.) As to the means of grace of which the need is early suggested in the answer, 'Yes, verily; and by God's help, so I will.' The finished work of Christ ('Who hath redeemed me') and the continuous converting and sanctifying work of the Holy Ghost ('Who sanctifieth me,' &c.)—how clearly the Catechism sets these before the mind! Also the precious truth of our election in Baptism, and the absolute necessity by use of the means of grace to make our calling and election sure.

These are but specimens, culled here and there, of the wholesome teaching by their Church, in clear dogmatic utterances, of her lay-folk, who have not time nor call to search out for themselves, in records of early primitive times, the Catholic Faith.

This safeguard, amid shoals and rocks, is invaluable, surely. Strange, then, that, ignorantly, English Churchman should declaim and inveigh against 'dogmatic teaching.' Would they, then, rather be left to drift without reliable compass or reliable pilot? Take the analogy of other sciences than the science of Theology. Does not the medical man appeal to the dogmas of his profession? To, that is to say, 'settled principles.' To 'doctrines laid down with authority.' Would any one care to submit the treatment of his bodily health to a man who professed to be governed merely by his own opinions and crotchets, and not by the declared rules of the Faculty? Is it safe, then, to subject the welfare of the spiritual part to the quack notions of every aspirant to its treatment? Then, has not the Law a body of precedents and clear rules by which its members govern their advice and decisions? Are there not settled maxims and definite rules of Statesmanship, of military Strategy, &c.? Is that one science in which indecision or ignorant conceit may mean eternal loss, to be relegated to chaos, when, of all others, cosmos is demanded?

Let the lay-folk think the matter over, they will then even require dogmatic statements of the Catholic Faith. They will thank their Church and her Ministry for carefully and faithfully providing them with these. They will regard Her as the 'Witness and keeper of Holy Writ,' and their Prayer-book as the authorized comment and exposition of the Bible. They will cease the foolish cry, 'The Bible only,' when God gave, indeed, the 'Word and the Ministry,' and as a fact, the word through

the Ministry. For which came first, the Old Testament or the Jewish Church? the New Testament or the Christian Church?

The need of the safeguards provided by clear Dogma may be seen in the controversies now afloat among those bodies among us that have separated from the Church's Communion, and will none of her Formularies. The Prayer-book is the English Churchman's safeguard against, it may be, vague and ignorant opinions and conceits, even among her ministers. And the effect of the Book is that if, here and there, there be a teacher unfaithful to her teaching, he is condemned by the Book of his Church's mind. Thus there is, and can be, no 'down-grade'* in the Church Anglican herself. She stands by the declaration of her formularies, not by the notions of this or that man.

Where there are no pitfalls, precipices, quagmires, nor any evil beasts seeking whom they may devour, a fence to the Fold may not be needed. But here and now a good strong fence and impregnable forts are imperatively necessary. And these are provided by clear, definite, dogmatic teaching.—I. R. V. in *Church Bells.*

*It is said that of 200 meeting-houses built for 'ejected ministers' at the time of the Restoration, some 100 have become Unitarian places of worship. *Verb. sup. sat.*

GLEANINGS FROM A RECTOR'S NOTE BOOK.

Bishop Philander Chase was stalwart in form, brusque in manner, outspoken and blunt in speech. He was the ideal of a pioneer Bishop in a new country. His assistant and successor in the Bishopric of Illinois resigned his jurisdiction on the ground that he was not adapted to the social state of the West. The House of Bishops refused to accept the resignation because of the insufficiency of the reason. But anyone who knew Bishop Whitehouse intimately would realize the potency of the reason assigned. A man of great learning, accustomed to all the refinements of the highest social life of New York, while he would not have shrunk from any hardship, yet he conscientiously felt that he could not understand the people of the great West, and that they could not understand him. Some trees will not bear transplanting. He told the writer that on his first visitation of his diocese, he had been from Chicago only three days, when he found, one night, that in the arrangements for his entertainment, it had been planned that he should occupy the same bed with a fellow traveler, a strange man. To a man of Bishop Whitehouse's extreme delicacy, this meant a sleepless night. Bishop Chase's slumbers would not have been disturbed by half a dozen bed-fellows, and he surely would have had his full share of the bed.

An incident told me by my Bishop, when I was a candidate for Holy Orders, will illustrate better than any description the peculiarities of Bishop Chase. It should be remembered, in order to understand the incident, that in those days (thirty or forty years ago), it was very customary for the clergy of our Church at the time of a celebration of the Holy Communion, to invite members of "other Evangelical churches" to remain and partake of the Lord's Supper. This was so general that the omission to give the invitation always attracted notice and occasioned remark. Even those who did not observe the custom habitually, rarely failed to do so on Christmas day. On that day the clergy and people of the various denominations made it a rule to attend church, and almost universally accepted the invitation to remain. Bishop Chase was on a visitation to a parish, attended by his cousin, afterwards Dr. Samuel Chase, who had taken part in the service. Before the celebration, the rector arose and gave

the usual invitation to members of other churches to remain and partake of the Holy Communion. The Bishop, sitting in his chair, called out very colloquially: "Sammy, Sammy, read the Rubric after the Confirmation Office!" And "Sammy" read: "And there shall none be admitted to the Holy Communion until such time as he be confirmed, or be ready and desirous of being confirmed." "Now," said the Bishop, "if any of the members of other Evangelical churches, here present, are ready and desirous of being confirmed, opportunity will now be offered." We are not told how many came forward to accept the Bishop's invitation.

A clergyman, long since dead, once told me that he was present at the first conference of Bishop and clergy to plan the work of the Church in Illinois. It met in the Bishop's bedroom at "Robin's Nest." There were four clergymen beside the Bishop, and as there were only four available chairs, one of the number sat on the bed, and thus were laid the foundations of the great "Provinces" of Illinois. —*The Church Chronicle, Ky.*

FAMILY DEPARTMENT.

EASTER TIDE.

The lilies are pure in their pallor, the roses are fragrant and sweet,
The music pours out like a sea wave, breaking in praise at His feet,
Pulsing in passionate praises that Jesus has risen again;
But we watch for the signs of His living in the life of the children of men.
Wherever a mantle of pity falls soft on a wound or a woe;
Wherever a peace or a pardon springs up to cheer master a foe;
Wherever a soft hand of blessing outreaches to succor a need.
Wherever springs healing for wounding, the Master is risen indeed!
Wherever the soul of a people, arising in courage and might,
Bursts forth from the errors that shrouded its hopes in the gloom of the night;
Wherever, in sight of God's legions, the armies of evil recede,
And truth wins a soul or a kingdom, the Master is risen indeed!
So fling out your banners, brave toilers; bring lilies to altar and shrine;
Ring out, Easter bells, He is risen; for you is the token and sign;
There's a world moving sunward and Godward, ye are called to the front; ye must lead!
Behind are the grave and the darkness; the Master is risen indeed!

—*L. A. H. in Church Press*

THE GATE OF LIFE.

FROM A FRAGMENT.

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

It was the time of roses—June roses, blowing and lovely in June sunshine; and the roses that grew in the Major's garden were more fragrant, more luxuriant, more healthy than in all the largest gardens in the country. Some writer says that to be a successful cultivator of roses one must have a loving heart, and perhaps that was why these particular roses under the Major's special care were different from any others.

The garden was well laid out on a sunny bank, at the foot of which a clear stream rippled and laughed over a stony bed. There was

a seat half hidden by Banksia roses at the top of the garden, and a sweet briar hedge which was tended as carefully as the roses. Then the Major's field, with his cow, and in one corner his little house. The house was remarkable only for its innumerable bookshelves, stuck here, there, and everywhere, and all groaning beneath their weight of books. There was no real library, and the books were like the roses, of every sort and kind. The Major lived alone, and had not even a spare room, but all the same he entertained largely in the rose garden where tea-parties and strawberry feasts were held, and in the sunny drawing-room which ran the whole length of the little house. When I say entertained, I think it was more that every soul connected with the Major found in him a compendium of knowledge, a reservoir of good common sense, and a friend from whom they were always sure of a welcome.

On the other side of the rippling stream lived his widowed sister, Lady Esther Leigh, who had a houseful of boys and girls now growing up, and cousins, aunts, uncles, and college friends, friends of all sorts coming and going.

The Major never stayed there. "What was the use of filling up a room," he said, "when his own was so near?" but he was always ready to fill up a vacant place at dinner, or to entertain a dull man; and cultivated and pleasant as he was, he was often in demand. Nellie Leigh was the eldest of the nieces, and had been Uncle John's special friend and favorite till two years before, when she had been sent abroad to learn languages, and only this June had returned.

She was leaning against the open window of the Major's room now, in a white gown, and her big straw hat in her hand. Her long curling eyelashes were resting on soft, rosy cheeks, and there were dimpling smiles playing about her mouth. Uncle John was sitting by his writing-table, and Lady Esther, fanning herself with a newspaper, reclined in the large arm-chair.

"Well, John, we think we might have a real festivity for Nellie's eighteenth birthday on the 20th. A picnic we thought of; and then the week after we must think of London. Don't you think I ought to present Nellie, and let her see a little of the world this year?"

"Yes—I think you're right," replied Uncle John slowly; "but evidently Nellie does not think so."

"Oh! Uncle John, I did so hope you would say just the opposite." And Nellie turned her blue eyes rather reproachfully on the Major.

"But, at any rate," she continued, "let us settle to have the picnic and as much fun for the little ones and everybody as we can. There is Johnnie, and Mr. Vernon," as the brother and his friend appeared, and seating themselves on the window began to discuss the arrangements. Uncle John was looking critically at Nellie; she more than came up to his expectations externally, and there was a bewitching merriment about the face, where too, every now and then, a serious expression came. Mr. Vernon was watching too, and he looked "caught" when the Major's keen eyes met his.

"Uncle John, you'll come, won't you?" said Nellie, when the picnic and all the *etceteras* had been settled.

"Come! of course I will! Your birthday was always a festivity, and you can count on me."

They all rattled on for a while in the sweet June idleness till Lady Esther rose, and the young men and Nellie started homewards.

"I am anxious to take Nellie up to London, for fear she loses her heart to young Vernon; not that I've any objection to him—for he's a nice fellow and well off—but she ought to see some one else and know her own mind."

"Yes, yes; to be sure," replied the Major; "though I don't know that one could find a bet-

ter fellow than young Vernon. I know him, and he has the making of a good man; but he's young, and she is only a child. She's very pretty, Esther; she reminds me of—" the Major broke off as Lady Esther put up her parasol and walked out at the window much occupied with her own concerns.

Uncle John was leaning back in his chair looking at an illuminated sort of scroll over a little book-case in one corner of his room, "*Mors Janua Vitae*" (Death the Gate of Life), when he was roused by a soft hand touching his shoulder, and looking round found Nellie's rosy face bending over him.

"You monkey! You must have given a regular monkey's jump from the grass on to my chair, or why did I not haer you?"

"You were in a brown study, Uncle John! No, you weren't," and the grave look came into the long-lashed, laughing eyes. "You were looking at that," and she pointed to the scroll. "Uncle John, you've always had that as long as I can remember. Do you think it is true? I mean does it feel true to you?"

The Major rose quickly, and Nellie thought there was almost a flush on his clear, rather thin face, as he took her hand in his and said quietly, "Yes, my child; it feels true to me. It seems odd, perhaps, to have it there, but it has been a comfort to me for years and years."

Nellie lifted her face for a kiss, as she had done when she was a little girl. "Uncle John, I came back to ask you if—if you go to your roses early in the morning now—as you used to do—and if I might come to-morrow? I want to come before my birthday; and after to-morrow we shall have a lot of people."

Nellie's face was a little troubled and confused as she spoke, and the Major bent from his tall height and gave her a kiss on her forehead. "Yes, Nellie; you'll find me there from seven till eight; and, my dear, I shall be pleased to have you all to myself once again."

Nellie's only reply was a shy "Thank you, Uncle John," and she was gone. There was a little long ago secret between her and the Major about the rose garden. She had been devoted to books all her life, and before she went abroad Uncle John had directed her reading, and long talks with him over the different books he lent her had been her great delight. When she was about fourteen she had inquired what was Uncle John's morning study in the rose garden, and there was the secret! for the rose-garden was the Major's sanctuary, and his Bible his companion there. Nellie was shy of this, but finding that Uncle John did not probe into anybody's heart with hard fingers and harder questions, and that his reading of the Bible opened up history, poetry, beauty of all kinds, and the whole purpose of a noble life, she grew interested, and came daily. At last she suddenly refused to join him at this time any more; and as she was sent abroad soon after, Uncle John heard no more of his special "child." His last words had been, "You will sometimes think of me in the rose-garden, Nellie!" Nellie knew that meant that a daily intercession for her would rise from it.

Truth to tell, the Major felt a little anxious next morning, as he walked slowly amongst his roses, as to whether Nellie would keep her appointment; but as he looked at his watch at half-past seven, and turned to go to the seat, quick footsteps came up the path from the river, and Nellie, fresh as the roses, appeared. With a happy, shy face she followed the Major to the seat where lay the well-worn Bible. After the reading and explanation, which was like no one else's "expounding," came—

"O Almighty God, whom truly to know is everlasting life, grant us perfectly to know Thy Son Jesus Christ to be the Way, the Truth, and the Life. Amen;" and then one grave kiss, after which they wandered amongst the roses, and while Uncle John clipped and gathered, Nellie found courage to say: "Do you remem-

ber, when I left off coming to the rose-garden long-ago, telling me not to be discouraged because I do not care as you did, but to go on reading my Bible and praying, and that He would show me more about Himself? I wanted—I wanted to tell you that I do not care now, only sometimes I feel a little afraid—afraid of Him, and I would like not to be." Uncle John was quietly picking off the dead roses, and did not look at Nellie, but she had said all she dared.

"Yes, my child, I understand; but don't stop there. 'The King of Love thy Shepherd is.' It is the knowledge at the bottom of our hearts that we have done wrong—the best of us—that our purity is blackness beside His—that makes the fear. But tell Him the fear, tell Him all, Nellie, and take from His hand 'the forgiveness of all your sins.' Trust Him altogether—wholly—and you will find the fear go, and the love grow." They walked up and down in the morning stillness till Nellie found courage to say—

"Another thing, Uncle John, I want to ask you. I don't know what has put it into my head, but I've wondered several times lately about dying—dying when one is young. You said you felt 'Mors Janua Vitae' was quite true. Do you think one should wish or want to die?"

(To be Continued.)

MAGAZINES.

The Church Eclectic.—W. T. Gibson proprietor, Utica, New York, E. & J. B. Young, and Jas. Pott & Co. The April number of this ever welcome magazine, (the first of vol. xvi), contains amongst other original articles in its well filled pages, one by Dean Hart on "Doing Good," the first of a series of papers on "Church organization," by Dr. Richey; another by Rev. J. G. Millar on the question of "Children as Candidates for Confirmation." \$3 per annum, 25c each number.

The Literary Magazine.—John B. Alden, 393 Pearl street, New York and 215 Clark st., Chicago; monthly, \$1 per annum; is a marvel of cheapness. The pages, over 200 in number, are filled with articles of weight and merit, as well original as selected, and from some of the best writers of the day.

The Century.—The Century Co., New York; \$4 per annum.

The April number of *The Century* closes the thirty-fifth half-yearly volume. The first article is by Edward L. Wilson, the well known photographer, and is descriptive of the natural and other features of Palestine, "From Dan to Beersheba." The article has a great number of illustrations, mainly from photographs, and will be of special interest to the teachers and students of the international Sunday-school Lessons.

Theodore Roosevelt, in this number describes, with the aid of Mr. Remington's well-informed pencil,

that decidedly American institution, "The Round-up."

An illustrated article on "The Inventors of the Telegraph" tells the inside story of the invention, especially bringing out the services rendered to the enterprise by Alfred Vail. Mr. Vail's extremely important connection with the invention is here for the first time fully and authoritatively told. The article will be a surprise to the larger part of the public.

A series of papers by Simeon Pease Cheney (the father of the poet, John Vance Cheney), is begun in the April number, Mr. Cheney is said to have made the most careful annotations of bird music which have yet appeared. The birds whose songs are described in this paper are the Bluebird and Robin.

Mr. George Kennan's article is on the Russian Penal Code, the astonishing provision of which are here briefly explained. This paper is the last of Mr. Kennan's introductory series, and will be followed in the May number by the first illustrated article in the main series, which will give the results of *The Century's* expedition into Siberia.

The "Topics of the Time" are entitled, "Shall Fortunes be Limited by Law?" "President or King?" and "Postal Savings' Banks." In "Open Letters" there are two contributions on the Diplomatic Service; one on "Moral Teaching in Our Schools"; and others on "Christian Union," and "The 'Ach!' School of Literature."

The April number of the *Pearl of Days* is full of interesting and profitable literary articles having respect to the question which now engages the thought and attention of Christian people everywhere, viz: *the observance of the Christian Sabbath.* The editorial department is carefully and ably conducted by Rev. J. H. Knowles, whose intense interest in his special field of labor is proverbial. Many original papers on various aspects of the subject are treated with great fidelity. Illustrations of a superior order grace its pages, among which is one entitled "Under his fig-tree," a study, and a very worthy one. It is neat, finely made up in paper, press work, &c., and doubtless will be well sustained. One dollar a year. Single copy, 10c. Wilbur B. Ketchum, Publisher, 71 Bible House, New York.

RECEIVED FOR APRIL.

The Atlantic Monthly.—Houghton, Mifflin & Co., Boston; \$4 per annum: 34c each.

Our Little Men and Women.—D. Lothrop Co., Boston; \$1 per annum; 10c each.

Words and Weapons for Christian Workers.—Edited by Rev. George Pentecost, D.D., and Rev. Fay Mills, published at 231 Broadway; \$1.50 per annum; 15c each.

The Health and Home Library.—Health and Home Publishing Co.; quarterly, \$1 per annum; 30c each. The April number is the second volume, and is so excellent that

we hope to refer at greater length to it hereafter.

The American Public Health Association Tracts, Nos. 1, 2, 3, 4, (Concord, N. H.; also most useful and awaiting further notice.

BAPTISMS.

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

DIED.

PINGEL.—Entered into rest at London, Ont., on the 8th ult. Helen, beloved wife of Dr. A. J. Pingel, aged 25 years.

JOHNSTONE.—Entered into the rest of Paradise, on March 2th. Elizabeth Hunt, the beloved wife of Prescott Johnstone, of the Parish of St. Paul's, Cow Bay, O.B.

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

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

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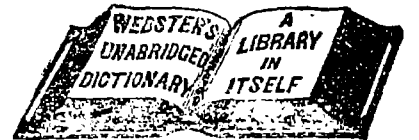


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THE HEATHEN AT OUR DOORS.

The following letter from a lady in California, refers to a subject which engaged the attention of the D. & F. Mission Board at its last session in Montreal on April 11th instant. The letter appeared in the *Spirit of Missions* of the P. E. Church of the U. S., and expresses a sentiment which will find a response from many. There is much force in her appeal; but while the Church ought to be doing at home all she says, this is no argument for at all relaxing our efforts in heathen lands:

I have just finished reading the March number of *The Spirit of Missions*, and I cannot let my letter to you go without a few words upon the missionary work at our doors in the shape of the heathen Chinese, 50,000 of whom we have among us, and *not one school for children* established in or under the auspices of our Church. The one feeble effort made, with Walter Young at the head, has a few Chinese men, who go off an evening to learn to speak and read English for the benefit it will be to them in a business point of view. I am one of a committee of five who have been canvassing St. Luke's parish for the Missionary Enrolment, and we have the prospect of forwarding 100 names, representing \$500. Now the point I wish to make is, that when the million of dollars is raised, the bulk of the money be expended in our own country, to plant seeds in the hearts of the Indians, the immense colored population of the South, and the Chinese in California, who meet us at every turn, and who are crying out for instruction in the laws of life (which is religion) and who threaten to contaminate our growing youths in this large city of the Pacific coast. It is the children that must be brought under religious training, by having day-schools established, taught by young Churchwomen. I have one young lady now anxious to open a school, if she could only be assured of \$50 per month for a short time to meet current expenses. The times have changed. When 2,000 foreigners come to our shores daily, they need to be instructed. If we are not to be overwhelmed with their heathenism and total disregard of the observance of the Lord's Day, every cent should be used in the missionary work at home. The time consumed by our young missionaries in the mastering the foreign languages, the sacrifice of health and lives, cannot be compensated for by the few people reached by the handful of of missionaries sent out. The Chinese are coming and going all the time; let them receive good instruction and on their return to their native land they will carry the glad tidings of great joy as our people cannot do. God, in His wise providence, has opened the gates of China and Japan, permit-

ting their people to come to us let us accept the situation and do our work among them faithfully and well.

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GOOD LITTLE STEWARDS.

We find in the New York Observer a pastor's novel plan for teaching his Sunday-school children the meaning of the parable of the pounds. Early in the year, he procured a roll of two hundred new cents. He gave one to each child in his school, and asked that the cent should be used in such a way as to bring in something more for the Christmas offering. The report read at the Christmas festival surprised every one. One child reported, "I took my cent and bought yarn, and knitted a pair of garters, which I sold for ten cents. With the ten cents bought card board and ribbon, and made two book marks, which sold for fifty cents. The fifty cents bought white and colored twine, with which I made three tidies, which sold for fifty cents each." That child's cent brought in one dollar and a half. Another made ten dollars, beginning by selling the bright cent for two old ones. These bought tissue paper for lamp lighters, selling for ten cents. The ten cents bought ice cream enough to sell for twenty-five cents to her companions. This was spent in material for four mats, selling for twenty-five cents apiece, the proceeds buying cardboard for painted mottoes, these bringing three dollars, which she spent in books and more mottoes, and so finally gained ten dollars to hand in at Christmas time. These are examples of many others. Of the whole two hundred, only five or six returned the cent without addition. More than sixty dollars was the result of these investments.

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EASTER TIDE.

Jesus Master, risen Saviour, May our lives ascend to Thee Daily, hourly, without measure Pressing onward steadfastly. Lives harmonious governed ever By the thought of Thee on high, Growing fuller, richer, grander, Till they reach Thee in the sky, And we sing with all the angels, Evermore our Easter lay, Christ is risen! Hallelujah! Praise the Lord through endless day.

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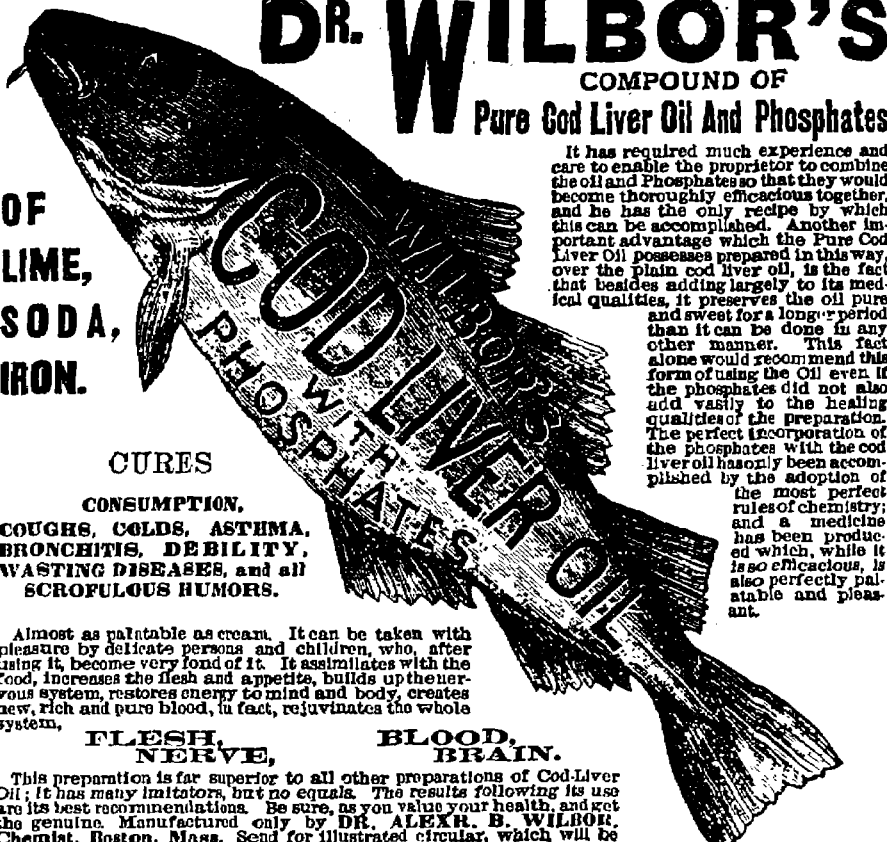
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