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The Church Guardian

OF MONTREAL.

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

VOL. XVII. }
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"THOU HAST RECEIVED GI
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FOR THE REBEL-
LIUS ALSO, THAT THE LORD GOD MIGHT DWELL
AMONG THEM."

"BY HIS OWN BLOOD, HE ENTERED IN ONCE
INTO THE HOLY PLACE."

"LIFT UP YOUR HEADS, O YE GATES, AND BE
LIFT UP YE EVERLASTING DOORS: AND
THE KING OF GLORY SHALL COME IN."

THE THREE-FOLD JOY OF ASCEN- SION TIDE.

In the celebration of this transcendent exaltation of our Divine Lord into the excellent glory of his enthronement, Judge forevermore of both quick and dead, The Church, His faithful spouse, rejoices with a joy that flows from heavenly heights.

"All my fresh springs are in Thee, "and this song of the Psalmist is the keynote to the canticle of this holy season. There is the joy of our exalted Lord, who, for the joy that was set before Him, endured the Cross, despised the shame and is set down at the Right Hand of the Majesty on high. For the eternal purposes of man's redemption are fully ripe. The Red Sea of human peril and enslavement is well passed. The eternal offering of divine sacrifice for sin is fully paid; and the Great High Priest, who was wounded for our transgressions, and bruised for our iniquities and who verily tasted death for every man, now ever liveth, King of kings and Lord of Lords, to make intercession for His inheritance of souls. This is joy ineffable, and past all understanding; yet, let The Church rejoice and be glad therein.

Again there in the joy of the loving, faithful hearts, in this comfortable assurance of the Ascended Lord, who has gone according to His promise, to prepare a place for His own in the Father's house of many mansions.

"Jesus lives: our hearts know well
Naught from us His love shall sever;
Life, nor death, nor powers of hell
Tear us from His keeping ever.

ALLELUIA."

For the pilgrim henceforth, even the vale of misery shall be a well-spring of living waters. The patience of hope, anchored sure and steadfast within the veil, is the mainspring of discipleship. The world and all that is therein, all the shifting sands of human experience, may change and pass away, but the Word and Promise of our Lord stand fast forever. After the labor is ended and the appointed resting is over, we shall awake in His likeness, who is our glorified Brother, and we shall be satisfied with it; and the joy of this faith no man taketh from us.

More than that, the presence of our Lord Jesus in heaven is the very *summing up of Christian faith and hope*. "Whither our Saviour, Christ, is gone before, thither man may also ascend and with Him continually dwell." So St. Paul sums up his wonderful description of the last day, declaring that the sons of God shall be caught up together in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

And there is the larger joy of *The Church*, His faithful, waiting spouse, in the promise of the presence and indwelling of the Holy Ghost the Third Person of the ever adorable Trinity. All souls shall be quickened and regenerated in the divine life, and the spiritual dominion of our blessed Lord be spread over all lands and kindreds and nations until the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ. There remains the minor undertone of waiting, and sacrifice, and duty, felt in her strains of highest laud and thanksgiving; and so there must be until the last. But the Church is strong in the divine promises; and by faith she hears already the wonderful tumult of *Te Deum* and *Trisagion* in the temple not made with hands, wherein her shriven sons and daughters, rest not, day and night, in the divine liturgy, of perpetual praise and worship. And this is the *larger joy of the waiting Church*.—*The Churchman*.

CHRIST'S ASCENSION THE CHURCH'S GAIN.

"Nevertheless I tell you the truth; it is expedient for you that I go away."—St. John XVI. 7.

Of the many hard sayings of our Lord Jesus Christ, which the disciples could only treasure up in their hearts in the hope that some further revelation might reveal their meaning, this saying of His which I have taken from my text must, perhaps, have seemed one of the hardest. For consider when it was spoken. It was very shortly before His Passion, when they were met together for the last time to keep the Passover before He suffered.

On this very night Philip gave sad evidence of how little he and the others even yet understood of Him. "Have I been so long with you and yet hast thou not known Me, Philip?" was the Saviour's reply to Philip's request that He would show to them the Father. To the very end of His life it was still true of the disciples that "they understood not what things they were that He spake unto them," and what He did they knew not either as yet—but should only know hereafter.

Was this, then what our Saviour meant in the text when He said "It is expedient for you that

I go away"—"You will be able, after I am gone, to balance and weigh the things that I have said and done, better than you can at present, and so, by the exercise of your calmer judgment, arrive at a juster estimate of Me;" This would certainly be a consequence of His departure—but it was not this He meant by the words He used.

There was a further meaning yet; our Lord's departure into heaven should be expedient "for His Church, and bring His followers a greater gain even than this; and our Saviour did not allow us to be in ignorance of what this gain should be. "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you—but if I depart I will send Him unto you."

And now do we understand this? Do we know why it is better for us to have the blessed Spirit of God present with us in this world than to have the second Person of the ever blessed Trinity—the Son of Man Himself? Is it that the Holy Spirit is kinder, more loving, more powerful than He who sends Him? Ah no, we know that the Three Persons are at the same time *one God*—one in power, and in holiness, and in love.

The meaning has already been partly stated. It is better for the Church—it is better for each one of us its members—to walk by *faith* than to walk by sight. It is better, and it is the work of God the Holy Ghost to lead us on to this higher life. So long as Jesus was present upon earth there could not fail to be something earthly and carnal in the attachment of His disciples to Him; but when He was departed the Holy Ghost would teach men a more spiritual attachment.—*Selected*.

SOME LESSONS FROM ASCEN- SION-TIDE.

In this sublime festival the universal Church commemorates the consummation of the glorious mystery of the Incarnation, when the Son of Man was exalted by the mighty power of God, with great triumph into the heavenly kingdom, there to complete His transcendent ministry of intercession and reconciliation, until His coming again.

The orphaned Church, which is His mystical body, should no more look upon His face or behold His glorified person. For the Holy Ghost, the Lord and Giver of Life, even the first fruits of our blessed Lord's enthronement, should descend with great might, and become the indwelling Comforter and Sanctifier of the faithful. As at this time, our Great High Priest hath entered within the veil, and no man living shall gaze upon the Christophany until that

great and terrible day when every eye shall see Him enthroned in judgment.

Hence the perpetual aspiration of the Church heavenward. For here we have no continuing city. We seek a country, a city whose Maker and Builder is God, where our Lord Christ is gone before to prepare a place for us. The Christian, therefore, lives a life of faith; for we walk by faith, not by sight.

And this faith-life is the inspiration of every heart which, in the energy of discipleship, presses toward the mark for the prize of the high calling of God in Christ Jesus. It is the perpetual conflict between the flesh and the spirit, between the bondage of sense and the liberty of faith, which is verily the substance of things hoped for, the evidence of things not seen.—*Selected.*

ECCLIASTICAL NOTES.

ALTAR lights were introduced for the first time in Truro Cathedral on Easter Sunday.

NEW YORK.—Out of the 84 churches and chapels of the P. E. Church in the city, 22 have *daily service*.

THE indebtedness on St. Monica's School, Fond du Lac, amounting to over \$5000,00, has been entirely paid off.

AT Bristol Cathedral, England for the first time, the chief celebration of Holy Communion on Easter Day was choral.

BISHOP SMYTHIES is expected to arrive in England on Ascension Day. He will remain until after the Church Congress.

BISHOP GREGG of Texas is regaining his strength and was able on Easter Sunday to receive Communion at St. Davids, Austin.

ON Easter Day and the week following the entire indebtedness on Grace Church, New Haven, Conn., \$6,400, was paid off.

MASSACHUSETTS.—The *two hundredth and forty-ninth* meeting of the Easter Convocation, met on April 20th last at Holy Trinity, Marlborough.

MR. AND MRS. GLADSTONE intend to erect a chancel-screen in Hawarden Church in memory of the late Mr. William Henry Gladstone, their eldest son.

BISHOP JOHNSTON of Western Texas has just made a visit to the San Sabe, Concho and Llano Missions, where the Church is gaining rapidly in the estimation of the people.

ALABAMA.—The address of the assistant Bishop to the sixty-first annual Council, held in Mobile from the 3-6 May, showed much active work going on. Confirmations had numbered 337.

A BEAUTIFUL gothic cross glittering with jewels, and the largest of its kind in the country, was placed on the altar of All Angels Church, New York, on Sunday morning April the 24th: as a memorial of the late Mrs. T. R. Keator.

It is rumoured that the two oldest Prelates of the English Bench are contemplating resignation—the Bishop of Chichester, Dr. Durnford, who is in his 90th year, and the Bishop of Bath and Wells, Lord Arthur Hervey, who is 84 this year.

Two ladies of Leeds, the Misses March, have founded a Working Men's Parochial Institute in that town at a cost of £7,000. The buildings have been recently opened by the Vicar of Leeds, the Chief Secretary for Ireland taking part in the proceedings.

THE Bishop of London (Dr. Temple) will preside at the annual meeting of the Church Defence Institution. He was an advocate of Irish disestablishment, and has hitherto ridiculed the necessity for Church defence in England.

PENNSYLVANIA.—The one hundred and eighth annual Convention of the diocese was held May 3rd last. Bishop Whitaker reported 2,508 persons as having been confirmed during the year. There are sixty-three licensed lay readers in the diocese and fifteen candidates for orders.

VIRGINIA.—Church work seems to be progressing rapidly in this old state. The last numbers of our American exchanges refer to numerous churches being erected; hearty services carried on, large offerings on the part of the people and progress generally.

THE C.M.S. receipts for the past financial year amount to £231,205. This is £7,579 more than in 1890-91, the increase being chiefly accounted for by legacies. In addition to the above, £38,172 has been contributed for special funds. The expenditure during the same period was £243,441.

ST. LUKE'S HOSPITAL.—This admirable church institution in New York, received during last year, legacies amounting to \$37,000. Six persons endowed beds for perpetuity by the payment of \$5,000 each. Gifts to the Century Fund (inaugurated by the late Dr. Muhlenburg as a yearly subscription of one hundred persons of \$100 each, towards supplying any deficiency in the annual income) amounted to \$7,600.

INDIA.—At a Confirmation held by the Bishop of Calcutta recently, two hundred and thirty-eight persons were presented: amongst these was a Chinaman. There were seven or eight who had been brought up as non-conformists whom the Bishop admitted into the Communion of the Church of England before confirming them. He also received into Communion a married couple who had been baptized and confirmed in the Church of Rome.

NEW YORK.—ST. GEORGE'S.—At the last Confirmation in this parish 237 persons were presented: the large majority of whom were baptized and brought up in bodies outside of the Church. The statistics in this respect were given as follows: Episcopal 97, Lutheran 51, Presbyterian 14, Methodist 5, Baptist 6, Dutch reformed 6, Congregational 3, Roman Catholic 3, Unitarian 1, no church 3, Jewish 1, Chinese 2, unclassified 7. A considerable number of the candidates were adults and many of them men.

OUR fellow-countryman, Dr. Forrest, the new Dean of Worcester, is not apparently desirous of making any retrograde changes at his cathedral. No alteration in the mode of service has been made; altar lights are burnt at the early celebrations of the Holy Eucharist and at evensong. On Easter Day, with the sanction of the Dean, a handsome processional cross was used for the first time, the old "drum major staff," formerly carried at the head of processions, being relegated to obscurity.—*Irish Ecl. Gazette.*

AT Soul, Corea, in the English Mission Church of the Advent, on the second Sunday in Lent, March 13th, the Rev. L. O. Warner of St. Augustine's College, Canterbury, and the Rev. J. H. Pownall of Dorchester Theological College, were ordained priests by the Right Rev. C. J. Corfe, Bishop of the Church of England in Corea and the Province of Shingking in Manchuria. The ordination sermon was preached by the Rev. M. N. Trollope, M.A.

KING'S DAUGHTERS.—St. Paul's Church, Detroit, has six circles of Kings' Daughters, with a total membership of eighty seven; they work under the following titles:—(1) "The Workers in the Vineyard," visiting and working for the sick and needy. (2) "Lend a Hand Circle," missionary and charitable work. (3) "Good Samaritan Circle," parish and missionary objects. (4) "The Faithful Ten," caring for church music and sending literature to missionaries. (5) "In-as-much Circle," sewing for the needy. (6) "Soldiers of the Cross," prayer, attendance at Friday service providing Christmas entertainment for Mission Sunday schools.

THE *Living Church* says: "The tide of emigration into the Church is still further swelled by the accession of the Rev. Mr. Howells, lately pastor of the Methodist Church at Jefferson, New York. He received confirmation at the hands of Bishop Doane a short time ago. He then went and surrendered his papers to the Methodists in session in New York city. Mr. Howells reports a very respectful minority of the Methodist ministers looking favorably towards the Church of John Wesley. The new convert is an earnest Christian man; his long experience, his unflinching zeal, combined with real executive and oratorical ability will render him an efficient addition to the workers of the diocese. He has taken charge of the church at Carlington in Otsego county, having received a lay reader's license from the Bishop, for the purpose.

MISSOURI.—The twenty fifth anniversary of the consecration of the Rt. Rev. Dr. Tuttle, was commemorated with great heartiness, affection and thanksgiving on the Feast of St. Phillip and St. James. As a token of the good will and affection of the diocese, the Bishop received a document lying on his breakfast table, containing the official notification of the payment in full of the debt amounting to \$15,000 on St. Luke's Hospital, by the voluntary contributions of his people; this the Bishop had earnestly longed for, and it was carried out under the supervision of Church Women representing the various societies of the diocese, as a surprise to him. There was morning and evening service; at the latter of which, choral evening song was

rendered by the Cathedral Vested Choir, and the Bishop of Springfield delivered a most flattering and eloquent address reviewing the life of Bishop Tuttle. The Bishop also received numerous letters of congratulation from other members of the Episcopate.

WESLEYAN ADVANCE.—Mr. A. T. Walker in an address at the opening of a meeting at Headingley, England, is reported to have made the following remarks: "Time was when the introduction of an organ or the singing of an anthem or even of the 'Amen,' were regarded in certain Methodist circles as dangerous innovations. The cry at once was that Methodism was bound for Rome (laughter). With the development of science, art and education, however, the manner in which these changes were regarded, was changed. An anthem was no longer regarded as dangerous nor an organ as the mechanism of the Evil one. In the old days chapels were built more like barns than places of worship, but fortunately such a state of things had with the times changed. Considering the whole matter if but assured that they held the faith delivered to the saints, let them discountenance no means likely to raise humanity and promote the true interests of religion." Upon which wise remarks *The Church Review* comments thus: "There is much virtue in an 'if'; if they held the faith once for all delivered to the saints they would never have separated from that portion of the Catholic Church to which it was delivered."

THE CENSUS BULLETIN, No. 9.

We have received from the Department of Agriculture at Ottawa the above Bulletin, which contains an analysis of the Census returns of 1891 as to the strength and growth of the various religious orders in the Dominion. The figures, assuming them to be correct, of which we are by no means satisfied, afford cause for careful thought and serious enquiry in the part of members of The Church of England.

As might have been expected from the consolidation of the various branches of the Methodist body which took place a few years ago, and that in the statements prepared at Ottawa, the several bodies calling themselves Presbyterians, Baptists and Methodists have been put under one head there being *three* branches of the Baptists and four of the Methodists in the full compilation. The *Methodists* head the list of the Protestant bodies in the Dominion with an assessed membership of 847,469. The *Presbyterians* come second with 755,199; and the *Church of England* third with 644,106.

It is noteworthy that the stronghold of Methodism and of Presbyterianism alike is to be found in the Province of Ontario; and that in fact their excess in numbers in the whole Dominion over The Church is *entirely* in the care of Methodists and largely in the care of the Presbyterians in that Province thus:

Church of England.....	385,999
Presbyterians.....	453,146
Methodists.....	653,942

In only one other Province, viz. that of Prince Edward Island, does the Methodist exceed in

numbers The Church of England; whilst in Prince Edward Island, Nova Scotia and Manitoba the Presbyterians surpass both. The returns are as follows:

	Church of England	Methodists	Presbyterians
New Brunswick.....	43,095	35,504	40,039
Nova Scotia.....	64,410	54,195	108,952
Prince Edward Island	6,646	13,599	33,972
Quebec.....	75,338	39,517	52,601
Manitoba.....	30,852	28,437	39,001
The Territories.....	14,166	7,980	12,507
British Columbia.....	23,600	14,298	15,261

The large excess in the numbers of the adherents of the Church of England in the Province of Quebec is also noteworthy.

Looking at the strength of these three leading bodies in the chief cities of the Dominion, this Bulletin shows that in St. John (N.B.), Halifax, Quebec, Montreal, Kingston, Ottawa, Toronto, London, Winnipeg, Victoria, New Westminster and Vancouver, The Church of England far exceeds in number the other two, and in some instances exceeds both combined, the figures for Montreal and Toronto being respectively:

	Montreal	Toronto
Church of England.....	19,684	40,084
Methodists.....	6,803	32,505
Presbyterians.....	14,853	27,449

The Bulletin shows the total increase in the population of Canada during the ten years to have been (leaving out the unorganized regions in the north and north west) 475,701, of whom 124,488 were Methodists, 79,034 Presbyterians and 66,692 Church of England. The proportion of each to the whole population was in 1881 and 1891 respectively as follows:

	1881	1891
Church of England.....	13.35	13.41
Methodists.....	17.11	17.05
Presbyterians.....	15.61	15.73

It is unsatisfactory to find that in New Brunswick and Prince Edward Island, the Church has according to the census decreased in number since 1881; in the former by 4,151; and in the latter by 559. We do not think that entire confidence is to be placed in the Census returns; but it is doubtful whether this deficiency can be accounted for on the ground of error. There may be special causes operating to reduce the numbers of church adherents, in these two Provinces; but we would be glad to have the figures tested by comparison with the statistics furnished to the Synod. Perhaps some of our friends in the Diocese of Fredericton and of Nova Scotia would *pro bono Ecclesie* undertake the comparison and furnish us with the result.

Domestic and Foreign Missionary Society of the Church of England in Canada.

At the Board of Management held in Toronto, on April 27th, ult., the following Resolutions of condolence were adopted:

1. Before proceeding to business at this meeting, following so speedily on the lamented removal of the Bishop of Quebec, the Board of Management of the Domestic and Foreign Missionary Society, feels called upon to take notice of the sad event which has deprived the Church of England in Canada, of one of her most gifted and most faithful chief pastors.

For twenty-nine years the Right Rev. J. W.

Williams, D. D., has been the successful and well-beloved Bishop of his diocese, and will long be remembered as a true Father in God, and a faithful servant of our Lord Jesus Christ.

To the late eminent Prelate, as a member of this Society the General Board is deeply indebted for the constant benefit of his matured wisdom and sound advice, as well as the interest ever taken in its proceedings. Most respectfully the Board would express its true and affectionate Christian sympathy with the bereaved widow, herself an earnest and devoted friend of the Church's Missionary work, and the other members of the late Bishop's family; and would humbly pray that the God of all consolation may support them in the irreparable loss they have sustained, and that a copy of this resolution be forwarded to Mrs. Williams.

That this Board would respectfully beg to express to the Diocese of Quebec, bereaved of its devoted and well-beloved Bishop, who has so worthily presided over it for twenty-nine years, the sense of the grievous loss sustained by the diocese and the whole Church of England in Canada, and that a copy of the above be forwarded to the Secretary of the Synod of Quebec.

2. That the Board deplores the loss of a valuable member of this body, R. T. Clinch, Esq., a respected representative of the Diocese of Fredericton. Mr. Clinch was for many years a delegate to the Provincial Synod, and ever took an active interest in the Church Missionary work. The Board wishes to place on record their sense of the worthy example set by this excellent layman, and their condolence with the bereaved family, to whom a copy of this resolution is directed to be forwarded.

It was also resolved:—

(a) That the Secretary do write to the Bishop of New Westminster enquiring whether he can devote, say two months next winter, to the instruction of congregations in Eastern Canada, in the extent and needs of the Church's work in his diocese, and that the Secretary do assure him of a hearty welcome if he can acquiesce in the conditions required by the Board, that the aim of the Bishop shall be confined to the deepening and quickening of a missionary spirit among the congregations, and that the collections at all the meetings attended by the Bishop shall be given to the funds of the Board, who will be responsible for his traveling expenses.

That the following clergy be appointed to act in each diocese on behalf of the Board in making the necessary arrangements for the Bishop's entertainment in each congregation, and to furnish him through the General Secretary, with the day and hour and place of each appointment made for him, and with definite information as to the means of traveling from place to place: Rev. A. J. Balfour, Ven. Archdeacon Evans, Rev. A. Williams, Rev. Rural Dean Pollard, Rev. E. P. Crawford, and Rev. Canon Richardson.

(b) That in compliance with the request of the Bishop of New Westminster for help towards the stipend of a clergyman to work entirely among the Chinese in his diocese, the sum of \$250 be granted, and that his Lordship be requested to give further information on the subject for the future guidance of the Board.

(c) That this Board has read with great pleasure the reports of work among the Chinese, presented by the Bishop of Columbia, and the Rev. Mr. Lipscombe, and wishes them God speed in this important department of Evangelistic work among the heathen resident in Canada.

(d) That the Board adopt as its own, the agreement entered into by the Secretary, with the J. E. Bryant Co., in Sept., 1890, and also that a committee, consisting of the Lord Bishops of Toronto and Niagara, and the Delegates for the Diocese of Toronto, with the Treasurer and Secretary, be appointed to consider the whole position of the *Canadian Church Magazine*, and *Mission News*, with power to act according to

their own discretion, for the purpose of continuing its publication, and report at the next meeting of the Board.

The following Resolutions were ordered to remain as notices of motion, to be brought up at the meeting of the General Board in Montreal in September:—

1. By the Bishop of Niagara.

That the Provincial Synod be requested to make such changes in Canon XIX, constituting the Domestic and Foreign Missionary Society, its General Board, and its Board of Management, as may be necessary to make the Society co-extensive with the Church of England in the Dominion of Canada, and to admit of the Bishops, and Clergy, and laymen from the Province of Rupert's Land, and from the Diocese, not yet included in Provinces, taking part in the management of its affairs, and that in the event of such changes being made, the Provincial Synod be requested to convey to the Metropolitan of Rupert's Land, and to the Bishops, and Clergy, and laymen of that Province and of the other Dioceses the intense longing of the members of the Church of England in the old Province of Canada, that the whole Church of England, spread over the whole Dominion of Canada, should be united in one Domestic and Foreign Missionary Society.

2. By the Archdeacon of Kingston.

That the Board would respectfully represent to their most valuable Auxiliary of Churchwomen, which has done and is doing so much towards promoting the important object of our great Society the necessity as well as the duty as far as practicable of leaving the appropriation of all funds collected in the various dioceses or parishes, to the discretion of the Board of Management. The Board feels that the Bishops of the Missionary Dioceses, are the proper authorities to make the appointments, and to adjudicate all moneys contributed by the Church for their respective dioceses, and the Board would ask their estimable Auxiliary, to sustain the Board's hands in the administration of its funds through the legitimate channels.

BROTHERHOOD OF ST. ANDREW.

From St. Andrew's Cross for May.

Seventeen new Chapters are reported as having been formed in the U. S., the number there now reaches 806.

Five new Chapters are reported in Canada, the Canadian brotherhood now numbering 71, the latest chapter formed is that of St. Pauls, Nanimo, B. C.

The Halifax Chapter held their second combined meeting on April 26th to receive a further report from their delegate to the Convention in Toronto.

St. George's Chapter, Toronto has suggested to the Chapters in the City the practicability of starting Central Rooms to be occupied only by and known as St. Andrews House and used as a place of meeting between Laity and Clergy and city and country Brothers.

The members of St. Margaret's Chapter, Toronto, are specially attentive to hospitality work at the church doors, looking after strangers not only coming in but going out.

East Toronto is a Railway Centre and St. Saviour's Chapter has inaugurated a system of personally canvassing the vans lying in the yards on Sunday mornings. Crews frequently remain there all day.

Christ Church, Meaford has organized a Committee to visit train hands stopping there over Sunday.

At St. George's Church, Baltimore, on a recent Sunday, the men out-numbered the women two to one at the 7 A. M. celebration of Holy Communion and again at mid-day. Such a thing had not occurred, the Rector says, in his

ministry of thirty years and he ascribes the change to the Brotherhood of St. Andrew which had been formed in his Parish.

The noon-day services during Lent at Christ Church, Cincinnati, under the auspices of the Brotherhood Chapters of the city, are said to have brought the Church and its work before the public more than any other agency in operation since the time of Bishop McIlvaine.

Trinity Chapter, Portland, Oregon, has rented the house formerly used as a rectory, and fitted it up to be the home of a men's club. The rooms on the first floor will be used for a library and general club purposes, and three rooms upstairs will be rented to lodgers.

At the meetings of Epiphany Chapter, Chicago, the following subjects have been discussed: "The relations of Employees to Employers," "Books—What should we Read and How?" "The Use and Abuse of Wealth," "Our English Bible—How did we get it?"

St. Andrew's Chapter, New York, is beginning to work among the lodging-houses near Harlem bridge.

A large and enthusiastic meeting of the Boston Chapters was held on April 20. Plans for the convention for next fall were discussed. It was decided to ask every Church clergyman in New England to preach a Brotherhood sermon on some Sunday in the near future and thus help to arouse interest in the convention.

Bishop Tuttle's column in a recent issue of the St. Louis Church News contained these words: "To think of the Brotherhood of St. Andrew makes me feel strong. It makes my heart warm to know how in it young men are banded in simple ways, and in the steadfast aim for Christ. And the 'boys' in St. Louis lately sent me word that they would give me this year \$300 to help in paying the salary of the pastor of that unique parish at Crystal city. They have already forwarded me the payment of the first quarter of the pledge. God bless them all."

WHY WE ARE CHURCHMEN.

A SERMON PREACHED TO THE ASSOCIATION OF CHURCH HELPERS OF GREAT YARMOUTH, ENGLAND IN 1874 BY THE REV. GEORGE VENABLES, S.C.L., F.R.C.S., THEN VICAR OF GREAT YARMOUTH.

"The Church of the Living God, the Pillar and Ground of the Truth."

I S. TIMOTHY, iii. 15.

I am conscious of sin. I need help and salvation. I want direction. Fallen nature yearns for it, often unwittingly. "The earnest expectation of the creature waiteth for the manifestation of the sons of God." But I hear of Salvation effected for me without merit or desert on my part. I hear of a Saviour, and of means by which God in His love communicates grace. But how did the news reach me? And how are the means of grace to be obtained? And how are the benefits to be sent on and continued until the end of this dispensation? Are all these matters left to chance? Are they committed to the fancy, the caprice, and the irregular and spasmodic proceedings of each individual, leaving him at liberty to act in regard to them just as he chooses? If it be so, this is contrary to God's usual method of action: for order, precision, and providence are invariably manifest in all other of His dealings. And is it not the same with regard to spiritual things? A living faith alone makes me personally interested in salvation. But how does the knowledge of salvation come, and how is to be constantly transmitted? Did Christ leave it this to chance? Did it come to me, or to any of you direct from Heaven? Does God anywhere assert that a person has *only* to read his Bible and so to find out everything concerning salvation? There is a book, the Bible—God's

written word—and "whatsoever is not read therein, nor may be proved thereby, is not required of any man that it should be believed as an article of faith, or be thought requisite or necessary to salvation." But does God, there or elsewhere, or in any way give or promise all we need, in answer to the most devout study of that sacred book? *Eg.* Will the most earnest study of it prove a substitute for either Baptism or the Supper of the Lord? Were the early conquests of Christianity won by reading it? Why, the Christian Church existed here in England before the sacred canon was completed, and before some portion of the New Testament was written. Not until printing was general, was it possible for the Holy Scriptures to be used as they now are. The work of evangelization for centuries was effected by the faithful preaching of God's truth, both to the Church, and above all by the Church, and by the administration of the sacraments. It is so declared in the book of the Acts of the Apostles: it is so found in the pages of early Church history.

Now this brings out to your consideration one foundation truth of great importance, too much forgotten, and yet of vast weight in the subject before us. The principle by which God appears in almost every age to have acted upon mankind, has been that of a *living corporate society, chosen by Himself and continuing as a living corporate body*, but changed, as to its conditions, occasionally, as He saw fit to change it. You see this in the selection of Noah and his posterity. For more than a century before the flood, Noah preached God's truth. And so had his ancestors: his great grandfather Enoch, his grandfather Methuselah, and his father Lamech before him. The world was destroyed, but this little family or corporation of the church of God was not only spared, but purposely preserved, while the wicked world was purposely destroyed. The history of Abraham, Isaac, and Jacob, and of all the patriarchal epoch reveals the active continuance of the same principle, namely, that of a human society chosen and directed by God, and witnessing for Him, in the midst of a wicked and unbelieving world. This developed in due time into the Church of the Jews with a more organic unity than had existed before, and with more stringent regulations. Presently CHRIST came. He fulfilled all that this corporate body, the Jewish Church, had foretold of the "Coming One, the Messiah," whether by the utterances of prophecy, or by the shadows of rites and sacrifices. And what followed? CHRIST having instituted two sacraments into the place of Circumcision and the Passover, how were they to be administered? CHRIST having determined that the knowledge of His salvation should be sent everywhere, by what means was it to be made known? If by books only or chiefly, if by the written word of sacred truth alone or chiefly, His Providence would have caused the long-known principle of printing to have been carried into practical utility some fifteen centuries earlier than A. D. 1438. No! the same original principle of action continued. The corporate idea became if possible stronger than ever, and it was as necessary as ever, because public worship required it. There was a difference in the mode of succession, but the principle of a divinely appointed successive corporation remained unchanged. Hitherto, natural birth and circumcision made the sons of Abraham to be, for the most part, regarded as the elect or Church of God on earth. Henceforth, under the Christian dispensation, the corporate body would be replenished and continued, not by human birth or by the selection of one family or nation, but by the means appointed by CHRIST for introduction within His family the Church, which is allowed by all to be the sacrament of Baptism. This would be of course administered to adult heathen upon their renouncing a false religion and declaring their faith in JESUS: while, as an undoubted matter of course their children (like the children of all Christians) being first baptised, would thenceforth be taught and trained as Christians ought to be, *viz.* as members of CHRIST, the children of God, and

inheritors of the kingdom of heaven. For so ran the words of the institution upon which this corporation is founded, and in the observance of which it has in every age continued: "Go into all the world, make disciples of all the nations, baptising them in the name of the FATHER, and of the SON, and of the HOLY GHOST: teaching them to observe all things I have commanded you." Very recently some men have tried to assert that this commission applied to the Apostles only, and ceased with them. This is one of the new discoveries of this age of discovery; but it is one that will reflect little credit on men who seem first to have started a novel theory, and then to have sought to establish it. The commission to this corporate body, the Church, lasts until CHRIST returns.

This is indisputable, for the promise which is conditional on obedience to this commission proves it. "Go," said the SAVIOUR, "and do these things," and then, "Lo! I am with you always," (not to the end of the Apostles' days, but "to the end of the world;" to the end of the ages as long as the church militant shall last.

This is conclusive; and the acts of the immediate successors of the Apostles show that they felt as much bound and encouraged by this commission as did the Apostles themselves. S. Paul, S. Timothy, and S. Titus in after years were as zealous in fulfilling this commission as were any of the twelve.

Here, then, is our stand-point. We are Churchmen as belonging to that one corporation, society, or body which, both historically and doctrinally, is a continuation indeed of that which existed for ages under the Old Testament dispensation, though it more emphatically traces back to CHRIST JESUS, and the Apostles, and the first Christian Pentecost. This corporation is the CHURCH of the Holy Trinity, it is the Institution of the Triune God. It is one, and only one Society. It was and is incapable of self-existence or self-organization. It can have but one beginning. It can have but one Author.

The Church is not a human invention, organization or institution. It is essentially divine. It may join in partnership with a State for the benefit of that State, but it remains the same Divine Incorporation. It may be robbed of every building and of every penny it possessed whether given to it within the last ten years or ten centuries. Its buildings and its possessions may be conferred upon other bodies of men, who may even proceed to call themselves "The Church." This would not make them "The Church." I affirm they would not be "The Church." That alone would still be the Church of CHRIST in the land, which, amidst however much of poverty, and of contempt, and of persecution, was the honest continuation of that Society and Corporation which issued forth from that scene of wonders on the day of Pentecost when the HOLY GHOST came down with majestic power, what time they were all assembled together, being "all of one accord, in one place."

But has the Church continued whole and undivided? Is she free from schism? Is she guiltless of heresy? Is she free from the imputation of neglect? Alas no! It is an awful and distressing truth that it is otherwise; but the fact, through painful, ought by no means to startle or discompose us. The MASTER and His inspired Apostles distinctly foretold all these as amongst the heavy trials which would beleaguer, and well nigh imperil, the Church. Few things are more plainly declared than that neglect, and schism, and heresy would often prove disastrous; yea, the Second Epistle to the Thessalonians and the Book of Revelation announce an actual, large, and distressing apostacy (and what is meant by this seems not at all difficult to recognize), while the Epistle S. Jude, the Second Epistle of S. Peter, and S. Paul's final pastoral letter to Timothy announce, with unmistakeable clearness, the perilous times of the conclusion of this dispensation, and show, with now startling accuracy, how revolutionary secularism will for a short time prevail, to the

destruction of almost all good, sound, and true principles in the State. Amidst all this, however, the Church, though sorely humbled and severely chastened, will survive, and come forth finally "fair as the sun, clear as the moon, and terrible as an army with banners." This corporate body, the Church of Christ, whose origin is divine, has always recognized the threefold order of the Ministry (Deacon, Priest, Bishop), and also Ministerial Succession, as essential to the perfectness of her condition; the two Sacraments of Baptism and the Lord's Supper as "generally necessary to salvation," and not to be neglected without solemn peril; the rite of Confirmation: the great value of a Liturgical mode of worship; the doctrine of the Eternal Trinity, not only as a profound mystery, but as necessary to the comprehension of that plan of salvation, which involves our belief in the doctrine of man's sinful estate, of the fearful results of sin, of the full atonement of JESUS, of the blessedness of justification by faith in CHRIST, and of the sanctification of CHRIST'S people by God the HOLY GHOST. And we are Churchmen because we thereby belong to that branch of CHRIST'S Holy Catholic Church in this land, which, since about the year A.D. 62, has existed here, amidst all sorts of vicissitudes, and will probably continue here amidst many coming and too deserved troubles that impend. And not to belong to this body, is, to my thinking, a very serious mistake.

TO BE CONTINUED.

News from the Home-Field.

Diocese of Nova Scotia.

PERSONAL.—We learn with extreme regret through the Varmouth Telegram that the injuries sustained by Rev. Dr. Ambrose from his fall last week were much more serious than at first supposed, and it is now feared he will never be able to walk again. His daughter, Sister Catherine, from the Sisterhood in Montreal, has gone to Digby to remain with him for some time.

Diocese of Fredericton.

ST. JOHN.

A well attended meeting in behalf of Kings' College, Windsor, was held in Trinity Church School Building on the evening of the 12th. May, when the Lord Bishop of Nova Scotia, the Rev. Canon Partridge, D. D., Halifax, Mr. C. S. Wilcox and Mr. C. E. A. Simonds delivered addresses explanatory of the present position of the College and the proposed improvements and the privileges and advantages offered by it. It was pointed out that the College was a Maritime Provinces Institution and had very special claims upon Church people in these Provinces. Amongst others present there were the Rev. Canon Brigstocke (who ably filled the Chair, owing to the unexpected absence of the Rt. Rev. the Bishop Coadjutor,) the Revs. Canon De Veber, De Soyres, J. Roy Campbell, Mathers, and Messrs. Alan Jack, R. Patton, C. F. Kinrear, Dr. Moody and others.

At the monthly meeting of St. John Clerical Association held at Trinity school house, on Tuesday 17th inst., a paper on "Christian Socialism" was read by Rev. R. Mathers. The next meeting will be held at St. John's church school

house on June 14th, when a paper on "Church Music" will be read by Rev. F. Alexander, of Fredericton.

THE CENSUS.—If the figures given by the Dominion Census for '91 are to be relied upon there would appear to be cause for some serious examination on the part of church people in this diocese. The Census Bulletin No. 9 is said to show that the Church of England has *decreased* in numbers in New Brunswick (*i.e.* the diocese of Fredericton) and in Prince Edward Island, (part of the Diocese of Nova Scotia.) The decrease in this diocese (Fredericton) is set down as 4157. What is the cause?

Diocese of Montreal.

FARNHAM.

The Lord Bishop of the diocese visited this parish on Sunday 15th May inst. and preached in St. James' Church both morning and evening. The Church was filled to its utmost capacity. Holy Communion was administered in the morning, the Rector Rev. Canon Mussen, M.A., assisting the Bishop and a very large number of persons receiving. The Holy Table was decorated with flowers as also the Font Reading Desk. The musical portion of the services was well rendered.

LACOLLE.

The Rev. W. C. Bernard, M.A., of Adamsville has been appointed to this parish.

LACHUTE.

The Rev. A. B. Given succeeds the Rev. Rural Dean Sanders in this parish and has entered upon his work.

BEDFORD.

Twelve persons were presented by the rector of the parish [Rev. H. W. Nye, M.A., Rural Dean] to the Bishop for Confirmation in St. James' Church on Tuesday evening, 17th inst.

WARDEN.

A new church was opened here on Thursday week, the Ven. Archdeacon Lindsay, M.A., Rural Dean Longhurst, M.A., Rev. Canon Mills, M.A., of Montreal and other clergy being present. Service was held both morning and evening; the afternoon being devoted to social entertainment from which the ladies realized \$80.

MONTREAL.

S. S. ASSOCIATION.—The monthly meeting of the association was held in the Synod Hall on the evening of the 16th May inst. when Mr. G. B. Capel read an interesting paper.

BROTHERHOOD OF ST. ANDREW.—A good field of work for the brothers of this organization presents itself in the Harbour of Montreal. No Church of England service is held—to the disgrace of the parishes within whose bounds the wharves lie—it is believed on Sundays or week days on board ship, or on land: and the field, one in which The Church should be *facile princeps*, is left to the care of other christian bodies, and to the agencies of the evil one. Wake up Brothers of St. Andrew of Montreal and prove your right to the title.

Diocese of Ontario.

KINGSTON.

The announcement is made in the secular press that the Bishop of the diocese has himself assumed the office and duties of Dean vacant since the death of Dean Lyster and has appointed the Rev. B. Buxton Smith D. A. Rector of St. Georges, to be Sub-Dean.

The Synod of the diocese will meet in this city on the 21 June.

TWEED.

Mr. W. H. Barnes, lately Pastor of the Reformed Episcopal congregation at Belleville, has been appointed Lay Reader in the Parish of Tweed under the supervision of a Belleville priest. The above mentioned R. E. congregation have had only *two* Pastors as yet and *both* have enformed to the Church.

Diocese of Toronto.

ASHBURNHAM.

The appointment of the Rev. Herbert Symmonds, M.A., as rector of St. Luke's Church here, in succession to the Rev. J. McCleary resigned, has caused great satisfaction. The new rector commenced work on Sunday the 15th May; though he will not be able to take up residence until September. Mr. Symmonds is an eloquent and forcible speaker and energetic and able, as the position which he has held in Trinity College, Toronto, attests, viz. that of second professor in Divinity. His resignation of this office caused great regret, and the Trinity *University Review* voiced it in a highly appreciative article, expressing the esteem and affection entertained for him by professor and students alike. On Monday evening the 16th inst. a social meeting of the congregation of St. Luke's was held at which Mr. Symmonds was given a most hearty welcome. Rev. J. C. Davidson, rector of Peterboro, Rev. C. B. Kenrick and Rev. W. M. Loucks, and several members of St. John's church were present and mingled pleasantly with their sister congregation.

After some time spent in social intercourse, a short musical programme was rendered, which was followed by refreshments.

Mr. John Burnham, M.P., then took the chair and happy addresses were given by Rev. J. C. Davidson and Rev. Mr. Symmonds. The National Anthem brought the successful gathering to a close.

A good deal of credit is due to Mrs. Orde and the ladies who so energetically assisted in decorating the room so tastefully and made the other arrangements for the occasion.

TORONTO.

One of our Toronto contemporaries referring to the rumour that the name Rev. Canon Dumoulin M. A. Rector of St. James' might be brought forward for the Bishopric of Quebec expresses the belief that he would not resign his present parish in which he is much entrusted and where he has done a great work.

Diocese of Huron.

LONDON.

CHRIST CHURCH.—The new Sunday school building for this parish was formally opened last week, there being present the Bishop of the diocese, Revds. Canons Richardson and Smith, and W. Short, H. B. Diehl, G. B. Sage and A. H. Rhodes. The building is entirely separated from the Church and is capable of seating four hundred persons; the cost will be \$1500. The Lord Bishop of the diocese delivered an eloquent address in which he referred to the importance of Sunday school work, congratulating the parish upon conducting one of the most prosperous and flourishing Sunday schools in the city, and upon having now so admirable a building. He likened the Sunday school to a spiritual foundry where the children were ready to be moulded and taught and where it was the teacher's privilege and responsibility to mould and fashion them for God's glory.

SARNIA.

The Easter services in St. Georges were very largely attended and the church handsomely and appropriately decorated with flowers and floral designs. At the Easter service the Rector referred to the death of the late Hon. Alex. McKenzie and paid an eloquent tribute to his many high qualities, especially his example of a consistent Christian life and reverential loyalty to his Queen and country.

At the vestry meeting the Rev. T. R. Davis presided. From his report it appeared that the membership of the church had continued to increase and that there were now two hundred and sixty families connected thereto, the largest number yet reported. The various parochial societies had done admirable work, raising in all a net income of \$825.64. The new Fourth Ward Chapel had been purchased during the year and had fitted up and opened free of debt and was prosperous beyond expectations; the average attendance being well up to one hundred and its Sunday school having a staff of eight teachers and an average attendance of fifty children. The churchwarden's report showed the total receipts during the year to have been \$1743.23 leaving a balance on hand of \$3970. The Sunday school of St. George showed a total on the roll of 350 with a staff of thirty teachers, and an average attendance of 200, total receipts for the year \$2497.2. The churchwardens for the present year are Mr. S. Gurd and Mr. H. M. Richardson. Messrs. A. C. Clark and Robert MacAdams were elected delegates to synod.

MITCHELL.

The Easter vestry meeting in connection with Trinity Church, was held on Monday evening week. The rector presided. Mr. G. S. Goodeve was re-elected vestry clerk. Messrs. Awty and W. W. Hicks were selected as representatives to the Diocesan Synod, and Messrs. E. F. Davis and Awty as wardens. The financial report was presented, and was considered very satisfactory, the general receipts being over \$1000 in excess of the expenditure.

Diocese of Algoma.

The last week in June bids fair to be one of special interest for the missionary Diocese of Algoma, as it will bring with it the tenth anniversary of the consecration of its present Bishop

on St. Peter's day in St. George's Church, Montreal, and, in close connection with this event the assembling of its third Triennial Council at Sault Ste. Marie, Ont. An ordination will also be held, June 29th, in the Pro-Cathedral of St. Luke, at which the Rev. Canon DuMoulin, D. C. L., Rector of St. James' Cathedral, Toronto will preach the sermon. It is expected that all the clergy of the diocese will be present, and also a goodly number of lay delegates, elected at the recent Easter vestry meetings, in accordance with a resolution adopted at the council held in Parry Sound three years ago. A committee has been appointed by the Bishop, consisting of the Rural Dean of Muskoka and Parry Sound, Rev. Jas. Boydell, M.A., Exam. Chaplain and the Secretary, Rev. G. H. Gaviller, for the purpose of making the necessary preparations as to subjects for discussions, etc. Rev. Rural Dean Vesey, Incumbent of the Sault, is also a local committee of one to provide hospitality for the expected clerical visitors.

Diocese of Qu'Appelle.

QU'APPELLE.

ST. PETER'S.—Notwithstanding unfavourable weather on Easter Day there was a large attendance at the services; and the number of Communicants was only seven short of that of last year. The altar was decorated with a generous supply of lovely white flowers, sent by the Bishop and some Winnipeg friends, and our two magnificent candlesticks the gift of a member of the congregation. The Easter meeting of parishioners was better attended than in previous years as the churchwardens report showed an increase in receipts of about \$200, over those of the year preceding.

It was decided to call for tenders for the erection of a stone parsonage and to secure subscriptions—in money or labor—and to commence building as soon as possible. Messrs. W. B. Shepperd and J. B. Boyce were elected churchwardens and delegates to Synod.

CHURCH BRIDGE.

A very successful mission was held here last month.

ESTERHAZ.

Mr. Joseph Godfrey has taken charge of the school here, which was re-opened on 4th April last. The religious instructions this year will comprise the Church Catechism with special reference to the Creed, Lord's Prayer, and Ten Commandments. Mr. J. Godfrey who for thirty years has been teaching Church schools in England, will before long be admitted to the perpetual Diaconate, and remain as assistant in the same district.

YORKTON.

Regular services have been commenced here attended by crowded congregations.

MOOSOMIN.

ST. ALBAN'S.—There were 74 Communicants at the 8 a.m. and mid-day celebrations on Easter Day. The latter celebration was full choral (Dykes). In the afternoon there was a children's service with address by the Incumbent, evening song was also fully choral. The Easter meeting was satisfactory; the officers elected for the year being: churchwardens, Hon. Mr. Justice Wetmore and Mr. M. Smith; delegates to Synod, Mr. Justice Wetmore and Mr. F. S. Young. The

Incumbent (Rev. W. J. Lyon) stated that he had spent over \$600 on the parsonage, which expenditure he contributed as a full gift to the parish. He also announced his resignation of the cure as he had been called to work in England. A resolution expressing the deep regret of the parishioners was adopted.

TOUCHWOOD POST.

Bales of clothing are acknowledged as received in the *Church Messenger* as follows: From Mrs. Carvell, P.E.I.; The Perth, Kempville, Portmouth and (St. Marks) Hamilton branches of the W.A.M.A. Towards the *Interpreters* salary the following sums: from Rev. J. Manning \$5.00; Mrs. Wright of the W.A.M.A., Montreal, \$25.00. Further help is asked towards this object as otherwise the charge \$25.00 per month falls upon one of the missionaries.

Diocesan News Cont'd on p. 11

"JOY COMETH IN THE MORNING."

"Joy cometh in the morning." Yes, but to whom? To those who have learned the moral and spiritual, as well as the physical, meaning of the resurrection. There are two nights which hang heavily over the life of the family: the night of *sorrow* and the night of *sin*. How many a heart, how many a household, has been darkened within this last year, within this last month, by the shadow of death. How hopeless is the misery which that dreadful shadow often inflicts when there is no clear faith in a true *personal* life of the departed beyond the grave. God grant that the night of such a sorrow may be, for many a mourner here and elsewhere, followed by the joy of a true Easter morning, by the certainty that death is *not* the end of human existence, but the *gate* by which we pass to its more important and its *endless* phase. The night of bitter sorrow for those whom we have loved and lost may be turned into the very purest joy when once we are *sure* that, if Jesus died and rose again, then "them also that sleep in Jesus will God bring with Him."

And then there is the darker night of *sin*, when the soul is weighed down by conscious exclusion from the presence and blessing of Him Who is the light of the world of spirits. Why should not this night to be followed by a morning of conscious reconciliation with God, through Him Who, crucified and risen, is for ever the propitiation for our sins, Who is ever waiting to receive them that come unto God by Him? As for the past eighteen centuries, so to-day this risen Saviour is with us to lighten our darkness with the splendor of His triumph, to guide our wandering feet, *if only we will*, into the way of eternal peace.

May He deign to take pity on the unworthiness of each one of us, and may He bring any here, who for the first time in their lives are really seeking Him, to share that joy which does not pass away, and which He, and He alone, has won for us.—*Liddon*.

"HE ASCENDED INTO HEAVEN, HE SITTETH AT THE RIGHT HAND OF THE FATHER GOD ALMIGHTY; FROM WHENCE HE SHALL COME TO JUDGE THE QUICK AND THE DEAD."

Correspondence.

To the Editor of THE CHURCH GUARDIAN.

DEAR SIR.—I have watched anxiously for some response to the Bishop of Algoma's appeal on behalf of a fund for the superannuation of the Clergy of his Diocese, and so far, beyond its eliciting some expressions of sympathy and regret, with perhaps a little surprise that such a fund was not already in existence, no practical steps have seemingly been taken to form even a beginning for the same. Need we wonder that there should be a more than ordinary difficulty in filling those empty missions in poor Algoma, and that, for the sake of his Diocese as much as on behalf of that band of self-sacrificing devoted men who minister therein, its Bishop has had to come once more *hac in partem*, as it were, to plead their cause—this time apparently without the slightest result? And, oh! how it must pain and humiliate, and rasp, and jar, nay, almost paralyse the mental and spiritual powers of Chief Pastor and Clergy alike, that God's people cannot see the position for themselves, and spare them the painful necessity of pleading as mendicants for what in other Dioceses, where there are no such hardships to be encountered, nor self-denials daily endured, this provision for the old age of their clergy is looked upon as one of common humanity and simple justice. It has been said that "there is and ever will be a mystery 'about how the clergy live' to the average layman. How the Israelites managed to get along in the wilderness was a mystery to the nations who opposed their march through the desert.... Some suppose that a clergyman can multiply the cruse oil and the handful of meal by some pious incantation; if not then how can a man live, much less save for old age or incapacity, who has nothing or next to nothing to live on, and when there is such a strange and bewildering uncertainty as to when he is to receive it." It was Dr. Paxton Hood who remarked, "What being in the world is so utterly helpless as an aged, worn out poverty stricken minister? he can't beg; and no one will hire him as a clerk"... Somewhere down east they told their new pastor; "We hope that the Lord will make you humble, we will keep you poor." The only reason I can see why they are not at once taken to heaven is, that our Merciful Father leaves them here to cultivate justice, humanity and love among the people.... Now Sir, the 20th of June next will be the anniversary of the consecration of Algoma's devoted Bishop. Could any way of marking that day, so fraught with benefits to that child of the Canadian Church, be more acceptable to him whose crowning act of self-sacrifice in cutting himself adrift from all that made life so desirable, and in taking upon himself a burden of responsibility none but a God-given strength and patience could have enabled him to support, than in making it our opportunity to give a practical response to his earnest plea on behalf of his clergy? Let this response take the form of a general thank-offering which, though made up of many very small individual gifts, may yet collectively, not only have its significance as marking our gratitude to God for giving Algoma such a Bishop, but be in itself of such a value in *hard cash* that the superannuation fund for his clergy may have a very substantial foundation stone laid for future building upon in years to come.

I humbly offer this as a suggestion to the churchmen and churchwomen of our Dominion, and if the energetic secretaries of the several diocesan branches of the Women's Auxiliary would invite these thank-offerings and co-operate in the work, I venture to hope that henceforth the 20th June may have a double cause for its joyous celebration in Algoma itself, and amongst Algoma's friends.

Thanking you, Sir, for letting me have my little "say" upon this subject.

Believe me, very faithfully yours,

SILVA.

London, Ont., 17th May, 1892.

The "Vacant Throne."

To the Editor of THE CHURCH GUARDIAN.

SIR.—I have noticed a letter in the *Church Guardian* of May 18th under the above heading, signed by "a member of the Quebec Synod." I will not argue with the writer as to whether a more convenient way of electing bishops could be devised. The present way has this advantage at least, that when a man has been found who is acceptable to a two-thirds majority of both orders the diocese has every opportunity of being satisfied with its own choice. I do not propose to refer to the merits of any possible future occupant of the vacant throne, or to decide when he shall come, but I do dissent to the use of the word "candidates," even with the prefix "so-called," and I deplore the writing of anonymous letters signed "Delegate" in your contemporary, the *Canadian Churchman* of May 12th. "Delegates" views are very diverse from those of your correspondent of May 18th. I myself do not propose, though a member of the Quebec Synod, to write to any paper without signing my name. What I would say is, let us beware of *prejudice* in its literal acceptance. Let us possess our souls in patience. It is not in the columns of the *Churchman* or other papers or in the little gatherings of knots of two or three clergy or laity discussing the point before-hand, or in the private correspondence of interested individuals that we are called upon to choose a Bishop. We are called upon in our corporate capacity as representatives of the Church in this diocese to meet together on the 21st of June to elect our Bishop.

Looking back over the prosperous reign of him whose loss we all now deplore, the whole church cannot help feeling that providence guided that decision, though probably the name of him who was elected was not at all " canvassed " before-hand. Let each individual delegate ponder the subject prayerfully, and let us, who believe that the Holy Ghost is present to direct in the acts of the corporate life of the Church, go to that meeting in the spirit of faith, and trust that the necessary wisdom will be given to us then to do what shall be of lasting good to the Church in the diocese and as a whole.

Yours truly

THEOXY AXWYS.

Bishop's College, Lennoxville May 19 1892.

S. P. G. and C. M. S.

To the Editor of THE CHURCH GUARDIAN.

SIR.—In the *Church Guardian* for May 4th, just received, you state (p. 9, Editorial Notes) that "the whole Church in Canada has been the recipient of the sympathy and generous aid of that noble society for the Propagation of the Gospel in foreign parts, and of the Church Missionary Society." May I respectfully ask you to instruct my ignorance, and point out to me *how* the whole Church in Canada is indebted to C. M. S.? Heartily, and with good cause, do I enclose what you say S. P. G., but I am unaware that C. M. S. has ever done anything for Canada, or colonists. I have referred to the annual report of C. M. S. for 1891, which shows various missions to Indians in "N. W. America, or Rupert's Land," but not a penny devoted to work among colonists, or in *Canada*. And now that Rupert's Land has become a part of Canada, although some persons residing there seem to be ignorant of that fact, the C. M. S. is reducing the grant to Indian Missions; and proposes to have, in a few years, the responsibility of the continuance of these missions to Canada, and colonists. I am not aware that the C. M. S. has ever done, is doing, or proposes to do anything for colonial born men, or for English settlers in the colonies. Pardon, then, my dulness of perception respecting the indebtedness of "the whole Church in Canada" to the C. M. S.

C. J. MACHIN.

Port Arthur, May 9th 1892.

THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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ANNOUNCEMENTS SEE PAGE 15.

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THE ASCENSION.

BY REV. SAMUEL L. EYLES.

Parallel passages: ST. LUKE xvi. 19; ST. LUKE xxiv. 50-52; ACTS I. 3-5, 8-12.

"He is gone; beyond the skies,
A cloud receives Him from our eyes;
Gone beyond the highest height
Of mortal gaze or angel's flight;
Through the veils of time and space,
Passed into the holiest place:
All the toil, the sorrow done,
All the battle fought and won.

"He is gone; and we return,
And our hearts within us burn:
Olivet no more shall grieve
With welcome shout His coming feet:
Never shall we track Him more
On Gennesareth's glistening shore:
Never in that look or voice
Shall Zion's walls again rejoice.

"He is gone; and we remain
In this world of sin and pain:
In the void which He has left,
On this earth of Him bereft.
We have still His work to do,
We can still His path pursue:
Seek Him both in friend and foe,
In ourselves His image show."

GILES FLETCHER.

After the Resurrection of the Lord, we are sensible of a change—of some great change that has passed over His human nature. Not a change which was definite and complete, but one which was progressive and proceeding. Nor was it such as affected His personality. His human body had not become ghost-like, or unreal: it retained strictly human properties and powers, since He could eat and drink before the

disciples, and could give hands, and feet, and side to the touch of the doubting Thomas. But, nevertheless, there was a strangeness in Him which had never been before; Mary Magdalene at the sepulchre, the wayfaring disciples on the road to Emmaus, did not recognize Him at first sight, and had to be led to identify Him by the use of His characteristic tones and gestures. He is, as it were, ubiquitous. He enters suddenly and mysteriously the closed upper chamber at Jerusalem. The restraints of space have ceased to operate upon even His human body. Suddenly, again, He is seen upon the beach of the Galilean sea, in the dim light of the summer dawn. He passes from place to place with an equally marvellous disregard of time and space; He is present with a great crowd of disciples in some mountain bordering upon the sea of Galilee, for it was doubtless there that "He was seen by above five hundred brethren at once." And where is He during the intervals? We hear no longer of lengthened walks with His disciples along the country roads, of discourses delivered while calmly sitting by the summer sea. He is "seen" of His disciples "forty days," but at intervals, not continuously. His existence does not really belong any longer to earth—it is the spiritual existence, the life after death in which He lives and moves. And so this whole period is one of development and transition, only in a small and decreasing degree of acts of the material or physical life. It is made up principally of acts of the spiritual existence. As His resurrection from the dead was a unique event upon the earth, so His manner of life during the great forty days is also different from, and beyond experience. He still fulfils some of the conditions of human existence, but He is gradually being withdrawn from them. "I am not yet ascended," He said to Mary Magdalene while yet at the tomb, but "I ascend unto my Father." He is resuming the divine glory of which He had emptied Himself; dropping the chrysalis limitations of mortal life, which He had endured for a time by divine economy, and clothing Himself again with the glory which He had with the Father, "before the world began."

Thus the whole of the forty days is a time of transition, and the Ascension is its culminating point.

Apart from its doctrinal significance, it was a touching and deeply interesting occasion. The pious mind loves to picture it, and would gladly have known every detail of the Lord's words and actions in this the closing scene of His life on earth. But the sacred records are brief, and strictly business-like here, as they so often are when only curiosity is to be gratified, or mere feeling, however pious and praiseworthy, to be indulged. They give the main facts, but not the details. And in this respect the sacred writers are but carrying out their main purpose, which was not to draw a striking picture, not to make a complete history, but to edify. In a few, and almost hurried sentences, at the very end of the two gospels which relate it, we learn of the Ascension of the Son of God into His native heaven.

And yet we must look at the Ascension of Jesus as a typical fact, and as marking the completion of that redeeming work which He had come on earth to do. It ranks with Bethlehem, with Nazareth, with Calvary. It was the fulfil-

ment of the prophecy in Psalm xxiv., "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors, and the King of Glory shall come in," and without doubt the vast concourse of witnessing angels who had hung over the stable of Bethlehem, the olive-groves of Gethsemane, and the cross on the hill of Calvary, were present also at the scene of the ascension, and shared to the full the exultation and the glory of that hour.

Without the Ascension the life-story of our Lord, as we instinctively feel, would have been incomplete. It would not have been in accordance with the economy of redemption, for the Redeemer to remain on earth after the completion of the work of atonement which the Father had given him to do. Nor could He be again subjected to the power of death—"Christ being raised from the dead, dieth no more; death hath no more dominion over Him." What then remained but that He should ascend up where He was before? It was just as needful that He should be glorified in the ascension, as it was needful that He should be abased in His incarnation.

We must bring before our mind's eye the eventful morning, at the end of the forty days, when Jesus led His disciples "out as far as Bethany." It was probably in the early morning, when their passage through the city would arouse no attention. Just as they had passed over the brook Kedron on the memorable night before His passion, so their path to Olivet led them thither again. They must have gone very near Gethsemane—spot of many memories!—and emerging from the vineyards and olive groves on the slopes, have come out upon the open table-land, solitary and unfrequented, of the mountain. It is quite in accordance with the whole tenor of events during the forty days that not one of the wayfarers whom they have met seems to have noticed or recognized Jesus. We never hear, indeed, of His having been seen, during all this time, by any of those profane persons who hated Him, or by the careless and worldly who cared not for Him. Since not even His own attached followers recognised Him at first, it is not likely that any chance comer should be able to do so.

And what a wonderful walk that must have been! Once before when they were together in the way going up to Jerusalem, and the shadow of His passion was already darkening over the land. He went before them, and they were amazed: "and as they followed they were afraid." Even then their Master was to them a mystery, which they had no power to penetrate. As He passed along at their head, full of heroic resolve, isolated in an atmosphere of unearthly majesty, their habitual reverence rose into astonishment and awe. Surely something great, something terrible, was impending, they must have felt. Something of the same awe, the same fear, must have been produced on this occasion. The awful heavenly Majesty was become more and more visible and habitual. Their Lord is living no longer the life of earth, but the life of heaven. The effluence of the unapproachable majesty is about Him. When He speaks it is as if He were speaking to them from heaven.

Henceforth they were to regard Him in another manner than that which it had been hitherto their privilege to maintain toward Him. Though they had "known Christ after the flesh,

yet henceforth they were to know Him no more." (11. Cor. v. 16.) In place of attachment to an earthly Friend of intellectual admiration and warm human love for a wise rabbi, an amiable companion and fellow comrade along the ways of human life, was to be substituted loyalty and devotion to an absent *Lord*, awful reverence and lowly self-sacrifice for the divine *Son of God*, Himself "God blessed for ever." Doubtless a dim consciousness of this, and all that it implied, hung upon every movement of the disciples, and rendered their words few. When He came and went among them, "it was as though an angel shook his wings." And thus we cannot but think that this strange and solemn walk was a silent one on the part of the disciples. What parting words, what final charges the Saviour spoke to these, the little circle of former friends, of present followers and believers, of future apostles and martyrs and patriarchs of His Church, we know not, excepting in the merest outline. Whether any part of the teachings which He gave them of "the things pertaining to the Kingdom of God" is to be referred to this last day of all we cannot tell.

But though reverence sealed their lips, their thoughts were full of solemn and continually growing expectation. We know that they reckoned that it was Jesus "which should have redeemed Israel." (St. Luke xxiv. 21.) This hope, dashed to the ground in a moment by His violent and tragic death, had sprung up with added force on His wonderful resurrection; and day by day throughout the great forty days the conviction had been growing that now, at length, the crisis of the fortunes of Israel had come, the destined Deliverer had been made manifest in Jesus. Their conception of the *spirituality* and *catholicity* of the kingdom of Christ came to them only on the day of the Pentecost, and so far they were without it. As yet they were ordinary Jews, with the feelings and hopes of their class, expecting Israel to be made into a glorious earthly kingdom at the coming of their Messiah.

How then, with these feelings and these hopes burning in their hearts, could they fail to remember, when led out in solemn silence to the Mount of Olives—to remember, with beating hearts and awful expectation, that the Prophet Zachariah had foretold that the feet of the Messiah, when He came in glory, should "stand in that day upon the Mount of Olives, which is before Jerusalem on the East, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west and there shall be a very great valley." (Zech. xiv. 4.) This fluttering expectation between hope and fear it was which at length broke out in the irrepressible yet timid question, "Lord, wilt thou at this time restore again the kingdom unto Israel?" Their faith takes for granted the Messiahship of Jesus. They do not say, as on a former occasion St. John the Baptist did, "Art thou He that should come?" But they seem to remind Him, "This mountain, whither Thou hast led us, is the destined place for the great conflict and the great consummation of the destinies of Israel. Is this also the time foretold by the prophet?" That was their inquiry. The leaven of love for worldly honors was in their hearts still. It was at bottom the same spirit that prompted their former strife, "which of them should be the greatest," and brought two of the chiefest of

them to desire to sit on the right hand of Messiah and on His left in His kingdom. Now, as then, they knew not what spirit they were of. So hard is it to change habitual modes of thought. Even after they had seen the triumph achieved, not as they had expected, through appearing in the clouds of heaven, and wielding its lightnings, but through the bloody sweat at Gethsemane, and the Cross upon the mount of Calvary, they still brought with them their ideas of worldly power when they came to witness the setting up of the mediatorial kingdom of Christ.

The reply of the Master was in part a rebuke, in part an instruction. It bade them first, not to be impatient for the visible appearance of the kingdom. It pointed out to them, in the next place, a truer and nobler conception of their own functions in that kingdom.

"It is not for you to know the times or the seasons which the Father hath put in His own power." That is the rebuke.

"But ye shall receive power, after that the Holy Ghost come upon you. And ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

Here the Master points them to vistas of the future, in which these, humble and untaught as they were, somewhat rash aspirants to high functions, should indeed be "Princes of the Church," but in a way which as yet they know not. They had thought of the power and honor and splendor of the high offices of Christ's kingdom; but He reminds them, as of old, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." (St. Matt. xx. 26.) Such a fundamental law of His kingdom came as a sobering reminder before the sight of glory which they were about to witness. They were not to be the leisurely wielders of irresistible physical and worldly force, but the depositaries of spiritual powers too great, as it were, for their handling, in comparison with which they were but as "earthen vessels." They were to be witnesses passing from land to land with toil and pain, spending themselves, and being spent, in a weighty service full of weariness and painfulness and "watchings often," leading at length, indeed, to a Crown, but that one which human nature shrinks from, the Crown of *martyrdom*. That was the charge and after the charge a blessing. As they stood before Him in serious and rapt attention "He lifted up His hands and blessed them," and as He blessed them He passed away from them, and a cloud received Him out of their sight. St. Chrysostom calls this cloud "the royal chariot." It swept around Him, and hid Him from their eyes; and, says St. Mark's Gospel, "He was received up into heaven." That longing gaze, with which the first spectators of so wondrous a sight followed the passing of their Master from the conditions of the earthly life to those of the heavenly life, has ever since been shared by the whole Church. Year after year, as Advent and Ascension-tide return, the continually growing company of the faithful look stedfastly toward heaven, awaiting with faith and longing the second coming of Christ in the flesh. Meanwhile "He ever liveth to make intercession." Though the government of the universe falls like a royal mantle upon His shoulders, yet He is always Mediator between the

uncreate and the creature, and in Him finally all intercession, whether of men on earth, or saints in Paradise, or angels in heaven unites and is summed up. Through His hands, because He is the Great High Priest of all creation, pass the prayers of the faithful; in His Name they are offered: to His Cross and Passion all their efficacy is due; He stands at the head of all who pray, and His hands, that still bear the marks of His Passion, present the prayers of the human race, as it were incense in a golden censer, before the God and Father of all.

Toss up your Leads, ye everlasting gates,
And let the Prince of Glory enter in!
At whose brave volley, of sidereal states,
The sun to blush and stars grow pale were seen,
When leaping first from earth He did begin
To climb His angel wings: then open hang
Your crystal doors! So all the chorus sang
Of heavenly birds, as to the stars they nimbly sprang.

Out leap the antique patriarchs, all in haste,
To see the powers of hell in triumph led,
And with small stars a garland interchast.
Of Olive leaves they bore, to crown His head,
That was before with thorns deglorified:
After them flew the prophets, brightly stoled
In shining lawn, and wimpled manifold,
Striking their ivory harps, strung all in chords of gold.

To which the saints victorious carols sung,
Ten thousand saints at once; that with the sound
The hollow vaults of heaven for triumph rung:
The cherubims their clamors did confound
With all the rest, and clapped their wings around:
Down from their thrones the dominations flow,
And at His feet their crowns and sceptres throw,
And all the princely souls fell on their faces low.

Nor can the martyrs' wounds them stay behind:
But out they rush among the heavenly crowd,
Seeking their heaven out of their heaven to find:
Sounding their silver trumpets out so loud,
That the shrill noise broke through the starry cloud,
And all the virgin souls in pure array,
Came dancing forth, and making joyous play:
So Him they lead along into the courts of day.

So Him they lead into the courts of day,
Where never war nor wounds abide Him more;
But in that house eternal peace doth play,
Acquitting the souls that knew before
That their way to Heaven through their own blood did
swell.
But now, estranged from all misery,
As far as heaven and earth disoriented be,
Swelter in quiet waves of immortality.

FACTS, NOT THEORIES.

The Resurrection is a fact. The Ascension is a fact. The descent of the Holy Ghost on Pentecost is a fact. That regularly appointed days commemorate these facts and give them a distinct emphasis to the eyes and ears of the world is an element of perfect strength in the Church. They are sails, helm and compass, and the ship moves steadily to its port with definite purpose. With theories and speculations merely, the sails are set at the whim of the passengers without regard to the master of the vessel, no pilot is taken on board, handsmen are trying experiments with the rudder, and nobody knows what haven they are aiming to reach.

Philosophers may speculate, moralists may dream beautiful theories, humanitarians may be eloquent about the brotherhood of man, and scholars may attempt to patch up the Bible and

treat it from a "literary standpoint," as they would never think of treating any other book from the same standpoint, and yet the man who embraces the simple facts of the history of Christ as facts, rests upon them, makes them the furniture of his soul and tries to live up to the grandeur of their assured meaning, has the true philosophy, the true morality, the true brotherhood, and to him the Bible is God's blessed Word, the one sure light that illumines his pathway. And why? Because these facts lie at the basis of all theories of life here and hereafter. Take away the fact of the Resurrection, and what then? The Ascension goes with it, the Comforter promised by our Saviour goes with it, all goes, the Christian faith itself.

Let the Christian remove these facts out of his experience, and try to imagine what life would be. The light has gone out. Joy, hope, courage, confidence, consolation, faith, all gone. These facts seemingly would hardly be kept alive in this world without the festival days. The Easter glory is rapidly widening among lives and people of all names and classes, but we think too little, we make too little of the glory of the Ascension, which is in truth the sacred sealing and sanction of the Resurrection, and all the facts of God Incarnate.—*St. Louis Church News.*

Family Department.

"YE SHALL BE WITNESSES UNTO ME"

A Story for Ascension Day

BY MARY ELLA MANN.

They were sitting in "mother's room," the cosiest and most sunshiny room in a cosy and sunshiny home. It had for a long time been the children's habit to visit mother in that quiet hour "between the dark and the daylight" and have a "chatting-time" or "experience meeting," as Georgie called it, when the events of the day were talked over, and their pleasures and sorrows shared with mother; for somehow, their joys seemed to double when divided with mother, and as for their childish troubles, who could smooth out the tangles as mother could?

But the time they loved best was the Sunday hour, when Sunday-school was over, and the library books had ceased to interest their tired little minds.

Then the slowly gathering shadows of the closing day would find the little group sitting in the family chair; in which, although they sat pretty closely, they never felt crowded, for it seemed since their father had been called to the heavenly mansions as if the bands of love and sympathy had twined themselves the more closely around the hearts of the mother and her children.

Nellie, who was six years old "goin' on seven" as she always explained, to make the most of her few years, kept her old place on mother's lap; while Georgie, with the superior dignity of his nine years and the aversion boys sometimes have to being held too closely, perched on the arm of the chair, with mother's arm around him.

Perhaps she held him closer than he knew.

For several Sundays the "chatting-time" had been spent in reading Bible stories, and looking at the pictures in a beautiful book that had been one of Nellie's Christmas gifts, and they had reviewed in their order the principal events in the life of Jesus.

On this particular Sunday they had been reading the story of our Lord's Ascension—the clos-

ing scene of His wonderful earthly life; and it seemed as they looked out from the window upon the beautiful glowing sunset, and the white clouds piled up in mountains of light, as if they could almost picture in imagination the wonderful scene as it occurred so long ago. The apostles assembled together, and Christ still with them, strengthening them by His presence, and comforting them with the promise of the Holy Spirit to lead them when He should be no longer with them on earth; and at last His disappearance in the clouds as they floated heavenward; and as He passed from their sight, the vision of the two men in white apparel who stood by and said to the apostles: "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

"And remember," said the mother, "the parting words of our Lord: 'Ye shall be witnesses unto me,' for they are meant just as much for His followers to-day as they were then, and teach us that the children of His earthly kingdom who have set their faces heavenward and are led by His Spirit should so live that others may witness in them their effort to do right for His sake, and be helped and led to Him by their example. And all of us can be 'witnesses unto Him,' even the little ones, of whom He said, 'of such is the kingdom of heaven,' and if we faithfully try to live as witnesses for Him here, we shall some day surely live with Him in heaven.

"But we must remember that
"Heaven is not reached by a single bound.

But we build the ladder by which we rise,"
and the rungs of the ladder that shall lift us upward are our daily duties and the deeds of love done for Christ's sake.

"Every day will bring its own opportunities; we have only to watch and we shall find them."

The "chatting-time" was over, for the teahell was ringing, and then the mother kissed her little ones, with the prayer in her heart that the good seed that had been sown that twilight hour might bring forth fruit abundantly.

And I think the lesson went home to their hearts, for the mother noticed that they seemed to try harder to conquer their faults, and their daily tasks and duties were performed with more care than usual, and they were more thoughtful to do kind things for others, and so passed several days.

But the "witness-bearing" was to be tried in a way that had not been foreseen.

There was a new boy in the school that the children attended. He had been there only a few days, and nobody knew him very well, for his family were new-comers in the town, and nobody seemed to want to know him very well for "he didn't try to be one bit nice," the girls said, and the boys hadn't been able to find much to recommend him yet.

This they knew, that his name was Harry Brown, and that he was sulky and sly and lazy. His seat was next Georgie's, for the teacher thought that if there was anything pleasant in his nature Georgie's winning little ways would bring it out.

But so far the boy was just as much a stranger as he was the day he arrived, except that he did not hesitate to borrow, often without the ceremony of asking, anything of Georgie's in the way of slate-pencils and other things that school children invest in, when he was too negligent to provide them for himself.

Georgie tried to be patient, although he had several times hinted that the arrangement was not an agreeable one to him, for he remembered that he was trying to be a witness-bearer; but at last his patience was exhausted.

He gave Harry one of his best pencils, and told him that he must get the next for himself, and if he didn't let his things alone he would tell the teacher.

This may have had a good effect, so far as the slate-pencils were concerned, but it also had an-

other and unlooked for result in stirring up a spirit of revenge in Harry, which showed itself in a way that was as surprising as it was contemptible.

Georgie's favorite study was geography, and in map-drawing he stood first in his class.

In his desk was a map almost completed for the morrow's lesson, which Harry had seen Georgie put away between the leaves of his geography.

As quick as thought, while Georgie was reciting in one of his classes, with his back turned, Harry took out the map and deliberately scratched lines all over it, completely spoiling all Georgie's careful work, and then he put it back in its place.

How he managed it so that no one saw him was a mystery; but no one did see him, and Georgie did not discover it until school was dismissed.

Harry had gone out first, and then Georgie, as he gathered up the books he was to take home, chanced to look in his geography, and found the work he had tried so hard to have perfect ruined.

There was but one solution of the mystery to Georgie's mind. "It must be Harry who has done this," he thought, and with that conviction came an overwhelming sense of indignation and the desire to "get even" with the boy who had wronged him so.

Like a flash he dropped the books, and, rushing out of the school-room, overtook Harry, and without wasting any time in preliminaries, "gave him a good one," as the boys said, while the girls stood around in frightened groups, wondering what could have happened to make Georgie so angry all of a sudden.

"You are a bad, mean boy," he cried, accompanying his words with as hard a blow as his little fists could give, and following it up with another, while Harry put in some rapid work as well.

It would have been a more dreadful battle than it was, only the teacher heard the confusion and came out and separated the combatants. Then she dismissed the rest of the children, and brought Harry and Georgie back to the school-room, where she learned the whole story.

It must be confessed that her sympathies were with Georgie; but that did not alter the fact that he had been fighting, and the discipline of the school must be maintained; so she had no choice but to say to them both: "Boys, I am very sorry this has happened, for I want my school always to be a peaceful and happy one, but since you have both broken the rule that forbids fighting, for which the punishment is suspension, I must tell you both to go home, and not come to school again until you are sorry for this offence and can promise never to repeat it. I know, Georgie, that you were under great provocation, but it was wrong for you to take the matter in your own hands in this way. As for you, Harry, I am surprised that you could be so unkind, and hope you will try to make amends to Georgie for all the trouble you have caused him. You may go now."

Harry went, with his eyes still snapping, but Georgie was heart-broken; not only because of his spoiled map, but he remembered his witness-bearing, and how he had disgraced it. He walked slowly away, overtaking his sister who had been waiting to hear all about it, and to comfort him if she could.

But she could not help the matter much, except with her sympathy; and so they went straight home to mother.

She was waiting for them, and when she saw their long drawn faces, wondered what could be the matter.

The story was soon told, and Georgie whose temper and disappointment had found their outlet in tears of repentance, that he should so soon have failed in his effort to "do right for Christ's sake," was quite ready to assent to mother's plan, that he should go to Harry's and try to make friends with him at once.

"You do not know what influence you may

have with him," she said, "and I think this is the better way and I will go with you."

So Georgie's mother put on her things, and together they set out on their mission of peace.

On arriving at Harry's home Georgie remained out in the grounds in search of his enemy, while his mother entered the house to see Mrs. Brown and explain the trouble to her.

Mrs. Brown, when she heard the story was very indignant at her son's conduct.

"He is a naughty boy," she said, "and gives me a great deal of trouble; he shall be punished severely for this."

"No," said Georgie's mother, "let the children make it up and begin over again."

Meanwhile Georgie had found Harry sitting alone under one of the large trees that surrounded the house, looking very unhappy, and began the work of reconciliation. He didn't say very much.

Boys never do, you know; but he told Harry how sorry he was that he had struck him and hoped that he would forgive him and be friends with him. This was too much for Harry. The boy that he had treated so unkindly trying to make friends with him! He said, "don't see how you can be so good to me when I was so mean to you, but if you want me for a friend after all that, you'll find me one, and with that they shook hands."

So the next day the "suspended" children went to school as usual, and the teacher was surprised and glad to see friendship growing where anger and hatred had been.

By degrees Harry improved until he became one of the best boys in the school, and always one of Georgie's warmest friends.

Nobody told me so, but perhaps the reason of it all was, that Harry was learning something from Georgie's "witness bearing" and trying himself to follow the Master who said—"Ye shall be witnesses unto Me."

WHAT A BOY MAY DO.

By the Bishop of Wakefield.

I will tell you a story which will show you how an example may be blessed. There is a large hospital in the East of London, and in one of the wards where a good many men are always lying in their beds there was quite a little boy brought in one day. There were several other boys there. He was not so ill that he could not get up and down from the bed himself; so at night, before he went to sleep, he knelt down. A rough man called one of the nurses and said, "What is that lad doing?" "Saying his prayers," "What does he belong to?" asked the man. She went to the boy, and asked him where he came from and what he belonged to. He said, "I am Church of England." She went back to the man, and said that the boy belonged to the Church of England. "Then," said the man "I

should like to see the parson of the parish he comes from."

So they sent for the parson, and he came; but before he did so, that little boy had been a missionary in the ward. He had been telling the men and the other boys that they ought to say their prayers; and he so prepared the way for the clergyman, that he was astonished to find what one little boy had done by his example. Let boys and girls try and do the same.

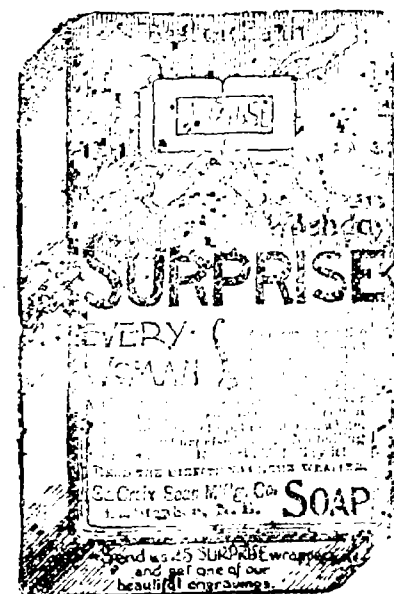
NEWS FROM HOME FIELD.

Disease of Huron continued from page 6.

Mrs. Boomer desires gratefully to acknowledge the following contributions entrusted to her for the case of condensed foods etc., which has been sent this year, and which it is hoped will be sent jointly every year from the several diocesan branches of the Women's Auxiliary to the missionaries of the Mackenzie River district:—The Bishop of Huron and Mrs. Baldwin, \$1; Mrs. and Miss Labatt, \$4; Mrs. Warner, \$1; Mrs. V. Cronyn, \$2; Mrs. Claghorn, \$2; Mrs. Mills, \$1; H., \$1; T. R. Parker, \$1; Miss Kingstone, \$1; Miss Elliott, 50c. Mrs. R. Browne 50c. Memorial Church fellowship meeting \$3.05. Mrs. Graydon \$1. Mrs. Ling \$2. A friend \$2. Mrs. Miller \$2. Jas. Hamilton Esq. \$1.50. Miss S. E. Hamilton 25c. Mrs. Burwell \$5. C. M. \$1. St. Jules W. A. Brantford \$3.50. Walkerton junior W. A. \$1. Wyoming S. S. \$4. Old St. Paul's Wookstock \$10. Mrs. King \$1. In all, a total of \$61.30, from the Diocese of Huron, which sum will doubtless be largely increased another year, when all the Branches can be duly notified, instead of as now by only the readers of the London Free Press, to the friendly offices of which paper, the W. A. of Huron has been frequently indebted.

DEATH.

Moody.—Entered into rest, at Yarmouth, N. S., on the evening of the fourth of May, Sarah Jarvis Moody, eldest daughter of the late Rector, Rev. J. T. T. Moody.



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Mission Field.

Jerusalem and the East Mission Fund.
(Continued.)

(2) The curacy at Alexandria, now in course of formation, is a new post. It has long been the wish of the English chaplain at Alexandria to undertake the direction (attached to this chaplaincy) of a considerable work amongst Jews, which has been in the hands of an independent missionary for many years. This missionary is a communicant of the Church of England, and he has had experience of work in America and England as well as in the East. The Bishop has accepted him as a candidate for ordination, and he will be attached to the chaplaincy, provided certain difficulties as to endowment are met. The prospect is very promising. The Jewish population of Alexandria is very large, and is generally very poor.

(3) The mission at Cairo was opened in March, 1889. The Bishop sent the Rev. Nasr Odeh, an Arab priest, educated and ordained in England, and well acquainted with Eastern work, with his English wife to open ground amongst the Jews in that city, estimated at 25,000. With them went Miss Allen, whose experience under Bishop Steere and Bishop Smythies had already enabled her to give valuable help in establishing the Bishop's Home at Jerusalem. She has lately been joined by Miss Shaw, a former colleague at Zanzibar, and who was trained at St. Thomas's Hospital. A middle-class school for girls and three other schools have been opened, a dispensary has been worked from the beginning of the mission, and a qualified medical man, a son of a Syrian clergyman in Palestine, has lately joined the staff to take part in the work. The Parochial Mission to Jews Fund makes a grant of £240 a year to this mission, but the various branches of work bring the estimated cost for this year to about £800. The expenditure in this mission must be gradually increased as the Bishop's Fund increases. The work cannot be placed on a full scale of efficiency under £1,200 a year. There are now daily services, and a celebration of the Holy Communion every Sunday and Thursday and on all holy days in the mission chapel. Working parties (mothers' meetings) are wanted; and as soon as possible a hospital with twelve beds should be opened. This may be done next year should the response to this appeal allow the Bishop to undertake it. *This is the only Mission to Jews in Cairo or the neighborhood.*

(4) A sister mission on exactly the same footing was opened in November 1890 at Haifa on the bay of Acre, under Mount Carmel, with a grant of £200 a year from the Parochial Mission to Jews Fund. The medical work, under a qualified native doctor, who gave three mornings a week to the dispensary, was commenced before the schools, which are now being added. A hospital too is being arranged for. The mission is in charge of Rev. A. W. Schapira, a priest of long experience amongst his Jewish fellow-countrymen in Palestine and England. Mrs. Schapira's

services are given in the dispensary. Haifa is the finest port on the Syrian coast, and a principal landing-place for Jews. It is a terminus of the proposed railway to Damascus. The Jewish population of Haifa itself is large, and extensive colonies in agricultural settlements are forming in the district. Its occupation as a centre for Jewish work was therefore a matter of necessity. The mission chapel is of use to any residents, and to travellers, as well as to the mission staff. Haifa was the seat of one of the "Schools of the Prophets" in Elisha's day. There is a remarkable cave there excavated into an oblong hall, which tradition, both amongst the Jews, Christians, Druses, and Arabs, connects with that great prophet.

(5) The Bishop's Mission House at Jerusalem for work amongst Jewesses has been open since 1888. There have been several baptisms in connection with it. It is in charge of two English ladies (one of them is the Bishop's sister), who give their services without stipend. They are assisted by a young Syrian lady, an excellent linguist. They at first received Jewesses who were outcasts, but during the last year they have greatly enlarged their work, and have now mothers' meetings, which are well attended and are popular. An Arab clergyman reads and addresses to the Jewesses whilst they are at work, and they listen gladly. A movement towards Christianity of considerable importance is the consequence of these meetings; and the relief work, which is one of its features, is valuable in the face of the deep poverty which there is amongst the Jews at Jerusalem. The work of these ladies has been chiefly confined to the Jews from Yemen, speaking the Arabic tongue, who do not participate in the gifts of money sent out from Europe by wealthy Jews for distribution amongst European Jews. Like other work in the Bishop's hands, this "Mission Home" is the beginning of far larger work, which will find easy development as soon as funds are available. It is now costing about £400 a year, the increase of 1891 being about £100.

The past year has seen a great addition to the support given to the Bishop's Fund, but then it only afforded about £2,500 for work which must be increased as speedily as can be to an expenditure of at least £5,000 a year. The unprecedented immigration of Jews into Palestine provides openings which are inferior in interest to none in the favourite mission fields of the day among the heathen; whilst the work springing up in connection with such enterprise (which the Bishop's Fund alone touches because it is out of the direct line of the missionary societies' labours) constitutes a strong claim upon the obedience of the Church.

If in all churches the special claim of Jewish missions is acknowledged by the giving of an offertory or collection in the Holy Week, the openings now waiting for our occupation can be met, and an adequate sum will be available to meet such opportunities as a responsibility upon all who are baptized into the name of Christ, and who with their baptism incurred the sacred duty of missionary work both amongst the Jews and Gentiles.

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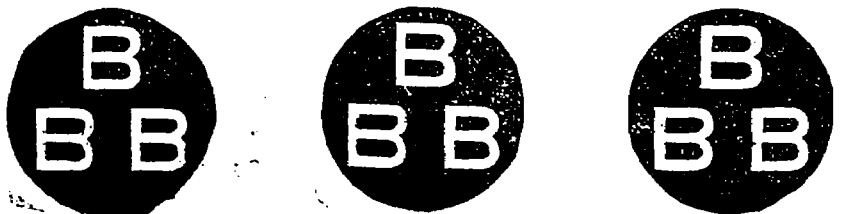
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Temperance Column.

NEW ZEALAND CHURCH NEWS.

The suppression of intemperance in drink is admittedly a necessity of this age, and the bounden duty of every churchman and Christian. That it is the earnest desire of a very large proportion of church people to effect a modification of the drinking habits of the day, until they are reduced to a minimum of evil, may be accepted without question. But to give due effect to this desire is it necessary that these should become total abstainers from strong drink? In other words, is the practice of total abstinence the only method for destroying the evils associated with, and inseparable from, an unrestricted indulgence in spirituous liquors? The total abstainer preaches the disuse of alcoholic drinks altogether; he would banish them from the country. There are many persons, no doubt, who can go through life without the aid of stimulants, and these are wise in abstaining from them either as a matter of custom or of principle. But these people are not the whole world, and we must take the world as we find it in its myriad manifestations of human life. Experience teaches all too plainly that the great majority of people everywhere will have resort to drink of one kind or another containing more or less alcohol; and the temperance reformer must ask himself, first of all, whether it is possible to eradicate this natural desire and determination. History has failure writ large over all past attempts to do this, and present efforts in all parts of the world are not more indicative of success. Having regard, therefore, to this sorrowful fact, is it a matter for wonder that a vast body of church people cannot see their way to lend their aid to the promotion of methods which have hitherto proved futile? It is not to be assumed that total abstinence advocates have exhausted the subject of how to deal with intemperate drinkers. This has been no more finally decided than the actual year of the creation of the world. The question may be almost equally vast in its bearings, and we should be glad to see some one arise who could deal with it in a really sensible way. One significant feature of the problem was lately brought before the attention of the British Medical Association in England by Dr. Samuel Wilkes, who said:—

From inquiries I have made there can be little doubt that there is less drunkenness in wine-growing countries than in others. That, there is more drunkenness in the northern parts of Europe where spirits are taken; and a French physician informs me, from his own practical knowledge, that he has seen much more intoxication in Normandy than in the wine region of Bordeaux. If this be so, it is quite confirmatory of what Adam Smith said more than a century ago. In his *Wealth of Nations* he says: "It deserves to be remarked that, if we consult experience, the cheapness of wine seems to be a cause, not of drunkenness, but of sobriety. The inhabitants of the wine countries are in general the soberest people in Europe. . . . The idea of intoxication is not even understood by many peasants in these wine countries."

Now, how is this to be accounted

for? Is it not due to the probability that people in wine districts drink wine to quench their thirst, and that this wine is good and wholesome, contains but little alcohol, and is free from adulteration? And why should it not be so universally? May not the remedy for the evils of strong drink be the manufacture and free sale of drinks that may be termed "light,"—drinks of a low alcoholic strength,—which would satisfy without pampering the universal craving for something other than water. Light wines and ales—such as it is now impossible to procure—with an unrestricted sale, would satisfy nearly all men's thirst, and supersede the traffic in deleterious liquors. But such low-power drinks must fulfil three requirements of the ordinary consumer—they must be cheap and wholesome and palatable.



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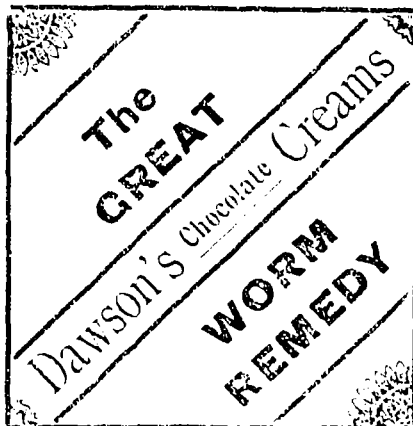
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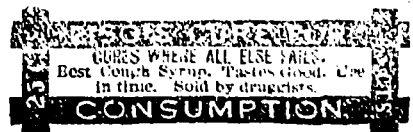
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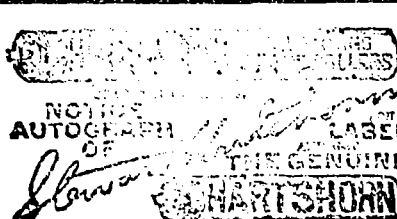
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