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The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

VOL. XVI. }
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MONTREAL, WEDNESDAY, APRIL 3, 1895.

In Advance } Per Year
 81 50 }

THE ROYAL WAY OF THE CROSS.

The way of the Cross is a royal way !
 Will ye not tread it this Passion day,
 Weary the road your Saviour trod,
 Yet it leads up to the throne of God.

The way of the Cross is a royal way !
 Over the road we must pass each day,
 Bearing our burdens of sorrow and pain,
 For the way of the Cross is eternal gain.

The way of the Cross is a royal way !
 It leads us up to the perfect day,
 All shadows shall flee our way before,
 Where Jesus awaits us with life evermore.

The way of the Cross is a royal way !
 Oh, we will follow it this Passion day
 Bearing the emblems of Christ's holy love,
 Straight to the feet of our Saviour above.

Free from all sorrow, free from all strife,
 Let us enter with Jesus to rest and to life,
 Ah! who would not suffer pain then, and loss,
 To follow the royal way of the Holy Cross.

EMILIE KARNEY.

—*Irish Ecclesiastical Gazette.*

NO EASTER WITHOUT GOOD FRIDAY.

Into everyone's experience there comes fresh springs of joy when the days of spring begin to open. But it is because we are going out of the winter that gives the peculiar color to the joy, and its effects upon our spirits always unique and fresh, though repeated every year. No winter, no spring. It is by contrast with the dark and cheerless days of winter that the softening air, the brilliant sunshine, the springing grasses, the opening buds, the song of the birds, and the ever-changing garment of color on the face of nature in the spring-time have for us their intense and stimulating enjoyment. If we never knew aught but the delicious days of spring they would lose their charm and piquancy. It is a law of our nature that our chiefest joy is the aftermath of sorrow. From

night to light, from grief to peace. A true Lent works out a glorious Easter, and lets us into the secret meaning of the Lord's words, "He that humbleth himself shall be exalted." Unless we have been with the Marys on Calvary we cannot share their fullness of surprised gladness at the empty sepulchre. And this is what makes Lent so precious to devout souls. Not simply because it is to end in the peace and splendor of the resurrection morn, but because it has brought them nearer to their Saviour, broken down another barrier of self-hood, and opened a new revelation of the meaning of His life among men. The exultation of Easter is not because of the shadows of Holy Week, but because Good Friday made Easter possible.—*St. Louis Church News.*

ECCLESIASTICAL NOTES.

THE Bi-hop of Maine and Mrs. Neely sailed for Bermuda on March 2nd.

THE "Church House" has received a donation of £1,000 from "A. B."

BISHOP McLaren, of Chicago, continues to improve in health and expects to be able to resume his duties the beginning of April.

DR. Knight Bruce, who has retired from the Bishopric of Mashonaland in consequence of ill health, has accepted the living of Bovey Tracey, Devon.

By resolution of the Vestry of Trinity Parish, New York, all in charge of the Chapels are to be known as Vicars, their associate priests as Curates.

IT might with good reasoning be maintained that Gregory the Great, Bishop of Rome, was the first Protestant; he protested against the title "Universal Bishop," and declared it to be the sign of Anti-Christ.—*Rev. Dr. Gray.*

THE Vicar and Churchwardens of Shireoaks, Notts, have been informed that Miss Mary Plant has left by her will £1,000, less legacy duty, to the parish church.

THE Duke of Devonshire has promised £1000 as a start towards the cost of the proposed enlargement of St. John's church, Buxton, and £200 for a Higher Buxton Mission Church.

THE Ven. Archdeacon Maples, of Nyasa, has been appointed to the See of Nyasaland, vacant through the resignation owing to ill health of the Rt. Rev. Dr. Hornby, consecrated Dec. 21, 1892.

MR. GLADSTONE in a note to *London Home*, says: "By English law there has been no 'Head of the Church' since the title was abolished under Queen Mary, it not having been renewed under or since Elizabeth."

"A Quiet Day for Women" has become a feature of Detroit Church life, this being usually held by some well-known clergyman of the Church under the invitation of the President of the Diocesan branch of the Woman's Auxiliary.

IN the Cathedral, Portland, Me., on Sunday evenings during Lent a course of sermons has been delivered by the Rev. Dean Sills on "The Holy Catholic Church," "Creeds and Christian Belief," "The Church and the Reformation," "Heresies and Schisms," "Ritual and Symbolism."

AN important meeting of the clergy of the Church of New York and Brooklyn, in support of the present laws regarding the Lord's day, was held at the Church Missions House, New York, on Tuesday, the 19th March, and a strong protest against any proposed change in the way of opening saloons or granting them privileges was adopted. The resolutions themselves will be found in our Temperance Column.

THE GENERAL COUNCILS.

	WHERE HELD.	DATE.	EMPEROR.	DECISIONS.
I.	Nicaea.	325.	Constantine the Great.	Against the Arians; 318 Bishops attended.
II.	Constantinople.	381.	Theodosia the Great.	Against the Macedonians; 150 Bishops.
III.	Ephesus.	431.	Theodosia the Younger.	Against the Nestorians; Nestorius was deposed; 200 Bishops attended.
IV.	Chalcedon.	451.	Marcian.	Against the Eutychians; 630 Bishops attended.
V.	Constantinople.	553.	Justinian.	To confirm the decisions of the first four Councils; 165 Bishops.
VI.	Constantinople.	680.	Constantine Pogonatus.	Against a development of Eutychianism.

NOTE.—The first four are called the "Undisputed General Councils." The fifth and sixth only re-affirmed what had been already declared concerning the Faith by the four preceding Councils. It is somewhat remarkable that the fifth excommunicated Pope Vigilius, Bishop of Rome, as a heretic; and the sixth excommunicated Pope Honorius I., another Bishop of that See, as a heretic.

It is a little remarkable that not one of them was presided over by a Bishop of Rome. The President of the first was Hosius, Bishop of Cordova; of the second, Meletius Patriarch of Antioch; of the third, St. Cyril, Bishop of Jerusalem; and of the fourth, commissioners of the Emperor.

"We do here solemnly record our conviction that unity will be most effectually promoted by maintaining the Faith in its purity and integrity, as taught in Holy Scripture, held by the Primitive Church, summed up in the Creeds and affirmed by the undisputed General Councils."—*Pan Anglican Synod of Lambeth, 1867; 76 Bishops.—Parish Record, Boston, Rev. Dr. Gray. Ed.*

THE Very Rev. Dr. Freemantle, Dean of Ripon, died at Wimbledon on Friday last of influenza. Mrs. Freemantle expired a few hours after. Dr. Freemantle had been a Fellow of All Saints', Oxford, and was Chaplain to the late Archbishop Tait. He was the author of several theological notes.

To teach a few Sunday school children week after week commonplace, simple truths—persevering in spite of dullness and mean capacities—is a more glorious occupation than the highest meditations or creations of genius which edify or instruct only our own solitary soul.—*F. W. Brighton.*

A noteworthy event in the progress of Grace church, New York, was the introduction of an orchestral accompaniment to the choir of the church at the funeral of a prominent layman. Eight French horns, two tubas and four trombones, led by Mr. Lander, beautifully rendered the "Dead March" in Saul.

THE *Illustrated London News*, in reporting the opening of the new church at Kettering, says: "The Bishop was vested in a purple cassock, white stole, cope and mitre, and wore a pectoral cross, Episcopal gloves and ring, and used his crosser, while also two acolytes in scarlet cassocks were in attendance."

MISSIONARY work in China does not seem to be seriously interfered with by the war. Bishop Scott has written home for the two ladies who were to have gone out to him last October, but who were left behind in consequence of the war. The Bishop now thinks that there is no reason why they should not come out and begin work.

CANON GORE began his first course of sermons as Canon-in-residence at Westminster Abbey on Sunday week. He is taking for his subject the meaning of the central verities and facts of Our Lord's Person and Life—the meaning of His Humanity, the disclosure of His Godhead, His Birth of a Virgin, His rejection by the world, the meaning of His Expiation, the Glory of His Resurrection.

AMONGST those ordained to the Diaconate by Bishop Nicholson, of Milwaukee, on March 3rd inst., was Mr. Herbert Cushing Talman, Ph.D., Professor of Greek in the Vanderbilt University, Nashville, Tenn., who has lately come into the Church from the Congregational body. Amongst those receiving Priest's Orders at the same time was the Rev. Clement Blake B. Wright, M.A., of Trinity University, Toronto, presently assistant at the Cathedral, Milwaukee.

THE TRUTH AS IT IS IN JESUS.

As to the "precious truths of the Gospel" I hope I value and revere them quite as much as those who count a bishop's authority as a thing of nought; indeed, if by the "precious truths of the Gospel" you mean not simply a few texts elastically applied to sectarian views, but the whole "truth as it is in Jesus," then are you bound to reverence Him who hath "appointed divers orders in the Church," and who, by His apostles, now gives you and all this advice,—to "know them which labour among you, and are over you in the Lord." By the "precious truths," I fear, however, you mean a few unconnected texts which are opposed to Popery, and which form the watchwords of those who love a partial Gospel, because they prefer a self-invented church.—*R. Montgomery.*

PREJUDICE AGAINST THE CHURCH OF ENGLAND.

(*Penny Post.*)

Prejudices are not necessarily bad things; although they may often do a great deal of harm. There are good prejudices as well as evil ones. There are prejudices which it is good for men to have, which good men always have, which a man could scarcely be good if he had not. This is only another way of saying that there are certain things which men are bound to believe in, and to love before they can give any reason for it. They have a natural feeling of jealousy about everything which they respect or admire. They look with fear and suspicion upon whatever seems really to detract from that admiration.

This, of course, is neither more or less than a prejudice. Yet it is a prejudice which we ought to treat with delicacy, kindness, and gentleness, all the while thinking better of a man for being actuated by it.

Now there is a prejudice of precisely the same sort as this against the doctrine of the One Catholic and Apostolic Church when a man thinks that it leads people away from Christ! It is quite strange to see how widely this is spread, even among serious thinking people; and it shows us the danger of dwelling only on portions of the Bible, of picking and choosing, and assorting and systematizing certain favourite doctrines of Holy Scripture. It has really come to pass that Churchmen are afraid of the Church, and that too for the strangest and newest of all reasons, because it leads them from Christ. Surely on the very first view of the matter we should say it could not be true. It must be a prejudice; a prejudice doing a great deal of harm, yet to be respected because of the good things out of which it comes.

A person unaccustomed to what are popularly called High Church opinions, is not unfrequently struck at the perpetual recurrence of the word "Church" in the sermons, the writings, and even the conversation of those who differ from him, or at least think they differ. But he soon gets a step further than this. He sees that not only does this word "Church" come in very frequently, but that it comes in, in most cases, where he would have used one or other of our Saviour's Names. If he is a hasty, proud or uncharitable man, he dismisses the matter at once; and rests, where shallow and uncharitable religionists delight to rest, in a quotation—or as often happens in effect a mis-quotation—of Holy Scripture. For instance, confounding, as is not uncommon, Jewish things and Christian things, such a man would imagine that he had at once accounted for, answered, and condemned this language by the words of Jeremiah—"The Temple of the Lord, The Temple of the Lord, The Temple of the Lord are these a;" as if one might not just as well quote on the other side—"Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven b." Yet such is the use to which Christians now-a-days put the word of Almighty God! They make epigrams out of it. With these men we have nothing to do.

There are others who are pained at the frequency of the word "Church," and as it seems to them, the infrequency of the most sacred of our Saviour's Names. There is just this prejudice standing between them and Church views. A jealousy of the Church lest it should lead us, our thoughts, our hopes, and our affections from Christ. Now this shows that these love their Master truly, sincerely, and fervently. They are holy people; and, although another man may think their love is not according to knowledge, yet he must have a cold, dull, un-

a Jer. vii. 4. b Matt. vii. 21.

generous heart, who does not feel drawn towards them, seeing that they do really love their Saviour with so much warmth and simplicity. They, like Mary, have chosen the good part. They have seated themselves at the feet of Jesus; and they look upon this doctrine of the Church as a something to allure them from that one spot where alone grace is ever dropping from the anointed Son of God, something of human invention with the marks of man's wisdom and man's intellect about it, something which if admitted will distract the evangelical singleness of their hearts.

Alas! that people should think so: yet to speak harshly or bitterly, to say high and scornful things, to argue them down, would be to treat Christ's children as the world treats them. We are bound rather to show them with all meekness, softness, and constancy, that our love for Christ is as strong and fresh, as jealous and as vigorous as theirs, but that we express it in a different way: and that our reason for doing so is only because we think the different way the most reverent way, and as such, more free from error, more full and satisfying and spiritual, and, as springing from obedience, more acceptable in the sight of Him Whom we adore and love.

Surely, if a man would take the Bible and patiently unfold all this, many who now start back from the Church, as if it were a substitute for Christ, who come in gladly to the old and apostolic view of it, when they found that Christ was over there, clearer, brighter, more full of promises, more abounding in gifts than elsewhere; and enabling us to get closer to Him than we otherwise could do. Such persons are like St. Philip, "Lord show us the Father and it sufficeth us:" and surely Christ may answer from out His Church, "Have I been so long time with you, and do ye not know Me c?"

F. W. F.

c John xiv. 8, 9.

THE DOGMA OF INSPIRATION.

The English Church Union is a large and influential body of Churchmen, having about 36 000 members. At a late meeting Dr. E. C. Wood, one of the most learned of canonists spoke as follows: "You know that the Church has not yet been moved by the Holy Ghost to speak by any doctrinal or dogmatic definition of an Œcumenical Council concerning the inspiration of Scripture. But you know also that that is not the only way the voice of the Church reaches us. She speaks not only (in her councils) as the *Ecclesia docens congregata*, but as the *Ecclesia docens dispersa* (dispersed, but one throughout the world,) in accordance with the principle of the Vincentian Canon and the Augustian maxim, *Securus judicat orbis terrarum*. Now, has the Church thus spoken to us concerning the inspiration of Holy Scripture? Yes, undoubtedly she has. Her teaching is expressed to us by what theologians call a dogmatic formula. That formula is this: "*Deus est Auctor librorum Sacrae Scripturae*;" "God is the Author of the Books of Holy Scripture." That formula comes to us from the so-called Fourth Council of Carthage. That code forms part of the code of the universal Church. In it provision is made for the public examination concerning matters of faith of a Bishop at his consecration, and amongst other points he was required to profess his belief in the formula, "*Deus est Auctor librorum Sacrae Scripturae*." This formula has come down in the Western Church by an unbroken tradition; it occurs alike in the Roman Pontifical and in the old English Pontificals, and has been formally adopted by the Holy Orthodox Eastern Church. It was further emphasized, restated and commented upon by the Vatican Council, speaking for the great Latin communion in 1871. But

you must understand that the term "author" is not used in the same sense as when we speak of Shakespeare being the author of his plays. *Auctor* is in the formula to be taken in the sense of principal cause or originator. The sense in which the word "author" is used in the Collect for the seventh Sunday after Trinity. There are two causes of the Books of Holy Scripture, viz: the principle cause, which is God, and more specifically God the Holy Ghost; and the instrumental cause, the writers employed. The term author, then, does not exclude the idea of an instrumental cause or of that human element in the text of Holy Scripture, the recognition of which is important. Nor does it imply any theory of verbal inspiration. (As if the writers were mere machines recording what they heard.) Nor does it exclude the possibility of the inspired text of certain books in its final existing authoritative form being the work of an editor writing under the impulse and guidance of inspiration. God would in such case be still the Author of the final inspired text even though it were composed of an amalgamation or redaction of previously existing (uninspired) documents."

The following declaration was adopted:

"The English Church Union, as in duty bound by the terms of its Constitution, adheres to the traditional position of the Church on the question of the inspiration of the Holy Scriptures as laid down:

1. In the Articles agreed on by the English Bishops and Clergy in the Synod of London in 1562.

'In the name of the Holy Scripture we do understand those Canonical Books of the Old and New Testaments, of whose authority was never any doubt in the Church.'

2. In the Orthodox Confession sanctioned by the Eastern Bishops in the Synod of Jerusalem in 1672.

'The Church teaches that the Holy Spirit is the Author—*Auctor genuinus* (in the semi-official Latin)—i.e., principal cause, of the Books of Holy Scripture.'

3. In the Dogmatic Decrees of the last Council of Latin Bishops, which has dealt with the question in 1870.

'The Church holds the Books of Scripture for sacred and canonical, not because after being composed by merely human industry they were then approved by her authority; nor simply because they contain Revelation without any error; but because, being written under the inspiration of the Holy Ghost, they have God for their Author (*Auctor—Principal Cause*),—and as such have been handed down in the Church.'—*Diocese of Fond du Lac*.

WHY WE USE THE PRAYER BOOK.

ADDRESS BY REV. ROBERT S. BARRETT, D. D.,
at Mass Meeting of St. Andrews Brotherhood 1894.

I regret that I must answer this question upon such very short notice. I rejoice that the subject is not prayer books in general, but 'Why we use the Prayer Book.' We could not, with our limited time, enter upon the great general subject of Liturgies.

A few years ago, when I wished to give to some missions a tract upon the value of liturgical worship, I printed the sermon of a Presbyterian minister. Since then I have never seen anything better in a general way. I refer you to that. I might also refer you to what has been said upon the subject by that scholarly and far-sighted man, Dr. Shields, of Princeton. Dr. Samuel Hopkins, another Presbyterian professor, has written upon the general subject with great candor and ability.

But we ought to be entirely satisfied with the fact that our Lord, who joined in the written

prayers of the synagogues, Himself gave us a form of prayer, and said: "When ye pray say, 'Our Father who art in Heaven.'" When it is asked why we use the Prayer Book, why we value this particular Book, I might again quote Professor Shields, who said: "It is the only Christian liturgy worthy of the name." Again, he said: "Next to the English Bible, it is the most important product of the Reformation."

In the first place, the *Prayer Book helps us to pray*. A great many people who say their prayers do not pray. Some of them do not pretend to pray. They say praying is a useful sort of delusion; while it has no objective power, it has, by reaction, a good subjective effect; it is a good spiritual exercise, but it does not effect or influence God. That is what a great many people are saying, but they did not learn it from the Prayer Book. The Prayer Book teaches us in every petition of the Litany, in almost every page that prayer is a reality and not a delusion. The Prayer Book teaches us to expect that God will give us what we pray for, that He is influenced by our prayers. The philosophy of the Prayer Book, I should say, is about this: Our souls, made in the image of God, are free; they are not wholly in the chain of cause and effect; they are centres of undervived activities; these spiritual activities are not dependent upon their antecedents; they create contingencies, and even the free will of God adjusts His plans and methods to these ever new contingencies created by the free souls of men. We being free and God being free, the Prayer Book teaches us that we can ask of God, in the same way that we ask of men. I ask a physician to neutralize poison, I ask a health board to stay a pestilence, I ask a government to irrigate my land. The Litany teaches us to ask of God whatever physical, as well as spiritual, things we may need. In other words, it makes *prayer a reality and not a delusion*.

After having learned this, after having learned that it is not a fraud that produces the subjective effects of prayer, we may thankfully consider these effects. Even Mr. Tyndall tells us that "under the influence of prayer moral heights have been reached which have never been overtopped." The Prayer Book makes the most of this. It is the aim of our Church not only to gather men into her bosom, but to *nurture those who are there*. The Prayer Book is her chief means for promoting the spiritual growth of her children. How many persons, under enthusiasm or excitement, have started right, but for want of just such guidance as the Prayer Book gives have fallen away. My friend Professor Lane, of Atlanta, told me not long ago that one night his little boy fell out of bed. "What made you fall out, Jimmie?" "Well," said Jimmie, "I slept too near where I got in." That is the danger. The Church is anxious to get us on, away from this almost dangerous beginning point. Her prayers are ideals to attract us away from these beginnings. As the man whom the chairman quoted most wisely said, "The Episcopal Church brings our feelings up to our prayer." When men fail, they are always tempted to lower their standard to meet the failure. In the Prayer Book the standard is set, and is set high. We cannot lower our ideal to meet our mistakes, we can only try again, and keep on trying to make our spiritual aspirations take the high forms which our wise mother, the Church, has fixed.

I suppose that the Church is called our mother because she moulds us thus. The offices of the Prayer Book reveal her ever-watchful motherhood. From the time when we are carried in the arms to the time when we are carried to the grave, her devotion never ends. She adorns the infant's brow with sparkling gems from her baptismal font. In her forms of sound words she moulds my mind as it grows. She leads me to God's servant who confirms me in the Apostles' fellowship. She feeds me at her bounteous table with

the food of heaven. In sickness she speaks tenderly, yet always faithfully. In death she holds my icy hand. And while she commits my body to the dust, she sings her songs of Christian hope.

And we heard last night with what touching impartiality she does all this. We were well told how our dear mother takes in her arms, with the same tender solicitude, the poor man's babe and the prince's child; how with the same brave words she buries the dead in the palace and the garret. We have great need to learn this lesson. Shall this conflict between classes never end in a Christian world? Shall labour always seek to lay its ruthless hand upon the sacred strings of property, crying "Divide! Divide!" Shall capital always harness labor with a harness of gold and drive it with whips of scorpions to the death? The Prayer Book says "No." The Prayer Book says we are all brethren, children of the same father, children of the same mother. The Prayer Book whether we heed it or not, faithfully teaches that the rich and the poor should meet together, for God is the Father of us all. The very meaning of a Catholic Church is that no social wall, no race prejudice, no sectarian hedge, no color line, no national barrier, no ocean's breadth can confine her sympathy or circumscribe her love.

The Prayer Book protects from error. Men who not only believe but stand upon their feet like men and say the Church's creeds, will not be heretics. The Prayer Book gives us truth in its entirety. With her Christian year, the Church, whatever her ministers may neglect to do, does not fail to declare unto us the whole counsel of God. The Prayer Book prepares us to go into the presence of a great King. The worship of God is often treated with indifference, if not with contempt. Worship is called "the preliminary service," as if it were a sort of unnecessary, but unavoidable thing that must be hurried through before the sermon could engage our attention. In conducting this "preliminary service" the chief aim is often to entertain and attract the audience. Our Blessed Lord is treated with shocking familiarity. The Apostles did not treat Him so. To them He was God. St. Jude called Him the "only wise God our Saviour." St. Peter said, "Sanctify the Lord as God in your hearts." St. Thomas said, "My Lord and my God." St. Paul came out of the fires of suspense and conflict and said, "God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth, and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." This stupendous realization of Christ's God-head and Kingship, the Prayer Book nourishes. If we once grasp the truth that we meet together to worship and adore this Divine, thorn-crowned King, we would drive from our pulpits the sensational preachers who would amuse us with their jaunty familiarity, and we would drive from our choirs the frivolous singers who warble to us the sensuous airs of operas.

Our times are materialistic, we have need to be reminded of God. Men forget Him. Thousands are living without Him. He is not in all their thoughts. When the great Czar who is now dying in Russia was crowned in Moscow, he went home to St. Petersburg and was received with magnificent ceremonies, the most gorgeous procession, the most magnificent vestments, the most brilliant music, innumerable troops, throngs of enthusiastic subjects. I am told that the animals from the zoological gardens were brought to add interest and splendor to the pageant. The lions and elephants and horses walked as if they appreciated the dignity of the occasion. But there was one cage of insignificant animals called the "nappy family." These little animals—cats and little dogs and monkeys

—were absorbed in their little mean quarrels, or play. They fought and fri-ked and greedily gathered up their food and climbed over each other's head, while the bands played the Russian national hymn and the stately procession moved on to meet the Czar.

This is but a miniature of the procession that is moving through all the heavens to honor Him who is crowned with many crowns. Here are men and women who never look beyond the little world in which they are caged. They forget God and are absorbed in their worldliness, their materialism, their selfishness, their vanities, ambitions, their pleasures, their greed. In the Prayer Book, in the *Te Deums*, in the *Gloria in Excelsis*, we catch the note of the martial music that summons to higher things. In the midst of the Church's solemn worship of our Divine King, we are awakened to realize the littleness of the ambitions and pleasures of the world, and we pray, Good Lord deliver us from becoming members of any such "happy family" as that. —*St. Andrew's Cross.*

News from the Home Field.

Diocese of Nova Scotia.

HALIFAX.—The Rev. Canon Partridge, D.D., at a late meeting of the St. George's Benefit Society held here, was presented with an address and a handsome shield richly embossed with a cross of gold, upon retiring from the presidency in consequence of his removal to Fredericton to take the position of Dean in the cathedral. Expressions of universal regret at such removal was given during the evening and strong testimony borne to the invaluable services of Canon Partridge as President, and also of the loss which the Church in Nova Scotia would sustain through his removal from the diocese. Addresses were delivered by Dr. Jacques and Messrs. Whiston, Colquhoun and Burton, and the Rev. Mr. LeMoine.

Diocese of Quebec.

QUEBEC.—In our advertising columns will be found a notice of "Chaplain Wanted" for the Quarantine Station, Grosse Isle. We understand that the position is not an undesirable or an unpleasant one. There is a nice little church where Sunday and week day services are held, several pleasant families reside there, and there are also the patients to be visited from time to time; but nothing to hurt or injure any one. A boat comes up to Quebec twice a week for stores, and the Chaplain and his family can go to and fro in her. It would seem to be a position which offers an opportunity for quiet work for the Priest himself and also a chance to take his wife and children to a quiet and pleasant summer resort. None of the clergy of the diocese itself can be spared from their parishes for the six months, as we understand it, and it is considered undesirable to send a different man each month.

BISHOP COLLEGE, Lennoxville.—The chief event since Term began has been the visit of the Bishop. Three beautiful memorial windows have been placed in the Chapel. The Eastern window given by Mrs. Nicolls, in memory of her father, the Founder of the College, Bishop Mountain, represents: 1. *Ecco Homo*. 2. The Crucifixion. 3. The Resurrection. The next window on the south side of the Chapel is given by R. W. Heneker, Esq., D. C. L. in memory of Bishop Williams; it represents: 1. The Ascension. 2. The Descent of the Holy Ghost;

while the Northern window represents: 1. The Last Supper. 2. The Agony in the Garden. This window is in memory of Dr. Nicolls, the first Principal of Bishop's College, and is given by the Lennoxville Ladies' Guild.

Diocese of Montreal.

ST. JOHN'S.—The Rector of St. John's replies to our enquiry as to Lenten services in the last number of the *GUARDIAN*, that in his parish there have been two weekly services during Lent, all well attended, and that during Holy Week there will be daily service.

Diocese of Ontario.

KINGSTON.—On the 25th ult. the 33rd anniversary of the consecration of His Grace the Archbishop of Ontario, presently Metropolitan of Canada, as bishop of the diocese was celebrated in this city by Holy Communion in St. George's Cathedral, at which His Grace himself was Celebrant, most of the clergy of the diocese also being present. After the service an address was presented to His Grace by the very Rev. the Dean of Ontario B. B. Smith, M. A., Rector of Kingston, on behalf of the clergy, and in replying to it His Lordship reviewed the events and growth of the Church in the diocese during his Episcopate and thereafter went on to refer to certain difficulties or an attempt to create difficulties, as to himself, in connection with Wycliffe College. His Lordship admitted that he had never viewed its establishment with favor, disliking the multiplication of small Theological Colleges which was in contradiction of the policy of the earlier bishops of Canada such as Bishops Mountain and Strachan. He, however, further stated that he did seriously object to certain books used in Wycliffe College and especially Hatch's Bampton Lectures, a work which he said had been characterized by the late Bishop of Lincoln as a gross perversion of the objects sought to be attained by the founder of these lectures; and His Grace objected to it as an authorized book of reference for candidates for Holy Orders. He also said that he disagreed with a great deal of the theological teaching given in Wycliffe College, referring particularly to its instruction as to the historic episcopate as *conducive* to the *well* being but not necessary to the *being* of the Church. His Grace also claimed that in regard to candidates for Order, in his diocese he was the one upon whom responsibility was laid and who alone had authority to determine as to admission or refusal.

One of the subjects which is to engage the attention of the House of Bishops at the meeting which is to take place in the city of Kingston on the 25th of April now next is an appeal from the decision of the Lord Bishop of Huron as Diocesan in the Amherstburg case. Their Lordships will sit as the Metropolitan's Court of Appeal for the Ecclesiastical Province of Canada and it will be the first session that has been held notwithstanding that the canon organizing the Court was passed at the second session of the Synod in 1882. It speaks well for the Church in Canada that there has heretofore been no necessity for calling together the members of this Court of Appeal. According to the canon the Court will be presided over by the Metropolitan or, in his absence, the senior bishop. A majority of the House of Bishops will constitute a quorum of the Court and their decision be binding. The appeal being taken from the decision of the Bishop of Huron he will not be able to sit as a member of the Court.

REPLIES to enquiry as to Lenten services:

KINGSTON.—St. George's Cathedral: two services daily; three on Wednesdays and Fridays. All Saints': a daily celebration and two services, and three on Wednesdays. St. James: special services Wednesday and Friday. St. Luke's: special service on Wednesday. St. Paul's: special service Wednesday and Friday. Mission Room: service Wednesday evening.

PRESCOTT.—St. John's: daily service, and during Holy Week special sermons as follows:—April 9th, the Rev. W. Lewin, on 'The Barren Fig Tree'; April 10th, Rev. C. F. Lowe, of Gananoque, on 'The Triumphal Entry into Jerusalem'; April 11th, Rev. Dr. Morison, of Ogdensburg N.Y., 'The Cleansing of the Temple'; April 12th, Rev. W. Lewin on 'Gethsemane.' Good Friday, service morning and evening, and on Easter Even. Easter Day, Holy Communion at 8 and 11 a.m.; Children's service 2.30; Evening service at 7 o'clock.

Diocese of Toronto.

W. A. M. A.—The annual meeting of the St. Luke's (Toronto) Branch of the W. A. was held in the school house on March 20th.

After the reports were read, which showed increased interest in the missionary work of the Church, Miss Montizambert, of Quebec, gave an interesting address to the members, in which she urged the constant, earnest use of the Prayer of the Society, calling attention to what *must* be the result of the daily simultaneous offering of that Prayer.

A pleasing incident of the meeting was the presentation of a life membership to Mrs. Osler, the highly esteemed mother of our Diocesan President, who, although not able to leave her house, has been indefatigable in her work for the Society.

Mrs. Williamson (who styles herself "An Humble Member" of this Branch) having told those present what delight she was sure her mother would feel at this expression of their love, the President left the chair, which was taken by the Rector, Dr. Langtry, who introduced the Bishop of Moosonee.

His Lordship interested all present by a graphic account of his distant Diocese, and of the necessary privations and hardships of his eight clergy. Out of the 10,000 Indians in the Diocese, 6,000 are Christians, 5,000 of whom are adherents of the Church of England, and amongst them 1,000 are Communicants. The Bishop afterwards read parts of some letters just received from his clergy by one of the "few and far between" posts that come from Moosonee.

After the close of the meeting all were invited to partake of light refreshments, when many availed themselves of this opportunity of further conversation with this Missionary Bishop, who, in the midst of so many difficulties and privations, keeps a brave heart and willing mind, and leaves with us a striking lesson of devotion to duty.

Diocese of Niagara.

THOROLD.—The Rector of this parish in reply to our enquiry in last week's *GUARDIAN* as to Lenten services writes: "For the first time in the course of my ministration of thirty years I am holding *daily* services during Lent on Wednesday and Friday at 8 p. m. and on the other four days at 4 p. m. The attendance thus far has been highly encouraging and all who have come have felt much spiritual benefit. The Sunday average attendance of the congregation is 120, and the daily average at the Lenten services 34. A very good showing indeed. Well done Thorold."

Diocese of Huron.

LONDON.—A regular quarterly meeting of the Executive Committee of the Synod of Huron was held in Bishop Cronyn Hall, London, on last Thursday afternoon and evening. The Bishop of Huron occupied the chair, and there were present also Dean Innis, Archdeacon Davis, Revs. J. H. Moorhouse, D. Williams, Canon Richardson, R. Hicks, R. McCosh, W. Craig, Canon Smith, T. R. Davis, J. C. Farthing, Canon Hill, Canon Young, G. B. Sage, Archdeacon Marsh, H. A. Thomas, W. Lowe, A. Brown, R. S. Cooper, J. Downie, Canon Hicks, J. Ridley, F. J. Newton, D. Deacon, J. T. Wright, F. M. Baldwin, Messrs. J. Ransford, A. H. Dymond, C. Jenkins, R. Bayley, R. S. Gurd, G. D. Sutherland, J. W. Ferguson, J. D. Noble, G. W. Harrison, T. H. Lusecombe.

The meeting was opened with prayer by Rev. H. A. Thomas, after which the minutes of last meeting were confirmed.

Deputations from several parishes were present and heard in support of appeals against increased assessment. After the deputations retired the business of the day was resumed. The finance committee reported upon the expense account, which was adopted. The solicitor's account to be taxed and reported upon at next meeting.

The expenses of missionary deputations were directed to be paid out of the general purpose fund as heretofore.

The Missions Committee of Synod reported on the work of the past quarter.

It was resolved that Lukelet be attached to Teeswater, with regular services; also that Granton be re-arranged as follows: St. James' and St. Patrick's churches, to be joined and form one parish. Granton, Kirkton and Prospect Hill to form another parish; also that Culloden be under the care of the Incumbent of Tilsonburg, and that St. Michael's church be attached, as now, to Ingersoll, and that Beachville be detached from Woodstock East. As to Alvinston, it was finally resolved that the matter be referred back to the Commission for the purpose of considering the reorganization of the whole of that section of the country.

Rev. Canon Young reported for the Committee on the Extension of the Episcopate. Delegates from the Dioceses of Huron, Niagara, Toronto and Algoma, met in Toronto, and several plans had been proposed. A sub-committee had been appointed, and would meet again in Toronto on the 19th inst., and asked for an expression of opinion. Owing to the many difficulties in the way, the committee could not see their way clear to commit themselves to any definite plan at its juncture. Rev. A. Brown and Mr. C. Jenkins also spoke in regard to the Toronto meeting, and of the obstacles in the way, which would require united effort to overcome. The matter was left in the hands of the committee.

At the evening session, Mr. M. Burwell appeared before the Committee, asking that accrued rectory money be applied towards repairs to the church. The Committee regretted they could only apply the same to repairs to the rectory.

The Land and Investment Committee reported investments satisfactory, and will have about \$25,000 on hand in savings bank awaiting re-investment.

On motion, the Bishop appointed as a Committee to consider the question of appointing an agent to canvass for subscriptions towards the See House: Revs. A. Brown, R. McCosh, H. A. Thomas, J. C. Farthing, R. S. Gurd, H. Macklin and A. C. Clarke.

Appeals against assessments were taken up, and a good deal of time taken to consider the same.

The vestry of Kingarf asked leave to sell the old church. Granted on usual conditions.

Christ Church, Chatham, asked leave to mortgage their new rectory for \$3,000 to complete payment for the same. Granted on usual conditions.

The vestry of Exeter asked leave to sell certain glebe lots. Granted, subject to opinion of solicitor.

Tilbury vestry desired leave to remove the church from its present position to the village. Granted.

Appin church wardens applied through Dr. Hyttenrauch for permission to build a new church, the plans of which were submitted. Permission granted, the plans being much admired.

Leamington vestry asked leave to sell balance of glebe lot, and apply proceeds to parsonage fund. Granted on usual conditions.

A letter was read from the Metropolitan stating that the House of Bishops would meet

at Kingston on April 25th, to consider the appeal regarding Amherstburg.

The following were named a committee to prepare the annual report, and the convening circular of Synod: Dean Innes, Archdeacon Marsh, Canon Smith, Archdeacon Davis, Messrs. Imlach, Bayly and Lusecombe, and the honorary secretaries of the Synod.

Diocese of Rupert's Land.

His Grace the Primate has ordained to the Diaconate Mr. H. J. Gahan, B.A., of King's College, London, and to the Priesthood, Rev. E. Thomas (Indian) and Rev. R. Goudie, formerly a Presbyterian minister. Mr. Thomas returns to his work among the Indians at Fort Alexander, and Mr. Goudie to his mission at Springfield.

APPOINTMENTS.—Rev. H. J. Gahan, B.A., Deacon, to the Incumbency of Carman; Rev. A. S. White, B.A., of Carman, to the Incumbency of St. Paul's Parish, Middlechurch; Rev. J. H. Sykes, of McGregor, to the Incumbency of Oak Lake.

His Grace the Archbishop has held Confirmations at various points recently. He confirmed 12 at Headingly last Sunday. On the fourth Sunday in Lent he confirms in St. George's church, Winnipeg; on Palm Sunday at Rat Portage, Ont., and on Wednesday, in Holy Week, in Christ church, Winnipeg.

Diocese of New Westminster

NEW WESTMINSTER.—A circular has been issued stating that a committee of the clergy has been appointed for the purpose of taking steps to establish a Memorial to the late Bishop Sillitoe which shall be both permanent and useful. This Memorial is to take the form of a Convalescent Home and House of Rest to be built at Yale in the diocese. The adoption of this form of Memorial is the result of the late Bishop's hope often expressed that such a Home would be established, and of a desire on the part of Mrs. Sillitoe to take charge of and carry on the work of such a Home without expense on her part to the diocese. The Home, therefore, once started there is little doubt that it would be self-supporting. It is intended to be open to all who need to seek convalescence and rest. The estimate of its cost is \$3,000, and donations towards this most worthy object, in memory of one who really gave his life for the work of the Church in this diocese, may be sent marked "Bishop Sillitoe Memorial Fund" to the Bank of Montreal, New Westminster, B. C., or the Revs. H. G. F. Clinton, Vancouver, H. Edwards, Lytton, or G. Ditchman, New Westminster.

Diocese of Newfoundland.

Kindly allow me space in the columns of your popular and instructive paper to inform your readers of the good work in which the Church people of Burgeo have been lately exercised. Coming as it does from an isolated mission in this Diocese, it may prove somewhat interesting. Burgeo, with a population of about 1,200, is generally styled the capital of the west coast of the island. Its people are engaged in the fisheries, which they prosecute for about ten months in the year on the Banks, Labrador and other fishing-grounds around the island. Obligated as they are to leave their settlements to pursue their precarious avocation for so long a time, the fishermen here may be said to be more sea-faring than any found in the island. But hard as the lot of fishermen is on the west coast of Newfoundland, yet they are not dead to spiritual things, as can be shown by the interest taken in Church matters. This interest characterized in a marked degree a missionary meeting which was held here on the 11th Feb. On the 8th, Friday, the Rev. A. G. Bayly, B.A., curate of the Cathedral Parish, arrived amongst us. During his stay here of four days special services were held in the church, which were well attended and heartily rendered. On Monday night the missionary meeting came off. It was a success far beyond that of any preceding year. It opened at eight o'clock, with Mr. White, telegraph operator, as chairman.

The speakers were the Rev. Frank Smart, Incumbent, Mr. Hubert Coffin, teacher, and the Rev. A. G. Bayly. The meeting was well attended, the School Hall being full almost to overflowing, and the addresses were listened to with unflagging attention. Mr. Smart was the first to speak. He gave an excellent address on missionary work in British Guiana. He dwelt at some length on the life and experience of the Rev. W. H. Brett. The difficulties he had to encounter and the great work accomplished by that noble man were ably dealt with. His utterances were such as could not fail to make a deep impression. Having heard the late Bishop Austin speaking on missionary life in British Guiana at the Lambeth Conference, Mr. Smart was in a position to tell something of the great work done by him among the mixed peoples of that country. Mr. Coffin spoke on India, showing the immense field there is in India for missionary enterprise; what little has been done, and the means we have there at present. He also spoke of the interesting Diocese of Chota Nagpore, telling of its great success during the last 50 years. Mr. Bayly came next, and it may be said we were carried away with his eloquent and soul-stirring address. He spoke for nearly an hour, showing the mighty work to be done among the heathen, and our duty, as Christians, to them. His account of the Universities' Mission to Central Africa, the abominable slave-trade, and the unique experience of the late Bishop Crowther, was very touching.

After Mr. Bayly had finished, Mr. Smart interested the audience very much by stating that the hearing of this Bishop at a missionary meeting, alluded to by Mr. Bayly, and who was once sold as a slave, led to his becoming a missionary of the Church of England.

During the singing of a hymn, the collection was taken up, which amounted to \$16.19; amount in missionary boxes, \$12.50; total, \$28.69,—a modest sum,—but it must be understood that many of our people are poor, and at present, owing to our financial troubles, very little cash is in circulation.

Our Church has suffered greatly by bank failures. In order to build a new church here, money was collected and deposited in the banks at St. John's. The loss of this is rather disappointing to our people. This cannot be helped now, and no doubt a start will be made again.

Contemporary Church Opinion.

The Family Churchman—London:

Dr. Wickham Legg, the distinguished archaeologist, has just reminded us of an interesting fact, and one not without importance in an age when the monarchical principle is often ridiculed or ignored. The Queen, we all know, is temporal head of the Church, and by virtue of her royal supremacy in matters ecclesiastical the nomination of bishops rests with the Crown. The fact that the Prime Minister of the hour exercises this right does not invalidate the Royal prerogative, though it may by prescription weaken. It is something for Churchmen, who are often taunted with the *conge d'elire*, to know that the Queen's prerogative in matters ecclesiastical is vested in her at her coronation office by the Archbishops and Bishops themselves. The coronation office is virtually "*consecratio regis*"; it is not merely a crowning, but also a holy anointing. And it is in the ceremony of anointing with the sacred chrism by the Primate that the spiritual or ecclesiastical character, which has always been attached to the person of our English monarchs, is conferred. By the use of the chrism the Sovereign becomes the Lord's anointed. Herein we trace the origin of the theory of Divine Right. It exists not by reason of birth, but by reason of the holy anointing at the coronation. Our Liberationist friends are always telling us that the Church is State-bound and Erastian, and as proof of this they point to the appointment of the bishops by the Crown. There are two answers to this. One is that though the Crown may nominate a bishop-designate, yet only bishops can consecrate him, and without consecration his nomination is nothing worth. There is this other answer also, and that is that though the Queen through her Prime Minister appoints the bishops, she does so in virtue of the powers conferred upon her at her coronation by the Primate of all England and his assistant bishops.

The Arrow, N. Y.:

The degradation of women has been a feature of all systems except Christianity. Christ exalted and restored woman to her rightful position, in that He without sin was born of Mary, forgave the Magdalen her sin, filled "the woman and Mary the mother of Jesus" with the Holy Spirit at Pentecost, according to the prophecy,—"Your sons and your daughters shall prophesy, . . . on my servants and on my handmaidens, I will pour out in those days of my Spirit." In those times woman cannot be respected and exalted too much. Her emancipation, so called, by legalizing divorce from marriage bonds, will reduce her below man in life's struggle, will make her again a prey to man, and she will have no defender. Woman's position would become the weaker again if she should be deserted by the Church.

We can assure the *Church Times* that it is right in assuming that the writer in the *Sunday Times* was guilty of a "wicked hoax" when he wrote that individual Communion cups "are already in use in several Episcopal churches of New York." We do not believe there is a priest of the Church who has sunk so low as to be a party to such vulgarity as this. Misrepresentations—lies, some call them—from both sides, are directed against the Anglican Church in the hope of discrediting her work.

REMEMBER BISHOP BLYTH and his Work by OFFERTORY THEREFOR ON GOOD FRIDAY.

In remitting mark distinctly "FOR BISHOP BLYTH."

BISHOP BLYTH.

We have received the sixth annual report for the year ending June 30th, 1894, of Bishop Blyth's work in Jerusalem and the East. The whole report is full of interest and amply demonstrates the wisdom of the Church at Home in sending out a Bishop of our own to represent our Church in the East, to superintend our scattered congregations, and to fulfil the duty of the Christian Church towards the Jews in the East, which the Eastern Church is not allowed to do by the Turkish Government. When the Bishop entered upon his work he found 25 clergy within his jurisdiction; there are now 47, with whatever work that increase may indicate. And the work is ever increasing. About 100,000 Jews have entered Palestine during the last few years, of whom 65,000 have come within the last seven years. Here is the Church's opportunity. "A great door and effectual is opened" to her, and Bishop Blyth is most anxious to take advantage of it. Increasing work demands increasing aid. The Bishop needs imperatively men and buildings, and without money he cannot obtain either. One marked feature of his work is its educational character. The Christian education of the children is the best foundation on which the Church may be firmly built up. Jewish parents seem very willing that their children should attend our Church-schools and thus an opportunity is afforded of reaching their parents, which the missionary clergy are not slow to use.

There can be no doubt as to the duty of the Church to support Bishop Blyth in his work. Year by year this duty is becoming more widely recognized, and every year there is some increase to the aid afforded. In 1889, the first year of Bishop Blyth's episcopate, the total income of his Jewish Mission Fund was less than \$5,000. Last year it was more than \$20,000. The Bishop is most thankful for the support given to his work by the Canadian Church. The report for 1894 says, "The Church in the province of Canada has taken this year a still greater share in helping on the Bishop in his work, and its large block grants have enabled him to develop new work on every single occasion that they have been sent." We trust that on Palm Sunday the clergy will earnestly plead with their congregations for generous offerings on Good Friday towards Bishop Blyth's work in Jerusalem and the East.

Who can estimate the greatness of the debt which we owe to the Jewish race! How infinitely poorer the world would be, if the memory of all that they have done were wiped out! The whole world are their debtors. How much more are we, for they were our schoolmasters to bring us to Christ. The more deeply we value our Christian privileges, the more thankfully shall we recognize our obligations.

Last year we gave some account of Jewish work at Haifa. This year we quote from the report some details of the mission to Jews at Cairo, which was begun in 1890. For rather more than four years now the Rev. N. Odeh has carried on the work of our Mission at Cairo; and since September of last year the school for young ladies, till then managed by Miss Allen, has been carried on in the Mission house. The work at Cairo is educational, and though Mr. Odeh has had the encouragement of baptizing adult converts the real fruits of his work are to be looked for in the future. It is a common experience that those who have been educated in Mission schools are glad to send their children to them; and the good feeling that is engendered brings, we believe, many of the first generation of scholars "not far from the Kingdom of God." The daily services of the Mission chapel, at which attendance is voluntary, are

frequented by the majority of the children. Such a practice must go far to make all other worship unsatisfying in after time, and, with the religious teaching in the schools, to store the minds of our children and young people with memories that will certainly speak in time of need. Educational work has much the same appearance all the world over, and, even when combined with plain, definite religious teaching and chapel service, it has not the special character that is usually associated with missionary work abroad; but no work is more truly missionary, more spiritual, or more worthy of the ordained priest than that afforded by a school where definite religious instruction is the foundation of the system of education. Our schools here and at Haifa are day-schools. These have certain advantages over boarding schools for our work. First—and it is a very important point—the missionary is brought into more constant intercourse with the parents than would be the case with the children boarders; then the parents must hear from time to time from the children of what they learn of the Christian faith; and at last when the pupils leave school, they are not suddenly moved away from Christian influences and training, before they can legally decide for themselves on a change of faith, to unchristian homes where sudden reconforming to their parents' wishes must kill what spiritual life has been quickened in them. Under the day-school plan the parents know what is going on and become consenting parties to the influence we gain. The result of the work is not so apparent in the school-days of the individual child as in boarding-schools, but we hope it will be more lasting, since they are not liable to the trials of which we have spoken.

The great hindrance to our work, so often referred to—the want of our own buildings—is being felt acutely at Cairo. House property is one of the few ways in which natives in the East invest their money. Eastern houses require much alteration in most cases, when first occupied by Europeans. This is managed by the tenants advancing rent; and when the money is spent, the landlord often wishes to realise the value of the improved property, either because the expenditure has left him without any immediate interest for his money, or because he thinks a bargain may be driven with the tenant. The purchase of the house by the Mission must generally be impossible, when an equally impossible rent may be demanded. This is our position with regard to tenancies in the East. In Egypt it is not quite so bad as elsewhere; but from various circumstances we have had to change our quarters at Cairo four times; and now, because we could not buy the house we are in, it has been sold over our heads and the expenses and uncertainties of a removal are before us at the end of our lease in June next.

We sincerely hope that the local fund, started for the purchase of the house we have lost, may be increased; so that before the end of the year we may be able to purchase new quarters. We are afraid that it must come from the spontaneous gifts of friends, for Mr. Odeh has no time to beg; nor has he the questionable gift of self-advertisement. In a retrospect of his work during the last four years lately received from Mr. Odeh, he says:—

"There have been as yet only two adult baptisms, but this is no cause for any discouragement. Who can tell how many baptisms in the years to come will be the result of the daily patient, faithful, prayerful sowing of the seed in these schools? The aim of the Mission is not confined to merely individual conversions (much as they are to be desired and prayed for), but the great object now is so to leaven the mass of the Jewish population with the truths of Christianity as to accustom them to regard Christians and their religion

with kinder feelings, and thereby to make it a much easier thing for their children to come boldly out. The proof that this heaven is working even now is shown by the fact that we have a chapel full of children at daily matins, and that there has been hardly a case of objection on the part of the parents to their attendance.

On his late visitation of Egypt the Bishop appointed Mr. Odeh to be one of his chaplains, in recognition of his excellent work.

FOR THE LITTLE FOLK OF THE FAMILY

(By Bishop Dudley, Kentucky.)

I dare say you will be surprised to hear, my dear girls and boys, that your old friend even writes verses; but it is a fact that once in a great while he does even so strange a thing as that. Now, in this very paper you will find the last that he has written, and he wants you to learn the lesson which in them he has tried to teach. You know, I hope, that we believe the great duty of the Church in the world is to preach the gospel of the kingdom, to make every man know that God has sent His own dear Son to die for our sins, that so He may bring every one of us back home to him; therefore it follows that every member of the Church must be taking part in this great work—this missionary work, as we call it. Understand, I say that every member of the Church, which means, you know, everybody who has been baptized, must be taking part in this work. Not only the Bishops and the other clergymen, not only the grandfathers and grandmothers, the fathers and mothers, the old and the rich, but EVERYBODY, however young, however poor, must be doing something to make somebody else know the Gospel, something to bring some new citizen into the kingdom. I want you to think about this, and realize that this is the necessary action of every Christian—just as necessary as is the bearing fruit to the tree or the vine. If it is alive it will bear fruit, and if the Christian is alive, and not really dead while seeming to live, he will be doing something for the advancement of Christ's kingdom.

"But what can I do?" asks some little boy or girl; or it may be some poor man or woman who can hardly find bread to eat and clothes to wear. Well, one thing everybody can do, and that is pray, pray to the good Lord that He will make His Church more faithful, more earnest, more diligent in doing this great work; and that He will, by His Spirit, make the Church's work to be effective. Some people may ask, 'What good will praying do?' and we answer that our Lord Jesus taught us while He was here on earth, that we must be always praying to His Father for what we are seeking to accomplish, and that, though we may not be able to understand how, God will hear and will answer our prayers. Therefore we pray, because He commanded us to. But it is so hard in this busy, bustling life of ours to find time to pray, or even to remember this, our duty. And so, to help us, the Church at the last of its great meetings ordered that the bell of every church be rung for a few moments every day at noon to call us to lift up our hearts in prayer to God, that He will hasten the coming of His kingdom, that He will make all nations everywhere to know him.

One of the Bishops sitting by me said we would call it the *Evangelus* bell, which means the Gospel bell, the bell to summon us to pray for the increase of the preaching of the Gospel. Had you ever seen a very beautiful picture, which I have seen in many homes, called "The Angelus?" It shows us two peasants, a man and a woman, standing in a field where they had been digging. But the bell has sounded from the distant church spire, and they have thrown down their hoes, and the man has taken

off his hat, and both stand with bowed heads, and are saying the prayer to the blessed Virgin Mary which the Church teaches them to say even the very words which the Angel spoke to her when he came to announce that she was to be the mother of the Christ. Therefore they call it *The Angelus*, the Angel, the bell which rings every day at a certain hour to call the people thus to pray. But our bell is to call us to pray not to Virgin, blessed as she is forever, but to her Son, to whom all power in heaven and in earth has been given; and we are called to pray to Him, even as He Himself did command, that His kingdom may come. And so we will call our bell *Evangelus*. And I hope that every church bell in Kentucky will be rung hereafter every day at noon, and when you hear it I beg that each and every one of you will close your play or your study, will lay down needle or book, ball or doll, will for one moment lift your hearts to God and pray to Him, really pray to Him, just as you would beg your father or mother for some thing which you very much desire, that His kingdom may come, that He will send forth more laborers into His harvest field, that He will put it into the hearts of the young men of our country to serve Him in preaching the Gospel, and that He will help each one of us to deny himself that he may do something to extend His kingdom.

But then, too, I want you to remember that while all of us can pray, that some of us, and indeed almost all of us, can do more than pray, and that our prayers will not be accepted of God, and will not bring the blessing we seek unless while praying we do all else in our power to bring about the great result. Some of the boys to whom I am talking can give themselves to be God's ministers. Do they ever think of this? Many of you, both girls and boys, can give time and thought now in trying to bring other children to the Sunday school and to the church. And almost all of you can give something of your abundance or your poverty to help take care of the ministers who are preaching the Gospel in our own and in heathen lands. Now, what will you do for our dear Lord?

Before another LETTER comes to you we will have begun our great annual *fast*, that season of the year which we call *Lent*, when for forty days we shall try by more frequent prayers, more earnest study of the Bible, more careful self examination, more honest self denial, to become stronger in the Christian life. What are we going to give up during this Lent that we may contribute to the treasury of the Church? —*The Bishop's Letter.*

Correspondence.

"WILL BE BEST BESTOWED."

To the Editor of the CHURCH GUARDIAN:

SIR,—I trust you will be able to find space for this 'appeal,' and that your readers will not stop short at the word 'appeal,' but read on to the end.

During the last few years the good people of Stonewall have built a stone church and bought a large and comfortable vicarage—they have worked earnestly and the property is free from debt.

For nearly two years they have been endeavoring to build a parish room—to be used by the Sunday-school (over sixty scholars, at present held in the church), and St. Andrew's Guild, and also as a lecture hall and reading room. They feel that unless our more fortunate fellow churchmen help with this good work, it will never be accomplished. It is badly needed for there are so many men working in the quarries who have no place to spend the evening but the bar-room, or a bedroom 6 by 9 feet. Will some

of your readers kindly help us. Perhaps, by giving an estimate of the cost, I will give one or more items: rough lumber and scantling—\$190.75; flooring \$60; shingles, \$116; concrete walls—\$71.25; doors and windows, \$80; plaster, \$108.50; roughcast, \$6.90; partitions, etc., \$50; labor, \$110; chimney, etc., \$40. Total, \$888.70.

I don't know how to beg, but dear friends do help us, even if ever so little. The Ven. O. Fortin, Archdeacon of Winnipeg, twenty miles away, writes: "Mr. Dransfield has charge of a poor and weak mission. He is making very laudable efforts to procure for his churches such equipments as are necessary. . . . Any assistance that may be given him will be well bestowed and greatly appreciated, not only by himself but also by his struggling parishioners." Address all subscriptions to W. Belt, Esq., Supt. of S S, or to the Rev. Herbert Dransfield, the Vicarage, Stonewall P O, Manitoba.

WHAT IRELAND NEEDS.

To the Editor of the CHURCH GUARDIAN.

SIR,—I am directed by the Rev. Canon Greene, of Orillia, with your permission, to ask readers of the CHURCH GUARDIAN for assistance in the way of contributions towards promoting the religious instruction of the Irish-speaking population of the Green Isles, through the agency of that soundly Protestant Church Association, the Irish Society. A door is open for the circulation and study of the Bible among that people. If the opportunity be permitted to pass unimproved, the Church is in danger of hearing the exclamation of the self-convicted brethren of Joseph, 'We are verily guilty concerning our brother,' and the punishment may be deplorable, both from a national and religious standpoint. What Ireland needs is the light of the Gospel. Her people are breaking away from the old superstitions, and without the true light will drift into infidelity, as France did in the last century. G. H. H.

FOR 'GOOD FRIDAY.'

"It is finished." That life of sorrow,
Of bitter anguish and pain,
Has ended, 'mid shouts of derision
From men who their Lord have slain.

"It is finished." That life of patience,
Of doing His Father's will,
With a holy, loving obedience,
Our perfect example still.

"It is finished." The work is ended,
Which brought Him down to die,
And from age to age re-echoes still,
The sound of the Saviour's cry.

"It is finished." O words of gladness,
Bringing life, and joy, and peace,
Bringing hope to those by sin enslav'd
Of a full and free release.

"It is finished." As we think of Him
Who for us sin's curse has borne,
Our sins grow more hateful in our sight,
And deeply for them we mourn.

And we pray that our dear Redeemer
May strengthen us day by day,
To fight the battle 'gainst self and sin,
To walk in the narrow way.

"It is finished." Again in glory,
The redeemed take up that strain,
And cast their crowns at their Saviour's feet,
Who to ransom them was slain.

March, 1890. N. M.

"By thine Agony and bloody sweat:
By thy Cross and Passion:
By thy Precious Death and Burial
Good Lord deliver us."

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

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Editor, P. O. Box 304, Montreal. Exchanges to
P. O. Box 2146. For Business Announcements See page 15.

CALENDAR FOR APRIL.

- APRIL 7—6th Sunday in Lent. Palm Sunday.
[Notice of Holy Week Days.]
- " 8—Monday before Easter.
- " 9—Tuesday before Easter.
- " 10—Wednesday before Easter.
- " 11—Thursday before Easter.
- " 12—GOOD FRIDAY. Pr. Pss., M. 22, 40, 54; E. 69, 88.
- " 13—Easter Even.
- " 14—EASTER DAY.—(Pr. Pss., M. 2, 57, 111; E. 113, 114, 118 Ps. Anthem instead of *Venite*. A. ha. Cr. Pr. Pref. in Com. office till 21st April. [Notice of Monday and Tuesday.]
- " 15—Monday in Easter Week.
- " 16—Tuesday in Easter Week.
- " 21—1st Sunday after Easter. [Notice of St. Mark]
- " 25—ST. MARK (Evangelist and Martyr.
- " 29—2nd Sunday after Easter. [Notice of St. Philip and St. James.]

For Holy Week, 1895.

BY THE CROSS.

[A Sermon Preached at St Saviour's Church, Southwark, on Sunday evening, the 30th March, being Palm Sunday, 1890.]

BY THE REV. CANON FLEMING, B.D.

"By the Cross."—St. John xix. 25.

It was high noon in Judea, and the holy city of Jerusalem was bathed in the sunlight. The eager and angry population, who had been convulsed with excitement throughout the day, were like tired children: they were now lulled to temporary repose. The morning sun had shone upon the mock trial of our SAVIOUR before Pilate. That was followed by His reckless condemnation, and for three hours the Son of God had hung upon that cross, His body racked with torture, His soul bearing the iniquities of a world, and the dimness of death beginning to hover over His eyes. And yet that was the grandest moment of His life, that was the crowning of our Lord's mission. Now He had accomplished all that He had come to do. Nature herself was in sympathy with the Master-hand that made it. The sun was eclipsed. At this moment the heavens were draped in black sackcloth: "There was darkness over the earth from the sixth to the ninth hour." The world paused as it looked upon the death of CHRIST; and angels must have been there, we cannot doubt it. Our Lord had said that if He had only chosen to pray to His FATHER, twelve legions of angels would have been at His beckoning and command. We cannot doubt, though they were not seen, they were envying that cross upon which CHRIST was dying, or they were kneeling in reverent worship at the foot of that cross: "Which things angels desired to look into."

But where are the men? Where are His friends? Where are His disciples? Where are the multitudes whom He had fed? Where are the many whom He had cured of diseases, opened their eyes, unstopped their ears, cleansed the lepers, raised the dead? Where are they? Not one, not one friend, not one disciple, not one hero, not one man: "They all forsook Him and fled." It was reserved for woman to be true to CHRIST at the last: "Now, there stood by the cross of JESUS His mother, and His mother's sister, Mary, the wife of Cleophas, and Mary Magdalene;" and to their honor be it said that "wherever in this world there is sorrow, or suffering, woman is to be found. She is to be found in the cell of our prisons, like an Elizabeth Fry; she is to be found upon the skirts of our battle fields staunching the wounds of those who are bleeding to death, or pouring the cordial down the throat of the dying; she is to be found to-night in every ward of every hospital in our metropolis, and in our land, and in the world, like a ministering angel to the sick and the dying. And here it was a cluster of timid frail women, and they alone were the body-guard of the cross of JESUS. And if there are any of us men here that are ashamed of CHRIST, as Peter was, if there are any of us here that think religion may be a very good thing for women and children, but not a good thing for men, if there are any of us men here that think religion is a sickly thing and an unmanly thing, here is shame to us when we look at these women who stood by the cross of CHRIST.

This week, brethren, the Church summons us all to stand by this Cross. This is the festival of the Atonement, as next Sunday will be the festival of the Resurrection, and we are asked, men and women, and our children, to stand with these holy women of old at the foot of the Cross. And every prayer, every care, every wish, every word, every sin, every sorrow, we may breathe at the foot of the Cross. We will offer our prayer for Him Who hung upon it, and we will say, as we look on Him: "Thy kingdom come." Do we think of those words when we so often repeat them in the services of our Church, or in our home, or with our own lips alone: "Thy kingdom come"? for when that kingdom shall have come into men's hearts, "then shall CHRIST see of the travail of His soul and be satisfied." We will offer prayer for ourselves each one of us: "Lord, remember me when Thou comest into Thy kingdom," because there is only one salvation for us all, there is only one way for the king and the beggar, for the purple and the rags, for the vilest and the purest, for the best of us and the worst. So we will all breathe the same prayer at the cross; and we will pray for others. Never let us forget to pray for others. We will pray for those who do not yet pray for themselves, but we tell them that the day is coming when they will have to pray for themselves; we will pray for the careless, we will pray for the Christless, we will pray for those who have never yet thought of their soul, for the sick who cannot be with us to-night, that the sorrowing that are in their homes may be comforted, for the sceptic who cannot believe, for the infidel who will not believe. But is this too large a prayer? Is it too much for us to pray for all these? What! when Christ Who hung upon that cross said before He ever reached it: "I, if I be lifted up, will draw all men unto Me." Lord, Thou hast been lifted up upon that cross, then draw us all unto Thyself, that all may be convinced, and won, and rescued, and redeemed! And hear the cry of our Litany: "By Thine agony and bloody sweat, by Thy cross and passion good Lord deliver us!"

But why is this called the cross, the Cross? Is not our world a world of crosses? Have we not all our crosses to bear? Is not our cross the cross to each one of us? Some of you here may have a lighter cross, some of you a very

heavy cross, but whatever be the cross it is the cross to you and to me. Then why is this the Cross? Why is this singled out? for there were three crosses there. Why is this rugged one in the centre singled out to be the cross in all the world? This little emphasis, this little monosyllable, is the key to that which we commemorate in all this great festival of the Atonement that CHRIST made. This is not a man only that is dying, it is not a martyr only that is dying, it is not an angel only that is dying—it is the GOD MAN, CHRIST JESUS, Who hangs upon that cross.

Do you tell me that, when I contemplate the death of CHRIST, I am to learn by looking at that death how to die myself? That does not help me much. That would not encourage, but rather discourage me; for how can I, a sinful man, ever die, like One Who was the Sinless Man? How can it be possible for me ever in this respect to imitate the death of our LORD and MASTER? No, tell me to do impossible things if you like. Tell me to outvie the genius of the philosopher, and though I have not his genius, tell me to try to wring out of the face of nature all the secrets that she can give to men; or tell me to rival the pencil of Rubens, and the chisel of Phidias, and though I have neither the one nor the other—and, if I had, I have not the art and the skill—tell me as they did, to make the very canvas to speak and the marble to breathe; or tell me if I can to follow the inspiration of the poet, and with his ecstasy give wings to my imagination. I will try to outvie the philosopher, I will try to rival the artist, I will try to be a poet, but never tell me, a sinful man, to try to die like the sinless CHRIST, for that is impossible; in the common nature of things it is out of the question. No, if I am to get strength in the view of my own death when it comes, I must look at men, sinful men, who have died as I must die. I must go into the biographies of this book, and read there how saint after saint of God died, leaning, resting, trusting, on this SAVIOUR; whether it was in the days of Job, when he said "I know that my REDEEMER liveth," or whether it was in His own days, when His disciples had believed upon Him, or sick people whom He had healed had been brought to the knowledge of that SAVIOUR. I must learn to say this for myself, and I must die alone; therefore, I must look at others like myself to learn how to die. Or I must go outside the biographies of the Bible, and look at men in all ages who have lived and died as Christians. I must go back to the aged Polycarp, who at the age of eighty-six said: "Eighty-six years have I served my LORD and MASTER: He will not forsake me now: bind me to the stake." Or I must look at that timid and gentle but sturdy Scottish maiden, who, in those days of persecution which once disgraced our land, as she was consigned to death, saw the tide rising around her, but sang with her last voice hymns of cheer and of joy, until they were hushed in the ocean, only to be finished to the accompaniment of angels' harps upon a sea of glass. No, if CHRIST is to help me I must look at his life, not at His death. I must see how He lived as the SON of MAN, and if you would help me and tell me to look at CHRIST, tell me not to look at CHRIST as He died that I may die like the Sinless One, but tell me to look at His life. If you would set an example before me that will help me, show me that example. Show me Him as a Boy twelve years of age at that interview with the doctors of the law in the Temple, when He taught us all in the busiest life: "Wist ye not that I must be about my FATHER'S business?" Show Him to me as the man, when He was feeding those multitudes with five loaves and two fishes, when He was opening the eyes of the blind and unstopping the ears of the deaf, and giving strength to the withered limbs, and cleansing the lepers, and raising the dead. Show me His

works. His miracles of mercy, show me His boundless activities, for "He went about doing good," and put that example before me and tell me try and follow Him.

But what is this cross, *the cross*?—"by the cross." How the question grows in interest! Brethren, you know there is only one answer to it, and that is that this was the cross upon which the Atonement for sin was made. This was the cross by which in dying Christ rendered it possible for you and me to live; this was the cross by which He made the justification of the sinner before God so complete that you and I can be justified before God as if we had never sinned at all, and, though we are sin'ul, yet, in looking at the Sinless One through faith, God will count us as if we too were sinless for Christ's sake. So when we look at this cross we understand now that it is the atoning sacrifice that was made upon it that makes it *the cross*. You know how many things are said about this; you know that Jesus said Himself that this was His body which was broken, this was His blood which was shed, for the sins of the world; you know it is written "He died, the Just for the unjust, that He might bring us to God;" you know we are told that this blood, "the blood of Jesus Christ, His Son, cleanseth us from all sin." This it is which makes the cross by which we stand or sit to-night.

Perhaps you say "I do not understand this, I do not understand the mystery of the cross." No, of course, you do not; neither do I. If we understood it, it would be a human scheme; but it is a Divine scheme. Yet are there not many things that you do not understand? Have you lived so long without learning that there are more things in this life around you that you do not understand than those you know and do understand? Do you know, do you understand anything of that terrible tornado we have read of within the last two days in every paper that we have taken up, which drew down those houses as if they were made of sand, and crushed men, women, and children as if they were worms? What do you know of it? Do you understand your own life which brought you here to-night? How did it begin, whence its origin, when will it end? What do you know of the life that boats within you, which lives and loves and thinks and plans and dares? You know nothing about it, yet you believe in it; and, great as is this mystery of the cross, still we are undone if we do not believe in it as sinners, and it is so grand a question and so great a thing that you find that while the Evangelists did not tell everything else about Christ, they told you this, all four of them, all four of them we find, give the minutest description of the death of Jesus. They did not all tell you of the angel's song, they do not all tell us of the raising of Lazarus from the dead, they do not all tell us of the many miracles that Jesus did, here and there there are some recorded, but when it comes to the death of Jesus, then we find all four Evangelists tell us of this cross in its most minute details. This it is which makes it *the cross*.

And remember, when we are pointing at the cross we point, brethren, at Him Who hung upon that cross. We do not ask you to look upon the cross, but to look at Christ upon the cross. That might be a superstition if you looked at the cross: but it is like a grand picture, and in the centre of this picture there is hanging One Who is the figure that you and I are to gaze on, and all the rest are accessories only. They are nothing compared with this cross. We look only at Him Who rendered the forgiveness of our sins possible, at Him Who abolished death and brought life and immortality to light. Events, as you know, are important only in proportion to their results. The greatest battles that have ever been fought have become great in the history of the world because of the results to nations, and to the life of nations, that have followed out of those terrible

battles. So it is that when men live, their life is nothing; when they die that life is embalmed. Stratford-upon-Avon, what would that be if it were not for the name of William Shakespeare?—and when William Shakespeare lived in Stratford-upon-Avon he excited probably no curiosity, and very little interest, among his townfolk, but, because he wrote in such a way as to put the world in his debt, that has redeemed Stratford-upon-Avon from oblivion; and now men visit it, yes, and men come across the ocean, and men come from America, and, among all the things that they must see, they must see Stratford-upon-Avon, because William Shakespeare was born there. Or what would we think of the town of Bedford if it had not been for John Bunyan, if it were not that the tinker had been imprisoned there, and that there he dreamed out that wonderful allegory, "Bunyan's Pilgrim's Progress"? And so this world, science tells us, is one of the smallest, the most insignificant of God's planets, and when all these planets shall be burnt up, and when everything shall be dissolved, this world of ours will be gone, but there is one thing that will embalm it also for ever in the ages of eternity,—that Christ was born, that Christ lived, that Christ walked, that Christ died upon it, that Christ rose in it again from the dead, and from it has ascended back to the right hand of His Father; and it is this which makes it what it is,—it is the monument of earth that the cross of Jesus should have stood upon it. And the world, though it may think nothing of this, will have to learn one day what the Church now holds to its heart,—that there is one name in the world which is the most precious and the most powerful, and that there is one spot in the world, and that is Calvary, upon which this Cross stood, which makes this world what it is. All other names shall pass away, but Jesus has done that which never will pass away, never recede, never be forgotten, never decay, never die. It is always fresh, it is always giving breath to new interests. The story of this Cross by which we stand is going out upon every wind of heaven to all parts of the earth; and to those nations that do not yet know of this message, the story of the Cross has yet to be told. Jesus has done all this, and when the names of the greatest that have ever lived shall have faded, when the brain of the great thinker has been stilled, when the soldier shall have sheathed his sword for ever, when the very names of these holy women that stood by the Cross shall no longer be recorded, then in the ages of eternity, in louder cadences and in louder acclaim, shall be heard the name of Him Who hung upon that Cross for us: "Worthy is the Lamb that was slain"; and when kingdoms shall totter and fall, when empires and thrones shall be no more, there shall be no end of His government—the government is upon His shoulders. His kingdom is an everlasting kingdom, because, brethren, the only kingdom that lasts is the kingdom of love, the only kingdom that is everlasting in this world of ours is the kingdom of love. That which stooped from heaven to earth, that which humbled itself upon the Cross and died upon the Cross, that love which goes out to seek and to save that which is lost, that love which, even in all our guilt and all our sins, pities us and pardons us—that is the kingdom of love beating in the heart of our everlasting Father, beating in the soul of His only Son, and having its climax in the death of the Saviour circling the world to-night with those hopes and giving the last note of the anthem of the angel: "Glory to God in the highest, on earth peace goodwill towards men."

Therefore let us in this festival week of the great Atonement—even when we are busy, let us not forget this Cross; if we cannot all gather round it as we are doing to-night, if we cannot in our busy lives all stand by this Cross, still let not a busy world cause us to leave it behind or to forget it; because, brethren, although a

man may live without the Cross, he cannot die without it; and when the great and final change comes our only hope will be that we are able to stand or sit or lie at the foot of that Cross. When our sight is dimming with the mists of death, when the nearest and the dearest on this earth cannot detain us another moment, when the silver cord is loosed and when the golden bowl is broken, when the pitcher is broken at the fountain, and when the wheel is broken at the cistern, when the world is slipping from beneath our feet then what a glorious thing, what a happy thing if there be one great beating Heart by us on which we can lay our dying head, and if those loving and tender hands shall thaw the chills of death, and warm our souls in the sunlight of eternal love and eternal life; then—

Sweet the moments, rich in blessing,
Which before the Cross we spend,
Life and joy and peace possessing,
From the sinner's dying Friend.

Here we'll sit for ever viewing
Mercy pour'd in streams of blood;
Precious drops, our souls bedewing,
Plead and claim our peace with God.

—Family Churchman.

EDITORIAL NOTES.

By Canon 16 of the Ecclesiastical Province of Canada, adopted at its tenth session in 1880 with regard to "Marriage within the prohibited degrees," which adopts the Table of Degrees set forth in the year 1563, and usually annexed to the Book of Common Prayer, and forbids any clergyman of this Ecclesiastical Province to knowingly solemnize a marriage within the degrees prohibited by such Table, it is further provided "A printed copy of the Table of the Prohibited Degrees shall be placed in the vestry room or near the entrance to every church in this Ecclesiastical Province at the charge of the parish, in some place where it may conveniently be read." Can any of our readers inform us whether this Law of the Synod of the Province is generally complied with? We, ourselves, do not remember ever having seen such a Table of Prohibited Degrees placed as required by the Canon.

ANOTHER provision or enactment of the Ecclesiastical Legislature of this Province is 'that every Deacon who shall from necessity be placed in charge of a parish or mission shall be under the direction of a neighboring priest until he be advanced to the Priesthood.' The Canon clearly enough implies that nothing but necessity can authorize the placing of a Deacon in charge of a parish or mission at all; and it provides also for the supervision of one in the higher order of the Priesthood. Is this rule of the Provincial Synod generally observed? Without doubt the employment of Deacons is very general; whether in all cases necessity exists or not it is not for us to determine.

HOLY WEEK is just again about to dawn. How the Church expects her children to observe it is evident from the careful preparation which she has made in her Prayer Book for the close following of the footsteps of her Divine Head in the special Epistles and Gospels for each day of the week and for the full service, that is special Collects, Epistle and Gospel for Good Friday and Easter Even. Would that opportunity might be given in every parish or mission throughout our land for a daily service throughout the week! It depends largely upon the clergy themselves whether this be done or not. There are very few parishes or missions, we feel sure, wherein a few faithful would not be found ready and happy to attend the regular

daily service. But the material question for each of our readers is "How do you propose to spend HOLY WEEK?" The cry still echoes throughout the world: "Is it nothing to you all ye that pass by? Behold, and see if there be any sorrow like unto My sorrow."

Family Department.

PALM SUNDAY:—HOSANNA.

BY M. A. T.

Hosanna to the Son of David!

Hosanna in the highest!

O Zion, boughs of palm thou waviest,
And yet for grief thou sighest.

Hosanna to the Son of David!

Hosanna in the highest!

Ho! thorns are springing up to crown Him,
While songs of praise thou criest

Hosanna to the Son of David!

Hosanna in the highest!

See that thou mourn the sins that pierce Him,
While at His feet thou liest.

Hosanna to the Son of David,

Hosanna in the highest!

O let thy heart and soul adore Him,
While thou Hosanna criest.

Hosanna to the Son of David!

Hosanna in the highest!

Already, Lord, we see Thy Passion;
Thou, groonest, bleedest, diest!

Hosanna to the Son of David!

Hosanna in the highest!

Hail, Thou Who comest unto Zion
And all her need suppliest!

—Philadelphia, *Passiontide*, 1891.

A Silver Dollar.

BY DEXTER CARLETON WASHBURN.

'Hallo, Ralph! Get you dollar yet?'

'No; have you?'

'Yes, she just paid me. She wanted to know where you were—said you hadn't brought your water yet.'

'Are you going to put all of yours in?'

'Yes, ain't you?'

'No. I guess there won't be anyone else have a dollar, so I'm going to spend a part of mine.'

'Didn't she give 'em to us to put in?'

'No; we earned 'em. She don't have anything to say about them after they're ours. I'm going coasting, after dinner, over on Rutter's Hill. Fine sliding there.'

And the two boys parted at the corner.

It was Saturday noon, of the day before Easter, and the way the boys happened to be talking was this:

On the Sunday before Lent, Mr. Wilson, the rector, had spoken to the Sunday-school, and asked them to see if each class couldn't save, or earn (which, in reality, he said, amounted to the same thing, for to 'save' anything they would have to 'earn' it by going without what it would buy; and a 'penny saved was a penny earned') something for an Easter offering; and he had said that each class might devote it to some special object. He told them of different ways they could use it; and, amongst others, how his friend, Mr. Taylor, the missionary at Fort Fairfield, needed a horse to go round to his stations, in the deep snow, as Black Dolly, the missionary horse, had grown too old, and had to be superannuated.

So Miss Fanshaw's class had decided to send what they could get to him, to help buy him a

horse. The boys had been quite taken with the idea that saving and earning wore the same thing, and had gone to work to see what they could do.

Fred and Ralph, who were chums, had at last got a job of the Widow Gordon to bring water, shovel paths, and cut kindling-wood till Easter, for a dollar apiece.

When the old lady had given Fred his money, the morning before the conversation just mentioned took place, he had been a little disappointed, as she had promised them silver dollars, and Fred had been thinking of a bright, shining one, which would have such a pleasant look. The one she gave him, however, was an old, blackened one, of a different die from all he had ever seen, and dated, as Fred thought, a hundred years ago. Mrs. Gordon said that that and the one she was going to give Ralph, were two her husband had laid by, years ago, when silver dollars were not as common as they are now.

But it wasn't so much the coin, after all, Fred thought, he wanted, as the money there was in it; so he said nothing.

On Easter day, at the Sunday-school in the afternoon, they all put their offerings in the box. Fred dropped his old tarnished silver dollar in with the satisfied feeling that he had earned it every cent; for drawing ice-water from a crazy old well these cold mornings, and splitting knotty sticks of kindling wood and your fingers at the same time with the Widow Gordon's old hatchet. (Fred sometimes had an idea it might be the same one "George" used when he cut down his father's cherry tree,—it was old enough, at any rate,—) was no play as he knew from experience. It must be confessed, too, that he felt a secret pleasure in finding that no one else, except Walter Conley, whose father had given him a dollar to put in, had as large an offering as himself.

Ralph put in a bright silver half-dollar and some small change, which he thought, made as much show and a good deal more rattle than Fred's old black dollar, with its big heavy thump.

The class was a large one, and as they all had something, their offering, all together, amounted to nearly ten dollars—quite a start. Mr. Wilson said, for one class to give toward a horse. He promised to send it to his friend at once. But it so happened that a nephew of Mr. Taylor's, Will Taylor, from New York, was making a visit at Mr. Wilson's, and was going up to his uncle's in a few days, on a hunting excursion; and Mr. Wilson concluded to send the money by him, just as it had been collected from the class.

Accordingly, one cold afternoon, young Taylor alighted from the stage at the door of the rectory; and, after thawing himself out by the fire in the big open fire-place, opened his trunk and took out some of his hunting things, to get them ready for to-morrow. The bundle of money was near the top and he handed it to his uncle with a note from Mr. Wilson, explaining where it came from, what it was for, etc. As Will was about to resume his seat and the gun he was putting together, he happened to notice the odd looking dollar of Fred's in the package. Will had a collection of coins at home, and was quite interested in the study of coins, or numismatics as he was rather fond of calling it. He was always on the lookout for old and curious coins; so he began to examine this one.

'That's a pretty old dollar' he said, as he held it to the light to see the date; and one that I haven't in my collection, either,' he added. '1804—that must be a rare date; why, I declare I believe it is—yes, it must be the rare date that is worth so much, and there are only a few of them in existence, and collectors know where each one is, and—hold on, let me get my 'coin catalogue,' and find out.' And Will made a dive in his trunk, quite excited at the idea of a rare coin. 'Can't find it,' he remarked, at last

as he came up red in the face, after rumaging in vain amongst his hunting traps and clothes, 'must have forgotten it. But I tell you what I'll do,' he added to his uncle, who was counting the money. 'If you'll take another dollar for this one, when I get home I'll find out if it is rare, and if it is, send it back or pay you as much more as it is worth. It may be a counterfeit, you know—flinging it down on the edge of the table—but no, it has a good ring, or it might be an altered date; they're always up to those things with rare dates.' 'I'll give you a dollar for it, though, and run the risk; and more if it is worth it.' His uncle agreed; and so, when after a week's moon-hunting, young Taylor went back to New York, he carried Fred's Easter dollar back in his trunk carefully wrapped up in tissue paper, and packed between his new globe sight and a patent primer.

A few weeks after Mr Taylor received a letter from his nephew, which ran as follows:

'NEW YORK CITY, May 18, 18—.

'DEAR UNCLE: You remember the old black dollar I found in your collection, and promised to see about. I took it down to Scott & Co's., the other day, and asked them what they would give for an 1804 dollar in good condition. The man behind the counter smiled a rather incredulous smile, and said, 'For a genuine one, from \$500 to \$1,000; we have a plenty of reprints and altered dates, though.' That rather took me down, at first; but I showed it to him, and he went off into another room with it without saying anything.

'When he came back he brought another man with him, and they asked me all about how I got it, where it came from, etc., and even who I was, and if I could give references. I afterwards found out they had thoughts of having the police look after me. They asked me to leave it with them until the next day, saying they would tell me what it was worth, then. Well to make a long story short, it turns out to be a genuine one, of the very rarest date. There are only twelve others of the same year known to be in existence, and these are all in valuable collections. The company offered me \$600 cash for it, or will sell it at their next auction sale for whatever it will bring, at ten per cent. commission.

'Of course it belongs to you, so I write to know what shall be done about it.

'Hoping to hear from you soon, I am your affectionate nephew,
'WILL TAYLOR.'

The Rev. Mr. Taylor was naturally somewhat surprised on reading this epistle. After thinking it over, however, he could not agree with his nephew in believing that the money belonged to him. He accordingly wrote to Mr. Wilson, giving him the particulars of the case, and saying he supposed it must have been some keepsake that had been put in by mistake. Mr. Wilson saw Fred and asked him where he got it. Fred, after hearing with open-mouthed astonishment of its value, started off for the Widow Gordon's and informed her of the wonder. She, however, said she had paid it to him, and whatever it might be worth it no longer belonged to her. Fred said he had put it in the Easter offering, and it didn't belong to him; he guessed Mr. Taylor better buy a span of horses with it.

And after much writing back and forwards, as no one could be found to own the money, he did. The silver dollar was sold at auction, and brought \$725. It was said to be a very fine one of that rare date, and a man came all the way from New York to see if he could hunt up the other one, which Mrs. Gordon had given to Ralph, and which, she said, was the same date. But after it had once got into circulation it was gone and was never heard of again.

Mr. Taylor now has two of the 'best horses in the country,' which he uses in his long journeys; and last fall when Will Taylor came back from his latest hunting expedition, he had

in his care one of the prettiest little girls, directed to Master Fred Carlton, that ever was seen.

This together with a nice little present for the Widow Gordon, was a gift from Mr. Taylor, who seemed to think, and rightly, that a part of the good fortune belonged to Fred who had put the whole of his dollar in the Easter offering, and not lost it all by spending a part.

TED'S LENTEN COMPACT.

(Southern Churchman.)
CHAPTER II.

'Deck the altar with bright flowers,
Let their fragrance fill the air.'

The clear young voices rose and fell in the glad Easter hymn, as they followed the rich baritone of their leader. It was the second Sunday in Lent, and they were practicing their Easter carols.

'Well done! Very well done, indeed!' said the instructor. 'You boys belonging to the church choir sing particularly well. Now once more,' and again they sang, the voices of Jack Murray and Ted Langham soaring above the others.

'I just tell you what, boys,' said Jack, in his most disagreeable voice, as the boys entered the vestry room after the practice, 'Ted Langham thought he was taking the roof off just now, and he came mighty near tearing his throat after Mr. Wells bragged on our singing; thought it was all meant for him.'

Some of the boys laughed and looked at Ted, expecting an angry retort, but to the surprise of all he paid no attention to what had been said. For one moment his eyes flashed, but that was all.

'I'm sorry you think so, Jack,' he answered quietly, 'but I'm glad you are mistaken. I was not fool enough to take it all to myself; and I thought your singing was unusually good.'

'Oh! you don't say so?' exclaimed Jack. 'Then turning to the others he said, in what was meant to be an awed and anxious whisper: 'What you guess is the matter with him? He must be ill; he's been as meek as a sick lamb for two weeks. Maybe he swallowed a Bible and it's disagreein' with him; hard to digest, you know.'

'I know what it is,' said Sid Thomas: 'his sister told Milly that he had promised his mother not to get mad all durin' Lent.'

'Oh, ho!' said Jack. 'That's it is it? And how much is she going to pay him? I guess she's going to get him a new Bible at Easter in place of the one he swallowed. I tell you what, fellows, it's a mighty good thing to be a good little boy and be tied to your mother's apron strings.'

'You might be tied to a great many worse things, Jack,' answered Ted. 'If more boys had been willing to be tied to their mother's apron strings they would never have been tied to the wrong end of a rope with the gallows under them.'

'He got you that time, Jack,' said Sid, laughing.

'I believe he did mean that for me,'

said Jack hotly, 'and he knew he was lying when he said it.'

'Take that back!' Ted replied, fiercely, stepping up to Jack with his fists doubled.

'Make me if you can!' Jack said.

In a moment Ted stopped, and looked Jack squarely in the eyes, said, his lips trembling with the effort he made to control himself:—

'It can go, but it's the first time I've ever taken it.'

'It won't be the last, though, if you don't take care what you say,' Jack answered.

The choir-master came in at this moment and the conversation ceased.

'Mother,' said Ted, when he reached home, 'please let me off from my promise. It's just like I knew it would be. Jack Murray has heard about my promise, and he's just doing all he can to make me break it. He's worse than ever; called me a lie to day.'

'And what did you do, my boy?'

'I was awfully angry, and came near striking him before I thought; but remembered and kept from it. Let me off, mother.'

'No, Teddy; I am prouder of you now than I would have been if you had given Jack the worst thrashing he ever had. You have won a greater victory than many a man who has taken a city, she said, kissing him.

About a week later Ted came in one day after school and told his mother he had heard that Jack Murray was quite sick.

'Some one told me so a short time ago, and I have fixed something nice for you to carry him,' said Mrs. Langham.

'Who, me, mother!' exclaimed Ted.

'Of course. The next best thing to overcoming your temper is to cultivate kind feelings. Carry it along now. Go in to see Jack if they will permit you, and ask him how he is getting on.'

When Ted arrived at Jack's home and was shown into the sick room, his heart smote him when he saw the great change that had already taken place in Jack. His face was pale and thin, as though he had been suffering. To Ted's surprise he seemed quite glad to see him, and when he rose to go asked him to come again. After this Ted called every day, but was not permitted to seek Jack again for a week, while they said he was at the point of death. Then one day the doctor told him he could go in and see Jack if he wished; that he could not live anyway except by a miracle, and had begged to see him. It was the first time Ted had ever seen one so near unto death and he felt awed.

'Ted, I want you to do something for me before I go,' said Jack, and his voice was so weak Ted could hardly hear him. 'I have been very mean to you, Ted, but I hope you'll forgive me now; and I wanted to ask you if you would not bring the boys down and sing some for me. I have been hard and wicked; I wouldn't be confirmed but Christ is so good maybe He will take me as I am. Won't you bring some of them and sing for me this afternoon?'

Ted promised, in a choking voice, and left the room. A few hours later he came back with a half dozen of

the other members of the choir. They were allowed to enter the sick room; and there by the bed side, they sang with tremulous voices several old hymns, selected by Jack himself, the last being, "Abide With Me." When they left Jack told them all good bye, and they never expected to see him alive again.

But Jack did not die. When Easter morning dawned he was better, having slept peacefully all night. The doctor said it was nothing short of a miracle, but Mrs. Langham and the boys said they believed it was in answer to the prayers each one of them sent up to God that night that Jack's life might be spared, if it was His will.

If one were to hear those two boys or any other two of Ted and Jack's acquaintance talking about them now, it would be hard to realize that they were speaking of the same boys, so different would be their verdict.

And from that day to this Ted has never regretted that he gave his mother his promise and faithfully tried to keep it.

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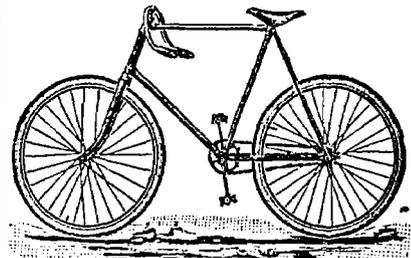
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[From our English Correspondent]

CALCUTTA.

The Report of the Calcutta Board of Missions contains Mr. Endle's and Mr. Rainsford's account of their work in Assam. Many of the labourers on the Tea plantations are Christians from Chota Nagpur, and there is a congregation at Khamkguati who are building a church for themselves, and contributing to the support of the catechist, Mr. Rainsford speaks highly of the catechist at Miripathur, who has returned to Chota Nagpur to study with a view to ordination. If he should resume his work in Assam as a deacon and priest he will be a tower of strength to the Mission. In the gardens where heathen laborers predominate, a Christian is sometimes tempted to dissemble his belief and to resume his heathen name. Mr. Rainsford urges that the European clergy of Chota Nagpur should inform the Assam clergy of native Christians removing to Assam, and of the garden upon which they are to be employed.

The Rev. H. Whitehead in his report of the Sunderbunds Mission, refers to the distress caused in 1893 by the total failure of the rice crops, and protests against the proselyting methods of Roman Catholics and some Protestant sects on such occasions. To encourage people to pass from one community to another for the sake of relief is injurious to souls. During the past year some 300 of our people were bought over by this species of bribery. He thinks, however, that the weeding out of the unstable may be strengthening of the remainder. In his introduction in the report Mr. Whitehead observes that there are large numbers of natives, both in town and country throughout India, who have been swept into the Church from various motives but are too ignorant of Christian doctrine to illuminate the darkness around them. The education of the young is the key to all future progress and the foundation of all future success.

RANGOON.

There was a crowded attendance at the opening services of the new Cathedral and Town church of Rangoon on Nov. 18th. There was an early choral celebration and an evening service, at which the preacher was Dr. Marks. The old building and site were sold to the Government, and abandoned as soon as the new edifice was ready for use. The Cathedral is said to be effective in its interior, and to be excellent for acoustic purpose.

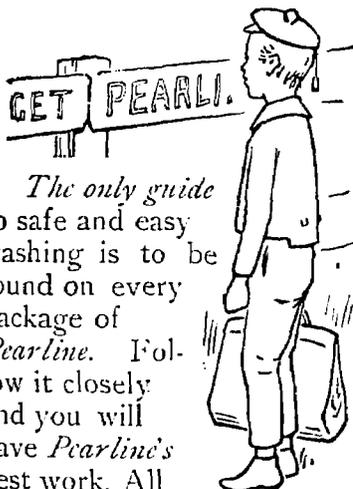
LAHORE.

A wealthy Hindu has built a grand temple at Nikoda, in the Jullandhar district, at a cost of 60,000 rupees. The *Arya Patrika*, however, main-

tains that the rearing of magnificent temples, instead of elevating the moral tone of the people only tends to lower it, and argues that the money instead of being wasted upon useless temples should be given in aid of the efforts of the *Arya Sanaj* to reform Indian society through a revival of the ancient religion of the Vedas. The *Arya Patrika* highly commends an article by Mr. Syed Hassar in the *Indian Magazine*, in which the downfall of Indian society is traced to the seclusion of women, marriages between near relations, and infant marriages, and argues that these practices were contrary to the ancient customs as expressed in the Laws of Manu. The same paper states that all Aryas are bound to perform daily a ceremony called Agnihotra, or a purgation of the air which their breath has contaminated. The Aryas, who use animal food, are severely denounced in every number

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1. That there is nothing in the trade of the saloon keeper which should make it an exception to the long settled policy of the State, which protests the right of rest and quiet worship on Sunday by forbidding ordinary traffic on that day.

2. That the Sunday liquor traffic is especially dangerous, because on that day large numbers, released from their ordinary employments, are tempted by the open saloon, to spend in drink and dissipation the earnings needed for the support of their families.

3. That the deleterious influence of the Sunday saloon is shown by the remonstrances which are uniformly made by all religious bodies against the location of saloons in the neighborhood of their churches.

4. That the social and political advantages which attract to our land such large numbers of immigrants are chiefly due to that intelligence and morality which the American Sunday observance nurtures, and foreign-born fellow-citizens should gladly submit to the restrictions which experience shows to be needful to the best interests of all classes.

5. That the experience of former years in this and other cities shows that, with an honest and incorruptible police, Sunday closing of the saloon can be substantially enforced.

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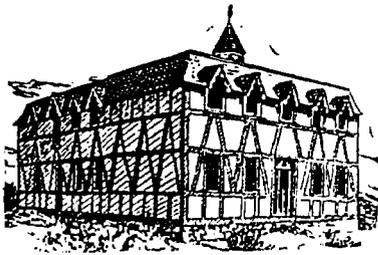
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