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# The Church Guardian

A. P. Willis  
226 St. George  
1 apr 90

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. XI.  
No 44.

MONTREAL, WEDNESDAY, MARCH 26, 1890

11.00  
PER YEAR

## ECCLESIASTICAL NOTES.

WHEN John Wesley was told the English clergy were chaff, he said: "It may be, but if it is chaff in the pulpit, you get fine wheat from the desk."

THE site of St. Helen's Hall, Portland, Ore., purchased for \$10,000, has been sold for \$100,000. The purchase money was supplied by the late Mr. John D. Wolfe and his daughter, the late Miss Catherine Wolfe, of New York.

LLANDAFF, Wales, the Diocese in which Cardiff is situated, is the oldest see in Britain, and its "Bishop's Stool" has never been removed from its original position. Some put the foundation as far back as A. D. 180.

THE course of instruction at the Cathedral School of St. Paul's, Garden City, L. I., covers six years, and there are one hundred pupils in its various forms. The handsome annual catalogue gives a full account of the institution.

ON Ash Wednesday a lady in New York handed Rev. Dr. Jaeger a check for \$2,000 for the Colored Orphan Asylum, at Lynchburg, Va., saying that as she was unable to fast, she made this gift as a real act of self-denial. The same lady had given \$1,000 to the same cause a month ago.

A MR. WOOLLEY, who has been representing himself as a candidate for orders, and lay reader in the Church, and thus imposing himself upon the Church people in Detroit, Mich., and elsewhere in that diocese, is unworthy of confidence. He was advertised as an impostor last year by Bishop Knickerbacker. Church people generally are warned against him.

THE unbroken continuity of the history of the Church of England has been illustrated by the re-dedication of the ancient Norman church at Mitford. The church, which was so old that it had actually lost its title, has been restored and partially rebuilt, and rededicated to God in the name of St. Mary Magdalene. It is, as far as can be ascertained, about eight hundred years since it was first dedicated.

IN South Dakota there is no corner of the Indian country, where a pretty little mission house or chapel, and a worshipping congregation may not be found. There are forty-six congregations of Indians, and 1,650 communicants. There are nine persons of the Sioux or Dakota race in Holy Orders; and the contributions of these Indians last year amounted to twenty-five hundred dollars.

IN last year's report of the National Divorce Reform League, of which Bishop Paddock, of Massachusetts, is president, it is stated that the number of divorces in the United States, during twenty years, was 328,716. From 9,937 in 1867, they increased to 25,535 in 1886, or 157 per cent. against an increase of 60 per cent. in population. The cancerous evil affects all parts of the body politic, but in a preeminent degree Illinois, with 36,072 divorces; Ohio, 26,367, and Indiana with 25,193. Full eighty per cent. of

all our divorces are granted in the State where the parties were married.—*The Churchman*, N. Y.

THE late J. H. Shoenberger, of New York, bequeathed to the Board of Missions of the Church, fifty thousand dollars; to St. Margaret's Memorial Hospital, Pittsburgh, Penn., eight hundred thousand dollars; to Trinity Church, in that city, one hundred thousand dollars; to the Seabury Divinity School, Fairbault, thirty five thousand dollars, and to diocesan missions in the diocese of Pittsburg, thirty thousand dollars.

THE sum of forty thousand dollars, necessary to wipe out the indebtedness on St. Paul's Church, Milwaukee, U. S., has just been raised. The beautiful church and chapel with the lands have cost in all two hundred and ten thousand dollars. Twenty-five thousand dollars were realized from the sale of the old property, and the remaining one hundred and eighty-five thousand dollars have been raised by the friends and members of the church. St. Paul's is said to be the finest church building in the Northwest.

THE *Christian Union* expresses the hope that the time will soon come when all Christians will keep Lent, and the *Christian at Work* says if they keep Christmas and Easter, why not Lent? Brother Jasper, of Richmond, Va., was catching at a glimmer of the truth when he said, "The sun do move;" he saw things even if he saw them darkly. Christian unity may yet be a long way off, but unity of ritual will be a long step toward it. It is not the fundamental verities that keep religious people apart, it is the difference between Sibboleth and Shibboleth.

BISHOP BLYTH, of Jerusalem, has given some interesting facts concerning the Holy Land. He says that the return of the Jews is remarkable. In 1841 there were only 5,000 Jews in Palestine. In 1883 they numbered 23,000, but now 70,000 nearly double the number that returned from Babylonian Captivity. Further, the fertilizing rains, known as the "latter rains," which had been withheld since the times of the exile, had been granted again during the past two years, and everything seemed to show that land was being prepared for the return of the Jews to their promised land.

THE Domestic and Foreign Missionary Society, of the P. E. Church of the U. S., in their appeal for the Children's Lenten Offerings, say: "The power and usefulness of the plan have been well proved by experience wherever it has been introduced. The result during the Lent of 1889, in which 1,629 Sunday schools raised \$46,705, shows the value of a simultaneous movement among children in behalf of missions. What might be accomplished if in each Sunday school, rector, officers, teachers and scholars would move together with one heart to make the Lenten offering for missions a distinctive feature of Church life and a measure of its growth!"

THE Bishop of Derry, in his sermon at

the opening of the Church Congress in Wales, said strongly:—

"This is what we are set to do and witness—that alone among us, in Reformed Communion, are children taught that in baptism they are made children of God: that alone among us, in confirmation, together with the grace of strength, young Christians are singly and specially brought into connection with the gifts of the Spirit; that alone among us it is proclaimed that the Body of Christ is 'given, taken, eaten'—only after 'a heavenly and spiritual manner' while Faith reveres a Presence which she does not make, but perceives."

A RECTOR in Mississippi writes, under date of January 20th last, as follows: "My attention was called to a paragraph in the last *Spirit of Missions* where a mission of 28 communicants is described which collects about \$40 for missionary work, diocesan and general. My own parish, numbering 48 communicants, every one of them poor, collects yearly \$40 for foreign missions, \$770 the past year for domestic missions, and \$55 for diocesan missions, besides its assessment of \$55 towards the support of the Bishop. For missions alone, that would equal \$102; including the Bishop's assessment (for the whole Diocese is missionary,) it would give us a record of \$157.70. I mention this because it is done entirely through a systematic plan of small offerings from every one. I am convinced that no parish knows what it can do under a systematic plan until it has made the trial."

THE Old Palace, Croydon, a famous relic of past ages, indeed one of the earliest shrines of Christianity in England, was purchased by the Duke of Newcastle more than two years ago, and presented to the Sisters of the Church that it might be restored to a religious use. The Sisters have, after much deliberation determined to utilize the venerable building for the purpose of religious education, and have converted the fine old guard room into a middle class day school. They hope that when once the expenses of the start are overcome the school will, with the aid of the government grant be self-supporting. *Pro Ecclesia Dei* was the last utterance of Archbishop Whitgift, a prelate whose memory is held in special veneration at Croydon, and whose love for the poor, and whose zeal for religious education, find their lasting memorial in the noble almshouses and grammar school which bear his name. *Pro Ecclesia Dei* is the motto which has roused the Old Palace from its sleep of centuries, and stirred it up to take its place once more in active service for God and His Church.

THE site of Holy Trinity, New York, in the midst of the Vanderbilt railroads, is valued at \$600,000, and that sum has been refused for it. *Business*, like another Naboth, wants all the vineyards that join its possessions. But the congregation is large, despite the unfavorable surroundings; they do not propose to be bought or driven out. They are doing a good work, especially among the poor. It has just cleared its debt on its summer house, with its fifteen acres of land, to which it sends many a sick and weary one for a little outing amid the op-

pressive heat of August. That kind of parish has plenty to do just where it is, and to the temptations of business it says, "Thy money perish with thee." A little further down stands St. Bartholomew's, the Rev. Dr. Greer, rector. The Vanderbilts have just purchased three or four lots, and will erect for the parish a mission house, and in it is seen a pledge that the church will not follow its immensely wealthy people in their migration up town. It cannot desert its various missions, Swedish, Assyrian and American, and the new mission house is like a hostage given to fortune. The poor do not move up town, and the Church cannot afford to desert them and leave them to the tender mercies of Rome, which in the poor sees its real wealth. Three years ago Trinity built a mission house, at a cost of \$20,000, and already finds it necessary to enlarge it. Trinity stands at the head of Wall street, and occupies nearly a block, which it is stated could be sold for \$10,000,000. Neasily every year business gnashes its teeth and rages because it cannot possess it. But so far the old parish stands unmoved; it is one of the antiquities of the city, and, like the parks, is dear to the people. Wall street had much better, as last week, go up to it to pray than to buy its sacred domain.—*Church Year.*

### HOME REUNION NOTES.

#### A CAUTION.

SIR,—There are limits to the zeal for Reunion. We must never forget that as a part of the great Catholic Church of Christ we have a great trust committed to us, and we must never seek for Reunion by concessions which would involve disloyalty to revealed truth.

My extracts from the *Christian World* and other Nonconformist papers show clearly to what extravagances this zeal for unity may lead us. One clergyman of our Church is commended by a correspondent for holding out the right hand to Unitarians as being fellow-Christians, and a Bishop of our Church is quoted with approval as saying that though he did not belong to the Unitarian body himself, they were undoubtedly fellow-Christians. A Baptist minister in answer clearly shows that not to believe in our Lord's divinity denies the Resurrection, overthrows the whole teaching of the Incarnation, and really makes out our blessed Lord to be an impostor.

Again, in two cases, Nonconformists are attacked for bigotry because, in obedience to their trust deed, and in a leading article all creeds are referred to as a hindrance to real Catholicity.

Again, letters frequently reach me advocating the alteration of the fundamental articles in our Society's rules, and others specially objecting to the historic Episcopate as a basis of Reunion.

These things make one very sad, and tend to show what would become of Christianity if there was no living Church to enforce its teaching, and what would become of the Church as a witness to the truth if she surrendered the creeds in a search after unity.

And yet we are greatly misunderstood, for when we are seeking after a Reunited Christendom, we do so for the sake of freedom and liberty and brotherly love.

The *fundamental truths* must be preserved, or there would be an end of Christianity; and the Divine constitution of the Church must be preserved, or there would be no Church to reunite upon. But, given these, a Reunited Christendom would free us from the tyranny of trust deeds, and confessions of Faith, and articles and definitions which arose directly from our divisions, and a desire to stereotype the special teachings which caused the original secession.

When people ask us to give up the historic episcopate as a basis of Reunion they cannot understand what Reunion means. The historic episcopate was the distinct form of Church Government which came to us in this country with Christianity itself, and, as I have shown in Leaflet No. VI., was allowed to be the best form of Church Government by all the leading Protestant divines at the time of the Reformation. You cannot expect the great majority of the Christians at present living on the earth to give up a form of Church Government which they have had from the beginning, and under which the great company of the Redeemed have been gathered in, because some Protestants in the sixteenth century, from compulsion, and not from desire, set up another form of Church Government. But we may acknowledge God's blessing on their work under their dire necessity, and may acknowledge them as an essential part of our present Christianity whenever they have been baptized into the Holy Name, and receive the fundamental doctrines of the Faith.

Again, in reference to the other great point of difference, as to sacramental teaching. Not only all Catholics, but a great number of Protestants, hold the sacraments to be valuable, as conveying a new nature by contact with the Divine Humanity of the Redeemer. Can we be asked to forego, for the sake of unity, this which we believe to be one of the direct consequences of the Incarnation, and accept the Puritan theology which, quite unconsciously, makes man his own Saviour—teaching that a man's faith saves, rather than the object of his faith, and which values sacraments only as producing a certain impression on the mind or imagination of the recipient?

We cannot give up what we believe to be the revealed truths of God's new covenant with mankind. But we can and do allow that the workings of the Holy Ghost are not restricted to the covenanted means of grace, and that in every baptized Christian the Holy Spirit dwells, and where it is not quenched by unrepented sin or unbelief will bring forth manifold fruits of grace.

The great mistake of our modern Nonconforming Protestant bodies is that they are now putting out a new claim never dreamt of by the great leaders of Nonconformity, and call themselves distinct Churches with more Scriptural forms of government than that maintained in this country from the first introduction of Christianity among us—a claim which perpetuates division with all its evils; which has not that true Catholicity which would embrace all Christians, high and low, rich and poor, inasmuch as these so called Churches are limited to certain classes of our people, or to the elect among themselves.

To restore this Catholicity, this breadth, this freedom, we still labor for Unity, so that the whole body of Christians may unite together in bringing, by united action, the blessing of Christianity in all its fulness upon the people among whom we dwell.—*Earl Nelson, in Church Bells.*

### LENT.

Am I in sound spiritual health?

Is it not well to examine closely and minutely whether the answer to be given to this question is correct or not?

The Church assists you in this enquiry, and shows you to set about it—in the services of this season: her directions are plain and definite. Do you observe them?

We must prepare for spiritual contest, by using means whereby our flesh is subdued to the Spirit (1st Sunday in Lent).

The great enemies of our souls are our sins (2nd and 3rd Sundays in Lent, see the Epistles).

Against them we want the help of faith (2d Sunday—Gospel).

We want the help of One stronger than the tempter, whose power over us has been baffled; and we must secure that help, or fall into a worse state than the first (3rd Sunday—Gospel).

We have really been made free from the slavery in which we were held (4th Sunday—Epistle).

We want spiritual food to maintain the new life given to us,—even the Bread of Life—which the Lord of Life Himself gives—which is Christ Himself (4th Sunday—Gospel).

How did He set us free, ransom us, give us new life? Being greater than Abraham, being the very and eternal God (5th Sunday—Gospel). He became man, and offered Himself without spot to God, as our Sin bearer, to free us from the penalties of our sins, to purify us, and to purge our consciences (5th Sunday—Epistle).

Now He reigns on high to dispense His gifts, the Head of regenerate human nature, restored by Him to the right hand of God (6th Sunday—Epistle).

The disease of our soul is sin. If we have repented and believed shall we not be healed?

Our foe is the devil who was our master; he has been cast out, and now seeks to re-enter into possession. If the Spirit of God is installed in his place, in vain will the tempter assail us.

Our spirits and our bodies are God's. Is His empire over them maintained in integrity and power?

Our hearts are the rightful temples of the Holy Ghost. Does He reign supreme within us?

By refraining from the ordinary and innocent pleasures of life, from amusements, from delicacies, and from ordinary food at intervals—in order that the flesh may be subdued to the spirit—we are more fitted for the self examination which is our special duty in Lent.

We want to know whether we are in a healthy or a morbid state.

Examine yourselves: as to sins of the flesh, as to sins of the imagination, as to sins of the judgment.

The antidote to carnal tendencies is abstinence—keeping under the body and bringing it into subjection (Septuagesima—Epistle.)

The antidote to sins of the imagination is divine meditation on the love of God in Christ, on the effect of that love on our hearts, on the love of our blessed Redeemer, on the purity and holiness of His life, on the agonies of His death.

The antidote to sins of judgment is prayer; perpetual prayer for the increase of the Holy Spirit, that we may have a right judgment in all things.

FAST, MEDITATE, PRAY.

These are the duties to which the Church calls us loudly during this holy season.

If, Christian reader, you have prepared yourself by sincere penitence and contrition, by confession of your sins; and are seeking now to ward off your enemies, to maintain your freedom, to get spiritual strength, to grow in grace—this is the way the Church helps you by her teaching.

Do not neglect the call, or make light of it.

Be more in earnest in your religious acts. Rise earlier. Spend more time in the House of God. Pray more frequently and more intently. Stint yourself in something, in sleep, in food, in any self-indulgent habit, so that your spirit may rise above things temporal and be healthily exercised in things more congenial to its high calling, that you may more and more realize the life which is above the world, and so be in union and communion with Christ our Lord. The details of His work for us men and for our salvation will occupy our thoughts in the last week of Lent. Oh! may we all be prepared to appreciate His amazing love for

sinner; may our hearts be opened to Him that we may be able to say with St. Peter, "Lord, Thou knowest that I love Thee."

Is this advice strange to you? Then you have more need of the warning voice.

This Lent Wisdom is crying aloud; she is uttering her voice in the streets by every church bell which summons to special services.

It is the sober and friendly call to every one of us to examine our spiritual state.

Am I in sound spiritual health?

Do I now believe? Am I penitent?

Am I living by the faith of the Son of God?

Am I so passing through things temporal that I have a good hope of finally not losing things eternal?

Can I honestly answer in the affirmative?  
S. P. C. K. Tract.

**CORRESPONDENCE.**

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

**THE MAKING OF THE NEW TESTAMENT.**

To the Editor of the Church Guardian:

SIR,—The defender of the article on the Making of the New Testament demurs to my complaint that we are not informed what the false position is from which the Scriptures ought to be brought down. He thinks it sufficiently indicated in the Article's passing remark that 'the Church is builded not upon a Person,' and he is scandalized at my suggestion that the two expressions need not be inconsistent. The Church cannot be built upon the Scriptures, he argues, because "other foundation can no man lay than that is laid which is Christ Jesus"; the most that can be said is, that the Scriptures are 'an instrumentality of inestimable value in rearing the Church's walls'

And yet we read that the Church is 'built upon the foundation of the Apostles and Prophets.' The only sense in which any one can be said to build upon the Book in the sense evidently intended by St. Paul in this passage, namely that of accepting the teaching of the Book as of Divine authority.

I do not accept the statement that Protestant Christendom places the Book before the Person of our Lord. I am sure this is untrue not only of all schools among ourselves, but also of the orthodox Protestant bodies separated from us. There is undoubtedly a controversy between the Church and those bodies about the Holy Scriptures, but it is not as to their authority but as to their authoritative interpretation. The position we ought to vindicate for the Scriptures could not be better expressed than in the words of my critic; Modern Sectarianism, by 'separating the Scriptures from their organic and vital connection with the Church' has placed them in a false position. Their true position, which, with the ancient Fathers we must never be weary of insisting upon is that of organic and vital connection with the Church and the Church's history.

But this is not to be effected by an uncatholic lowering of their authority. I do not say that such a lowering was intended by the Article and its defenders, but it certainly is the effect. Compare the tone of those communications with the passage I quote below from a great divine of the Church of England; and imagine if you can any one of the Old Catholic Fathers writing such a sentence as this,—the Holy Scriptures are an instrumentality of inestimable worth in building the Church's walls! The Word of God, which is the Holy Ghost speaking to us, which liveth and abideth for ever, a mere instrumentality for building up the Church's walls! Let me refer anyone desiring full information as to the place assigned to the Holy Scriptures by the Old Catholic Fathers to Dr. Pusey's discussion of the subject in his *Truth and Office of the English Church*. And let me ask them to weigh well the following warn-

ing addressed by him to the Church of Rome,—a warning which seems to me to apply just now in several very alarming ways to certain sections of the High Church: "There have appeared already among Roman Catholics symptoms of a tendency to hold cheaply by Holy Scripture as being comparatively unimportant to them who have the authority of an infallible Church, forgetting that the authority of the Church depends upon Holy Scripture."

I reserve the minor details of my critics criticism for another letter.

HENRY ROE.

March 12th, 1890.

**PAROCHIAL MISSIONS TO THE JEWS FUND.**

To the Editor of the Church Guardian:

SIR,—Just as I was about to send you my annual appeal for the Parochial Missions to the Jews Fund, I received a letter dated Jerusalem, Feb. 18th., 1890, from the Rev. Theodore E. Dowling, whose name is so familiar to us for many years in the Diocese of Fredericton and who is now Chaplain of Bishop Blyth in Jerusalem. He enclosed a circular from Bishop Blyth which you are good enough to insert in the CHURCH GUARDIAN with reference to the Jewish work under his charge. Mr. Dowling says that the Jewish work both in Jerusalem and in Cairo is pressing, and the need of help urgent.

The circular of Bishop Blyth to which I would call the attention of your readers, speaks for itself. But the Bishop in a private letter to the Bishop of Niagara, President of the Canadian Committee of the Parochial Missions to the Jews Fund, gives some interesting details not contained in the circular, which may serve to add force to his appeal for aid. He writes: "I am just about to open work amongst the Jews at Cairo, in connection with the Parochial Missions to the Jews Fund. This is to be their first foreign station. I have got an Arab clergyman, a good Churchman, with his English wife, singularly qualified; and with them is going Miss Allen, lately of Zanzibar (she is Archdeacon Allan of Lichfield's daughter, and has been for many years with Bishops Steere and Smithies). She has been with me a year at Jerusalem opening a home for Jewish girls. It is a first rate opening. There are 25,000 Jews in Cairo, many of them well inclined to us. I surveyed the ground of operations last month when I was on a visitation tour in Egypt. It is very hopeful. But there is no money. So I fall back on the fact that "beginning at Jerusalem" is the motto of all Missionary work for all nations, and I must make that include all Jews under the charge of the 'Jerusalem Bishopric.' I am sure you will not need urging to help me if you can." This personal appeal of Bishop Blyth brings Jewish evangelization home to us in a very direct way. It has providentially come just in time to strengthen our annual appeal for offerings on Good Friday for the Parochial Missions to the Jewish Fund, and will we trust induce many Parishes, which have not hitherto felt called upon to aid this work, to unite with us so as to put it in the power of Bishop Blyth to carry on an effective Mission work among the 25,000 Jews of Cairo. It would be a great satisfaction to the Committee of the Fund, if our Canadian offerings were sufficient to furnish the working expenses of the Mission, as well as the stipend of the Rev. Naser Odeh, the Arabic clergyman, whom the Bishop has secured for this work.

A foreign Mission of the Canadian Church, in Egypt, amongst that people, "of whom as concerning the flesh Christ came,"—through whom we Gentile Christians have received the Oracles of God and our Christian heritage! Here surely is a thought to stir the heart, to stimulate, to desire, and effort, and alms, and prayer, such as St. Paul's "heart's desire and

prayer to God for Israel that they might be saved."

The Canadian Committee base their appeal for offerings on Good Friday, on the urgency of Bishop Blyth's work in the East, and earnestly hope that every clergyman in the Ecclesiastical Province will not only give notice of such offerings on Good Friday, but enforce the appeal by his own sense of its urgency.

They ask further that care may be taken to see that the collections when sent to the Secretary Treasurer of the Diocese are clearly designated for "PAROCHIAL MISSIONS TO THE JEWS—Bishop Blyth's Fund." For lack of care in this respect, many collections intended for our Fund have been paid to a totally different society.

If any of your readers, living in Parishes where a collection is not made for this particular Fund, are disposed to help Bishop Blyth's work, I shall be glad to send them envelopes specially marked, on receiving a post-card to let me know how many they can use and distribute among their friends.

J. D. C., Hon. Secretary, P. M. J.

**THE SACRAMENT OF HOLY BAPTISM.**

SIR,—Again and again the question of the necessity of a lawful Minister in the Sacrament of Holy Baptism is a subject of lengthy correspondence in our Church papers, and I venture to send you the following extracts, from very different sources, which have recently come to hand. The first is from "Tomline's Christian Theology," vol. ii, p. 401. "Every Baptism is to be considered as a right Baptism, which is administered with water, by persons duly authorized, in the name of the Father, and of the Son, and of the Holy Ghost; and all they who are so baptized become members of one body in Christ, and are united in one holy Catholic Church." The Right Rev. George Tomline was Bishop of Winchester.

The other extract is from a small work on Baptism by the Rev. D. D. Carrie, a well known Methodist minister in the Maritime Provinces. To the question: "What is Christian Baptism?" he gives this answer: "Baptism as a Christian ordinance is the application of pure water to a proper subject, by a lawful administrator, in the name of the Father, and of the Son and of the Holy Ghost." The italics are mine. Yours truly,

JOHN LOCKWARD.

Port Medway, March 13th, 1890.

**APPOINTMENTS TO RECTORIES.**

SIR,—In the Constitution and Canons of our Synod, page 26. I read regarding appointments to Rectories: "The churchwardens \* \* \* shall proceed to summon a meeting of the vestry \* \* \* for the purpose of choosing two or more clergymen in Priest's orders" &c, &c;

This clause has been brought to my attention at the same time that the report reaches me of the appointment to an important country Rectory of a Student [not as yet even in Deacon's orders]. Has the above act been overlooked or is the rumour mentioned above an error? Can you Mr. Editor give us any light?

ENQUIRER.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly; made to feel his need of God; to feel that, in spite of all his cunning and self-confidence, he is no better off all in this world than in a dark forest, unless he has Father in heaven who loves him with an eternal love, and a Holy Spirit in heaven who will give him a right judgment in all things, and a Saviour in heaven who can be touched with the feeling of his infirmities.—Charles Kingsley.

A MAN is born to extend every particle of strength that God has given him, in doing the work he finds he is fit to do.

## DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

The regular Easter meeting of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada will take place, (D.V.), in the schoolroom of St John's Church, Ottawa, on Wednesday, April 16th, at 10 a.m. As the Board does not number fifty members, the G. T. and C.P. Railroads will grant return tickets only at the rate of a fare and two-thirds, information regarding which will be given on application at the railway station of your starting point. The Intercolonial Railway will grant free return tickets from Point Levis.

Members, clerical and lay, will be entertained in the city by notifying, as they are requested to do, the Rev. Rural Dean Pollard, Ottawa, of their intention to be present.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

**PORT MARYWAY.**—The Church in this Parish, and the congregation of the Parish Church at Eagle Head, have received a sad loss in the recent removal by death of the late Mrs. Geo. Hemeon, sen., of West Berlin. She was indeed 'full of good works and alms deeds which she did.' Many of the brightest Christian graces mingled in her truly saintly character. One who knew her well describes her as 'one so good and true, and humble and meek, rich in divine graces and in that loving kindness which seems only to be seen in very few.' Of her it might also be said, 'She hath done what she could.' This she did both for the House of God and for the services thereof, as also for the several members of the Mystical Body of Christ who were around her. She was privileged to live to see many sons and daughters Christianly and virtuously brought up, 'and though dead she now liveth and speaketh in them.' In the prayer of Nehemiah, 'Think upon her my God, for good according to all that she hath done for this people.'

### PRINCE EDWARD ISLAND.

**CHARLOTTETOWN.**—During Lent, (for the first time in the history of this Church, we think) Evensong is said daily, followed by a lecture on Wednesday and Friday evenings. On these days Matins are also said with the Litany at 10:30. During Holy Week there are to be two services daily with addresses at Evensong. The Rector's readings of Canon MacColl's Lectures on the Nicene Creed are much appreciated by his congregation.

**St. Peter's Cathedral.**—Holy Communion is celebrated daily during Lent and twice every Sunday. Evensong is said on Sundays at 3:45. In the evening there is a special Penitential service of Litany, Lesson, hymns, sermon and Psalm li. An daily Evensong there is a reading or meditation on Wednesdays, 'Instructions on the Prophet Jonah'; on Fridays 'Addresses on Foreign Missions'; on Sunday mornings, 'Instructions on the Blessed Sacrament'; on Sunday evenings 'Sermons on some examples of our Lord,'—'The Good Shepherd,' 'The Good Physician,' 'The Good Samaritan,' &c.

The chancel of the Hodgson Memorial Chapel will be finished during Passion and Holy Week.

**PERSONAL.**—Lilian Leland, dearly loved daughter of Rev. Fred. E. J. Lilloyd, Assistant Priest and Choirmaster at this Church, entered in Paradise on 17th march, and was buried on the 19th in St. Peter's graveyard. Her bereaved parents have the deepest sympathy of the congregation.

### DIOCESE OF QUEBEC.

**BOURG LOUIS.**—The Rev. H. C. Stuart, Rector of St. Bartholomew's Church, here, has been appointed Rector of Three Rivers, and will shortly enter upon his duties there. His successor at the former place has not yet been nominated. Mr. Stuart will retain charge of his Mission amongst the Indians at Lake St. John.

**DANVILLE.**—The Ladies' Guild of St. Augustine Church, Danville, held their annual meeting on the 5th inst., at the residence of C. C. Cleveland, Esq.; the incumbent in the chair. The statements of the Secretary and Treasurer showed that the work of the year had been very successful and the results financially beyond expectations.

Fourteen meetings for work had been held during the year. Last December there was a sale of work which brought into the treasury the sum of \$136. Many orders for work had also been received and executed during the year. The Guild has put a furnace into the parsonage at a cost of \$65, and paid for tinting the interior of the church. It now contemplates cushioning all the pews. The incumbent has also the pleasant duty of thanking the ladies of the Guild for the gift of a cow, and for a grant of \$10 for church literature to assist him in his work of making known the system and distinctive teachings of the church.

The Guild is certainly doing good work in many ways. The meetings are always pleasant social reunions. An additional attraction is to be added, viz.: readings from the 'Newbury House Magazine,' which will be given whilst the work is in progress, and it is hoped they will prove both instructive and entertaining.

The treasurer reported a balance of \$65 in hand.

The following were appointed officers for the ensuing year, all re-elected: Mrs. Blaylock, President; Mrs. C. C. Cleveland, Vice-President; Mrs. Charles Thurber, Treasurer; Miss Cleveland, Secretary; Mrs. Boutelle, Superintendent of work; Mrs. Capt. Thorpe, Auditor.

The members hope for some addition to their number during the present year, so as to increase the sphere of their usefulness.

### DIOCESE OF MONTREAL.

**HOUELAGA.**—The Lord Bishop of Montreal held a Confirmation service at St. Mary's Episcopal Church at Houelaga on Sunday evening last, which was largely attended. After the opening hymn the candidates were presented by the Rector, Rev. John Edgecombe, when his Lordship addressed them in a most impressive and touching manner, fully and forcibly explaining the services, nature of the ceremony and exhorting them in language never to be forgotten to adhere to the vows then about to be taken; he concluded by appealing to those present for their prayerful support.

There was also a celebration of the Holy Communion, at which all the candidates were present.

**Grace Church.**—At the last Temperance Society meeting, held in the school room, the chair was occupied by Mr. W. H. Maynard, who read a short paper upon "Alcohol and Digestion." The following members addressed the meeting:—Messrs. A. H. Corner, J. Armstrong, E. Hargreaves and F. M. Freeman, Mrs. Carter and others. These meetings are held every Saturday night at eight o'clock. The Rev. John Ker, B.D., is president and Mr. F. M. Freeman, honorary secretary.

The last business meeting of a successful series of the Literary Society was held on Thursday evening, March 20, when the following contributed to an excellent programme of "Irish readings and vocal and instrumental music."—Misses Budd, Mason and Walton,

Messrs. Berridge, Blake, Borrie, Collins, Farze, Innes, Mason, Taylor and Ward. At the conclusion the officers for the next session were elected as follows:—Hon. President, Rev. J. Ker, B.D.; President, Mr. M. Davis; 1st Vice-President, Mr. W. C. Blake; 2nd Vice-President, Miss J. Budd; Secretary, Miss Ida Basham; Treasurer, Miss Cocker; Assistant Secretary, Miss S. Daniels; Committee, Misses L. Basham, Corner, L. Daniels, and Wright, Messrs. F. W. Berridge, Crutchlow, Farze and Ward.

### DIOCESE OF ONTARIO.

**KINGSTON.**—*All Saints*—A spacious unused schoolroom on Garrett street having been placed at the disposal of the young men of the congregation by Dr. Hemsted, a committee has been selected by them who are fitting it up as a reading and recreation room. Here will be provided games, light and heavy reading matter, lectures, and the congregation can 'rub shoulders' together at times. All strangers will be made welcome to the All Saints' Y.M.C.A.

Alderman Creegan has generously presented beautiful scarlet coverings with brass fittings for the inside doors of the church. The beauty of the interior is thus much enhanced.

This gentleman has also made the church a present of 100 handsome chairs of the sort which the Rector and Wardens had decided to seat the whole church with.

Four beautiful stained glass lancet windows are now being manufactured by J. C. Spence & Sons, of Montreal, at the order of Mr. Fred. Prime, who is giving them in memory of his lately deceased father, mother, brother and sister. These will greatly enhance the beauty of the edifice.

### DIOCESE OF HURON.

**LONDON.**—Rev. W. J. Taylor, of Mitchell, preached in the Memorial Church and All Saints' Chapel on Tuesday and Wednesday of last week.

Special Lenten services are being held in all the city and suburban churches. Confirmation classes are being prepared by most of the clergymen. His Lordship has appointments for St. George's, London West, Sunday 30th, a.m. April 6th, St. Paul's and Christ Church 4 p.m., and the Memorial Church 7 p.m. Confirmation at each of the above services.

The energetic and enterprising little congregation of London West have decided upon building a new church. It is only a few years since the present building had an addition put to it, which now proves to be too small for the congregation. The architect is now engaged in preparing plans and tenders will be called for immediately. Rev. Mr. Sage deserves the warmest congratulations for his great success and faithfulness in the work of the church in this parish.

**St. Mary's.**—The Rev. T. W. Magahy, the newly appointed Rector of St. James', is now fully settled in the Rectory. He preached his first sermon on Sunday, the 9th, to this congregation as their Rector.

His Lordship the Bishop of Huron has been preaching a course of sermons in the Cathedral on Fridays during Lent.

An ordination will be held by the Bishop on Trinity Sunday.

The Rev. Principal Fowell, of Huron College, has resigned his position, and purposes returning to England early in July.

**St. Thomas.**—The Rev. W. Wade, of Old St. Paul's, Woodstock, preached two most practical and interesting sermons on the 'Missionary Work of the Church,' on Sunday, the 16th, in Trinity Church.

A series of Evangelistic services, or missions, commences in Trinity Church, Mitchell, on Saturday, conducted by the Rev. A. Murphy,

of Watford, and the Rector, Rev. W. J. Taylor. This parish is in a very prosperous state, and much is hoped from this 'mission.'

The Episcopal Church of Hillsdale, Mich., has extended a call to the Rev. H. N. Martin, of Chatham, to become the Rector of the Church and parish there at a salary of \$1,500. Mr. Martin has signified his acceptance of the call, and will enter on his work soon after Easter.

**AILSA CRAIG.**—Bishop Baldwin held Confirmation services at Trinity Church here on Wednesday evening, when a large class, presented by Rev. W. M. Shore, the Rector, were received into communion.

**DIOCESE OF ALGOMA.**

The Bishop of Algoma desires to acknowledge very gratefully the receipt of \$40, from 'A. T.,' New Brunswick, registered letter, dated 27th Feb., and to say that he will apply it to the Diocesan stipend fund, which he regrets to have to report as greatly in arrears. Details will be found in a letter to the Church paper.

Bishophurst, March 20th, 1890.

**DIOCESE OF RUPERT'S LAND.**

**OPENING OF THE INDIAN INDUSTRIAL SCHOOL.**

—Following the plan pursued with so much success in the United States, the Dominion Government has determined to build Industrial Schools for Indian children, and hand them over for management to the leading religious bodies. As the largest number of Christian Indians in the Manitoba superintendency belong to the Church of England, the first school established has been placed under our care, and was formally opened yesterday by the Most Rev. the Metropolitan. The building is a two story brick and stone edifice, situated on the banks of the Red River, eight miles from Winnipeg, and built on land purchased from St. Paul's Parish. It is supposed to accommodate eighty children, but there seems to be barely room for 65. The Government provide the building and one hundred dols. per an, for each child. The extra \$50 a year has to be provided by the Church. A special train of two cars left Winnipeg on the afternoon of the 13th for the school, with over one hundred friends of Indian work. A walk of about half a mile over the prairie, brought the party to St. Paul's Church, where a special service was held with appropriate prayers, those taking part being Dean Gridale, and Archdeacons Phair and Fortin. The Bishop gave a brief address based upon Isaiah xxxv. 1: "The wilderness and the solitary places shall be glad for them." His Lordship spoke of the loneliness of the country a few years ago. He well remembered his first visit to the Indian Mission in 1866. Day after day he travelled in a dog cariole and saw no human face but those of his two guides. No sound stirred the air, and the stillness could be felt. There were scattered bands of Indians, but it seemed extraordinary how the people and wild animals obtained the means of life. Since then animals had become more scarce. He had talked with an Indian who when young had hunted the buffalo in the valley of the Red River. What a change has taken place in the life of the tribes. The vices of the whites had been a great barrier in Indian work. Does not our sense of justice rebel against the position to which the Indian has been brought by the white man? The old owners of the soil are entitled to a share in the happiness which we enjoy. We owe it to them to make a vigorous effort to help them. The Government in following the example of the United States in establishing Industrial Schools has asked our aid, and we dare not refuse the responsibility. We have the largest number of Christian Indians in this superintendency. Looking to the many pecuniary responsibilities of the Church, His Lordship said he could not have ventured

to propose such a scheme to the Government, but coming from them it was regarded as a direct call, and would be of inexpressible service to our work. The Government had purchased the church property and supplied the building. Kind friends in England and Eastern Canada, and in Winnipeg, were helping to supply the further amount required. The whole life of the Indian was changed. His natural food supply had been greatly diminished. New tastes had been created. He required new articles of food and clothing, and the Indian must be placed in a new position and helped to rise or he would sink. Much had been done by the C.M.S. and others. Death was no longer darkness to the Indian. The Gospel had brought life and immortality to light. Passionate feelings had been controlled, and moral feelings awakened, and he called on all friends of the Indian to help the Church to discharge her responsibility. At the close of the service the company adjourned to the school building, where a meeting was held in the dining hall. The Metropolitan presided, and addresses were delivered by the Very Rev. Dean Gridale, Archdeacon Phair, C. M. S. Archdeacon for the Indian Missions; Archdeacon Fortin, Rev. E. S. W. Pentreath, Canon O'Meara, and Mr. W. R. Mulock, Q. C. The children, of whom there are 34 at present in the building, sang two choruses very sweetly. Tea was served for the visitors in the schoolroom, and the building was inspected.

Each of the five city churches is supporting a child. In the Rev. W. A. Burman and his wife the institution is fortunate in securing two thoroughly competent heads, who will strive in every way to make it a success. The party started for home at 6 o'clock after a most enjoyable afternoon. This is the first time in the history of Indian Mission in the Northwest that a train has been at the disposal of persons to take them to the scene of work among the Indians. The changes of the past ten years in this country have been most startling.

The Most Rev. the Bishop of Rupert's Land completes this year a quarter century of his Episcopate. His Lordship, who is in his 58th year was consecrated in 1865 at Lambeth by the Archbishop of Canterbury, assisted by the Bishops of London, Ely and Aberdeen, and Bishop Anderson, first Bishop of Rupert's Land. In 1874 he became Metropolitan of Rupert's Land, and has seen the single Diocese of Rupert's Land grow into seven, united under a Provincial Synod, over which he presides. The ecclesiastical and educational systems of half a continent have been moulded under his supervision, and are largely the expression of his own views. His Lordship, who is unmarried, is still a Fellow of Sidney Sussex College, Cambridge, and second in seniority on the list of Fellows.

Referring to Mr. Ireland's communication, the writer would say, that at the last Provincial Synod of Rupert's Land, a committee was appointed to confer with a committee appointed by the Provincial Synod of Canada, and discuss a basis of union and report to the next Synod. The Chairman of that Committee communicated with Bishop Kingdon, Chairman of the Committee in the East, and learned to his surprise that the Committee had no power to meet any similar committee outside their own Province, or to discuss the matter with the Rupert's Land Committee. Consequently the proposal made by the latter to hold a Conference in Toronto fell to the ground, and they will have to report accordingly next August. The writer is strongly of the opinion that this whole question of union has been badly managed, and reiterates the opinion that it was a mistake to ignore our Provincial Synod which meet in Winnipeg in August. For the first time it is learned from Mr. Imlach's letter that a Conference is to be held in Winnipeg in September. Why cannot our Eastern and Western brethren come to us in August when our Provincial Synod is in

session? No individual Diocese in this Province can accept or reject union of its own accord. The matter is a Provincial one, and we must accept or reject any proposals as a Province. We shall be glad to see our Eastern friends in Winnipeg, but would ask them whether it is not better to come when our six Bishops are here with their delegates from the far north, one of whom would be gone in September.

**BOISSYBAU.**—A stone church was opened by the Bishop of the Diocese at this place on the 2nd inst. The collection amounting to nearly \$100 was given to the building fund.

**RAT PORTAGE.**—Rev. A. L. Fortin, incumbent of St. Andrew's, has accepted the Parish of Rat Portage, and will remove there at Easter. Mr. Fortin came from Huron in 1882, and was incumbent of St. Mary's, Portage la Prairie, and then of St. Andrew's.

**CONTEMPORARY CHURCH OPINION.**

*Church Bells* says:

The Bishop of Chester, in a recent sermon, remarked that if Roman Catholics or Nonconformists were asked why they were Roman Catholics, or why they belonged to this or that Nonconformist body, they were generally able to give reasons, but that members of the Church of England were frequently unable to bring forth any reason—good, bad, or indifferent—for their Churchmanship. His Lordship regards this inability, in so far as it exists, as being partly to the credit of members of the Church, for it may be considered as indicating a desire to avoid controversy. But he was careful also to point out that it is not good if it means that pains are not taken in teaching the distinctive doctrines of the Church, and the reasons why Churchmen belong to it. We fear that the silence to which the Bishop refers is more often the result of ignorance than he imagines. This is one of the things in which Churchmen have been greatly remiss, although they are now fast remedying their past neglect. Every member of the Church ought—not for the sake of controversy—to be able, plainly and boldly, when he is asked, 'Why are you a Churchman?' to give his reasons for belonging to the Church. Knowledge on the subject may well be a great power for good, especially if it is used wisely. The Bishop, in a few plain, pithy words, stated why he is a Churchman, and we give his reasons, as we cannot but think that they will be helpful to some at least, of our readers. They are, he says, not because he believes the Church to be perfect, nor because he ignores or underrates the good work done by Nonconformist bodies or the Church of Rome, nor because it is the Established Church to the State. He is a member of the Church of England because he was born such; because the Church of England is the historical national Church of the nation; because he believes her doctrines are conformable to the Word of God and to the teaching of the early and undivided Church; because it is blessed by the power of God; because the Church has the remarkable feature of great assimilative power—the power of assimilating truth and learning lessons from all sides and applying them, and so becoming stronger, and purer, and more attractive in her work; because he sees in her, as nowhere else, a longing for the unity of the Church; and because he believes that she has a work to do in the world for Christ, in relation to other members of the bodies of the Church of Christ, which no other church can do.

*The Church Year, Fla.,* says;—

A notable event in church circles last week were the lectures of Rev. Philips Brooks, of Boston, at Trinity Church. For six days, for an hour at noon, he had for hearers 1,500 men, mostly business men. They listened with unabated interest, and some of the truths that

were spoken must find the way to their hearts. They were of a particular character, and the general subject was the liberty of Christian life. It would not be possible for a man of such ability to speak for six days without saying much that was true and wise, nor for a man of his known views, not to say many things that were not in harmony with New York Churchmanship. He sets little store by dogmas, creeds and catechism, though he admits that they may have value, and in his scheme of religion the Church does not seem to occupy any very important place. One would suppose that he believed there could be evangelic truth without apostolic orders. He is a very broad Churchman, and to acquire the breadth he has been obliged to spread the Church out very thin. People here admire his gifts, they wonder at his rapid utterance, they recognize many noble thoughts that come from the heart and head, but they are, nevertheless, a little afraid that he may mingle something of error with the truth. Men of the Hobart school cannot stand upon the Plymouth platform, nor recognize as equally divine the myriad of sects around us and the Church which our Lord founded. Dr. Brooks, they believe, proclaims the truth, but not *all* the truth; they want Christ preached, but Christ in the Church, which is His Body; the true shield, if men would look upon both sides of it, is made of both silver and gold. But extremes often meet, and great breadth can be united to great narrowness. There are some who see only the Church and not the living Head; there are others who claim that their eyes are so fixed upon Christ that they cannot see His Body, and both the one and the other are wrong—the wise motto is, 'Evangelic truth and Apostolic order.'

*Church Bells* says (and its observations are applicable to higher institutions than schools for boys):—

It is stated that a number of persons, it would appear, of some wealth and influence—are greatly alarmed at what they consider 'the mischievous teaching of the schools which owe their origin to Canon Woodard,' and are determined to try their hand at some practical move towards counteracting the evil. They are asking, therefore, for £6000, in order to establish Monkton Combe School, near Bath, as a public school on strictly Protestant principles; and the Church Missionary Society, together with Mr. Robert Bevan and the Rev. F. E. Wigram, have each contributed £500 towards this object. One can thoroughly believe in the earnestness and sincerity of the promoters of this scheme; but yet, if we are to tell the truth, we can feel little or no sympathy with it; we can in no sense wish it God speed. If the scheme had an opposite aim in view, the aim of insisting upon what are called High Church principles, our judgment upon it would be exactly the same. The mistake—the fatal mistake—is to found a school for the training of boys in the exclusive principles of any one party in the Church. The inevitable narrowness and unnaturalness of such a proceeding we might guess beforehand would tell harmfully on all those connected with the establishment; and, we believe, that where it has been tried in educational institutions, experience proves that it tells harmfully. The Church includes many parties, and a public school should not deliberately make itself narrower than the Church. Apart from other reasons, children and young people are keen enough at seeing things; and if they are brought up in an atmosphere of narrow religious teaching and sentiment, they will readily come to mistrust these, and the authorities who enforce them, when they see out and about in the world so many excellent men and women by whom such teaching and sentiment is not accepted. We are sorry, therefore, that, at this time of day, a new educational effort is being made in a direction which reason

and experience alike assure us is either useless or harmful.

#### CROSS-BEARING THE CONDITION OF SUCCESS.

It is often assumed that success is to have achieved the end sought irrespective of the means employed. Such a notion ignores the frequent case where there is real success with out gaining the end had in view.

Success is not so much getting the crown, as it is *deserving* the crown: not necessarily touching the goal but fulfilling the conditions of the race; not barely bringing your ship to harbor, perhaps with the cargo undamaged at the port of destination. This is the very force of the word "success," for it means literally, *gone under*, submitted to, just as the ox comes under the yoke, or the camel kneels to receive his burden. The latter is a *success* the moment he has risen to his feet even before he has taken a single step.

Whoever carries his load, whether such an one is far on the road or not, is a *success*. But we would not confound the "loads" for us to take up cheerfully, with the "weights" which the Apostle exhorts us to "lay aside." The latter are what men voluntarily but needlessly load themselves down with, possessions, habits, indulgences, and the like; the former are personal environments, endowments and allotments, which we must modestly and bravely accept or, else, quarrel with all our days.

Whatever our load may be, if it really be the load which Divine Providence has put upon us, and not something of our own choice or substitution, then that load is not to be thrown off by us, but is to be borne, uncomplainingly, willingly, gladly, because such a load is, if we but knew it, our "Cross;" ours, chosen for us not selected by us.

Many a foolish one has thought it a positive advantage to be rid of his cross, or to exchange it for another. We are forever telling ourselves, if not others, that if our circumstances were only different, we would certainly do differently. And that is confession of failure—confession that we are *not carrying* our burden in life because we are *dissatisfied* with it. And what is this common and almost constant dissatisfaction with ourselves, but confession that we are still in bondage to what St. Paul calls the "weak and beggarly elements?" That we are protesting against our cross instead of taking it up—quarreling with it instead of bravely bearing it for the Master's sake, and thus inviting inevitable failure?—*The Church Helper*.

#### THE PERMANENCY OF RELIGION.

If one man's life could be protracted through three or four centuries, the changes which he would witness would be indeed astonishing; but certain things, it may be confidently predicted, would not have changed, for they have never been other than what they are. Sin, pain, death are what they were in the days of the Tudors, in the days of the Crusades, in the days of the apostles and evangelists, and in the days of David. Sin, pain, death, they are permanent elements in the life of human beings, and because they are permanent, religion, too, will last. Only a robust faith in the Unseen, only faith in our Lord and Saviour Jesus Christ can relieve the human heart when face to face with the solemn, irreversible conditions of our life. So long as they last the religion of the Crucified will last too. If the sense of sin could be drugged by a false philosophy, if pain could be forgotten, if chemical science could only arrest the march of death, then the religion of Jesus Christ might

die; but as matters stand, it is too intimately associated with the facts of human life, it strikes its roots too deep in the experiences of the human heart to vanish at the bidding of any unbelievers. So long as men sin, so long as men suffer, so long as men die, Jesus Christ our Lord will be believed in, will be worshipped as the Light of the World, as the Divine Master, whose teaching and whose death has made the darkness of human destiny to be light indeed.—*Canon Liddon*.

#### THE SUNDAY NEXT BEFORE EASTER.

"And when He was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord: peace in heaven, and glory in the highest."—*St. Luke* xix. 37, 38.

What are these with palm and song  
Round the Saviour's feet who throng?  
Wherefore is that mountain road  
With their festal garments strew'd?  
Parents, children, welcoming  
Zion's Son and Zion's King,  
Shouts of glad Hosannas raise  
With their love to crown His praise.

Lo, upon a holier mount,  
Multitudes no tongue can count,  
With celestial harpings chant  
Hallelujahs jubilant.  
Hark, their everlasting song  
Through the ages rolls along;  
Glory won and sin forgiven,  
Theirs the perfect bliss of heaven.

Blessed Jesu, grant that we  
Here may serve and worship Thee:  
Loveliness and love Thou art,  
Write Thy name upon our heart;  
Help us gladly, Lord, to bring  
Costliest gift and offering  
To the footstool of Thy throne,  
Thine ourselves and Thine alone.

Jesu, Thou wilt come again  
Not to suffer, but to reign:  
May we Thee with rapture meet;  
Fall adoring at Thy feet;  
With Thy saints and angels rise  
To our mansions in the skies,  
Hallelujahs there to Thee  
Singing through eternity.

#### THE MONDAY BEFORE EASTER.

"And He sendeth forth two of His disciples, and said unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him; and wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is the guest chamber, where I shall eat the passover with My disciples?"—*St. Mark* xiv. 13, 14.

'Twas spoken long ago and far away;  
But, hark! it vibrates in our hearts to-day,  
That word of Jesus Christ of Nazareth:  
That strange persuasive word, "The Master saith."

As once beside the lake of Galilee  
He passes by and whispers, "Follow Me;"  
Seems it to many but an idle breath?  
There are who answer, "'Tis the Master saith."

What is it that He asks? Thy soul, thy heart,  
Yea, brother, all thou hast and all thou art:  
He claims it for His own, in life and death,  
And after death for ever so He saith.

Thou wilt not say Him say; but can it be  
He asks some dearer than thyself of thee?  
One word the costly offering halloweth,  
One only—'tis enough—the Master saith.

Wait but a little while, of thee and them  
The Lord hath needlin His Jerusalem.  
Press on: who in His footsteps followeth  
Shall know in glory all the Master saith.

THE TUESDAY BEFORE EASTER.

"For the Lord God will help me, therefore  
shall I not be confounded.

"Who is among you that feareth the Lord,  
and obeyed the voice of His servant, that  
walketh in darkness, and hath no light? let  
him trust in the name of the Lord, and stay  
upon his God"—Isaiah 1. 7, 10.

"And now is My soul troubled." Can it be?  
O speak the word again, and yet again.  
Thy soul, O holy Saviour, troubled? Peace,  
Be comforted, my weak and weary heart:  
There is a deep unfathomable rest  
In that low moan of anguish. Was Thy soul,  
O Jesu, troubled, tempest-tost, like mine?—  
Troubled?—Thy faith held fast her anchor-  
hold

Upon the Rock of everlasting strength:  
For Thee the light of coming glory shone  
Beyond all clouds that wrapped the vale of  
death:

It was Thy daily meat and drink to do  
Thy Father's will, which in Thy secret breast  
Was ever springing up a well of life,  
The world knew nothing of. And yet Thy soul  
Was troubled.

Trouble then was uppermost,  
Not joy, not peace, but trouble and unrest,  
What time these holy words dropp'd from Thy  
lips;

There was no stain of sin in them, no film  
Of evil; only grief, deep sinless grief,  
As when a tempest scourges into waves  
A calm and crystal lake.

Oh, peace, my heart:  
It is not sin to feel the bitterness  
Of sorrow, nor to tremble, as the storm  
Rocks the foundations of our little all;  
It is not sin to weep, and make our moan.  
Nay, for this human suffering Jesus felt,  
And wept, and shudder'd and confess'd His  
woe;

Though almost in the self-same breath of prayer  
He pleaded, "Father, glorify Thy name,"  
And meekly bow'd His head to bear the cross,  
I thank Thee, Lord, for these Thy words of  
grief;

I thank Thee more for Thy victorious love;  
So teach me at Thy feet to kneel and learn,  
Until my feeble prayer re-echoes Thine,  
"Father, Thy will, not mine, Thy will be done."

THE WEDNESDAY BEFORE EASTER.

"This do in remembrance of Me."—St. Luke  
xxii. 19.

O Master of the human heart,  
Emmanuel, one with us Thou art;  
But never closer to our breast  
Than in Thy tender last behest,  
"Child of My love, hear thou My plea,  
Do this in memory of Me."

Dark is the veil that hangs between  
Our mortal eye and things unseen;  
But in these pledges of Thy grace  
By faith we see Thee face to face,  
And hear Thy accents in the plea,  
"Do this in memory of Me."

The golden links which brethren bind  
Are strain'd too soon, too oft untwined,  
But in this feast Thy children meet  
Around One Father's mercy seat;  
All hearts responsive to one plea,  
"Do this in memory of Me."

O blessed banquet of delight!  
O daybreak of the pilgrim's night!  
The banner over us is love,  
While steals in Music from above,  
The Bridegroom's strong persistent plea,  
"Do this in memory of Me."

THE THURSDAY BEFORE EASTER.

"As often as ye eat this bread, and drink  
this cup, ye do show forth the Lord's death till  
He come."—1 Cor. xi. 26.

Till He come—Oh, let the words  
Linger on the trembling chords;  
Let the little while between  
In their golden light be seen;  
Let us think how heaven and home  
Lie beyond that "Till He come."

When the weary ones we love  
Enter on their rest above,  
Seems the earth so poor and vast,  
All our life-joy overcast?  
Hush, be every marmur dumb:  
It is only till He come.

Clouds and conflicts round us press:  
Would we have one sorrow less?  
All the sharpness of the cross,  
All that tells the world is loss,  
Death, and darkness, and the tomb  
Only whisper, "Till He come."

See the feast of love is spread,  
Drink the wine, and break the bread:  
Sweet memorials,—till the Lord  
Call us round His heavenly board;  
Some from earth, from glory some,  
Sever'd only till He come.

GOOD FRIDAY.

THE PASSION OF JESUS.

"They shall look on Him whom they pierced."

St. John xix. 37.

The Garden.

Wrestling in agony,  
Wrestling alone;  
Weary for human love,  
Finding none.

While over Olivet  
Sleeps the moon-light,  
Whose is that broken prayer  
Troubling night?

What are those drops of blood  
Falling like rain,  
Wrung from that heart of Thine  
Man of pain?

Anguish unspeakable  
Writ on Thy brow,—  
Suppliant Sufferer,  
Who art Thou?

The Way of Sorrows.

Hark, in thy bosom's depths  
Speaks He to thee,  
"Child of My dying love,  
Follow Me.

"Shall I not drink the cup  
My Father gave?—  
Drink it, when drinking it  
Thee will save?"

"Battered, spitted on,  
Loaded with scorns,  
Smitten, scourged, purple-robed,  
Crown'd with thorns:

"Onward to Golgotha;  
There I must die;  
All for the love of thee;  
It is I."

The Seven Words upon the Cross.

Nail'd to the bitter wood;  
Never a groan:  
Bearing our guilt and sin,  
Not His own.

Sun of my soul, canst Thou  
Suffer eclipse?  
What words are those from Thy  
Quivering lips?

"Father, forgive them" the  
Crucified prays:  
And Him the Father hears,  
Hears always.

Listen, the dying thief  
For mercy sighs:—  
Calmly He promises  
Paradise.

Two from His pierced feet  
Cannot depart—  
Listen, He speaks and knits  
Heart to heart.

Darkness wraps earth and sky:  
Night at midday:  
Moments like centuries  
Pass away.

Hark through the gloom is heard  
One dreadful cry,  
"Thou hast forsaken Me,  
Father, why?"

Oh that abandonment!  
Oh death accursed!  
What means that plaint of woe,  
That "I thirst"?

Hark, "It is finish'd." Thy  
Warfare is done;  
Death and hell grappled with;  
Victory won.

"Father, I breathe to Thee  
That Thou hast given."  
Now is there peace betwixt  
Earth and heaven.

The Appeal.

"Child of My agonies,  
Bought with My blood,  
Ransomed from Satan's thrall,  
Saved for God;

"Come to Me, weary one,  
Come to My breast:  
Here in My bleeding wounds  
Hide and rest.

"Come to My Father's feet,  
Come without fear:—  
I am thy Advocate,  
Always near.

"Drink of the Spirit's grace,  
All things are thine:  
I am thy heritage,  
Thou art Mine."

The Response.

"Yea, Lord, I give myself  
Wholly to Thee:  
Only Thy priceless love  
Give Thou me.

All I have, all I am,  
Body and soul,  
Nothing refuse I Thee;  
Take the whole.

Only abide with me,  
Lord to the end;  
Jesus, Emmanuel,  
Saviour, Friend.

And when Thy time is come,  
Let me adore  
Thee in Thy home of light  
Evermore.

—From Bickersteth's Year to Year.

We call the attention of our readers to the  
interesting letter to be found in Mission Field  
Column, p. 12. We sincerely hope that this  
deserving work may be generously remembered  
on Good Friday; and that a still larger amount  
may go from Canada to the Parochial Missions  
to the Jews than at any time hitherto.

Our Temperance Column, p. 14, contains the  
first part of an original Temperance Story  
written for the GUARDIAN.

We must be in our own inner, secret lives  
what we want our permanent influence to be.  
This we can become by seeking more and more  
the permeation of our whole being by the  
loving indwelling spirit of Christ.

# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
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## CALENDAR FOR MARCH.

- MARCH 2nd—Second Sunday in Lent.  
 " 9th—Third Sunday in Lent.  
 " 16th—Fourth Sunday in Lent.  
 " 23rd—Fifth Sunday in Lent. (*Notice of the Annunciation*).  
 " 25th—Annunciation of the Blessed Virgin Mary.  
 " 30th—6th Sunday in Lent. (*Notice of Holy Days in this week*).

## JERUSALEM—BISHOPRIC MISSION FUND, 1890.

There are three separate branches of work aided by this Fund: English work, Jewish work, and that which is connected with our intercourse with Eastern churches. To give merely an instance of each:—

### I—ENGLISH WORK.

There are several chaplaincies either formed or in course of formation. They generally include either mission or educational work, often both. An instance may be given in the chaplaincy of Beyrout. This is the only post occupied by the Church of England in Syria, if we except the Jewish Mission at Damascus. A chaplain is provided by the Fund, on a stipend of £250. A house is taken for the chaplaincy large enough to furnish a room capable of holding a congregation of eighty persons, and suitably furnished and fitted as a chapel, in which daily services are held. During the summer months the chaplaincy is removed to the Lebanon, as the congregation migrates thither. This entails a second house. The work in the Lebanon is most important, and it is difficult to overrate the value of the chaplaincy to English residents and visitors to Syria. Attaching to the chaplaincy is a Jewish curacy, the cost of which is at present £130; but it ought to be greatly expanded, as there is a large Jewish population at Beyrout. It also includes a house. The whole cost of the chaplaincy and its curacy, falls upon the Fund, except that, the London "Parochial Mission to the Jews Fund," grants £25 to the Jewish work, and about £30 is raised locally for house-rent; and the current expenses of Divine Worship are also provided locally. Grants are also made by the Fund to other chaplaincies, the whole cost of which is now laid upon it. Grants are also made to schools.

## II—With regard to JEWISH WORK,

its prospects and demands are infinite. In 1841 the foundation of the Bishopric was held to be justified by the fact that there were 8 000 Jews in Palestine; in 1883 there were 20 000 of whom 80 000 were in Jerusalem; in 1890, there are 70,000 of whom 33,000 are in Jerusalem. Their present attitude towards Christianity is greatly softened, especially as represented by the Church of England which never persecuted Jews. In addition to the Jewish curacy above stated, the Bishop's Fund is just about to open work in Egypt, at Cairo, to which singular promise attaches. The opportunity is of unique interest; but it will be costly. The Bishop's Home for Jewesses at Jerusalem is also entirely dependent on this Fund. It has been open since January, 1889, and it has been very useful and fairly successful. It is under two English ladies, for whom all is found, except stipend which they do not demand, having some means of their own; one subscribes largely to general expenses. Young Jewish girls, too old for school, are trained industrially. It also receives and trains young Jewish widows, or wives whose husbands have left them for work elsewhere, or divorced them, (the writing of divorcement is as ready as in our Lord's Day) for their leaning towards Christianity. It is the only institution of the kind open in Jerusalem, and it is useful to the local work, as an auxiliary Home. Its annual cost is roughly £300.

## III—The attitude of the

### EASTERN CHURCHES

towards the Church of England is most encouraging. It certainly tends towards the fulfilment of the words of the Patriarch of Jerusalem: "Here in Jerusalem, where our Lord breathed His prayer and Will that His churches should be one in Him, we ought to labor to that end looking at points of common faith, laying aside points of difference." He said later: "I wish it to be understood that I am not only one, who has sentiments and theories with regard to Reunion, I wish to be known hereafter as one who worked *personally* towards it." He said also: "It must not be supposed that I am alone in this view: all my Bishops are with me." The Patriarch of Alexandria speaks with equal distinctness. And with regard to the churches of the East, out of communion at present with the orthodox Greek Church, there is the same feeling. Syrian and Coptic Bishops speak to the same point; and notably the Armenian Patriarch (who speaks English well) with his Bishops takes the same line.

It may be in the course of time, one of the happy prospects of our Church, (to adopt the view of the "Church of the Reconciliation" which has been sometimes happily applied to Her) that She may be allowed to offer kindly offices between those now severed less by points of faith than by other considerations: fortune has obliterated the lines of much ancient heresy in many cases.

The cordial and friendly feeling of the Patriarch of Jerusalem, (who it must be remembered at the time of the revival of the "Jerusalem Bishopric" urged on the Arch bishop his invitation to send a representative Anglican Bishop to the East, to place his headquarters at Jerusalem), ought to be cordially met. The Bishop has invited three or four dozen from England, as soon as they can be found, (and their support must mainly depend on this Fund), who living together, will give themselves to the study of Eastern Liturgies and Theology, and to the bringing forward points of contact common to the two Churches. This is not merely a subject for prayers and aspirations, it calls for outlay.

G. F. POPHAM BLYTH,  
 Anglican Bishop,  
 in Jerusalem and the East.

Jerusalem, Lent, 1890.

## THOUGHTS FOR LENT.

### FROM PAROCHIAL PASTORALS.

Again our Mother Church sends forth the Lenten call for her children to fast in regard to sensual gratifications, worldliness in every form, and all earthly pleasures. She calls you away from these to a feast of spiritual things, to solemn thoughts of repentance, to a more fervent faith in our suffering Saviour, to a more frequent and earnest use of the means of grace, to a closer walk with God in Christ, to a renewing of the Holy Ghost.

The great object of Lent is this: That we may all come (1) to a deeper realization of the terrible nature of sin, and to a fuller appreciation of the abounding love that led the Eternal Son to take our nature upon Him and suffer and die in it for our salvation from this dreadful spiritual malady; and (2) to a more thorough sense of our individual guilt and of our great need of a Saviour.

Seek to understand yourself. It is easy to feel that you are not understood by others. The danger is greater that you do not know yourself. Set apart some period of each day for the resolute scrutiny of your own character. Trace your motives to their source. Test yourself by Christ's teaching. Take His precepts, one after another, in turn, and ascertain to what extent you are living them out. Lent is a time to search not for the 'mote' but for the 'beam.'

Would it not be a good thing for many of you to fast from the bad habit of not coming to church on Sunday evenings? If the time were spent at home in the study of God's Holy Word, or in a review of your life during the previous week, or in recalling the lesson and sermon of the morning, so that you might grow in the knowledge of God, it might be well. But if it be that you are occupied only in common-place talk, or paying or receiving calls, or reading books that might well be left to other days than Sunday, then your a losing a golden opportunity, and doing positive injury to your soul.

Take some time to think how bad sin is, and how good is the Saviour who redeems us from its sting and power.

Deepen the earnestness of your private prayers for forgiveness and help; and pray by name for one and another of dear friends whom, though thoughtless and disobedient, you love and long to see saved.

Read God's Holy Word faithfully; one chapter at least fixedly every day.

Take pains, and put yourself out touching other matters if necessary, to attend the public services at the Church.

Come to the Holy Communion unfailingly. It is a great grief to me that my eyes miss so many among the kneelers at the Holy Altar. The young men and the young women whom I have confirmed in the last four years, where are you on Communion days? My heart grieves and my spirit sinks that you are not found, steadfastly kneeling as communicants to receive the help for your spiritual life you so much need, and to obey the dear Lord in showing 'forth his death till He come.'

Palm Sunday is the name we generally give to the sixth Sunday in Lent on account of the strewing of the palm-branches in our Lord's way. Christians used to carry branches of palm about on this day, and it is still done in some parts of the Church. The last week in Lent has ever been observed by the Church with peculiar solemnity. St. Chrysostom calls it the 'Great Week' because of the great things done for man in it. It was a time of vacation for law courts, of suspension of executions, of relaxation for servants. It was not uncommon

to pass the whole week in total abstinence from food; many ate only dry meats and bread.—*Church Record, Minnesota.*

### CHURCH EDUCATION.

In a message from the House of Bishops to the lower House of the General Convention, in 1886, as quoted by the Rev. Dr. E. N. Potter, in an article on "The University Regents," in the January number of *The Church Review* this matter is referred to as follows:

"From the comprehensive reports which have been presented by able committees to successive Triennial Conventions; from pastorals issued by the House of Bishops to the Church at large, and by individual Bishops to their several Dioceses; by arguments, appeals and treatises proceeding from educators and scholars of experience and learning in both the Church of England and our own; and indeed from contributions to Church literature in various departments—we may take these principles to be generally accepted: The Church of God on the earth, as a witness to Christ and His truth, is no less an educating than an evangelizing power. Next to the worship of the Most High, and the preservation of the faith, is that perpetual duty of trust which conveys the knowledge of the gospel, and transmits its spirit to generations as they arise.

"This teaching office in the kingdom of Christ, while special and distinct, is inseparably connected with its original constitution and universal work, with its spiritual motive, with its moral discipline, with its sacrament of baptism, and with that law of inheritance by covenant and descent which reaches through all the dispensations of God's providence and grace. As the end of the Christian religion is the formation of character under a godly influence of both knowledge and love, of light and life, so a system of Church education must aim at the training of a complete manhood or womanhood, in body, mind and spirit, including the affections, conscience and will—the whole course in all its parts being directly subject to the guidance and control of religion.

"A period has been attained where two questions are to be met. The importance and value of secular education throughout the country are not disputed. They can hardly be said to be appreciated. In every part of the land the people are eager and resolute in providing the means of elementary, and largely also of higher, knowledge in sciences, languages and arts, for their sons and daughters. This is sufficiently proved by the vast outlay of money, labor, thought, and enterprise popularly and constantly expended for this great interest. Nor can any disparagement be cast on this educational zeal, or any jealousy of scientific progress be indulged in the name of religion, except by folly, prejudice, or superstition. What is needed, urgently needed, for the sake of the safety of science itself, the permanence of Christian civilization and the welfare of mankind, is a practical conviction that no education in any grade or class, is either thorough or secure without the sanctions of Christian faith—in other words, without a recognition of Christian morality. There is a modern idolatry of knowledge, as there was an ancient idolatry of the images of ignorance and passion. The history of nations and the records of crime show that no accumulations of human wisdom and no acuteness or energy of the intellectual faculties alone can furnish a safeguard against personal vice and public degradation. More than once that history has exhibited disastrous fruits of the fallacy that mere mental activity can make a long and lasting commonwealth, a just government, a pure society, a clean commerce, virtuous households, or the certainty of a life to come. It is laid, therefore,

upon the Church, the Body of Christ, so to rule her offspring by the rule of revelation as to counteract this perilous delusion. She is set to her task in the school, the seminary, the colleges of all arts and all sciences, the university, the institutions of philosophy, theology and law, in a sure belief that no department of study, no capacity of the mind, and no realm of speculation can, without loss or enfeeblement, be separated from supernatural realities and the verities of God's written word. \* \* \* It was the great German philosopher as well as poet of this century, the master of the idealists of our day, who confessed that those who would debase man's nature to the level of the brute begin by extinguishing in him the sense of worship. \* \* \* We are confident in the opinion that in all grades, from the lowest to the highest, we have in our Dioceses such seminaries as amply deserve support and enlargement by Church loyalty and Church wealth. Even our missionary Bishops, ill-sustained as they are, testify that among all the aggressive agencies at their command their schools for both sexes hold a place second only to that of parish priest or pastor. In the face of such evidence, the Churchman's duty is not to be evaded by indifference by false liberality, or by vague notions of the practical value of doctrinal truth. The apostolic rebuke of him who "provideth not for his own" is as applicable to the household of faith as to a family bound together by blood.

"In point of fact in communities as mixed as those in most parts of this country, pupils will for the most part go, or be sent, to those schools or colleges which are believed to be best furnished and best taught. Hence, to strengthen and enrich Church schools and Church colleges in their faculties, apparatus, libraries, buildings and chairs, is to honor Christ, in whatever measure Christ is their Master. \* \* \* Many have longed for the erection of at least one great university of unsurpassed resources, worthy of the property and intelligence of our communion, gathering its professors, lectures and libraries not only from our own, but from other and older countries, and so commanding the intellectual respect and affection of riper and younger American scholars, East and West, North and South. Holding steadily in view this object, the perfecting of our schools, as of even greater moment than their multiplication, seeing clearly that they must win their way and prosper only by their substantial superiority, unless the Church is to humiliate herself by begging for them a pitiful patronage beyond their absolute or relative merits, and never forgetting that the ultimate end must always be the increase of good and wholesome learning, rather than the financial profit of the schools themselves, we find the remaining question to be, How shall the educational provisions which we now have, come to be known and appreciated? This will be done whenever the ordained teachers of the Church, the clergy, aided by a conscientious and impartial Church press, make it their stated and frequent duty to acquaint the laity with the nature and service of those institutions, and the sacredness of these privileges. If they are set apart to be 'messengers, watchmen and stewards,' they are to tell fathers and mothers where their sons and daughters may be safely guided and fed within the folds of Christ; they are to watch personally for the minds and hearts of the young of their flocks; they are to point parents and children to accredited fountains of spiritual and intellectual light, as stewards of God's manifold grace."—*Church Year, Fla.*

### SUNDAY MORNING WORSHIP.

The common way of speaking of the Sunday morning service gives the note of the great lack that is felt by devout minds in the religious exercises to which they are treated on

Sunday morning in most of the Protestant churches. People say they are going to hear this or that man *preach*. They are intent upon the sermon. The preliminaries are endured because there is something worth while when the preacher begins. Everything paves the way for the discourse, and if that is a failure, the whole morning is lost for the benefit of one's soul. The great Protestant sacrament is the hearing of sermons, and whatever is in the way of the preaching is diminished as far as possible in order to give this sacrament prominence. This has been the training of New England people ever since the settlement of the country. A minister is rated according to his ability to preach. Instruction, entertainment of a godly sort, is the great thing. Many people endure a liturgical service at Trinity because they are sure of a good sermon when it is over. So intent are most persons upon the sermon interpretation of the worth of a religious service that they can hardly imagine anything so stupid as a service where there is no sermon. It is painfully evident nearly everywhere in New England that the sermon is the only feature of the exercise which commands attention. The habitual church-goers are easily satisfied. They "want but little here below, nor want that little long." The Scripture lesson should not be over five minutes in length; the prayer is a burden if it is spun out much longer; the singing can be endured if it is good, and if it is artistic it is liked and believed to be an influence to draw people to the house of God. But all these preliminaries are conceived according to one prevailing note. They are prepared in the light of *religious entertainment*. They are gotten up with a vague idea that they are pleasing, or ought to be pleasing, to the Almighty; but the chief meaning which they bear is that they are entertaining to those who hear them. Go where you will, and in the absence of a regulated liturgical service you will find that the so-called worship of the church is under the regulation of the minister in charge, and chiefly represents his *personal* ideas of the sort of Sunday entertainment which will best please and entertain his audience. The idea that the service is to be made the channel of the devotions of the people; that the minister is the mouthpiece of the congregation, who are waiting as in the presence of God that the service, whether liturgical or not, is a gathering up of the confessions of their sins, the putting away of those sins before God, the lifting up of body and soul in praise to Him, the opening of the life to fresh influences that steal upon the awakened nature through all the avenues by which the spiritual part of a man is reached, seems to be prominent by its absence. The service is pitched on the negative and exclusive key of the benefit which one is to secure by a very stunted worship of the Divine Being. The praying is done by proxy; the praise is chiefly by proxy, too; and the entire proceedings are regulated on the principle of restraining every movement of the person by which the wings of the soul can go forth in devotion to the Lord of life. It is as impossible to awaken the profound emotional life of our religious nature by such a process as it is to create a soul beneath the ribs of death. And yet nearly all the religious services in this city any Sunday morning will be conducted on this plan, and people will imagine that it is the devout worship of their Heavenly Father, and go home after the sermon with great refreshment of mind and body, if not of soul. Is it strange, when this state of things exists, that a great many people stay at home and read their *Sunday Herald*, instead of going to church? The trouble is that the managers of the churches have so far drifted away from the fundamental conditions of Christian worship that their Sunday conventicles are nothing more than places of Sunday amusement

and instruction. The hearty and helpful worship of God is ignored, and the Sunday services are barren of results in lifting up the souls of the people into loving and true communion with the Father Almighty.—*Boston Herald.*

## FAMILY DEPARTMENT.

### THE SHRINE AT EVENSONG.

BY WILLIAM B. CHISHOLM.

See the white-robed choristers,  
At happy Evensong,  
Filing in, as harbingers,  
To the waiting throng,  
Of the Holy Litany,  
Of the Eve of Agony—  
*Soft their voices fall and low*  
With the Saviour's hour of woe,  
Of His last Gethsemane,  
Of His hours on Calvary,  
Of His stripes and wounds, all, all,  
Precious death and burial;  
Of His three days Blessed Sleep,  
While stern centurions keep  
Futile watch and ideward;  
Of the mourners bent and swed,  
Of the first glad Easter morn,  
Then a sound of trump and horn;  
"Sing! Sing! with angels sing,  
He is Risen! Christ the King!"

Or when on Ascension's eve  
Whispers He: "I will not leave  
This dear band all comfortless.  
But our earthly pain and stress  
He, the Blessed Paraclete,  
Shall provide the manna meet  
For them in the wilderness."

Or, far down the winter days  
Hear the choral concourse raise  
Loud hosannas o'er the night,  
'Mid the blaze of sevenfold light,  
'Mid the wreathed font and arch  
See a little army march,  
Christmas carols loudly ringing  
From full-throated chorus ringing;  
"Christ is born this blessed morn,"

\* \* \* \* \*  
Oh, the happy thoughts that throng  
Round the name of Evensong!

### A TRUE LENT.

BY "ZARAILA."

After Lenten days of sadness—fast and vigil,  
gloom and pain—  
Comes the glorious Easter radiance, like the  
sunshine after rain—  
Comes with healing to sad spirits, comes to  
gladden, to make bright.  
If, when means of grace were given, we have  
used them all aright.  
If the prayer, the fast, the penance, shall have  
shown us all our need—  
Shown us all our sin and weakness, made us  
penitent indeed;  
If the heart was bowed in sorrow when the  
knee in prayer was bent—  
If, discarding selfish follies, we have kept a  
holy Lent;  
If the fruits of self denial went to help the sick  
and poor,  
If new victories o'er the temper taught us all  
things to endure;  
If, in prayer, we have remembered all God's  
children—high and low—  
Not alone our friends and kindred, but the  
stranger and the foe;  
If we've craved God's choicest blessings on the  
country of our birth,  
If we've prayed His holy Gospel may illumine  
all the earth—  
If in thoughts and deeds like these we've pass-  
ed the solemn Lenten hours.

Bright will glow the Easter sunshine, fragrant  
bloom the Easter flowers.

## MISS MARGARET.

A LENTEN STORY.

By Grace S. Brown.

Miss Margaret sat in her customary corner of Dr. Greenland's large and fashionable Sunday school, looking remarkably sweet and pretty in a perfect-fitting suit of rich, golden brown cloth, and large hat of the same shade abundantly trimmed with soft ostrich feathers. The rays of the afternoon sun, streaming through the mellow tints of a beautiful stained glass window on the opposite side of the chapel, fell upon her fair young head and face, as she bent lightly forward, earnestly conversing with her scholars.

They were seven in number—girls ranging from fourteen to sixteen years of age, and perfectly devoted to their young teacher and friend.

As you glanced at the little group, your impressions, no doubt, would have been similar to my own when I first saw them. I remember thinking to myself, as I passed up the aisle to my own class, "That new scholar of Margaret Wesley's will soon find herself very much out of place." It was a very natural impression, for Miss Margaret herself was exceedingly wealthy and her class was composed of girls from the richest families in the Church, so the pale-faced, poorly clad new scholar formed a striking contrast. Being on very intimate terms with Dr. Greenland's family, I ventured one day, to speak to him about the matter, arguing that it must be extremely uncomfortable for the poor girl, but he simply smiled and said—"She is in good hands; we will leave that to Miss Wesley."

"Christ's life, so full of loving words and deeds," Miss Margaret was saying to her girls, "so full of kindness and sympathy for all, should teach us to be charitable to one another. I do not mean simply that charity which feeds and clothes the hungry and the naked, though Jesus has taught us that in so doing we minister unto Him, and that even a cup of cold water given in His name shall not lose its reward, but I mean, my dear girls, charity in a broader sense. We are all God's children—He is a Father to the poor as well as to the rich, to the ignorant as to the learned. Oh, why should we be proud—a proud look is an abomination to the Lord,—for if He will it, we who boast to day of our riches shall stand to-morrow poor and humble, shorn of our vain glory. We should be thankful if God has abundantly blessed us, but not proud—no, not proud. Oh, the sorrows, the misunderstandings, the evils that would be prevented if we were more kindly affectioned one to another." This is the Lenten season, in which the Church commemorates Christ's sorrows and sufferings,—Christ's great sacrifice for us—for the whole world, and it seems to me that during the quiet days of Lent we ought to practise some one special self denial. It may not be the same with any two of us; it is not necessarily a certain amount of money which we may pledge for Easter Day. I will leave it to each heart to decide what is best for its own particular case; only in all our doings let us remember that 'without charity' they 'are nothing worth.' Try to think kindly of every one; do not set your own standard of true worth and expect others to come up to it. Forty days—Not so long a time, and yet what an amount of good or evil may be done by each one of us. I shall ask you on Easter Day, when we meet here, whether you have succeeded in at least one effort. Will you try, girls? Will you try, Annie?"

The new scholar started, and a brilliant flush spread over her pale face. She had not heard one word that Miss Margaret said, but for the last ten minutes had sat perfectly quiet, her large, wondering, blue eyes fixed upon the window opposite, which represented, in rich, beautiful colors, the Saviour at the bed side of the little daughter of the ruler of Capernaum. Miss Margaret had noticed the girl's inattention, but did not wish to speak in a reprimanding tone, hoping that she would of her own accord give attention; but moment after moment passed, and still the blue eyes were fixed with a strange longing and wistfulness upon the window. Miss Margaret thought to speak to her without attracting the particular attention of the other girls, but it was too late—they had seen, and a frown, a sneer or a look of surprise rested on each young face. Little Bessie Chandler nestled closer to Miss Margaret's side and looked up into her face with a "how could she" air, and Isabella Morgan, a stylish, fine-looking girl, even went so far as to show her pearly teeth in an indignant "tut-tut." It was very clear that, however little the girls may have liked the new scholar when she came into the class a week before, they certainly were none the better pleased with her now.

As the girls were going home, Miss Margaret said—"Will you wait just a moment, Annie?" The girl sat down. Miss Margaret saw that she was prepared to stand her ground against an expected scolding, so in answer to the gentle question "Did you enjoy the lesson, Annie," she was not surprised at the girl's blunt "No."

"I am sorry," said Miss Margaret. "How did that happen? I tried to make it interesting."

No answer.

"Perhaps you had something on your mind, dear; you know that none of us can think clearly of two things at a time. You must try to leave all care and trouble behind you when you come here, and let us enjoy a quiet, pleasant hour together. Won't you try, Annie?" Miss Margaret came and sat beside the girl, and put her arm around her waist.

"I don't belong to this class," said Annie, without answering the question.

"Oh, yes, indeed, you do. I asked for you, and Dr. Greenland put you in here last Sunday."

The girl stared for a moment, then said—"I don't mean that."

"What then?" asked Miss Margaret, purposely misunderstanding her.

The tears gathered in Annie's eyes as she answered—"I'm not like the other girls. Look at my dress; and my shoes are shabby. I kept them under the seat the best I could, but I know they saw them. Then most of them gave twenty five cents to the class box, but I can't give more than two or three cents a Sunday. I think I won't come any more. I don't feel comfortable here."

"Oh, I am so sorry," said Miss Margaret "I took a great fancy to you last Sunday, as you sat among the new scholars, and I went at once to Dr. Greenland, before any one else should get you, and asked to have you in my class. Now are you going to disappoint me this way? You won't, will you, when I tell you that I like you ever so much, and wish you to stay?"

"Do you really?" said Annie.

"Indeed, I do, with all my heart. I wish that you would try it for just two more Sundays, and then, if you do not feel better, I will not ask you to stay. Will you make this sacrifice for my sake?"—"A Lenten sacrifice for Jesus' sake," she added, gently, "for He will accept it, Annie, and will help you. And now, dear, I want you to come and see me, and I will come to see you as soon as I can."

"I—It isn't a very nice house, Miss—"

"Margaret," interrupted the young woman.

"My girls all call me that, and I like it. Well, dear, if you live there, I can certainly call there."

They were passing out of the chapel as she spoke, but Miss Margaret noticed that the girl's eyes were again fixed upon the window. "I see that you admire that window," she said. "It is beautiful, and I love to look at it myself. It was given by the father and mother of a dear little girl in our Sunday school. She is an only child, and they are very wealthy people. Last winter she was very, very sick, and we all thought she would die. We had prayers for her on Sunday, and her little classmates used to meet together and see God to make her well again. And when she did get well, her parents gave this window. You see there is Christ restoring the rich man's daughter to life. The other windows are beautiful, too, and if you care to come in sometime, I will explain them all to you."

They parted at the church door, and Annie made her way along the street and up the stairs that led to her humble home with a much lighter heart than she would have carried a half hour before.

"How is he, mother?" she asked, glancing at the little feverish form upon the bed.

"About the same, I think."

"Oh, mamma," said Annie, kneeling beside the pale, tired mother, "there is the most beautiful window in Sunday school, right opposite Miss Wesley's class; it is Christ restoring Jairus's daughter, and this is how it came there." She told her mother the story, adding—"It made me think of brother every time I looked at it, and I have been asking God, all the way home, to make him well."

The little talk with Miss Margaret made a deep impression upon Annie's mind. It was just what the poor child needed.

Somebody—and that somebody such a lovely person as Miss Margaret—had taken notice of her, and really wanted her society.

Things had gone "all wrong," as Annie expressed it, in the Gordon family for more than a year—ever since the father's death. After his death, Mrs Gordon was compelled to seek smaller quarters, and from that time sickness and trouble had been their lot. They were hardly mere than settled in their new home when the second child, a bright, intelligent boy of twelve years, was taken down with slow fever and died; and the poor mother, worn out with anxious watchings through many weary days and nights, and broken-hearted with grief, sank beneath her load of sorrow, and for weeks it was a question whether she would ever be well again.

Previous to her mother's illness, Annie had been earning four dollars a week at a milliner's establishment, but that had to be given up, and with a tenderness and knowledge beyond her years, the child devoted herself to the care of her mother and brother.

When Mrs. Gordon recorded, there was a large doctor's bill star-

ing her in the face, and two month's rent due. The rent must be paid—the doctor would wait.

As she gained strength, she obtained sewing by the day in several families, and brought home work for Annie to do, and by inching and pinching they were gladly reducing the debt, when the little brother fell ill. Of course, the mother's work was discontinued, and another doctor's bill seemed inevitable.

This is how matters stood when one day a little friend of Annie's came to ask her to go to Sunday-school. At first, Annie refused, but the mother urged her to go, thinking that it might take the child's mind from the troubles; so she yielded and went.

It was the second Sunday after the little talk with Annie that Miss Margaret said to her, "Well, dear, what do you say about remaining now? Will you stay with me?"

"Oh, Miss Margaret," the girl replied, looking up into the lovely face bending over her, "you must think of some other sacrifice for me."

"Why, my child? Is it asking too much?"

"No, no, not that; but it is no longer a sacrifice. I sometimes feel it a little hard, but I know that you love me, and that pays for all. Miss Margaret, will you tell me something?"

"Yes, dear; what is it?"

"I have been thinking about it all day long. Mother sent me to the doctor's, yesterday, to tell him not to come any more, for brother is a great deal better—Oh, those nice things you sent him did him so much good,—and mother is so afraid of another big bill; but he said to tell mother that he would come until brother is able to get up, and not to worry about the bill, for that was all paid. Can you tell me anything about it? I thought perhaps—you—"

Miss Margaret smiled and drew the girl closer to her. "Perhaps you think that I paid it; well, I didn't—or at least, only a small part of it,—but I know who did. It was these six proud little girls that you tear so much. They paid it out of their allowances. It was their own idea—that is, Bessie Chandler's idea, and she wanted me to ask you whether you would like a position in her father's store. It is a very nice position, and you can earn six dollars a week at once."

All misunderstandings vanished as before some magical influence from Miss Margaret's class; all feelings of loftiness on the part of the sex, all shrinking and loneliness on the part of the new scholar, who was not the least happy of the little group that gathered on Sunday afternoons. As the weeks went on, the heart of the faithful teacher rejoiced to see that her girls were learning the true spirit of charity; and she felt that the lovely Annie was not the only benefitted one.

Easter dawned bright and fair and balmy, and the girls, with happy hearts, gathered about Miss Margaret at the time of Sunday-school service, "Girls," said Miss

Margaret, gravely, "what would you say if I told you Annie must, leave us to-day," but six young faces full of unfeigned surprise and sorrow, were so quickly turned upon her that, in order to prevent a shower of questions which she saw gathering upon their eager lips, Miss Margaret at once assured them that they need not trouble, for Annie was well contented to remain.

"And now, what do you say, girls, about the Lenten struggle—are you victor or vanquished?" and seven voices responded "Victor" in a manner which made Dr. Greenland nod and smile approvingly, as he passed up the aisle with a generous bunch of Easter lilies in his hand.

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**DIED.**  
**HEMSON**—Entered into the rest of Paradise, on 16th Feb., at West Berlin, Parish of Port Medway, Mary B., widow of the late George Hemson, aged 71 years.  
**WILMOT**—Entered into rest, at Belmont Sunbury Co., N. S., on Thursday, Feb 6th, 1890, Susan Elizabeth, wife of the Hon. Robt. Duncan Wilnot, late Lieutenant Governor of New Brunswick, aged 79 years.

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## MISSION FIELD.

## PAROCHIAL MISSIONS TO THE JEWS.

Sir.—Mr. Schor has given me your letter of December 18th on my return from a visit to Bishop Blyth. Perhaps it would be better, it would at least save some time, if instead of forwarding your letter to the Bishop, I sent you word at once as to what we are now doing in Egypt, as I had an opportunity of passing through Cairo on my way out, and of making some arrangements with the Bishop. The Bishop having decided that it would be better to open the Mission work in Cairo rather than Alexandria in the first instance, and to designate the fund by the style of the Egyptian Fund. I made special enquiry in Cairo of Dean Butcher, the English chaplain there, as to the advisability of commencing work among the Jews, who gave it as his opinion that there was decidedly an opening at the present time; that in the week before I was there he had baptized several Jews of the better class. There is a large number of Arabic speaking as well as other Jews in Cairo, who could only be reached by a clergyman speaking their languages. During my stay with the Bishop I heard very much from his Lordship of the Rev. Naser Odeh, a native pastor of the C. M. S. congregation in Jerusalem and also saw very much of him. It is unnecessary for me to enter into details but may quote the words of a letter from Bishop Blyth, dated Jaffa, January 16th.

The Rev. Naser Odeh is a good churchman. He knows German, English and Arabic (the last his native tongue) he was educated in England, both at schools for Mission work, and ordained Deacon by the Bishop of London. He is the man we want for Jewish and other work at Cairo, at which place I think you agree with me that our work in Egypt had better commence. The opportunity is so tempting that if you can answer for the P. M. I., supplying what funds they have for work in Egypt, and immediate action; I will take a house and bear the cost of furnishing it. It is difficult to overstate the importance of the opportunity. It is very difficult to meet with an Arabic speaking clergyman, and this man knowing English and German also has great opportunities. His English wife you know is a lady, clever and most helpful. It is an opportunity we cannot hope to have again. He is the very man for us, both as to Church views and other qualifications. I feel sanguine that the committee of the P. M. I. will bear us out in the venture. I propose to have Mr. Odeh come to Egypt next week whilst I am there, to look over the ground for work.

I took upon myself, as no time was to be lost, to assure the Bishop that the Committee would agree to his proposal and that he might draw on the Society for Mr. Odeh's stipend. When I left the Bishop in Egypt he was on his way to Cairo and about to look out for a suitable house for the Jewish Mission. I have not had an opportunity of hearing from his

Lordship since but feel assured that the matter is going on well, and am glad to find on my return to England that our President, the Dean of Lichfield, and my two colleagues, Sir James Philipps and Archdeacon Sutton approve of the action which has been taken, and have assured me that the Committee will gladly endorse what I have done. I feel sure that you will be glad to have these particulars and that our supporters in Canada, to whom the Fund is much indebted will be glad to know that work has been commenced under such favorable conditions. It is a great satisfaction to me to feel that my tour in the East which was pleasant in so many ways was useful in bringing about this arrangement.

Believe me, yours very truly,  
JOHN GEORGE DARD,  
Honorary Secretary.  
To Rev. J. D. Cayley, M. A., Toronto:

There is much honest unbelief in these years of humanity in its clubs, brotherhoods and orders: in their readiness to share all things with their brothers, I see unconscious prophecies of the brotherhood of all men as the children of one God and Father. Denunciation will not silence unbelief. The name of infidel has lost its terror. There is only one remedy. It is the spirit, the power, the love of Jesus Christ. Philosophy cannot touch the want. It offers no hand to grasp. No Saviour to trust, no God to save. When men see in us, the hand, the heart, the love of Christ, they will believe in the brotherhood of man in the Fatherhood of God.

During the past year British Foreign Missionary Societies have contributed six million one hundred and thirty four thousand for work in pagan and Mahomedan lands. Of this amount two million three hundred thousand dollars came from societies connected with the Church of England; \$1,885,000 from English and Welsh nonconformists; \$1,101,400 from Presbyterians in Scotland and Ireland.

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Mr. Wyndham's death came sooner than any one expected, and he succumbed in less than six months after his wife's death, to an attack of heart disease and his body was placed by her side in the pretty churchyard of Llan—.

Poor little George was now almost alone in the world as there was not one of his parents' relation who could afford to assume the responsibility of supporting and educating him,—however greatly they might have wished to do so. He grieved and lamented sorely and when, in his hours of loneliness a vivid imagination would conjure up visions of his lost mother and of her constant affection for him, his heart was ready to burst with the sickening pain of despair. But a friend was at hand to protect the orphan boy although unknown to him. Being left alone upon the death of his father, the parish clergyman took George Wyndham to the vicarage where he remained for many weeks, being lovingly and affectionately cared for by

every member of the good clergyman's family—as much because he was a sweet winsome child, as that he was an orphan and friendless. George was well known to a bachelor brother of the Vicar of Llan—, who had met him and learned to love him during the many successful summer visits he had paid to North Wales. He was Rector of an important parish in the South of England and, apart from the duties of his vocation, without an object to love. Informed of little George Wyndham's circumstances he determined to take him to his home and to make provision for his future, and with this object he wrote a letter to the child, in answer to which he received the following brief epistle written in a big round hand but clear and firm:

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GEORGE.

The scanty furniture which had served to adorn his home during the lifetime of his parents was sold to pay sundry debts, and although the boy's good sense would not allow him to protest against this harshness of cruelly exacting shopkeepers, still he could not restrain the bitter tears which filled his large, lustrous eyes and furrowed his pale cheeks as they fell when he saw his mother's chair, writing table and footstool thrown roughly into a cart and taken away from their familiar places in the cottage where they had seemed to him to have grown. No one knew, of course, that George would have given a world to keep these treasures, no one indeed, gave the matter a moment's consideration, and he said nothing—but suffered agonies. Next to them, however, what he most valued were certain unfinished manuscripts of his parents which, since nobody needed them, neither if they had would have made any effort to secure them, he took and they became his greatest treasures and most powerful talisman. With these relics of a devoted mother and of his beautiful home other than which he had never known, George Wyndham bade it a long farewell and, after a long journey, in the course of which he saw many things of which he had only heard before, he reached his new home where he received a royal welcome both from his new father and from Ponto, the Newfoundland dog, whose acquaintance he had made some years before.

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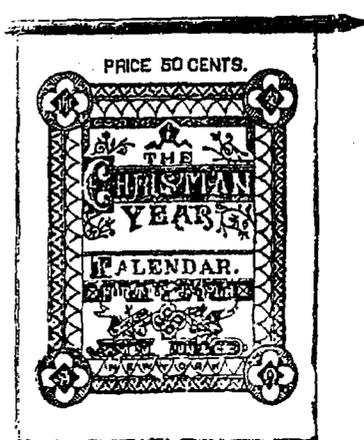
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