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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

ANGLICAN BISHOP IN JERUSALEM.—Arch-deacon Blyth, M.A., of Rangoon, has been nominated by the Primates to be "Anglican Bishop in Jerusalem and the East." The appointment is heartily approved by the C. M. S. and the Society for promoting Christianity among the Jews.

A JUBILEE OFFERING.—The Women's Jubilee Offering, by the Queen's desire, will take the form of a statue of the late Prince Consort, and the surplus to be devoted to a suitable charity which the Queen will name. The three national memorials before the country now are, therefore, the Imperial Institute, the Church House, and the Women's Offering.

TITHES, WHAT ARE THEY?—We have not seen a clearer statement, says the *Family Churchman*, of the *Tithe question* than the following, which was recently sent by the Bishop of Bath and Wells to a gentleman interested in the subject:—

"Some ten or twelve centuries ago certain land-owners acting upon their legal rights left to the Church in their several parishes, for ever, the tenth part of the produce of the soil. The other nine parts passed by inheritance or purchase to the present owners; the tenth part continues to be the property of the Church. When a farmer hires the land of the landlord he really only hires the nine parts, which is all the land owner has to let, and pays rent on that. It has, however, been settled by recent legislation, for the convenience, as it was thought, of all parties, that the farmer should not only pay the rent of the nine parts to the landowner, but should pay the value of the tenth part to the clergyman or other tithe-owner. . . . The farmer or tenant has nothing whatever to do with the tithe except instrumentally as the channel through which the property of the tithe-owner is conveyed to him. . . . But for a farmer who has made his bargain with the landlord to pay him so much rent on condition of his paying to the tithe-owner his legal due to seek to improve his bargain with the landlord by withholding that legal due from the tithe-owner does not reconcile itself to my notions of fairness or honesty."

PERE HYACINTHE. — Pere Hyacinthe—so Bishop Jenner writes—is preaching a course of sermons during Lent at the new American Church, Avenue de l'Alma, Paris. The little Gallican Church in the rue d'Arras is shortly to

be vacated in favor of a more suitable and better situated edifice.

ENDOWMENTS OF THE CHURCH.—Canon Hayman, in a sermon lately preached at Leeds, Eng., says:

History attests that the endowments of the Church arose from the munificence and liberality of her individual members. They were not given by the nation, nor to the nation, but in every parish and every diocese to that particular body in whose spiritual ministrations the donor at the time had a particular interest. In addition to the original consecration of the pious founder, these endowments have received the accumulated consecration that arose from lapse of time. They were when first given as essentially the outcome of the voluntary principle, and therefore as completely a testimony to individual piety, as the offertories of that Church. How awful, therefore, would be that act of national sacrilege which should lay the hand of confiscation upon endowments such as those of the Church of England!

DISCREDITABLE.—There is a great deal of talk in respect to more stringent marriage laws, but a recent occurrence in a neighboring city, says the *Church*, of Philadelphia, makes it plain that we need also greater care and greater conscientiousness on the part of the Clergy before consenting to perform the marriage ceremony. It is to the discredit of the Church that one of her clergy was recently shown, at an infamous trial, to have given a certificate of marriage in the case of two parties, one of whom was a corrupt young man, stupidly drunk, and the other a young woman whose character would suffer in comparison with his, depraved as it was. The pledging of two such parties in the vows of holy matrimony, according to the solemn service of our Church, was indecent, if not criminal, on the part of the clergyman officiating. Let the clergy have a care, for it is only through culpable negligence that they will be in serious danger of compromising themselves or the Church whose Ministers they are.

SIMULTANEOUS MEETINGS, C. M. S.—The simultaneous meetings in London organised by the Church Missionary Society have been a notable success. Over one thousand meetings were held in the course of the week. The clergy very generally and heartily united in the movement, and it was a true eirenicon based on a common desire to spread the kingdom of our Lord and Saviour Jesus Christ. It has been an epoch in missionary work, and we may fairly hope the beginning of a new start. We are glad to know, says the *Irish Ecclesiastical Gazette*, that the older S. P. G. did not hold aloof from its younger sister, but helped to make the movement a great success. No less than twelve Bishops took part in the movement.

A QUEEN MOTHER'S MEMORIAL.—A medallion of the late Duke of Albany has been placed in Whippingham Church, Isle of Wight, by the Queen. It is executed in white marble, and the head, which is in profile, is surrounded by a wreath of oak leaves, acorns, and thistles. The tablet bears the following inscription:—

"To the loved memory of Leopold George Duncan Albert, Duke of Albany, Prince of Saxe-Coburg-Gotha, who died at Cannes, in his thirty-first year, on March 28th, 1884. 'All souls are Thine: we must not say that those are dead who pass away.' This monument is placed by his sorrowing mother, Queen Victoria, A.D. 1886."

BISHOP JAGGAR, of the Diocese of Southern Ohio, is pronounced by his attendant physicians in Florence, Italy, to be in a most serious condition. To resume his diocesan labors at present would endanger his life, and unless he has a long period of entire mental rest, there is great danger of hopeless brain disease being developed.

FAITHFULNESS.—The Bishop of Peterborough in the course of a sermon preached in the Chapel Royal Whitehall, on Quinquagesima Sunday, on behalf of a Special Home for Rescue and Preventive Work, thus referred to one of the great evils of the day and to the foolishly wicked conduct of Christian people regarding it:—

My brethren, I am here to-day to ask you to consider with me whether, as regards one great and sore evil that is in the world, the Church is yet sufficiently faithful in her warfare; whether, as regards one sore suffering and calamity, she is sufficiently active and helpful in her peace-making. There is an evil all around us—an evil deadly, terrible, eating as a canker into the heart and life of the nation, sapping its manhood, soiling and blasting its womanhood, destroying all that is pure, or tending to destroy all that is purest and best in a nation's life, poisoning its very life-blood, and breaking out in wounds, and bruises, and putrifying sores all over the body politic; an evil so sad, a suffering so great, that those who plead for it and our duty concerning it dare not describe it as it is. We cannot paint, we must not, we ought not to paint, before a mixed congregation, all the horrors, all the sorrow, all the shame, all the suffering that comes from this evil. O brethren, as I go on pleading for this work, let this be my first plea, that we cannot plead sufficiently for it, that we dare not. Let the dumb misery of those for whom we have to plead, plead with you this day; let your own heart fill up whatever we omit in our pleading. But there is this deadly and destructive evil. Worse than the arrow of many a sin that flieth in the daylight, that men see and take note of, is this pestilence that walketh in darkness, and that kills its tens of thousands. What is the Church of Christ doing? Is she militant for Christ in waging war against this sin? What is the Church doing? Striving for Christ as Peacemaker to help those who are suffering and wronged by this sin? Is the Church as Christ would have her be, sternly, resolutely, justly faithful in her denunciation of this sin? I do not ask whether the pulpit or the press ring with such denunciations as they might. There is, as I have said, always the danger of which I have spoken attending any attempt to expose the evil which we denounce lest we spread it as we denounce it. But there is one way in which

Christian society is sadly wanting. With one section of those who are guilty of this sin, and that the least guilty—with the weak, with the suffering, though alas! too, the sinful victims—society is hard and stern enough, God knows. And it must be so. Society dare not, cannot, be otherwise than repellant to those whose presence is dangerous to it; in self-preservation, in the instinct of self-preservation, society must make of these outcasts. God help and pity them!—but it must be so. But, then, as regards the partners in their guilt; as regards those who have brought them into that state—how does society deal with them? How does society, that is so hard, and so necessarily hard upon the impure woman, deal with the impure man? How does it deal with the impenitent, the hardened, the ostentatious sinner, who flaunts his iniquity with cynical audacity in the face of the society that he is polluting by his presence and degrading by his example? How does society deal with such? It has words of polite welcome, it has words of delicate circumlocution for their sin. Why, such persons—well, they are “fast,” they are “men of pleasure.” “Men will be men, you know, and young men will be young men: we had better not talk of that kind of thing.” And moral and respectable men, who go to church and say their prayers, are not ashamed to ask these men to their house; and women, Christian women, English ladies, who gather their garments together and shrink with horror from the touch of a fallen sister, will clasp the hand of such an one in one of their assemblies, and will place in his hand for life the hand of their pure and innocent daughter. What would Christ have said to such as these? Would you have heard from Him no such word as this:—“Woe unto you professors of unequal measure and of unjust trials; you hypocrites, woe unto you; woe unto those who reverse the conduct of their Master, and, when the woman is brought before them taken in her sin, stone her and say unto her accusers ‘Neither do we condemn thee: go ye in peace?’” Yes, always provided that the offender is a man of wealth, or a man of rank. Gold, it seems, may make a crown of glory in these days, even though it be defiled, and the peer’s robe, like charity, is to cover the multitude of sins. Let the Church be honest, let the Church be faithful to her mission, let the Church speak her Master’s words of stern and bold rebuke against the impenitent and hardened offender. Whether in high places or low places, let them deal out justice to sinful men, and to suffering and sorrowful women. Then you may believe that you have laid the axe to the root of this tree which is poisoning all our national life and society, our national manhood, and purity, and honor. The Church is not, Christian society is not as faithful as her Master would have been in a like case. We make peace too often where He would have made war, and we make war, sometimes and harshly hardly, where He would have made peace.

“I MINISTERED once,” said Bishop Huntington, “in a Church where many a pew stood for a million dollars. There were generous men and saintly women among them, not a few. But it only happened once in the nine years that after I had announced an offering for the following Sunday, a person stopped after the service to say: ‘I must be absent next Sunday and wish you to take my gift Now.’ She was not a Samaritan, but she was a cook, and she was to be absent to cook a rich man’s dinner, and I had some reason to suspect that her gift was larger than his.”

We are obliged to hold over some interesting items of Home Field news and a number of letters. As to the latter, we must ask Correspondents to make their letters short and to the point as our space is limited.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—The Rev. John Elles, long and favorably known to many in the Maritime Provinces as having been Master of St. Peter’s Boys’ School, P.E.I., for so many years, has just been appointed to a chaplaincy in Calcutta.

THE Rev. V. E. Harris, Vicar of Amherst, is expected to address the Church of England Temperance Society in Spring Hill next week.

THE Rev. Dr. Partridge read an interesting historical paper on St. George’s Parish, before the Nova Scotia Historical Society last week.

OUR CENTENARY.—The Society for the Propagation of the Gospel in Foreign Parts is making arrangements for the observance of August 12, 1887—the hundredth anniversary of the consecration, in Lambeth Palace, of Dr. Inglis, who was not only the first Bishop of Nova Scotia, but the first Bishop of the Church of England in foreign parts. The Archbishop of Canterbury has given his sanction and sympathy, and it is expected that thanksgiving services will be held on August 12, not only in all the cathedrals and leading churches in the United Kingdom, but also throughout all the colonies. Nova Scotia should be fittingly represented and the claims of the Cathedral urged. Such an opportunity for showing our need must not be missed.

ST. PAUL’S.—Revs. Messrs. Lemoine and Poole will be inducted as curates of St. Paul’s church, during the present year. The former will be stationed at St. Paul’s, the latter will take charge of Trinity Church, at present under charge of Rev. Foster Almon. Mr. Poole is at present in London. He is about thirty-five years of age. His ordination will not take place until after his arrival here in the fall. He has been engaged as a teacher in one of the London institutions of learning. Mr. Lemoine is at present stationed at Harbor Grace, Nfld., having been in charge of that parish for the past five years, or shortly after he had received holy orders. He is said to be a man of scholarly attainments and good address and much liked by the people of Harbor Grace. He is about 30 years of age. The Rector, the Rev. Dr. Hole, will then have quite a staff of valuable assistants working under him in St. Paul’s.

TRURO.—On the day your correspondent sends off these few items there happens in Truro an event of great interest and much joy to the Church people there. It is the sixth anniversary of the opening of St. John’s Church for divine service and now is the day of consecration the full particulars of which those most interested will probably send to you.

It is truly wonderful how the congregation of St. John’s have, in so short a time, been able to overcome their heavy liabilities. Beside fully meeting their current expenses, a heavy interest, and giving liberally to purposes, extra parochial, they have wiped out a debt of about \$5,000; and within the same time have finished and furnished the crypt, and expended a large sum on the improvement of the parsonage. But then few parishes are favored with such an esteemed Rector as the Rev. J. A. Kaulbach; and such a staff of efficient financial managers as Messrs. Muir, Tremaine and many others.

SHELburne.—Rev. H. How most cordially thanks “C. W.,” of Guysborough, for \$2, to aid in turning the meeting house into a church. Who will do likewise? The Lord Bishop is forwarding a set of books for the new church at Sandy Point. Mr. Colin King has made and presented a handsome lectern for the same.

Pictou.—Special services are held in St. James Church here during the Lenten season.

At the services on Wednesday evenings and Friday afternoons the Rector, the Rev. John Edgecumbe, delivers appropriate lectures to which he religiously enjoins his flock to observe this holy season. It is pleasing to note the interest manifested by the parishioners in their regular attendance and hearty participation in the services. More lengthy items from this parish might appear in the GUARDIAN, but fear of trespassing forbids your correspondent writing further.

DIOCESE OF FREDERICTON.

ST. ANDREWS.—*In Memoriam.*—Within a few months past the parish of St. Andrews, in the Diocese of Fredericton, has sustained heavy loss. In this the whole Diocese shares. On Christmas eve, Mrs. Parker, widow of the late Honorable Neville Parker, Master of the Rolls, was followed to the grave by many a sorrowing heart. Far advanced in years, up to a few days before her death, she was engaged in active work, and her mind was chiefly taken up with matters involving the interests of the Church. Despite much physical disability she was seldom absent from Holy Services. Taking great delight in her happy sacred surroundings, she yet found her chief joy in attendance at the House of God. Long will be remembered there her venerable form stooping in lowly adoration, and her earnest heartfelt responses. Her deep love for the Church; her interest in the Missionary work; her generous offerings for all good objects; her kind sympathy in cases of sorrow and suffering have left a marked want—a want which can only partially be filled by the grateful remembrance of her valued life and good example.

Now this parish and the Church throughout the Diocese is called again to mourning. At the comparatively early age of sixty years, our Heavenly Father has called away from us Geo. Sheffington Grimmer. On Friday last his body was borne to his earthly resting place, followed by his five sons and by many other mourners and by a large number of sorrowing friends. The district Church at Chamcook (of stone) not long since restored and beautified by his generous gift, could not contain one half the assembly. The Rev. Theodore E. Dowling, of St. Stephen, and the Rev. J. W. Milledge, of St. David, assisted the Rector, the Rev. Canon Ketchum, in the service. There was a full choir. Hymn A. & M., 184 and 264 were sung at the service and the Nunc Dimittis, as the body was carried from the Church. Hymn No. 231 was sung with deep feeling, after the prayers at the grave. The coffin was covered with crosses and wreaths of flowers. His body rests near the Church, which will be his lasting monument in the lonely grounds he lately beautified and laid out with gravelled walks.

Mr. Grimmer had attained a high position in the legal profession, in which he received an extensive and remunerative practice. For some years past failing health hindered close application to business. He was always bright and cheerful; his humor and ready wit gave a charm in social intercourse. His last illness was of brief duration. The brain was partially affected. Shortly before his death restored gleams of consciousness enabled him to receive the Holy Communion with his wife and children, and to give utterance to words of advice and consolation which they will never forget. As a layman in the Church, Mr. Grimmer’s death has left a blank which cannot easily be supplied. He made the doctrines of the Church of England a study, and was heartily convinced as to the truth of her Scriptural teaching and position. Most steadfast in this view, he was ever kind and considerate towards those who differed from him. With all his high attainments he was singularly humble-minded—ready “to esteem others better than himself.” His love for the Church and all her Holy service was most constant. When health permitted he

was ever, at the appointed times, in the House of Prayer,—so devout and reverent. No one in sickness or distress appealed to him in vain for sympathy and aid. Often, after a fatiguing day's work, the writer of this has known him to go out to visit and comfort the sick and sorrowful. No layman in this diocese has given so largely in aid of Missionary work. In this work, Mr. Grimmer took the deepest interest, often anticipating an application. To his widow, his children, to the parish, to the diocese, his removal to that higher world, has left deep mourning here. Grief is calmed by that "sure and certain hope," and by the lax remembrance for such an example which we pray to God many of our young men may be led by Him to follow.

DIOCESE OF QUEBEC.

QUEBEC.—SIR: For the last nine days a parochial Mission has been in progress in connection with Trinity Church. Upon the invitation of myself and with the hearty sanction of the Bishop of the Diocese, the Rev. Dyson Hague, rector of St. Paul's, Brockville, Ont., came to conduct this Mission, and the blessing of God has most decidedly been resting on it. Special care has been taken that nothing should be said or done in contravention of the teaching of our Church. The Mission is being conducted on strictly Church lines.

I regret to say that some person whose information is confessedly not derived from personal observation has taken upon himself to send you a most uncharitable and misleading account of the work. It is amazing to me how any one professing to be a loyal Churchman should be so led away by party spirit as to wilfully disparage a work which is doing so much towards advancing the kingdom of our Lord Jesus Christ. From the account referred to which appeared in your issue of last week the inference is inevitably drawn that this Mission is of the character of an excitable Methodist revival. Nothing could be farther from the truth. The service and after meetings are conducted in perfect quietness. No one is asked to relate his or her experience. The Church is thronged every evening by a most reverent and orderly congregation.

As to the "peculiar feature in connection with this Mission a circular mailed to a number in this city by a Mr. Gus A. Kuring," I may state that Mr. Kuhring is an earnest member of the Church of England and a communicant of St. John's Church, Ottawa, who was greatly interested in the Mission conducted by the Rev. Mr. Crawford, of Brockville, in that Church during the Ottawa Mission, and wrote *privately* to some of his friends here, urging them to attend the service in the hope that they would prove equally helpful. You may judge then how entirely unfair it is to bring what was purely a private and personal matter into public notoriety, in order to disparage a work which has been so blessed to souls and so beneficial to the Church.

Knowing, sir, your love of fair play and the fact that you have striven to make the CHURCH GUARDIAN a non-party paper, I am sure that you will, with myself, heartily disapprove of such attempts as these towards fostering the spirit of partyism in our Church. I remain,
Yours truly, ALFRED BAREHAM.

CONCERT.—A most enjoyable and well attended concert was given in the National School Hall on Thursday evening by the Sunday-school of St. Peter's Church. Proceeds are to be devoted towards procuring new books for their library.

As several inquiries have been made concerning the Memorial chancel to the late Rev. Armine W. Mountain, the following extract from a letter received from Rev. Hugh Tudor,

of Medicine Hat, N.W.T., will give all information. "A chancel is to be built to St. Barnabas Church, Medicine Hat, as a Memorial to the late Rev. A. W. Mountain. The funds in hand are \$410, and have been subscribed by the Parishes of St. Matthew and St. Michael, Quebec and St. Mary's, Wolverton, Stony Stratford, England. There was some little misunderstanding as to the time of forwarding the funds which caused a delay, and when we came to invite tenders for the work, a difficulty in getting contracts and when at last some tender was put in, it was both too near winter and the sum on hand was about \$100 less than required, and so we concluded we must wait until the Spring and endeavour either to raise more funds, or else cut down the plans which would be very different. If you or your friends should be desirous of helping us and thus joining in the Memorial, I think it would be best to send any funds through the Domestic Mission Board of the Diocese."

I am convinced the many friends of the late Mr. Mountain, will see that the deficiency is at once made up.

DIOCESE OF MONTREAL.

ORDINATION.—The Lord Bishop of Montreal intends holding a General Ordination on Trinity Sunday, June 5th, in Trinity Church, Montreal. Candidates are requested to notify the examining chaplain, Rev. Canon Mills, B.D., 228 St. Denis street, and to present themselves for examination at the Synod Hall on Wednesday, May 11th, at 10 a.m., bringing with them "si quis" duly signed, together with testimonial, and certificates of baptism and confirmation.

MONTREAL.—A Musical Evening.—A large and fashionable audience assembled in the spacious drawing rooms of Mrs. Millar's and Miss Pitt's Boarding School, No. 4 Prince of Wales Terrace, 893 Sherbrooke street, on Tuesday evening. The programme which consisted of classical music, was most artistically rendered. The opening duett and selections from Mendelssohn and Schumann by the Misses Millar are worthy of notice. Mrs. Cheeseman, who was in excellent voice, sang "When the heart is young" and "spinning," which were admirably suited to her pure soprano. Miss Seymour, the favorite contralto, delighted those present by singing "The Better Land," and "Last Night." Miss Purdis sang the "Lost Chord" with taste and feeling. Miss Fetherston's two violin solos by Raff and Chapin were most artistic. Prof. Max Bohrer also contributed to the evening's entertainment by a brilliant piano solo. A reading by Mr. Warner and a recitation by Mrs. Warner were highly appreciated. By these musical and social gatherings the young ladies attending this school are brought in contact with cultivated society and have an opportunity of becoming familiar with classical music. Mrs. Millar and Miss Pitt are to be congratulated on the success of their efforts to give a high class musical education to their pupils.

CLARENDON.—The Lenten services are being more largely attended than ever before. The following is the plan of services: The first half of the season, evening prayer and sermon at 7 p.m. on Wednesday and Friday; beginning with Monday, March 21st, daily evening prayer, Monday, Tuesday, Thursday and Saturday at 4.15 p.m.; Wednesday and Friday at 7. During Holy Week there will be daily morning prayer at 8.15. On Good Friday there will be morning prayer at 10.30; a three hour service from 12 to 3 p.m.; evening prayer at 7. At 3 o'clock on Saturday all who have been confirmed during the last ten years are requested to meet in the church. The subjects of the addresses on Friday evenings are early Church

historical illustrations of Christian virtues or doctrines: March 4, Humility and the Donatistic controversy; March 11, Divinity of Christ and the Arian troubles; March 18, The fall of man and Pelagianism; March 25, National Church life and the mission of Augustine. The subject of addresses at the other services is the Passion of Christ; at the three hour service, "The seven last words."

Week night services at outstations are also being well attended.

DIOCESE OF ONTARIO.

LANSDOWNE.—The young people, comprising the Rev. Mr. Tighe's Bible class, met at his residence on the evening of 27th inst., and presented him with an arm chair, and Mrs. Tighe with a breakfast set, as a recognition of their appreciation of the value of the religious and general instruction given them weekly. The presentation was made by Mr. S. G. Johnson, in behalf of the class. Mr. Tighe made a suitable reply.

KINGSTON.—The annual meeting of the St. James's church temperance society was held on the 15th., when the following officers were elected for the ensuing year:—

President—Rev. Mr. McMorine, re-elected; Vice-president—Mr. E. Ponso; Sec-Treasurer—Mr. Jos. A. B. Smith; Organist—Mrs. Gealo. Committee—Messrs. I. Asselstine, W. Critchley, George Bonney, Harry Low, James McCann and Alfred Shannon. The Society will give a concert on the evening of Easter Tuesday, April 19th.

The Rev. W. H. Stiles, late incumbent of the Parham mission, who has been so seriously ill during the winter, is now convalescent. The congregations of Fermoy and Westport have urgently petitioned the Ven. Archdeacon Lauder, the bishops's commissary, that the Rev. Mr. Stiles may return to them. Acting upon medical advice, he has, however, with much regret, resigned the charge. The parish of Wellington, near Ottawa, one of the best in the diocese, has been offered him, but it is not known whether he will accept it or not.

BENTS.—The Rev. Rural Dean Baker of Bearbrook, has been appointed to this mission, and will commence his duties here the first week in April.

DIOCESE OF TORONTO.

SPECIAL NOTICE.—All parishes in Toronto Diocese working in connection with the Ch. Women's Mission Aid are earnestly desired to send in *at once* a full report of their Dorcas Mission Work since last April to the Secretary Mrs. O'Reilly, 37 Bleeker street, Toronto, in order to be in the annual report which is now being prepared.

TORONTO.—St. Matthias.—In the Lenten services being held in this parish special preachers have taken part. The following engagements yet remain, Friday, March 25 (Annunciation): Rev. Alex. Williams, Sunday evening, 27 March; Rev. Prof. Roper, Wednesday, 30th March; Ven. Archdeacon Boddy, Friday, April 1st; the Rev. Canon Dumoulin.

A Confirmation service will be held by the Bishop of the diocese on the evening of the 31st inst.

St. Luke's.—The good Sisters of St. John the Divine have just embarked upon a new venture of faith, viz., the care of a "Home for the Aged," in St. George's parish. A capital house has been secured by the parochial authorities in Larch street, close to Spadina Avenue, and there Sister Margaret has already under her care twelve aged men and women.

The Rev. O. P. Ford is in charge of the parish during the absence of the Rev. John Langtry,

and is doing excellent work, judging from his Lenten list.

St. Stephens.—It is said that the Rev. G. N. Morrison, of Chicago, has been already secured as the missionary for this parish for the autumn mission. He is reported to have considerable power and experience in such work.

DIocese OF HURON.

His Lordship the Bishop of Huron preached on Sunday, March 13, in Port Dover in the morning, in the afternoon at Port Ryrsic, and at Simcoe in the evening. This is a heavy day's work, and entailed long drives between services. His Lordship is truly a worker and sets a noble example to his clergy. The congregations were large in each place, particularly so in Simcoe. On Monday evening he addressed a missionary meeting in the latter place, dealing with the great question of making Christ known upon earth and the churches' present wants, and the peoples' imperative duties.

GARBIE.—The Rev. Mr. Miles, of Belmont, officiated in this mission on Sunday, the 13th, the Incumbent, Rev. Mr. Moorehouse, being still absent, holding a "mission" in London.

GLANWORTH.—His Lordship the Bishop attended a missionary meeting in Christ's Church on the 16th and delivered a most practical address. Rev. Mr. Ball, the present Incumbent, is very active in all branches of church work and looks forward to having a new brick church erected in the early part of the season. The material is now on the ground and operation will be commenced as soon as the weather will permit.

PETROLIA.—The annual missionary meeting is to be held in Christ Church on the 23rd. His Lordship the Bishop of Huron is to be present and take part.

SEAFORTH.—The vestry asked His Lordship to appoint to this parish which becomes vacant at Easter, the Rev. Mr. Maghan, of Sucas. Mr. Edmonds, who has been Rector of Seaforth for some years past, has been asked to accept the Haysville mission, vacated by the resignation of the Rev. Freeman Harding, who is at present in Bermuda owing to ill health.

LONDON.—The "mission" which was commenced in Christ Church on February 27th, was brought to a close on March the 16th. It was not intended to hold it so long, but an urgent request was made to have it continued another week, and the Rev. Mr. Moore acceded to the request. The services were largely attended, not only by the members of the congregation, but many others as well embraced the privilege and there are many signs of practical good as the result.

Extra services are being held in the several churches in the city during the season of Lent, and as a "Lent well spent brings a happy Easter," it is to be hoped that the several congregations may have a good and blessed time of rejoicing.

The Bishop's Commissioner, Rev. W. A. Young, has almost completed his work of visiting the various missions which required re-organisation. Many have been opposed to the office, especially as the tax on the funds was heavy, but a good work has been done so far, and it is hoped will be completed before the end of this quarter.

MEETING OF THE EXECUTIVE COMMITTEE.—The regular quarterly meeting was held at the Chapter House on the 10th inst., when there were present:—Revs. Canon Richardson, E. Davis, G. C. Mackenzie, Canon Smith, W. A.

Young, Canon Innes, W. Craig, Canon Mulholland, Jeffrey Hill, Canon Patterson, W. Davis, R. Ashton, J. Gemley, J. Downie, D. Deacon, Principal Fowell, T. R. Davis, R. Fletcher, J. T. Wright, Canon Hill, Archdeacon Marsh, W. Daunt, A. Brown, and Messrs. E. B. Reed, W. Grey, N. Currie, B. Stanley, R. Fox, W. H. Eakins, T. Woods, R. Martin, H. Crotty, R. S. Gurd, W. J. Imlach, R. S. Strong, J. Rainsford, R. Bayly, V. Cronyn, A. H. Dymond.

The report of the Finance Committee was read and adopted.

The report of the Mission Committee was taken up and considered clause by clause. The report of the Commissioner recommended several changes in the construction of missions, all of which will appear in the printed report.

A number of appeals against assessments were presented, and depositions from several missions were heard in support thereof. The amended list will be published in due course.

The Investment Committee submitted a list of investments during the past quarter. Adopted.

The committee, on the appeal of Mrs. Dillon, were unable to recommend any change from the former decision.

The Surplus Commutation Committee reported progress, and asked leave to sit again. After considerable discussion it was decided to allow the committee to sit again and to authorise the committee to frame a canon for submission to the Synod.

The committee on the case of Rev. E. R. Stinson, reported that a majority recommended that a grant be made. A long discussion ensued, and was continued into the evening session, when it was finally decided not to adopt the report of the committee.

After several matters were disposed of it was agreed that a special service be held during the Synod week in commemoration of the Queen's Jubilee.

The Bishop gave the Benediction at 11 p.m., and the meeting adjourned.

The Rev. W. J. Taylor, Rector of Wardsville, and the Rev. S. Asbury, Incumbent of Delaware, preached missionary services in each others parish on Sunday, 13th inst. Congregations and offertories were alike good.

DIocese OF QU'APPELLE.

MOOSOMIN.—Mr. E. H. Doe, organist of St. Alban's Church, who is now at St. John's College, Qu'Appelle, has been presented with an address. After tea a musical evening was spent.

An entertainment has recently been held, upwards of 150 persons partaking of tea.

INDIFFERENCE.

Of how many parishes is the following extract true? We clip it from an article in a parish paper, written by a clergyman, who had been rector just long enough to know the true condition of his charge:

"The one chief obstacle to aggressive labor in this parish just now, is indifference. We write it in large type, that all may read, and heed. Such a state has doubtless come about logically, for it is a reaction from past animosities and dissensions. Yet, it is none the less real, and none the less pernicious. In fact, a fighting church is immensely to be preferred to a dead church; though Christians who truly love their Master will shun both these evils.

The question then is, are we going to cast off this spiritual sloth? Is each baptized soul in this parish to set about doing some work for the Church? We hope so. The lowliest has at least one talent given, and God is going to require it of you. If you feel that you can do but little, do *that little*. It is not the amount of your service, so much as the *spirit*, that God values. Hence, put aside forever old scores

and set the face to the front. Come back to the long neglected pews and come regularly. Nor should you come alone; you can influence others to come with you, if you will. See that your children go to Sunday-school and come with lessons prepared. As God has blessed you, give to the support of the parish, and give liberally. Pray for the church, your parish, and your pastor. Hold up your rector's hands; he needs all the help you can give him, and you have pledged yourselves to this in calling him to your service.

These, truly, are some plain and bounden duties resting upon every member of the parish. Arise then, dearly beloved, from all indifference and negligence and callousness, that such aspirations may not be the reveries of a dream, but from this time forward, prove the gradual fulfilment of a glorious work done in Christ's name and for Christ's own here in our midst. —*Selection.*

THE OBLIGATIONS AND BENEFITS OF BAPTISM IN THE CASE OF A CHILD.

A correspondent says in substance: "I do not see how I am obligated or benefited by a contract which I had no part in making, and of which I was not even conscious when made."

Very true, and it is the very beauty and value of your baptismal covenant that it came to you unsought. It was, *it is*, God's Free Grace to you, as to every child of Adam.

Your consciousness, your consent, your will, have nothing to do with it, save that you take the Grace and profit by it.

You did not consent in advance to take your place in the human family of which you are a member. Wholly unconscious you were born into the obligation "to love, honor, and succor my father and mother." By the natural law of parentage, which is one expression of the will of God, you were introduced into a great human society, the State, in which the restraint of law have met you at every turn, and it has been your privilege as well as duty "to honor and obey the Civil Authority."

Every earthly analogy suggests that, if there is a Heavenly Family, a Heavenly State, intended for the children of Adam, then into this supernatural commonwealth, we might reasonably expect to come by a supernatural birth. And so it is "Except (any one) be born of water and of the Spirit, he cannot enter into the kingdom of God." "That which born (begotten) of the Spirit is spirit." Primarily and essentially, then, the Sacrament of Baptism is a Spirit birth, and it is so in two senses: (1.) It is birth by The Spirit of God. (2.) It is the birth of a human spirit. As natural birth is the introduction of a being into definite relations of time and space and matter according to the laws of natural life; so spiritual birth is the entrance of a human spirit into special, fitting relations with the Infinite Spirit. Regeneration by the instrumentality of water and the Holy Ghost, whereby we become the sons of God by adoption and grace, is a fundamental law of the Gospel, "Being by nature born in sin, and the children of wrath, we are hereby made the children of grace." The adult comes to Baptism in a wholly passive and receptive condition. The little child is brought to Baptism in the same receptive condition, and, indeed, can come in no other. After Baptism, also, both are in the same condition as to the obligations and benefits involved, save that the child has this in its favor, that for a time it cannot incur the guilt of resisting the Holy Spirit. And does it not stand to reason that the sooner a little one is "made a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven," the less likely such an one will be to go astray from the Fold?—*The Church Helper, Western Michigan.*

THE STRENGTHENING OF THE WILL.

How, then, is the will to be emancipated and strengthened? I am not now speaking of prudential rules and humble efforts, indispensable though these are. I am not just yet referring to sacramental means of grace, but of ultimate Divine principles. And I answer that the strengthening of the will comes (1) from the sympathy of Christ; (2) from the power of the indwelling Spirit.

(1.) The strengthening of our will comes from the sympathy of Christ.

In this we have a law of our human nature perfected. When our will needs an accession of strength, we find such accession by bringing it to a higher will. And the higher and purer that other will may be, with the stronger grasp will it lay hold upon our sinking resolutions. Some of us have fallen. We feel, as the intolerable shame flames in our face when we are alone, that we must tell it to some one or die. To whom, in such a case, would he go? To a man of the world, with the exquisite polish of her finished scorn? No; but to the holiest and most Christ-like spirit you could find, instinctively sure that the sympathy will be in proportion to the purity, and that the measure of purity will be the measure of capacity to help us. In the case of men like these (I will mention Pusey and Arnold) our will is enobled by their nobility, purified by their purity, strengthened by their strength.

In this way the weakness of our will finds its support in the sympathy of Christ. The meaning of our prayer to Him is—"Thou upon Whose perfect will the approach of temptation could no more leave a blot than the shadow of a cloud can leave a stain upon the snow, help me by Thy sympathy, which is boundless just because Thy purity is boundless. Thou Who art mighty to save, take this weak will of mine. Lift it up, and make it strong with the enfolding of Thine everlasting strength. Set me upon the Rock which is higher than I. I may tremble upon the Rock; the Rock will never tremble under me."

(2.) The strengthening of our will further comes from the inward gift of the Spirit, that great gift of the new covenant. "I will put My law in their minds, and write it in their hearts."

In those whose will Christ emancipates, there is a supernatural power, conforming the man to the law, not dispensing him from it. To use the fine comparison of a great old Cambridge Platonist, it is as if we suppose an instrument, where there is no longer an outward hand drawing forth melodious sounds from the strings, but the soul of music incorporates itself with the instrument, and lives along the chords.

Such, then, are the ultimate principles to which the Gospel points us for the strengthening of the enfeebled will—the sympathy of Christ, and the power of the indwelling Spirit.

(3.) And now we are led to see from all this the fitness and reasonableness of the view entertained by the Church of the reality of grace in sacraments and ordinances.

Not many days since an earnestly written tract was placed in my hands. It dwelt upon the weakness of the will, upon the feebleness of all resolutions, and especially of young resolutions. And it enlarged with impassioned energy upon the folly, indeed the wickedness, both of the Baptismal vows and of the Confirmation question and answer. Yes! foolish and wicked perhaps, if *Baptism and Confirmation are but signs and forms*. But if to the laying on even of sinful hands like these be annexed a gift of the Spirit; if each young soldier of Christ goes forth to the battle *confirmed, not by*

his own resolution, *not by himself, but by the Holy Ghost acting through His ordinance—not foolish, not sinful, but wise and holy.*

And so still more with Holy Communion. It is a sacrament—i.e., not only a picture of grace, but a channel of grace. It not only signifies grace, but conveys and confers it. In this we have a simple truth which it is necessary to enforce now, not only for those who reduce the sacrament to a mere outward sign, but for others also. There are those possibly for whom the Holy Communion has more of the beauty of a divine poem, of the mystery of an august commemorative sacrifice (I deny neither the one or the other); more of the romance of religion than of the reality of grace; more of the self-will that asks for a rapture than of the conscious weakness that seeks for a help. Again, the case of the agnostic communicant has lately been pleaded by one of the most delicate and enchanting hands that ever held the pen of English romance. The thoughtful and imaginative agnostic, it is urged, may be in complete inward sympathy with the great sacramental principle by which all nature is pervaded. The perception of "sunshine on the grass" is but the fleeting perception of a momentary phenomenon. But the sunshine and the grass of memory converts the sunshine and the grass before us into a tenderer and lovelier thing; and thus becomes a very sacrament, the "outward and visible sign of an inward and spiritual grace." And therefore this principle, underlying all life, is concentrated in the bread and wine upon the altar; the ceremonial before which ages have bowed; the right which the agnostic, born of Christian parents, has received with smiles and tears, with the loved and lost. What matter if the dogma has been dissolved by the solvents of death—if his faith have faded away in the fierce sunlight of reason? What matter if the fact which is behind the ceremonial be baseless legend; if He Who is the Life of the sacrament—who, as Christians believe, ever offers in truth behind the veil that which the Church offers in sign and symbol here below—be really existent or not? The rapt elevation is almost the same in one case as the other; the recollections as pathetically tender; the consequent purification and profit very much the same. Indeed, this conception of the sacrament pervades the writer's noble and lofty romance. What manner of recollections does Inglesant bear about of that memorable communion with Nicholas Ferrar at Little Gidding? The sense of rapture; of a figure, divine and gracious, upon the pane; of bowed forms; of the misty autumn sunlight and sweeping autumn wind; and of one fair face. Surely it is the same view of prayer which makes another celebrated writer say in representing one habitually fraudulent who kept up still the habit of devotion, that "it is a mistake to suppose that prayer is always candid, or goes to the root of action." The prayer and the sacrament which are not based upon reality will become unreal too. They will bring with them infinite possibilities of profanity and superstition. Unless Christ lives, they cannot live. Unless Christ helps, they cannot help. But when we believe that He helps, the distinction between the two is this—in the prayer, I put my hand in Christ's; in the Sacrament, Christ puts His hand in mine.

Let us, then, turn to the sympathy of Christ, and pray for the indwelling of His Spirit, that our wills may be strengthened and our resolutions braced. Let us seek the grace which is given in the holy sacrament.—*The Lord Bishop of Derry.*

When you renew your subscription, try to send at least one new name. Two dollars will pay your subscription for a year, and send the paper one year to a new subscriber.

A CONFIDENTIAL LETTER.

One of the Rectors in the Diocese of Chicago, sent the following letter to each one of the confirmed members of his parish just before Lent of last year, and we think it well worthy of publication.

"I am deeply anxious that this season of Lent and especially the mission services of Friday evenings, shall be of value to the confirmed members of our Church. As one of that number, will you kindly receive this as a personal letter from your Pastor, reading it thoughtfully? You will readily admit that I can have no other end in view than your own good.

"It is my purpose to hold a service which will aim to be a REUNION of all the confirmed members of St. — Church, on the evening of Good Friday, April 23. It will be an occasion of welcome to those who shall have been confirmed at the visit of our Bishop shortly before; a devotional preparation for the Holy Communion of Easter Day, and I hope, also, a means of the Church, whether now actual communicants or not. I send you this kindly admonition thus early in Lent that you may have this service and the Easter Communion in view—especially those of you who are painfully conscious that a work must be done in your hearts and a reformation effected in your lives before you are worthy to come before your God at His Altar. That is what Lent is for.

Many of you who will receive this are not only confirmed members of Christ's Church, but *faithful communicants*. I know that I shall see you at the altar-rail on every first Sunday in the month unless unavoidably kept away. Among your number are not a few who delight to come to the quiet and helpful early Communion of the Advent and Lenten seasons. You are the life of our parish, the strength of your Pastor in weary hours of discouragement, his ready and cheerful helpers in every good work. May this Lenten season be to all such a joy and a blessing.

"Others to whom this will come know that they have been remiss and neglectful. They are *occasional communicants*. You are present once, twice, perhaps half a dozen times in the whole year. Some of you I know to be actually hindered by cause beyond your control. Most of you are not thus hindered—though I am afraid you try to persuade yourselves that you are. You give this reason and that, when I speak to you of your often absence from our services; but *you* know in the depths of your soul, and *I* know, that most of these reasons are really a *sham*! You know in the depths of your heart that if you were in *downright earnest*, if you longed to go, you would find a way! You know that you *do* find a way when business or pleasure calls. Deal honestly with yourselves. Tell your excuses to God on your knees in prayer, and see your conscience tells you in return that they are valid—such as God will accept! Lent is the time for self-examination. *Make it real*. Find out the naked truth about yourself. I will tell you what I think you will find—*religious indifference*. Well what will you do to overcome it? This Lenten season will tell you. Its spirit, duties, frequent week-day services, are all meant to help you 'awake out of sleep.' Will you heed its call—or will you sleep on?

"And now we have another class in this parish—so large that I assure you, brethren, as before God it makes my heart shudder when I read over their names on the parish register. Who are they? *The confirmed who are not communicants*. With some of you, it is years since you approached your Lord's table. It is so long since you stood in God's presence and took the solemn vows of confirmation that the event is almost forgotten. Do you think that

God has forgotten it? Those vows are registered in heaven; they will meet you at the judgment. Others have lapsed more recently—some within a year past. Now, I must tell you plainly, dear friends, as the servant of Jesus Christ—whose ambassador to your souls I am—that no person living in *habitual neglect* of the Holy Community, however upright morally, can be a Christian—an obedient follower of Christ. Much less, if conscious that unrepented sin, secret or known, keeps him back from the Lord's table. Age, infirmity, a great distance from Church may prevent, but this is not *neglect*. For what says your Lord—He, whom you confessed before your Bishop, your Pastor, your brethren and your God, in the vows of confirmation? 'Do this in remembrance of Me.' It is your Saviour's *command*. Again, He solemnly warns you: "Except ye eat the flesh of the Son of God, and drink His blood, you have no life in you." Do you believe these words? They are Christ's own, and the Church for eighteen hundred years, have appointed them to this Holy Communion. I admonish you, my friend, that you are doing very wrong. Suffer the word of exhortation from him whom you regard as your Pastor—who is your personal friend—and who solemnly assures you that one of the greatest anxieties of his ministerial life are these 'backsliding children.' So the Scriptures call them. Now, do not mistake me—I am not urging you to come to the Holy Communion in your sins, unrenewed and unrepentant, as though this sacrament had in itself some charm to make you accepted of your Saviour. God forbid that you should think this! I am urging you rather to 'repent and amend'—as the exhortation in the communion office of your Prayer Book bids you—in order that you may be prepared to come. That is why this personal appeal is sent to you at the beginning of Lent. Precisely for the purpose of giving you aid, sympathy, and encouragement are these Lenten services appointed, and especially the missions of Fridays, and the reunion of Good Friday evening. If I see that you do not take advantage of these means of help (knowing that there is no obstacle beyond your will), I must sadly conclude that my words have all been useless, that you have forgotten your Lord, and are going on through life, on to death and judgment, without God and without hope.

Will you let me plead in vain? Will you not rather say with the Prodigal, 'I will arise and go to my Father?' If there are not any difficulties, will you not come and see me in private; or send a line telling me when I can come to you? If I seem persistent—if I repeat this admonition, appealing to you again and again before next Good Friday—believe that it is because I seek to do my duty. My ordination vows bind me, as your confirmation vows bind you. Believe that these words of the prophet have a meaning for me that I dare not neglect—Son of man, I have set thee a watchman unto the house of Israel. If thou dost not warn the wicked from his way and he die in his iniquity, *his blood will I require at thine hand*. Nevertheless if thou warn the wicked of his way, to turn from it, if he do not turn from his way, *he shall die in his iniquity, but thou hast delivered thy soul*. God help us all to do our duty like men—whether minister or laymen—however hard or unpleasant it may be! With earnest prayer for every soul entrusted to my charge, your friend and Pastor.—*The Diocese*.

CONTEMPORARY CHURCH OPINION.

The Churchman, of New York, says:—

The *London Spectator* persistently holds to it "that all the Christianity St. Augustine found in England was Latin," and regards the "British Church as Gallican and the Gallican Church as essentially Latin, though with some mix-

ture of Asiatic ideas." But one of the great questions discussed at Whitby, A.D. 664, surely was whether the Eastern or Western reckoning with regard to how Easter was to be observed, the British monks cleaving to the former and the Latin to the latter. The *Spectator*, however, in agreeing that the British Church was Gallican, virtually concedes the whole contention; with this point conceded, it is by no means hard, if it is still necessary to prove the non-Latin origin of the Church which St. Augustine found established in Britain. Her Liturgy, nearly identical with the Gallican, was derived, as is proved by Palmer's "Origines Liturgicæ," from Lyons, and then again from Ephesus. To this the fragments of the British Liturgy bear witness, as does likewise most strongly the letter written by Pope Gregory to St. Augustine, forbidding him to Latinise the Liturgy which he found in use. In course of time the change was indeed effected, but it took centuries to accomplish the work; and the history of England for eight hundred years, from the time of the landing of St. Augustine, shows a constant fight against the Latinising of her Asian-born Church and Liturgy. This is evidenced in the clause in the Magna Charta, that the "Church of England—not the Roman Church in England—shall be free," in the unceasing fight over Investiture, the statutes of Mortmain, Præmunire, Peter's Pence, and the like. With such testimony to confute the pretensions of Vaticanism, it is no wonder that Cardinal Manning's "Perish history," if it antagonises the Church's Infallibility, has passed into a household word of reproach against his system.

North Easter, the missionary paper of the Diocese of Maine, says:

Lent is advancing rapidly, and yet there seems to be many who have not yet understood the duties which the Church would impose upon them at this season. Though the essence of true fasting is self-denial, there are many things which are not considered by the individual as acts of self-denial which are, nevertheless, to be avoided because of their influence upon those who may be indifferent or outside of the communion of the Church. There is a great difference between a rigid severity and strictness, to be seen of men, and a steadfast and consistent adherence to principles which kindly, though firmly, refuses to be led away from the right by any worldly arguments or devices. Why should one man conscientiously striving to do his duty to Christ and His Church be expected to sacrifice all he holds dear for the sake of some worldly friend, who laughs at his principles and treats them with every disrespect? Why should I listen to the voice of one who despises what I most value? And yet how many Church people are thus inconsistent for fear of giving offence perhaps to others who have no respect whatever for religion and its duties. Surely they at least ought to see that it is their duty to obey God rather than men.

The Church Messenger, North Carolina, under the title, "Reverence Science," says:

"That the heavens declare the glory of God, and the firmament His handiwork," has been true before, during, and ever since the time of David. It ever will be true. The universe is the language of God, unspoken, yet real. In the manifold phenomena of Nature, He speaks in the language of His sublime silence, to every heart that is open and ready to hear. "One day telleth another, and one night certifieth another;" and the more a reverent science learns of Him the greater evidences does it find of His existence, both past and present, and newer and more delightful revelations of what He is. Day by day, too, grows the marvellous organism which we call universe, and more each day do we reverently realise that it is not a complete but a completing work, His plastic hand ever upon it, His omniscient eye

ever over it and us, as a part of it. To His name be the glory for the privilege of ever studying Him in this spirit of reverence and holy fear.

The Living Church says:—

In most of our parishes the clergy are now organising classes for Confirmation, to be presented to the Bishop for the "Laying on of hands," in Easter-tide. We may therefore say a few words to the unconfirmed. Alas! that there should be any such, except the young children. But there are many such who will read this. To each one of them we would say: Your first duty to God to the Church and to your own soul, is to receive Confirmation, and then become a faithful communicant of the Church. If you have been baptised, if you believe the Catholic faith and desire to lead a Christian life, it is not only your privilege, but your unqualified duty to be confirmed. Nothing can excuse the neglect of this means of grace. Confirmation is one of "the principles of the doctrine of Christ;" it conveys to you the gift of God, the Holy Ghost; it fits you for the worthy receiving of the Holy Communion and the daily living of the Christian life. Do you say that you are not prepared for Confirmation and First Communion? Perhaps you are better prepared, more "ready and desirous" than you think. At all events, if you are desirous, you can soon be ready. Your pastor will help you, in public and in private, by books and lectures and friendly talks, by pastoral counsel and by spiritual direction.

As one has said: "If you have not been confirmed, you lack something; and you know it. Don't wait to be urged. Go at once to your pastor. Tell him you want to place yourself under his instruction and spiritual direction so as to be confirmed at the next visitation of the Bishop and become an intelligent, loyal, and devout communicant of the Holy Catholic Church."

MAGAZINES FOR MARCH.

Littell's Living Age.—The number of *The Living Age* for March 12th, contains about Fiction, *Contemporary*; Robert Southey, *National*; The Doctor: an Old Virginia Fox-hunter, *Blaakwood*; Wit and Wits, *Temple Bar*; An Obscure Archipelago, *Leisure Hour*; The Evangelical Revival of the Eighteenth Century, *Macmillan*; The Dead Cities of Belgium, *Gentleman's*, &c., &c.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50, the publishers offer to send any one of the American \$4.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston.

The Pulpit Treasury for March well maintains its well-earned reputation as a staunch, progressive, varied and timely storehouse of pulpit and evangelistic literature. It thoroughly furnishes its quota for the equipment of every Christian worker. Rev. Dr. E. McChesney, of St. Paul's Methodist Episcopal Church, New York, is represented by portrait and sermon, sketch of life and view of Church. Dr. Moses Hoge, of Richmond, furnishes an admirable sermon on "Say So," Prof. E. J. Hamilton one on "The Preparation of the World for the Gospel," and Prof. M. S. Terry an Exegetical Comment on "Zechariah's Vision of the Ephah." The Leading Thoughts of Sermons are by Drs. Coe, McLeod, MacLaren, Henderson, Hall, Spurgeon and others. E. B. Treat, publisher, 771 Broadway, New York.

Eureka Recitations.—J. S. Ogilvie & Co., publishers, 31 Rose street, New York.—This is a very good collection by Mrs. Anna Randall-Diehl, whose reputation as a writer of standard works on Elocution, and also as a teacher of the art, is second to none.

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.]

"NOVA SCOTIA" VERSUS HALIFAX CATHEDRAL.

To the Editor of THE CHURCH GUARDIAN:

SIR,—I am at a loss to imagine what "Nova Scotia" wants, or what he means.

It seems, as far as I can come at it, that he would like us to collect a sum of money for King's College as a "Centenary Memorial" of the Colonial Episcopate. Well! if that is what he does want does he think that anything like \$250,000 can be got?

Would people give for that? Who would give for a Cathedral, or vice versa?

Why thus mix and meddle.

What can he mean by the action of the Provincial Synod only amounting to "the recommendation of so many clergymen and so many laymen: nothing more." That "nothing more" has a raven croak in it! (See E. A. Poe.)

Why, every act of the Imperial Parliament itself is but the action of so many Commoners and so many Peers.

Why is it "absurd" to hold us bound by extra judicial acts of the Synod? Is this, strictly speaking, extra judicial, or are any acts of the Synod strictly "judicial?" I repeat, I am puzzled.

The Provincial Synod is the Legislative Body of the Church in Canada, while in session a message was received by the Lower House that the Upper House desired a joint committee "upon the mode of commemorating the completion of the first century See and of the Church in the Colonies appointing on behalf of the House of Bishops, their Lordships the Metropolitan and the Bishops of Nova Scotia and Quebec. The Lower House coincided and appointed seven clergy and thirteen laymen. This joint-committee reported—*enter alia*, certain religious services and that "the offerings at such services as well as at the central commemoration in Halifax, should be given towards the erection of a MEMORIAL CATHEDRAL IN THE CITY OF HALIFAX, the see of the first Colonial Bishop," then we read "With the consent of the House, the Rev. D. C. Moore moved, seconded by the Rev. Canon Richardson, that the report of the Committee on the Centennial be ADOPTED.—Carried.

What more could the laymen and clergy in conjunction with and at the recommendation of the Bishops do to make the report binding?

Then "Nova Scotia" says, "I fear we are becoming vain? Of what? Are we likely to be made vain by the recollection that the oldest colonial diocese has no Cathedral, while Fredericton and Newfoundland (no richer than we) have solid stone Cathedrals of exquisite design? I do not admire vanity, but least of all when there is nothing on which to base it.

Let us raise, by united, hearty action, a temple to the Great Head of the Church as fitting and handsome as possible, and then, having done our best, let us not be vain but cry,

LAUS DEO.

HALIFAX CATHEDRAL.

SIR,—May I ask the favor of a few words more to make good the position taken in my former letter?

Your correspondent "Nova Scotia" thinks it absurd in me to suppose any one "bound by the extra judicial acts of the Provincial Synod." Let it be granted then that the action of the Synod is merely the recommendation of so many: no other scheme could be put forth with even the semblance of authority. To my mind—and I think most of your readers will be with me—it is infinitely better to accept that which

the Bishops and representative clergy and laity from every diocese of Eastern Canada recommend than to follow the devices and desires of our own hearts.

As to the other point: If it can be shewn that missions have languished and Church work has stood still in proportion as expensive churches have been built, there is cause for apprehension; but I think the contrary can be proved. A church which by its beauty and richness shows forth the self denial and piety of the congregation is almost a sure idea of a people active in good works. It is not to gratify our vanity that we build magnificent houses for God's worship? But, as Mr. Ruskin puts it, "That our gratitude to Him and continual remembrance of Him may have at once their expression and their enduring testimony in the presentation to Him . . . of all treasures of wisdom and beauty; of the thought that invents and the hand that labors, of wealth of wood and weight of stone, of the strength of iron and of the light of Gold."

EUSEBIUS.

11th March, 1887.

SIR,—In the generally excellent sermon of Bishop Stevens, in your late issue, I take exception to one or two points of interpretation. The writer asserts that the "pure offering" of Malachi, typified "prayer" and that the accompanying accessory of "incense" did not mean "material incense," but only "praise." The "pure offering" was the "Mincha" or "fine flour offering"—the sin offering of the poor—and has always been interpreted to signify the Holy Eucharist.

It is difficult to see what authority the Bishop has for asserting that "incense" does not mean "incense." He must be aware that the prophecy has been entirely fulfilled in every branch of the Catholic Church from very early times. Thus all the primitive Liturgies mentioned the offering of incense.

The Vestures of our clergy are a following of the Jewish worship, yet we do not say that the Mosaic Vestments did not typify "material" garments, but foretold merely the righteousness of heart which should dwell in the Christian Priest. If we are to spiritualise in one case, why not in another?

It is often said that such accessories are effete, but is it not strange, in that case, that in St. John's vision of the heavenly worship, incense is again and again mentioned as an accessory. The angel offered the "incense with the prayers of all saints." It was not merely a symbol, but an accessory also. That the Holy Church throughout the world has adopted its use is undeniable. The law authorising its use has never been repealed in our Church, and it forms an accompaniment to solemn services in a number of our churches in England and elsewhere.

CATHOLIC.

SIR,—On the first page of your paper of the 2nd March, at the foot of second column it is said "That the only American Bishop who had preached before the Society (S.P.G.) on its anniversary is the Bishop of Ohio." If this means the only living Bishop it is correct. If it includes the departed as well, it is a mistake. The late Bishop McCoskry, of Michigan, preached the anniversary sermon in the year 1852. I mention this for the sake of a little bit of history, *i. e.*, so far as the venerable Society is concerned, connected with that event.

Previously the anniversary sermon had always been printed in the annual report. On this occasion, however, the sermon of the Right Rev. Preacher did not altogether approve itself to some of the members of the venerable Society. Since that time, in consequence of a vote of the Society, no anniversary sermon has ever been printed in the annual report.

Yours, etc.,

T. H. W.

DIOCESE OF SASKATCHEWAN.

SIR,—In your issue of Jan. 12th, last, pages 6 and 7, among some interesting items regarding the several parts of the Province of Rupert's Land, under the heading above written I find the following:—

"There is no doubt but that his (the new Bishop's) administration will be marked by vigour administration and ability, and the adoption of plans which will infuse new life into the Diocese. The Endowment fund for the Episcopate is said to be much less than was generally supposed not exceeding \$58,000. * * It is stated that the (late) Bishop knowing he was dying and desiring to die at home, offered the boatmen \$600 if they would take him from Edmonton to Prince Albert in two days. The money was earned, and, we regret to say, taken. Petitions * * asking for the appointment of a clergyman resident, in this part of Canada, and one it is understood signed by some persons in Saskatchewan referring to the appointment had been forwarded, &c., &c."

Taking these statements seriatim, the writer of the above if not an enemy of the Bishops Designate, had well bespoken for him comparing the two men a modest possible "administration."

The sum mentioned as the Endowment is incorrect, as the amount actually invested is \$73,000.

I am not aware that the boatmen who brought the late Bishop from Edmonton to Prince Albert (in an open row-boat) made such a demand—none such was granted. Even if they did—or if they demanded \$600 * it would make no difference—the trip in two days is impossible. Your correspondent's ignorance of Canadian geography need not necessarily follow because the whole article shows he is not ignorant of it. This terrible trip occupied 22 days and only one who has passed over that part of the River in the Autumn season, and therefore at low water can imagine what ill as he was, the first the great Bishop of Saskatchewan suffered. By the generous aid given him by the S.P.G. Society, he was enabled to undertake his work as Bishop. For a very short time before his death, he enjoyed the full interest of the Endowment fund, and it is a sad truth that he was only able to leave an insurance of \$10,000 for his family. No petition regarding his successor was sent from the Saskatchewan so far as I can learn—certainly none from Prince Albert the diocesan seat. The arduous part of the work in this Diocese has been accomplished. It is free from debt with a comfortable income for the successor, who makes no sacrifice in accepting the See.

VERITAS.

Prince Albert, N.W.T.

1st March, 1887.

(We do not think that our former correspondent had any intention of belittling the great work done by the late Bishop, or of misstating the amount of Endowment Fund.—ED.)

SIR,—I have this week been examining six different church papers, and as the result feel impelled to unite and say that the CHURCH GUARDIAN compares favourably with the best of them. I find it both interesting and instructive, and am glad to learn that the circulation is increasing. It must be doing a noble work for the Church in the circle of its readers and the wider the circulation, the greater will be the benefit to the cause of the Church. I am sorry I cannot say the same for all our church papers. I do not sign my name, you would not know me if I did. I simply send my card to show how your work is appreciated by one among many of your.

Toronto, March 16th,

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CALENDAR FOR MARCH.

MARCH 2	} EMBER DAYS.
" 4	
" 5	
" 6	—2nd Sunday in Lent.
" 13	—3rd Sunday in Lent.
" 20	—4th Sunday in Lent.
" 25	—Annunciation of The Blessed Virgin Mary.
" 27	—5th Sunday in Lent.

THE BOOK OF PRAYER FOR THE HOUSE OF PRAYER.

A Tract by the Rev. W. Bacon Stevens, D.D.,
at the time Rector of St. Andrew's Church,
Philadelphia, presently Bishop
of Pennsylvania.

(CONTINUED.)

Lastly: The Book of Prayer for the House of Prayer should give us *liturgical alliance with the Holy Catholic Church, in all places and in all ages.*

As each congregation should worship God as the heart of one man, when it makes united confession offers its united prayers, sings its united praise, recites its united creed, so should "the blessed company of all faithful people," professing "one Lord, one faith, one baptism," be united in heart and tongue in one Liturgy—so flexible, indeed, as to accommodate itself to the varying changes and conditions of the Church's outward life, yet so fixed and Catholic in its fundamentals of worship that every true child of God should find in it the exponent of his faith and worship, and should delight thus to ally himself, through the holy relationship of a common Liturgy, with the Christians of all lands and in all ages. One in the brotherhood of a common paternity—God; one in the blood of relationship of a common elder Brother—Christ; one in the brotherhood of the new birth of the Holy Ghost; one in the brotherhood of a common rule of faith—the Holy Scripture; so should we be one in the brotherhood of a common Liturgy, lifting up the heart in one spirit of prayer, one song of praise, one confession of faith, until we feel that the Saviour's prayer, "That they all may be one," has been answered, and we come, as the common members of Christ's mystical body, "in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ."

We have something of this unity in the al-

most common Liturgy of our own and the Mother Church of England; and who that has worshipped in the Churches of Great Britain—who that has sought out on the continent the Chapel of an English embassy—who that has wandered farther east, and amidst Mohammedan mosques, or Hindoo temples, or Chinese pagodas, has found a House of Prayer, and the service of our Book of Prayer—the service of his home and of his heart—that has not blessed God for this unity of worship, by which, though on the ocean-wave, though in a foreign church, though a pilgrim in the land of the sun-rising, though afar off midst the isles of the Pacific, he could yet worship God in the same prayers, the same praise, the same sacramental offices, which engage the hearts and the voices of the loved ones at home, and by which the Christians of the great Anglo-Saxon family are enabled to keep so much of "the unity of the Spirit in the bond of peace." If I may be permitted for one moment, with great diffidence, to allude to myself, I can give my testimony to the truth which I have just asserted. I have joined in the service of our Prayer Book in South America, in Polynesia, in China, in Egypt, on Mount Zion in Jerusalem, in Greece, in various countries in Europe, in each of the four quarters of the globe, and can testify to the sweetness of the thought that we could, on the same days, bow with our fellow Christians of the Protestant Episcopal Church of England and America before a common mercy seat, using the words of a common Liturgy, though separated by mountains, oceans, continents and a hemisphere.

But the Liturgy of a House of Prayer should do something more than furnish a common bond of union among living Christians; it should unite us with the Church in all past ages of its existence.

The Church Militant is now just what it was when first founded by Christ—His mystical body. The members have changed, but its foundations have not changed—its Sacraments have not changed—its doctrines have not changed—its rule of faith has not changed—its glorious Head has not changed. Our Liturgy, therefore, should repeat to us the great themes and modes of worship used in apostolic and primitive times, that we may trace liturgic, as well as ministerial, lineage with the Church in its first and purest age. All the Liturgies of the world can be traced back to the Liturgy of St. James, entitled the Great Oriental Liturgy; the Liturgy of St. Mark, or the Patriarchate of Alexandria; the Roman, which can be traced back to nearly apostolic age, and the Gallican, or that used by the churches in Gaul and traditionally ascribed in its leading features to Irenæus and Polycarp, the disciple of St. John. These are the four original trunks from which have branched forth the various Liturgies of the eastern and western world. Many have regarded these as distinct and independent: distinct they are but not independent; distinct like the four rivers which Moses describes as going forth out of Eden, one compassing the whole land of Havilah, one surrounding the whole land of Ethiopia, one going toward Assyria, and one watering the plain of Mesopotamia, but each finding its head in one river that took its rise in Eden, and each rolling outward water from the same well-spring of Paradise.

So these four great streams of liturgic worship, one compassing the Patriarchate of Antioch, which extended from the Euphrates of Egypt, Ethiopia, and Abyssinia; one going toward Italy and Northern Africa; and one watering the martyr-founded Churches of Gaul, may each be traced backward to one head-spring, the Apostolic Church, when that Church, still bedewed with its pentecostal baptism, "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayers." With these ancient Liturgies, ours has substantial unity. All that they borrowed

from Scripture we have in common with them; and of that which is human and uninspired, the prayers, the hymns, the rites and ceremonies, we have retained and copied into our service whatever is most agreeable to Scripture and to Apostolic usage. The prayers which the Church has offered for fourteen hundred years! the praises which she has sung for a whole millennium; the rites which she has used for nearly forty generations of Christians, are the prayers and praises and rites which form the basis of our service, and which unite us in liturgical links with the purest and earliest worship of the Church of Christ. What a communion of Saints does this enable us to enjoy with the glorious company of the Apostles, the goodly fellowship of the Prophets, the noble army of Martyrs, and the Holy Church throughout the world, as it enters into God's house with thanksgiving, and into his courts with prayer and praise!

Millions of hearts have breathed these prayers; millions of tongues have sung these songs; and fitted as they are for all classes of men, all climes of earth, and all ages of the world, they bear upon them a stamp of universality akin to that which God has impressed upon his holy word, and in using this Book of Prayer in the House of Prayer, the worshiper is liturgically allied to the Holy Catholic Church in each age of its existence.

Brethren, we have much to be grateful to God for, that we have such a biblical, holy, ancient, befitting, and Christ-elevating Liturgy. There is observable in the Christian world outside of our communion a yearning after liturgical worship, and many efforts have been made to supply the defect. Service-books have been prepared by ministers of different denominations, and treatises have been written by Presbyterians, Lutherans, Independents, Socinians, and others, to prove that liturgic worship is consonant with the Bible, with the custom of the early Church, with the proprieties of public worship, and with the needs of the popular heart. Mark the following emphatic language by a clergyman of the Presbyterian Church, in a work entitled "Eutaxia, or Presbyterian Liturgies." "Example, we have seen, abundantly warrants the use of liturgical forms in the Presbyterian Church. History gives forth but one utterance on the subject. Wherever Protestant communions have been established, the institution of worship has been secured by formularies, in whose production the most able minds to be enlisted have been employed. The Calvinistic Churches constitute no exception to this general rule. Those primitive Christians of the Alpine valleys, the Waldenses, from time immemorial possessed and used a liturgical form. The Genevan Church was early formed with a correct and well-conceived order of worship; and that order was adopted in succession by all the national Presbyterian Churches of kindred faith and discipline. France, Scotland, Switzerland, Holland, Hungary, western Germany, almost at the same period embraced this mode of worship. It was long before even the Independents of England relinquished its use. To this day Great Britain and America offer the sole instances of Calvinistic churches without a Liturgy."

Such quotations we could multiply a hundred-fold from earnest-minded, close-thinking, and godly men in all the religious denominations of the world. We state but a fact when we say, that there are leading minds in every body of Christian worshipers in favor of a precomposed form or directory of public worship. And many of them have left on record their regrets at not having such a service, and their desire that such should be framed. Indeed many have been framed, but as none of them struck down their roots into the old Eastern Liturgies, that they might draw up thence the life-sap which is circulated in their apostolic forms, they all withered, and not one of them now remains in its original integrity.

Calvin attempted it in 1553, in his Liturgy

drawn up for the Reformed Church of Geneva, and failed; John Knox attempted it in 1554, in his "Book of Common Order" for the Church of Scotland, and failed; Richard Baxter attempted it in his Non-conformist Liturgy, and failed; John Wesley attempted it in his "Sunday service for the Methodists," and failed.

But that Liturgy which Martyr Bishops three hundred years ago compiled out of the Holy Scriptures and primitive rituals, which was compacted and fashioned by the very men who gave to the world King James' Bible, has stood the battering-ram of Romanism, and Puritanism; the sappings and minings of Socinians and Infidels, the treacherous blows of men who have eaten the bread of the Church, and then lifted up their heel against her, and has given to the English Church a steadfastness of faith, a purity of doctrine, a grandeur of worship, and a moral power possessed by no other church in the whole world.

This Book of Prayer transmitted to us, and adapted to our American Church, improved in structure and arrangement, is the great liturgic heritage which we are to keep in full use in our House of Prayer, and transmit unimpaired to our children's children as the noblest form of worship compiled by human minds, and the most fitting Book of Prayer for the House of Prayer.

There are those who are almost afraid to eulogize the Prayer Book lest they should be thought to foster formalism, or be regarded as formalists. With such I have no sympathy. Next to my Bible, I love my Prayer Book, and I hesitate not to proclaim its excellency and advocate its use. Nay more, I will say that the more the minds of the members of our Church are fashioned by its prayers and its praises; the more they imbibe its devotional and encharistic spirit; the more the Prayer Book lives its life, and breathes its breath into our souls, the holier shall we be, and the more glorious will the Church appear.

Yet I would not overrate the Prayer Book. It does not overrate itself; it is subordinate to the Bible, and there is its proper place. If an Astronomer, after spending many days in lecturing upon the nature and influence of the sun, should devote one lecture to the moon, would it be regarded as disparaging the sun? Especially if he should show that but for the sun the moon would not shine or do her office!

Such is my position now. Every Lord's day do I preach about the Sun, the glorious Sun of Righteousness, the central orb of the moral universe, binding all churches to him—lighting all churches with His beams—and by the sweet attractions of His love, causing them all to roll around Him and make music as they roll. To-night, however, I come to speak of a distant satellite. I do not even propose to speak of the Church, which, like the earth, moves in a stately orbit around this Sun, but of the Prayer-Book, that moon which moves around the Church. Like the moon, the Prayer-Book is only a satellite of the Church. Like the moon, it borrows all its light from the Sun of Righteousness—like the moon, it always turns its bright face to the Church—like the moon, it creates in form the great tidal waves of prayer and praise—like the moon, it shines only in the night of the Church's earthly being, and like the moon, it follows the Church, as the Church marches through the signs of her ecclesiastical zodiac, around the central orb of life and glory, even Jesus Christ.

Such is the position of the Prayer-Book in the Protestant Episcopal Church. It is not the greater light to rule the day, but the lesser light to shine upon our night of ignorance and infirmity; and to guide our feet along that pathway of prayer and praise, which shineth more and more until the perfect day—the perfect day of heaven.

It is deeply to be regretted that in our church worship we do not make full proof of our Book of Prayer.

We should feel justly offended if the minister should mutter the service so low as scarcely to be heard, or hurry over it so fast, that he could with difficulty be heard; or, while reading it, be looking about and exhibiting every mark of carelessness and inattention. We should feel that our Liturgy was desecrated by such irreverence and neglect. Yet why should the people expect more of the minister than they are willing to do themselves? The people are equal participants in the worship of the House of Prayer. It is for their lips and their hearts and their minds; and if the responsive service is muttered with low voice, if hurried over with unseemly haste, if repeated with wandering eyes and inattentive minds, then is the life of worship smothered, and the spiritual benefit which it is designed to impart is lost! The people do not go to church to be spectators of its worship, but to be participants in it.—They are expected to pray with equal fervor with the minister; they are expected to praise with equal exultation with the choir; they are expected to confess their sins and profess their faith as truly as the mouthpiece of the congregation; and any lack of fervor and zeal and devotion is displeasing to Him who has told us to reverence His Sanctuary.

The early Christians have left us an example on this point, which should stimulate us to a higher tone of worship.

They seemed to enter more than we do into the spirit of the service; they breathed their souls into their prayers; they made the Psalter the vehicle of their thankful hearts; and sent up ascriptions of praise and glory from minds stirred up to their depths by the Holy Ghost.

St. Jerome says of the congregation of his day: "They echo Amen like a thunder-clap." Speaking of the use of confession, St. Basil says: "The people went to the House of Prayer in great agony of soul, amid incessant tears, confessed their sins, every man also pronouncing his own confession with his own mouth."

We learn from Chrysostom with what energy the people worshipped in his day, making the walls of the church to ring with the sound of their voices, as they rose, like the sound of many waters before God.

To enjoy our Book of Prayer and thus worship God in spirit and in truth, each one should first of all be present at the beginning of the service, and thus not only not interrupt others in their devotions, but not lose himself an important preparative for his own spirit in the opening sentences, exhortation, confession, and absolution.

Then being present, each one should feel that he has entered the House of Prayer for the one sole purpose of worshipping God in spirit and in truth; for the Lord is in His Holy Temple, and He knoweth the hearts of all those who bow before Him. Then each person should audibly join in those responsive parts which belong to the people—not whispering, not blurring the words with an indistinct murmur, but clearly speaking the words, so that all uttering them with decent loudness, there might rise a full volume of sound from the whole congregation. In the responses of the Liturgy, the versicles, and the Decalogue, the worshipper should fervently pray the words which the Church puts into his mouth; and breathing his soul into the sentiment of the several prayers and collects, he should gather up the strength of his desires, and speak them forth in one loud, Amen. In the Chants and Anthems and Hymns, the direction of David is, "Let all the people praise Thee;" there should be as much a lifting up of the heart in Holy Song as there is in Holy Prayer. In the Psalter, instead of feeble responses, the verses should be distinctly read with the ordinary conversational tone, so that the Church would be filled with the sound.

Thus, if the people only worshipped in the

House of Prayer, as the Book of Prayer teaches, then how fervid and rapturous, how penitential and eucharistic, how intelligent and spiritual would the service of God's House appear!

Rarely, however, is this seen; and hence the real excellency and beauty of our Book of Prayer is concealed and unknown! If we would see its full power, if we would be moulded by its spirit, if we would "worship the Lord in the beauty of holiness," and if we would impress those around us with the fitness and excellency of our ritual as a true exponent of the heart's loftiest devotion, then must we make full proof of our Book of Prayer by the general audible, devotional and jubilant use of it when we enter the courts of the Lord to worship Him in His House of Prayer.

Then would be seen true congregational worship. The Minister the leader only, but all the people confessing their sins, all the people praying, all the people reading, all the people professing their belief, all the people asking God's Grace to keep God's commandments, all the people bowing in reverence, all the people singing God's praise and filling His House of Prayer with the loud-voiced ascriptions of glory to the triune God.

THE THREE-FOLD MINISTRY OF THE CHURCH.

In the view of all intelligent Christians, the Jewish Church stands out as a positive, Divine institution, having its peculiar organization, its doctrines, laws, ordinances, worship, and the proper officers of administration. It is generally seen very clearly, that had the religion of the old dispensation been of a less positive and distinctive character; had it been but an idea or body of doctrine, or system of beliefs, placed in the world to work out its own destiny, it could have had no stability or permanence. It would have degenerated into a corrupt tradition, and shared the fate of contemporary religions.

The Church before Christ and the Church after Christ are not different Churches. They are one Church, but as promise and fulfilment, type and anti-type are one. Our Lord Jesus Christ developed His Church out of the Jewish, and built it on St. Peter's confession of His Deity; no new truth, but only fully revealed in the Incarnation. The necessity was not greater that the Jewish Church should be a Divine institution, such as everybody admits it to have been, than that the Christian Church should be of a like character. Accordingly, we find that as established by Christ through His inspired Apostles, it is an organic Body; embracing all Christians; with its Life from Christ, its Head; with its Ministry or Officers; its Revealed Word, its Faith, Ordinances, Sacraments and Worship. Had it not been a positive institution of Christ, organized for the end of embodying, handing on, extending, making universally effectual, the revealed Truth, the plan of Salvation, clearly it could not have survived in its purity the first century. It would soon have degenerated into a human scheme, lost its distinctive and Divine character and thus perished from the world.

It is exceedingly important that Christian people should realize the fact that God has a Church; that this Church is not a thing of expediency, a human arrangement, a voluntary society, a sect or denomination, or any number of such; but a visible, living, organic Body; the institution of Christ; the keeper and witness of Holy Writ; the pillar and ground of the Truth; the house of all Christians; the school for their training; the instrument of their sanctification; the means of the world's regeneration.—Bishop Spalding.

FAMILY DEPARTMENT.

TAKE US ASIDE.

Take us aside from every hind'ring care ;
Be this, O Lord, Thy servant's daily prayer ;
From every fault we show, and sin we hide,
O Thou who seest us, take us aside.

Speak Thou the word, our ears shall opened be ;
Touch Thou our tongues—be all the praise to Thee ;
O Thou, who perfect, knoweth our distress,
Behold our prayer, and hearing, Saviour, bless.

Guide Thou us on, from every danger free ;
Do ill's encounter, let us rest in Thee ;
When high the battle rages far and wide,
O Thou who sleepest not, Thy people guide.

We would Thy blessing every passing day ;
Be Thou the Light to lighten on our way ;
Shine Thou on us, when other rays grow pale ;
Be our Defence, when all defences fall.

Thou art, O Lord, our Sun of Righteousness ;
Thine ours to seek Thee, Thine it is to bless ;
Be Thou our Help, O Saviour crucified ;
From every ill and sin, take us aside.

—Rev. E. W. Lowrie, in Church and Home.

JESUS LOVES A LITTLE CHILD.

I know 'tis Jesus loves my soul
And makes my wounded spirit whole,
My nature is by sin defiled,
Yet Jesus loves a little child.

How kind is Jesus, oh! how good
'Twas for my soul he shed his blood,
For children's sake he was reviled
For Jesus loves a little child.

When I offend by thought or tongue
Omit the right, or do the wrong—
If I repent, He's reconciled,
For Jesus loves a little child.

To me may Jesus now impart
Although so young, a gracious heart ;
Alas! I am oft by sin defiled
Yet Jesus loves a little child.

TWO FRIENDS.

[CONTINUED.]

"Let me see the letter, Lily. You are not strong, and I believe you are fancying things. All the same I am sure for your own sake, it will be best for you to go. So you see you have your desired end, whatever my opinion of Miss Everson may be."

"Shall I not read it to you?" asked Mrs. Lacy, putting her empty hand into that which he held out.

"No, dear, you would only tire yourself. We can talk it over afterwards."

"It does trouble me, Arthur," said Mrs. Lacy, as she gave the letter to him. She kept her eyes anxiously fixed upon his face as he read it through, and then turned as she herself had done, back to the beginning again. This was the letter:—

"DEAR MR. LACY.—Reginald is in the enjoyment of perfect health. His studies are progressing, though his spelling is not at all what I should wish it to be, and his writing leaves much to be desired, especially as regards the formation of the capital letters. I have never attempted to give you my ideas as to his character, which at his age is necessarily very unformed. We all know that children are full of faults, and I have had no reason hitherto to think him more thoughtless and careless than children in general. I have occasionally mentioned his being stubborn and sulky, but I had hoped he was improving, and also becoming more truthful."

Here Mr. Lacy, who had smiled over the first few lines, closed his mouth very tightly, and his eyebrows seemed to make one straight line across his forehead.

"I am grieved to have to inform you," the letter went on, "that I find I have been mistaken. Reginald has for some time been carrying on a course of deception. I blame myself for ever having allowed him to go out of my own sight except when with my faithful Hannah, in whom I place implicit confidence. But at his age I did think he might be trusted to play in the garden by himself for an hour. While we suppose him to be there he has been in the habit of making his way into the lanes.

How long this has gone on I know not, nor how far he has wandered, for he obstinately refuses to confess. But there he has been and consorting with the lowest company. It distresses me to tell you, but there is no doubt whatever of the fact. I happened to drive along the road and caught him myself. I need not say that we have kept the most careful watch over him since, but he seems quite impenitent, and refuses to express the slightest contrition. I write to you on the subject, because I am sure this will distress you both, and in Mrs. Lacy's delicate state of health you may prefer keeping the intelligence from her, or at least breaking it to her gently. And also because Mrs. Lacy's letters to Reginald are so very kind and affectionate, and I feel that in a case of this sort a more stern reproof than she could bring herself to write, might perhaps have some effect."

There was more of the same purport, but no further details of Reggie's transgression.

When Mrs. Lacy saw her husband begin the letter again, she could keep silence no longer.

"I must go, Arthur, don't you think so? The poor child must want one of us."

"The poor child!" he exclaimed, "Stubborn, sulky, untruthful, and fond of low company! I little thought what a letter I was giving you, Lily."

"Arthur, dear, do not condemn him in that hasty way. I am sure there must be exaggeration. I am more sure than ever that Miss Everson is not a fit person to have care of a child. The poor little fellow, he is only eight years old."

"Lily, dear, if you cry and make yourself ill, I shall only feel more angry with him. We must be reasonable even about our own. These are worse than childish faults, and they are, they must be distressing."

"Let me go home, Arthur. That must be the best thing to do in any case."

"I don't know, dear, I am not even sure that it would be best for Reginald. And for you, it would bring you more trouble and anxiety than you are at all able to stand."

"Don't you think it would be worse here, Arthur? It is not as if I could not go. You yourself was saying that you would like me to go at once."

"Yes, but I never dreamt of this!"

"My little Reggie! Oh, Arthur, dear, even suppose he has done wrong things, poor child, surely he must want us all the more to help him. I am sure he wants mothering and loving. And you will not be very long coming after me; you must remember that, if you share in Miss Everson's doubt as to any capabilities."

She tried to smile, but it was not a very successful attempt. Mr. Lacy again walked up and down the verandah.

"You would have to start almost immediately, you know, Lily. The steamers will be crowded at this season; in fact, I doubt if you could get a passage."

"We could telegraph, Arthur."

"And I don't like to think of your going alone."

"I am sure to find friends on board. Arthur, dear, just think, don't you feel that I ought to go? Suppose," her voice faltered, "suppose that what Miss Everson says is all true. I don't for a moment believe it. I believe she is a good woman, but hard and prejudiced, and—well, perhaps the poor little fellow has gone wrong and been afraid to tell, and so got into worse and worse trouble. Suppose the very worst, Arthur, does it not make it more right to go—to go to seek our own little stray lamb if he has got out into the wilderness?"

"My dear, you shall do exactly as you think best," said Mr. Lacy. "Only don't agitate yourself."

"But I want you to think it best, too, Arthur."

"You unreasonable woman! Is it not enough for you to have your own way, but I

must say I am glad for you to go away and leave me! Yes, Lily," he added, in a graver tone, "I do believe you are right. Like you, I cannot think that the poor little lad is such a hopeless subject. But you must remember that we neither of us really know much about Miss Everson. Some people who write very strongly are nevertheless weak in action, and it may be so with her. You will have a good start, and must try to get Reggie into something like order before I come. If not, it will be my turn next. Only don't set me up as a bugbear!"

"As if you did not know that is the very last thing I should think of doing. I shall try and teach him to wish to please you. It does seem strange that I should want to leave you, Arthur."

"Well, as you are sufficiently hard-hearted to do, I will try to speed the parting guest, and will telegraph at once to have your passage taken. When can you be ready to start?"

"By next mail, Arthur."

"It would be all the better, but that only leaves two days for your preparations. Surely that will not be enough?"

"Plenty of time. Will you help me by getting some present for Miss Everson, and some pretty things for Reggie?"

"Lily, dear, you are not going home to spoil him?"

"Arthur, you know my one great wish for him. You know it is our life-long prayer that he may be 'Christ's faithful soldier and servant unto his life's end,' surely you do not think that I would willingly act against that prayer?"

"Forgive me, dear. I am sure you would not mean to do it. If only Reggie had been always with you, I should have no fear. But he might take kindness for encouragement in his faults."

"I feel sure there must be some mistake about this, of which Miss Everson makes so much. I do wish she had been more definite in what she says. And in any case it will have been long past; the poor little fellow cannot have been kept under a cloud all this time."

"Well, I will go and execute your commissions so far as I can. You must make me out a list of what you want done."

"You are very good, Arthur. You are sure you don't think I ought to wait for you?"

"It is all settled now, dear; for the best, I hope. You must not trouble and perplex yourself, but just set to work at your packing."

Mrs. Lacy seemed to occupy herself much more about arranging for her husband's comfort during her absence than about her own preparations. But yet they went on apace. No time was wasted in fussing, and when things are done instead of being only talked about, they advance much more rapidly than otherwise.

(To be continued.)

HEARING THE SERMON.

A little girl used to go to Church. She was only between four and five years of age—quite a little girl. But she listened to her Minister; she knew that he would tell her about Christ, and she wanted to learn. Once, when she reached home from Church, she said: "Mother, I can tell you a little of the Minister's sermon. He said: 'Touch not the unclean thing.'"

Wishing to know whether her little daughter understood the meaning of these words, she said: "Then if the Minister said so, I hope you will take care in the future not to touch dirty things."

The little girl smiled and answered: "Oh, mother, I know very well what he meant."

"What did he mean?" asked the mother.

"He meant sin," said the child; "and it is all the same as if he had told us, 'You must not tell lies, nor do what your mother forbids, nor play on Sunday, nor be cross, nor do any things that are bad and wrong.' The Bible means that a sinful thing is an unclean thing mother."

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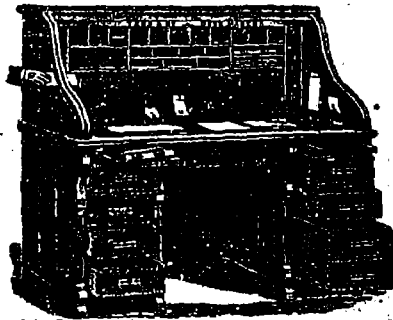
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MISSION WORK IN PARIS.

(Continued.)

In eight months we had the whole of that amount paid down, the last payment six weeks before due. Over the door is written: "Asked God August, 1874; given from God May, 1875."

The ten pence given by that girl for a Girls' Home had in two years increased to ten thousand pounds, and I made up my mind that whenever a cry for help comes to our ears we would listen to it.

In 1876 two ladies called to see our Home. They saw twenty-four beds packed as close as could be, and one said, "I didn't know you were so full." I laughed and said, "If I could get the Galignani Hospital I could fill it." She went away and said she would call again. She did call and asked me if I was in earnest in what I said about the Galignani Hospital. I told her I was. She had spoken about it to Mons. Galignani, and he had asked her what Miss Leigh wanted to do with his hospital. The result was he sent for me to come and see him at his chateau. I found a number of distinguished men there, and he favorably said he had decided to let me have his hospital.

But when I spoke to a lawyer about it, he said, "You are not in a position to accept it. There would be 10½ per cent to pay for the conveyance." I went to Mons. Galignani and he said, "Don't trouble yourself about that; I will attend to it." At Christmas time our bills reached £136, and I didn't know how we were to meet them, but Mons. Galignani called. He brought in a box of bonbons. He said, "Are you very rich?" I told him no. He said he thought we must be rich to be looking after so many inmates to our orphanage. "I don't think it is fair for you to do this work and raise the money both. Let somebody else give the money. I am going to give you £150 this year, and there it is."

One day the Baroness Rothschild, seeing my face perhaps a little longer than usual, asked me what was on my mind. I said, "A school-room." She said, "How much would it cost?" She brought me in a few days a check for the amount, saying, "There is your school; build it well and build it quickly. Will you put in it a tablet to the memory of my mother?" and the tears were rolling down her cheeks.

It must be eight years since, while visiting one of our married girls at her home, her husband said, "Civilization is all for women; there is nothing for the men." The words clung to me. Speaking to one of our ladies about it, she said, "Why shouldn't we have a Bible reading for young men? If you will let me have the Mission Hall, I will have a Bible reading for them." We sent invitations for young men to come to 8 o'clock tea and 8:30 Bible reading on Sunday night. I thought there would be about a dozen, and there were forty-six.

(To be continued.)

SHAMEFUL ABUSE
HEAPED UPON A NOTED
ENGLISHMAN FOR HIS
HONESTY.

Wm. Ed. Robson, M.D., L.R.C. S.I., M.K.Q.C.P.I., late of the Royal Navy, of England, has got into professional trouble for writing the following open letter to the editor of the *London Family Doctor*:

"I believe it to be the duty of every physician to make known any means or remedy whereby sickness can be prevented, and it is for this purpose I write to give my experience both here and abroad. I ask the publication of the statement that people may be warned before it is too late, to say to them that there is at hand a means by which they may be restored to perfect health. It is well known to the medical world, and indeed, to the laity, that a certain disease is making a terrible havoc; that next to consumption it is the most fatal, and that when fully developed there is nothing to be done for the sufferer."

"Physicians and scientists have long been trying to throw light upon the cause, and if possible, find in nature a medicine for this fatal malady. They have shown, absolutely, that the blood-purifying organs of vital importance, are the kidneys, and that when they once fail, the poison which they should take out of the blood is carried by the blood into every part of the body, developing disease."

"In my hospital practice in England, India and South America, and also while a surgeon in the Royal Navy of Great Britain, I gave a great deal of attention to the study of diseases of the kidneys and urinary organs, and found that not only was the cure of chronic Bright's Disease hopeless, but that kidney disease was remarkably prevalent; much more so than generally known, and was the cause of the majority of cases of sickness, and further, that the medical profession has no remedy which exerts any absolute control over these organs in disease."

"Some time ago when I had a case which resisted all regular treatment,—which is very limited,—complicated with the passing of stones from the kidneys, much against my will I permitted my patient to use Warner's safe cure, of which I had heard marvelous results. In his case the result was simply marvelous, as the attack was a severe one, and development very grave, for an analysis showed per cent. of albumen and granular tube casts."

"The action of the medicine was singular and incomprehensible to me. I had never seen anything like it. The patient recovered promptly, and is to-day a well and healthy man. This stimulated my inquiry into the merits of the remedy, and after analysis I found it to be of purely vegetable character, harmless to take under all circumstances."

"Casting aside all professional prejudice I gave it a thorough trial, as I was anxious that my patients

should be restored to health, no matter by what medicine. I prescribed it in a variety of cases, Acute, Chronic, Bright's Disease, Congestion of the Kidneys, Catarrh of the Bladder, and in every instance did it speedily effect a cure."

"For this reason I deem it my duty to give to the world this statement regarding the value of Warner's safe cure. I make this statement on facts I am prepared to produce and substantiate. I appeal to physicians of large practice who know how common and deceptive diseases of the kidneys are, to lay aside professional prejudice, give their patients Warner's safe cure, restore them to perfect health, earn their gratitude, and thus be true physicians."

"I am satisfied that more than one-half of the deaths which occur in England are caused, primarily, by impaired action of the kidneys, and the consequent retention in the blood of the poisonous uric and kidney acid. Warner's safe cure causes the kidneys to expel this poison, checks the escape of albumen, relieves the inflammation and prevents illness from impaired and impoverished blood. Having had more than seventeen years' experience in my profession, I conscientiously and emphatically state that I have been able to give more relief and effect more cures by the use of Warner's safe cure than by all the other medicines ascertainable to the profession, the majority of which, I am sorry to say, are very uncertain in their action."

"Isn't that a straightforward, manly letter?"

"Indeed it is."

"Well, but do you know the author has been dreadfully persecuted for writing it?"

"How so? What has he done to merit it?"

"Done? He has spoken the truth 'out of school' and his fellow physicians, who want the public to think they have a monopoly in curing diseases, are terribly angry with him for admitting professional inability to reach certain disorders."

"That letter created a wonderful sensation among the titled classes and the public. This jarred the doctors terribly. The College of Surgeons and Queen's College, from which institution he was graduated, asked for an explanation of his unprofessional conduct, and notified him that unless he made a retraction they would discipline him."

"The doctor replied that he allowed his patients to make use of Warner's safe cure only after all the regular methods had failed, and when he was satisfied that there was no possible hope for them. Upon their recovery, after having used Warner's safe cure, he was so much surprised that he wrote the above letter to the *Family Doctor*. He regretted that the faculties found fault with his action in the matter, but he could not conscientiously retract the facts as written to the *Family Doctor*."

"The faculties of both colleges replied that unless he retracted they should cut him off, which would naturally debar him from again practising his profession, and

also prevent his securing another appointment in the Royal Navy!"

The illustrious doctor's dilemma is certainly an unpleasant one, emphasizing, as it does, both his own honesty, and the contemptible prejudice and bigotry of English medical men. The masses, however, having no sympathy with their nonsense, keep on using the remedy he so highly recommends and get well, while the rich and able depend upon the prejudiced doctors and die!



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Dr. W. J. Harris, Resident Physician, Good Samaritan Hospital, St. Louis, Mo., says: "It has achieved great results in several chronic cases of gastritis, and afforded great relief to very many cases of extreme nervousness resulting from debility of the digestive organs."

Furniture needs cleaning as much as other woodwork. It may be washed with warm soapsuds quickly, wiped dry and then rubbed with an oily cloth. To polish it rub with rotten-stone and sweet oil. Clean off the oil and polish it with chamois skin.

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Temperance Column.

CANON ELLISON ON THE DAUL BASIS.—Continued.

And what then? Have you now done all you could? Too often this has been the case. Numbers are hurried up under the excitement, perhaps, of some revival meeting. They sign the pledge, and are then very much left to themselves. "Converts," said Dr. Richardson, a few evenings since, "easily made in time of excited feelings, were as easily lost, and were then the most difficult to win." He need not have gone further to account for the lull—call it rather reaction—which appears to him to have set in some Total Abstinence quarters. No, the drunkard has entered upon a struggle, the fierceness of which can only be known to himself and those who minister to him in his times of temptation. It is a struggle in which he will have need of constant teaching in the way of the Lord. You have brought him within the fold; his need now is that of shepherding. For himself there will be need of constant prayer—constant use of all the means of grace; on the part of others, constant prayer; prayer with him, for him; patience if he falls, to set him on his legs again. This is the pastoral, the individual work, to be carried on not by pastor only, but by those who are so ready to give him assistance, the fellow members of the Society, who, having themselves experienced the saving power of Jesus Christ, can best recommend it to their fellow men. "When thou art converted, strengthen thy brethren." (Applause.) In our own Society here in its best days, I do not hesitate to say that all the best work was done by such men as Annett, Gundry, Griggs, Todd, and others. Gundry, for instance, who used to speak of two men as his Teetotal children; and if he found one of them absent from the morning service, he would not go to his own dinner till he had gone and looked him up, and reminded him that if he forsook Christ, He would forsake him. It is when he is thus established in the faith, when the Spirit of God has taken up His abode within him, and has taken away the awful drink crave—and I maintain that He does take it away—then, and then only, that he can be said to be reclaimed. (Applause.) While I can look back with intense thankfulness to the numbers of our old members who have died in the faith, and with no less thankfulness to those who are still living, upheld from day to day by the grace of God—while I remember how one and all of them used to say that the religious part was the back-bone of the whole work, I can only say that out of 3,000 who signed the pledge during the fifteen years of my work in this Society, I could not find a single one who neglected the religious part and was finally rescued. (Hear, hear.) Thus far, then, for the rescue work.

Now take another equally important part—the prevention of

drunkenness—perhaps more important when you look at it as a question of national reform. How are you to prevent it? You will say, perhaps, by prevailing upon every one to abstain. Well, I have no objection to the answer if you set about it in the right way, if you will take the principles of the Gospel, such as are contained, for instance, in those storehouses of Christian ethics, the 14th of Romans and 5th of Galatians, for your guidance. The temperate use of strong drink, wine or beer, is it lawful? This is the first question; and no one, I think, who knows and loves his Bible, can hesitate in the answer. There is no law against it. If you wish to advocate its disuse, it must be on the sole ground of expediency. But expediency—how far have you a right to press it on this ground? There is one case on which I think there need not be a moment's hesitation, the case of the young. Nature has given them no kind of appetite for strong drink. I doubt whether you have even a right to force nature, and bring them within the reach of a temptation which has such potentialities of evil within itself. If there is one point on which doctors are now agreed, it is that these things are not necessary, and, maybe most hurtful, to the young. "If you have got into the habit of taking wine or beer yourself, and think you cannot do without it," says Sir Andrew Clark; "take care, whatever you do, that you do not get your children into the same." (Applause.) But what about adults? Is it within your right to recommend it to them? So far as you have found it expedient for yourself, there can scarcely be any doubt upon the question. Let me suppose that you have satisfied yourself upon this point. You have looked out on the great world around you; here at home you have seen strong drink to be the fruitful parent of sin, of poverty, of bloodshed, of destruction, both of bodies and souls. Abroad, by evidence which is now pouring in upon you, you have become convinced that the native races all over the world, whom God gave to England to be evangelised by her, have, instead of that, been demoralised, and are being further demoralised, by the fire-water which England has introduced amongst them, and that thus a stumbling-block to the entrance of the Gospel has been everywhere planted amongst them. You have been told by the highest medical authority that the use of such drinks is at best a luxury, not a necessity; and you have asked yourself; can it be right for me to use that which I see to be so fruitful in mischief to others—can I do it in faith. And so, as a matter of conscience, you have given up the use; and because it is a matter of conscience, because you do not serve in the service of Christ without some degree of sacrifice, and perhaps of risk, you have fought your way through the constitutional difficulties, through the advice of your doctor, "for your stomach's sake," or the sake of your voice, or your alleged better power of work, to

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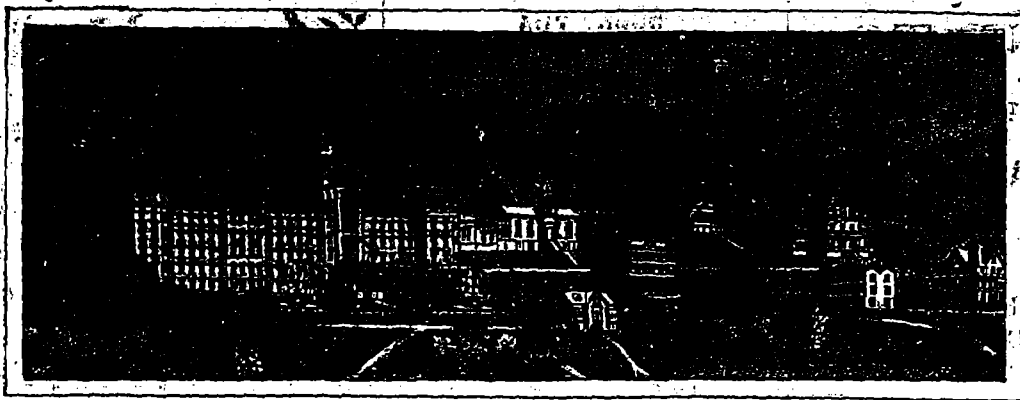
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