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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.

A. P. Willis  
226 St.

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## ECCLIASTICAL NOTES.

**THE OLD CHURCH.**—The summary of British contributions to Foreign Missions for the year 1886, was £1,195,714. Of this amount the Church of England societies give one-half. Roman Catholic societies gave £8,703. During the same year the Church of England expended for elementary education nearly a million pounds. Of the £437,000 contributed on Hospital Sunday in the metropolis, during the last fifteen years, the Church of England has given £329,245. During 1886, the voluntary offerings for buildings, endowments, &c., were more than a million pounds. During 1887, the Confirmations were 213,638. These statistics are given by the *Living Church* from the official Year Book of the Church of England for 1888.

**BISHOP THOROLD.**—Acting under medical advice, the Bishop of Rochester has again been compelled to absent himself from the diocese, but he expects to return shortly after Easter. Bishop Mitchinson will hold sixteen confirmations during the Bishop's absence, and the Bishops of Llandaff and Chester will officiate at one each. Dr. Thorold, we are glad to hear, has decided to apply to the Queen for power to appoint a Bishop-Suffragan.

**HARD DECIDEDLY.**—The Rev. Alan H. Watts, Vicar of Dartford, who stepped into the breach at Holy Trinity, Bordesley, when Mr. Enraght was deprived, seems to be grievously disappointed in the income of the living which he accepted last year. In the current number of the *Parish Magazine* he calls attention to the fact that *Crockford* gives the net income of the living (after payment of rates and taxes) as £600. Far otherwise is the state of the parish finances. His first year has only realized £134, and against this must be set £155 6s 8d., which he has had to pay away in matters directly connected with the benefice, so that his income "for nine months' hard work has been £11 6s 8d., less than nothing!"

**AN IDEA.**—Folkestone is the home of Church novelties. The vicar, (Rev. Matthew Woodward) now proposes to place in the parish Church "two painted windows as memorials of the Baptism and Confirmation of all those who have been baptised and confirmed in the Church during my long incumbency of thirty-six years."

**AN EXPOSURE.**—The Rev. Courteney Moore, who a short time since showed how undutiful a son of Bishop Butler was the Grand Old Man, who professes to be an ardent disciple of the great English sage, but who in practice sets at naught his moral teaching, in the *Daily Express* of the 8th instant, prints a second letter, exposing the hollowness of the English Clerical Address on behalf of Home Rule, lately submitted to Mr. Gladstone. It is a document signed by some 250 clergymen, out of a total of 25,000, or about one per cent! And it is as weak in weight as it is in numbers, notwithstanding the pompous reply of Mr. Gladstone who speaks of the "sound judgment and wise practical experience, for learning and ability, for self-denying and devoted service" of many

of the signatories. We do not know whether the Rev. Stephen Gladstone and his curate, the Rev. Harry Drew, who both sign, come under this description. It goes without saying that none of the Bishops of the Established Church sign; but two "returned empties" append their names. Two Deans appear (and no doubt they will not be forgotten should possible favours be in store hereafter), and then comes a number of personal friends and admirers of the great Home Rule convert, including several relatives. The bulk of the signatures is made up of non-beneficed clergymen and of some whose whereabouts do not seem to be well ascertained. This is the document of which Mr. Gladstone is so proud; but as Mr. Moore reminds us, "drowning men clutch at straws."

**A GOOD STORY.**—A Bishop of the English Church in one of the colonies was a decided "Evangelical," and offended the High Church section of his clergy by his strong sympathy with Dissenters. After his death a conference took place on the question of his successor. Various tests and securities were debated to obtain a Bishop more in sympathy with the majority of the Church. An Irish parson was observed to maintain an unusual silence, and was invited to state his opinions. "For my part," said he, "I am against fettering our new Bishop with conditions and restrictions; leave him independent, but it would not be unreasonable, I think, to make sure this time that he is an Episcopalian."—*Family Churchman*.

**BISHOP BLYTH** in his appeal for the Jews, says:—"I suppose that never since our Lord's Day has there been such a general facility as there now is for work amongst the Jew. They are far more ready to listen to the claim of Christ than before; and I shall perhaps suggest much to those who are interested in their prospects, when I say that within the last few years their numbers in Palestine have considerably more than doubled, and now greatly exceed that of those enrolled by Ezra after the return from the Captivity. I feel certain that an active interest in Jewish work will now react in blessing and living impulse upon the Church, as much as her general missionary diligence of late years has developed her life and prospects for good. The day has certainly come when 'beginning at Jerusalem,' and 'to the Jew first,' should be the motto of all who obey the missionary order of the Great Head of the Church."

**NOTEWORTHY.**—At the recent session of the Convocation of Canterbury there occurred a ceremony, the like of which has not been since the canons of 1603 were formally promulgated. The Archbishop exhibited to their lordships the Letters Patent, dated September 16, 1887, conveying the Royal Assent to the new and amended canons as to the hours of marriage, agreed to by both Houses, and informed their lordships that it would be necessary the two Houses should meet together that the new and amended canons should be made, promulgated, and executed. The ceremony was commenced by the summoning of the Lower House, whose members, obedient to the summons of Sir John Hassard, the Apparitor, walked in procession

from the college hall to Queen Anne's Bounty Office in full canonicals, headed by the Prolocutor. In the board-room the Bishops were all seated on the right of the Primate, the Bishop of London at the head. The members of the Lower House stood on the left, and the Archbishop read in Latin and English the new and amended canons, which brought the law of the Church into harmony with the law of the land. Mr. Hassard, the principal registrar, then read the Queen's Assent. The Archbishop read an engrossed parchment, in which the prelates and the Lower House were described as giving their assent to the canons now promulgated, and he signed it himself. Fourteen Bishops signed it one after the other, and then the Prolocutor signed it as heading the Lower House, and then the deans, archdeacons, and proctors for clergy, to the number of forty nine, signed it. The Lower House then retired.

**A CENTENARIAN PRIEST.**—On Friday week, Rev. Bartholomew Edwards, Rector of Ashill, Watton, Norfolk, who is the oldest clergyman in England, attained his hundredth year. Mr. Edwards is in good health, and is constantly present at meetings in his parish.

**THE SCRIPTURES.**—In Bengal 90,000 copies of the Scriptures were circulated last year, one Hindoo priest buying many Bibles and giving them away; while a Hindu doctor purchased 100 copies of the Gospels and distributed them among his friends.

**DENOMINATIONALISM.**—At a recent meeting of the Connecticut Valley Congregational Club, as reported by the *N.Y. Evening Post*, one speaker said:—"There are in his town four Churches, one to every fifty families. Each pastor could call on his people fourteen times a year, and then have plenty of time for outside work. The salary of each is less than \$1,000, and each must keep a horse. I know that one of them, said the speaker, has actually suffered for food and clothing. Such a condition of things is utterly outrageous. There is a financial, social, and spiritual side to this problem of denominationalism. Such is the competition in our community that I was accused of trying to get a stranger interested in my church because I asked him to take tea with me, so that later in the evening I could help him find a citizen whom he wished to see. We must learn to love our Lord more than our denomination before we get on the right side of this problem spiritually."

"The latest thing in Prayer-Books," says the *Liverpool Courier*, "is a little volume with a small outside pocket in which to place the coin to be given when the collection takes place." It is a very harmless eccentricity, but ladies who are cajoled into possessing one of these prayer-books will risk some very severe comments.

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which alone \$1.10.

## CONFESSION OF THE SIN OF SCHISM.

(From the N. Y. Churchman.)

The suggestion of the Archbishop of Canterbury and the response of our Presiding Bishop, who has set forth prayers for the restoration of Christian unity, put the divisions among Christians into the category of sins to be deprecated. Not only are they to be prayed against, as to their consequences, but they are also to be heartily lamented as standing offences against God.

This touches a phase of the prevailing disunity which most of us are not readily disposed to consider. It is the fashion now to regard sin of all sorts rather as a misfortune than as a fault, as a malady rather than a guiltiness. No doubt we should seek the aid of "The Great Physician and Shepherd" to heal and to deliver; but beside the duty of looking up stands that of looking within. "Sin is the abominable thing which God hates." Disunity is a sin. Both the Word, and Christian experience clearly and sternly show, that forgiveness must precede favors. Hence, if we desire the favor, *i. e.*, grace of God, we must go before Him humbly, confessing and bewailing our transgressions.

None of us are without sin in this condition of prevailing disunity. We, or our fathers, have done wickedly. It is not enough to attempt to restore lost union. It is not enough to ask God to restore it. We owe penitence to Him, as our Father justly offended. We should go before Him humbly, as our King to whom we have been disloyal. Has this point been forgotten? We do not recollect that it has been urged. Certainly it has not been made prominent. It has not been insisted upon as a prerequisite. We have devised and set forth plans, but none of them have been generally accepted. None have worked well, even in the short time that they have been attempted. Even the plan of our House of Bishops, which to us seems so simple and easy, has called forth objections; which prove that it is not likely soon to prevail. It is true that the objections have been, almost always, urged in both a humble and kindly spirit. One must recognize and be thankful for the Christian charity which this spirit evinces. But at the same time it shows that the difficulty is deep-seated. Even those—and they are legion—who earnestly desire the restoration of lost unity cannot find the way out of the labyrinth of disunion.

Shall we cease our efforts? Never, so long as there is "One God and Father of us all!" We are sure that He is for us. We are sure that He is grieved at our divisions; that He sees how they hamper all plans and efforts for the advancement of His kingdom; and yet He hears our daily prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven."

May it not be well to read over a leaf in all personal Christian experience? We have found personally that confession must precede supplication. Before asking God's favor we have found that we must feel and offer penitence. God is awful as well as placable, just as well as merciful. We are glad that He is thus jealous of His dignity. We could not reverence Him otherwise. We do not even respect a man who forgives without repentance; and who helps the wrong-doer that fails duly to lament his wrong-doing. How can we be sure of a God who listens favorably, even to those who have not beforehand duly confessed and bewailed their transgressions?

This is a matter so serious that in all humility we almost dare to suggest that our chief pastors give their special attention to it. They might set forth a common form of confession and deprecation. If an organization were made to take up and promote, singly and simply, penitence for the sin of schism, we might obtain a constant ascending stream of mighty crying

unto the Lord for pardon and for continuing forgiveness. This stream would be replenished from new sources, as the knowledge and feeling of the necessity widened. If, in public worship and in private prayer, the whole band of Christians should at last join in this devotion, would not an answer descend from on high?

If God restore Christian union, no doubt some of us will have to drink bitter waters, or even pass through purifying fires. But better those than continuance in sin. We know what these things are in personal experience. Many have learned not only to bear them submissively, but even to thank God because their cleansing and purifying effects. If our Father and our King would only take back His children and subjects into unity with the Head, we might, with trembling but yet earnestly, pray Him to do it; to do it in His own way. For only thus can it be done effectually.

## PAROCHIAL MISSIONS TO THE JEWS.

To the Editor of the CHURCH GUARDIAN:

SIR,—You were good enough to allow me to appeal in your columns in behalf of the "Parochial Missions to the Jews' Fund." Since then Bishop Blyth's earnest appeal to the clergy for offerings on Good Friday for the Society has come to hand. In your Ecclesiastical Notes of 28th March, you have quoted the Bishop's remarks as to the Parochial Missions to the Jews' Association, and their having taken up Alexandria as their work, and I have no doubt that many of my clerical brethren have also seen Bishop Blyth's appeal in the *London Guardian* of March 7th, and that it may determine the destination of many Good Friday offertories in aid of the Bishop's important work in Alexandria.

I would beg the clergy in sending their collections to the Sec.-Treasurer of their Diocese to be careful to say that they are for "Bishop Blyth's Alexandria Mission to the Jews."

J. D. CAYLEY,  
Honorary Secretary.

Toronto, March 28th, 1888.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

GREEN HARBOR.—Captain Smith and wife, of the Church Army have been engaged for a fortnight in this settlement, under the direction of the rector of Lockeport, Rural Dean Gibbons. Every night the Church has been literally packed, and great interest was manifested; a large number of names have been given in for Confirmation which, we hope, will take place when the men are at home. At a Gospel Temperance meeting, led by Captain Smith, 31 men signed the pledge. On Friday, March 23rd, Captain Smith went to give a fortnights services to Rev. H. How, the popular and eloquent vicar of Shelburne—May God speed the work.

ALBION MINES.—The Lenten Services on Wednesday and Friday have been maintained in Albion Mines and New Glasgow. In Holy week matins and evensong have been said daily in the parish Church, and a mid-day service in St. George's. On Palm Sunday eight services (with the help of the lay reader) were held; 3 in the parish Church (including early celebration); 2 in St. George's; 1 at Westville; 1 at Trenton; and 1 at the County Asylum for the Poor and the Harmless Insane. The Easter celebrations will be 8.30 and 11 in the parish Church, and on Sunday at 11 in St. George's.

SHIP HARBOUR.—The Rector-elect of this parish, Rev. R. A. Heath, was inducted at the parish Church of St. Stephen's, Ship Harbour, on the 23rd of February last. A very able and practical sermon was preached by the Rev. J.

Richey, rector of Seaforth, N.S., from the text "How shall they hear without a preacher, and How shall they preach except they be sent." The mutual duty of rector and people respectively was clearly set before the congregation, and the Apostolic succession in the Church, and necessity of Holy Orders as essential to valid ministrations in the congregation of Christ's flock, clearly defined. The Churchwardens, Messrs. Dean and Cowan, assisted in the induction, and the mandate was read by Dr. G. A. Jamison. The Church music was hearty and effective, and a large congregation was assembled previous to the commencement of the ceremony.

JEDDORE.—A very becoming and well finished altar was presented to St. James' Church by Mr. D. Blakley. The want had been long felt, and the gift is much appreciated by both pastor and people.

KENTVILLE.—The 48th meeting of the Avon Deanery met at Kentville, March 21st. Divine service was held in St. James' Church at 11 a. m.; the litany was said by Rev. F. J. H. Axford. Rev. Canon Maynard, R.D., was celebrant, assisted by Rev. R. Avery. The Deanery sermon, largely *ad clerum*, was preached by Rev. W. J. Ancient, from Acts xx. 27.

After dinner, the chapter was called to order by the Dean, and the meeting opened with prayer. After the reading and approval of the minutes of the previous meeting, and the reading of the office for the ordering of Deacons, the Dean extended a hearty welcome to Rev. R. Avery who, from growing weakness and other causes, had not attended the meetings for the past few years; Mr. Avery replied in very feeling terms. This interchange of courtesies called up some interesting and pleasing reminiscences of the early days of the Deanery. The time of the meeting was largely occupied in discussing certain qualifications of voters at parish meetings.

In the evening service was again held in the parish Church. Shortened evensong was said by Rev. K. C. Hind, lesson read by Rev. G. R. Gwillim, and addresses given as follows: opening address by the rector, Rev. J. O. Ruggles, on the nature and work of Deaneries; Rev. the Dean, on the revived life of the Church, and the need of increased devotion and work on the part of her members; Rev. W. J. Ancient on the subject of union, in which he spoke of the objects of the "Canadian Church Union" and recommended the formation of a branch in Nova Scotia; Rev. K. C. Hind, on the necessity of progressive holiness. The Dean closed the service with the benediction. The offertory of \$4.90 was for the W. & O. F.

The visiting brethren were very hospitably entertained at dinner and tea by the rector and Mrs. Ruggles.

The next morning the following members of the Deanery were taken over to Cornwallis for the purpose of taking part in the reopening of the parish Church which has been undergoing extensive alteration and repairs, Rev. J. O. Ruggles, K. C. Hind, and W. J. Ancient. Here they were met by Rev. Dr. Partridge, of St. George's, Halifax, who preached the re-opening sermon, an able one, from Lev. vi. 13. Dr. Partridge was celebrant, assisted by Rev. J. O. Ruggles. In the evening service was again held when an excellent sermon was preached by Rev. K. C. Hind, from John vi. 66, 67. After the sermon Rev. W. J. Ancient, at the invitation of the rector, Rev. F. J. H. Axford, gave a brief address, congratulating the people upon the many improvements in the Church.

The thanks of the clergy are hereby tendered to all those kind friends whose generous hospitalities they enjoyed, both in Kentville and Cornwallis.

### DIOCESE OF FREDERICTON.

PERSONAL.—The Metropolitan and Bishop

Coadjutor will leave in June and May respectively to attend the Pan-Anglican Council at Lambeth. Canon Medley, of Sussex, will accompany the Metropolitan as private secretary and chaplain.—*Moncton Times*.

#### DIOCESE OF QUEBEC.

QUEBEC.—*St. Matthew's*.—The Lord Bishop of the Diocese held a Confirmation service in this Church on Palm Sunday, at 10:30 a.m., when thirty-two candidates received the Apostolic Rite. The candidates, among whom were five or six adults, were presented by the Rev. L. W. Williams, rector, and Rev. R. H. Cole, curate.

The Lenten services have been well attended, and especially those held during Holy Week.

A member of *St. Matthew's* congregation has kindly offered to present violet cassocks for the boys of the surpliced choir. They are used in nearly all churches in England where the altar frontals are changed, according to seasons or Holy days, and are more appropriate than the black ones.

*St. Peter's*.—A Confirmation service was held in *St. Peter's* at 4 p.m. on Palm Sunday.

CHURCH SOCIETY.—The Rev. Geo. R. Van de Water, D.D., rector of *St. Andrew's Church*, 127th street, near 4th Avenue, New York City, has kindly consented to deliver an address at the anniversary meeting of the Church Society to be held in the Academy of Music, on Monday evening, April 9th.

GOOD FRIDAY.—Service was held in the Cathedral on Good Friday, when a special sermon was preached by the Lord Bishop.

Each of the four services at *St. Matthew's* was largely attended. One could not but observe the devotion and rapt attention paid, by the congregation of at least 600, to the addresses of the Rev. R. H. Cole, curate, during the Three Hours Agony Service. The people showed no signs of fatigue through this long service, owing to the original and practical character of the addresses. At the Evening service at eight o'clock the Lord Bishop preached a special sermon, subject: "Jesus Suffering."

THE Church people of this Diocese sympathize with the Right Rev. Charles Hamilton, Bishop of Niagara, who has been made the object of a very offensive display of anti-Church bigotry by the Ministerial Association of the City of Hamilton. They all well know that Dr. Hamilton will, with his usual gentleness, hold his own, and show those fanatics that the Catholic Church will not give up her principles, her privileges, her rights or her worship which she holds so dear, even for the dissenters of Hamilton city, or their Ministerial Association who have presumed to take on themselves the task of ministering to the flock of Christ without His call or the sanction of His Church.

#### DIOCESE OF MONTREAL.

MONTREAL.—Good Friday was well observed in this city by Church people and the denominations alike; the attendance at the various churches being large, and the services very impressive. The Lord Bishop of the Diocese preached at the Cathedral; the Dean at *St. George's*.

#### EASTER DAY IN MONTREAL.

Special festival services were announced for all the churches of the city.

At *Christ Church Cathedral* there were very large congregations at all the services. The altar, pulpit and lectern were appropriately decorated with flowers. The musical portion of the service was particularly fine, and its rendition fully sustained the reputation of the choir. The number of communicants at the first celebration, at 8 a.m., numbered 204, and at the 11 o'clock service so many participated

that it lasted until after 2 o'clock. At this service the Bishop of Algoma preached an eloquent sermon on the resurrection. There were also present and assisting the Lord Bishop of Montreal. Rev. Dr. Norton, rector of *Montreal*, Rev. Canon Anderson and Rev. E. A. W. King. At the afternoon service at 4.15 the preacher was the Rev. E. A. W. King, M.A., and Rev. Dr. Norton at the evening service.

At *St. George's* the administration of the Communion lasted from 9.30 till 11 a.m., and meantime the congregation was pouring in until every seat in the church was filled. Over 400 persons took communion before the morning service, and 187 after. The music was appropriate, and admirably rendered by a full choir under the leadership of Mr. Fairclough. The Dean preached an eloquent sermon from *I Corinthians XV., 20*, "But now hath Christ been raised from the dead, the first fruits of them that are asleep." In the course of his remarks, speaking of the delicate organization of the body which was created in the image of God, he asked: "Does it not seem natural, apart wholly from the individual aspect of the question that this masterpiece of God should not wholly be destroyed, that the work of the Divine mind and Divine love should not be torn into pieces by death? And this natural conclusion is endorsed to the full by the event which we celebrate to-day, the resurrection of the Lord Jesus Christ after he had undeniably and unquestionably died from the terrible effects of crucifixion. Body and soul rose—the perfect Christ rose as if death had never touched him. For all I know there may be a law of resurrection. We are even finding out new laws hidden from man for all time yet found out by man to-day. May there not be a distinct, definite irresistible law of resurrection waiting its moment of wide reaching action that we can no more resist when that moment comes than the law that governs the lightning's flash. I know not all that that word resurrection contains but I know this that if Christ be true, death can never part our blessed dead from us or we, if pure, from them. We will meet them again, not as lovely, yet unknown angels, that must make themselves known to us, but as our own. O leave it with God who brought back Jesus from the grave." The Lord Bishop of Algoma preached in the evening.

*St. Martin's* was crowded at all the services and the number of communicants was large. The chancel rail was very prettily and chastely decorated with ferns, smilax, white roses and lilies. The reading desk was adorned with a silk panel, to which were attached bunches of large white roses, nestling in fern leaves, producing a very charming effect. The pulpit was arranged similarly and in the side windows were placed exquisite Calla lilies. The anthem, at the morning service, was rendered with power and sweetness. The Rev. G. Osborne Troop, preached the sermon, taking as his text, *Peter I., chap. 1, v. 3*, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, and the resurrection of Jesus Christ from the dead." The sermon was an earnest argument for the truth of the Resurrection, without a belief in which humanity would have to live without hope. If there was no Resurrection there would be no Christianity; nor would the sacrament of Holy Communion have been observed for over eighteen hundred years if the belief in it had not been firm and unwavering. The offertories of the different-service during the day were large.

At *St. John the Evangelist* services were held as follows:—Communion at 6.45 p.m., (Communicants 80), and 7.45 a.m. (143); matins 10.30 a.m.; choral service (Aguttees "Massa de Santo Amphibalo") at 11.15 a.m. (190); Litany at 4.15 p.m., and choral evensong at 7 p.m. The Communicants thus numbered 413 in a

Church seating only 500, an unusually large proportion. The Church was handsomely decorated with plants and many beautiful flowers, the chancel presenting a very elaborate and rich appearance with its wealth of Easter lilies and blooms. The Church was thronged at every service, many being obliged to content themselves with standing room. The sermon at the morning service was preached by the rector, the Rev. E. Wood, M.A., who took as his text, "The Lord is Risen," and spoke with much feeling and intense earnestness, his effort being a beautiful tribute to the day and to its Master. At the evening service the Rev. Dr. Wright delivered an able sermon. The offertories during the day amounted to \$360.

At *St. James the Apostle* seldom have such large congregations assembled at all the services. The interior of the edifice was beautifully decorated with choice flowers and plants. There were also some very pretty and appropriate texts wrought in flowers tastefully designed. At the morning service the preacher was the Rev. Principal Henderson, and in the evening the rector, Rev. Canon Ellegood. Service was fully choral and well rendered by the choir under the direction of Mr. Harris, organist, the congregation responding heartily.

At *Trinity Church* the day was marked by special services largely musical and by good congregations. The Rev. Canon Mills, B.D., rector, preached both morning and evening; there was a large number of communicants. In the afternoon a special Easter service for the children of the Church was held, at which Canon Mills made an address.

*St. Jude's* (Rev. J. H. Dixon, rector) did not fall behind the larger Churches in preparation for and in the hearty celebration of this *Queen of Festivals*.

COTE ST. PAUL.—*Church of the Redeemer*.—The Good Friday service here was held in the evening, and was attended by a large congregation of devout worshippers, an earnest address on Holy Communion being delivered by Dr. Davidson.

ON EASTER, through the kindness of the Rev. T. Everett in attending for the purpose, opportunity was given for Easter Communion, and it was lovingly availed of; there being no less than forty-five out of the fifty-one communicants of the congregation present: and amongst these were every one of the 7 lately confirmed. The Church, with its beautiful white altar coverings and floral decorations, looked lovely—the cross on the altar being exceptionally fine.

Morning Prayer, at which the children of the Sunday-school attended, was said at 10. The hymns and chants were bright and heartily joined in: being accompanied by the organ, cornet and violin.

At a quarter past eleven the Communion service was commenced, with one of the Easter hymns. A short address was given by the Priest present (Mr. Everett). The Responses, Gloria tibi, and Gloria in Excelsis were sung, and that heartily. In the prolonged absence of Miss Gilmore, through ill health, Dr. Davidson acted as organist. Mr. Granville Gilmore assisting with the cornet, and Master Willie Clark with violin.

Service was also held in the evening, at which there was again a large attendance. Easter 1888, will be a red letter day for many in this Mission.

LACHINE.—The Easter services here were very largely attended. The Church was beautifully decorated with flowers, and the services were heartily and effectively rendered. Sixty-one persons partook of the Holy Communion, administered in connection with the Morning service; an increase of 16 over last year. The offertories exceeded \$31. The Rector, Rev. H.J. Winterbourne, preached both morning and evening.

## BISHOP'S COLLEGE.

## CONVOCAATION FOR CONFERRING DEGREES IN MEDICINE.

The Annual Convocation of the University of Bishop's College for conferring degrees in connection with the work of its Medical Faculty located in Montreal, was held in the Synod Hall, Montreal, on the afternoon of the 28th March. The large numbers of ladies and gentlemen in attendance evidenced the increased interest which is being taken in the See City in the work of this the Church University for the Dioceses of Quebec and Montreal. The absence of the Lord Bishop of the latter Diocese—doubtless through the many pressing duties and engagements of his office—was remarked by some, as it seems to rob the diocese of its due influence in the University in which it has an equal interest and equal rights with that of Quebec. Indeed it would seem to be desirable that, if possible on such occasions, Convocation should be favoured by the presence of the prelates of both dioceses to which the University belongs, as well as by as many as possible of the minor clergy. The Chancellor of the University, R. W. Heneker, Esq., D.C.L., presided, and with him on the platform were the Rev. Principal Adams, D.C.L., F. W. Campbell, M.D., Dean of the Faculty Medicine; R. Kennedy, M.D., Registrar; L. H. Davidson, Q.C., D.C.L., and the Hon. W. W. Lynch, Q.C., D.C.L., and there were also present of the Professional Staff; Drs. Laphorn Smith, McConnell, Proudfoot, J. Baker Edwards and Reddy.

Amongst others present in the hall were noticed, the Rev. R. Lindsay, M.A., Rural Dean of Hochelaga; Rev. Canon Mills, B.D., Rector of Trinity Church, Montreal, Examining Chaplain; Rev. E. A. W. King, M.A., of the Cathedral; Rev. T. Everett, M.A.; Rev. Mr. Patterson, City Missionary in connection with the Presbyterian Church of Canada; Ald. Richard White and other prominent citizens. The Rev. Dr. Noiman, Vice-Chancellor, was missed from his accustomed place with regret, but he had written to the Chancellor explaining his absence owing to his late removal to Quebec, and the many and urgent calls upon him in taking up his new work.

The Chancellor having declared Convocation open, read his Annual Address, in which he briefly referred to the work being done by the several Faculties of Divinity, Arts, Law and Medicine, and to the satisfactory condition and progress of these and also of the College School.

In the course of a practical and able address Dr. Heneker reminded those present that Bishop's College was founded by spiritually minded men on a religious basis. Their primary object was to educate men born and bred in Canada for the service of the Canadian Church. It is not, therefore, a mere secular institution, although in its various faculties of arts, science, law and medicine it teaches secular subjects. In its inception it was purely a Church of England institution, indeed *The Church of England University of this Province*, yet it receives all classes of students without test and has educated Roman Catholics, Presbyterians and Methodists as well as Church of England students. He expressed confidence that all who are now present would agree that in these days of agnosticism, of materialism and of unbelief in revealed religion, institutions of a definitely religious character, such as Bishop's College, wherein sound knowledge, on a religious basis, is taught by men chosen especially for the purpose, men of culture, irreproachable in character and of spiritual mind, are worthy of public support. Even the Arts course of Bishop's College embraces Divinity as a part of the regular work of each student. At the end of the first year the student in Arts is examined in Scripture history and the New Testament in Greek. The same occurs at the

end of the second and third years with the addition of Paley's Evidences and the *Horæ Paulinæ*. These subjects important as they are to all Christians can be taught without proselytism to a student of any denomination, and yet they are essentials of Christian knowledge.

After referring to the Medical School in Montreal, the Chancellor said:—I hope with all my heart that our Medical Faculty of this city may prosper. Much is due to the self-sacrificing labors of its professors, and although in point of numbers it may fall short of its great rival McGill, yet it is in numbers only, for I believe that in the work done, in the labors and in the skill of its professors, in its appliances, and in opportunities for practice, it is not one whit behind the older school. I believe that Bishop's College acted rightly in throwing over this school its shield, and in enabling its students to carry away the stamp of the University degree. For who can truly estimate the full value to a community of a sound medical education?

With regard to the other Faculties of the College, Dr. Heneker spoke as follows:—I am happy to be able to report that as regards our Schools of Arts and Divinity they are both of them in a satisfactory state. Our Divinity school has been made more efficient of late by the creation of a class of pastoral theology in addition to the other work of the school. And by the selection of the Rev. Dr. Allnatt as its professor, the students have secured a man of first-class character and learning—a man whose life and example sheds a lustre on the chair. Dr. Allnatt receives into his house a selected number of men who live with him, and who have the special benefit of daily intercourse with him. Our regular Divinity chair is endowed and steps are now being taken to endow also this chair of pastoral theology, and the sum of \$10,000 towards this endowment has already been secured. Then we have commenced a long talked of class of Practical Chemistry under a teacher, who is examiner in chemistry in Trinity College, Toronto. And we hope to extend the benefits of this teaching to the neighboring city of Sherbrooke, where a considerable body of men engaged in the mechanical trades are, as we understand, ready to take advantage of the opportunity that will be thus afforded them. Our regular Arts classes are well maintained in number and the entries of students of this academic year and the preceding year have been larger than for some years past. Our Bishop's College school, a boarding school be it remembered, now numbers over seventy boys. The tone and bearing of the boys continues, I am happy to say, to be as good as ever, and that famous spirit of "manliness," answering to the Latin "virtus," which has for so long been an attribute of Lennoxville boys, is well maintained. Reports show that old school boys are distinguishing themselves, as may be learnt from the records of the Royal Military College at Kingston, where, of the graduating class, three out of the first four will, it is believed, be Lennoxville boys. A similar high standard has been achieved in the other classes of the Military College. From our Law school, small as it is in numbers as compared with the large class supplied by this city and neighboring country, we also have excellent results. So that in all respects, and from all sides, our work is prospering and the name of Bishop's College is well maintained. During the last year we added a distinguished name to the roll of our graduates, the name of His Excellency Lord Lansdowne, the Governor General of this Dominion, and we have reason to believe that His Excellency was well satisfied with his visit, and that he gives us due credit for the work we are doing.

In concluding his address the Chancellor referred to the harmony existing between Bishop's and the sister University of McGill, and also with the Council of Public Instruction; adding, we are engaged in a great and important contest in our endeavor to main-

tain intact the system of education which we as Protestants believe to be the best and surest preparation for the varied walks of life, and especially as a preparation for professional life in this province. I would remind you, gentlemen of the medical faculty, that we count on your co-operation in this respect. We trust that no professional jealousy, mere *esprit du corps*, will stand in the way of your hearty endorsement of all that we have done and are now doing to maintain the compact entered into at Confederation, that in matters of education the conscience shall be allowed to have due weight; that the rights and privileges guaranteed to minorities, whether Protestants or Roman Catholics, shall be respected, and that the scheme of education adopted by the Protestant committee for our high schools and academies shall form the basis on which Protestant candidates for the study of the professions shall be examined, leaving to Roman Catholics the privilege of being examined according to their own curriculum of study. We maintain also that as the best and truest test of what is called a "liberal education," the degree in arts of a University of repute, privileged to grant degrees by Royal charter, should be allowed.

The Chancellor then called upon the Dean of the Faculty of Medicine (Dr. F. W. Campbell), who stated that during the year there had been thirty students in attendance, three of whom came from the United States, four from the West Indies, five from Ontario and the balance from this province. He then read the list of graduates and prize winners; after which he presented for the *ad eundem* degrees of C.M. M.D. Dr. H. A. Migneault and Dr. T. A. Rodger (two members of the College of Physicians and Surgeons of Lower Canada, and who were also the examiners of all applicants for practice). Dr. Kennedy, the Registrar, then administered the oath to the graduating class, and presented for the degree of C.M. M.D., the following: V. Groulx, of St. Scholastique; L. M. Clark, of Kingston, Jamaica; F. H. Pickel, of Sweetsburg, Que; F. Taylor, of Belleville, Ont.; and S. A. Thomas, of San Bernardino, who were received with applause.

Dr. Proudfoot then delivered the valedictory on the part of the Faculty, and Dr. S. A. Thomas that on the part of the graduates; after which the chairman called upon the Hon. W. W. Lynch, who spoke in high terms of the work being done by Bishop's, and of the pleasure it afforded him to be present and bear testimony in her favour. He spoke of the importance to all in whatever occupation or class of a good sound liberal education, and in this connection acknowledged how deeply all Lower Canadians were indebted to Sir Wm. Dawson and Chancellor Heneker for their successful and painstaking work in the cause of education; and concluded by urging the graduates of McGill and Lennoxville to join hands to see that the educational rights of the Protestants of this Province, as guaranteed by law, especially by the Confederation Act, should be fully protected.

The Chancellor next called upon Dr. Davidson as one who had always taken a deep interest in the welfare not alone of the Medical School here but in the University and School, and as a leading member of the Synod and Diocese of Montreal, for an address.

[This, together with the admirable address to the graduating class of the Rev. Principal Adams we are obliged to hold over till next number.]

## DIOCESE OF ONTARIO.

CARDINAL.—*St. Paul's Church*.—SIR: I sent to you a few days ago a report of improvements made in St. James Church. I now forward to you a short account of the hearty service in St. Paul's Church, Cardinal, (the principal one in this Mission of Edwardsburg), on last Wednesday, March 21st. The Lord Bishop was pres-

ent, with a number of clergymen, and administered the Holy and Apostolic rite of "Laying on of hands." Forty-two persons received the same, and five more were unavoidably prevented from being here. The Bishop expressed himself much satisfied with work done in the Mission; he gave a very eloquent address; his advice to the candidates was most suitable, and it is to be hoped that it will be long remembered. The congregation was very large, seats had to be placed up the aisle to accommodate them. All present were most attentive and appreciated the beautiful service. Among those confirmed were two adults, one baptized on the previous Sunday, the other on Wednesday morning at the commencement of the service. Please insert the above in your very valuable paper and oblige the incumbent,

REV. G. METZLER.

#### DIOCESE OF TORONTO.

UXBRIDGE.—A happy completion to the joyous services at the opening of our beautiful Church, was the Mission held by Rev. F. H. Duvernet, from March 1st to 14th.

After all the anxious thought and active work, in pushing to completion the material fabric, it was indeed a delightful change to see the handsome building filled night after night with attentive listeners to the heart searching words, full of earnest longing for his hearers, that fell from the lips of the missionary.

It would be difficult to describe the deep impression produced by his calm but deeply impressive words as he portrayed day after day the deceitfulness of sin, in its never ending devices, and the blessed promises for all who would accept God's proffered mercy through the Saviour's merits.

The afternoon services for the building up of the spiritual life, were well attended from the first, notwithstanding the unfortunate weather that prevailed; while an average congregation of 300 assembled every evening, and only complained that the addresses, which lasted from half an hour to 45 minutes, were too short.

All feel deeply indebted to the missionary, the fruit of whose self-denying work we trust will be seen in the deepening of the spiritual life of the community.

PORT HOPE.—The Rev. Dyson Hague, M.A., of St. Paul's, Brockville, held a very successful Mission at St. John's Church here, from March 13th to the 23rd.

Mr. Hague's chief excellencies as a Missioner are his earnest practicalness, and the solemn and impressive nature of his after-meetings. His methods of work, we need not say, are essentially those of the Church of England, no noise, no undue excitement but work heart-searching and real and much blessed of God in leading to Christ and in strengthening and hearing on His children.

#### DIOCESE OF NIAGARA.

FREELTON.—The Rev. W. R. Blachford desires to acknowledge with thanks the receipt of the following amounts towards fitting up for services a small house in a new part of the mission: Bishop of Niagara, \$5.00; Mr. Thomas Blachford, \$5.00; Rev. A. Henderson, \$1.00; Rev. Geo. Harvey, \$1.00; Mr. Charles Howitt, 1.00; Mr. Charles Blachford, \$1.00; Mr. Horace Blachford, \$1.00; Mr. Wm. Archibald, \$1.00.

#### DIOCESE OF HURON.

GLENCOE.—We have to record the entrance into life of Elizabeth, wife of Nathaniel Currie, ex-M.P., and for many years delegate to the Synod, as well as member of the Standing Committee. Mrs. Currie had passed through a long and exhausting illness, borne with exemplary patience and Christian fortitude. She was

conscious until very near the last and passed away to Paradise, meekly trusting in Jesus Christ. Her life was one of faithfulness to duty, as neighbor, mother, wife, and as such she was generally beloved. The burial service was held in the Church, the Rev. W. J. Taylor preaching from Luke i. 5, 6, (parts of), "Her name was Elizabeth, and she was righteous before God, walking in all the commandments and ordinances of the Lord blameless."

WARDSVILLE.—A very interesting case of "Giving" has just been met with here. Some twelve months ago a young man left to engage in tuition in a place where there is no Church of England. He has now sent to the Wardens here the sum of \$35 (one-tenth of his income) as his offering to Almighty God. We need scarcely say, that the young man is a communicant.

LONDON.—The Canadian Church Union gave another of the interesting illustrated Church of England lectures in the school-house of St. George's Church, London West, on the evening of 23rd ult. These lectures and the magic lantern views have been prepared by the "Society for the Propagation of Christian Knowledge" of England, and contain many interesting incidents connected with the introduction of Christianity into Britain from its earliest date. The views exhibited were beautifully executed, and did much to enliven the historical part of the subject, covering scenes of earliest days, and many of the magnificent Churches and Cathedrals of which the Church in England abounds. The whole was highly appreciated by the large audience present. These lectures have been imported by the C.C.U., with the object of popularizing the study of the history of the Church of England.

Lent has been observed in all the city Churches by Special services, and as a "well spent Lent means a happy Easter," Church people look forward with joyful anticipations to that blessed Festival.

Rev. J. H. Moorehouse, Rector of St. Paul's, Wingham, has just concluded a week of Special services in Christ's Church. Rev. Canon Smith was assisted in the services by several of the city clergy.

Rev. R. Hicks, who has been absent for nearly a year on account of ill-health, is to return to St. Paul's in May. He has been spending the winter in the south of France, and from letters received it is learned that he is quite restored to health.

LONDON SOUTH.—The Rev. T. H. Brown is (D.V.), to commence a ten days Mission in St. James' Church, April 8th. Mr. Brown, who has had some experience in England before entering the ministry in this special work, seems to be very successful in arousing the careless, comforting the weak, and building up believers in their most holy faith. God has evidently used him for His own glory.

BRANTFORD.—Rev. J. C. Farthing, of Durham, has concluded a highly successful Mission in Grace Church, Brantford, Rev. G. C. MacKenzie, rector; these services were very well attended. Before leaving for home Mr. Farthing was presented with a purse by the members of the congregation.

GLANWORTH.—The Annual Missionary meeting was held in Christ Church, on the 12th. There was a fair attendance considering the coldness of the night. Rev. C. W. Ball read the shortened form of evensong service; addresses were delivered by Rev. Evans Davis, and His Lordship the Bishop of Huron. The collection was much larger than last year.

GALT.—Anniversary services were held in Trinity Church on Sunday the 18th. Canon

DuMoulin, of Toronto, preached on the occasion. A special appeal was made for subscriptions towards the building fund, when \$1,246 was placed on the plates.

MITCHELL.—No one has as yet been appointed to succeed Rev. Mr. Ker, who has removed to Stratford. This important parish is not likely to remain vacant very long.

ST. THOMAS.—Rev. Evans Davis preached here on Friday, March 24th, on "How to keep Lent, and the advantages arising from its faithful observance."

Rev. John Gemley preached here on Sunday the 25th. His evening sermon was in aid of the Bible Society, the rector, Rev. Canon Hill, preached for him in Simcoe.

EPISCOPAL APPOINTMENTS.—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:—

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full, and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

County of Bruce.—Wednesday, May 16th, Church of Ascension, Paisley, Rev. A. Fisher; May 16, Port Elgin, Rev. T. L. Armstrong; May 17, St. Paul's, Southampton, Rev. T. L. Armstrong; May 17, St. Stephen's, Lake Aran, Rev. R. S. Cooper, B.D.; May 18, Grace Church, Sullivan; Christ Church, Invermay, Rev. R. S. Cooper, B.D.; May 20, Trinity Church, Warton; St. John's, Sarawak; and May 21, All Saints, Wolseley; Church of Redeemer, Hopworth, Rev. W. Henderson; May 22, Lion's Head, Rev. E. W. Hughes; May 24, Chesley; Christ Church, Hanover; and May 25, Christ Church, Allon Park, Rev. T. A. Wright; May 25, Trinity Church, Durham, Rev. J. C. Farthing, B.A.

#### DIOCESE OF ALGOMA.

The Bishop sails from Halifax for England, on the 7th inst. During his absence the diocese will be administered by his Commissary, Rev. E. F. Wilson, to whom all official correspondence may be sent at Sault Ste. Marie, Ont.

The Bishops' address in England will be Office of the High Commissioner, 9 Victoria Chambers, Westminster, London, S.W.

#### DIOCESE OF COLUMBIA.

RESIGNATION OF BISHOP HILLS.—We have to announce the resignation of the Right Rev. George Hills, D.D., Bishop of Columbia, to the Synod, to take place in October next. This distinguished prelate is the eldest son of the late Rear-Admiral George Hills, and was born at Eyethorn, Kent, England, in 1816. He was ordained deacon in 1827, and priest in 1829; his academical education having been received in the University of Durham, where he graduated B.A. in 1835; M.A. in 1838; and D.D. in 1858. He was appointed lecturer at Leeds parish Church in 1841; incumbent of St. Mary's, Leeds, in 1846; vicar of Great Yarmouth in 1848; and honorary Canon of Norwich Cathedral in 1850. He was also elected proctor for Norwich in Convocation, and was chaplain to the union and gaol of Great Yarmouth until he was consecrated the first Bishop of British Columbia in 1859. His record in England was that of an able and pious divine. He married in 1865 Mary Philadelphia Louisa, eldest daughter of the late Admiral Sir Richard King, K.C.B., who is still his loving and loveable

help-mest. Advancing age and ill-health are the reasons ascribed for the step. This diocese of which the Bishop assumed charge was endowed by the Baroness Burdett-Coutts in the sum of £30,000. Shortly after landing here he was followed by a number of clergymen and the materials for St. John's Church and the Bishop's Palace. In 1860 the Bishop established Anglican missions on the Mainland, visiting remote districts on foot and planting the Gospel where a Protestant clergyman had never before ventured. Christ Church was created a cathedral with the rector, Rev. Mr. Cridge, as dean. In 1874 came the great split or schism, when the congregation of Christ Church went over to the Reformed Episcopal Church almost in a body. Subsequently, the diocese of British Columbia was divided by the creation of two Bishoprics on the mainland, and the fostering care of Bishop Hills has since been confined to Vancouver Island. The resignation of His Lordship will be deeply regretted by the people among whom he has lived and discharged his important duties for nearly thirty years. Throwing aside creeds and differences of opinion on minor doctrinal points, there are none who do not entertain the kindest feelings towards one who has labored long and successfully amongst them in disseminating the truths of Christianity.

#### CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette*, says:—

The Committee of the Church Missionary Society in London, will sooner or later have to deal with the unruly spirits who, at the instigation of certain so-called Church papers in England, are doing their best to create a schism in the ranks of this splendid missionary organization. First, the appointment of Bishop Blyth was made the ostensible ground of attack; and when that failed, the new *veredes* in St. Paul's was dragged in, as if the society had anything to do with what ornamentation the Dean and Chapter of St. Paul's pleased to bestow upon their Cathedral. The sooner the Society gets purged of such troublesome members the better, for it is plain that there can be no rest nor peace of mind for the authorities in Salisbury Square until this is done. We know not the secret of the animosity, but it is plainly evident that the C.M.S. has some enemies who wish it no good.

The *Churchman*, N.Y., says of The Pulpit of To-day:—

The work of a preacher is twofold. He is first of all a teacher of truth. Christianity upon the foundation of revealed postulates has built up a philosophy, a reasoned scheme of knowledge concerning God and man. To announce, to illustrate, to impress this body of dogmatic doctrine is the first, perhaps the most important function of the pulpit, whose splendid opportunities are actually frittered away and wasted so often as it becomes merely the theatre for oratorical display, for the vagaries of unsanctified intellectualism, or of emotional excitement. We sit in vain at the steps of the most commanding rostrum unless we gather from our attendance there a clear and coherent grammar of the Faith.

But at this present moment we are called upon to vindicate to the preacher the other function of his commission. He is more than a teacher of abstract truths. The preacher is a  *censor of morals*. He is called to stand in judgment over men. He is false to his high calling unless he *rebukes vice boldly* as well as expounds the truth distinctly. This is a part of his office which men least readily suffer him to discharge, and when vices of the age of Juvenal are stigmatized and lashed with a point and power real as a Roman satirist ever wielded, but with a love and elevation he never knew, the public and that part of the press that

panders to the public cry out in scorn or anger. Shall open vice staring us in the street, the theatre, the newspaper ask the pulpit to throw a veil over it and to speak softly of it? The House of God has ever been a place where human nature is depicted in the utterances of Scripture, without ever softening or hiding its depravities. We claim for the pulpit a *right*, we remind the preacher that it is a *bare duty* to speak as plainly as God speaks in His Holy Book, as St. Paul wrote to the Ephesians. When vice is flagrant and open, and society frivolous and corrupt, the preacher who knows the responsibilities of his office will leave inviting topics of political and social interest and launch himself without hesitation into exposure and invective. Silence at such times is next door to complicity. Only by the boldest denunciation can the minister of God prove himself not alone the teacher but the judge of men.

#### EGYPT EXPLORATION FUND OF ENGLAND AND AMERICA.

The Rev. D. T. Winslow of 525 Beacon St., Boston, Vice-President for America for this Association, has issued a circular which says:—

It is now of vital importance that the work of this Society be pressed forward with increased vigor; as the building of canals and other public works in Egypt, the levelling of historic mounds by the fellahen to enrich their fields and the wanton or superstitious iconoclasm of the Arabs, are fast destroying monumental and other records which shed precious light on Biblical and secular history, on the sciences, arts and industries of past ages, and on the early sources of Greek art. The rare classical discovery, "Naukratis," and those absorbing disclosures at "Tahpanhes," were but barely saved to science. The results for Art are comprehensive, inasmuch as they illustrate the international influences of Egyptian, Phœnician, Assyrian, Syrian and Greek styles both comparatively and constructively. So unique in interest and so peculiarly valuable is our exploration in Lower Egypt that it has the sympathy of an enlightened public, always friendly to Education and the progress of Knowledge. The fund has inaugurated the scientific procedure in exploration—careful examination of each stratum and all details in excavating for the *data* of a remote age—the topographical localization, not only of important buildings, but of all the monumental objects discovered at a site, with records of all inscriptions—so that come sand, or water, or earthquake, or destructiveness in any form, the knowledge acquired remains forever in concrete and accessible form.

The imperative need of a prompt and liberal support for this Cause is emphasized by articles in the leading magazines, reviews, illustrated weeklies, standard journals and dailies, of England and the United States. Among our donors are 75 university or college Presidents, 41 *Bishops of the Episcopal Church*, leading clergy of all denominations, and men of the highest rank in science, letters, arts, oratory, law and public life. Much of their strain is pitched to the keynote of a distinguished college president: "No cause commends itself by more weighty considerations to the liberality of the enlightened public than this noble Egypt Exploration Fund."

#### Discoveries and Disclosures:

Pithom, the treasure (store) city of Exodus i, 11, throwing new and precious light on the Hebrew sojourn and the Exodus route.

Goshen, the chief town or capital in "the land of Goshen"—of supreme importance in finally settling its *locale* in Egypt.

Tahpanhes (Jeremiah, xliii, 8), the Daphnæ of the Greeks, where the fugitive princesses of King Zedekiah and Jeremiah dwelt—sacked by Nebuchadnezzar—disclosing the only Egyptian building specifically named in the Old Testament, its arrangements explaining a special description by Jeremiah.

City of Onias (described by Josephus), an important Jewish settlement in Egypt.

Zoan (the Tanis of the Greeks and the Septuagint), the great northern capital of the Pharaohs—where Moses interviewed Pharaoh—hardly inferior in grandeur to Thebes, and where the greatest of all colossi stood, that of Ramesses II.

Am, the city in "the fields of Zoan," affording the colossus of Ramesses II (the Pharaoh of the oppression) now in Boston.

Naukratis, the brilliant Greek emporium before the rise of Alexandria, of prime value in determining the relationships of Egyptian to early Greek arts.

Bubastis, of whose temple Herodotus says there was none in Egypt more pleasing to the eye. Dr. Naville has discovered the ruins of the magnificent red granite temple of the first magnitude. The site adjoins the railway of Ismalia, and tourists can now witness grand ruins without journeying far up-Nile.

Various minor sites have been located, some of them explored, and the ancient topography of Lower Egypt largely restored, which will be of inestimable benefit to the classical maps and the tourist.

#### The Books Published:

I. The Store City of Pithom. Third edition, revised, in press. Thirteen plates and two maps. In the photograph appear the bricks made by the Israelites, with and without straw, and with stubble, to build the city. The route of the Exodus is treated. Price \$5.

II. Zoan (Tanis). Nineteen plates and plans. Account of the greatest of all colossi is in this volume.

III. Naukratis. Part I. Forty-five plates and plans. Particularly valuable to classical readers, students in Greek arts, and all interested in *antiques*, such as coins, amulets, scarabs, pottery, weights, etc., etc., and in ancient epigraphy.

IV. Goshen. With eleven plates, maps and plans. The plates are large and unfolding.

*In Press or Preparation.* Naukratis, Part II. Profusely illustrated.—Daphnæ (Tahpanhes) and other sites. Profusely illustrated.—Tanis. Part II. Fully illustrated.—

Bubastis. Finely illustrated. The disclosures at Naukratis and Bubastis are not less momentous, or likely to produce less effect on contemporary criticism, than the discoveries of Dr. Schliemann in Greece and Asia Minor.

Other volumes will follow, in time. These elaborate *quartos* could not be published by the Fund if the entire labor upon them, even, to the preparation of the illustrations, were not a gratuity.

The expenditures for the Fund year (ending July 31, 1887), including publications and every item, were barely \$7,500. The estimation for 1887-88 is over \$7,000. Entirely without endowment, the Society is absolutely dependent on voluntary contributions, even for this season's labors. Prompt remittances from our subscribers will relieve anxiety and save much trouble to the over-worked honorary treasurer.

All donors or subscribers of not less than \$5 are entitled to the illustrated volume of the season, and the annual report with lectures, list of subscribers, patrons, balancing-sheet, etc. And they can procure the previous volumes such as *Tanis I*, *Naukratis I*, at \$5 each. The Fund pays the postage on the books. These low rates are made on behalf of the many of limited means who need the books; but it is hoped that all who can will subscribe liberally to the Cause for itself.

Patrons are those who are pledged to con-

tribute annually not less than \$25, with the privilege to withdraw from the list at any future time. The necessity of having this list of Patrons is evident, if the work is to go on.

#### THE REFORMED CHURCH IN IRELAND.

From a Lecture by the Rev. Charles Scott, Rector of St. Paul's, Belfast; "The Reformed Doctrine."

Some people are pleased to term Protestantism a religion of negations, but, as far as our Church is concerned, that witness is not true. She holds the Catholic faith as stated in the Apostles' Creed, as defined in the year 325 at the Council of Nicea, and as accepted by consent of the Church in the Athanasian Creed. She asserts that these "ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." And she further asserts that the Holy Scripture contains all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation. She is thus at once Catholic and Protestant. But it may be asked, was there not an organic change made in the faith at the time of the Reformation? No, for the old Catholic Church held the primitive faith, but with "innovations of doctrine it had been from time to time defaced and overlaid," and these at the Reformation our Church "did disown and reject." Until the time of the Council of Trent the Catholic faith remained unchanged; then—that is in the year 1564—a new creed was promulgated by Pope Pius IV., by the addition of twelve new articles to the Nicene Creed, and these, as well as the old creed, were to be professed as "this true Catholic faith, without which no one can be saved." By that act the Latin Church ceased to be Catholic and became Roman and local, and ceased to hold in its integrity the Catholic faith by this variation. Two more articles she has recently added, the Immaculate Conception and Papal Infallibility, so that now the Papal Church does not hold the Catholic faith of the Nicene Creed in its integrity, but as interpreted by the additions of Popes Pius IV, and Pius IX, in 1546 and 1869. Our Church has thus continued the original doctrine of the Christian society as defined in the year 325, without variation or addition, and, as in ancient times, she sets down this creed at Holy Communion to be said as the believer's testimony, and she requires no other and no more. She, and she alone, is the old Catholic Church of Ireland.—*Irish Ecclesiastical Gazette.*

#### MAGAZINES.

The April number of *The Cosmopolitan*, published April 7th, will strongly sustain the standing of that bright young magazine for the timeliness of its subjects and the crispness of its varied contents. Amongst other articles are Moncure D. Conway's "Reminiscences of Kaiser Wilhelm," (with illustrations) drawn from his frequent contact with the Emperor during the Franco-German war, when he was Murat Halstead's comrade as special war-correspondent; and Lucy C. Lillie's article upon Louisa May Olcott. Among the prominent contributors to this number will be found also Max O'Rell, John Burroughs, Ella Wheeler, Wilcox, May Riley Smith, J. Breck Perkins, and E. P. Roe with his Southern serial story "Miss Lou," making all together an exceedingly attractive number.

The April number of the *English Illustrated Magazine* will contain an article on the "Span-

ish Armada" by Mr. W. H. K. Wright, with reproductions of John Pine's engravings after the tapestry hangings in the House of Lords, Miss Balch, continuing her "Glimpses of Old English Homes," gives an account of Arundel Castle, which has been revised by the Duke of Norfolk, by whose permission the historical portraits are now for the first time published. Macmillan & Co., New York.

*The Pulpit Treasury*, for April, closes the fifth year of this Evangelical monthly. No periodical of its class has won higher encomiums from its readers, and both for the richness and fulness of its monthly contents it has come to be referred to as "The Treasury." Under this name it will therefore commence its sixth year, and be henceforth known. Its aim has always been to supply Pastors and Christian workers with all needful aid in the various departments in which they are engaged, and in this respect its sixth year will be an advance on all preceding ones. Two Sermons are given for an Easter Service—one on, Why is the Resurrection Incredible? by Rev. J. B. Donaldson, and another on Resurrection Preservation, by Rev. N. D. Williamson. The Marvellous Progress of Christianity, Witnessing for Christ in the Life, and The Faultless Pattern are the topics of leading Thoughts for Sermons, by Drs. Reimensnyder, Dykes and Davidson. Dr. James M. Dickson's article on The Preacher not an Apologist deserves careful reading, and so also does the very thoughtful article by Rev. Samuel McComb on the question "Was Christ the Product of the Age?"

Yearly, \$2.50. Clergyman, \$2. Single copies, 25 cents. E. B. Treat, Publisher, 771 Broadway, New York.

*The Homiletic Review* for April contains some noteworthy articles of more than usual interest and value to clergymen. The leading paper by Dr. J. C. Murray, Dean of Princeton College, entitled "The Pulpit and Fiction," is very able and discriminating, and is worthy of careful reading, as also the text by Dr. Nathan E. Wood of Brooklyn, on "The Minister's Study." The article on "Illustration in Preaching" is finely written and instructive. "The Way to Preach" ought to come home to the conscience of every minister. Dr. Robinson's paper on "Dominion over Animals" is curious and will start many queries. Dr. Pierson's "Clusters of Gems" are rich as usual. The sermons are eight in all.

Published by Funk & Wagnalls, 18 and 20 Astor place, New York. \$3.00 per year; 30 cents per single number.

#### LETTERS FROM CALIFORNIA.

No. 6.—(Continued.)

We now bid adieu for awhile to the Southern portion of the state and retrace our journey over the South Pacific road from Los Angeles. As there is nothing especially to be seen en route differing from what we have heretofore described, we speed over the 500 miles between Los Angeles and San Francisco and after a journey of twenty hours find ourselves in Oakland at 9 p.m. To many it would seem that the distance between the two cities, in a direct line to the North, would involve a considerable change of climate, but, except that the early floral display is greater at this season in the South, there is in reality but little difference; it is now, as I am writing, far into the month of March, the fruit trees such as the cherry, quince, plum, &c., are in full blossom, the rainy season is almost over and the grass and hill sides are everywhere of a brilliant green, there will be more or less rain yet until April but it is rarely more than two or three days at a time before the weather clears. And here it is well to

notice what totally erroneous ideas most Northerners have of the "rainy season;" nearly all who have not been here imagine there is a constant succession of wet days through the winter, but as a fact the rain does not fall in any appreciable quantity until January, then for two or three days, sometimes a full week, there is a downpour, varied by occasional breaks in the clouds until it clears when there is quite as likely to be ten days or a fortnight of uninterrupted sunshine until the rain recommences. The temperature in winter is about like our October days in Canada, or such as experienced there early in November after a frosty night; the grass does not lose its green tint but brightens under the reviving showers from the dull hue it has attained under the dry summer and fall, to our June freshness. The months of January and February have been unusually severe if we can use such a term in a mild sense but we are told that not in fifteen years has there been such hard frost and many geraniums, heliotrope, and other garden plants have been killed by the frost, a very unusual thing indeed in this region. The difference in the mean annual temperature between Oakland and Los Angeles or even San Diego the most southern town in California, is little more than five degrees and the warm sun by day invariably dispels the frost of the previous night; the contrast between sun and shade is very great, you can always be cool enough on the shady side of the street when it is quite too warm on the sunny side and you hardly see a house here in Oakland, as well as farther south, without an irruption of bay windows from top to bottom in order to get all the sun they can. Approaching the Bay of San Francisco, from any quarter, the scene is picturesque and even grand on a clear day; we say a clear day and this needs explanation, for are not nearly all the days clear and sunny? Yes, but San Francisco burns a quantity of soft coal and also has a great deal of fog; the fog usually clears early in the day, in fact we have not yet seen it last after 10 a.m., but it keeps the smoke hanging in a cloud over the city and obscures the view, unless the wind is inshore after the fog clears. Oakland however is peculiarly situated in this respect, the bay is about three miles wide, in some parts four or five and the fog rarely extends across it. Oakland is really a city of sunshine and instead of avoiding it, the houses are all built to attract it, the trees which soften the rectangular streets with their foliage and bloom are more for ornament than for shade, and in fact, as elsewhere they have found the mistake of setting them too closely together, and are cutting down and thinning out.

San Francisco people were not long in finding out the charm of Oakland as a residence, twenty years ago a mere village, it has now a population of 50,000; the broad bay on one side, the majestic mountains on the other, a sunny sky above and a blooming earth below. It is the third city in size in the State, and the headquarters of Alameda county, which contains a population of 100,000 or nearly 1-10th of the State. In the body of the city is a salt water lake connecting by tide-gates with the harbor and bay. This lake or water park belongs to the city and is a fine sheet of water overlooked by some of the handsomest residences, with boats and yachts gliding over its surface, and long railway bridges crossing its lower end, it affords one of the prettiest pleasure grounds, and as fine a sheet of water as can be found in this part of the continent where lakes are in general a scarce article. Numerous squares of turf and ornamental foliage are scattered through the city, and make a pleasing variety to the long straight streets shaded here and there with eucalyptus and acacia trees, we miss however the elms, limes and maples, and also the pepper tree, the latter of which is only to be seen to perfection in the South.

(To be continued.)

# The Church Guardian

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## CALENDAR FOR APRIL.

- APRIL 1st—EASTER DAY.  
 “ 2nd—Monday in Easter Week.  
 “ 3rd Tuesday in Easter Week.  
 “ 8th—1st Sunday after Easter.  
 “ 15th—2nd Sunday after Easter.  
 “ 22nd—3rd Sunday after Easter.  
 “ 25th—*St. Mark*, Evangelist and Martyr.  
 “ 29th—4th Sunday after Easter.—(*Notice of St. Philip and St. James*).

## THE PRAYER BOOK IN SUNDAY-SCHOOLS.

By the Rev. Samuel Hart, D.D.—(*From the February Number of the American Church Sunday-School Magazine.*)

(Continued).

Whatever some people may think of Archbishop Cranmer as a man or as a theologian, there is no doubt that he was a scholar, and that he was a wonderful master of English; and the marvellous felicity with which he translated and paraphrased the ancient Latin collects and other forms of worship, hardly ever failing to bring out everything that is in the original, and often amplifying what he found there, yet rarely suggesting the thought that he was translating, and rarely showing that he was adding anything new—all this has been an incalculable blessing to ten generations of English churchmen; none the less, perhaps, because it makes it impossible to expect that much can be done in the way of framing new prayers which will be accepted by those who are in the habit of using the old. At any rate, while some students of the Prayer-Book can enjoy an occasional reference to the original, all will find profit in becoming very familiar with the English forms and phrases of our services. I heard a wise man once say that he considered it no small part of the advantages that a young man had in a Church educational institution that day by day he heard the Prayer-Book read and took part in services framed in its words; and that thus he was made familiar with the very best of English, and unwilling to use any other than the best. We have read lately how Mr. Ruskin attributes much of his fastidiousness and carefulness in English style to the fact that his mother had him commit to memory considerable portions of the Bible, and in particular large parts of the Psalter (doubtless from the older version in the Prayer-Book); and like discipline will in other cases produce like results. Such benefit comes in its degree to every child who is made familiar with the incomparable English of our Book of Common Prayer and of our authorized version of the Bible; and there must be some who can profit by the study of the words, perhaps with some such help as that of the Bible Word-Book, and understand the use not only of such words as “prevent” and “let,” which all must understand unless some of the collects are to be nonsense for them, also of words less evidently used in

an obsolete sense, as “allow,” and “quarrel,” and “naughty,” and “port,” and “lesson,” and “kindly.” I am sure that intelligent children will quickly take up ideas like those suggested by Archbishop Trench in his Study of Words, and will learn from them, too, distinctly moral lessons. And here let me put in a plea for what I suggested a little way back, that care should be taken that such prayers as are needed in Sunday-schools should be cast in the general mould of those with which the children are made familiar from the Prayer-Book. It is to be expected that there will be need of other prayers for occasions for which the Prayer-Book has not made provision; but they should be made as nearly as possible like those which we already have, and be framed largely in the words of Scripture. In selecting a book of devotion for a Sunday-school, I venture to say that special attention should be given to the kind of prayers which are supplied for use in its services.

I have been led to speak at length of the pleasure and the profit of the study of the Prayer-Book from what may, perhaps, be called its linguistic side. I do not know that it ought to be assumed that many will care for its mathematical side; but some may be willing to study the Easter and other tables at the beginning of the book; and is it too much to expect that all should at least know the meaning and the use of the Golden Number and of the Sunday Letter?

I may be wrong in judging from my own experience, but I should like to believe that some boys and girls will agree with me in finding the Prayer-Book one of the most interesting books in which and about which they can study. Wheatly on the Book of Common Prayer, I have read with pleasure ever since I first knew it, and I do not believe that it has lost its interest, or will lose it, though this particular book may be replaced by some more modern work adapted to the use and the wants of our American Church.

I confess, brethren, that it was not without hesitation that I, who have had little practice in Sunday-school work, though I set a high value on it and enjoy the little which I can do in it, accepted the invitation to address you on this occasion. You will not wonder that I confess that, after accepting the invitation, I have had great hesitation in saying to-night what I have said. Yet it has been a pleasure to bear testimony to my belief of the right place of the Sunday-school in the Church, as supplementing and aiding the moral and spiritual training of the parents and the pastors of the Church's youthful members, and to my persuasion that great good may be done by the systematic and careful study of the Church's manual of devotion, of doctrine, and of practice—all these, of course, in subordination to the Holy Scriptures—the Book of Common Prayer. And if I have laid special stress on this book as a guide to the study of Christian doctrine, as presenting to us in orderly succession the great facts of the Creeds, as showing our connection in order and in worship with the historic Church of the ages, and as putting into our lips words such as those which come from the pure well of “English undefiled,” it is not that I have forgotten—still less that I undervalue—the one great end of all Christian teaching, which is the edifying, the building up, of the soul of the Christian child and the Christian man in Christ. We use our Prayer-Book so constantly, we are so familiar with its language and imbued with its spirit, that we do not always take note of the way in which its use and its study affect the life of our souls. But it is no small thing that it constantly keeps before us forms of sound words; that it gives us the simple and grand creeds of antiquity; that it puts into our lips prayers which have been used by the saints of all ages; that it sets before us, in all its sublimity, the moral law of God; and that withal it points us ever to our incarnate Lord, and bears increasing witness to

Him—“Him first, Him last, Him midst, Him without end.” And so its use and its study do much to promote that spirit of sober piety, of devout reverence, and of earnest affection, which are such essential marks of the Christian character. And we may at least believe that the child taught on the lines of the Prayer-Book, and the man or woman still using it and studying it, ought to be made by this the better Christian. In it, by God's blessing, we may find, as the generations before us have found, a providential provision for our spiritual good.

## THE CHURCH: ONE HOLY APOSTOLIC.

BY EARL NELSON.

The *Nonconformist and Independent* of February 16th, 1888, in an article on “The Office for Unity,” put forth by the Home Reunion Society, writes: “If that Society would promote true union between the Churches, it must abandon the dream of submission to Anglicanism and further movement, such as that for interchange of pulpits, &c.”

By holding to the Creeds of Christendom we believe in One Holy Catholic and Apostolic Church, and the first thing necessary before any negotiations towards reunion must be an explanation of what the Dissenters really mean by their claim, pretty generally asserted now, to be Independent Churches.

How can such a position be justified by a reference to Holy Scripture or to the history of the Church Catholic, or to the history of their own secession from our branch of it? We need not complicate matters by going outside our own islands. From the first introduction of Christianity among the British, Irish, and Scotch, we have every reason to believe there were the *Credenda*, the two great Sacraments, and the sacred Ministry; and all Christians since the time of Archbishop Theodore, A. D. 673, were united in one visible Church until the Brownists went out from it, and from this secession the Congregationalists or Independents spring. After this the Pope refused to allow his followers to communicate with us, because we denied the Papal Supremacy. The Baptists and Quakers split off more from the original secession and from one another than from the Church itself. The Presbyterians broke with Episcopacy, but held to the succession of the Priesthood; though even this was irregular by the omission, in their first book of Discipline, of “the imposition of hands.” The Wesleyans, like the Brownists, have gradually drawn away from the Church itself, and they are so far alike in both having been led by a priest of the Church, who, in one case, never left it, and in the other, returned to his allegiance to her. Now, how in the face of these facts can any of the dissenting bodies show that they are independent Churches? or, after all, what do they really mean by the term?

It is a very new claim; it is not so long ago that you could not insult a Wesleyan more than by refusing to look upon him as a member of the Church of England, and it is within the memory of living men that Independents and Baptists first began to call themselves independent Churches. It is a proof of the importance of maintaining the true notes of the Church that, as these bodies assert their claim to be independent Churches, they immediately think more of the necessity of *credenda*, a ritual, and a ministry specially set apart from their lay people.

But these things cannot of themselves make a Church. There are no *Credenda* but the Creeds of the Church Catholic. Orders cannot proceed from unordained men, and Sacraments are but empty signs unless duly administered.

I do not write these things from any desire to "insult" Dissenters. God forbid! Neither in asking them to unite with us in One Visible Church is any insult intended. The Church was theirs as well as ours before they left and would be theirs again on their return. No man made the Church of England as Brown, or Fox, or Wesley originated the bodies connected with their names. We are simply the descendants of those who remained in her. She is in essentials the same from which the original seceders went out, though now greatly strengthened by the number and vigour of her various organizations.

Those various secessions damaged the Church as well as the seceders, and the secessions themselves may be fairly looked upon as punishments justly deserved and sent to point out the shortcomings of her fallible rulers who in those days drifting from her old traditions, sought to enforce a rigid uniformity by fines and imprisonments, or, at a later period, were slothful in providing for the spiritual needs of our rapidly increasing populations.

There is also no doubt that the very fact of Divisions, which drove Rome to shackle all freedom of thought by the Tridentine Decrees, also compelled our branch of the Church, and even the Sects themselves, to bind the freedom of thought and action more than it ever had been bound in pre-Reformation times.

Where, then, is the insult in asking all to reunite with us under the old Catholic Standards? Rejoicing in the freedom from persecuting laws which the Nonconformists have already won, both for us and for themselves; acknowledging their works for Christ during the time of separation; offering them, on our part, the old Credenda, the Apostolic Orders, the true Sacraments, which, with the Holy Scriptures, the old Church has preserved, and which they seem to be feeling after in their new desire to become full and independent Churches.

Then, as to the claim for toleration, they cannot consistently "deprecate any attempt to narrow the basis of Christian fellowship," or "ask for toleration of opinions which do not affect loyalty to the Divine Master," and, at the same time, enact new restrictions by denouncing what they call Sacerdotalism and the Sacramental system! I believe that under the Creeds, the Sacraments, and Apostolic Orders, there has been of old time, and therefore that there may be again, a toleration of individual opinion as to non-essentials in the Church Catholic, which far exceeds the freedom of the so-called free Churches so long as men do not seek to press their individual opinion upon others as matters of faith; and I have ever held that reforms in things non-essential would be more speedily and effectually carried out by the Church herself, through the co-operation of all her members, than by bodies claiming to be outside or in opposition to her.

We do not ask a return to the evils and mistakes to which their separate secessions severally witnessed, but to the Church freed from a persecuting spirit, and full of that voluntary effort and that missionary zeal to which their example called us. We do not ask a return to a Church bound by strict uniformity laws, or where the spiritual authority is hopelessly overruled by the temporal power, but to the Church which, strengthened by the very unity for which we pray, would show forth all her spiritual strength and all her spiritual freedom; to the Church which would allow the reunited people while acting under the recognized authorities of the diocese and province, to maintain their corporate character, with everything relating to their internal government or requirements, as great orders or brotherhoods within the Church, left wholly to their own control.

I venture to think that such a consummation is worth trying for, and that prayers to this end may be asked for without conveying any

insult to any who confess and call themselves Christians. It would, when achieved, go far to secure a "fraternal co-operation in all good works among all the disciples of Jesus Christ." It would enable us to present a more solid front against infidelity and sin, and it would gain for all a sure foundation on the truths of Scripture as interpreted by the Creeds, which contain the consensus of all Christendom on the essential doctrines of the Christian faith.

#### CHURCH ENTERTAINMENT vs. SYSTEMATIC GIVING.

##### II.

While as a general rule all entertainments or indirect methods of raising money for Church purposes are wrong because they compromise an essential principal, yet it must always be remembered that there are two kinds of entertainments; those that are wrong in themselves and right under no circumstances and in no connection; and again those which are perfectly innocent in themselves, and which only become wrong when employed in enabling people to shirk their plain and lawful responsibilities.

To this former class belong all methods that involve gambling of any kind; such as raffling, throwing of dice, lotteries, &c., and also those in delicate exhibitions in which females take part which under the name of "brom brigades," "tableaux," &c., have become lamentably common of late years. In the latter class may be enumerated honest bazaars, concerts, tea meetings, garden parties, &c., and many other things which in their proper place and connection are not only innocent but which as I shall shew may be made most valuable auxiliaries to Church life and work.

But of all classes of entertainments and devices for raising money I reaffirm as I did at the close of my preceding article, and as I shall now proceed to demonstrate that in connection with Church finances they are wrong both in principle and results.

First then they are wrong in principle because they violate a plain and fundamental canon of the New Testament which enjoins direct and systematic giving as the one and only method of supporting God's Church and work. "Upon the first day of the week let everyone lay by him in store as God hath prospered him," says St. Paul in his Epistle to the Corinthians, with a plainness which there is absolutely no evading. Now in no sense can money raised by these indirect methods be said to be given. People may pay treble the value of a certain article which they do not require, they may endure the long drawn torture of concerts and tea meetings from a sense of duty, they may purchase fifty tickets and then give them away, but in no case can they be said to be giving to God's cause, for the whole matter however one-sided it may be, is a commercial transaction and is the payment of money for a consideration, thus is this system a violation of a divinely inspired command and the substitution of human methods for that which God has declared is the only plan acceptable to Him. Giving is one of the great essential principles of practical Christianity, and it is something we cannot tamper with, modify or relax. We have no more right to change this great fundamental law than to alter the plain precepts of Christ and His Apostles on other subjects. We have just as much right in fact to change for instance, the wording of the sermon on the Mount, the Ten Commandments, or the thirteenth chapter of the first of Corinthians, as we have to set up another system of raising money for God's cause than that which has been laid down. And the vital importance of this appears plain when we remember that direct giving involves the exercise of the great cardinal Christian virtue of self denial. Thus

all indirect means of raising money on Church purposes are wrong in principle.

That they are wrong when judged by their results is also equally plain. In the first place when merely viewed in the light of a commercial transaction they, to use a common expression, "don't pay." As some one has well said, it is baiting your hook with five dollars to catch three dollars. Take any species of entertainment and this will appear plain enough. Consider for a moment the expenditure of labor, the anxieties involved, the friction produced, the jealousies aroused, and last the actual outlay of hard cash and to relapse again into colloquialism; is the "game worth the candle"; is it a paying transaction. Is it not, to be candid, one of the clumsiest most unbusinesslike and altogether unsatisfactory means of raising money? Well, have these things been called "indirect" means of raising money? They are certainly the most roundabout circuitous and altogether indirect means of attaining a plain and unmistakable object that the ingenuity of man could devise, and make one think of a man travelling from New York to Montreal via Chicago. The shortest distance between two points is a straight line, and that which is done quickest is done easiest, and this is true of every duty agreeable or disagreeable that devolves upon man from the extraction of a troublesome molar to the discharge of his lawful obligation to Mother Church. The thing might as well be done first as last. The money has to come ultimately out of the pockets of the congregation. Why not pay it and be done with it, instead of superadding to its payment and extra burden of care, labor, and unnecessary expense, which falls not as is sometimes thought upon "outsiders" but upon the shoulders of those who have the lions share of the direct expense as well. For comparatively few people consider that when they induce "dissenters" to attend their entertainments, &c., it is upon the tacit understanding that they will, when required, return the compliment, and so for every quarter received from "outsiders" at least another has to be paid back.

Another evil result of these indirect means of raising money is that they utterly destroy in the minds of the young and of outsiders all respect for the Church. When people apparently can do little for religion that they won't pay for it as they do for anything else, the natural and logical conclusion is that it is a very paltry affair and unimportant side issue that is not worth making any serious sacrifices for. Thus the lowered prestige of the Church and the duly too well merited gibes with which the columns of the secular press bristle. And when we consider that men pray for everything but their religion, can this be wondered at. Men pay their butcher's, baker's, tailors' and doctor's bill, and yet refuse to pay for their religion. How grossly insulted any respectable man would be were it proposed to "get up" a social to pay say his butcher's bill, but how many excellent but unreflecting men will readily shuffle off their lawful obligations upon the shoulders of some "Guild" or "Ladies Aid Association" and try and wheedle the public into paying that debt which of all debts should be held sacred. How much contempt for religion not to say downright scepticism has been engendered by this shirking of lawful responsibilities on the part of Church members? I dare not begin to reckon up, and yet we can scarcely blame the regatively or positively irreligious outside world and the young for despising a cause for which men are ready to sacrifice so little. They see men readily paying for their necessities, comforts, luxuries, and hobbies, and refusing to pay for that thing which they loudly proclaim is dearer to them than any cause or object under the sun. Or on the other hand they see them resorting to all kinds of dodges and doing what is plainly and undeniably wrong to save themselves discharg-

ing what according to their own avowed principles should be a glorious privilege rather than a duty. Thus is the very mind of religion becoming a bye-word and a hissing among thousands who are by no means innately ill-disposed and thus is the rising generation growing up with low contemptuous ideas about religion as a thing to be played with and patronized and made a very secondary unimportant consideration.

There are other evil results of which I will speak again.

"PRIEST OF HURON."

## FAMILY DEPARTMENT.

### EASTER MORN.

The shadows of night are scarcely gone,  
The slumbering world still silent lies,  
Yet noath the misty veil of dawn,  
A wondrous scene greets angel eyes,  
For lo! despite Death's iron chain,  
The Son of God is risen again!

O Light of the day, arise! arise!  
And tip with purest gold your beams,  
Then dash across the waking skies,  
Till earth's remotest corner gleams,  
And write with every flashing ray,  
That Christ the Lord is risen to-day!

O Bir's of the dawn, awake! awake!  
And plume afresh your quivering wings,  
Then let your songs the silence break,  
Till all the world with music rings,  
And as ye soar, be this your lay,  
That Christ the Lord is risen to-day!

O Flowers of earth, awake! awake!  
And gather all your fragrance sweet,  
Then of your cups a censer make  
To waft aloft their incense meet,  
While sings each bud and bursting seed,  
That Christ the Lord is risen indeed!

O Valleys and Hills, awake! awake!  
And don your freshest robes of green,  
Then from your crowns the jewels shake—  
The diamond's light—the emerald's sheen—  
And strew them all along your way,  
For Christ the Lord is risen to-day!

O Rivers and Seas, rejoice! rejoice!  
Your crested waves in music break,  
Then lift your deep, triumphant voice,  
And round the world the message take,  
And chant aloud glad Nature's creed,  
That Christ the Lord is risen indeed!

O Children of God, arise! arise!  
And shout the tidings far and wide,  
Point where the foe now prostrate lies,  
And tell the world that Death has died!  
Then at His feet glad homage lay,  
That Christ the Lord is risen to-day!

L. L. ROBINSON.

—For the Young Churchman.

### EASTER-TIDE.

"Oh, tell us where," the Marys spake,  
"Our gracious Lord is laid!"  
"Your Lord is risen; He is not here!"  
The tender angels said.

The Lord is risen! resound it now  
For every soul to hear,  
And raise from every drooping heart  
The pall of doubt and fear.

And, on each future Easter-Day,  
Repeat the blessed story—  
How Jesus made for trusting souls  
A path to Life and Glory!

—Grace H. Horr.

The man of prayer may not always be happy,  
but he is more likely to be than any one else.  
The sources of infinite joy are never closed.

## THE EASTER ILLUSTRATION.

Very early on the first Easter morning, a few mourners sought the burial place of their best Friend.

We all know their errand, and may picture to ourselves their grief. Needless grief, we may think, if they had given better heed to that Friend and Master's words of promise. Do we always in times of sorrow and loss, trust Him at once?

The little band "Found the stone rolled away from the sepulchre. And they entered in, and found not the Body of the Lord Jesus."

"And it came to pass, as they were much perplexed thereabout, behold! two men (or angels) stood by them in shining garments." St. Luke xxiv, 2, 3, 4.

God sent His angels to tell that what Jesus had promised was fulfilled. "Happy are they who have not seen and yet have believed!" We may come to our risen Lord this Easter morning early, sure of finding Him where He has promised His presence. For He is now with the Father, and yet in a wonderful way give us His blessed Body and Blood, to preserve our bodies and souls unto everlasting life.

"He is not here," is the first direct message to the seeking ones. "He is risen!" are the quickly following, glorious words. Such is the witness of the angels, bearing in their hands palms, the symbols of victory. Step out of the shadow of the grave into the light of dawning day. "He is risen," Earth tell it out abroad! Say, "He is not here!" ye fair blossoms, which mind us of His Passion!

Speak to us, "He is risen!" ye royal lilies and humble way-side flowers!

Repeat His words, ye beautiful winged creatures, loosed from your death-like bondage after a groveling existence.

"I am the Resurrection and the Life; he that believeth in Me though he were dead, yet shall he live." Tell, "He ever lives to save," ye souls once well nigh dead in trespasses and sins, but now putting forth flower-like graces, by the power of the Son of Righteousness.

"O death where is thy sting?" "The sting of death is sin;" but He took away the sting. Who His own self bare our sins in His own Body on the tree."

"O grave where is thy victory?" when He hath promised "I will be thy destruction."

The grave, is—

"Now a cell where Angels use  
To come and go with Heavenly news,  
And in the ears of mourners say  
'Come see the place where Jesus lay.'"

The cross of pain and infamy is now the Christian's glory. He Who bore the mocking title "King of the Jews," we hail as "King of Kings," and one day, every knee shall bow before Him Who is able to save, not only Himself—but all who look to Him.

He is the "Light of Light."

M. J.

—From The Young Churchman.

## BLUE VIOLETS.

BY ELLEN HAILLÉ.

Sarah, the cook, was very busy. There was no doubt about that at all, the children found. They had opened a small, very small crack in the kitchen door, very cautiously—and such a whisking and stirring, such a rattling of egg-beater, and thumping of wooden spoon against earthen bowl rushed through it, that they nearly shut the door again in despair of finding room for their own small bodies in such a crowd of sounds.

They nearly shut the door again, but as Sarah went calmly on with her stirring, pay-

ing no attention at all, in her hurry, they concluded to venture just one little peep—pieces into that delightful apartment where lump sugar, raisins, and "tastes" of jelly were to be had for the polite asking, if Sarah happened to be good natured.

Sometimes, when she was very busy, Sarah had a way of whisking the broom about in such a hurry that it seemed to be all over the kitchen at once and there was no room then for any one else. But a glance told the anxious children that the broom was quietly resting in its own corner and the crack widened a little as the three small noses sniffed eagerly the pleasant fragrance of baking cake and ginger bread.

Sarah must really have had eyes in the back of her head, it seemed to the children, for they all gave a little jump and nearly tumbled backward over the baby and the cat, who were behind, when she said:

"If it's coming in ye are, ye'll be after doin' so. It's not me that wants to be catching cold, with drafts betwix me shoulders."

So in they came, Nannie, Sammy and the baby, all three trying to look as small and as smiling as possible, taking very careful steps, very softly on the clean Saturday floor, and only the baby so far forgot his politeness and manners as to glance, even, toward the lump sugar on the table.

"And now that ye're in, what will ye please to want," Sarah inquired, suddenly facing round to look the three small people over. Her voice sounded very severe indeed, but there was a twinkle in her gray Irish eyes that was not at all discouraging.

"We—we wanted to see what smells so good," said Sammy, "and we won't make a bit of trouble, truly Sarah. Will we Nannie? And there's the baby, he said he'd be good, didn't you Benny?"

"Velly," said Benny, who was careful of his words, because he didn't know very many.

"O Sula, me does love sugar!"

"Of course you do, and it's Sarah that'll be given it to you, and a making of you sick, perhaps just because she's foolish," went on Sarah, handing round lumps of out sugar to the very respectful and delighted small people, who thanked her carefully and then proceeded to hoist first the baby and then themselves on to the wooden chairs nearest the table.

They were very quiet for a little while, watching the busy cook as she stirred and tasted, till all at once Nannie's eyes fell on a pot of violets growing in the sunshine that fell on the kitchen window sill.

"Oh, just look at my violets, how they grow, and there's lots of blossoms, arn't they Sarah? The violets will be all ready for Easter; don't you think so? I'm going to carry them to the church, don't you know; all the girls and boys that go to our Sunday-school are going to bring flowers for an Easter offering."

"My rose tree is all right upstairs," said Chick. I water it every morning, and there'll be two roses on it for Easter. But Nan's violets! My! didn't they look sick when they came downstairs!"

"It's the staim and the sunshine does it," explained Sarah. "And the care; nothing grows without care; that is, very well."

But some things do grow without much care, though very thin and pale they look; not at all like the thriving violets in the window, or the rosy cheeks around the table. Just then there came a timid little knock, low down on the kitchen door, and when Sarah called out, "Come in!" the door opened to let in the smallest, thinnest, palest little face that the children had ever seen.

The brown eyes opened wider than ever when they saw the three rosy wondering faces at the table, and a faint little flush came into the thin cheeks, while the little hands, that looked more like bird's claws than a child's fingers, tried to smooth down the very patched apron and dress.

"Oh, it's you, Mary Lyon," said the cook, glancing up. "Shut that door behind you, and go to the range for a warm, while I get my cake in the pans. How's your sister?"

"Oh, she's very bad, Miss Ryan, and she says all the time if she could only have a flower, perhaps she'd forget the pain just a little while."

The children stared from the cook to the little girl and then back again. To hear Sarah called "Miss Ryan" was almost as surprising as the sight of the little pinched ragged figure warming the toes of its very old shoes at the fire, and their eyes grew rounder and their faces more and more solemn as the conversation went on.

"Times is hard," the little girl went on earnestly. "Miss Brown used to be real kind to me and Sarah, and she's moved away, and then the rent's gone up a quarter, and however I'm to do that I don't see." Such a worried careworn look came over the thin, pale face, that the baby, not understanding at all what was the matter, curled up his under lip, all ready for a cry, if people went on saying things to hurt his feelings.

Nannie, finding her tongue was still a useful member, enquired in a loud whisper of the cook.

"Who is she, Sarah?"  
"She's the little girl that lives down in Lane's Court, and she's got a sister that's got a spine," answered Sarah impressively, as if most people were in the habit of going without that useful article.

"This one takes care of the other one; she sells matches and brooms, don't you, Mary? But it's pretty hard getting along, you can tell from the looks of her."

And it must have been. Even the children's eyes could see and understand the patched, worn, threadbare dress, the ragged shawl and those shoes! Nannie's eyes grew more and more solemn and pitiful as they wandered over the careful crossing of twine and rags that held on to the small feet those miserable old leather "houses."

"It ain't so bad in the summer," the small woman by the fire said, cheerfully. "But the winters, they is bad!" with a sigh that I am sure would have melted the heart of an iceberg, had there been one in the neighborhood.

Just then the small woman's eyes fell on the pot of violets in the window. "Oh!" she said, and a little pink flesh came into the thin cheeks.

"Flowers. Violets! Oh, Mary Ann just does love violets! She had two last spring. I found 'em after a lady had gone into church. She had a bunch on."

"Two violets!" Mary Ann had never had but two violets. The children looked at one another for a moment and then Nannie ran to the window.

"Here, little girl, these are my violets. All my own. You just take them right home to your sister. Never saw but just two violets in her life! Oh, Sarah!"

Nannie's eyes were full of tears as she hid her face in Sarah's apron.

The other children looked sober, but they cheered up a little when Sarah filled the little girl's basket with bread, cold meat, and even added a little tumbler of jelly for the sick sister.

The little girl was very grateful, and was going toward the door with a smiling face, when Nannie, brushing the tears out of her eyes, caught up the precious pot of violets and ran after her—

"Here, take these," she said, fairly throwing the pot in her arms in her hurry. "I was going to save them for Easter, but I'll give them to your sister. Never had but two violets! Just think of that baby!"

For the baby was looking so very solemn and his blue eyes were so very round and wide open it really seemed as if he must understand all about it. Certainly he understood enough to know it was a very serious occasion, and his lips curled so decidedly Sarah was obliged to give him a great hug and a kiss before he was all cheerful again.

Even then he went upstairs to his mother with such a long story about the little girl who hadn't any "fing" to eat. And scraps of bread and butter and lumps of sugar carefully saved by him till next day, and carefully carried down to Sarah for the unfortunate Mary.

(To be Continued.)

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At Westville, N.S., March 18th, 5th Sunday in Lent, George Laurence, son of Martin Wilkins and Margaret J. Dwyer.  
**DIED.**  
Entered into rest, March 11th, 1888, at Lockport, Capt. Samuel Eldridge, aged 79 years 8 months.

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1887

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MISSION FIELD.

INDIA.

In mentioning the resignation of Bishop French of the diocese of Lahore, after an episcopate of ten years, the Punjab Mission News says:—'His clergy—now 91 in number—are composed of 32 chaplains; 42 missionaries of the C.M.S., of whom 14 are natives; 6 missionaries of the S.P.G., and 6 of the Cambridge Mission at Delhi, of whom all but two are English; and 5 other clergy, 3 of them connected with schools. Independently of the clergy, there are 8 lay English missionaries of the C.M.S., 5 of whom are medical; 37 ladies from England, of the Church of England Zenana Society, of whom 13 are honorary; 2 ladies of the C.M.S., 19 ladies of the S.P.G. and Cambridge Mission at Delhi; and 3 Sisters of the St. Denys' School at Murree. With this staff Bishop French has had to direct the religious teaching of our Church among 28,700 Europeans and Eurasians, and 23 millions of natives—of whom 11½ millions are Mohammedans, 9½ millions Hindus, 1½ millions Sikhs. It was in 1850 that Bishop French came out to India; he was appointed to Agra, where the foundation of the High School and College of St. John's was in part due to his exertions. His heroism during the mutiny of 1857, when he refused to enter the fort at Agra unless the native Christians were admitted, will be ever gratefully remembered amongst the Christian countrymen of those whose lives he saved. In 1862 Mr. French left for the Derajat, where he founded together with Dr. Bruce, now in Persia, the C.M.S. Mission. Illness, caused by overwork, obliged him to suspend his labours; but he resumed them in 1869 in Lahore, where St. John's Divinity College is only one of the many foundations which owe their existence to his self-devotion. After a short visit to England Mr. French was about to return to the Punjab as an itinerant missionary in 1877, when he was appointed Bishop. During the ten years of his episcopate he has traversed every year almost every district of the Punjab and Sindh, preaching everywhere in English and in the vernaculars, both on Sundays and weekdays, in the pulpits of the churches, and often also in the bazaars of native towns. 'During the hot weather he has often sent his chaplains to the Hills, and remained to take their services in the heat of the plains. During cholera seasons he has not only ministered spiritual comfort to the sick and dying, but has taken off his coat to rub the limbs of soldiers, and to afford them relief during their agony in the hospitals. His courage in rebuking sins, among the wealthy as well as the poor, has been repeatedly displayed.' It is said to be Bishop French's intention to return to the Punjab as a missionary, and to continue the frontier work on which he was engaged before, either in Derajat or at Quetta.

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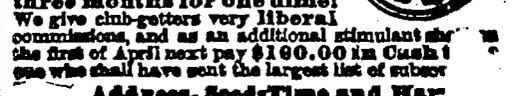
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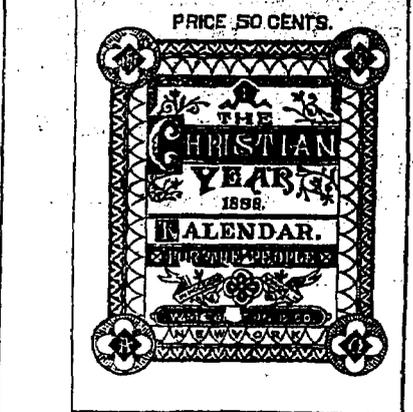
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