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CHURCH GUARDIAN.

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

News and Notes.

ENGLAND.

It is reported that both Mr. Gladstone and Lord Cairns have declared against the Revised Version.

The Duke of Bedford has written to the portreeve of Tavistock offering to present the town with a statue of Sir Francis Drake, who is claimed by the inhabitants as a native of the place.

The Parish Churches Bill, which has for its object the throwing open of the whole seats in the body of the Church to the parishioners, has been read a second time in the English House of Commons. It has, however, yet to pass through committee.

The Rev. J. Keshegovenene, a Chippeway Indian, native missionary from Sarnia, Canada, preached at St. James-the-Less Parish Church, Liverpool, lately, to a large congregation, and gave a long and interesting account of the work amongst his people.

On Saturday, April 1, the Lord Bishop of London admitted two ladies to the Order of Deaconesses in the Chapel of the London Diocesan Deaconess Institution at Westbourne Park. The newly-admitted deaconesses will be engaged in general parochial work.

With regard to the proposals for disestablishment in Scotland, we are informed that Scotch public opinion is divided somewhat after this manner—Episcopalians, lay and clerical, are opposed to it; in the Free Kirk, ministers as a rule, support it. Laymen oppose it; among United Presbyterians a majority of both ministers and people, are in favour of disestablishment.—*National Church.*

Mr. R. H. Wood, of Penrhos House, Rugby, a well-known attendant at the congresses of the British Archaeological Association, has offered to the town a freehold site of ten acres, a new hospital for thirty beds, and ample endowment to maintain the institution in proper working order. The style and architecture of the building, its domestic arrangements, surgical appliances, medical supervision, and governance will be on a par with the spirit which prompts the offer, and the value of this gift to the town is estimated at £30,000. Mr. Waterhouse is to be the Architect.

Replying to a remonstrance from the "Chief Templar" on the Laureate's recent patriotic song, Mr. Hallam Tennyson writes: "My father begs to thank the Committee of the Executive of the Grand Lodge of England Good Templars for their resolution. No one honours more highly the good work done by them than my father. I must, however, ask you to remember that the common cup has in all ages been employed as a sacred symbol of unity, and that my father has only used the word 'drink' in reference to this symbol. I much regret that it should have been otherwise understood."

The memorial to the late Lord Lawrence, the grey granite pedestal of which is now in position in Waterloo-place, consists of a bronze statue 8ft. 6in. in height in a standing position, with a drawn sword in one hand. Below on the bronze base are the words, "Will you be governed by the pen or the sword," and the inscription, which, for the present, is hidden by a wooden boarding, on the pedestal is as follows—John, first Lord Lawrence, Ruler of the Punjab during the Sepoy Mutiny of 1857, Viceroy of India from 1864 to 1869, erected by his fellow subjects, British and Indian, A.D. 1882." The work has been executed by Mr. J. E. Boehm, A.R.A., and the bronze figure cast at the foundry of Messrs. Moore, of Thames Ditton.

Some people never tire of depreciating the work of the Church of England, but even Dissenters are being forced to acknowledge that the munificence of Churchmen, and the present life of the Church are far in advance of any previous age, and this

life and munificence are shown in a way which must seriously convince Dissenters of their reality; as for example, the following from an English exchange:—A dissenting chapel and the minister's residence at Sydenham have been placed at the disposal of the Vicar, the Rev. H. Yeatman, for Church purposes, by the munificence of an anonymous donor.

UNITED STATES.

On the 4th inst., Bishop Pinkney confirmed a class of fifty, at the Church of the Ascension, Baltimore. Of those confirmed, seventeen had been Methodists, two Universalists, two Friends, two Lutherans, four Presbyterians, three Moravians, four Roman Catholics and one Baptist.

Mr. Hooper, a monogamistic Mormon, formerly a Utah delegate to Congress, says he anticipates no determined opposition to the new law against polygamy, as there are enough anti-polygamist Mormons and Gentiles in the Territory to give it backing. The polygamist will have to yield.

President Arthur is reported as asserting that hereafter he will take greater pains to ascertain the personal fitness of candidates for office recommended by politicians; "for," he explains, "I have found that when a good man is appointed the member of Congress gets the credit for it, but when a bad one gets in the onus is thrown on me."

Bishop Hare, of Niobrara, preaching at New York, observed that he superintended the Mission among the Sioux Indians, a tribe numbering 40,000. Seventeen churches had been founded in Dakota. At one of them an Indian was the clergyman, several Indians were organists, and one surpliced choir was made up of Indian youths. Four Indian boarding-schools had been established in the territory, with excellent effect.

Hon. Andrew D. White refuses to sign a petition for Sergeant Mason's pardon on the ground that the crime for which he was convicted, "is one of the most dangerous known, either from a civilized or military point of view; and it is rendered infinitely more dangerous by the proposed glorification of it." Mr. White adds: "The readiness of individuals to take life on the slightest pretext is one of the most serious symptoms in this country. There is no civilized land in which murders are committed with such impunity."

The New York *Herald* thus enumerates and classifies the motley crowd that is coming to America from over the waters: "There are Jews coming to the United States from Russia; Irishmen from Munster and Ulster, cordially detesting one another; Republicans and Bonapartists from France; German Socialists and Imperialists; Italians, some of whom believe that the Pope has been cruelly wronged, and others that he should be driven from Italy. To assimilate all these and blend them into a harmonious homogeneous political society, is a task which no other country in the world could successfully undertake."

An Easter service in a Jewish Temple was one of the noticeable features of the observance of the great Christian festival. A few weeks ago the Rev. Dr. Gottheil, Rabbi of the Temple Emanu-El in Fifth avenue, and its trustees, offered the use of the Temple on Sunday mornings to the congregation of the Protestant Episcopal Church of the Incarnation, which was made untenable by a recent fire. The offer was accepted, and the morning service of the Episcopal Church was read for the first time in the Jewish Temple on the Sunday before Easter. The Easter morning services also were celebrated there. The Rev. Arthur Brooks, Rector of the Church, read the prayers and preached the sermon, and the Church choir sang the Easter music. There were a few Hebrews in the congregation. They were not at all displeased by the liberality shown by the Rabbi and trustees of the Temple.

FOREIGN.

On Saturday, April 1st the Emperor of Austria opened the great International Exhibition of Paintings and Sculpture at Vienna with much pomp.

A despatch from Stuttgart says that the statement published in the Paris *Clarion* that the King of Wurtemberg had been converted to Romanism is officially denied.

It is stated that the Khan of Khiva will go to Moscow, with a numerous retinue, to attend the Coronation of the Emperor, and that the Ameer of Bokhara will be represented on the occasion by a special Embassy.

Success has attended the first Russian commercial venture to Merv. The caravan has returned in safety, having advantageously disposed of its goods, and accomplished on its route a survey of the deserts between Akhal Tekke and Khiva.

The golden rose which the Pope blesses on the fourth Sunday in Lent, and sends, as a special mark of favour, to one of the Catholic Princesses, is this year destined by Leo XIII. for the Princess Stephanie, wife of Rudolf, Prince Imperial of Austria-Hungary.

On Saturday, April 1, a commemorative tablet placed on the house inhabited by Sir Walter Scott in Rome was unveiled, in the presence of a gathering of British residents and visitors. The *Times* account says every Scotsman and Scotswoman in Rome was present, "with one exception."

A party of English travellers, consisting of Mr. F. L. James, his two brothers, Mr. Colvin, Mr. Percy Aylmer and Mr. Lord Philips, who have been travelling in the Athara country have, it is reported, been robbed of all their effects, their camels and means of transport by an Abyssian tribe, and are now making their way back to Cairo as best they can.

The French Biblical Society has just arrived at the termination of a most laborious year; it has presented or sold 33,000 copies of the Bible, reprinted 25,000 New Testaments, and 50,000 separate Gospels; finally, and especially, it has finished the revision of Ostervald's Old Testament, and completed in an interval of five months the two editions in 8vo. and 16mo. of the entire revision of the Bible.—*La Semaine religieuse.*

Evangelical Christendom states that at Kiota, in Japan, a single copy of St. John's Gospel led sixty families to renounce idolatry, and that mass meetings for prayer have been held in Japan, when in one case more than 3,500, and in another 7,000, persons were present. So marked is the progress of Christianity that two opposite systems of religion—Buddhism and Shintoism—have formed a league to check it.

The *Lucknow Witness* gives the following statistics relating to missions in India, as the result of careful examination in the compilation of a revised edition of the *Indian Missionary Directory*. The increase since 1871 is as follows:—Foreign Missionaries, 67; Native, 164; Christians, 116,365; Communicants, 49,608. There are at the present time a total of 689 Foreign Missionaries; Native, 389; Christians, 340,623; Communicants, 102,444.

An account of the ancient Chinese method of burial is given in a recent number of the *Celestial Empire*. A man of means bought his coffin when he had reached the age of forty, and coated it three times a year with a varnish mixed with porcelain, which, if the owner lived long, often attained the thickness of a foot or more. After death the man's veins and cavities of the stomach were filled with quicksilver and pieces of jade in the nostrils, ear and one hand, and a bar of silver in the other. The body, then placed on a layer of quicksilver in the coffin, was preserved for centuries, but when exposed to the air, as occurred when some sarcophagi were recently discovered near Shanghai, it crumbled to dust.

News from the Home Field.

DIocese OF NOVA SCOTIA.

BOARD OF FOREIGN MISSIONS.

Received from Rev. C. Croucher, Glace Bay, five dollars eighteen cents, Easter offering from Glace Bay Mission to Foreign Mission.

From Rev. R. Shreve, Yarmouth, three dollars thirty eight cents from Helen B. Rowley's mite box for the Wawanosh Home for Indian Girls at Sault Ste. Marie.

From A. C. F., Grand Pre, for Diocese of Saskatchewan, twenty dollars.

WM. GOSSIP, Treas. B. F. M., Dio. N. S.

HALIFAX.—The Most Rev. Michael Hannan, D. D., Archbishop of the Roman Catholic Church, died after a very brief illness on Monday, and was buried on Friday of last week. Seven Bishops and fifty-eight Priests took part in the services, and several thousands of people, including many Protestants, were in the funeral cortege. Bishop Binney and several of the clergy (Rev. Dr. Hill, of St. Paul's, being a mourner) besides a number of ministers of the various Protestant Bodies, were in the procession. Dr. Hannan had been but five years occupant of the see, and was only sixty-two years of age. He had proved himself a wise administrator, and lived on terms of good will and friendship with those who differed from him in religious matters. Possessing but few of those characteristics which made his predecessor, Archbishop Connelly, so popular, he yet was universally beloved by his own people, and greatly respected by the whole community for his many admirable qualities.

A CLERGYMAN writes from a country parish: "I have declined work in — offering \$150 increase and a parsonage, worth to me in all \$250 a year better than my present stipend. I could not stand the thought of my work here being entirely given up, as the Bishop assured me it would be if I left." Such unselfish conduct ought not to pass unnoticed.

PUGWASIL.—The following address having been recently presented to our Rector, you will oblige by publishing it:—

PARISH OF ST. GEORGE, PUGWASIL,
April 10th, 1882.

To Rev. R. F. Brine, Rector:

We, the undersigned Church Wardens and Parishioners, beg to assure you that we have received with very deep regret the announcement of your intention to seek, at an early day, a Mission in which the discharge of parochial duties would be less arduous than those at present devolving upon you. In the event of your removal with a family of young ladies, who for nearly four years past have incessantly laboured in leading the choirs, sustaining the Sunday Schools, visiting the sick, and sympathizing with the afflicted throughout the whole of this great Mission, we shall sustain a loss which we unhesitatingly say will be irreparable. The deprivation of social intercourse in which we have so largely participated during the sojourn of Mrs. Brine and your daughters, will likewise be long and deeply felt by us. As the Shepherd of a portion of Christ's flock, we have invariably found you zealous and faithful in the performance of the duties appertaining to your high and holy office; courteous to us individually as well as to our respective families and kind to all around you. That a continuation of many years may yet be granted and blessed to you and yours in whatever sphere your lot may be cast, is our sincere prayer.

Signed by George S. Kinney and Wm. Sarson, Church Wardens, and by a large number of parishioners.

GLACE BAY MISSION.—The Easter services and meetings have passed off with much comfort to both pastor and people. Holy Week services began with a celebration at Christ Church on Palm Sunday, and were continued at this and St. Luke's Churches evening and morning throughout the week, ending with two celebrations on Easter Sunday, and one at the former on Easter Monday. Three of the churches were opened on Good Friday and the four on Easter Sunday. The congregations were good throughout the week, but at Christ Church they kept daily increasing until Sunday night, when chancel, nave and porch were packed, and on Monday morning the largest number of communicants (during the present incumbency) drew near to the Lord's Table. May the good Lord continue to increase the number. E. P. Archbold and Selwyn Shreve, Esqs., were elected to represent the Mission at the ensuing session of the Diocesan Synod. The Women's Work Society have decided to give their earnings this year towards a Church Hall at South Mead, and the Easter Meeting at St. Luke's, Big Glace Bay, have decided to pay their church inside and out and to add a vestry. These works, together with the raising of two hundred dollars still necessary to pay off the parsonage debt, will tax all the resources of the people during the present year. May their efforts be crowned with success and redound to God's glory.

AMHERST RURAL DEANERY.—The next meeting of the Chapter of this Deanery will be held at Truro on Tuesday, May 30th.

J. A. KAULBACH,
Secretary.

Truro, April 24th, 1882.

LIVERPOOL ROAD.—The Rev. H. D. DeBlois, now of St.

Stephen, N. B., but very recently Missionary here, has within a week or two received numerous signed requisitions from his old Mission, with a very respectable subscription list, asking him to come back once more among them. Although, both socially and financially, Mr. D.'s position in the important Parish of Trinity, St. Stephen, is far better than it would be here, yet it is hoped that he will accede to our request, especially as his health has to some extent failed where he now is. We all hope to see him back again.

YARMOUTH.—Trinity Parish.—The Lenten Services in this Parish have been devotional, useful and well attended. The number has certainly been greater than during any of our former seasons of humiliation. The Curate has been obliged to exert himself almost beyond his strength, but we were happy to find him in the pulpit on Easter Day as energetic and original as ever. (John xx. 20, Rev. i. 8.) During the greater part of March our Rector (who entered his 79th year on the festival of the Annunciation) was quite unwell, though only one Sunday absent from church, and able to take his share of duty during Holy Week. We were glad to see him in his place on Palm Sunday, when he preached on St. John xii. 26, and also on Good Friday morning, when his text was John xii. 21—"Sirs, we would see Jesus." On Easter Day the services were chiefly in the hands of the Curate, who preached two admirable sermons from John xx. 20 and Rev. i. 8.

The church was well filled all day, and one hundred and twenty communed at the 11 o'clock service, the Rector being celebrant. The hymns were 134, 131, 127, 138, 135, 140 A. & M., and the choir sustained its long established reputation. The alms for our "Parish poor" amounted to \$31.70, making a total of \$106 during the year. The day was indeed a joyous one, and we felt that amidst all our natural anxieties for the welfare of our Parish, we could "thank God, and take courage." The Parish Meeting was held on Easter Monday evening. It was well attended, and passed off most harmoniously. The Wardens' accounts were satisfactory, and exhibited a large sum of money received and expended. The amount of the general offertory collections was \$580; special, \$288.99; Home Missions, \$297. The Hon. I. E. Baker and Job Hatfield, Esq., were re-elected Wardens, and were authorized to retain the services of our present Curate, now in his fourth year, at the same salary (\$1200). The sum of \$60 was voted as usual to be paid to the Incumbent at Tusket. Henry G. Farish, Esq., was unanimously chosen Vestry Clerk in succession to his father, the late Dr. G. J. Farish. It is worthy of note that this office has been held by three members of this old Church family since the formation of the Parish in 1806, with the exception of a few years during which the duties were well discharged by W. H. Moody, Esq. At the close of other routine business, the following very gratifying resolution was moved by J. W. Moody, Esq., seconded by T. W. Johns, Esq., and received by all rising:—

Resolved, That in recording the decease of the late Dr. Gregg Joseph Farish, who died 19th Dec., aged 72 years, this meeting also desires to signify its appreciation of his services as Vestry Clerk, and also to express the great respect and confidence in which he was held by the parishioners, and a sense of their loss in the removal from among them of a Christian brother and Churchman.

J. T. T. MOODY,
Chairman.

April 10, 1882.

The Benediction was then pronounced by the Rector. John Wentworth Moody and Dr. J. C. Farish were duly chosen Delegates to the Synod, and Messrs. T. C. Moody and T. R. Jolly Substitutes.

PICOT.—The regular Easter meeting of St. James' Parish was held on Easter Monday. The total receipts for the year amounted to \$1,493.01; disbursements, \$1,365.60; balance on hand, \$127.60; liability on ordinary expenditure account, \$127.00. The Sunday offertories averaged \$22.93 per Sunday, against \$20.43 for last year; an increase of \$2.53. The voluntary system adopted by this Parish in 1880 has thus far proved much more satisfactory than the pew rent system. The Report of the New Church Building Committee submitted to the meeting shewed that the total cost of construction was \$7,914.71; total debt on same \$2,621.91.

Churchwardens for current year—Robt. Hockin and Thomas Tanner; Vestry—C. Dwyer, J. R. Davies, F. W. Fraser, T. Robley, J. Bayliss, J. H. Lane, H. Kirkwood, J. S. Purnell, R. McDonald, C. E. Davies, G. J. Dicks, G. E. Johnstone; Vestry Clerk, Chas. E. Tanner; Delegates to Synod—John R. Davies and Chas. E. Tanner; Substitutes—H. T. Clarke and B. Curran.

DIocese OF FREDERICTON.

FREDERICTON.—The daily services during the past Lenten season were well attended. Lent lectures or sermons were delivered before large congregations at the Cathedral on Wednesday evenings by the Metropolitan, the Bishop-Coadjutor, the Sub-Dean of the Cathedral, and the Rector of Fredericton; and at the Parish Church on Friday evenings—four by the Rector, two by the Sub-Dean, and one by Rev. H. Montgomery, Dean of the Cathedral. The frequent services during Holy Week awakened much interest, short meditations being given daily at both churches. On Holy Thursday the Parish Church was crowded with worshippers at the evening service, when eight adults were baptized by the Rector, and Bishop Kingdon preached with great earnestness on the institution of the Holy Eucharist and the

other special teachings of the sacred season. The services on Good Friday morning, afternoon and evening were very solemn and impressive. At the Cathedral morning service on Easter Even thirty-four candidates were presented by the Rector to the Metropolitan, one by one, to receive the Apostolic "Laying On of Hands," and they, with the whole body of worshippers, seemed deeply impressed by the address of our venerable and beloved Bishop on the last utterance of our Divine Redeemer from the Cross—"Father, into Thy hands I commend My Spirit." On Easter Day the Cathedral and Parish Church were both beautifully decorated with choice flowers, and jubilant anthems, and hymns, and canticles gave expression to the gladness of thankful Christian hearts. There were two celebrations at each church. At the Cathedral 230 communicated on Easter Day, and 70 on Easter Monday and Tuesday. At the Parish Church, where the Rev. Mr. Weeks kindly assisted the Rector, 120 communicated on Easter Day. All the newly-confirmed became communicants. Counting those who received at the two churches on Low Sunday and those who have received privately with the sick and infirm, about 80 may be added to the above numbers, making about 500 communicants within the octave of Easter out of a total of Church people in Fredericton given by the last census at, I think, about 1,500. It is to be remembered that 65 were presented by the Rector and Sub-Dean for Confirmation last All Saints' Day, making 99 within six months. It is to be remembered also, in estimating the labours of the Fredericton clergy, that in addition to the Cathedral and parochial work, including a weekly service at the Almshouse by the Rector, and at the mills, generally by the Deacon, the Mission of New Maryland, distant 5 miles, is diligently cared for by the Sub-Dean, service being held every Sunday, and the sick and sorrowful ministered to with all fidelity and love. A full church, hearty singing and responding, increased communicants, a flourishing Sunday School, and assessments and subscriptions promptly paid up prove that his labour there is "not in vain in the Lord."

CENTREVILLE.—St. Barnabas Church, Wicklow.—Names of Wardens and Vestrymen: Senior Warden—Thomas Wakem, Jr. Junior Warden—Joseph Ritchie. Vestry—George Stewart, John Ritchie, Sr., Samuel Ritchie, William Ritchie, George Antworth, Wellisley Lamoreaux, John Ritchie, Jr. Vestry Clerk. Representatives to D. C. S.—Thomas Wakem, Sr., John L. Saunders. Representative to Synod—John L. Saunders. Substitute—Stephen S. Wiggins.

ST. STEPHEN. Trinity.—Our Lenten services here were well attended, and as an outcome from them I had fourteen new communicants on Easter Sunday. The parishioners intend putting up a parochial school-house this spring for purposes connected with the Church.

SHEDDING.—St. Martin's in the Woods.—Wardens—S. J. Welling, H. A. Scovil. Delegates to Synod and D. C. S.—W. J. Gilbert, Hon. Daniel Hanington. The finances were shown to be highly satisfactory, and the prospects for the future encouraging.

ST. JOHN.—The Metropolitan has confirmed 22 in Trinity and the Coadjutor 16 in St. John's Church. The Metropolitan left for Montreal on Wednesday, taking Sussex and Chatham en route. The Coadjutor preached at Sussex on Sunday, and left for Montreal by the Monday night express. Rev. Messrs. Weeks and Montgomery have taken the Cathedral duty.

STANLEY.—There is nothing specially interesting to report in connection with the parish. The new bell gives every satisfaction. It has a rich musical tone, and amply sustains the excellent reputation of Meneeley & Co., West Troy, N. Y. The Parish finances were found to be in an extremely satisfactory condition at the Easter Monday meeting. During the coming Spring the grounds around the Church and Parsonage are to be much improved by planting trees, laying out walks, erecting new gates and renewing old fences.

SUSSEX.—A very pleasing surprise took place in this Parish on Easter Even. The Rector was presented with the very handsome offering of \$91.00 by his Parishioners, which was accompanied by a very kind and courteous little note expressive of the good wishes of his flock for a happy and blessed Easter. On Easter Day before the Sermon in the morning Service, the Rector returned his cordial thanks to his friends and parishioners, and said he hoped such kind offerings not only showed that the members of his flock were well disposed towards their Pastor, but that the work of the Good Shepherd was being faithfully done.

MONCTON.—The Moncton Times of Tuesday says:—"St. George's Church Sunday School was crowded last evening to say farewell to the Rev. E. S. W. Pentreath, late Rector of this Parish, who was to leave in the night train for Winnipeg. At 7.45 o'clock Geo. Taylor, Esq., was called to the chair and stated why the meeting had been called. He referred to the time when the reverend gentleman had first entered the Parish, and the difficulties he had met with in the performance of his work. He closed by presenting him, on behalf of the congregation, with a purse of \$152. Mr. Pentreath, who was very much affected by this display of kindly feeling on the part of his late parishioners, assured them that it was totally unexpected on his part. He said he had had no idea that he would find it so hard to sever his connection with this Parish, and would never forget the eight years he had spent among them. E. B. Chandler fol-

lowed in a short speech, in which he referred to some of the difficulties which Mr. Pentreath had to contend with when he first entered the Parish; also, the troubles they had had before he took charge of it. Mr. Joseph Wran then stated that he had been deputed by Mr. Pentreath's Bible Class of young ladies to present him with a gold pencil case and locket, as a token of their love and respect for him. Mr. Pentreath, in thanking the young ladies for their kind remembrance of him, said that it was his hardest trial to part with his Sunday School."

STANLEY.—*St. Thomas' Church.*—Wardens—T. Douglass, E. Spurr; Delegates to Synod and D. C. S.—S. Wilkinson and A. Douglass.

BATHURST.—*St. George's Church.*—Church Wardens—Theophilus DesBrisay, Dr. Wm. P. Bishop; Delegates to Synod—Theophilus DesBrisay, D. McLachlan; Vestry Clerk—T. S. DesBrisay.

CHATHAM.—*St. Paul's Church.*—Wardens—Messrs. George Burchill and Richard Carman; Delegates to Synod—Hon. Judge Wilkinson, G. A. Blair, Esq.; Substitutes—George Burchill, Richard Carman; Vestry Clerk—Hon. Judge Wilkinson.

WOODSTOCK.—Church Wardens—W. F. Dibblee, J. D. Ketchum; Delegates to Synod—C. W. Kaymond, W. F. Dibblee; Substitutes—W. M. Connell, Abner Bull; Delegates to D. C. S.—W. F. Dibblee, W. M. Connell.

ST. ANDREWS.—*All Saints' Church.*—Wardens—Geo. D. Street and Hon. B. R. Stevenson; Delegates to the Synod—F. S. Grimmer and H. Osburn; Substitutes—T. T. Odell, G. G. Stickney; Delegates to the D. C. S.—Hon. B. R. Stevenson, H. Osburn.

DIocese OF QUEBEC.

(From our own correspondents.)

MAGOG.—Notice was given in your paper two weeks ago of a Mission to be held in my Parish at Georgeville. I have thought that a short account of it might be acceptable to you. Mr. Thompson began his work with me by preaching at Magog on Maunday-Thursday evening and Good Friday morning. On the first evening a good congregation listened with rapt attention to his plain and earnest words upon the Institution of the Holy Communion, closing with an exhortation to frequent and regular participation. On the following morning, owing to very bad weather, the attendance was small outside of the scholars from the Academy. In the afternoon we proceeded together to Georgeville, visiting a few sick on the way. The weather and roads were extremely unfavourable, and only TEN appeared for the opening of the Mission. This was the smallest beginning made thus far by Mr. Thompson, and naturally it was somewhat trying. However, it did not discourage; the work had been quietly prepared for, and it was undertaken in humble dependence on God's grace, so that fewness of hearers could not daunt. The following day visits were begun as a very necessary part of the work; and in the afternoon I was compelled to leave Mr. T. to conduct service alone that I might be ready to begin duty on Sunday morning (at Magog) to reach Georgeville for the evening. The congregations increased slowly but steadily for a few days and then remained stationary till Sunday. We remained together till the close of the Mission that I might be able to assist as far as possible in the prayers and hymns, and so free him from extra fatigue. On Wednesday evening we were cheered by the arrival of the Rev. G. Thorneley, who had defied *twelve miles of mud* that he might be with us. Being called upon for an address, he gave a very practical and telling speech, greatly appreciated by the people of Georgeville, among whom he was reared. The congregations did not increase until Sunday; but it was evident that interest was intensifying night by night. So evident was this, that instead of closing the Mission on the second Sunday morning, it was resolved to continue it for a day or two longer. To this decision Mr. T. was very strongly urged by those who had attended. With great kindness, and at the expense of rest to himself, (for he was engaged to enter upon another ten days' Mission at the close of the week) he waited over for Monday night, and this led to his rising at 3 a. m. the following morning to face a drive of 27 miles. This proof of his earnestness in his work, and of his readiness to deny himself for others' sakes, is only one of many that are furnished day by day. And herein lies doubtless one of the powers by which he draws to himself, and through himself to Christ, those to whom he ministers. That the work done has been a success, no one can deny; no one could deny it if there had been no immediate result. But there was. One young woman, lately come to the village from a neighbouring township, was prepared for baptism on the last Sunday evening; and at the last service, the mother of a small family, whom for a year I have been endeavouring to reach, finally resolved to take upon herself the duties of a Christian. At the close of the service another mother also told me that her mind was made up and she would seek baptism at once. These results are very cheering. But I am confident that this only represents a part of the actual good done. The house-to-house visitation, with quiet devotional expositions of Scripture and prayer, struck me as quite as impressive as the public ministrations. I am particularly thankful that quite a few of those who must be called careless were drawn into the services, some attending with regularity. I say I am particularly thankful for these; I am also thankful for the blessings

conferred upon all, and not least upon myself. I feel that all of us must be the better for his sojourn with us. May God give His grace that we may not only feel disposed now under the influence that is upon us to resolve to lead better lives, but also continue to grant His grace that we may keep the good resolutions.

J. HEBURN.

QUEBEC.—At the adjourned Easter meeting of the congregation of St. Matthew's Church, it was decided to add to the attractions of their already handsome building by erecting a tower and spire and putting in a chime of bells. The cost, it is calculated, will be about \$6,000. The chairman announced that the debts on the Parsonage and School House had been paid off. Very great and general regret is being felt at the return of the Rev. C. Chetwood Hamilton and his family to England on account of the delicate health of one of his children. Amongst his latest duties as assistant at St. Matthew's was the conducting of the three hours' meditation, with addresses, on Good Friday in commemoration of the Saviour's three hours' agony upon the cross. This service was largely attended. It lasted from 2:05 p. m., and was concluded by the hymn, entitled "Litany of the Passion," sung kneeling, alternate verses being taken by the clergy and people.

Temperance organization are being established in connection with the different Anglican Churches of Quebec. The scheme lately recommended by the Bishop on the lines of the well known Church of England Temperance Society in the Old Country seems very popular, and large numbers are joining.

ESQUIMAUX RIVER, LABRADOR.—The winter set in very early and has been extremely cold and blustry, a large quantity of snow has fallen. Christmas Day being about the coldest, in the 30 degrees below zero, with heavy drifting snow storms. It was a wonder how the houses could stand it. On the 10th of January, at a place called Bradore, near Blanc Sablon, Straits of Belisle, Mr. Sparks, with his wife and baby, fled for safety to her father's house, distant about a stone's throw, being afraid their own dwelling should be blown away. It blew a perfect gale and blinding snow drift, they were overwhelmed, the woman fell helpless. He struggled on to get assistance. He reached her father's house much frozen and exhausted. The people turned out, and after a time found the woman, being directed to the spot by the cries of the child. She was quite dead; the baby being rolled up in a blanket was not much the worse. This happened in an open plain near the seashore, the wind sweeps across it with great violence. On the whole, so far, I have passed a pleasant winter. This has been a poor year for game. However, we expect to get some deer before the winter is over, several having been seen.

DIocese OF MONTREAL.

(From our own Correspondents.)

MONTREAL.—The Easter Monday meetings are over in most cases. Quietness characterized them nearly everywhere, and the clergy are thankful when nothing occurs to destroy the harmony at such a time. Disturbances such as used to be in England and such as are sometimes found on this side of the water, coming on Easter Monday, fairly nullified any good done through Lent—fairly tried the zealous and hard-working clergyman; so, in one sense, we may be thankful we have little of such to record. Further details of the decorations in some of the city churches are to hand, but such details ought to be furnished by individual members of the several congregations to do justice. Your correspondent can't attend each church on Sunday, and on Monday all the churches, save St. John's, are shut. At this latter church the decorations were very beautiful. White flowers were exclusively used on the altar. A Maltese cross of good proportions, composed of azalias or roses from Boston rested on the table and at the foot of a cross of trellis work, covered also with flowers, suggesting the Cross of Calvary, radiant with glory, as changed from the seat of death to a source of new life—the cross of shame become the cross of glory, triumph and endless life. The font was crowned with a pyramid of red flowers. Pots of flowers in full bloom were grouped around the altar foot pace and rood screen. More about these decorations I need not say.

ORMSTOWN.—The annual Vestry meeting in connection with St. James's Church was held on Easter Monday, the Rev. A. D. Lockhart, Rector, in the chair. The Churchwardens presented their accounts, which were found to be in a very satisfactory condition, a considerable balance being in hand after all the expenses of the year were defrayed. The following appointments were made:—Mr. John Cottingham was appointed the Rector's Warden, and Mr. John Rember the people's. Delegates to the Synod—Mr. James McGerrigle and Mr. James Cottingham. The services on Easter Sunday were also well attended, notwithstanding that the roads were almost impassable. The church was simply but appropriately decorated. An illuminated text, "Christ is Risen!" was placed above the Communion Table, upon which stood a bouquet of beautiful flowers contributed by several ladies of the congregation.

BOLTON.—A visitor to attend the services of St. Patrick's Church is at once struck with the hearty, reverential responding of the congregation. The presence of such a number of intelligent, earnest looking young people of both sexes, a uniform kneeling towards the altar, the whole demeanour during service worthy of imitation, not only by country, but many city congregations.

HOCHELAGA—St. Mary's.—Easter Sunday found this church in quite an enlivened attire and spirit. The humble Holy Table was furnished with a new frontal of white, handsomely embroidered with appropriate and rich materials and in proper designs. The prayer-desk and pulpit had also appropriate frontals adorned in similar manner. Whose offering they were we have not heard. The singing and music were of a very churchly character and rendered with a taste and attention equal to some of the first city churches; and well they might, as the choir is under the training and direction of Mr. W. Bryant, formerly of St. Alban's Holborn, Eng. Behind the altar were disposed some flowers, nicely arranged over a cross in a very suggestive manner. The services were well attended and heartily rendered.

On Easter Monday an interesting business meeting (such as St. Mary's has not had for some few years) was held. The finances were in good and flourishing condition. Amidst much that one can call satisfactory we must say there are two things that seem to be, that are positively of a retrogressive character. The one is, having the choir in the western gallery and the other turning what has always been a free Church into a pew-rented Church. Fie! fie! It is not done because of financial reasons, but simply to keep up that selfishness so characteristic formerly of English Churchmen. To give room for such and such to say, "This is my pew: go thou and sit yonder." We regret it extremely. We know of more than one family in the very neighborhood who were exiled into Methodism and other "isms" simply because of the selfish pew system.

CLARENCEVILLE.—Lent has gone with its sweet, inspiring services, and also Good Friday, and now we have come to the glorious climax of memorial days so wisely appointed throughout the course of the ecclesiastical year in our beloved Church. Easter Day, with its invigorating hopes and joys, comes in very opportunely to relieve the gloom of the past, for, doubtless, to many souls "gloom" there is in the awakening exercises of Lent and Good Friday. On Easter Sunday, St. George's Church, always beautiful, was made to appear lovely, by the sweet tokens of woman's love to Jesus, in the shape of many flowers brought and sent by the good ladies of the congregation. What sweet thoughts of tenderness and loving devotion to the Saviour of mankind do such beautiful deeds manifest! A large number of communicants took the Sacrament of the Lord's Supper in St. Thomas' Church. This church is to be repaired and beautified. The service here on Easter morning were very hearty and delightful.

On Easter Monday Vestry meetings were held in the two parishes of St. George, Clarenceville, and of St. Thomas, Noyan, when the following officers were duly elected to serve for the ensuing year. For St. George: Rector's Warden, F. U. Derick, Esq. People's Warden: Mr. Chas. Sawyer. Delegates to the Synod: Messrs. Pattison and Wright, Senr.—the same as last year. At this Vestry meeting, votes of thanks were passed to all officers who served the Church during the past year.

(To be Continued.)

DIocese OF RUPERT'S LAND.

WINNIPEG.—At a special service on the 12th the Rev. Canon Grisdale was installed in the Cathedral as Dean of Rupert's Land, and two new Canons were installed. The Very Rev. the Dean, accompanied by his family, left on the 14th for England, to be absent a year.

The Rev. H. T. Leslie, B. A., Curate of Christ Church, has resigned the Curacy, to become attached to the Cathedral and St. John's College.

RAPID CITY.—Rev. J. P. Sargent lost a pony recently. It was drowned in the river while taking a drink.

DIocese OF HURON.

On Easter Sunday the Bishop held a Confirmation at St. Thomas, a growing and ambitious town, which is familiarly called the "Baby City."

(Continued on page 8.)

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A NEW VOLUME.

We have completed three years of existence and have now begun the fourth under circumstances which lead us to hope for a large and increasing influence in the future. Starting as a new undertaking, altogether as a private venture, without any sustentation fund whatever, but with full faith in our cause, and with large hopes of success, we have reached a circulation far in advance of our highest expectations, and greatly in excess of any previous undertaking of the kind in these Provinces. Not only can we claim a much larger circulation than any of our predecessors enjoyed, but we are able to boast of the largest of any paper—secular or religious—in the Maritime Provinces, and nearly double that of any other religious paper in New Brunswick or Nova Scotia, or of any other Church paper in the whole of Canada.

To be able to present such an exhibit in three years is, of course, very gratifying, but we owe it largely to the warm sympathy and hearty support extended to us by Clergy and Laity, who have dealt lightly with our shortcomings, while speaking kindly of our endeavours to advance the interests of our beloved Church. This we have ever sought to do without the display of party spirit, but hesitating not to uphold the principles and doctrines of the Church of England, and being ready at all times to speak out boldly in defence of what we hold to be the truth.

We have been induced to make the change in the GUARDIAN through the urgent solicitations of many friends, and we trust that our yielding to what seems to be the popular wish, will be the assurance to our patrons that we are anxious to make the paper still more worthy of their confidence and support.

THE LORD BISHOP OF NOVA SCOTIA.

In speaking of the warm friends who have cheered and sustained us in our oftentimes trying labours, we feel in an especial manner under obligations to the Bishop of Nova Scotia, who has ever shown a warm interest in, and sympathy with, our work. We have therefore felt a desire to mark, in a humble way, our appreciation of the Bishop's kindness by identifying the first issue of the new volume of the GUARDIAN with his Lordship. And this we do by presenting our readers with the Bishop's likeness,* and with a brief sketch of his long and most industrious and successful episcopate.

*Much to our regret the woodcut received is so unsatisfactory a likeness of his Lordship that we think it better to defer its publication, awaiting a better one.

On the Feast of the Annunciation, March 25th, 1851, the Rt. Rev. Hibbert Binney, D. D., Fellow, Bursar and Tutor of New College, Oxford, was consecrated by the Archbishop of Canterbury, assisted by three other Prelates, the fourth Bishop of Nova Scotia, in succession to the beloved and lamented Bishop Inglis. At that time there was no fixed income, no Episcopal Endowment, no Parochial nor Diocesan, indeed, no Capital Funds of any kind for any purpose within the Diocese. The Church in Nova Scotia was altogether dependent upon England for the Salaries of her Missionaries, and for the support of her Bishop, although a little while previous to Bishop Inglis' death, the Diocesan Church Society had been organized, and had begun its good work. Owing to this condition of things the See was far from being an attractive one, and the discouragements and opposition which the new Bishop had subsequently to meet and overcome, had they been foreseen, might well have deterred the bravest man from accepting the position.

Thirty-one years have passed away, and the Church to-day everywhere throughout the Diocese shows a marked and gratifying improvement in its material and spiritual condition. The number of the Clergy in that time has nearly doubled; every Church Building has been either restored or enlarged, or new edifices of a more imposing character have taken the place of the old; while the Church population has increased from 36,000 to 60,000. A Church Endowment Fund of \$155,000; a Widows' & Orphans' Fund of \$25,000; a Parish Endowment Fund of \$26,000; a Superannuation Fund of \$20,000; and other Funds amounting to \$20,000 more, have all been raised during the present Episcopate. Such reliable evidences of advancement, the result of indomitable hard work in the face of unforeseen and trying difficulties, prove the Episcopate under review to have been a notable one, and one for which we may well thank God.

We could wish that space permitted us to enlarge upon the work and struggles of the thirty-one years of Bishop Binney's Episcopate, but we must bring our remarks to a close, and this we cannot do better than by a quotation from a speech delivered by his Lordship nineteen years ago, when striving in the face of the most bitter opposition for an Act of Incorporation for a Diocesan Synod, which has since, by its successful working, proved the sagacity of its originator.

It was before a Committee of the House of Assembly, to whom the Bill upon the subject had been referred. Near the conclusion of a particularly able and exhaustive speech in advocacy of the Bill, the Bishop said:—"This is now the twelfth anniversary of my consecration, and I request your permission to speak of myself and close my remarks. I feel that I have a right to-day to take credit for acting for the benefit of the Church in this Province, according to the best of my ability. I came to this country, giving up a great deal in order to do so; for in the matter of emolument I was actually receiving, and I should have continued to receive from offices in the University, more than I could get here. Not only so, but I must, although rather against one's feelings of delicacy, in order to show my motives, say that when I accepted this Bishopric, it was rather uncertain whether provision would be made for any Bishop at all. It is well-known that the income of my predecessor had ceased and not until I came out here was it settled by the Propagation Society that certain funds should be given to the Bishopric. There was another Bishopric vacant about the

same time, one of greater honour than this. I was asked whether I would be inclined to accept that. My answer was simply this: I do not want to leave England except to go to Nova Scotia. As you know well my grandfather was long here, and it is my native land. I had always this country before me, and I often dreamed that I should come back some time. When I was asked if I would labour in Nova Scotia, I put no question as to maintenance, but said I would give up my prospects in England and go out to work for the good of the Church in that country. Now I ask you is it probable that, coming out under such circumstances, I can have any other than the most sincere desire for the benefit of those whom God has committed to my charge. These feelings come back to me on this, the anniversary of my consecration."

After reading such words, and having before us his faithful labours, have not Nova Scotians generally and the Churchmen of the Province in particular, every reason to feel proud of this distinguished prelate, who so loyally and patriotically sacrificed much that he might preach the Gospel of Christ, and be a leader among his brethren in his native land?

THE NEW LAW.

The *Christian Messenger* (Baptist) has constituted itself a champion of the Deceased Wife's Sister's Bill, and in its last number referring to our quotation from the *London Guardian* that "the Church has with one voice declared that the marriages in question are incestuous and forbidden by the law of God, and for a Churchman that is enough," says, "and yet the Queen, the head of the Church of England, has given her sanction to such marriages. It is at least a piece of impertinence to pronounce such judgment, and very foolish to give it currency in this country. Such marriages we regard as pure, and far more reasonable and proper than many celebrated by the dignitaries of that Church."

To say that the Queen is the head of the Church may seem to the editor a fine hit, but in reality she is no more the head of the Church of England than she is the head of the Presbyterians, or, for that matter, of the Methodists or Baptists; and as to her sanctioning such marriages the editor simply deceives his readers when he makes so bold a statement. The Queen we believe has never (certainly not very recently) refused her assent to bills passed by Colonial Parliaments which do not trench upon her royal prerogatives, and have no reference to the constitution, and so she refused not to give her assent to the Australian law. But to say that the Queen has sanctioned such marriages misrepresents her Majesty's action.

That the statement of an historical fact should be to the editor of the *Messenger* an impertinence only shows with what disgust some people hear the truth when it clashes with their own preconceived notions.

What the editor means by the last paragraph of his quotation we do not know, nor do we think he knows himself, unless, indeed, he holds a lawful, scriptural marriage, by a lawfully constituted authority, to be unreasonable and improper. When the writer says in conclusion, "We were not aware that Protestant Churchmen took the voice of the Church as decisive in such matters. We prefer Scripture purity to Church morality," he simply displays more ignorance of the history of the question under discussion, and of the teaching of the Church of England, than a person in his position should. He ought to know that

the Church asks her children to believe nothing that cannot be proved by the Word of God, and she demands not that they shall blindly accept any statement as true, but urges them to make sure for themselves that it is in accord with the teaching of Holy Scripture. Such marriages having been always opposed by the Church as forbidden by God's Word, and having been unknown for the first fifteen hundred years of Christianity until sanctioned by one of the vilest of the Roman Popes, the *Guardian's* language is surely appropriate and becoming.

We have warned our legislators and people of the possible and probable results which will follow the passing of this law, and we can only express our sincere regret that it has not been defeated.

NORTH-WEST MISSIONS.

The Church's needs in the North-West Territories are beginning to attract attention in England, and considerable enthusiasm is being aroused. As a proof of this we see by the English papers that on Sunday morning, the 22nd ult., the Bishop of Moosonee, who is in England, preached at Portman Chapel for the Church Missionary Society, the offertory being very good. But the interest felt by the congregation in the discourse delivered was so great, and the sympathy evoked so deep, that various sums, amounting in the aggregate to £258,12s., were sent to the clergyman of the chapel, the Rev. H. Neville Sherbrooke, for the Bishop, to assist him in obtaining more labourers for his vast and sadly undermanned Diocese.

We gladly chronicle this awakening of the Church at Home to her responsibilities, for these new Dioceses are being peopled almost altogether by English emigrants, and the Church in the Colonies must be dependent very largely upon the Church in England for the means to supply their spiritual necessities.

The Bishop of Rupert's Land, writing to the *Elizabethan*—a magazine conducted by Westminster schoolboys—observes: "There is here the grandest patrimony that a country ever succeeded to. Instead of the wild I found, I am now in one of the busiest cities of the Dominion, which is striding onward more rapidly than even Chicago did. The rail was 600 miles from the country when I came. Winnipeg is now the centre of a network of railways. Next year there will be one continued length of 800 miles of rail, all within my present Diocese, and branches going out in Manitoba in all directions. The expanse of prairie, with the finest soil for producing wheat, extends over 1,000 miles to the Rocky Mountains. A hundred townships are already being added yearly to our field of population. What is to be the story of the future, with our railway facilities? While we have to erect colleges, schools, churches, parsonages, and, besides, to maintain our clergy and teachers, the people have to build their houses, barns, shops, fences, roads, and, in the towns, streets, pavements, water, gas, and sewage works, besides hospitals, prisons, &c. We are now preparing to erect a building for St. John's College, which is our college in the University of Manitoba. We are raising forty thousand dollars. We have a fair endowment for our professors of theology, but we have to raise an endowment at once for two teachers of our students in arts, whom we propose to call Fellows. At present the professors of theology and myself do most of the work."

What may be called, perhaps, the first fruits of

the Archbishop of Canterbury's Circular relating to Emigration to the Colonies, has been the arrival in Halifax of two hundred of the very best class of emigrants, under the care of the Rev. J. Bridger, of St. Nicholas' Church, Liverpool, who is the superintendent appointed by the Society for Promoting Christian Knowledge to organize the scheme sketched out by the Archbishop.

They are all Church people, and will be located together, and looked after at once by the Church. This is but the first of several large parties who will come to this country under the Church's auspices during the spring and summer.

Chaplains have been appointed at the various ports of embarkation, and both at New York and Quebec arrangements are being made for the emigrants to be met on arrival by a chaplain specially appointed for the work, and they will thus be spiritually cared for from the moment of their arrival.

We have been allowed by the author the privilege of first publishing a series of very valuable articles on the Early British Church, by Rev. B.T.H. Maycock, a Presbyter of the Church in Maryland. Mr. Maycock has already won a creditable reputation for his researches in Ecclesiastical History, and his present contribution promises to be deeply interesting as well as instructive.

Our space being so fully occupied this week, an article on the recent census returns has to be held over until our next issue.

CAMEOS OF BRITISH CHURCH HISTORY.†

BY THE REV. B. T. H. MAYCOCK.

No. 1.

When was the Truth Brought to England?

"The lights Thou hast kindled
In darkness around."

A Beacon light was lit on Mount Calvary in the year of our Lord 33, which was taken up by the watcher on Mars Hill, who put a torch to the ready-made material best suited to convey the Light of the Gospel to other mountain tops. In its turn it was caught up by the seven hills of Rome,

"Over the Alban Mountains,
The light of morning broke."

and passed on to the high peaks of Gaul, whose light was reflected as far as the white cliffs of Dover. From thence where has it not spread,

"— Sending forth
Its pure effulgence o'er the farthest sea,
Lighting the mountain-tops, and gilding
The banner of salvation there?"

East, west, north and south, all blaze brightly with the light of the world, casting into deeper shadows the valleys where the light has scarce dissipated the thick darkness.

Our business is not to trace the light as it was refracted into various tints into the various quarters of the globe, rather to select one ray as it fell from the Sun of Righteousness upon the little Island of Britain, and endeavor to discover who was the prism that bent the light to that land of darkness.

Before He arose on this land in the shadow of death, it was "benumbed with extreme cold," to use the forcible language of a British Historian of the sixth century, "having been at a great distance from the Sun; I do not mean the sun in the firmament," he adds, "but the eternal Sun in heaven." In the dark ages arose a tradition of Joseph of Arimathea first crossing the English Channel, accompanied by Lazarus, and his sisters Martha and Mary, and carrying the Holy Grail, which Sir Launcelot was permitted to behold only in visions; as

"From our old books I know
That Joseph came of old to Glastonbury,
And there the heathen Prince Arviragus,

Gave him an isle of marsh, whereon to build;
And there he built with wattles from the marsh,
A little lonely Church in days of yore!"

but like the Glastonbury Thorn which grew from his staff, 'twere well to uproot the tradition, as did the Puritanical soldiers of Cromwell this hawthorn tree. To whom then shall we ascribe the lighting of the lamp which was destined to light up kindred fires in America and Australia, in India and China, in Polynesia and the Isles of the Sea? That Britain was enlightened by the bright beams of the Gospel about the middle, or before the end of the First Century is certain. To whom shall we attribute it? To St. Peter? Nay; he, as Ecclesiastical History informs us, after preaching long in Judea, Pontus, Galatia, Bithynia and Cappadocia, probably visited Babylon, Asia Minor, and finally Rome, where he was crucified under Nero. Shall we then claim St. James the Greater, as some assert, or St. Simon Zelotes, as others? Impossible. The former was put to death by Herod Agrippa as recorded in the Acts of the Holy Apostles; the latter (as we learn from a faint whisper coming down on the wings of time) died in Africa.

There must have been some one who brought the torch of truth to those "parts of Britain not reached by the Romans, but subjugated (*subdita*) to Christ;" some one who wielded "the power of the Lord their Saviour . . . with those who in Britain . . . have believed in His Name." "When did the land of Britain before the coming of CHRIST unite in the worship of God?" asks Origen. "But now (*cir. A. D. 235*) by means of the Churches, which occupy the very outposts of the world, the universal earth cries out with joy to the Lord of Israel." "The power of the Lord is also with those who in Britain are separated from our orb," etc., he says again. And in another place, although he speaks of "the greater part not having yet heard the word of the Gospel," yet does even this view show that there were converts in Britain. St. Chrysostom, Metropolitan of Constantinople, A. D. 398, writes: "The British Islands, situated beyond our sea, and lying in the very ocean, have felt the power of the Word; for even there Churches are built and altars erected," as in another place he makes a most important allusion to Britain: "Whether you go to the ocean, even to the British Isles, or sail to the Euxine Sea, or go to the North, you will hear them everywhere teaching wisdom out of the Scriptures, each indeed differing in voice, but not in faith,—in language, but not in sentiment." And once more: "To whatever quarter you turn—to the Indians, or Moors, or Britons, even to the remotest bounds of the West, you will find this doctrine: 'In the beginning was the Word,' and with it all the means of holiness of life." Arnobius, too, who lived in the early part of the same century (A. D. 306) admires the rapidity with which the Word of God had reached the Indians in the East, the Britons in the West. St. Jerome, (*cir. A. D. 320-420*) in his *Epistle to Heliodorus* in speaking of the world before CHRIST was manifest in the flesh, says "that the whole world, from India to Britain and from the cold climates of the North, as far as the Atlantic Ocean, were sunk almost to the condition of beasts and insects, and lived a wretched and contemptible life; for, in truth, a man that is ignorant of Him that made him, is upon the matter no better than a brute. But now," he continues, "the Passion and Resurrection of our SAVIOUR is everywhere published, both by preaching and written discourse." And within little more than a century from our SAVIOUR'S death, Justin Martyr and Tertullian assert that every country known to the Romans, contained professors of the Christian faith.

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SERMON ON DIOCESAN MISSIONS, BY THE BISHOP OF MONTREAL.

(Continued.)

I am feeling just now both the want of men and the want of money (perhaps the want of men presses most heavily upon me). It would be ungrateful to imagine that you are less ready now than in former days to supply our need. I find it hard, year after year, to plead the same cause. It sometimes seems

to me that the city churches should be more forward to give. I would they could persuade themselves to forestall the annual appeal, and by a forward liberality make it unnecessary. Perhaps I am wrong; at all events I know I shall have for the asking, and I pray the God and Father of all to open your hearts and incline you to give more generously than ever; now, when our need was never greater; now, when, for example, Rawdon and Kildare and other missions have lost some of their best well-to-do farmers. They have gone westward, leaving chiefly those who were too poor or too feeble to go. But we deeply feel, and are likely to feel for some years, the want of suitable men. This is a matter somewhat difficult to deal with. There are men to be found willing to fill any vacant post; applications are frequent, but the greater number I am unwilling to entertain. The vacant missions are amongst the poorest and most trying in the Diocese. They ought to be filled with experienced men in the prime of life; men unburdened with family cares, and yet with all the social weight and influence of married life. If such men could be found (willing to live in the wilderness for Christ's sake) they must also either provide for their own needs or we must be prepared to pay them. Of men so happily situated I have not heard of a single one since I have been Bishop. Strange clergymen with large needy families cannot live with us. It would be folly to make the experiment. If I were to admit them, I should be more to blame than any one else. Very young, inexperienced men, strangers also to the work, are not desirable; our vacancies are isolated distant places. The men may succeed, they may fail—the one as likely as the other. There is this also: a man may be irreproachable in character, and yet not a useful missionary; the most earnest without adaptability will fail, and the responsibility is mine. There is great temptation to supply a vacant mission with a willing, enthusiastic candidate; but every year shows me it is better to wait than to institute the wrong man. Once in the ranks of our clergy it is not easy to dismiss any one. I may be urged by minister and people to relieve them from their embarrassment, but how is it to be done? He who is unfit for any one particular mission post is probably unfit for all places in which he might be required. If St. James's were vacant would you be likely to receive the clergyman who had failed in the mission field? The Bishop's patronage, you will remember, is limited to the missions. Our hope, under God, is in the Diocesan Theological College; there we have men in training who will in due time relieve much of the present difficulty. Still a right professional education is a thing which requires time. If our young men who have already received a liberal education, and are otherwise (by health for example) qualified to labor, would offer themselves, the period of special divinity instruction might be shortened; as it is, it is both wisdom and duty to go slowly; one efficiently taught, well prepared clergyman will do more real work than two, I had almost said six, half-taught ones; at any rate, it were a wrong to the sacred cause to enter on the work with indecent haste and insufficient preparation. It has been urged by unthinking persons that nothing more is needed than zeal, energy and a pious mind, and they base this opinion on the alleged fact that the Apostles were not scholarly men; they say, "the Spirit of God is all the preacher needs; the Holy Spirit will guide into all truth." The Spirit of God will, indeed, guide into all truth, but He guides only those who with humble minds and open hearts seek truth.

(To be Concluded.)

Correspondence.

ENDOWMENT FUNDS.

(To the Editors of the Church Guardian.)

SIRS,—In your notice of the departure of Rev. Gavin Lang for Scotland, you omit to say that the fight he has carried on is one which affects all Endowments. We have an Endowment Fund. Suppose a large majority of our clergy were to "unite" with the Methodists, would they rightfully take all our Endowment and leave the minority without any? And his is a parallel case, with this

difference, that our laity largely gave to our Endowment, while the Kirk ministers "pooled" their commutations for themselves and successors to draw interest upon. For one, I deeply sympathize with Mr. Lang and his brethren, and hope that the Privy Council will see that this Parliament's action is not a final verdict.

"DIEU ET MON DROIT."

REVISED VERSION.

(To the Editors of the Church Guardian.)

SIRS,—Will you allow me to ask some of your readers to help an ignorant man by answering the following questions:—

1. Have you seen any of the Codices A. B., Aleph, C. D.? If so, then—
2. Why is "B." so much referred to?
3. Who gave the revisionists authority to construct of these a new Greek text?
4. Did they make "as few alterations as possible"?
5. Is the witness of the "Keeper and Ground of the Truth" of no value as security for the text of Scripture?
6. Are Messrs. Westcott and Hort to be thanked for providing their New Testament for each revisionist, or was their action one of undue influence?

QUERY.

PASSION WEEK.

(To the Editors of the Church Guardian.)

SIRS,—I observe that Mr. Troop in his "Notes on the Christian Year," as published in the CHURCH GUARDIAN of the 13th April, says that the week preceding Easter is known as *Passion Week*, or *Holy Week*; and in the same edition of your paper your Montreal correspondent informs us that "Stabat Mater" was sung at St. John's Church on Friday evening of *Passion Week* (not *Holy Week*). As there are these different opinions as to which of the last two weeks before Easter is *Passion Week*, perhaps some one will tell us which is correct. To my mind, at least, it seems most probable to be the week in which Passion Sunday occurs, for the same reason that the week in which Easter occurs is Easter Week.

W. J. WILKINSON.

Bay du Vin,
15th April, 1882.

EASTER COMMUNICANTS.

(To the Editors of the Church Guardian.)

SIRS,—Comparing the largest congregation in the city (Halifax) with the various other churches of our communion, the number of Easter communicants appears very small. It is but fair, however, to the congregation worshipping at St. Paul's Church to note that, whilst most of the other churches had two or three celebrations during the day, the largest church and congregation had but one, and consequently many who might have partaken earlier in the day were unable to remain to such a long service as that of Easter Day; and, further, several communicants from this congregation took advantage of the early services in the other churches, and were included in the numbers communicating at such services. People will rise early on weekdays to attend to business and other secular callings; on such a day as Easter I think every earnest Christian, if opportunity was afforded them, would willingly rise early to celebrate the "Christian Passover."

I am yours very truly,
COMMUNICANT.

Halifax, April 17, 1882.

(Continued from Page 5.)

DIOCESE OF ONTARIO.

(From our own Correspondents.)

KEMPTVILLE.—We expect to open our new Church next month. It is all ready waiting for Mr. Patton of Toronto to send us the memorial window in the chancel, one large window in the centre, and two smaller ones, one on each side. The window will cost about \$500, and the Patton family are making a present of it to the Church. The church will cost about \$20,000 all complete, with a fine tower 150 feet high, covered with galvanized iron; and

the windows are all stained glass, made by H. Horwood of Prescott. We have a large rose window and 3 lancet do. in the west end. The rose window cost \$153, and paid for by the Sunday School children.

The Church has two transepts, with a porch in the front transept, and another entrance through the tower; the Church is over 100 feet long. Our Rector is the Rev. C. P. Emery; he, perhaps, will send you a full history of it after we get into it next month. The ceiling is Octagon style, and laid out in squares, and finished with plaster inside of the squares. Mr. Thomas, of Montreal, was the architect; and Mr. Wilson, of Ogdensburgh, formerly of Toronto, our foreman, and it is a very fine piece of workmanship all through. The Rev. John Stannage was our Rector before Mr. Emery, to whom the erecting of the Church is mainly due, as he went home to England and collected money for starting it, and has since died at his home in Toronto, and was brought to Kemptonville and buried beside his work; his daughter was married to Mr. Patton, of Toronto, son of the Archdeacon Patton. The new Church was built close to the old frame Church that Mr. Patton, our first Rector, built over fifty years ago, and we have just finished taking it down, and are using our Church hall for Services until next month. The new Church is a fine piece of stone work, mixed with white stone, the white stone cost over \$2,000.

We intend making out a full detailed account of the whole expenses as soon as we get into it for the satisfaction of all concerned. Mr. Stannage spent three years in England collecting for it and other purposes; he gave us about \$8000 in all towards building it. I will try and get some of our people to write you a full history of the whole affair.

DIOCESE OF TORONTO.

(From our own correspondent.)

TORONTO.—At St. Mark's Church, on Easter Sunday, the services throughout the day were full choral. The Sunday School children joined in a Service of Song in the afternoon. At the Church of the Ascension the number of communicants is said to have been greater than at any former Easter.

The Rector of St. Thomas announced to his congregation that the amount raised by them this year for missionary objects was \$305.10. At All Saints the Rector was much gratified by the unusually large number of communicants, especially at the early celebration.

DIOCESE OF HURON.

(From our own Correspondent.)

On Good Friday morning, the Bishop of the Diocese held a Confirmation at the Memorial Church, when twenty candidates received the "Laying On of Hands." There are Confirmations every year in London, which of necessity somewhat reduces the number of candidates. On Easter Day there were two celebrations of the Holy Communion at the Memorial Church—one in the morning, and the other in the evening, the total number of Communicants being 205. At St. Paul's there were two morning celebrations, and 140 Communicants. The Lord's Supper is administered three times in each month in this Church, not including the great Festivals. The Rector and Curate presented twenty-one candidates for Confirmation on the evening of the Thursday in Easter week.

Of the other city churches I am unable to speak particularly, except that at St. James Church, London South, the Holy Communion was celebrated morning and evening on Easter Day. Of this Church Rev. Evans Davis, M.A., is Rector, and he enjoys a well-founded reputation for being "a hard worker." His congregation is a large and increasing one, composed mainly of successful business men and their families, who have removed from the more central parts of the city to the pleasant neighborhood of *Westminster*, of which the popular name is London South. The Church seats about 600 people. It is a handsome building, and has lately been re-opened after having been most beautifully frescoed.

Family Department.

A PRAYER.

(For the Church Guardian).

By T. N. W.

Omniscient God! the Three in One,
Whose mighty power all creatures own,
Preserve my heart from sin;
Hear from Thy throne an ingrate's cry,
Let Thy pure Spirit sanctify
And cleanse the cup within.

When stern afflictions round me press
Do Thou mine efforts duly bless
And guard me from despair;
As Thou art wont, stretch forth Thine hand,
Lead me to safety's happy strand,
Protected by Thy care.

Let gratitude my heart employ,
Thy service be my only joy,
Till Heavenward I ascend,
And new existence be my lot
In that blest realm where sin is not
And pleasures never end.

Untrammell'd by this mortal clay
Thy wondrous works I shall survey
And through creation soar,
Then join the saints' ecstatic lays
Before Thy throne, with hymns of praise,
To worship and adore.

CLAIRE.

A TALE.

(Written for the Church Guardian.)

By T. M. B.

Half a day's journey from Paris—not in these railroad days when distances are so much diminished, but before railroads were thought of—among its woods, and pastures, and vineyards, stood the Chateau Du Plessis. Its grey turrets were just visible among the ancient, wide-spreading trees which clothed the slope on which it stood, and at the foot of which the bourg, or village, of Du Plessis nestled. For long, long centuries the Counts of Du Plessis had lorded it over the vassals at their feet, and the vassals had crouched there contentedly. Tilling the broad lands and gathering the harvests of their masters, they had asked no more of fate than that their own little corner should yield them enough to keep their simple souls and hardy bodies together. But now the "old order" was changing and about to give place to the new—not calmly and naturally, however, but among agonizing throes and dire convulsions a new condition of society was to come into being.

In those days thoughtful, just-minded men trembled as they saw, more or less clearly, the cloud, no larger than a man's hand, which, ere long, was to be a horror of great darkness. A mysterious ferment was taking place in every social grade; it was like the faint, far-off sound of thunder which was soon to burst forth in appalling uproar.

On the lovely summer afternoon, however, on which my story opens it would have been difficult indeed for a stranger to imagine that any other spirit but that of peace could inhabit the smiling, fertile valley of Du Plessis. Corn-fields and vineyards, full of promise, stretched on either hand of the blue, shining river, spanned by an ancient bridge of three arches which connected the poplar-bordered high-road running parallel with the river on the right with that which led from the left bank through the village and upwards to the Castle Du Plessis.

We will follow this latter road, which takes us first through a cluster of rude cottages, and then through the "place" or "village green" as it would have been called in England, and which is flanked by dwellings of a somewhat more pretentious appearance—namely, the village inn, the house of the Cure, standing in a little garden, and that of the steward or *intendant* of the Count Du Plessis. The latter dwelling, though plain and homely enough, being a low square house of roughly-hewn stone, has, from its contrast to the squalor of the cottages,

quite an imposing appearance, being considerably newer and larger even than the priest's house or the inn. Without any garden in front of it, it stands uncompromisingly facing the others and is the visible symbol of the power and authority of the Count du Plessis.

Its inhabitants have much to do with my story, but to-day we should not find them there, and will continue our way past some more poor cottages and a very small and very ancient church, standing among a group of yews and ilex. It is the last building we shall pass, until, having gradually ascended the hill in the shade of magnificent beeches we come to the outer wall of the castle. Through a broad Norman archway we catch a sight of a wide, grassy terrace and the grey walls and many windows of the castle itself, but continue to follow the road which skirts this outer wall and then descends the western slope of the hill. This western slope is densely clothed with pines—in fact it is the beginning of a long, wide strip of pine-forest which extends like a dark belt across the sunny, fertile country.

About half a mile further, where the ground is somewhat broken, forming a little, fairy-like recess, overhung by the wide-spreading branches, a tiny spring rises from under a shelf of rock, and around it the loveliest ferns and wild flowers flourish. Here, on this silent, summer afternoon, two young girls are seated, or rather one is resting her head upon the other's lap, while she watches the sunbeams stealthily gliding here and there through the dense branches overhead. They form a very marked contrast in everything except their youth, but it is very evident that a tender affection exists between them; in the attitude of the pale, slender girl with the delicate, haughty features there is perfect, loving trustfulness, while the brown, clear-cut face looking down upon her is expressive of devoted attachment. A dreamy silence, broken only by the occasional flight of a bird or by a squirrel darting from branch to branch, had lasted for many minutes, then Claire du Plessis turned so as to look into her companion's face.

"Marthe, do you ever think that a change may come to our lives before long?" A sudden, anxious expression came into the dark, bright eyes of Marthe Duval. "What change, Claire?" "Well—the great, stirring world is all around us, though we neither see nor feel it, it is there. Sometimes it seems to me as though we were living on an enchanted island with the great, heaving sea all around us, and that at any moment one of its vast waves might break in upon us. It is strange that I should have this feeling, for I know absolutely nothing of the world, or what is going on in it." "O, Claire," and two small, firm hands clasped the slender white one resting on the moss, "don't talk of change; we have been so happy! and now, Felix is coming home!"

"But Felix himself will be changed; have you ever thought of that? When he went away he was like us, he knew nothing of the world—he belonged to the enchanted island, but the great sea carried him away; he has seen and learned things that we, poor babies, have no idea of. He will come back and find us as he left us, but he will be another."

"Claire, you do not mean what you say! You know as well as I, that Felix will be *our* Felix still. Ah, it seems but yesterday that he went away, and yet it is four whole years ago. Do you remember how handsome he looked in his student's dress? Though I was sorry, too, that he had left off his dark, green hunting jacket. How hard it seemed when he told us he was going. I would not be comforted at first. I could not understand that my only brother should want to leave us. It was *you* who said, 'you are right, Felix. If I were a man, and in your place, I should not be content to be the *intendant's* son, and forrester to the Count du Plessis,' and he said—'Mademoiselle, I shall remember your words of encouragement.' It was the first time he ever called you 'Mademoiselle,' and I remember thinking that he did so, because it sounded more manly."

"Yes, he was right to go," said Claire after a pause; "I should have done so in his place, I should have been full of ambition, full of determination to conquer fate," and the long blue eyes flashed suddenly, and then she laughed. "And

in my *own* place I am—well—a sort of vegetable, let us say a flower, content to be fed with the sunshine and rain that find me out. I suppose because in *my* case fate was fixed and there was no room for ambition."

Marthe Duval made no reply except by softly stroking the fair, loose tresses that lay across her knee. Claire was really thinking aloud when she made such little speeches.

(To be Continued.)

Births.

CROCKETT.—On the 8th inst., at River du Loup, en bas, the wife of T. Crockett, chief train despatcher, of a son.

Marriages.

JENNINGS—ROY.—On the 15th inst., by the Rev. the Rector of Hubbard's Cove, Elijah S. Jennings to Emily Roy, both of Mill Cove, Lunenburg Co.

WILKINSON—DOUGLASS.—At St. Thomas' Church, Stanley, on the 19th inst., by the Rev. W. O. Raymond, William Wilkinson to Annie, daughter of John Douglass, Esq., both of Stanley, York Co.

DESBRISAY—RUDOLF.—At Seaside Cottage, Maria, P.Q., on the 5th inst., by the Rev. P. Lindsay, A. Normand Desbrisay, son of Theophs. Desbrisay, Esq., Q. C., of Bathurst, N. B., to Annie Grace, youngest daughter of W. H. Rudolf, Esq., formerly of Halifax, N. S.

BOND—PEBRINE.—At Whitehead, April 16th, 1882, by Rev. W. J. Arnold, Geo. Will Bond, of Halfway Cove, to Elizabeth Pebrine, of Port Felix.

MUNRO—WORTH.—Also by Rev. W. J. Arnold, James Andrew Munro to Jane Worth, of Salmon River.

BIRDESMANN—KILLAM.—At Trinity Church, Yarmouth, March 12th, by Rev. J. T. T. Moody, Rector, Mr. J. Oscar Birdesmann, of St. John, N. B., and Annie Amelia, youngest daughter of Samuel Killam, Esq., of Yarmouth.

JEFFERY—JIMS.—On the same day, at the Rectory, Mr. James Jeffery, of Kingston, Michigan U.S., and Hannah C. Jims, of Plymouth, Yarmouth County.

HARRISON—HUNT.—On the 25th inst. (St. Mark's Day), at St. Luke's Cathedral, Halifax, by the Rev. F. R. Murray, John Harrison to Lily Hunt, both of Bedworth, England.

MUNRO—PERKINS.—At Montreal, April 5, by Rev. Canon Baldwin, Alexander Munro, M.D., of Montreal to Ida Jane, youngest daughter of the late Harvey Perkins, formerly of St. John, N. B.

Deaths.

RAY.—At Digby, on the 6th inst., Mary, relict of the late Benjamin Ray, in the 82nd year of her age. Nurtured in and ever a faithful member of the Church of England, her example was most salutary. Her pious, pure, and consistent life proved that she daily walked with God, and her departure at His call was most peaceful and happy, full of the hope of a glorious immortality, and in perfect charity with all the world. She exemplified the fruits of daily conversion.

ATWATER.—At Londonderry Mines, on Sunday evening, the 16th inst., Sarah Atwater, aged 71 years and 5 months, widow of the late Capt. John E. Atwater, of Bayfield, Antigonish. The remains of this much-loved and respected member of the Church were interred on Thursday evening, the 20th inst., in the Churchyard at Bayfield.

DELANEY.—At Londonderry Mines, on Wednesday morning, the 19th inst., John Delaney, aged 67 years and 9 months. Mr. Delaney has been for years a faithful and zealous Christian, deeply attached to the Londonderry Church, of which he was frequently a Warden, and in communion with which he died.

PARKER.—On the 19th March, at Frelighsburg, Que., Fredrick John Parker, Collector H. M. Customs, aged 56 years.

HILTZ.—At Chester, on Thursday morning, April 13th, Mary Catharine, widow of the late J. P. Hiltz, Esq., in the 73rd year of her age. The deceased had been in failing health for many years, and the sudden death of Dr. C. W. Hiltz, in January last, was a great shock to her; but she kept about as usual up to the Saturday before her death, when she was taken worse, and sank rapidly. Her last hours were calm and peaceful and free from all severe bodily pain, and at the end she literally fell asleep in humble trusting faith on the merits of Him Who died for our sins and rose again for our justification.

WINTERTON.—On 25th January, 1882, at Boston, Mass., after an illness of three years and six months, borne with most exemplary patience and resignation, Louise Lorn, Frederic Winterton, aged 10 years, 4 months and 8 days.

Thy little form so beautiful
With grief we've laid away.
Expecting soon our Lord's return
To usher in the day
When thou, with all the ransomed throng,
Shall rise and sing that joyful song.

Sleep on, sweet child, in calm repose,
Naught can disturb thy rest;
Thou shalt arise as Jesus rose
And be forever blest;
Sleep on till thou art call'd away
To dwell with Christ in endless day.

MILES.—At Stanley, York County, N. B., on the 18th inst., of diphtheritic croup, Ella May, infant daughter of Chas. A. and Ella Miles, aged 3 years and 3 months.

PERSONAL IDENTITY AT THE RESURRECTION.

The following article on Personal Identity at the Resurrection is from the pen of Bishop Bedell, and is a clear exposition of a subject which, to many, is one of perplexing difficulty:

"The same man that dies will rise again: Body and soul the same, re-united for eternity. Round that thought all the solemnity and the grandeur of the truth are clustered—Personal Identity! That is the tremendous fact included in the resurrection. Shall men's work live after them, and workmen have perished forever? Has Shakspeare perished while his immortal creations live, and his English saves the mother tongue from dying? Is Milton gone forever from among the sons of God whilst the heavenly music which he invoked is teaching each age to sing his songs of paradise? Are the three witnesses at Oxford burned to utter death, whilst the fire that they kindled is still inspiring souls with the freedom of the Gospel, and melting heart chains, and losing no atom of spiritual as it goes sweeping on towards the final consummation? Is Luther dead? Shall we never see his flashing eye; his foot planted immovably against deceit; never hear the heart songs of that great soul of the Reformation? Is Cranmer dead? Shall we never hear from his own lips the true, strange story of the English Reformation? Shall we never be able to reconcile the weakness which could sign a lie with the firmness that could thrust the guilty hand first into the fire and seal the truth amidst the flames? Have the Nicene Fathers forever gone beyond the possibility of council, whilst the Church for a thousand years has been banded together by their creed? St. Jerome, the translator, and St. Chrysostom, the golden-mouthed preacher, St. Athanasius, the protestor, and St. Augustine of the silver tongue—shall we never hear them? St. John, and St. Peter, and St. Paul! Has the Church of Christ seen the last of these grand builders, said its farewell to those Apostolic workmen, whose work is living after them and writing the history of Christian time, and shaping this age for its eternal destiny? The workman will face his work. That is the meaning of resurrection. That every man may receive the works done in the body, whether they be good or bad. That is the significance of personal identity at the resurrection. Every workman will face his work, will see its true meaning, will recognize its last result, will take to himself its issue, good or bad. The clergyman will be there, and his work surrounding him. Sermons, true or false, doctrines expounding Scripture, or speculations based on human ignorance and self-conceit, character pure as the light and Christ-like, or doubtful and misleading; and the results, souls saved or lost, men who look on him to bewail his faithlessness, or those who greet him as a brother, and unite his name with every new song they sing to the glorious author of salvation."

EVERYTHING connected with Christ's rising from the grave bears signs of His Power. The night of His birth into the world came and went silently. No sound broke its stillness save the heavenly song of angels. But His Birth into the New Life was marked by mighty portents. The stone that lay at the door of His tomb, "though very great," was rolled away. There was a "great earthquake." The Roman soldiers, who had before, no doubt, faced undaunted the worst of earthly terrors, shook with fear and fell to the ground as it dead. His Incarnation was the mystery of Love, but His Resurrection was the manifestation of Power.

MEN first made books in Babylon, where they fashioned them out of clay, and baked them like bricks, and they have been at it ever since all over the world, until the accumulated knowledge of ages has reached dimensions that are simply stupendous. Only thirteen hundred years ago there were but nine books in all England. They were the great and sacred treasures of the monks of Canterbury, and they were the germ of the first English library. There are nearly a million and a quarter of books in the British Museum, and during the last twenty years the great store-houses of literature among civilized nations have nearly doubled their contents.

The most useful books in this vast estate of

learning are those that serve as sign-posts to the others—the catalogues that tell where they are and what they are, and the manuals which are but books made of books, condensations and concentrations of whole fields of intellectual research and observation. Without these books, our libraries would be wildernesses of literature; with them, it is astonishing how much we may learn if we be but so inclined. A history of histories is an excellent project.

"THE CHURCH OF GOD is in the world, not as a human invention, but as a Divine appointment, to be applied by human hands. Its fellowship is not salvation, but is a means of salvation. Its Sacraments are not grace, but they are channels of grace. The Bible is not a charm or talisman, but it is a teacher or guide. Its Services are not spells, but they are helps and refreshments. Its fellowship is not an order of infallibility, but it is the fellowship of the Saints."—Henry C. Potter, D. D., Rector Grace Church, New York.

HAVE a seat of your own in Church. This hint is for young men and young women who are obliged to provide for themselves. It will not cost much. Ten cents a Sunday laid aside for the purpose will give you a very fine sitting. Twenty-five cents a Sunday will fit you out still more generously. Save the money from something else, and have you a place of your own in the congregation. You will feel so much better in your own seat.—Central Church.

Children's Department.

EMMA'S AMBITION.

"O mamma!" she said, looking up with flushed face: "there is just the loveliest story in here! It is about a little girl who was only ten years old, and her mother went away to see a sick sister, and was gone for a whole week; and this little girl made tea and toast, and baked potatoes, and washed the dishes, and did every single thing for her father; kept house, you know, mamma. Now, I'm most ten years old, and I could keep house for papa. I wish you would go to Aunt Nellie's and stay a whole month, and let me keep house. I know how to make toast, mamma, just splendidly! and custard; and Hattie said she would teach me how to make ginger cake, some day. Won't you please to go mamma?"

"I don't think I could be coaxed to do it," said Mrs. Eastman. "The mother of that little girl in the book, probably, knew that she could trust her little daughter; but I should expect you to leave the bread while it was toasting, and fly to the gate, if you heard a sound that interested you; and I should expect the potatoes to burn in the oven while you played in the sand at the door. I couldn't trust you in the least."

"Mamma!" said Emma, with surprise and indignation in her voice, "what makes you say that? You have never tried me at all. Why do you think I wouldn't do as well as a girl in a book?"

"Haven't I tried you, dear? Do you know it is just three-quarters of an hour since I sent you to dust the sitting-room, and put everything in nice order for me? Now look at those books tumbled upside down on the floor, and those papers blowing about the room, and the dust on the chair, and your toys on the table; while my little girl reads a story about another little who helped her mother."

"Oh, well," said Emma, her cheeks very red, "that is different: nothing but this old room to dust. If I had something real grand to do, like keeping house for papa, you would see how hard I would work; I wouldn't stop to play, or to read, or anything."

"Emma, dear, perhaps you will be surprised to hear me say so, but the words of Jesus Christ show that you are mistaken."

"Mamma!" said Emma again, and her voice showed that she was very much surprised.

"They certainly do. Listen: 'He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much.' And once He said to a man, 'Well done, good and

faithful servant, thou hast been faithful over a few things; I will make thee ruler over many things.' Can I say that to you this morning?"

A BAD FOUNDATION.

Passing along the street the other day, I saw a crowd collected around an unfinished building. I stopped and soon learned that the side wall of the house had fallen. The question passed from lip to lip, "How was it?" "Why did it fall?" "Who is to blame?" "The cause is plain enough," said a man, evidently a builder, pointing to the base of the building, "It had a bad foundation—too weak by half for such a wall."

I passed round to the front, it was tall and stately, a fair and noble house, and but for the terrible gap, pleasant to look upon.

The school boy who is only quiet when the teacher's eye is upon him; who will get the answers of his problems by the "key," or from another boy's slate, instead of working them out himself; who will break rules whenever he can do so without being punished; or who will spend the day in the street playing truant when his parents think he is at school; is laying a bad foundation.

The girl who is careless and untidy as to her dress, who is in too much haste to set her room in order neatly and thoroughly, is laying a bad foundation.

Worse still, the boy or girl who is illtempered or sullen when asked to assist at home, to fetch a pail of water or a stick of wood, to amuse the younger children or rock the cradle; the boy or girl who says, "I don't want to," when such little services are needed, or goes grumbling to do them, is laying a bad foundation.

The boy who is tempted by the open shop on Sunday to spend his missionary money and yields; who is tempted on a bright day to take a walk, a ride or a sail, instead of going to Sunday School, and yields, is laying a bad foundation.

The boy who turns over for another little nap after he is called in the morning; who thinks "it will do just as well to-morrow" when there is anything unpleasant to be done, forgetting that to-morrow never comes, is laying a bad foundation.

All these boys and girls are builders, and character is the structure they are rearing. Ah, there are thousands who make sad mistakes; idleness, delay, want of resolution, dishonesty in small things, Sabbath breaking, drinking, falsehood, theft, these are all laid in the foundation.

Fatal errors they often prove. Later in life, what should be the strong and noble character of a man, beautiful to contemplate, falls with a sudden crash that buries him forever from the respect of good men, and leaves his soul a wreck for eternity.

Little builders lay the foundation firm, and sure and strong. Look well to the little weak places; make them secure. Ask daily help from God, and He will aid you to build a good and true character, such as even His pure eyes may look upon with pleasure.

THE CHILDREN IN CHURCH.

"HERE am I and the children Thou hast given me." That is well. That is as it should be. The children at Church, and in the family pew. They understand more than you suppose; and they are solemnly impressed by the occasion, even if they cannot understand the sermon. "But they will get so tired, going to Church and then to Sunday School." Not so very tired as you suppose. They rise up and change posture during singing. The service is only about an hour and a quarter long; Then comes a recess to go into Sunday School. Then only about an hour there, and no such hard study as in school. Really, do you see? Any half-day at school is more severe than a whole service at Church, including the Sunday School. Besides, if they cannot attend both, the Sunday School can be omitted. Our very best Sunday School workers will tell you that the Church is worth more to the children than the school. If he can have but the one, give him the Church. But do not be whimsical; he can have both. It will not hurt him. Bring the children.—Central Church.