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The Church Guardian

A. P. Willis
1 April
for Sub. ex and Qu. blir

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XI. }
No. 49. }

MONTREAL, WEDNESDAY, APRIL 30, 1890.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE new diocese in Western Missouri is to meet in Primary Convention June 3, to organize and elect its first Bishop.

IN consequence of the resignations of the Bishops of Bangor and St. Albans, Eng., the Bishops of Exeter and Salisbury become entitled to seats in the House of Lords.

EIGHTY persons were confirmed in St. Bartholomew's Church, New York, last month, including seven Chinamen and seven Syrians, presented by the rector, the Rev. Dr. Greer.

IN Virginia the order of deaconesses is to be established. The Bishop of the Diocese has secured an act of the Legislature incorporating a deaconesses' house, to be known as the "Bethany Institute of Virginia."

AN anonymous friend has paid to the Treasurer of the London (Eng.) City Mission £2,500 towards the support of ten missionaries in poor and neglected districts of London for five years. The total cost of these extra missionaries will be £5,000.

MR. CHARLES FLORIS has nearly finished a picture of the "Trial of the Bishop of Lincoln in the Library at Lambeth." The principal figures in the picture are the Archbishop and his episcopal assessors, the counsel, and a few leading people of the outside public who attended the trial.

THE Governor of Florida is a lay reader in St. John's Church, Tallahassee, and also holds services on Sunday afternoons in a chapel for a congregation of colored people. Chief Justice Fuller, of the United States Supreme Court, was for several years a lay reader in Chicago, while in the active practice of the law.

THE Bishop of Chester held a confirmation service on Tuesday afternoon, 8th April, in the private chapel attached to Eaton Hall, when eighty-two candidates presented themselves from the churches on, or contiguous to, the ducal estate. Lady Margaret Grosvenor, daughter of the Duke of Westminster, was among those who received the rite.

WILLIAM W. ASTOR, of New York, seems likely to walk in the footsteps of his father in the ways of the Church. He has lately sent Dr. Dix his check for \$10,000 to aid in carrying on the New Mission House; and he now proposes to embellish Trinity Church with great bronze doors, for the main entrance, to cost \$100,000. These are to be an enduring memorial of the father of the donor, the late John Jacob Astor.

THE late J. H. Shoenberger, of Pittsburg, and more recently living in New York, was a noble Churchman, known to be so while he yet lived by his consistent life and good deeds and systematic giving. He did not have to wait till after his death to receive such testimony. But in his last will and testament he bequeathed to the Board of Missions of the Church, fifty

thousand dollars; to St. Margaret's Memorial Hospital, Pittsburg, Penn., eight hundred thousand dollars; to the Seabury Divinity School, Faribault, thirty-five thousand dollars; to diocesan missions in the diocese of Pittsburg, thirty thousand dollars.

A ROMAN PRIEST, the Rev. William Kaul, was lately received into the communion and ministry of the American Church, at Nashotah, U.S., by the Bishop of Milwaukee, after having passed the requisite six months' probation. No ordination being necessary, after making promises of conformity to the laws and usages of the Church, he was invested with the stole, and given "mission" by the Bishop. Mr. Kaul then proceeded to celebrate and administer the Holy Eucharist, the Bishop and clergy present receiving at his hands.

A CHAPEL or oratory in the Early English style of architecture has just been discovered under an old shop in Butcher Row, Market Place, Grantham, Eng. The shop was for many years in the occupation of a fish monger, and extensive alterations to the premises led to the discovery. From the style it was evidently built about the thirteenth century. The length of the apartment is fifteen feet, and the width twelve feet. There is a stone slab, thought to be an altar slab, and a recess, and access to the place is gained by seven stone steps, some of which are very much worn.

IN connection with the scheme for promoting higher education in religious knowledge in the diocese of Lincoln, Eng., a series of five lectures on the 'History of the First Three Centuries of the Christian Church' have been delivered at the Church-house, Lincoln, on successive Saturdays, closing the last Saturday, by Canon Crowfoot, Vice-Chancellor of the Cathedral, and resident principal of the Theological School. The subjects were:—February 22, 'The Church of the Apostolic Age'; March 1, 'The Age of the Apologists'; March 8, 'The Age of the Persecutions'; March 15, 'The Age of Great writers'; March 22, 'The Growth of Councils.'

THE Jewish Passover which is almost synchronous with Easter, was again made the occasion of special sermons to Jews, who form by far the larger portion of the population of the parish of Christ Church, Spitalfield, London, Eng. On Saturday, April 5, a considerable number of Jews assembled in Spitalfields Church at four p.m., and after a suitable service in German, interspersed with hymns in Hebrew, German, and English, were addressed in the first place in English by the Rev. E. B. Birks, M.A., Fellow in Trinity College, Cambridge, and afterwards in their own language by the Rev. H. G. Rosedale, M.A., senior curate of the parish, who also rendered the service, the lesson being read in German by the Rev. G. Nelson Walsh, B.A. The attention and keen interest evinced by all present, together with the reverence and orderly conduct displayed, are all encouraging proofs of the growing tendency among the Jews towards Christianity. Every Jew on leaving the church was presented with a tract in his own language.

A ROUGH TRIP.

A MISSIONARY'S EXPERIENCE IN BRITISH COLUMBIA.

THE Rev. E. L. Wright, who is well known in connection with the Yale and Lytton Indian Missions, had a hazardous and varied experience during his journey to Lilloet in January last.

He started on horseback on the 24th. The snow was falling thickly and to make matters worse, the interpreter, who usually accompanied him, not being well, the journey had to be made alone.

In spite of these drawbacks 19 miles were covered and everything seemed pointing to a successful termination. On the next day came the first check. At the end of six miles he was met with the news that the trail was blocked by snowdrifts ten miles higher up and further advance by the regular trail rendered impossible, so there was nothing left but to cross the river—down one gulch across the ice and up another gulch (the snow being 18 inches deep) until he reached the Indian Reservation called Tseeak.

Fresh complications met him here also; the trail became impassable for a horse and (with the baggage that would have to be carried) walking was out of the question: so all hopes of getting to Lilloet this time had to be reluctantly given up.

On the morning of the 26th, after Mattins and celebration of Holy Communion, the return journey commenced.

At the 19 mile post, a halt was made at Mr. Riebley's house (just opposite here is an Indian Reservation called M'plapam) and Mr. Wright stayed over a day holding services and administering Holy Baptism.

Ever since the 24th, the snow had been falling heavily, and the fog and wind which prevailed—together with an unbroken trail—rendered travelling slow and laborious.

The 30th, however, was clear and bright, and only those who have been forced to travel in blinding and driving snow can appreciate the relief.

Of course with two feet of snow very little of the trail was visible, the only thing to do was to trust to the horse's instinct and at the same time keep a sharp look out for those 'blazed' trees which here and there marked the trail, until at 2 o'clock in the afternoon he reached 'Spuitlam' Flats nine miles from M'plapam and 10 miles from home.

Yes, 10 miles only but over the worst part of the trail, for hitherto it had been over the flats but now it began to wind in and out, round the face of the mountain at a height of 70 feet above the river with a sheer descent into it. Here it was that what might have been a fatal accident was mercifully averted.

On a very narrow path of the trail, only two feet in width, the horse refused to proceed and attempted to turn round. Mr. Wright seeing the danger jumped off and tried to hold him up but to no avail, for once over the edge of the trail the snow afforded no foothold and the poor animal went sliding down the 70 feet to

the river where he rolled over and lay motionless.

Back once more to the Indian Ranch trapped Mr. Wright, and two Indians were sent to look after the horse, which they found standing on the ice and apparently not seriously injured.

Next morning, after service and instruction, a fresh start was made for Lytton. The day was fine and bright and two Indians were taken to clear the trail through the snowslides and drifts till he could reach the flats, where it was easier travelling, though the snow lay 3 feet deep.

Some idea of the difficulties and hardships of the road may be gained from the fact that the last 6 miles to Mr. Seward's house occupied 5½ hours.

From there all was plain sailing and Lytton was safely reached, which meant rest, refreshment and home.—*The Churchman's Gazette.*

THE PARISH PRIEST.

Why is it that preachers need more rest than any other class of workers? Is it because of the greater quantity or difficulty of their tasks? They do not study more than lawyers, nor write more than editors, nor visit more than commercial travellers, who all seem to be busy the year round, though even these would gain efficiency from brief vacations. No, but in other pursuits business is simply business, while, with the priest, beneath and above all care for the parish, as an affair of outlay and income, success or failure, lies anxiety for souls. He is the sensorium of the whole congregation. He lives in all their lives. He feels their reverses, sorrows, sins. He wears them on his heart as the High Priest wore the names of the tribes on his breast-plate. Day and night the precious burden, the weight of jewels, is there,—never cast aside or loosened. He thinks of dear souls in his sleep, dreams about them, wakes with the dream to watch the night away and begin the day wearily. Souls in doubt, how can he see the truth clearly for them and give them his vision? Souls selling themselves to mammon,—a meaner bondage than ever bent a body in the stocks or under the whip,—greedy, stingy, purse-proud, trying to cheat God as they cheat men, and succeeding at last in cheating themselves out of everything that is high and holy—how can they be saved from spiritual pauperism and taught the nature of true wealth, which is well-being, that accrues from well-thinking and well-doing, in a word, essential goodness? Souls in vice, and the misery that vice brings, extravagance, reckless speculation, gambling, incontinence, wretched homes, infidelities, brutalities, neglects, prodigal sons, skeletons in closets, that wife's solicitude for her husband, that mother's anguish for her boy,—things hidden from other eyes but bare to the pastor's, and seen only to be suffered by his sympathy until he staggers and falls under the cross of many sins, which, like his Master, he must carry. His private prayers are intercessions for them, his sacrifices at the altar lift them up to feel the blood flow from the wounds they make afresh in the Saviour's hands outstretched to take them away. And then there are the absences from the communion, the differences, the prejudices, the pitiful ignorances that will not learn, the headstrong conceits that imagine they can know theology without studying it, and ecclesiastical polity by running shops, and become partisans of nicknames which they mistake for ideas and shout for, while unable to guess their simplest meaning. These are some of the things that wear out the priest, just in proportion as he is true to his sacrificial office. He may not murmur. He must endure in silence. He loves these very souls in spite of their offenses. It is from these offences that by long suffering he would

save them. But patience itself may at last sweat blood, and the resort of prayer become a Gethsemane.—*R. A. Holland.*

HOME REUNION NOTES.

Earl Nelson, in *Church Bells* of 21st March, gives the following items from 'America':—

THE EVILS OF DIVISION.

'The rapid multiplication of denominational churches in these new towns is a hindrance to the manifestation of Christian unity. Every sect hastens to plant its standard. In one town I found fourteen denominations—several kinds of Baptists, such as the River Brethren, who immerse three times, face downwards; the Evangelical Brethren; the Dunkards, and the Christians known as Campbellites; several kinds of Presbyterians, Methodists, &c. There, also, I met one man who sneered at all Churches, and said he was 'outside the camp.' He accused ministers as hypocrites, and evangelists as money-lovers. He alone represented the Church of God, and maintained the unity of the Body of Christ! I told him that he had shown neither sweetness nor saintliness, and I had no proof from his conversation that he knew aught of fellowship with Him who said, 'There is no man which shall do a miracle in My name that can lightly speak evil of Me.' Alas! that men who claim to know truth should fail in showing grace.'

I also give extracts from a sermon by Rector Adams at St. Paul's Church, Buffalo.

'IT IS LIKE NIAGARA.'

'I want to ask your patience to speak of the long train of influences that is working to bring all Christians toward the Catholic position. What do you mean by the 'Catholic position?' you ask me. I mean the position of the Bible Christian who accepts the teaching of the Bible in their simplicity, who accepts their plain teaching concerning the Sacraments and the Church. I find in all Christian churches parallel lines of movement. Compare the average of the Presbyterian, the Methodist, the Baptist churches of only twenty years ago, and their ministers with those of today. The square buildings with their green blinds, their bare white walls, have given place to Gothic architecture and stained-glass windows; but you can't stop with Gothic walls and Gothic pews—you've got to carry out the spirit of the Gothic architecture, and so you find a bit of a chancel. The worship, too, has changed. Our good neighbors right across the street—compare their worship now and that of twenty years ago. Has it gone backward in plainness? No, it has gone ahead. They use our hymns, our anthems, our canticles, and many other things that used to be ours exclusively, and I'll venture that you'll find on next Easter that their worship won't be very different from ours. Think how people's ideas have changed. Why, it is only twenty years ago that I remember a Presbyterian threw a stool at his minister for reading prayers out of a book. Go to New York and listen to the Presbyterians there discuss their creed. Two-thirds have voted for a change. Is that a backward or a forward movement, and if forward, to what? Read that splendid plea of a New York minister who urged his hearers to go a step further, and take as their statement of faith the Apostles' Creed and nothing else. This is not progress toward Roman Catholicism nor toward Episcopacy, but toward Christ for His simplicity, so it is not only in the superficial matters of worship that there is progress, but in the deeper underlying matters of faith.

'How is it in the Episcopal Church? Twenty years ago were there any services like we now have? You remember. Why, we of St. Paul's are Low Church. I go elsewhere in the city

and I find Altar lights and processional crosses. I myself can remember when such an innocent thing as a white stole was looked upon among us with dislike as a savouring of Popery. Many of the things that we disliked once we would not part with now. We see, if we hadn't moved on, the Presbyterians would have pushed us rom behind and made us move on. 'But,' you say, 'there is no change in the Roman Catholic Church. Surely there is no progress there?' I think you are mistaken. The Roman Catholic Church is also moving; it is moving toward Christ. Do you know of Father Young in New York City? He is one of the Paulist Fathers. Some time when you are in New York go there on a Sunday evening. There is a modest, simple altar. The church looks very much like an Episcopal church. Note the hymns they sing, 'Lead, kindly Light,' 'Onward, Christian soldiers,' and others familiar to us. 'But not in English, you say? Yes, in English. Presently a door opens and a procession of little boys, dressed very much like my boys, come into the church singing a processional hymn. There is a vesper service in English. The preacher's surplice looks like mine, his stole looks like mine, his doctrine is like mine. This was the man who said at the late Council at Baltimore that it was a disgrace to the Roman Catholic Church that she should keep up the Protestant custom of having the choir in the gallery; that she ought to put it in the chancel.'

Mr. Adams referred to the incident of a Roman Catholic priest thanking him for a sermon of the Rector's he had listened to, and saying that if his people followed his advice they would be all right. 'What do all these things mean?' inquired the Rector. 'They mean that worship is really being simplified while you think it is being elaborated. They mean that the Church is getting back to the great principles of the Fatherhood of God and the Brotherhood of Man; the simplest truths of Baptism and Holy Communion. I wonder if I'm talking to any Presbyterian or any Methodist who is backing against his High-Church pastor, or any Roman Catholic who does not like the idea of an English service? You had better come into the movement. Don't try to stop Niagara Falls even if you don't like it. The water is going to fall and you had better let it. If you are candid with yourself you will find that you have already moved up.'

The sermon closed with an eloquent appeal to those of the congregation who were not Episcopalians to go back to their Baptist, Presbyterian, and Roman Catholic Churches, and throw all their influence into the movement to simplify the doctrines and worship of the Churches, bring them closer together, increase the efficiency of the Church in practical work and their wakefulness to the needs of the times. All were yearning and hoping and praying for unity. It must come in order that the Church might in its strength bring to bear upon the evils of society the Divine remedies of which it is possessed.

A HINT TO CLERGY AND OTHERS.—A Parishioner—an invalid to whom writing is always more or less painful, finding no reference in our Home Field Columns to the Parish in which she is, writes:—"It is only the feeling that I do not like the Church in—to seem as one dead (which it by no means is) that makes me attempt it.—Besides when the people are reading about the Church in other places, they take more interest if they see something—about themselves?"

A Clerical subscriber in Huron Diocese writes: "I am much delighted with the paper. It contains the very kind of reading our people need, and I propose making an effort to have more of the families in this parish subscribe for it."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HORTON.—Please make correction in account of April 16th: Baptisms in 1889—71, of which 12 were adults.

DIOCESE OF ONTARIO.

OTTAWA.—The President of the Woman's Auxiliary to the Domestic and Foreign Missionary Society, availed herself of the opportunity afforded by the meeting of its Board of Management in Ottawa, to call a semi official conference of the Central Board of the Auxiliary, less with a view to the transaction of actual business than for a free and full discussion on sundry matters of detail in connection with one or two possible changes in the constitution, which appear desirable, and which will be submitted later for final official confirmation before passing into binding rules.

There were present, Mrs. Tilton, President of Central Board; Mrs. Baldwin, President of Huron Diocesan Branch; Mrs. Holden, President of Montreal Branch; Mrs. Leach Central Secretary; Mrs. Boomer, by request, acting as representative for Mr. Sullivan, President of Algoma W. A.; Miss Gwynne, as assistant Dorcas Secretary. Letters of regret for their unavoidable absence were received from Mrs. Medley, Mrs. Henderson, Mrs. Henderson, Mrs. Irvine, Mrs. Williamson, President of Toronto, and Mrs. Hamilton, of Niagara Dioceses, and Mrs. Von Iffland, Quebec. It was felt by those present that when practicable such meetings as this for unrestrained exchange of views and friendly expression of opinion on matters of mutual interest in connection with auxiliary work, were most desirable and a source of strength to all. Mrs. Tilton, in her capacity of Dorcas Secretary, laid before the members her admirable plan for centralising that large and growing department of Auxiliary work. She had carefully grouped the Mission and Home Dioceses, proposing that each should have its council and secretary to ascertain and report the needs of every mission within their allotted section. Thus givers and receivers would be brought into intelligent communication and in due time when the machinery had been at work long enough to adjust all the constituent parts, there would be but little complaint of a plethora here, and a famine there, or *vice versa* as may occur whilst information reaches the branches spasmodically or indirectly. The Diocesan Dorcas Secretaries meanwhile should send Mrs. Tilton at head quarters a copy of their own plan of work showing what has been already undertaken by their branches, and what branches desire to have submitted to them unoccupied fields needing their assistance.

On invitation of Mrs. Tilton, Mrs. Boomer was permitted to mention the marked encouragement which had been given to the effort on behalf of the 'Education of Missionaries children,' three of whom are already with us, a loving welcome has been tendered to another from Niagara, while Quebec awaits the action of its annual meeting in May to increase its already allotted contribution to the fund. This bright little episode in the experience of our auxiliary workers was begun, as all the more formal meetings invariably are begun, by partaking of the Holy Communion, and in earnest prayer for God's blessing and a clear manifestation of His Holy will. A children's service was held in St. John's Church in the afternoon, and a largely attended reception tendered to the Bishops and members of the Mission Board was held in the evening, Tuesday 16th inst. The hearty welcome, the bright undragging programme of spirited addresses, music and song, will always make that especial evening a pleasant memory to those who were fortunate enough to be present; whilst the missionary meeting, which was largely attended by a

presentative and interested audience, was an occasion also not easily to be forgotten. Seldom have so many of our Bishops and others who shine as stars amongst mission workers been gathered together at one time to tell one after another what God had wrought amongst the heathen who at one time were afar off, but now have been invited to draw near and be one with us in Christ Jesus our Lord.

DIOCESE OF MONTREAL.

LACHINE.—The Rev. J. Coz, who has officiated in this parish every Sunday and on other occasions for a period of over four months, terminating with the joyous festival of Easter Day, hereby desires to express his gratification for the kind and grateful manner with which his ministrations were received, as well as for the generous hospitality that was accorded to him during this period, and on more than one occasion to his family by R. C. Thorneloe, Esq., the very energetic and genial churchwarden; and by others in this parish.

COWANSVILLE.—The Clerical Union of the District of Bedford held its regular meeting in March at the Rectory of Cowansville on Tuesday, when there were present: Revs. Canon Robinson, M. A., Canon Davidson, M. A., Rural Dean Brown, Secretary; Chas. Bancroft, M. A., P. W. Chambers, M. A., W. Bernard, M. A., R. L. McFarlane, M. A., W. Robinson, F. Charters, A. H. Manning. The day was spent in most pleasant thought and discussion of the several subjects, exegetic, historic, and practical on the Agenda papers. Much information, useful to clergymen, both in student and pastoral life, was elicited. Dinner and tea were provided at the Rectory by ladies of the parish and most hearty acknowledgement was formally proposed and vigorously carried. Missionary meetings were held in the evening at Christ Church, Sweetsburg, and Church of the Holy Trinity, Cowansville. At the former, Revs. W. Bernard, W. R. Brown, W. Robinson and A. H. Manning took part in the service, while the work of the latter devolved upon Revs. Canon Davidson, the Rector and F. Charters. Moderate congregations were present and generous offerings made. The next meeting of the Union will take place at Adamsville in April.

MONTREAL D. T. COLLEGE.—The annual closing exercises of the College took place on Saturday afternoon last, when the Lord Bishop of the Diocese presided, and amongst others present with him on the platform were the Bishop of Algoma, Dr. Henderson (Principal), Very Rev. Dean Carmichael, Archdeacon Evans, Canons Mills and Munlock, and Revs. G. O. Troop and W. J. Dart.

After a short address from the Bishop of the Diocese, expressing satisfaction with the work done in the College during the year, Dr. Henderson read the annual report, which showed:

Total number of students on the roll during the session, 31; total number in attendance during the session, 28; present number in attendance, 26. Two of the students now left the college in course, having performed all the exercises, attended all the lectures and passed all the examinations required, and were therefore entitled to receive the Testamur. Ten applications had been received for admission at the opening of the next session. Dr. Henderson said that it was his purpose to encourage the students to prepare for the Cambridge preliminary examination, believing it would be attended with good results. It would furnish an independent test of the educational power of the College and help to establish a uniformity of standard between Canada and England, and it would place men in a more advantageous position, if at any time they should seek employment in England. Having returned thanks to all who had in any way contributed to the prosperity of the College, a strong appeal was

made for endowment, so that the College could carry on its work with greater efficiency and power. A College could do better without buildings than without endowments. Endowments could secure buildings and all other necessaries; but buildings in themselves formed no guarantee for indispensable endowments.

The Testamur of the College was awarded to Mr. Horsey and Mr. Judge. Mr. Horsey, obtained prizes for proficiency in Pastoral Theology, Ecclesiastical History, 'Paley's Evidences,' 'Butler's Analogy,' Ecclesiastical polity, Greek Testament, Composition and Scripture; Mr. Judge for Extempore speaking and Composition, and second prize in Greek Testament, Ecclesiastical History, Evidences and French; Mr. Garth for Scientific History, Apologetics, Prayer Book, Composition; Mr. Mervyn for Reading.

After Testamur and Prizes had been presented to the successful students by Principal Henderson, Bishop Sullivan gave an address, specially intended for the students as to "what the Christian Ministry is," and some of the essential qualifications therefor; and in concluding he expressed a hope that every one present who might enter upon the sacred office of the ministry would bring with him certain absolutely essential qualifications to the faithful fulfillment of the duties of the ministerial office—tact, judgment, sanctified common sense, what the Greeks called *nous*, or a knowledge of human nature. He had known lamentable failures arising from the absence of sanctified common sense on the part of men regarding whose Christian character and piety there could be no doubt. Just as it was said *postea nascitur*, so the germ of that *nous* must be born in each. But above all there must be a spirit of self-consecration, for the man who entered upon his work with half a heart was bound to be a failure. A good motto for each to take was "not by might nor by power, but my spirit saith the Lord of Hosts."

Principal Henderson then read the results of the Examinations and having announced the names of those students who had successfully passed the Arts Examinations in McGill, and referred in fitting terms to the loss the College had sustained in the death of James Hutton, Esq., one of its Governors, and who had been closely connected with its work from its inception, the meeting closed with the Benediction.

MONTREAL.

Trinity Church.—At the closing concert of the Trinity Church Association the lecture hall was crowded, and under the presidency of the Rev. E. A. King a most interesting programme was gone through and enthusiastically received. The amateur orchestra, led by Dr. Kirkpatrick, acquitted itself admirably. The vocal honors were shared by Miss Agnew, Mrs. Wallace and Mrs. Ramsay. The dry humor of Mr. A. J. Pickard's two recitations amused the audience greatly, and Mr. Henderson's skating rink story was no less acceptable. Messrs. Willis & Co., kindly loaned the piano.

St. George's.—St. George's Church Temperance Society's concert in the school house last week was a very pleasant affair. The programme was rendered by Messrs. W. E. Fairclough, R. W. Wonham, Fletcher, H. E. Keats, Parker and Angus, Miss Tessier, Miss Yarker, Mrs. A. Parker and Miss Wonham. Dean Carmichael gave a reading.

Grace Church.—His Lordship Bishop Bond presided over the annual meeting of the Grace Church Y. M. C. A. on Wednesday night last. There was a crowded attendance. Addresses were delivered by the chairman, the Rev. Dean Carmichael, the Rev. D. G. Norton and Dr. Davidson, Q. C. The various reports were of a gratifying nature, and showed admirable work to have been done by the Society in this its first year of existence. A long life and greater usefulness to it.

CORN ST. PAUL.—The Lord Bishop of the Diocese attended at the Church of the Redeemer here on the evening of St. Mark's day, the 25th April, and administered Confirmation to seven candidates: six being from the Mission, and one from Montreal, who through illness had been prevented from attending at St. George's Church. The Rector, the Rev. Canon Ellegood, the Rev. Canon Muloch and Dr. Davidson, Q.C., were also present. The form of service used, specially approved by the Diocesan, was as follows:

1. Hymn 348, 'Behold us Lord, before Thee met.'
2. Preface, (read by Rev. Canon Muloch).
3. Presentation of Candidates, (by the Rector).
4. Bishop's address.
5. Private Prayer.
6. Hymn 270, 'Soldiers of Christ arise.'
7. The Promise or Vow; Versicles, Prayer, Almighty and Everlasting God.
8. Hymn 211, 'O Holy Ghost thy people bless.'
9. 'The Laying on of Hands; Suffrages, Lord's Prayer and 1st Collect.
10. Hymn 271, 'O Jesus I have promised.'
11. 2nd Collect and Benediction.
12. Presentation of Cards by the Bishop.
13. Nunc Dimittis.

The candidates were severally presented to His Lordship seated in his Episcopal chair. The service was extremely reverential, beautiful and deeply impressive. The altar was vested in white, with beautiful floral cross and cut flowers on the super-altar. The female candidates (all of whom wore becoming veils) were Misses Maud Brewster (Montreal), L. Drabble Lily Trotter, and Lonisa Truax, and Robert R. Carver, Arthur Gilmore and James Fraas. May each continue Christ's faithful soldier, and daily increase in grace.

The work of this Mission has been greatly aided by the princely gift of a beautiful and new piano by Messrs. Willis & Co., of Montreal, to whom the heartiest thanks of the congregation have been tendered. Such noble hearted generosity marks the true Churchman, and wholly unexpected by the recipients, and bestowed in token of good work done, accompanied by a very kindly letter to Dr. Davidson, the Lay Reader, is specially gratifying.

The following are the Bishop's Visitations for April:

April 30th, Wednesday, Waterloo.
 May 1st, Thursday, Knowlton.
 May 2nd, Friday, Bromo.
 May 4th, Sunday, Sutton and Abercorn.
 May 5th, Monday, Glen Sutton.
 May 6th, Tuesday, Mansonville.
 May 7th, Wednesday, West Bromo and Iron Hill.
 May 8th, Thursday, Adamsville and East Farnham.
 May 9th, Friday, Sweetsburg and Cowansville.
 May 11th, Sunday, Frelighsburg.
 May 12th, Monday, Danham.
 May 13th, Tuesday, Stanbridge.
 May 14th, Wednesday, Philipsburg and Pigeon Hill.
 May 15th, Thursday, Bedford.
 May 16th, Friday, Clarenceville and Noyan.
 May 18th, Sunday, Farnham.
 May 19th, Monday, Rougemont.
 May 20th, Tuesday, Abbotsford and Milton.
 May 21st, Wednesday, South Roxton, North Shefford and Warden.
 May 22nd, Thursday, Boscobel.
 May 23rd, Friday, North Ely.
 May 25th, Sunday, South Stukely and Eastman.
 May 26th, Monday, Bolton Centre, South and East.

Letters needing immediate attention may be addressed to Waterloo until 29th April; Mansonville until 5th May; Cowansville until 8th May; Clarenceville until 15th May; South Stukely until 23rd May.

DIOCESE OF ONTARIO.

KEMPTVILLE.—Notwithstanding dull times and the departure of a great many families

and individuals to other districts, the work of this parish goes on with undiminished vigor. Some new families come but without the means equal to those who depart. The congregations, and Sunday school and catechizing classes are larger than at any previous period of the history of the Church in Kemptville. The attendance on the special Lent services and catechizing was more than double that of times past. A solemn service on Good Friday afternoon, consisting of short addresses on the "Last Seven Words," with appropriate hymns between each address, lasting about an hour and a half, was very impressive. During Holy Week there were 16 services, 9 catechizings, and 2 confirmation classes, 1 meeting of the M. C. L., as well as several practices for Easter services. Easter dawning bright and glorious found the Church becomingly decorated. There were four services, two celebrations. The Children's Service, in the afternoons, was very hearty. They had been well trained by Miss Tomkins who spared no pains in her work of love. There were about 130 children present, and a large number of their parents and friends. The children's special offertory amounted to \$28.08. The special offertory of the people at morning and evening services amounted to \$39.75, whilst the regular offertory amounted to \$38.45; the entire sum for this day being \$106.28. During the octave there were 118 communicants. There were more than 500 persons present at the services during this day, which number seems to be on the increase since the glorious feast.

During the year the amounts of money raised in this parish were by offertory \$648.16, by Sunday school \$136.51, by the Ladies' Aid \$628.40, by special offerings \$98.24, by collections for extra parochial work such as the Diocesan funds, and general mission work \$172.69.

At the Easter Vestry the same wardens were reelected, viz., Mr. R. Leslie, and Mr. Thomas Blackburn; and the same sidesmen were also reelected. Mr. J. M. Harding was elected delegate to the Synod. The Rector, Mr. Emery, and Churchwardens reelected Miss Blackburn as organist. A Guild to keep the churchyard in order and to beautify it was duly organized. Amongst several other resolutions, one was past acknowledging the strenuous, and successful efforts of the Rector in considerably reducing the debt on the parish church, and calling upon all to help him in clearing it off altogether as early as possible.

KINGSTON.—No end of amusement has been caused here by the publication of a letter which appears in last week's *Evangelical Churchman*, whose correspondent informs it that he witnessed at All Saints' Church, Kingston a most extraordinary piece of ritual in which the surplised choir went to the ridiculous extreme of having palms in their hands and crowns on their heads during the entire service, and asking "where is this kind of thing to stop?" It is needless to say the naughty wag referred to no crowns or palms except those with which nature endowed the congregation as well as choir!

The Rev. T. Godden who has been ill for the last seven weeks, though a little better, is not yet able to leave Toronto, where he has been under the doctor's care since Easter. His parish for the last two Sunday's has been supplied by clergy from Belleville.

DIOCESE OF TORONTO.

PETERBORO.—The Young Men's Guild of St. Luke's Church held a very successful and highly enjoyable entertainment Thursday night last, at which there was a good attendance. The programme rendered was an excellent one, while the farces or charades which were presented were remarkably well acted and amused

the audience immensely. Each of the numbers on the programme was excellently given. The following took part:—Misses Calcutt, Burnham, Tivey, Kate Calcutt, and Messrs. Tierney and Chas. Brown.

St. John's.—There was a fair attendance at the adjourned meeting of the vestry of St. John's Church, which was held in the school house Monday night last, at which Rev. J. C. Davidson, Rector, presided.

The Warden's financial statement, with the Auditor's certificate, was presented and adopted. The report showed a marked increase in the receipts over former years, the total receipts being \$4,337.15, as against \$3,059.70 for last year.

A grant of \$50 to the Sunday school for the purpose of improving the library was recommended by the finance committee and was ordered by the vestry to be paid.

The names of Messrs. W. E. Sherwood, G. W. Hatton, John E. Belcher and Alex. Elliott were added to the finance committee, and the committee was given power to add to its number at any time.

DIOCESE OF NIAGARA.

Continuation of opening services at the new Church of St. Alban the Martyr, Beamsville.—

At 3 p. m., the church being uncomfortably crowded to the doors, the clergy again entered the chancel, the choir and congregation singing "The Church's one foundation." Immediately after the close, the litany was said by the Rev. F. C. Piper, and after that holy Baptism was administered by His Lordship the Bishop, to the infant son of Mr. and Mrs. Wm. Hearle, jr., and at the same time the infant daughter of Dr. and Mrs. Dee which had been baptized privately, was received into membership. The Very Rev. the Dean of Niagara, Rev. J. G. Geddes, then preached a sermon from the text "O how amiable are Thy tabernacles, O Lord of Hosts. My soul hath a desire and longing to enter into the courts of the Lord; my heart and my flesh rejoice in the living God." In the course of the sermon the Dean alluded to the happy completion of the missing link in the chain of Anglican churches from Hamilton to the Falls, and addressed many words of encouragement to both the mission priest and his congregation.

At 7 o'clock p.m. the church was again crowded to the doors. The opening hymn was as in the afternoon and Evensong was said by Rev. F. C. Piper. The Bishop again addressed the congregation from the words, 'O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.' In the course of his address he explained the peculiar features of Anglican church edifices with their meaning and significance. The font for Baptism illustrated the fact that holy Baptism was the only door into the Christian Church. The Holy Table or Altar, the most conspicuous object in the church, standing at the end opposite the door, was next dwelt upon with its two fold significance of Altar and Table—an Altar when considered as the place for the shewing forth before God of the one atoning sacrifice: a Table if considered the place before which the devout communicant receives the broken Body and the outpoured Blood of His Lord. His Lordship also referred to the positions of the Lectern with Bible and Prayer Book, the choir benches, the Altar rail, etc. At the close of the service the Apostolic benediction was again given by his lordship from the altar, and Old Hundred was sung with vigor by the entire congregation, followed by the "March of the silver trumpets" on the organ, thus bringing to a close a most successful series of services.

The church is a plain red brick building 30 feet by 60, with a light, airy basement of stone. It is built in pointed Gothic style, with pointed doors and windows. The windows are elegantly frosted, and the larger are

bordered with colored glass. The building is heated by two furnaces. The bell tower surmounts the west end and contains a clear-toned bell made by the celebrated Troy foundry. Over the bell tower stands the symbol of the redemption, the reason for which was also explained, by His Lordship. The pews are ash and are finished in oil, as are also the choir benches, lectern and prayer desk. As is usual in Anglican churches, half the choir sits with the clergyman on the south side of the chancel and half on the north side with the organ, the two halves facing each other for responsive singing. The altar rail is of black walnut and is very handsome. The altar, the gift of St. John's Church, Port Dalhousie, has an antique finish, the work of Mr. Forester of Beamsville, and has the front divided into three panels with Gothic arches, behind which are red cloth spaces completely filling the intervals. The altar has a re-table or shelf running along the back for flowers, and behind it is a dossal of red cloth with wings projecting at the sides and reaching to the floor, the wings being composed of red cloth with a bar of old gold. During the opening services the re-table and various other parts of the building were covered with calla lilies, geraniums and other flowering plants. The church is well lighted by five chandeliers; one a gift of a former citizen of Beamsville. The acoustic properties are excellent, those unable to obtain seats within the church hearing every word of the services.

THOROLD.—St. John's Church, after having undergone a thorough process of renovation and improvement in its interior, was reopened for services on Sunday, April 20th, the Rector preaching both morning and evening to a large congregation on a subject suitable to the occasion. The floor of the aisles has been raised to a level with that of the remainder of the nave. The chancel platform has been greatly enlarged and made to afford all the accommodation necessary for the numerous and excellent choir. The clergyman also can now be better seen and heard. The whole of the chancel floor has been covered with a carpet of handsome and ecclesiastical pattern. A brass communion rail, procured from the Hamilton Brass Works, has been erected at the expense of the choir, the design having been the best in the company's catalogue. Mr. and Mrs. W. J. Fry, of Queenstown, Ireland, at present on a visit to Thorold friends, have generously donated a brass lectern of great beauty. The ceiling and walls of both nave and chancel have been painted in various appropriate colors. Altogether the appearance of the sacred edifice is very pleasing to the eye, while the alterations that have been made contribute greatly to due reverence and devotion. The choir, ever zealous and active in the work of the parish, have borne the expense of the carpet as well as the rail. An addition to the furniture of the church will soon be made in the form of a pulpit, which has been promised as a gift by Mr. F. F. Walton. Much praise is due to a committee of ladies who have during the past year, as during the two previous years, collected offerings in monthly visits to the parishioners. Since the scheme was put into operation no less a sum than \$600 has been raised in this simple way. Other efforts have augmented the fund to about \$1,000. With this amount a furnace has been procured, the exterior face of the church walls has been repointed, and the improvements just described have been effected. It is expected that the congregation will next undertake the remodelling of the present seats or the reseating of the church with new benches. When this shall have been accomplished the interior of the building will accord with the well-known beauty of the exterior.

ST. CATHERINES.—St. Thomas'.—The structural alterations in St. Thomas' Church and the color decorations have been brought to a very

satisfactory completion. The work has taken more than nine weeks, but without any great interruption of the services.

St. Thomas' Church was built about ten years ago. The design was furnished by Mr. M. Beebe, of Buffalo, and the work carried on under his superintendence. The exterior is of Queenstown stone, and has always been considered a decided architectural success. The style may be termed Norman, distinguished as it is by its massive towers and semi-circular arches.

The interior of the building was never finished, and has always caused a feeling of disappointment to those who have visited the church on account of its uninteresting character. It was very bare, if not, indeed very ugly. The wealth of color and the architectural beauties of the exterior only served to make the contrast the greater. But all this has been changed under plans of Mr. Frank Darling of Toronto, whose design called for extensive structural alterations, both in the chancel and body of the church.

The chancel is formed by throwing three very beautiful arches across the church between the vestry and the organ chamber. From the supporting columns of the magnificent centre arch a colonnade supporting four beautiful arches is continued back to the apse, that part of the chancel which contains the Communion table, the Bishop's chair and the Rector's seat. The centre ceiling is arched and terminates with the semi-dome over the apse. The capitals are all elaborately carved and, in keeping with the style of architecture, there are no two alike. The body of the church has been much improved by the introduction of several arches which give character to the building. The style is Byzantine, and it is carried out not only in the enriched arches of the chancel and the capitals of the columns, but also in the color decorations. The ornamentation is of the same character as the architecture, and was specially designed for the church during the progress of the work.

The domical ceiling has been finished in Byzantine tracery, in relief, and enriched with gold. The capitals are bronzed. No part of the work has been more justly admired on account of their rich and effective decorations. The clustered columns of the centre arch are worthy of notice and give a characteristic beauty to the chancel. The flowing tracery over the chancel arches is the first work of the kind ever attempted in Canada and is most delicate and fairy-like. The lower part of the chancel wall is finished with a rich dado of Pompeian red; the upper part in a warm buff, enriched with an elaborate stencilled design. The texts in the chancel are models of correct church text writing and suitability. Appropriate symbols and monograms adorn the spaces between the chancel window in the body of the church, although comparatively little bright color has been used, the effect is very rich.

The side arches have improved the appearance of the church very much and it is said that the whole expenditure for structural alterations would be justified by the immense improvement in the acoustic properties of the building. The whole effect of the interior is most pleasing to the eye and the architecture of the building, which is of a high order, has been greatly enhanced by the rich harmony of colors. Comparatively few Anglican churches have been built in this style of architecture, the prevailing taste being for Gothic buildings. It will be no surprise if the success of the work in St. Thomas' Church, in outline, in detail and in color, should mark a new era in church architecture in Canada, and make the building one well worthy of study on the part of those who desire massiveness, coupled with a picturesque style, and a rich and yet chaste application of color.

DIOCESE OF HURON.

MITCHELL.—The annual Vestry meeting was held a week after Easter. It was very largely attended; several ladies were present. Messrs. W. G. Murphy and J. Jones were appointed wardens, and Messrs. A. Dent and F. Awty, delegates to the Synod. It was shown that during the year, \$570 had been paid off the church debt. The rector received the warm and united thank of the Vestry for all his work.

DIOCESE OF ALGOMA.

BURN'S FALLS AND SUNDBIDGE.—The Rev. E. A. Vesey begs to acknowledge with his heartiest thanks the receipt of a parcel of clothing from the Ladies' Aid Society of St. James the Apostle, Montreal. And he wishes especially to thank Miss Wray and her little members of the Ministering League for their thoughtful kindness in sending clothing to their little brethren in the backwoods. 'Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me.'

PROVINCE OF RUPERT'S LAND.

Including the Dioceses of Rupert's Land, Saskatchewan, Moosonee, Athabasca, Qu'Appelle, Mackenzie River and Calgary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The annual Confirmations have been held in most of the city churches. The Bishop has confirmed twenty-six in Holy Trinity; 17 in St. George's, and 14 in Christ Church. The annual meeting of Christ Church Parish was held on the 14th. The total receipts were \$3,430; expenditure \$3,426.50; \$2,919.29 came through the offertory. The Rector chose Mr. H. S. Crotty as his warden, and Mr. Alfred M. Patton was elected people's warden. Messrs. G. W. Girdlestone, H. S. Crotty and J. G. Moore were elected delegates to the Synod.

Christ Church Mission Room.—A building has been secured and fitted up in Point Douglas, a portion of Christ Church parish, and was opened by the Bishop of Rupert's Land on Sunday afternoon, April 20th. The Rector, Rev. E. S. W. Pentreath, took the service, and the Bishop preached. The work of fitting up the interior has been done, free of cost, by four young men of the parish. The interior is neatly sheathed in pine, and has a seating capacity of 100. On each side of the platform is a small room. Over the platform is the text, 'I am He that liveth and was dead,' and beneath it a large oleograph of the Resurrection. Large framed pictures, illustrating English Church History, are placed around the walls, while at the top of each side wall is a handsome text twenty feet long. The mission is managed by a committee of four, with two members of the vestry of the parish Church as an advisory Committee. It has been established for three years, and the securing of this building is a forward step in its work. The offertory of \$25 was given to the Improvement fund. The Bishop expressed himself as much pleased with the building, and congratulate the mission workers on this result of their labours.

BRANDON.—Rev. Ernest P. Flewelling, Rector of St. Matthew's Church, has resigned to take charge of a new parish just formed in the city of Vancouver, Diocese of New Westminster. Mr. Flewelling has been a most faithful worker, and during his four years' residence in Brandon, the number of communicants has trebled, and a reduction of \$323 was made at Easter on the mortgage on the Church. He preaches his farewell sermon on the 27th April.

Several changes must shortly be made among the clergy of the Diocese. Rev. W. D. Barber will be appointed to St. Andrew's; Rev. Mr. Pugh, of Souris, to Carberry; Rev. W. H.

Lowry to Deloraine,—the latter is a temporary appointment; Messrs. T. H. Walton and N. Hewitt, who graduate at St. John's College this spring, will be ordained next month. A student is coming from Wycliffe College, who will be ordained and take work in one of our new Missions.

PERSONAL.—Ven. Archdeacon Fortin left last week for England and the continent. He will be gone a year. While in England he will consult Sir Morrell Mackenzie on his throat. He expects to spend next winter in Rome. The day before leaving, a farewell reception was tendered him, which was very largely attended, and a purse of \$432 presented. Rev. J. W. B. Page, the curate, will be in charge of the parish, and one of the Cathedral clergy will preach once every Sunday.

DIocese OF QU'APPELLÉ.

REGINA.—At the Easter meeting it was decided to build a new church.

The Diocesan Synod meets in June.

DIocese OF NEW WESTMINSTER, B.C.

NEW WESTMINSTER.—The Evensongs on Sundays, during Lent were choral, and seemed to be appreciated, which must have recompensed the Bishop and the choir for their labor and trouble. The special preachers on Thursdays during Lent were the Rev. H. G. Finnes-Clinton on the first two Thursdays; Rev. Geo. Ditcham; Rev. W. Bell, and the Rev. R. Small.

The corner stone of St. Leonard's Hall was laid on the 18th, ult., with Masonic honors. Most unfortunately it turned out a wet afternoon, but the rain did not seem to dampen the ardor of the choir and the members of the Choral Union who kindly lent their assistance. The members of the New Westminster Lodge were in attendance. The ceremony opened in the usual way, followed by the hymn "Thou boundless source of every good," which was sung by the choir, who stood on the bank above the platform. The whole scene was very effective, and but for the rain, umbrellas and mackintoshes, it would have been most imposing. The Bishop in his invitation, stated that the purposes for which the hall was to be built, were the instruction of Christian Doctrine and the cultivation of the art of music. We understand that the large upper room is to be used for the Sunday school, and it is being constructed with special regard to its acoustic properties. After the specially prescribed acts and ceremonies had been performed, the stone was declared duly laid, a casket containing various documents, lists of officers, the daily papers and current coins having been deposited in it. The choir then sang "Place we now the corner stone," and afterwards, "All people that on earth do dwell," and the procession being reformed returned to the temple. The plans of the hall promise well for a most handsome building.

The special Holy Week services were, Celebration after Mattins on Wednesday and Thursday, and "The Story of the Cross" with an address at 7:30 each evening except Good Friday and Easter Eve, when Evensong was said at 7:30 with an address afterwards; the other services on Good Friday being, celebration at 8, Mattins and sermon at 11; and the Litany and addresses on the Seven Sayings from the Cross from 12 to 3. The altar was draped for the day. The daily celebration, Mattins and Evensong being said on the first three days of the week at the usual hours.

On Easter Eve the ladies decorated the Church, and it certainly did them credit, as the late spring made flowers very scarce. The daffodils showed up well and brightly, and the great Calla lilies banked up with moss were very beautiful.

The pulpit decoration was the work of Mr. &

Mrs. Jenks, and Miss Webster. The beautiful roses and lilies backed with moss and ferns had a charming effect. The Eastertide motto "ΙΧΘΥΣ," (being the Greek letters of "Jesus Christ, God our Saviour") in the panel, was beautifully made and very appropriate.

The old wooden reredos has been removed and a handsome dossal hung across behind the altar seems to lighten up the East end, and also makes the apse look loftier, and shows up the central window. Two beautifully worked offereys of Passion flowers on either side of the dossals are very effective.

There were 110 communicants on Easter Day—59 at 8; 23 at the choral celebration at 10; and 28 at the late celebration after Mattins at 11.

The New Westminster Artillery and Rifles mustered in force and marched to the Church for Mattins and were addressed by the Bishop.

Evensong was fully choral, and the Easter Anthem was well rendered by the choir. The hymns were joined in with heartiness by the large congregation. There were but few vacant seats in the church in the evening. The offertory amounted to the large sum of \$102.75 which the Bishop kindly apportioned between his assistant clergy.

VANCOUVER.—The special services held in St. James' Church during the season of Lent were very well attended—especially those on Wednesday evenings, at which sermons were preached by different clergy of the Diocese, and on Fridays, when addresses on the Epistle to the Hebrews were given by the Rector.

The Bishop held a confirmation in this Church on Friday in Passion Week, when 21 persons confirmed. The Bishop wore his new cope on the occasion.

During Holy Week the services were well attended; more especially the evening services, at which the "Story of the Cross" was sung and addresses were given to communicants.

On Good Friday the services were as follows: Devotional services at 8; Morning prayer at 10:30; meditation on the Seven last words 12 to 3; Evensong 7:30. The Three hours was very well attended and it is pleasing to see how year by year the number of persons attending this service increases. The collection on Good Friday was given to the Central African Mission and amounted to \$17.75.

On Easter Day the Holy Eucharist was celebrated at 7, 8:30, and 11:30. In spite of the rain, which poured down in torrents, the attendance at the early service was very satisfactory; the numbers were: at 7, 71; 8:30, 35; 11:30, 42; making a total of 148 at St. James' Church. The communicants at St. Paul's and Moodyville were 28 and 12 respectively. This gives a total for the Parish of St. James of 188 persons who made their communion on Easter Day. The services were very hearty throughout the day, and the collections in St. James' Church amounted to \$106.40.

The Easter decorations in St. James' Church were surprisingly good, considering the difficulty there is in getting flowers this spring, and reflect great credit on the ladies who undertook the decorations.

HOW TO REACH THOSE WHO ARE EMPLOYED ON SUNDAY.

The present writer will attempt to give a brief answer to this question as being addressed to him as a Priest of the Church of Christ on earth. He finds all he can do in using the Church's methods, and therefore has no time nor inclination nor even right to consider or engage in outside schemes.

First of all, we may reach these men by using every means in our power,—even seeking to influence legislation,—to shorten the

hours of Sunday labor, and prevent that which can wisely be avoided.

Secondly, we must provide services at such hours as may suit the leisure time of those employed on this day. The Roman Catholic Sunday toiler seldom fails to hear his mass on the Lord's Day. And why should not the Protestant Episcopalian attend the services of his Church, if they be held at suitable hours? Certainly we cannot tell whether they would or not unless the opportunity be given. There in every large parish (and where convenient several small parishes might combine and share the duty) let it be ascertained at what hour the Sunday laborer can come to church on that day, and let a service be arranged for that hour. And in doing this it will not be necessary to depart from the Church's custom and arrange for a Communion service in the evening of Sunday. Working men and working-women will be just as willing to come to church in the early morning before they go to their work, if they are instructed as to the privilege of receiving the Holy Communion and that it is "necessary to their salvation." Then let there be a celebration of the Holy Communion at such early hour as the laborer is able to come, at which service it will be wise to have a brief sermon or instruction. And later in the day let there be a Bible class, and in the evening a service of prayer and praise with short sermon, taking care that the hours appointed are such as will suit the leisure of many who work.

Thirdly, having provided the services, let us seek to draw people to them; but do not let us make the mistake of saying to men, that if they promise to come to church we will have a service at a suitable hour. Now how are we to draw them? This is largely the work of personal influence. Many men get out of the habit of going to church because they are working during the ordinary hours of Church services. Such men can be appealed to by showing them that the hours have been arranged to suit their opportunities, and by pointing out the advantages of the old church-going ways. It is not usually very difficult to revive an old habit. Others must be built up from the foundation; we may commence simply with a personal invitation to them to go to church with us, and treating them with friendliness when they come, invite them to come again. Experience proves that a bright, attractive evening service will draw those who have once heard it to hear it often.

Fourthly, having thus given opportunities for worship of Christ and sought to draw men to this worship, we may undertake other work,—Christ's religion to men. In all our large cities there are places where men are gathered on the Lord's Day in large numbers. In such quarters religious services held in a room will attract some men, and many may be drawn in by continuous personal work. These services should be simple but churchly, with plenty of hymn singing, a short reading from the Bible, a few prayers, and a very earnest sermon, practical and full of the Christian faith.

Fifthly, we should endeavor to overthrow the popular idea that religious worship belongs only to Sunday, and seek to make men believe instead that God should be worshipped every day, and that those who cannot attend a religious service on Sunday should do so on some week day. And special services should be provided for these.

Now, I have been insisting upon the having of many services, because I think the chief object of Sunday is the public worship of Almighty God, and the purpose of this article is to seek to show "How to reach" (I suppose this of course means through the Christian religion) "those who are employed on Sundays." This holding of many services means a great deal of work, but I am sure that the clergy will gladly undertake any such work as is shown them to be full of the possibility of saving men's souls, and they are ready and will be grateful for the

co-operation of the laity in this work in so far as the laws of the Church allow.

I have not room in the space allowed me to touch upon the adjuncts of this work in the way of attractive rooms and amusements and all similar means of seeking to draw men to good influences and the worship of God. All such things are wise if Christianity goes with them and they are employed as her agents, and while making use of them we let our final object be known,—the seeking to make men Christians. We, as Churchmen, are aiming too low, if we fall short of this, and start our efforts with the purpose of simply drawing men away from evil. Rather let us take Christ and His Church with us in all our schemes, and say plainly that our object is to preach the Gospel of Christ even as the Church of God has been commanded to preach it.—*Wm. Barrol Frisby, in St. Andrew's Cross for May.*

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—Kindly allow me a short space to again reply to your correspondent from Rupert's Land, for although he may differ with me, I am pleased that he has noticed my letter in your issue of 22nd Feb. last, for the more light we get on the important question of Union the better; especially as 'the writer is strongly of the opinion that this whole question of Union has been badly managed.' On this point I must take exception, for considering the difficulties surrounding the introducing the subject into so many Synods, and constituted as our church is at present in B.N.A., with no head, therefore no power vested anywhere to call a conference, the Association of the 'Canadian Church Union' have reason to congratulate itself that such progress has been made, for largely through its instrumentality the subject of Union has been discussed from the Atlantic to the Pacific. The action of the last meeting of the Provincial Synod of Rupert's Land, with the able assistance of the late C. J. Brydges and the Rev. S. W. Pentreath as mover and seconder of the resolution, was partly brought about by the efforts of the C. C. U. While the chairman of that committee was corresponding with Bishop Kingdon on the subject of a conference, this association memorialized the Metropolitan of the Province of Canada on the subject of calling a Conference on his resolution, 'As to forming closer relations with the Province of Rupert's Land'; from his Lordship's reply, it became evident that no such power was vested in him as Metropolitan of the Province of Canada to call a conference of the whole B.N.A. Church; such being the condition of the Church it became evident that no meeting could be in any way officially called. Under these difficulties it appeared as if the subject of Union could never be brought before the whole Church, but after due consideration of the situation, it was determined, that while the Provincial Synod of Canada could have no right or power to call a Conference, perhaps, as being the older part of the Church, and the largest confederated part of it, it might overcome the difficulties by respectfully inviting representatives from the various Dioceses to meet to consider this vital question. A resolution to this effect was unanimously passed at the meeting in September, and a Committee appointed with power to act. A form of invitation was adopted by the committee and has been sent to all our Bishops and Synods, including even Newfoundland. And in carrying out the resolution as to individual Dioceses there most certainly could have been no desire to ignore the Provincial Synod of Rupert's Land, any more than that of our own Synod, which, with our Bishops, were parties to the proposition. I can readily suppose out-

of deference to our sister Province of Rupert's Land Winnipeg was selected as the place of meeting.

I most certainly agree with your correspondent that the time of the meeting would have been most opportune, had it been fixed for August, when the Provincial Synod met, and if it were possible it would be well for our Committee to consider this proposal to meet then instead of September, and I have no doubt that date would have been fixed had it been foreseen earlier.

I fail to see how, constituted as we are, that this question is a Provincial one, but as the great object is union and not discord, we in the East would be ready and willing to accept the views of the Dioceses of Rupert's Land through their Provincial Synod, and can only trust that such action by those united Dioceses will be taken as may show a willingness to consider any well devised scheme for a United Anglican Church in B.N.A.

I trust I have not trespassed too much on your space. Yours truly,

W. J. IMLACH.

London, Ont., April, 1890.

To the Editor of the Church Guardian:

SIR,—In an admirable Editorial in the *Canadian Churchman* of March 13th occur the following words:—"There are few who will gravely defend the keeping of the clergy in a state of poverty. However keenly alive we may be to the dangers of wealth and luxury, we must allow that a pauperized clergy would be at least an equal danger. *The wearing anxiety for food and clothing, the sense of inability to make any proper provision for wife and children, perhaps alas! the pressure of debt, such things as these are enough to crush the life out of most men, and to render their Ministry powerless and unfruitful.*"

And now comes the sad practical illustration of the above, in the pitiful appeal of the Bishop of Algoma, on behalf of the self-denying clergy of his Diocese, whose stipends, miserably meagre as they are, he is unable to pay.

He says:—"What Algoma asks through its Bishop, is bread for the wives and children of a body of Missionaries, whose superiors are not to be found in loyal maintenance of the Church's order and discipline, patient endurance of hardness as good soldiers, and faithful preaching of Christ and Him crucified."

Sir, is there no human remedy for such a state of things? Must Algoma, the Missionary child of our Canadian Church be starved out of existence, or at best be stunted in growth, for want of sustenance? Must its Bishop again and again, be placed in the humiliating position of having to plead for "Algoma and its woes," and to stand, hat in hand as it were, to receive the pittance which reluctant hands dole out to him only after persistent asking.

"A crisis is an opportunity" we are told. May this crisis be so overruled, and hearts be so opened by the record of it, that not only the present needs of Algoma may be met, but such measures taken, as will ensure a steady permanent income to keep pace with its growth, and save that band of noble men who labor so uncomplainingly in its Mission fields from the heart sickness of hope deferred, and the pain begotten of a sense of neglect and want of sympathy on the part of those whose "lines have fallen in more pleasant places than their own."

The Womens' Auxiliary does its utmost, and hope to do still more and more, towards the lightening of burdens in many Missionary homes, but this Sir, is a more direct claim upon the whole Canadian Church, and one which its Laity as well as its Clergy will, we pray God, not only recognize, but try to meet to the uttermost farthing.

A MEMBER of the W.A.M.A.

To subdue Passion and to regulate desire is the greatest task of man as a moral agent.

THE LATE ALEX. MARLING, ESQ.

The Week well says that "in the death of Mr. Alexander Marling, Deputy Minister of Education for Ontario, Toronto loses a distinguished citizen." For 36 years Mr. Marling had been connected with the Education Department of the Provincial Government, having been appointed to a position therein in 1854, under Dr. Ryerson. For many years he was chief clerk, but succeeded Dr. Hodgins as Secretary to the Council of Public Instruction, and ultimately became Deputy Minister of Public Instruction. As an official Mr. Marling was able, industrious, careful and conscientious. He won the confidence and esteem of all who were over him, and the respect and admiration of those who were under him. To the public with whom he was brought in contact in his office he was courteous and attentive. Although he studied for the bar, and took the degree of LL.B. in the University of Toronto, his official duties prevented him from entering into practice.

But though the loss to the State is one to be deeply regretted much more is it so to the Church, of which Mr. Marling was a devoted, loving, and faithful member.

At the time of his death he was intimately connected with the Educational work of the Church; his place on the Board of the Bishop Strachan School it will be difficult indeed to fill; and his ripe experience and wise counsel will be sadly missed by those connected with this most important Institution. He had also served his Church in the position of churchwarden, and member of Synod, and had been chosen as one of the representatives of St. Simon's Church, (of which he was a valued member), at the approaching Synod of the Diocese. The high esteem in which he was held as a Churchman and a true Christian was evidenced by the number of clergy, as well of leading laymen, who attended his funeral, which took place on the 14th April, and by the number of floral tributes sent in by sympathizing friends. No ostentatious display characterized his funeral; but throughout the services there was the expression rather of the Christian's hope. Living as a Christian he was borne to his rest not with lamentations, but with the songs of the Church speaking of victory over death, and of the joyful Resurrection. And so his warfare over his work on earth done, and the rest of Paradise obtained, he may be rightly classed with those of whom the Church ever lovingly sings:

"For all Thy Saints who from their labors rest,
Who Thee, by faith, before the world confessed;
Thy name, O Jesu, be for ever blast."

Alleluia.

By the thirtieth Canon of the Canons of 1603, it is clearly shown that the Church of England never severed herself from the Catholic Church nor from the Church of Rome, nor did she even make a division in the universal Church. "So far was it from the purpose of the Church of England to forsake and reject the Churches of Italy, France, Spain, Germany, or any such like Churches, that it doth with reverence retain those ceremonies which do neither endanger the Church of God, nor offend the minds of sober men; and only departed from them in those particular points wherein they were fallen from themselves in their ancient integrity, and from the Apostles Churches which were the first founders" (Canon 30).

A subscriber in the States writes: "I liked the paper better the past year than ever before and would be sorry to be without it."

There is a time for everything, and the secret of success in life lies in doing things at just the right minute.

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR APRIL.

- APRIL 1st—Tuesday before Easter.
 " 2nd—Wednesday before Easter.
 " 3rd—Thursday before Easter.
 " 4th—GOOD FRIDAY. Pr. Ps. M. 22, 40, 54. E. 69, 88.
 " 5th—EASTER EVEN.
 " 6th—EASTER DAY. Pr. Ps. M. 2, 57, 111. E. 113, 114, 115. Pr. Anth. instead of *Venite*. Athan. Cr.; Prop. Pref. in Com. Service till April 13th incl. *Notice of Monday and Tuesday*.
 " 7th—Monday in Easter week.
 " 8th—Tuesday in Easter week.
 " 13th—1st Sunday after Easter.
 " 20th—2nd Sunday in Easter. (*Notice of St. Mark*).
 " 25th—St. Mark's Day. (E. & M.).
 " 27th—Third Sunday after Easter. (*Notice of St. Philip and St. James*).

THE SERIOUS INCREASE OF DIVORCE.

The present age has witnessed, and is now witnessing, most serious and dangerous attacks upon many of our social and religious institutions, and we have become so used to these attacks that, except now and then, when one more outrageous than the rest takes place, we cease to be astonished, though we cannot help feeling indignant. Of late years the most serious of these attacks has been made against the institution of Marriage, an institution in which, for all those who have not entirely given up the Christian ideal, the social and religious elements are fused and blended into something sacred and hallowed alike by Divine and human ordinance. It is not very long ago that the most conspicuous of these attacks on marriage was made by a married woman in the pages of a well known review; and the topic was taken up with the vulgar alacrity of a sensational press, and the question, 'Is Marriage a Failure?' has served as a standing jest ever since the appearance of the query in that bald and unpleasant form. Last month we noticed signs of a revival and increase of the strife about Marriage and Divorce in three

totally distinct and independent quarters, and simultaneously, too, in three different countries—England, America, and our Australian colonies—and it is to this renewal of a discussion which is fraught with so much difficulty and danger to our modern life that we wish for a moment to draw careful attention.

Once again, in a leading review (though not in that in which her first article appeared), Mrs. Mona Caird attacks the results and the whole system of marriage as it exists among us at present. At the same time we notice in a leading American quarterly a lengthy and thoughtful article upon divorce suggested by the appearance of the Report of the American Commission on Marriage and Divorce in the United States, including reference to marriage and divorce in European countries, the article in question being written by a clergyman, the Rev. Samuel Dike. And last month, too, the Royal Assent has reluctantly been given under the stress of Colonial blustering, to a Divorce Act passed by the Victorian legislature which aims at making divorce far more easy than it is at present.

Such being the case, it will be seen how widely the question of divorce is being discussed, and how universal, unfortunately, seems to be the desire to weaken the bonds of that which we, at least, in our English Church, have ever been taught to regard as a *holy* estate, not to be entered upon lightly or lightly to be put away. But that there is an increasing tendency to make the bond of marriage more and more easy to break can be seen from the American Report referred to above, which includes, it must be remembered, a consideration of the facts of divorce in Europe as well as the United States. The Rev. Samuel Dike sums up the Report in one sorrowful and significant sentence—'The Report shows that the movement of divorce is an international one; that it is of great magnitude; and that its advance is constant and rapid.' We have not here the space to quote all the world-wide statistics which this Report has collected, and which Mr. Dike has carefully considered; we only ask our readers to think carefully of the great and pregnant meaning of the grave and weighty sentence in which the sum and substance of the whole matter is given. The Report, by the way, was issued some time before the new Victorian Divorce Bill, so that this latter fact only adds an additional weight of evidence to the statement thus put forth. Only one set of figures from Mr. Dike's article need be quoted, but they will be quite sufficient to show the fearful increase of the modern tendency to the breaking of the marriage tie. Between 1867 and 1888 there has been an increase of over 156 per cent. in the United States, while on the other hand (to show that this cannot possibly be explained by an increase of the American population) the increase of population has only been 60 per cent. At the same time we are glad to notice that the best citizens of the great Western Republic are striving to obtain greater uniformity in the marriage laws of the United States, so that the present system of marriage in one State and an easy divorce in another, which is so fruitful of evil results, may be finally abolished. The National Divorce Reform League, also, which met at Boston in January of this year, suggested an International Conference, so that in view of the constantly increasing intercourse between Europeans (especially the English) and Americans, an attempt might be made to secure, at least among the English-speaking nations, the adoption of some common standard—firstly, as to what is necessary to constitute a valid marriage, and, secondly, to justify the annulling of such a marriage.

But, on the other hand, we find Victoria attempting to make divorce still more easy, and to introduce various regulations and anomalies that can only help to create confusion rather than uniformity throughout that populous and

important colony. And when we come to Mrs. Caird's utterances upon the subject, we feel that the close of this century is indeed witnessing the beginning of a serious crisis in relation to the whole question of marriage at large. We are told—as an inducement we presume to help in forwarding that extraordinary millennium, 'the emancipation of women' from their present slavery to the conditions of modern life—that 'if woman's claim were granted, if she should secure liberty as great as that of man in all relations of life, marriage as we now understand it would cease to exist, its main foundation would be undermined.' Apart from any feeling of indignation that might naturally be aroused by the complacency with which the destruction of our system of marriage is regarded, we may fairly and dispassionately ask, What then will take its place? Mrs. Caird suggests a simple contract with stipulations to be written down in black and white by each party, such a contract to last only as long as this agreement subsists, and to be dissolved when any of these stipulations are broken. And this cold blooded, selfish contract, with its mutual stipulations and freedom of dissolution, is all that is to be offered to mankind in place of that close and personal and social relationship which is used so frequently by inspired writers as a symbol of the wondrous and mystical union that unites Christ and His Church on earth.

We give credit to the authoress of this now attack upon marriage in our modern social state for sincerity of intention in her hopes of reforming some of the notorious evils with which our present society is unfortunately entangled. We even admit that in some respects more is expected of the woman than of the man in certain social duties and relationships, and we heartily agree that justice should be meted out equally and fairly by society to woman and man alike. The obligations of morality are equally binding upon both. But we deplore the rashness of the proposals laid before the world so readily and so fluently; proposals which cannot fail, whatever may be the intentions of their authors, to have unfortunate and disastrous results at the very time when we require a severer sense of what is good and pure and holy in the institution of matrimony, as upheld by the Christian Church. It is the very worst way of reforming the evils which undoubtedly occur in many marriages to begin by making divorce easy. If marriages can be lightly broken, they will be lightly entered upon; for people will readily think more lightly of objections to any particular marriage, such as that it is not likely to be happy owing to the unsuitability of the two who are concerned therein, if they know that the bond can easily be broken, and that it does not require very grave reasons to dissolve it. There is little doubt that in some points the woman ought to be protected by the law more than she is at present, and this can be done with but little alteration in existing legislation. But these wild attacks upon marriage in general, and the serious growth of divorce in Europe and America, which is a simultaneous appearance with these attacks, must cause all of us who still regard marriage as more sacred than a business contract, and more socially important than any other social institution, to exert our influence seriously, with what strength we may, against proposals, whether legislative or otherwise, that will tend to intensify the unfortunate tendency to divorce which we at present observe in so many quarters.—*G. in Church Bells.*

EASTER IN WESTMINSTER AND ST. PAUL'S.

The Dean of Westminster preached in the Abbey on Easter Day from St. John, xi. 25:—'I am the resurrection and the life.' After narrating the circumstances of the conversation between Christ and Martha, the Dean sought to concentrate attention on the two words which

Christ identified with Himself, the resurrection and also the life, urging that there was a harmony which was the result of the two combined, that one was imperfect and unsatisfying without the other, and that we could not think of Christ as the giver of either alone. Taking the word resurrection in its widest sense as meaning a mere recovery from the shock of death, a merely renewed existence, it was not such a boon as Christ came to give, or speak of, or reveal. It might be that such a gift, taken by itself, would be a doubtful boon, one that many of earth's tired children might put by. If life after death were but a prolongation of mingled pains and pleasures, joys and sufferings, cares and toil, problems and perplexities of the world, some might prefer the dreamless sleep of an entire forgetfulness—to 'sleep well after life's fitful fever.' But Christ spoke also of life, the life—life in the sense which it invariably bore on His own lips and those of His Apostles—a fuller being, a purer, richer existence, with quickened powers, fuller knowledge, and higher faculties. 'We shall be like Him, for we shall see Him as He is.' Add this, and then the word resurrection had a new meaning and a fresh value. But give this new life in a measure here, in victory over evil, conquest over the lower nature, higher aims, nobler aspirations, more entire correspondence with things that will endure, and take away resurrection, make death the end of all, and 'we are of all men most miserable,' most deluded, at our best and our highest when we are at our weakest and most untrue. We saw then why the two words came in such close union from our Saviour's lips; they were in their right place side by side, and if we dropped one we had no full Easter message in the other. Without Christ we were all the subject of death. Martha might cherish in the mere light of love a vague hope of some resurrection. A solitary thinker might reach out his hands through the darkness towards some faint light. But nature brought no sure Easter promise; philosophy was mute, or divided against itself, or answered only with a 'peradventure.' Without Christ we had no sure and certain hope, and, from year to year, as Easter came round, He told us that He was both the resurrection and the life. This life was something here and now; it was not interrupted by physical death; rather death was the necessary condition to its fuller development. Christ did not teach that death could regenerate, and some germ of eternal life must be planted now if it was to grow here after.

St. Paul's Cathedral on Easter Day was a grand sight, being crowded with worshippers. At the afternoon service the Rev. Canon Lidon preached from Romans, i. 3, 4, 'Concerning His Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.' He said that a great festival of the Christian Church like Easter appeared to have one drawback attending it from which days of less importance were comparatively free. It offered us so much to think about that unless we tried to make some one of the lessons which it taught our own it might pass us by without leaving us any the wiser or better for taking part in it. The rays of truth which flashed forth from a fact like the resurrection of our Lord were so many and so bright that if we did not fix our minds upon some one of them and do what we might to understand its importance, we might only be dazzled into bewilderment by the splendid whole, and might carry away with us nothing that afterwards would shape our thoughts or influence our lives. And here St. Paul came to our assistance by suggesting at the beginning of his greatest epistle a point which might well engage our earnest attention, namely, the bearing of the resurrection on the divinity of

our Lord. Among other things the resurrection, he told us, did this—it threw a special light on the higher nature of Jesus Christ. He was declared to be the Son of God with power by the resurrection from the dead. We were taught by the Apostle to think of the resurrection not only as the reversal of the humiliations and defeat which preceded it, not only as the certificate of the mission of the greatest teacher of religion to mankind, but as something more—as a declaration, or more precisely, a definition, of what in respect of His superhuman nature Christ our Lord really was and is. The resurrection was not only a wonder—it was an instruction, it was a means of making it plain to all who had eyes to see that He Who rose was much more than the first of prophets or apostles—that He was not less than the only-begotten Son of God, Who had shared God's throne and His nature from all eternity. That which the Apostle's words might first of all suggest to us was the importance of events. He attributed to a single event the power of setting forth a great truth, just as though the event were a book or a speaker. That a strictly supernatural occurrence such as the resurrection would have a special meaning, or several meanings, was surely an obvious supposition; the strange thing would be if such an event could occur without any purpose or meaning at all, and St. Paul told us what in his inspired judgment that meaning was—it was to declare that Jesus Christ was the Son of God. Restoration to life in the case of the widow's son at Nain and Lazarus of Bethany was a signal mark of the Divine favour, but it left them as it found them—members of the human family, and still subject to the law of death. The resurrection of our Lord was a verification of the proof which He had offered to His own claim. Knowing what was involved in the claim: to be Messiah, He foretold His resurrection certainly on six, probably on more, occasions, and it was in this fulfilment of His own prediction—a prediction based upon the deeper sense of the ancient Scriptures—that St. Paul recognized a declaration of the Almighty Father on behalf of His well-beloved Son; it was an assertion by the Son of His real relation with the Father; it was a proof that the uncertainties of the future and the laws of the physical world were alike subject to His supreme control; it was an event in the manner of its accomplishment so altogether exceptional and striking, that the Apostles appeal to it as declaratory of our Lord's divinity was, if the expression might be allowed, only natural. The resurrection was the fitting complement to the life and teaching of our Lord. The resurrection had been felt to be the fact which beyond all others proclaimed Christ as the Son of God with power. The resurrection was the burden of all the recorded preaching of the early Church; and at this moment all who thought seriously about the matter knew that the resurrection was the point at which the creed which carried us to the heights of heaven was most securely embedded in the soil of earth. Disproved the resurrection and Christianity would fade away into thin air as a graceful but discredited illusion, but while it lasted it would do its work as at the first. More than any other event it proclaimed Christ to be the Son of God with power in millions of Christian souls. It was said, he knew, that a wonder of this kind, however calculated to impress the mind of bygone generations, was not likely to weigh powerfully with our own, and on the ground that we of to-day were less struck by the suspension of natural law than by the unvarying order of nature. Every age, no doubt had its fashions—in the world of thought and literature no less than in the world of manners and dress, and if we surveyed a sufficient range of time we should see that these fashions of thought were, many of them, not less liable to have their day and be discarded than were others. Nor need a man be

a prophet in order to predict that the fashion which professed to attach less importance to a proved fact which suspended natural law, whether by the intervention of a higher law or otherwise, than to the general course and regularity of nature, would not last. Of course, if a man said that no such suspension of natural law, no miracle was possible, the question was a different, and, in a sense, a more important one; but he was thinking of people who said that they denied neither the possibility nor the occurrence of a miracle, and yet pointed with satisfaction to the fashionable temper of the time which did not think highly of the importance of a miracle. Such a fashion would pass, if only because it was out of harmony with the average common sense of human nature. When did a fellow-man arrest our attention? Was it when he was acting as was his wont, or when he was acting in some manner which we did not anticipate? And when the Ruler of the Universe suspended for a moment His wonted rule of working by such a miracle as raising the dead, the importance of His act would not be disposed of by a passing mood of thought, which, fresh from laboratories and observatories, though more of law than of suspension law. No, our Lord's resurrection was an occurrence which would declare to our children, as it had declared to our forefathers, the divine Sonship of Jesus, and it would do this as it had done it hitherto, with power. Referring to the spiritual resurrection of Augustine, the Earl of Rochester, Taxil, and Luttre, the preacher observed that for each of these—the profligate young philosopher, the debauched courtier, the atheistic lecturer, the refined but godless man of letters—God had His purpose and His hour of mercy, and each accepted it. We might see dead souls joined to bodies of great activity and vigour—aye, and to minds of high intelligence and force—but not on that account the less dead. When the old Christians whom Saul of Tarsus had so cruelly wronged beheld his converted life, his clear intelligence, his warm affections, his free and strong will, all placed at the service of the Saviour whom he had persecuted, what did they do? St. Paul himself should answer:—'They glorified God in me.' And when in the Church of our day a soul rose from the death of sin to the life of righteousness, there went forth into hundreds of thousands of consciences around a proclamation of the Divine power of the Son of God. God grant that this Easter the heart of the risen and glorified Jesus might be gladdened by many such a moral resurrection.—*Church Bells.*

EASTER JOY.

How true it is, that, wherever we turn, "There is no flock, however watched and tended, but one dead lamb is there; there is no fireside, however defended, but has one vacant chair. The air is full of farewells of the dying and mourning for the dead; Rachel, for her children weeping, will not be comforted." Yes, the great cry which arose throughout the land of Egypt, because "in every house there was one dead," finds its counterpart wherever human homes are sheltered. Not as then in the one loud swelling cry of anguish, but from the humblest hut to the palace of kings, in the deep sorrow that seeks "where it may weep" alone, and goes to the grave "to weep there." What can stop the bitter cry of bereavement and loss, if the grave be our loved ones' last resting place; if their end is simply in the "clods which each rude foot may spurn forever," or to sink into primeval nothingness? Better, far better than that it were, never to have tasted the joys of life, or to have fondled our loved ones in the home, than to feel, at last, that we have laid them down beneath the earth "in cold forgetfulness to rot," and divorced from them forever.

The Easter truth dispels that grief. They are not lost, but gone before. We are laying up stores of the heart's best riches in the enduring life with God. We are all—the living and the dead—"begotten again into a lively hope," of reunion, by the resurrection of Christ the Lord from the dead this Easter day; and, in that hope, the Church of God plants the blooming acacia beside every tomb, while, in the faith of the risen Lord, she softens the grating of the "earth to earth" with His own inspiring pledge, "I am the Resurrection and the life; whosoever believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die." It is the sprinkling of the Paschal Sacrifice upon the lintel and doorposts of every Christian heart and life, marking, for the passing over of the destroying angel; and the living voice from the new made grave, breathing the full and only consolation, which can reach the bereaved soul—"Sorrow not, brethren, for them that are asleep, as others who have no hope; for, if we believe that Jesus died and rose again, even so them also that sleep in Jesus shall God bring with Him." "Therefore, let us keep the feast"—a feast to God—a feast of rest—a feast of salvation—a feast of reunion with loved ones gone before—a feast of joyful anticipation of eternal life with God. For "the darkness is past, and the true light now shineth," advancing, more and more, into "the perfect day;" presenting our bodies a living sacrifice, holy, and acceptable to God."—*Church Year.*

FAMILY DEPARTMENT.

BAPTISMAL HYMN.

"Suffer the little children to come unto Me."

Lord Jesus Christ, Thy servants bring
These little ones to Thee;
Oh! fold them in Thy loving arms,
Thine, Thine, for aye to be.

May Thy pure Spirit, Lord, descend,
Their souls from sin to lave,
That they may rise "Thy sanctified"
From the baptismal wave.

We sign Thy cross upon each brow,
To seal them as Thine own;
Lord Jesus, grant each precious soul
A place beside Thy throne.

For Thee Lord may they nobly fight,
And may they bravely win
Through Thy strong arm, the victory
O'er ghostly foe and sin.

Their heritage bought by Thy blood,
Through Thee, their Lord, they claim.
True members of Thy Body now,
Saved only by Thy name.

TRUE AS STEEL.

(Continued.)

CHAPTER III.

'Will he let us in, Bobby, do you think?'

Very anxiously Willie asked the question, as he stood with his brother close to the little chapel door, where we first met them, and very wistfully he peeped in at the cross old doorkeeper, who was showing the people into their seats.

'Oh, we'll get in somehow, never fear!' said Bobby. 'I'm not afraid of him, cross as he looks!'

Willie looked in admiration at his valiant brother, and then shrank back timidly as he saw the doorkeeper looking in their direction.

"We are so ragged, Bobby," he said despairingly. 'were not fit to go and sit with all those nice dressed people. But, oh! I do want to hear that kind old minister tell about the way

to heaven, and about the One who loves poor folks like us. He said He'd be our Friend, didn't he Bobby? and oh, dear, we want a friend badly, don't we?'

'Ay, we do so,' said Bobby. In spite of his efforts to speak cheerily, the words came out with a ring of deep sadness. 'Aye, we want a friend, Willie, and it would be a comfort to know there was One up in heaven who loved us, for this world's a very lonesome place, Willie—a very lonesome place.'

Well might Bobby feel the truth of these words, for very deeply had they been made, to feel, lately, how destitute poor little orphans could be, and even bright, cheery Bobby's spirits were nearly broken by his efforts to provide the barest living for himself and his dear little brother.

But even while he was speaking Bobby did not forget to keep his eye on the door, and note the best opportunity of gaining an entrance.

'Now's your time, Willie,' he whispered eagerly, seeing the doorkeeper's attention taken up with some well dressed people; 'let's make a bolt of it, straight past him,' and catching his brother by the hand he pressed boldly forward.

Just at that moment the doorkeeper turned and saw them. Poor little Willie's heart seemed to stop beating with fear when he caught Bobby by the arm, and said angrily, 'Who are you, and what do you want here?'

'Please, sir,' said Bobby, with a mingled flash of humor and daring in his quick blue eyes, "We's 'Rag tag and Bob-tail,' them as the minister's so anxious to see in his chapel."

For a moment the cross old man seemed inclined to box his ears, and turn them out for what he called his 'imperence,' but just then the minister entered, and thinking better of it, he pushed them into a seat with a whispered injunction to behave themselves, or 'I'll let you know.'

Very shy and awkward the boys felt, and they shrank closer together, as though they would fain have hidden their ragged clothes; but soon all this was forgotten, when the people rose to sing a hymn. Very sweet the music sounded to the boys, and many a sympathetic nudge of delight passed between them.

'Listen, Bobby,' whispered Willie, 'they're singing about the Friend,' and Bobby caught the words—

"I've found a Friend, O such a Friend,
He loved me ere I knew Him;
He drew me with the cords of love,
And thus He bound me to Him;
And around my heart still closely twine
Those ties which naught can sever,
For I am His, and He is mine,
For ever and for ever."

Then the minister prayed so lovingly and earnestly, and with such reality, that Willie whispered again, 'Do you think he can look right up into heaven and see Jesus, Bobby?'

'Well, I guess he can,' whispered Bobby back; 'and I guess Jesus looks as though He were going to give him all he asks for, cause the minister looks so happy.'

It would take up too much time to tell you all the minister said that night; and perhaps many of my young readers have heard such loving Gospel messages many and many a time, but it was all strangely new and precious to our two little lonely waifs.

Doubtless, God, in answer to their dying mothers prayers, had been preparing them for his own work. Their lonely desolate little hearts were aching for love and sympathy; they yearned for something that they felt they could not get on earth, and when the minister told in loving words, so simply, too, that even they could understand, about the Saviour's matchless grace and dying love, and of all His woe and suffering on account of sin, they longed with a deep, deep longing to come to Him and rest beneath His wondrous love. They

had no doubt or questioning; with all the simple faith of little children they took in at once the marvellous scheme of substitution; they saw at once that, because the Lord Jesus had suffered at the hand of God for sin, that they were free.

The meeting closed with the sweet touching hymn—

"I gave My life for thee," &c.

The prayer was over, and the people were passing out. The preacher watched them as they went their way. He was feeling very weary, for he had preached with great earnestness and fervor, and he had hoped that he would see some fruit of his labor that night. Could it be that all would go out without one answering to his invitation to remain and speak a word, if their hearts had received the message? Yes, they were all going; his words had been all in vain that night, he thought; and he watched with an aching heart as the people passed out with careless indifferent faces.

The last had gone, as he thought, and with a feeling of deep disappointment the minister sat for a time with his face covered with his hands.—Not for long, though, for a sound broke on his ear, which caused him to look up, and then to pass down the aisle to the bottom of the room.

'Why, little ones, what are you crying for?'

Very tenderly the minister asked the question, as he gazed down in surprise on the little boys, who with arms clasped round each other, were sobbing as though their hearts were breaking.

'Cause we're happy, sir,' said Bobby, lifting up a face that in spite of the tears looked bright and beaming. 'We're that happy, Willie and me, we don't know what to do.'

'What makes you so happy, my dear child?'

'Why, how can we help being happy after what you told us, sir? We're only little orphans and ain't much used to being loved; and I suppose it's coming on us rather sudden like.'

'What's come to you so suddenly, my child?'

'Why, God's love, sir, and the love of Jesus.'

'What makes you think they love you so, my boy?'

'Think!' said Bobby, 'think! why, I don't think, I know they love me. What do you think God wanted to send His Son down here for, to suffer and suffer and then to die, if he didn't love me? And I want to know why the Lord Jesus bore all the suffering, oh, so patiently, and the cruel death, if he didn't love me too? Oh, I don't doubt the love,' said Bobby, sobbing out afresh, 'but it gets over me why they should love me so, for, oh, I've been a bad fellow and done nothing but sin ever since I was born.'

'Then aren't you afraid that God will be angry about your sins and punish you?' said the minister, who could hardly believe that the Gospel had been received so clearly; 'He is very, very holy, my child. What would a sinful child like you do, if you were in God's holy presence?'

Bobby took down the old red handkerchief from his eyes, and, looking up into the minister's face, said simply, 'Why, I'd just hide behind Jesus, then God wouldn't see Bobby at all, only Jesus, and then He'd smile!'

Quietly as the words were put, the minister understood the child's thought, and was satisfied. Raising his eyes to heaven, while the tears streamed down his cheeks, he said, 'I thank thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thysight.'

CHAPTER IV.

The rain was beating furiously against the dingy panes of a desolate upper room, where, on a bundle of straw, lay our little Willie. Very white and still he lay, so white and still that, but for the fluttering breath, you could have fancied he were dead.

Can that be Bobby — bright, brave Bobby, that is crouching beside him, so haggard and worn and weary-looking? Ay, great sorrow has come to Bobby since last we saw him, happy and rejoicing in the love of his Saviour. That very night his much loved little brother was taken ill, and for a week Bobby has scarcely left him day or night, but has watched beside him in the cold desolate room into which the frightened landlady hurried him on the first appearance of his illness. 'And be thankful for this,' she said, in her rough but not unkindly way; 'if the other lodgers knew it was fever they'd leave me, every man Jack of them, and what would I do for a living then, I'd like to know? By rights he ought to be in the hospital, only you're that set on him I don't like to part you.'

And Bobby was thankful, very, very thankful. But, oh, what a week that had been! Bobby scarcely knew how he had lived through it, and just now things had got to their blackest.

The kind minister had taken their address and had given them a little money, but the last penny was spent and there was nothing for poor Willie, poor weak Willie!

'Oh, what shall I do? what shall I do?' The words came with a groan from poor Bobby, as he sat with his head bowed in his hands.

'Bobby, darling,'—the white lids had lifted, and Willie was looking at him with a face of tender love—'Bobby, darling,' said the patient gentle voice that Bobby loved so well, 'you are not forgetting the Friend, are you? It'll be all right soon, Bobby, just hold on a little longer. I think He wants to be quite sure we trust in Him.'

The look of sorrow departed for a moment from Bobby's face, as he answered.

'Why, Willie, I do believe I was forgetting! just as if it isn't all right when He knows all about it! I love you, oh, so much, Willie! but Jesus loves you best.'

'Yes, Bobby, He loves me best, and He loves you best, darling.'

'But, oh, Willie, there's no money left, and no food, and I ought to go and get some; but how can I leave you here alone, and you so weak and ill?'

'I shan't be alone, Bobby; Jesus will be with me.'

Willie's voice was faint and low, and his eyes were closing as though he wished to sleep.

'He's sinking for want o' food, that's what he is.' The tears were streaming down Bobby's cheeks as he whispered this in an agony between his set lips. Sinking down on his knees, he uttered a few wild beseeching words of prayer, and then, after one long look and kiss, he hurried from the room.

'Perhaps I'll never see you again alive, Willie, darling, but Jesus loves you, Jesus loves you!' he said; and, oh, what a comfort the words brought!

[To be continued.]

CONTEMPORARY CHURCH OPINION.

Church Bells, London, Eng., says:—

In more than one parish in London open-air processions and services took place on Good Friday with surpliced choir and veiled cross. It was a strange sight suddenly to turn round a street and find oneself face to face with a group, not of the traditional open-air preacher, with his half dozen assistants in black frock coats and tall hats, but of clergy from some neighboring church, with their choir all in cassocks and surplices. The value of such services of these depends no doubt much upon the character of the district in which they are held; neither the English climate nor the English character, perhaps, allowing us to suppose that they could ever become anything like general. The day, however, is past in which any serious clergyman imagines that he has fulfilled his duty by simply holding the regular services in church; and he does not refuse to avail himself of any new end, as it were, more pronounced and aggressive methods of appealing to his people which may suggest themselves, having a commission, as he remembers, to go out into the highways and hedges and compel them to come in. The practices of some dissenting bodies and of the Salvation Army have now for a long while past shown that open air processions and services may be productive of other results than mere street excitement or ridicule or riot; and the Church of England gives proof of her vitality when she no longer looks upon these more or less irregular methods of those outside her with the supercilious indifference or disdain of bygone years, but learns from them, it may be, some practical hint for enlarging her own sphere of usefulness and winning on the lives and loyalty of the English people.

BIRTH.

At the Rectory, Smith's Falls, on April 29, the wife of the Rev. Dean Nesbitt, of a daughter. 49-2

BAPTISM

On Easter Eve, at the Parish Church of St John, Cornwallis, N.S., by the Rector Fred. J. H. Axford, Adults, Levi Eaton, and Mary Ann Eliza, wife of James Ed. Grass. In Christ Church, Albion Mines, N.S., on Palm Sunday, March 30th, 1890, Stella Allison, daughter of Herbert A. and Sophie M. Hensley.

DIED.

DARE-SPIKE.—At Trinity Church, Pierre, South Dakota, on Wednesday, April 9th, by Rev. A. B. Hill, Theodore A. Dare to Eliza R., youngest daughter of Rev. H. M. Spilke, Rector of Musquash, New Brunswick.

JOHNSON.—On Easter Monday morning at 5:15, aged nearly seven months, Mary Gertrude, daughter of Rev. G. Johnson, Rector of All Saints' Church, Dunam, and Alice E. B. Seely, his wife.

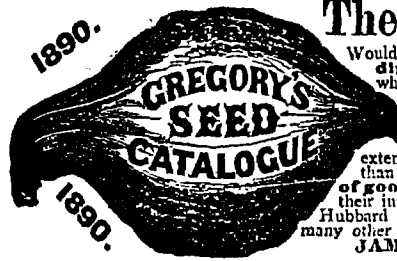
"Lost awhile, our treasured love, Gained for ever safe above."

MACDONALD.—At Pictou, on Monday, the 31st March, Alexander Cameron, the infant child of Charles D. and Sophie MacDonald.

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MISSION FIELD

PROMOTION OF RELIGION AT HOME BY FOREIGN MISSIONS.

[A Paper read at the Bishop of Ely's Visitation by the Rev Francis Pott, Rector of Northill.]

CONTINUED.

There is yet one more suggestion that I should like to make in the same direction. There is among English people, what foreigners are apt to notice with some contempt an insularity, a narrowness of sympathy, and a standing aloof from men of other races. Now this is not confined to social and political matters, where I should not notice it, and where it may be accounted for, perhaps, by our natural position as islanders; it extends to religious matters; it may be due in a measure to that grievous severance, against our will, which after the Reformation shut us out from co-operation with the rest of Christendom, to say nothing of our grievous internal divisions; but whatever its cause, and whatever its extent, this isolation in fact and in feeling has been a sad injury to our own religious life; it has often blighted and shrivelled its fruits at home as well as abroad. The very hope of a restoration of that lost unity and (as a means thereto) the opening of our mutual sympathies, must undoubtedly beget a spirit of more quickened personal religion within ourselves, and experience shows that there is no solvent of antipathies so powerful as finding ourselves working side by side as our Missionaries find themselves doing, with workers of other races and other churches; and this experience, reflected back upon us at home who are supporting them, must do us good.

But this new sense of freedom from old narrow traditions which comes to us from the Mission field will move us to break through, not only the suspicions and coldness begotten of differences in race and opinion, but the more selfish individualism which has done so much to hinder English Christians from realizing the corporate nature of Christ's religion, the One Body, and the glorious functions of that Body in working God's work in the world, the vastness of that work, and the unexampled opportunities that our Church and nation have received for discharging its great part in it. The thought of all this, as we look out over the great field of Christian Missions, will surely move us to respond to the call of the Bishop of Western New York in his Christian Ballads, and to reap, in the spirit, the larger life which he promises:

"Let out thy soul—and pray!
Not for thy home alone;
Away in prayer, away!
Make all the world thine own!
Therel dost thou not perceive
Thy spirit swell within,
And something high receive,
That is not born of sin?
Yest'een I did not know
How largely I could live;
But Faith hath made me grow
To more than earth can give."

This openness of heart, this larger sympathy, this spirit of loyalty to something better and wider than the British Empire, is not the least though I have put it last, of the elements in the promotion of a true, active, and cheerful religion amongst ourselves, and it is nowhere better caught than in the active support of Foreign Missions

:o:

NOTES OF THE MONTH

From the Mission Field, S. P. G.

In continuation of the report of the baptism of 303 converts from demoneolatry in the Nazareth Mission, Tinnevely, we are glad to state that, on November 13th, 98 more people at Kolikangudy were baptized by the Missionaries. All these new people have been under Christian instruction for two years but as they belong to the agricultural class, it is difficult to assemble them all together at a time like the present when, in Tinnevely, the wet weather begins, and farming operations are in full progress. This accounts for all these people not being baptized at one and the same time. There are still some fifty persons to be baptized.

At the request of the Organising Secretary, a Welsh clergyman, who remits from £17 to £20 annually to the Society from his Sunday school, has sent the following account of his plan:

"Our Sunday schools begin punctually at 2.30 p.m. The superintendent, the Vicar, opens the school with a hymn and a few collects. Each class has a class book of its own of 12 pages—that is, a page for each month—wherein is registered the name of the different scholars belonging to the class. Also on each page there are columns for entering the number of hymns, verses and collects repeated for every Sunday, as well as a column for entering the amount contributed to Missions. The teacher takes the penny when the scholar brings it. The class books every Sunday are given out at a certain time by one of the promising boys of the school, and are collected in like manner before the singing at the end. On the 2nd Sunday in the month the Secretary and his assistant go around, collect the money, and enter it into a book kept for the purpose. At the same time, the superintendent also goes around with leaflets supplied by the S.P.G., and gives one to each child that had given something in the collection. Also he distributes useful tracts on the same principle. At the end of the school, in order to provoke each other to good works, the superintendent announces publicly what each class had given and the amount of the sum total. This has a wonderful effect upon the contributions. In addition, if anything wonderful has taken place in the Missionary world during the month the superintendent calls the attention of the school to it, and thereby creates interest in Missionary work amongst his flock; in fact, it is a miniature Missionary meeting. On the Monday following, the collection is taken to the savings bank, where it remains till the end of the year, and on New Year's Day it is forwarded to headquarters without

any deduction or expense to the Society. For thirty years I have carried on Missionary work on this principle, and the longer I live the more convinced I am that it is a sound and right principle.

On New Year's Day invariably we have our annual meeting in connection with the Sunday school, when we review our work for the past year, and when we reward deserving scholars for good conduct, regular attendance, repetition of collects, &c. On this occasion we also publish what every class gave in the aggregate to the Missionary cause. And when the receipt arrives for the yearly contributions it is pinned in a conspicuous place, that every member may see that the money had been entrusted to those who manage our Society in London.

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Bacon tells us that the virtue of prosperity is temperance, and the virtue of adversity is fortitude; but it depends upon ourselves whether we gather these and other precious fruits from either of these plants.

ERYSIPHELAS.—Mrs. Jane Smith, of Maitland, was cured of a grievous case of erysipelas by using Minard's Family Pills twenty days and applying Minard's Liniment to the parts affected.

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Life to be worthy of a rational being must be always in progression; we must always purpose to do more or better than in time past.

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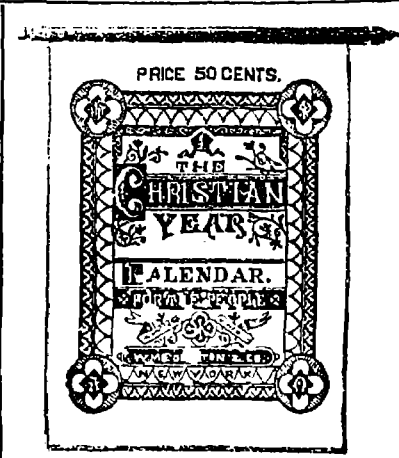
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