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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VIII;  
No. 4

MONTREAL, WEDNESDAY, MAY 11, 1887.

\$1.50  
PER YEAR

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### ECCLESIASTICAL NOTES.

A PLEASING SIGN.—A pleasant sign of the times, says *Church Bells*, when we find the old Whig quarterly, *The Edinburgh Review*, devoting many of its pages to a defence of Christianity against some of its recent and more prominent calumniators. The article to which we refer is headed, "The Service of Man and the Service of Christ," and the critic exposes with much success Mr. Cotter Morrison's shameless aspersions upon the faith and his monstrously unfair deductions from the faults and sins of individual religious professors. No part of the article—the whole of which is well worthy of attentive reading—is more powerful and convincing than that in which the writer defends the consoling power of a genuine faith in Christ against Mr. Morrison's supercilious denials of its virtue in this all-important essential.

INSTALLATION.—A Melbourne telegram states that the Rev. Dr. F. F. Goe has been formally installed Bishop of Melbourne in succession to Dr. Moorhouse.

AUSTRALIA.—The Primate has come to England for a short visit. Before starting he issued a letter to his clergy on behalf of the Board of Missions appointed in his province for evangelising the aborigines, the Chinese, and other pagan immigrants, and the Pacific Islanders. The General Synod has resolved on a mission to New Guinea, under the Bishop of North Queensland, this Board contributing £500 a year to it.

"MISSION."—A most successful mission has been held in the parish of Tullylish, Co. Down. The mission preacher was the Rev. Thomas Good, B.D., Rector of Sandford, Dublin. From the very first large crowds were attracted, and the interest daily increased under Mr. Good's earnest and impressive preaching. The meetings for prayers were well attended during the busiest time of the year, and from four to six hundred came to the services every evening. Many who had not been in church for years were regular in their attendance, and the number of communicants for the two Sundays of the mission, and on the following Easter Day was doubled. The mission was opened by addresses by the Rev. R. R. Kane, LL.D., Rector of Christ Church, Belfast, formerly incumbent of Tullylish. A children's service, a special meeting for men, numerous schoolhouse and cottage lectures were most successfully held, and a thanksgiving service on Monday,

April 4th, concluded the mission. Much regret was expressed at Mr. Good's departure, but much blessing remained.

THE PRIMATE AT SANDRINGHAM.—The Archbishop of Canterbury, who spent Good Friday and Easter Day with the Prince and Princess of Wales at Sandringham, besides preaching, administered Confirmation. On Maunday Thursday, the traditional day in olden times for Royal Confirmations, the Archbishop of Canterbury confirmed the Princess Maud of Wales in the parish Church of St. Mary Magdalene, Sandringham, in the presence of the Prince and Princess of Wales and her sisters, the members of the household, and a few privileged friends. The Princess was presented by the Rev. Teignmouth Shore, chaplain in ordinary to the Queen, who had prepared Her Royal Highness for Confirmation.

BIGOTRY.—A marvellous instance of the lengths to which Dissenting bigotry will go has been furnished by the School Board at Newport, in Monmouthshire. A Mr. Brown made a disturbance because some Bibles that were used in one of the schools contained the address of the Translators and a Church Collect—meaning, we suppose, that for the second Sunday in Advent. Instead of laughing at Mr. Brown and his son (Mr. Llewellyn), the Board actually gave orders for the elimination both of the address and of the prayer.

ADDITIONS.—Of forty-four candidates presented to the Bishop of Edinburgh for Confirmation in St. Andrew's Church on the first Sunday in April, six were adults who had been baptised the Sunday previous, and of whom four were Baptists.

A VENERABLE PRELATE.—The Bishop of St. Andrew's, after taking part in the mid-day service on Palm Sunday in Perth Cathedral, confirmed sixty-seven candidates. The Bishop, who is eighty years of age, delivered from his chair a vigorous and animated address.

DIOCESAN CONVENTIONS.—During the month of May the following Diocesan Conventions of the P. E. Church of the United States will be held: Springfield, 3rd; Pennsylvania, 3rd; New Jersey, 3rd; Florida, 4th; Mississippi, 10th; Massachusetts, 11th; South Carolina, 11th; Southern Ohio, 11th; Tennessee, 11th; Utah and Nevada, 15th; Long Island, 17th; Northern New Jersey, 17th; Nebraska, 18th; Virginia, 18th; East Carolina, 18th; Alabama, 18th; Quincy, 24th; Missouri, 24th; Maryland, 25th; Texas, 25th; Chicago, 31st; Iowa, 31st.

THE amount received from the public for the Bishop of London's General Purposes Fund during 1886 was £21,509, of which £7,084 was raised by parochial collections.

P. E. CHURCH, SCOTLAND.—From the Scottish Episcopal Church Directory for 1887 it appears that there are in that communion 301 churches, with 259 clergy; the membership is 87,392, being an increase of 5,346. The number of communicants is 34,479, an increase of 698.

NEW YORK.—The new building to be erected by Trinity Church Association is to stand on the north side of Fulton street. Between Church and Greenwich streets. It is to cost \$50,000, all of which is to be raised without calling on the Vestry. The building is to be under the charge of the Sisters of St. Mary.

ANOTHER missionary has been appointed for Alaska, the Rev. John W. Chapman, of New York, who will probably sail from this city in May. There are certain peculiar and very interesting openings for Church work in our big Arctic Territory, partly such as had been begun by missionaries of the Church of England in the Dominion of Canada.

CHRISTIAN UNITY.—Bishop Coxo, in the *Independent*, says:—

As a matter of fact, the Anglican Communion, for three centuries, has stood upon the ground of accepting all things accepted by the Primitive Church, and not contrary to the Holy Scriptures. She has done this to place herself in an unimpeachable attitude before other historical churches; she stands before them on the great canonical base of Catholicity, *quod ubique quod ab omnibus*, but not without the *quod semper*. How can she be reasonably asked to abandon this position and to stultify her entire history, in a matter conceded to be indifferent by our Evangelical brethren, when by so doing, she forfeits her power to mediate between long-alienated churches and to influence the ancient churches to abandon what is essentially corrupt in their existing systems? The Bonn Conference of 1874, bears testimony to the practical character of her position; but it has been reluctantly recognised by many Gallicans, and more generously by some. The most rabid of Ultramontanists, also, was led so long ago as 1817, to confess her most precious relations to Christendom and to its future reunion. When he wrote, there was little to encourage the belief that movements, such as we now behold were at hand; but, after the most persevering efforts to disparage and vilify the Church of England, he was obliged to choke out his honest estimate of her actual position in the following words:—

"If ever Christians reunite, as all things make it their interest to do, it would seem that the movement must take rise in the Church of England. \* \* \* Roman Catholics are thrust too far away by the followers of Calvin, and there is no medium by which they may comprehend us; but the Anglican Church, which touches us with one hand, touches with the other a class we cannot reach. And although, in a certain point of view, she may thus be made the butt of both parties \* \* \* yet, in other respects, she is most precious, and may be regarded as one of those chemical *intermedes* which are capable of producing a union between elements in themselves dissociable."

WHEN a visitor to the Carlisle Indian school asked a young Cheyenne girl if she was a member of the Church, she answered: "Not much; just a little." There are a good many people who might truthfully answer the question in the same way.

## NEWS FROM THE HOME FIELD.

## THE LATE LORD BISHOP OF NOVA SCOTIA.

Our correspondent writes:—Our Beloved Bishop is in Paradise in joy; his Diocese is in mourning. For the past few months it was plainly evident that the work and worry of the past year were beginning to take effect. The sprightly step lost its elasticity. Notwithstanding this the Bishop worked to the last—enduring to the end like a true Apostle. In Lent he was busy in Halifax with a larger number of Confirmations than usual, and had arranged for Confirmations this month in Springhill, Parrsboro, Amherst and Londonderry. Symptoms of paralysis set in which made it imperative that the Bishop should seek eminent medical advice in New York. After a short sojourn there the diocese was shocked and sorrow stricken with the sudden news that New York held the remains of our late Bishop. Both wife and daughter were with the Bishop at the time of his departure; both have the sincerest sympathy of every Churchman in the Diocese.

The press of the Maritime Provinces is filled with eulogistic notices of the late Bishop. We select from the Halifax *Herald* the following:

"The late Bishop was born in Sydney, Cape Breton, in 1819, the oldest son of the Rev. Hibbert Binney. When an infant he removed with his parents to England, and in due time he was educated in King's College, London, and Worcester College, Oxford, of which he became successively a Scholar and Fellow and where he graduated with honors in 1842 first-class in mathematics and second-class in classics. In 1842 he graduated M.A.; was tutor in 1846 and bursar in 1848.

In 1850 the Right Rev. John Inglis, third Bishop of the Diocese, died, when only 33 years of age. At that time Mr. Binney had already taken a position in the world of theology and learning and was looked upon as a rising man, so much so, indeed, that he had been sounded as to his acceptance of a Bishopric in another part of the world then vacant, and which he refused, preferring not to leave England except to come to Nova Scotia—his native land.

According to the records of the event: On the feast of the Annunciation in 1851, the Rev. Hibbert Binney, D.D., was consecrated in the chapel of Lambeth Palace by the most Reverend the Lord Archbishop of Canterbury, (Dr. Sumner), assisted by the Bishops of London, (Dr. Bloomfield), Oxford (Dr. Wilberforce), and Chichester (Dr. Gilbert), the sermon being preached by Dr. Goulbourn, now Dean of Norwich. The Bishop arrived in Halifax on the 21st July of the same year.

Thirty-six years in any man's life is not very long when looked back upon, and it is only by contemplating the numerous changes which have taken place during "the quick march of time" that we can realize the length of such a life. Viewed in this light and from such a standpoint, the great length of deceased's episcopate in the See of Nova Scotia can be best understood if we give, as briefly as possible, a review of the condition of the Church of England as it was in 1851, both in Nova Scotia and world over, and as it is now in 1887. Of the Bishops who were occupying Sees when Bishop Binney was consecrated but three are now living, viz.: the present Metropolitan of Canada, the Lord Bishop of Fredericton, 1845; the Bishop of Down, 1849, and Bishop Anderson (late of Rupert's Land), now living in England, having retired in 1864. The Primus of Scot-

land (Bishop Eden) was consecrated the same year as Bishop Binney. In the United States but three prelates were senior to Bishop Binney, viz.: the presiding Bishop [Dr. Smith] 1832; the Bishop of Delaware [Dr. Lee], 1841 and the Bishop of Mississippi [Dr. Green], 1850.

In Nova Scotia, when Bishop Binney entered upon his duties as bishop of the diocese, there were, in all, but fifty-five missionaries at work (including several parishes at present vacant) the number has increased to one hundred. Almost every church building has either been enlarged and improved, or a new one built in its place. The old fashioned four-square building, with the great three-decker pulpit, so familiar to the older portion of our readers, has given place to more seemly structures, and in some places to very handsome and ecclesiastical edifices, while the internal fittings have been so changed and improved as to satisfy in the majority of cases the aesthetic taste.

The lack of system in the work of the diocese, and in the promotion of church objects external to it, which, in a measure, had been met by the formation of the diocesan church society, of which Bishop Inglis was founder and first president, has given place to a Synod formed in 1854, which embraces all licensed clergymen and two lay delegates from every parish and mission, and is the legislative body of the diocese. A church endowment fund has been raised amounting to between \$150,000 and \$160,000, the interest of which is to take the place of the grants from the venerable society for the Propagation of the Gospel, which now contributes to the salaries of the older clergy, but which is lost to the diocese at their demise. A fund for old and incapacitated clergymen has been formed, which now amounts to \$25,000; a widow's and orphan's fund of \$25,000 has also been raised; and there are parish endowments amounting to \$25,000 more. After having noticed very briefly the more notable improvements that have marked the Episcopate of Bishop Binney and which are mainly attributable to his personal energy and administrative ability, it will be a matter of more than ordinary interest to refer to those well known and honored names who were laboring in this field in 1851, and who have since gone to their rest, as well as to make mention of those veterans who welcomed the Bishop on his arrival, and who are still alive working bravely and energetically in their Master's service. The beloved and reverend name of Cogswell, and others almost equally identified with much noble work in the diocese, had passed away previous to that date, but amongst the honored ones, since dead, who greeted the Bishop, we find the names of Uniacke and Shreve, Willis and Bullock, Cochran and Gray, King and Gilpin, Twining and Elliot, Moody of Yarmouth, and Owen of Lunenburg, names still well known among us in the persons of their children and children's children. It is a pleasure to be able to point to some still in harness, whose places it will be very hard to fill, who were in the work, when Bishop Binney came to Nova Scotia. The aged

DR. WHITE, OF SHELBURNE.

the Nestor of the clergy, now over fifty-two years in the ministry, is beloved and honored by all of every name. This venerable gentleman with Canon Townshend, formerly rector of Amherst, and Dr. Nichols, rector of Liverpool, occupy the missions in which they labored thirty-six years ago. Mr. Synder, of Mahone Bay, Canon Maynard, of Windsor, Mr. Filleul of Weymouth, Archdeacon Gilpin, of Halifax, Mr. Avery, of Aylesford, Mr. Brine, of Pugwash, and Dr. Hill, formerly of St. Paul's, are names which have been household words for more than the period named, having been at work in the diocese at the time of the Bishop's arrival. There is a peculiar veneration among

churchmen the world over for the See of Nova Scotia, it having been

## THE FIRST COLONIAL DIOCESE OF THE ENGLISH CHURCH,

having been formed in 1787, and it was, doubtless, due to this that the episcopal endowment, which amounts to \$60,000, was so readily obtained. It will be well to give the official statistics of the Church of England population of Nova Scotia showing its growth during the last thirty years; an exhibit of which no religious body need feel ashamed. In 1851 in round numbers, the church population was 36,000, in 1861 it was 47,000, and in 1871 it had reached 55,000, while the last census made it 60,000, an increase of about 80 per cent. during Bishop Binney's administration. Taken altogether it is doubtful if there is another diocese in the whole colonial empire of Great Britain which presents better evidence of vigorous management and healthy growth than the diocese of Nova Scotia, or another bishop of the English church who could show so admirable a result of disinterested labours.

## THE BISHOP'S DUTIES.

were as onerous as they were varied and involved a good deal of travelling over Nova Scotia and P. E. Island. He was the head and front of the whole church and educational work in these provinces. He was a man of enlarged views, wide experience, great energy, decision of character and determination. He ruled with an iron hand and made a great many strong opponents. But he did everything for what he believed to be the best, was beloved by his friends, respected by his opponents; held in high esteem by all denominations; and beneath a sometimes rough exterior he possessed a warm and tender heart. In recent years he has given great attention to the affairs of King's College, and was engaged in elaborate preparations for celebrating the centennial of the Episcopate by the erection of a Memorial Cathedral, a site for which was given by the late Judge Bliss, upon which the late Bishop had set his heart, and towards which he had promised a contribution of \$7,000. The plans of the proposed Cathedral, which is to cost \$250,000, was sent to England some time ago, and the deceased was giving his closest attention to ways and means for raising money.

We join most sincerely in the universal regret which will be felt at the removal from amongst us of the beloved and able Bishop and Chief Shepherd of the Diocese of Nova Scotia: and to the members of his deeply beloved family and to the many sorrowing ones within his diocese, to whom he was indeed a Father in God, we tender our respectful and sincere sympathy. But we cannot forget that to the Church at large the loss is—specially at this time—a most serious and deeply to be regretted one. The present time is one in which wise counsel and matured experience are eminently necessary, and the late Bishop Binney possessed in no ordinary degree both of these qualifications: and not only his presence but also his ripe judgment will be missed in the "inner circle" of the House of Bishops. The removal from amongst us of such experienced and wise rulers, as the late Bishops of Nova Scotia, Niagara and Toronto renders still more onerous the responsibility devolving upon the younger "Fathers in God"—a responsibility we do not doubt, most fully recognized.

The removal of the Bishop of Scotia at the present moment seems, according to human judgment, inopportune too in view of the noble work just inaugurated and so earnestly supported by him; we mean the effort to erect a Cathedral Church, fitting in character to this the Mother See of the Church in Canada. But the sad event offers an opportunity to the

churchmen in Nova Scotia to make this Cathedral a memorial not only of the saintly English, but also of their own Diocesan, by carrying out to completion his wishes and designs, and thus in God's providence this may be instead of a hindrance to, a real furtherance of, the work which he had—in conjunction with his Synod—commenced for the glory and honor of God. We sincerely hope that such may be the result, and that any who hitherto may have held back—through a desire to see other needs supplied first—may now heartily throw in their influence with and carry out the object so dear, we believe, to the heart of him, of whom we can most confidently say in the words of our hymnal:—

"Earth to earth and dust to dust,"  
Calmly now the words we say.  
Leaving him to sleep in trust  
Till the Resurrection Day,  
Father, in Thy gracious keeping  
Leave we now Thy servant sleeping—Ed.

#### DIOCESE OF NOVA SCOTIA.

AVON RURAL DEANERY.—On the 26th and 27th of April, the clergy of the Avon Deanery held one of their usual meetings in the parish of Aylesford. Eleven years had elapsed since a Deanery meeting was held in this parish, but owing to recent changes our beloved and faithful Dean succeeded in arranging for this meeting. Our deanery meetings regularly held in the other parishes constituting the Avon Deanery, have been much blessed in spiritual profit both to pastors and people. It is therefore with much pleasure and satisfaction that your correspondent is able to report that the parish of Aylesford has again taken its place in the category of parishes availing themselves of the undoubted powerful machinery for aiding church work as deanery meetings have proved to be. The clergy present, were the Rev. Canon Maynard, D. D., Rural Dean; W. Ellis, Rector of Sackville, and Rural Dean of Tangier (by invitation); J. O. Ruggles, M.A., Rector of Kentville; F. H. Axford, rector of Cornwallis; J. Harrison, rector of Falmouth; and T. Guillim, deacon in charge of Aylesford. On the evening of the 26th, divine service was held in St. Mary's Church, and although the night was very stormy, a fair congregation assembled. Shortened evensong was said by the Incumbent, after which the following addresses were given. The Dean made general remarks, alluding particularly to the early days of the parish, and earnestly advised churchmen to remain steadfast to the purest branch of the Holy Catholic Church. The Rev. J. Harrison followed with an address on Infant baptism, in which he examined the three texts, viz: Matt. 28, 19-20; St. Mark 16, 16; and St. John 3, 5, on which the erroneous opinions of those rejecting Infant baptism are based, and then gave the Scriptural and Historical warrant for the validity of Infant baptism. The Rural Dean of Tangier then followed with a powerful address on Confirmation. The Rev. J. O. Ruggles in his address, corroborated the remarks of the two previous speakers, strengthening their arguments by the addition of one or two important points. The Rev. F. H. Axford closed with a short address on the duty of exercising the grace of love, illustrating his remarks by a personal testimony of his interviews with a sick parishioner, in whose soul a powerful conflict was raging between good and evil, as evidenced by her doubts and waverings on the duty of forgiveness. The meeting which was a most enjoyable one, closed at 10 p.m., after the Dean had pronounced the Benediction. The Wednesday morning divine service with the celebration of the Holy Communion, was held at eleven; prayers were said by the Incumbent; lessons read by the Rev. F. H. Axford and J. Harrison, and an able and appropriate sermon preached by the Rural Dean of Tangiers from St. Matt. xxvi. 8, 'To what pur-

pose was this waste?', very applicable thought your correspondent to those howlers, anonymous writers, and pretended zealous churchmen who would deter true Churchmen in their noble endeavours to place the Alma Mater of three-fourths of the Nova Scotian clergy on a sound basis, and to raise a grateful monument in the erection of a stately Cathedral to Almighty God, for the foundation and extension of the Colonial Episcopate: At the Holy Communion the Dean was celebrant, assisted by the Rural Dean of Tangier. The singing at both services was very hearty and highly appreciated. At 2.30 p.m., the Chapter met at the residence of Mrs. Corbin. After prayer by the Dean, the business proper of the Deanery commenced. The absence of our genial Secretary, the Rev. W. J. Ancient, was very much regretted—the Rev. J. Harrison by resolution, was appointed Secretary *pro tem*. A warm vote of thanks was accorded the preacher of the day for his able and very suitable sermon. A lively discussion followed in which all the members present joined, Hypothetical baptism and the Church Army. On the proposition of the Rev. J. Harrison, seconded by the Rev. F. H. Axford, the following resolution was passed, 'That when a parish becomes vacant and a new appointment is made, the members of the Deanery hold as soon as possible afterwards, a meeting in that parish to strengthen the hands of the brother in charge, and give an impetus to church work generally.' The meeting closed with prayer by the Dean. During the stay of the Chapter in Aylesford, the Rural Dean was the guest of Mrs. Rutherford, the Rural Dean of Tangier and the Rev. J. Harrison, the guests of Mrs. Corbin; the Rev. J. O. Ruggles, the guest of Thos. R. Harris, Esq.; and the Rev. F. H. Axford, guest of Mrs. Samuel Patterson, to all of whom the visiting clergy esteem their grateful thanks.

PICTOU.—It is with sincere regret, says the *Pictou Standard*, that we learn of the Rev. Mr. Edgecumbe's intention to leave Pictou, owing to the unsatisfactory financial condition of St. James' Church and also to the death of several of the most liberal members of the Church. An effort, however, is being made by a vigorous canvass of the parish for subscriptions by a committee appointed for that purpose. Mr. Edgecumbe came to Pictou over seven years ago. He is a man of fine scholarly attainments, an able and eloquent preacher, has been in the town longer by several years than any of his predecessors, with the exception of the first Rector, Rev. Mr. Elliott, and has done a good work. He is highly respected by all denominations, and should he deem it necessary to leave the loss to the town will be greatly felt. Indeed it will be extremely difficult to fill his place.

#### DIOCESE OF FREDERICTON.

St. JOHN.—*Trinity Church*.—The Rev. Canon Brigstocke preached an able sermon on Sunday the 1st of May inst., on the "Insecurity of Earthly Treasure," from the text 19 and 20th verses of Matt. II, and as showing the interest taken in religious matters by the secular press, the *St. John Globe* of 3rd inst., devoted nearly two columns of its space to a report of the sermon. It could not have used its space better.

St. MARTINS.—At the Easter meeting of Holy Trinity Church, Messrs. James B. Hodson and M. K. Daly were chosen as Churchwardens; E. V. Rourke, Delegate to Synod, and Messrs. Daly and Cadlip Miller, sr., Representatives on the D. C. S.

#### DIOCESE OF QUEBEC.

BISHOP WILLIAMS COMMEMORATION FUND.—The following Circular has been issued in re-

gard to a movement which must command general and hearty support:

At a meeting of members of the Church in this Diocese, held at Quebec, on the 2nd March, the following Resolutions were unanimously adopted:

1st. That the Members of the Church in this Diocese do mark the 25th Anniversary of the Consecration of the revered Bishop of the Diocese (which will occur on the 11th June, 1888), by some special and lasting memorial of his long and happy administration of the affairs of the Diocese.

2nd. That a Fund be raised throughout the Diocese, to be applied as follows: The Interest accruing from the Investment to be applied for the use of the Bishop, during his life-time, and in case of the survival of Mrs. Williams, for her use, during her lifetime. The Fund thereafter to be invested in the purchase of a "Soo-House."

3rd. That, for this purpose, it is desirable that a sum of at least ten thousand dollars be raised by a general subscription throughout the Diocese.

4th. That the following gentleman be named a Committee (with power to add to their number) to carry into effect the Resolutions already passed by this meeting: Five to be a quorum.

Revs. Drs. Allnatt, Reid and Roe; G. V. Housman, M. M. Fothergill, W. G. Lyster, G. Thorneloe and A. A. VonItland, and Messrs. Judge Andrews, Judge Brooks, R. P. Campbell, W. H. Carter, Hon. M. H. Cochrane, R. R. Dobell, J. B. Forsyth, Com. Gen. Irvine, R. N. Hall, E. J. Homming, R. W. Heneker, R. Hamilton, J. Hamilton, J. Y. Lloyd, J. J. Lowndes, C. Judge, F. Montizambert, E. J. Price, Hon. J. M. Pope, Lieut.-Col. Ready, Col. Rhodes, R. H. Smith.

A meeting of the Committee was held at Quebec, on the 29th March.

The Committee, believing that every member of the Church will desire to take part in this effort, and to contribute as largely as their circumstances will permit, it was resolved:

That the Clergymen, Churchwardens and Delegates to Synod from each Congregation in the Diocese, be requested to act as a Committee (with power to add to their number) to solicit and collect subscriptions for the Fund from the Members of their respective Congregations; which subscriptions may be paid at such times and in such proportions as may seem desirable to each subscriber.—J. Hamilton, Sec.-Treas.

#### DIOCESE OF MONTREAL.

MONTREAL.—*St. George's*.—Efforts are being made here to meet the objections frequently made by strangers that they are kept waiting for seats when attending services, and to harmonize these with the rights of the regular worshippers. It has been determined to commence service at five minutes past the hour, 11 a.m. and 7 p.m.—pewholders being expected to be in their places at the hour, and thereafter vacant seats being assigned to strangers. Thus all will be seated by the time the services commence.

*St. James the Apostle*.—The late peculiar and mystifying "Shuffle" regarding the Rectorship of this Church has resulted in the re-appointment of the "resigned" Rector. It is puzzling quite; and gives rise to some reflections, which we hope to refer to next week.

A CLERICAL UNION for the Bedford District of the Diocese has been formed, with an admirable constitution which we hope to give in full in next number.

Testimony of a Presbyterian who finds the *Church Guardian* too strong, "It is a good paper for a Churchman, but I am not a Churchman. Please stop my paper!" We doubt not the tone of the C. G. does not sound melodious at all times to the Presbyterian ear.

## BISHOP'S COLLEGE, LENNOXVILLE.

From the report of the Trustees of the College, of the accounts to 31 December, 1886, it is satisfactory to note that the income of the year proved sufficient, not only to meet the outlay, but to leave also a credit balance of \$423.75, after paying off the debit balance of the previous year.

The Trustees also report that the following Professorships may now be said to stand on a secure basis:—

1. The Principal of the College, acting as Professor of Mathematics.
2. The Harrold Professor of Divinity.
3. The Davidson Professor of Classics.

Funds are also available, though without any special designation, for:

(a) An additional Professor of Divinity, whose duty it will be to assist in the teaching of Classics and Mathematics.

(b) The payment of the Lecturer in French. The report further says:—

"The needs of the College are great, amongst which may be enumerated:

1. One or more Professors of Science, with a laboratory and additions to the Museum.
2. One or more Professors or Lecturers in Modern Languages and Literature, with special reference to study of English, German and Italian. The study of English at present is a main feature of College work, but the burden of teaching should not be thrown on men who have ample work in their special line of duty.
3. An additional Professor, so as to divide the work of the Professor of Classics into Greek and Latin respectively.
4. Additions to the Library, which, although a very valuable one, considering its size, is yet wanting in many new standard works on the various subjects of the College Course, as well as of general literature. There are no funds from the ordinary resources of the College available for this purpose.
5. A Convocation Hall.

The duty of the trustees is to manage what may be called 'The College Temporalities,' but they may be permitted, in closing this report, to express the opinion that, if the work done in all the existing Faculties be compared with that of other similar institutions, it will be found that the Professors and Teaching Staff have, with the very limited means at their command, maintained a high tone, and have proved themselves worthy of the support of all in this Province who value a high class education."

## DIOCESE OF ONTARIO.

**GANANOQUE.**—A *Conversazione* was held in the Skating Rink here on the 3rd inst., under the auspices of the congregation of Christ Church and proved a decided success. After refreshments, provided by the ladies of the congregation, Judge Reynolds, of Brockville, took the chair, and an excellent programme of instrumental and vocal music and recitations was rendered. The Rev. E. P. Crawford, M.A., of Brockville, added much to the enjoyment of the evening by his well rendered songs. Dr. Clarke, of Kingston, Madams C. E. and W. H. Britton, Misses Emily Skinner, Edith Cowan, Edith Carroll, Kate O'Neil and Messrs. Blythe, Fred. Skinner and Geo. Abbott, took part in what was one of the best entertainments ever given here.

On Wednesday evening the annual Sunday-school festival was held in the same place and afforded pleasant entertainment for the young people of the Church.

The proceeds of the entertainments, which are to be applied towards improvements on the Church, amounted to something like one hundred and fifty dollars.

## DIOCESE OF TORONTO.

**CANON WILBERFORCE**, who is now in New York, will probably visit Toronto shortly and will be asked to lecture on temperance during his stay.

The Anglican Mission Church at Windermere is to be called St. Jude's, subject to the approval of the Bishop. The auditor's report shows a cash balance to the credit of the building fund, and the whole progress of the mission thus far is most satisfactory.

**St. Matthias.**—A reception was given in the school house of this church on April 28th by the parochial branch of the C. of E. Workingmen's Society.

**Church of the Ascension.**—A very successful concert in aid of a charity was given in the school house of this parish on Tuesday, April 26th, under the direction of the organist, Mr. E. Doward.

**St. Peter's.**—At the last meeting of the season of this branch of the Church of England Temperance Society there was a large and attentive audience. The band of the Boys Home assisted in the musical part of the programme, and a report of Band of Hope work was read at its conclusion. Rev. G. Wrong gave an address on "Control of the Appetites," and Ven. Archdeacon Boddy closed the meeting by entreating his hearers, in a few earnest words, to keep sacred their pledges during the coming vacation, and pronouncing the benediction.

**St. Luke's.**—The Lord Bishop of the diocese preached in this church on Sunday morning, April 24th, on behalf of the Sisterhood of St. John the Divine. All above the average offertory was devoted to this object, and about \$100 were realised.

**CHURCH WOMEN'S MISSION.**—The annual meeting of the Church Women's Mission Aid Society was held on the 25th ult., the Lord Bishop of Toronto in the chair. The annual report read by the Secretary, Mrs. O'Reilly, spoke of a year of fair progress, but pleaded for stronger pecuniary support, and suggested the appointment of a committee to consider and recommend some means of raising money for the Society. The report suggested also that it should be borne in mind that the Society had never in anyway profited from bazaars and similar institutions. The total amount of the year's receipts was \$241.41, including \$20.18 handed over from the preceding year; and the balance in hand on the first of April last, amounted to \$59.27. Mrs. O'Reilly also read a statement of work done by the society and by its various branches in the Province, particularly St. George's, St. James', St. Stephen's, and All Saints, all of whom have sent numerous gifts of books, church furniture, &c., to the amount of \$2,357.74 (double that of last year) to the outlying districts of the Algoma and Northwest dioceses. Several new branches have been formed during the year, and there are now in all 26, besides the Central Society. The report was adopted, and the officers of the Society re-appointed for the ensuing year.

**CLERICAL ASSOCIATION.**—The following resolution was carried unanimously by the Toronto Clerical Association at their last meeting:—Moved by Rev. S. Jones, seconded by the Rev. J. F. Sweeney: "That while this Association is not prepared to condemn the principle of utilising the industry and skill of Church members in producing articles to be sold for the promotion of Church objects, yet it is strongly of opinion that public fairs, sales, bazaars, and such like should be discouraged, and that the proper method of raising money for Church purposes is the inculcation of systematic giving, and a direct appeal to Church people to contribute of their means "according as God hath prospered them."

**PERSONAL.**—Rev. Reginald H. Starr, B.D.D., preached before the University of Trinity College in the College chapel on Sunday, April 24th, and on Wednesday at a special convocation Mr. Starr was admitted to the degree of D.D. The Vice-Chancellor, the Rev. Provost Body, presided at the convocation. The subject of Dr. Starr's Thesis for the degree which received the special approbation of the examiner was "The needs of man to which Buddhism bears witness, and the way in which Christianity meets them." Dr. Starr carries with him to his new work in Boston the warmest wishes of a large circle of Trinity friends, by whom his valuable services to the University and the Church will be long remembered.

## DIOCESE OF NIAGARA.

**ALDERSHOT.**—The Rev. Wm. Massey, Rector of St. Luke's Church, Hamilton, officiated in St. Matthew's Church on the third Sunday after Easter.

## DIOCESE OF HURON.

**BRANTFORD.**—*St. Jude's.*—The last vestry meeting was the largest ever held in connection with this church. The proceedings opened with prayer by the rector, Rev. Mr. Strong, who afterwards read a report of his ministrations, visits, baptisms, &c., showing a large increase in the number of families connected with the church.

The reports presented by the Churchwardens showed a satisfactory state of affairs.

Mr. C. E. Passmore, presented a report of the Sunday-school, which was also very gratifying. It was pointed out that a full state of efficiency could not be expected until the provision of class rooms and proper seats. One pleasing result is the increasing interest taken by the children in missionary work in the general contribution of articles and money for Algoma.

A report was received from Miss Weir, Secretary of the Ladies' Guild, showing that they had obtained over \$600 during the year towards church expenses.

Mr. Stanley presented the report of the St. Jude's Workingmen's Association. This work has added greatly to the prosperity of the parish.

The election of Churchwardens resulted in the nomination of Mr. G. W. Seace by the pastor, while Mr. C. E. Passmore was unanimously selected as the people's representative.

Auditors: Messrs. Frank and Merton.

In place of a Select Vestry, it was decided to have a regular vestry meeting each quarter.

It was decided to communicate with the Council, calling attention to the dangerous state of the sidewalk opposite the church, between Dalhousie and Colborne streets.

Votes of thanks were passed to Mrs. Weir, organist, Mr. Kimpton (choir master) and the members of the choir for their services during the year, and also to the Ladies Guild for their material assistance rendered the church; and to the retiring Churchwardens, Messrs. Hemsworth and Alford.

Messrs. J. T. Gilkieside and C. E. Passmore, were appointed lay delegates to the Synod.

It must be a source of great happiness to the Rector, the Rev. J. L. Strong, to see that his work in the parish, has been so blessed, and we heartily congratulate both St. Jude's and Mr. Strong, on the bright prospect before them.

**LONDON.**—The Rev. R. Hicks left the end of last week for England. He hopes to improve in health by a years sojourn abroad. Rev. Canon Innes has secured the services of Rev. R. Freeman, until Mr. Hicks returns.

**EXETER.**—The Churchwardens of Christ Christ have been authorized to purchase a lot on which it is proposed to erect a new church. They have secured one in a very convenient and prominent location, and it is probable that

steps will very soon be taken to commence the erection of a brick church. Mr. Trivett offers \$5,000 towards the new building on certain conditions which are likely to be complied with.

WOODSTOCK.—Frank, son of the Rev. Rural Dean Hill, Rector of Woodstock, died at the Children's Hospital, Toronto, April 30th, and was buried here on May the 2nd. A large number of friends and parishioners, offered their prayerful sympathy to the Rector and his family in their affliction.

LISTOWELL.—His Lordship, the Bishop of Huron, confirmed 28 persons in Christ Church last week. The address to the candidates was most instructive and very touching.

A Brandon paper says:—"Rev. F. F. Davis, of Virden (Church of England), has built three churches in two years on his mission. He is leaving for the diocese of Huron. A substantial testimonial has been given him." The gentleman referred to is a son of Judge Davis, of London.

SARNIA.—The Bishop of Algoma preached to large congregations in St. George's Church on Sunday, 24th April. In the afternoon he addressed the Sunday-school children, and on Monday evening addressed a missionary meeting, when he laid before his hearers the work going on in his diocese. He aroused an interest in his work which, it is to be hoped, will be lasting and productive of much good. The contents of a Lenten missionary box, the Easter offerings of the Sunday-school, and the collection at the missionary meeting amounted to \$114.67, which was given to the Bishop to be applied by him to any branch of his work most in need of help. A member of the congregation promised \$100 toward the support of a student who is to work in some of the neglected spots in Algoma during the summer months.

### THE PSALTER.

A Paper Read by the Rev. Canon Norman, M.A., D.C.L., before the Sunday school Association of the Diocese of Montreal.

It is obviously impossible to treat adequately so vast and important a subject as the Psalter within the limits of a short paper. The exegetical and other commentaries on the Psalms are in themselves a library, and the subject can be approached from many sides. All that I can hope to do, is to mention a few facts connected with the Psalms, and suggest a few thoughts which may lead to higher pleasure and more thorough edification from their study.

First let us consider the name. The Psalter is called in the Hebrew "The Book of Praise." The word "Psalter" is of Greek origin, and is taken from the Alexandrian MS of the Septuagint version. It means, strictly speaking, a musical instrument and then a collection of hymns recited or sung to a musical accompaniment of stringed instruments. According to the arrangement of the Old Testament Canon by Ezra, the Psalms, Proverbs, Ecclesiastes and Song of Solomon were included under this one head. In ancient times the terms "Psalm and hymn" were practically identical. The hymn sung at the last Supper was a selection of Psalms, and we can gather from the writings of St. Paul and St. James that the early believers were in the habit of singing Psalms. In fact we may state that the morning and evening hymns of the early Christians were taken from the Psalter. St. Paul in Ephes. v, 19 and

Col. iii, 16 alludes to "Psalms, hymns and spiritual songs." The hymns referred to were probably, according to Augustine's later definition, songs of praise addressed to God, while the spiritual songs were perhaps (as Archbishop French observes in his Greek synonyms, vol. ii, p. 133) sacred poems, which could not be classed as either Psalms or hymns, resembling in character Herbert's "Temple" or Keble's Christian year.

II. As to their *authorship*. It was the custom in our Lord's time to assign the authorship to David, inasmuch as he had so large a share in their composition, and many early Christians, such as Augustine and Chrysostom, assigned them to him, without hesitation. In fact, such was the view of Calvin. But careful criticism has proved that there were other hands at work besides David's, and that the chronology of the Psalter extends almost from the Egyptian servitude to the return from the Assyrian captivity. It would be an endless task even to mention the divers, and in some cases conflicting, views respecting the authorship of individual Psalms. We may, it is probable, safely infer that the titles assigned to the Psalms in the Hebrew, and as we have them in the Old Testament, are authentic in the main and were perhaps affixed by themselves. There are, however, many Psalms without any title, and great caution must be applied in determining the authorship in such cases. But first, the Psalter has been divided into five parts or books corresponding in number to the five books of the Law. This division is of great antiquity. Each of these five parts end with a Doxology. The first extends from Psalm i to Psalm xli inclusive. Of this division about thirty-seven or thirty-eight can most likely claim David as their author, and it is probable that he arranged them in the order in which they stand. The first Psalm is very likely the work of Ezra and was sometimes considered as an introduction to the Psalter generally. The second, tenth and thirty-third have no superscription. The second may have been written by David, though some ascribe it to Solomon, some to Isaiah, some to Hezekiah. It is certainly Messianic, and is quoted thrice in the New Testament, viz., Acts iv, 25; Acts xiii, 33, and Heb. i, 5. In the second of these passages it is likely that the true reading should be first, not second Psalm. It is appointed to be used on the morning of Easter day.

The second and third books were probably collected and arranged at different periods in the reign of Hezekiah, and contain the Psalms of Asaph and of the Korhites, with the addition of some written by David himself, which are chiefly found in the second book. These Korhites, I may mention, were Levites, and were descended from Korah, who perished during the sojourn in the wilderness. Asaph was one of David's three chief musicians, the other two being Jeduthan or Ethan and Heman. There seems to have been another musician named Asaph later on in the history, about the reign of Hezekiah, a descendant of the one who lived in David's time. The second book extends from Psalm lxii to lxxii inclusive, and the third book from Psalm lxxiii to Psalm lxxxix inclusive. The Psalms in the fourth division were collected in the reign of Josiah, and contain those of Heman, of Moses and others of high antiquity, but chiefly without titles. This book extends from Psalm xc to cvi inclusive. The fifth and last division contains the Psalms composed during and after the captivity with the addition of those Psalms of David previously known, but not as yet collected. It extends from Psalm cvii to the end of the Psalter. I should add that, according to the best authorities, the Psalms never exceeded in number 150; but in some instances the divisions and arrangements have varied. The additional Psalms found in some Syrian MSS are considered spurious. It is supposed that the 146th verse of the 140th Psalm has been dropped out

by a transcriber. Some think that the words "from the tree" originally ended the 10th verse of the 96th Psalm, but were deliberately omitted by Jewish Scribes on account of the allusion to crucifixion. Our authorised version follows the Hebrew arrangement, with this exception, that the Jews considered the superscription to be the first verse of each Psalm.

It is probable that of the 150 Psalms, David was the author of 74 Psalms. (The Septuagint by the way attributes a larger number to him.) The 88th Psalm was written by Heman, the Ezrahite or sojourner. Dr. Lightfoot and some others are of opinion that this is the oldest of the Psalms, and that it was composed during the bondage in Egypt. Heman, however, as we have seen, was one of David's sacred musicians, and the Psalm in question was most likely written in the time of Solomon. The 90th Psalm is the work of Moses, and the 91st may perhaps also claim him as its author. The 72d and 127th were probably written by Solomon. Some few Psalms may have been composed during the time of the Judges and Samuel. The two Asaphs appear to have written twelve Psalms, which are of a solemn and somewhat stern character. The descendants of Korah, before referred to, were the authors of eleven Psalms, which are composed in the interval between David's reign and the Babylonian captivity. The 89th Psalm was the work of Ethan the Ezrahite. Ezra, as we have noticed, may have been the author of the 1st and the 119th Psalm, while the 102nd Psalm was probably composed by Josiah or Daniel. The Septuagint also gives the names of Jeremiah, Haggai and Zechariah as Psalmists, and this is quite possible; but the Septuagint is not so trustworthy a witness as the original Hebrew. Some of the German School have conceived that several Psalms belong to the Maccabean period. This is very improbable. It is more likely that Judas Maccabeus compiled the Psalms, as we have them, but did not add to their number. Those Psalms written by the Korhites are eminently poetical and grand. They are not so personal in their character, or so pathetic as those of David, and perhaps on that account they do not appeal with the same force to individual souls, but many competent critics are of opinion that Psalmody attained its highest perfection, as exhibited in the songs of the Korhites. The seven penitential Psalms rank among those that are most highly prized by Christian people. Of these, one, the 51st, occurs in our office for the visitation of the sick; the 6th, 32nd and 38th are said in the Morning service for Ash Wednesday, and the 102nd, 130th and 143rd are selected for the Evening service on that day—of the whole number, David is the author of five, viz.: the 32nd, 38th, 51st and the 143rd. The 51st speaks from the very depths of true repentance, and will always be associated with David, the greatest of penitents. The 102nd, as we have seen, was in all likelihood written by Josiah or Daniel, and the 130th was perhaps composed during the captivity. Some of the Psalms, viz.: from the 120th to 134th inclusive are called in the headings "Songs of degrees," or in more modern phraseology, the gradual Psalms. The meaning of this title is doubtful. Some have thought that a terrace of fifteen steps led from the court of the women to the court of Israel, and that the choir said or sung one of these Psalms while pausing at every step. Another theory is that the name arose from the structure of the Psalms, because the end of one verse helps in the composition to form the beginning of the next verse. Yet another explanation as based on supposed changes or stages in the melody. The most probable solution is, that these Psalms were sung by the foreign Jews, when from time to time they travelled to Jerusalem, especially at the great festivals. As regards commentators on the Psalms, the most eminent in ancient times were Hilary, Athanasius and Jerome, and of these three Jerome was undoubtedly the first, because he was acquainted with Hebrew,

He published two versions of the Psalms. One of them was based on the old Italic version, itself translated from the Septuagint, and the later, by far the more accurate work, which is found in the Vulgate of to-day. Then we have Augustine's immortal work, characterized by his personal piety and richness of interpretation. Of German commentators the name is legion. Many differ among themselves, but some are excellent as *e.g.*, Heugstenberg. Among English sterling writers, each occupying a niche of his own, we have Perowne, Kaye, Wordsworth, Phillips, Jobb, Hawkins, Hammond, Horsley, Thrupp, Faussett, and the very accurate though unpretending "Plain Commentary" published by Parker, of Oxford. I would commend also the Introduction to the Psalms in the Speaker's Common Prayer, the article in Smith's Dictionary, and the beautiful chapter, which no one else could have written, in Stanley's Jewish Church on "the Psalter."

The Psalter in our Prayer-book is taken from the Bible printed in 1539, under the authority of Cranmer and Coverdale. It was called "The Great Bible." The Psalms are numbered as they are in the Hebrew. This version of the Psalter is not quite so accurate as that of the Authorized or Revised Bible, but it is very grand in its musical flow. The four noblest versions of the Psalms may be said to be Jerome's 2nd Latin Version; Luther's German Version, and the English rendering as found in our Bibles and Prayer-books respectively. The next point to consider is the interpretation of the Psalms. There may be said to be four meanings belonging to them. The first of these is obviously the signification, which in many instances is somewhat hard to discover, owing to the character of Hebrew and Eastern poetry, which often enwraps in mystery the meaning of a passage.

(To be continued.)

#### DIOCESE OF NOVA SCOTIA.

SHELburne.—Our Easter meeting passed off very pleasantly. Much progress has been made since the parish has been under the charge of Rev. H. How, and the financial standing is good. R. W. Bruce and Jonathan Holden were appointed wardens. Resolutions were passed authorising the vicar's salary to be raised \$100 and giving votes of thanks to the Mite Society for the aid given the wardens to defray the expense of a well and pump at the vicarage. Also to Mrs. F. W. Taylor, organist, and the choir for their united services during the year.

#### PROVINCE OF RUPERT'S LAND,

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MACKENZIE RIVER, QU'APPELLE AND ATHABASCA.

#### DIOCESE OF RUPERT'S LAND.

VISIT OF ARCHDEACON PINKHAM TO PRINCE ALBERT.—The Bishop designate of Saskatchewan, paid a short visit to Prince Albert last week in order to become acquainted with some of the main features of the work in that part of his Diocese. He was absent three weeks and returned much pleased with his visit, being received with great kindness. He was agreeably surprised at the appearance of Prince Albert, the style of its houses and the enterprise of its people. The telephone system has recently been introduced, and though the people are several days journey from the Railway, there is progress on all sides.

Meetings of the Executive Committee, C.M.S. Finance Committee, and several others, were held during the Archdeacon's stay, and matters were put into shape for the present. At a parish meeting in Prince Albert, the present Incumbent, Rev. W. E. Wright, was transferred

by the Archdeacon to the position of Travelling missionary. Mr. Wright is specially adapted for such work. The grant of \$480 from the C. and C.S. the Archdeacon stated, would as far as he could promise it, be continued to the two parishes for two years, after which they would be expected to become self-supporting, and he asked them to pledge \$1,020, and to raise the stipend to \$1,500; over \$600 was raised at once. The parishioners were then informed that if they knew of any one they would like to have, he would be appointed. The choice fell on Rev. Geo. Forneret, of Hamilton. If he does not accept, the choice is to be left with the Bishop-designate.

On Sunday he held three services, two at Prince Albert and one at St. Catharines, some six miles out of the town. The next day he visited an Indian settlement about sixteen miles from Prince Albert, and there for the first time he heard the Indian sing such hymns as "Jesus Lover of my soul," etc., in the Cree tongue. The lesson was read by Archdeacon McKay, from an English Bible and he translated it into Cree tongue as he went along. Mr. Pinkham then preached a short sermon on the resurrection, Archdeacon McKay interpreting it. Tuesday he took a different direction, visiting St. Andrews on the south branch. Here a very interesting service was held. At all of these places he met many old friends, who expressed their pleasure at meeting him, and who congratulated him upon his elevation. The warmest co-operation on the part of the clergy and laity was pledged to him, so that he found the visit in every respect a most satisfactory and beneficial one.

At the close of the present term at Emmanuel College there will be vacation until September 1, and it will then be re-opened under arrangements the Bishop Designate has made, and will have before it an increased sphere of usefulness. Arrangements have been almost completed for Mr. C. Cunningham, student of Mr. Cunningham, of Headingley, to take his course for the ministry in St. John's College, Winnipeg. Mr. Cunningham is a young man of great promise. The Bishop Designate states it to be his intention to maintain the present buildings at Prince Albert as a monument to the devoted perseverance of his late predecessor, and as a standing memorial of his work. The following clergymen and laymen were appointed delegates to the Provincial Synod at the last meeting of the Synod of the Diocese of Saskatchewan: Ven. Archdeacon J. A. McKay, Ven. George McKay, B.L.; Rev. Canon Flett, B.D., Rev. John Hines, Rev. R. McLennan, B.A., B.D., Rev. Canon Newton, Rev. E. Matheson, Rev. J. W. Tims, Rev. R. S. Hilton and Messrs. T. McKay and C. E. Wood. Of the clergy the three first named have been invited to be present at the consecration and have consented. They will also be here for the Synod. It is hoped also that the lay delegates will be present at the consecration.

The Archdeacon will visit Alberta shortly. The Bishops of Minnesota, N. Dakota, Niagara, Huron and Algoma have been invited to be present at the consecration in Holy Trinity, Winnipeg, August 7th. The preacher will be Rev. Canon Matheson, B.D., Prof. of Exegetical Theology in St. John's College, and Deputy Head Master of the Boys' School.

WINNIPEG.—*Christ Church*.—The parish has suffered a severe loss in the death of Mrs. Joseph Carman, who died of typhoid fever after a short illness. Mrs. Carman was a daughter of Mr. Geo. P. Black, who is so well known in Nova Scotia. The funeral service, which was choral, was taken by the Rev. E. S. W. Pentreath, Rector, the Lesson being read by Rev. Canon Matheson. The body was met at the door by the surpliced choir, the sentences being chanted. The beautiful Hymn, "Sleep thy last Sleep," was sung by the choir. The choir then proceeded to St. John's Cathedral Burying

Ground, where they met the body at the gate and preceded it to the grave singing "Brief life is here our portion,"—"Man that is born of a Woman." "I Heard a Voice," was sung to Troghe's chant. After the service "Jesus Lives" was sung. The service was most impressive. Miss Carman at the time of her death was President of the Ladies' Aid Society, an Associate of the G. F. S. and deeply interested in the work of the parish. The Bible class, Sunday-school Teachers and others have sent resolutions of sympathy to Mr. Carman in his bereavement.

#### DIOCESE OF QU'APPELLE.

Rev. J. W. Gregory of Gresfill, has gone to England for several months on leave of absence.

Rev. W. Nicolls, B.A., of Moosomin, will shortly remove to Qu'Appelle, and will assist the Incumbent of Regina.

#### DIOCESE OF MACKENZIE RIVER.

We understand that Bishop Bompas who finds himself much broken down by hardships is desirous of resigning and in fact, has sent in to the C.M.S. a conditional resignation. As far as we can learn this has not yet been accepted, but in all probability the See will be vacant before long. The diocese is in a lonely and for whites a practically uninhabitable region, and it would seem to be good policy for the C.M.S. to appoint a Bishop from among those clergy who are natives with Indian blood in their veins. Such an one would be more calculated to endure the hardships which will ever be in such a diocese. There can be no hope of any immigration of whites into it. It is also well known that Bishop Hordlen, of Moosonee, has long been anxious to resign his See. The same ideas would also apply to this Diocese.

#### CONTEMPORARY CHURCH OPINION.

*The Churchman* (N.Y.) says:—

The quiet weeks which fall between Easter-Day and Ascension are fraught with special lesson which ought not to be forgotten amidst the glories of the greater feasts. Fragments only of Christ's sayings during these forty days are recorded, but we know that He was illuminating and instructing His disciples, laying broad and deep the foundations of that Church which should witness to Him till the end of time; and the Church herself stands as record of the substance of this His teaching. First of all we must surely be humbled as we consider the limitations of our knowledge, even in the realm of matter, which the history of the Risen Christ reveals. Jesus walked on earth again with body of flesh and bones, for He eat and drank with His disciples, and bade St. Thomas test the reality of His presence by palpable physical proof. Yet the Risen Body was not subject to those very laws which we commonly regard as inseparable from all material existence. Bolted doors were no barrier to its entrance; it could at will veil itself from sight; it rose from the Mount of Ascension to the right hand of the throne of God. Verily it becomes us to walk softly in this world of mystery; that which lies closest, the very body of flesh which we are sometimes tempted to esteem so lightly, has within it capabilities and powers which no science of earth can fathom or define. And if the body of Jesus Christ has been thus glorified, taken up in its entirety to the throne of God, how sacred and dignified matter even has become; to belittle it by any false contrast with spirit is to contradict the revelation of the Gospel. Our creed of "the resurrection of the body" is grounded in no theory but in a fact, the one fact of the resurrection body of our Lord. If we are pressed for definition, our knowledge consists alone in the life of Christ during the

forty days before His Ascension; we shall be like Him, this is our sole confidence and hope.

*The Church* (Phila., Pa.) in an article in reference to the setting apart of women for deaconesses or sisters, says:—

It is a recognised fact that women are doing the larger part of the work that is done in our parishes, Sunday-schools, hospitals, homes and institutions of various kinds, and the feeling has grown to be that, if they wish to be formally and publicly set apart, either as deaconesses or sisters, it accords with the fitness of things and is in agreement with the earlier usages of the Church. Without doubt, there is a strong conviction that the appointment of a sister or deaconess should not carry with it the imposition of vows which assume a Roman form, and involve restraints from which even the Apostolate in the Church was free, according to the Gospel. The sphere of woman has greatly widened; her relative power in social life has steadily risen for centuries; and now by the advance of civilisation and Christianity, the time has fully come, when an abandoned office of the primitive Church can be restored to the Church of the nineteenth century, and when, in the language of the Apostolic Constitutions, we can thus invoke the blessing of God upon each and every woman seeking an office, ancient, honorable and adapted to the improved social conditions of our own day.

"Thou who didst fill with Thy Spirit Miriam, Deborah, Hannah and Huldah, look down also upon this Thy handmaid, and bestow on her the Holy Ghost, that she may worthily perform the work committed to her, to Thy honor and to the glory of Christ."

*The Young Churchman* (Milwaukee) says:—

Worldly considerations and worldly interests are the controlling factors in many lives. Church-going, and participation in the Church's work rise to no higher level than participation because of social privileges. How little is thought of the soul and the soul's welfare. How differently would the lives of Christians be fashioned if they realised that it is the soul that is in peril. It is the soul that lives eternally. At death it is the soul that is separated from the body, and shall live in Paradise, perhaps for ages of time, before it is again united to the body.

The things of this world lead to diseases of the soul; and it requires constant watchfulness, together with all the blessed means of grace which have been given us by the Church, to keep it in a healthful condition.

Parents, teachers and all who have children to instruct, remember *their souls* are for the time being in *your* keeping, and that *God will hold you to account for what you have done, or left undone*, to the precious souls entrusted to your care.

*Church Press* (N.Y.) says of "Sunday Observance" what is equally true of ourselves, and expresses our own feelings in regards to like movements here in Canada. We trust there will be retrogression in this matter; though we note with regret something of the kind in the action of the City Council of Montreal regarding cigar and refreshment shops. The *Press* says:—

It is encouraging to note the efforts which are being made to enforce a better observance of the Lord's Day. In nearly all our large cities the law is being more rigidly applied, and Sunday trading, particularly in beer selling, is being checked. The reform has not begun too soon. Of late years Sunday desecration has made rapid strides. In many cases, indeed, there have been more drinking and crime on Sunday than on any other day. The practice has tended directly to the demoralisa-

tion of society, as well as to a frustration of an ordinance and purpose of God. It is time, therefore, to apply the law more vigorously. The result will be advantageous to society at large. In doing this we should remember the principle on which the observance of the Sunday is based. The Sabbath is a divine institution; and it was primarily intended as a day of rest and devotion. With a change of day there was no change of principle. The law is still binding.

### CORRESPONDENCE.

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

#### THE UNCONSUMED CONSECRATED WINE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—In reference to a certain extract from the *Irish Ecclesiastical Gazette*, wherein it is stated that it is the custom in one of the non-parochial churches of Dublin, to take the consecrated wine and pour it back in the bottle with the unconsecrated for future use, you go on to say that you don't think such a violation occurs in Canada. I can imagine your incredulous look when I tell you that a certain clergyman of the Diocese of Montreal was recommended to do the very same thing, and that too after a celebration in which a high dignitary was himself the celebrant, and whose strong teetotal views would not allow him (I suppose) to consume what remained of the consecrated element. At least that is the most plausible construction I can put upon it.

CLERIC.

[We are indeed astonished at this gross violation of a plain Rubric in so well ordered a diocese as that of Montreal!—Ed.]

#### "THE SACRAMENTS."

SIR,—Half the controversies of Theology have arisen from slovenly employed Theological terms—Half the misunderstanding and suspicions among the disciples of the One Lord, have arisen from hasty conclusions arising therefrom. The subject of "Inquirer's" letter is a case in point. I have not seen the letter of "Catholicus" referred to: "Inquirers" apparently affords all the necessary data in regard to the questions involved. Theology is a science as well as a revelation, and demands comprehended examination of the whole and intelligent reconciliation of parts. We reply therefore to "Inquirer." 1. That there are two of the "39 Articles of Religion" which are in point. The 25th Article of Religion differentiates "Sacraments ordained of Christ our Lord in the Gospel," "Sacraments of the Gospel," from other very solemn and holy Rites, which are yet defective in one single specified point "that they have not any visible sign or ceremony ordained of God." Here, therefore, we find a clearly outlined distinction. We pass: 2. To the 35th article, "Of the Homilies," and we would fear that somebody's Rector has been derelict in informing the minds of his people. That article says that those several Homilies "contain godly and wholesome doctrine, and necessary for these times." We turn to Homily 9 "of Common Prayer and Sacraments," and we find the following quoted, godly and wholesome doctrine regarding the Sacraments of the Church of England and of the Church in all ages: "And as for the number of them, if they should be considered according to the exact signification of a Sacrament, viz.: for visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ; there be but two, viz.: Baptism and the Supper of the Lord. For although Absolution hath the promise of forgiveness of sin, yet by the express word of

the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean laying on of hands) is not expressly commanded in the New Testament to be used in absolution, as the visible signs in Baptism and the Lord's Supper are; and, therefore, absolution is no such Sacrament as Baptism, and the Communion are. And through the Ordering of Ministers hath this visible sign and promise, yet it lacks the promise of remission of sin, as all other Sacraments besides the two above named do. Therefore, neither it nor any other Sacrament else—be such Sacraments as Baptism and the Communion are. But in a general acceptance, the name of a Sacrament may be attributed to any thing whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name not only to the other five, commonly of late years taken and used for supplying the number of the seven sacraments; but also to divers and sundry other ceremonies as to oil, washing of feet and such like—not meaning thereby to repute them as sacraments, in the same signification that the two fore-named sacraments are. \* \* \*

And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institutions of Ministers in the Church, Matrimony, Confirmation of children, Visitation of the sick, yet no man ought to take those for sacraments, in such signification and meaning as the sacraments of Baptism and the Lord's Supper are—but either for godly states of life necessary in Christ's Church, and therefore worthy to be set forth by public actions and solemnity, by the ministry of the Church, or else judged to be such ordinances, as she may make for the instruction, comfort and edification of Christ's Church." Says another authority (Staunton), "In the Church of Rome, confirmation, penance, orders, matrimony and extreme unction are also accounted sacraments. And admitting the definition of a sacrament as used by that Church—together with the latitude in which the term was sometimes used by ancient writers—they only err in fixing the number at seven, when the same authorities might at least include a dozen more."

The Church and the Word of God exalt Marriage to a very sacred position, speaking of it as "a mystery," a term in the original applied to the deepest things of God. In the presence of the lamentable depraving of the Divine ordinance of marriage, which is sapping the foundations of society and religion—the intelligent application of a term sanctioned by the Church and the ages, is scarcely a justification for charging the promulgation of the doctrines of the Church of Rome under the cover of zeal for having all things done "decently and in order." The use of the term, in this general and comprehensive sense, dates in the history of the Church prior to any of the pretensions or usurpations of Rome, and in no way conflicts with the later and more particularized application, by way of pre-eminence, to the "two only" which are generally necessary to salvation," as saith the Catechism. The use of the word Bible, "the book," does not require the suppression of the term "book" to other volumes, as on the other hand the indiscriminate and general application by the world of the term "churches" in no way affects the foundation of the Apostles and Prophets, Jesus Christ being the Head Corner Stone. Yours,

Montreal.

CARITAS.

#### "METHODISM Vs. THE CHURCH."

SIR,—Permit me through the medium of your columns to ask intending purchasers of the above named pamphlet and its "Defence," to address the undersigned at Winnipeg, Manitoba, P. O. Box 1197, instead of as formerly at Pembroke, Ont. Yours truly,

W. P. SWEATMAN,

WINNIPEG, Man., 2 May, 1887.



# The Church Guardian

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See page 14.

## Special Notice.

**SUBSCRIBERS IN ARREARS** are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

### CALENDAR FOR MAY.

- MAY 1st—3rd Sunday after Easter.  
St. Philip and St. James, A. & M.  
“ 8th—4th Sunday after Easter.  
“ 15th—5th Sunday after Easter.—(Notice of Rogation Days and Ascension Day).  
“ 16th }  
“ 17th } ROGATION DAYS.  
“ 18th }  
“ 22nd—Sunday after Ascension.  
“ 29th—Whitsun-Day.  
“ 30th—Monday in Whitsun-Week.  
“ 31st—Tuesday in Whitsun-Week.

### THE "FACTS" OF EASTER.

How the events of Resurrection crowd upon each other! The two Marys and Salome prepare spices to embalm the body of our Lord; very early on Sunday morning they start for the sepulchre; then Joanna and the Galilean women start also; before they get there the Resurrection has already taken place; Mary Magdalene hastened to the tomb, sees that the stone has been rolled away from its mouth, and runs to tell St. Peter and St. John; then come the other Mary and Salome, and see an angel within the tomb; the angel bids them go and tell the disciples that their Lord was risen; St. Peter and St. John then come—St. Peter going first into the sepulchre, then St. John; Mary Magdalen then returns and finds two angels at the tomb; these disappear, and she turns and beholds our Lord; our Lord leaves her; she goes and finds the other Mary and Salome, and then our Lord appears unto all three; by this time Joanna and the Galilean women have reached the tomb, and they also see the two angels; next, all the women come to the disciples and tell what happened; St. Peter returns to the tomb and meets our Lord; two disciples, going to the village Emmaus, see our Lord; in the evening of Sunday He appears to the Apostles and afterwards eats with them. And now He appears a sixth time, St. Thomas being this time present. A seventh time He does so, by the sea of Tiberias. And again an eighth time—Jewish “number of perfection”—to more than five hundred persons at once. And thus was the FACT of our Lord's Resurrection compassed about by a great cloud of witnesses.

What historic fact is more satisfactorily established? Men and women who knew Him say He rose. Half a thousand (and more) see Him at once. Men go forth and proclaim the fact in the ears of men who were able to disprove it if it were not so. They tell it by day and by

night. They go from city to city telling it. They go to the world's end telling it. They spend their lives telling it. They die at the stake rather than take it back. Before they depart they write it all down. Their writings were known to be their writings by men living at the same time. Those who had heard the story told by these twelve men now see it written. They know that it is the same story, to a letter, for they could compare what was written with what had been said. They know personally all the men who do this—had known them, some of them, all their lives. These contemporaries of the Apostles now treasure up the writings; they teach them to others; they hand them down to their children; they revere these histories and teach their children to revere them, because they themselves had known these brave, good men, and had known them to be eye-witnesses of the facts set forth by them. From that day to this the testimony of the original witnesses has been credited. It was not testimony to what they believed, but to what they knew; because to what they had verily seen—yea, one of them, with an over-caution of faith, had also handled; not to a doctrine, but to a FACT. The Church cares very little about the doctrine of the resurrection—i. e., what the fact of the resurrection teaches about the how, the when, or the why of a bodily rising again; but she does care, and she cares greatly, about the fact of a bodily rising again, and points back, with a grand and majestic confidence, which the infidelity of all the eighteen centuries behind us has not shaken, and which all that of the centuries yet to come never will shake, to the *unimpeachable contemporary testimony* which the Gospels and Epistles afford to the great FACT of the Easter morn.—*Church Messenger.*

### CHURCH PRINCIPLES AND THE CHRISTIAN CONVENTION.

(From the Irish Ecclesiastical Gazette.)

We suppose that every right-minded person has an ardent desire for Christian union, or rather re-union, for, after all, the Church from which sections or sects have split off from time to time presents the *unit*. The Church is the symbol of unity, and the return must therefore be to the Church if ever a real union is to be brought about.

Now, a statement like this may be charged with the appearance of bigotry and narrowness—that we cannot go over to the various sectaries or denominations which contribute between them to break up Christendom and are the scandal and reproach of our modern Christianity, but that if there is to be union they must come back to us. This is not bigotry; it is common sense. It may be narrowness, but it is the narrowness that is begotten of defined principles, of settled landmarks. These are days we know, when whittling down the distinctive doctrines of the Church, or explaining them away altogether, passes with many among us for “liberality.”

Now, we say that Churchmen, while they stand by Church principles, need not be bigots, and are not bigots. None have spoken more kindly of Dissenters and worked more thoroughly with them where they could do so than High Churchmen; none have more completely or readily recognized the signs of God's grace working in them, and through them.

Now, what has led in a large degree to this false liberality, and has been at the root of all the evil, is radically wrong notions about the sacred word “Church.” We live in days when the term (confined only rightly to the catholic and apostolic community—“the congregation of faithful men in which the pure word of God is preached and the sacraments be duly administered according to Christ's ordinance in all things that of necessity are requisite to the

same”) is applied to every dribble of people, to any and every incongruous collection of worshippers, Christian or anti-Christian, who may meet together in public. Thus we hear of the Church of the Baptists, the Church of the Swedenborgians, the Church of the Irvingites, the Church of the Latter Day Saints, and (save the mark!) the Mormon Church; and reading the other day in the “Life of George Eliot” we came on the sentence—“She subscribed to the Comtist fund, but never, so far as I am aware, more directly associated herself with the members of the Positivist Church.” Could there possibly be a greater profanation of a grand and holy word—a word associated with all that is sacred and venerable—than this, to speak of the “Church” of the Agnostics and the Atheists? But this is what the bandying about of the term has brought us to!

Now, what has been the practical effect upon ourselves? It is this: that there are multitudes of nominally Church people who see no difference between the Church and Dissent, and who will just as readily go to a Methodist, Quaker, Baptist, or Plymouth Brethren meeting as to the services of the Church; and what is more, and worse, there are clergymen who have taken the orders of the Church upon them, with all their solemn responsibilities and pledges, who encourage their flocks to do this, and do the same themselves. [Should any of our clerical readers object to this latter statement, as those who frequent the Christian Convention may do, we can only point out that by so doing they stultify themselves and render their position unintelligible and absurd.] This is what is called being “liberal.” This is the kind of liberality which is popular; and goes down with badly-instructed people; but this is a liberality which, we venture to say, is not to be found in the pages of the New Testament.

On the contrary, when we open the New Testament, we are presented with the Church as a grand *unity*, a distinct body, an organized whole. We read—“There is one body, even as ye are called in one hope of your calling, one Lord, one faith, one baptism.”

Look at the Acts of the Apostles. What is the picture we get of the Church there? “They continued steadfastly in the Apostles' doctrine and fellowship, in the breaking of the bread, and in the prayers.” It is not Methodism, nor Quakerism, nor Presbyterianism, nor Anabaptism, nor Plymouth Brethrenism we meet with in the Acts of the Apostles, but an Apostolic community, the kingdom of Christ on earth, a visible organization founded by Himself, with its three-fold ministry of Divine appointment, and its two Sacraments. This is the “Church,” and the only Church we meet with in the New Testament. This is the “one Catholic and Apostolic Church” of the Nicene Creed, and therefore of undivided Christendom; and this is the Church which must, sooner or later, gather back all divisions into itself, and manifest its divine original once more.

There are those who scoff at the sin of schism; people who say there can be no such thing, and that it is wrong to speak of sects (we must now, forsooth, speak of the “Churches”); and that, although in the Litany we pray that the Good Lord may deliver us “from all false doctrine, heresy, and schism;” and though the Church has put the mark of its condemnation on the various sectaries, by making it unlawful for her officers to invite any of the teachers of these sects to minister openly in their churches, and does not permit them so to minister without being first regularly ordained, because she does not recognise their call to an irregular ministry to be a valid call. Now, St. Paul in his day believed there was such an evil as schism, for he says “Hold forth the form of sound words;” “Mark them which cause divisions among you, and avoid them.” And another inspired writer of the New

Testament speaks of those "who make separations" (or divisions) "as sensual, having not the Spirit."

There is one other way of looking at this question, which seems to be important. All who value the principles of the Reformation, sincerely desire to see our Roman Catholic fellow-countrymen won over to the profession of a purer form of Christianity. But let us consider the tremendous stumbling block thrown in their way when they see the Church that claims to be "the Church of Ireland" and the Church of St. Patrick throwing aside distinctive Church principles, and making itself one with a motley collection of Dissenters.

When we ask the Roman Catholics to forsake the Church of their baptism, they may well ask us *what Church* do we propose that they shall join.

At the bottom of all we have said lies the conviction that you the Reformed Church of Ireland is committed in the providence of God the conservation and propagation (in this Island) of "the faith once delivered to the saints," and that there is no security for the perpetuity of this deposit in the land if the Church consents to sink its integrity in the sects, and sacrifice for a hollow and artificial union the principles which alone give it strength and permanence.

### THE SERIOUSNESS OF NEGLECTING THE HOLY COMMUNION.

BY THE REV. JOHN WRIGHT.

#### 1.—It is the Neglect of the Highest Act of Worship.

The Holy Communion is not a mere ceremony or spectacle. It is an ordinance of the deepest spiritual significance, and speaks of the greatest blessing God has conferred upon man. It is the most expressive and emphatic declaration of the reception of Christ into the soul. To turn away from it is to refuse a solemn act of worship by which the Father, Son and Holy Spirit are honored.

#### 2.—It is the Neglect of a Special Command of Christ.

He said to His disciples, "Do this in remembrance of Me." It was among the last and most important words that the Divine Teacher left for the guidance of His people. The value which the Lord's Supper has, was placed upon it by the Saviour Himself. To keep alive the precious memories of His death He instituted this Holy Feast. To partake of it is to manifest our obedience to a command in itself loving and right. To approach it occasionally, as on the festivals of Christmas and Easter, is to admit that we emphasize the sacrificial love of Christ at any long intervals. To remain away altogether is a personal slight to Him who has prepared the banquet and invites us to come. What would be thought of us if we treated an earthly friend in this way?

#### 3.—It is the Neglect of the Duty of Renewed Personal Consecration.

The Holy Communion is a blessed opportunity for the renewal of our vows. We in this sacramental rite affirm and re-affirm our loyalty to Christ. Before receiving the consecrated elements we humbly declare, through the officiating minister, that, "Here we offer and present unto Thee, O Lord, ourselves, our souls and bodies, to be a reasonable, holy and living sacrifice unto Thee." If our hearts are right we shall gladly comply with this duty of renewing our personal consecration to Christ. Not to do it, is to imply that our devotion to Him is partial and reserved,

#### 4.—It is the Neglect of a Rite that is Comforting and Encouraging to the Soul.

The Holy Sacrament was designed for "our great and endless comfort." We are not required to wait until we become perfected saints before we can receive it. It is intended for sinners who can devoutly say, "We acknowledge and bewail our manifold sins and wickedness, which we, from time to time, most grievously have committed, by thought, word, and deed, against Thy Divine Majesty. Coming in this spirit, we shall rightly discern the Lord's body and blood, and be nourished, comforted, and encouraged. Not to come will be the loss to us of substantial good.

#### 5.—It is the Neglect of an Important Means of Spiritual Growth.

We are all creatures of habit. One of the most hurtful of habits is that of neglecting ordinances that minister to our growth in the spiritual life. There is no surer way of getting into a weak and sickly state. But every time we approach the Lord Supper with the right spirit we are the better and stronger for it. It becomes indeed meat and drink to us, and a means of positive growth. On the other hand, the neglect that begins with compunctions of conscience may develop into indifference and finally end in a cold and hardened heart.

#### 6.—It is the Neglect of an Opportunity to Declare our Faith and Repentance.

The reception of salvation is conditioned upon faith and repentance. Without these our efforts are useless. If, through the aid of the Holy Spirit, we have been brought to feel our dependence upon God, we shall be led to show our distrust of sin and to seek every opportunity whereby our faith and repentance are deepened. The Supper of our Lord is a fresh avowal of our master over sin and our reliance upon God. It brings us a blessing when we receive it with a "true, penitent heart and lively faith." It helps us to be more penitent and more faithful. To abstain from it is to indirectly admit that we do not have the faith and repentance that are essential to a happy Christian life.

#### 7.—It is the Neglect of a Special Privilege in Testifying for Christ.

To participate in the divinely appointed Feast is to throw the weight of our influence on the side of truth. We honor the atonement and rebuke error. We witness for Christ and help to sustain revealed religion. We show sceptics and rationalists where we stand and what our hopes are. We protest against worldliness and oppose sin in all its forms. Most of all we exert the power of a personal example. Our neglect to take this position counts against us and hinders the truth, for there can be no neutral ground.

#### 8.—It is the Neglect of a Special Service of Thanksgiving.

The Holy Communion is particularly a tribute of joy and thanksgiving. In it we express our gratitude for the gift of Christ, and for all the benefits of His "precious death and passion." It is the grandest theme that can awaken our praise. It is quickening and inspiring. It can fill us with true gladness of heart, and put into our mouth a song of holy exultation. To turn away from this sacrament of thanksgiving and not to join in its "*Gloria in Excelsis*," is to deprive ourselves of a glad service and to withhold a tribute of praise due to the blessed Trinity.

#### 9.—It is the Neglect of a Rite Expressive of Love and Fellowship.

The Holy Supper is a pledge of the Saviour's love. We are brought through it into union and communion with Christ, so that "we may evermore dwell in Him and He in us." Here we express our love for Him, and

rejoice in His love for us. Here we declare by our presence that we are in love and charity with our neighbor. Here also we realise the blessedness of fellowship with our brethren, and illustrate the doctrine of the Creed, our belief in the communion of Saints." To neglect such seasons of fellowship is to lessen our love for Christ, and widen the distance between us and our brethren in the faith.

#### 10.—It is a Neglect of a Happy Reminder of the Joys of Heaven.

The Holy Eucharist is a foretaste of the spiritual enjoyments of the heavenly state, and a part of the glory that shall be revealed when Christ shall appear. It is at this Feast that the true sanctified heart has its most earnest longings for the "life immortal." It is at this time we have comforting thoughts of our dead in Christ who are in "joy and felicity." We are brought in the Spirit to the threshold of Heaven. To heed not the invitation to the Banquet of Christ, and to turn our backs upon the Sacred Emblems, is to weaken our heavenly desires and to wed our afflictions more closely to the world that perishes.

### THE FULFILMENT OF PRAYER.

In his very interesting autobiography, Mr. Ruskin tells us many things which we had longed to know—and, of course, his words that "what a child cannot understand of Christianity no one need try to," will always ring in our ears—but it is with genuine surprise that we read of his being taught to pray in time of affliction. He was taken ill at Padua by a sharp fit of nervous fever, but was soon able to continue his journey. Nearing Paris, "I opened my English letters, which told me that my eldest Croydon cousin, John, in whose prosperity and upward rounding of fortune's wheel all of us had been confident, was dead in Australia. So much stronger than I, and so much more dutiful, working for his people in the little valley of Wandel, out in the great opposite desolate country; and now the dust of it laid on him, as on his brother the beach-sand on this side the sea. There was no grief for me in his loss, so little had I known, and less remembered him; but much awe, and wonder, when all the best and kindest of us were thus struck down, what my own selfish life was to come to, or end in. With these thoughts and fears fastening on me, as I lost sight first of Mont Blanc, and then of the lines of Jura, and saw the level road with its aisles of poplars in perspective vista of the five days between Dijon and Calais, the fever returned slightly with a curious tingling, and yet partly, it seemed to me, deadness of sensation in the throat, which would not move, for better or worse, through the long days, and mostly wakeful nights. I do not know if diphtheria had been, in those epochs, known or talked of, but I extremely disliked the feeling in the throat, and passed from dislike into sorrowful alarm (having no Couttet now to give me tisane), and wonder if I should ever get home to Denmark hill again. Although the poetical states of religious feeling taught me by George Herbert's rhymes, and the reading of formal petition, whether in Psalter or Litany, at morning and evening and on Sunday forenoon, were sincere enough in their fanciful or formal ways, no occasion of life had yet put me to any serious trial of direct prayer. I never knew of Jessie's or my aunt's sicknesses, or now of my cousin John's, until too late for prayer; in our own household there had been no instantly dangerous illness since my own in 1835, and during the long threatening of 1841 I was throughout more sullen and rebellious than frightened. But now between the Campo Santo and Santo Maria Novella, I had been brought into some knowledge of the rela-

tions that might truly exist between God and His creatures, and thinking what my father and mother would feel if I did not get home to them through those poplar avenues, I fell gradually into the temper, and more or less tacit offering, of very real prayer, which lasted patiently through two long days, and what I knew of the nights, on the road home. On the third day as I was about coming in sight of Paris, what people who are in the habit of praying know as the consciousness of answer came to me, and a certainty that the illness, which had all this while increased, if anything, would be taken away. Certainly in mind, which remained unshaken, through unabated discomfort of body, for another night and day, and then the evil symptoms vanished in an hour or two on the road beyond Paris, and I found myself in the inn at Beauvais entirely well, with a thrill of conscious happiness altogether new to me, which if I had been able to keep! Another 'had been' this, the gravest of all I lost; the last with which I shall trouble the reader. That happy sense of direct relation with Heaven is known evidently to multitudes of human souls of all faiths, and in all lands; evidently often a dream—demonstrably, as I conceive, often a reality; in all cases, dependent on resolution, patience, self-denial, prudence, obedience, of which some pure hearts are capable without effort, and some by constancy."

## FAMILY DEPARTMENT.

### STRENGTH FOR TO-DAY.

Strength for to-day is all that we need,  
As there never will be a to-morrow;  
For to-morrow will prove but another to-day,  
With its measure of joy and sorrow.

Then why forecast the trials of life  
With such sad and grave persistence,  
And watch and wait for a crowd of ills  
That as yet has no existence?

Strength for to-day—what a priceless boon  
For the earnest souls who labor,  
For the willing hands that minister  
For the needy friend or neighbor?

Strength for to-day—that the weary hearts,  
In the battle for right, may quail not,  
And the eyes bedimmed with bitter tears  
In their search for light, may fail not.

Strength for to-day—on the downhill track,  
For the travellers near the valley,  
That up, far up, the other side  
Ere long they may safely rally.

Strength for to-day—that our precious youth  
May happily shun temptation,  
And build, from the rise to the set of the sun,  
On a strong and sure foundation.

Strength for to-day—in house and home,  
To practice forbearance sweetly;  
To scatter kind words and loving deeds,  
Still trusting in God completely.

—Church Messenger.

## TWO FRIENDS.

### CHAPTER V.—CONTINUED.

"And will be for father, dear, and for many many more. Yes it is a beautiful fact that exercise strengthens. Our power of love grows with loving. And it is so with all things. Kindness, truth, unselfishness grow more easy, more necessary to us, with every kind, true, unselfish act or word. That is the good side. And then there is a terrible one, that evil grows in the same way easier and more powerful. People get accustomed to doing wrong, perhaps what seems very little wrong at first, and then they go on to worse and worse."

Reggie looked down, his mother longed to see into his eyes, but he did not raise them again. She drew him beside her.

"You see, darling, I loved you as much as ever I could when you were my only little treasure here. And yet I love you more now because I think how good and kind you will be to the little one."

"Mother," said Reggie suddenly, "I am sorry I went outside the garden when I was not allowed."

There did not seem any connection with what had gone before, but Mrs. Lacy felt it, and rejoiced in her heart,

"My boy, I am so glad to hear you say so. It was wrong; and chiefly wrong, because you made Miss Everson believe that you were not doing so. You see that was acting what was not true, even if you did not say it."

"And mother," in a lower tone, "I wanted very much to go now, but I felt that it would be so mean when I knew you really trusted me, and that you could not come and find me. I did open that gate once, but I shut it again."

"Will you tell me why you wanted to go dear? Don't tell me unless you like."

"Mother, I wanted to try and find Nat."

Mrs. Lacy's heart sank again.

"Was that the boy Miss Everson found you with?"

"Yes, mother."

"Then, darling, I am very, very sorry, but I am afraid he was not a good companion for you. I hope you may make some nice friends, but I cannot let you go with one from whom you could only learn what is bad."

Reggie turned away his head, he had had some faint hope, and that made this answer the harder to bear.

Mrs. Lacy lay and looked at him—it was a very different face from that which she was accustomed to see. The compressed lips, the turned-down corners of the mouth, were more like the Reggie of before her home-coming. She waited a few minutes, and then began again.

"Reggie, you know I love you, and it is very hard for me to have to pain you. But just because of my love I must do what is best for you. You are old enough to know that, and to know that I must guard you from evil with all my power."

She spoke so very gently and kindly, that it softened Reggie a little, though he made no sign.

"How old was this boy?" she asked.

"He didn't know," said Reggie; "he wasn't much bigger than me."

"Poor little fellow," said Mrs. Lacy, "I wonder if I could do anything for him?"

"What do you mean, mother," asked Reggie, suddenly turning around.

"I mean, dear, that if he is so young, it might make such a difference if he were taken away from bad companions himself, taught to work for his living, and sent to school."

"Oh, mother, mother! could you do that? Could you send Nat to school; poor old Nat, he would be so happy."

"Why, what makes you say that, dear? I know a little boy who is not so extra fond of his lessons, and I am afraid they would be very irksome to Nat, as you call him, even though they be for his good."

"Oh, but mother, Nat is ever so much more industrious than I am; I used to get tired of lessons long before he did. He would have liked to go on all the time, only he stopped to please me."

"What are you talking about, Reggie?"

"I forgot you didn't know, mother; he asked me to teach him to read, and he got on so fast. And indeed, he isn't a bad boy, mother, for you know he couldn't mend his own clothes, and he did wash his hands—indeed, he did!"

The image that Mrs. Lacy had formed of Nat seemed taking a very different shape. If rags were the head and front of his offending, that crime was remediable. Reggie did not appear to have learnt anything that was bad from him, and the child's warmth touched her.

"Dear," she said, "I hope that there has been a mistake about this boy. I will try and find out, and I will see him."

"Oh, mother, may I go and look for him?"

"Yes, Reggie. I will trust you not to go near his people though. I am afraid there is not much to be said in their favor, but he may be different. Or would it not be better to send the gardener to find him?"

"May I look first, mother; may I go now?"

The permission was given, and Reggie with bright face and head erect set off out at the gate. But it was in vain that he walked up and down the old meeting-place, and strained his eyes to look over the common: there were no sign of Nat to be seen. Of course, though, he must have given up hope of seeing Reggie, so why should he come there any more. He went back dejected to his mother.

"I didn't like to go across the common," he said, "because I was not sure if you meant me to go."

"Thanks dear. Now really the best plan will be to send your friend Sam in search of your other friend. You may tell him to ask the boy to come and see you, and then I will see him myself. But remember, Reggie, I promise nothing."

"But, mother, I am sure when you see him you will know he is not bad," said Reggie, as he hurried off in search of Sam.

Sam was rather astonished at being sent on such an errand, and though he did not say as much to Reggie, certainly thought that the missus did not know what she was about. He went, however, and in about an hour's time returned with an answer which seemed to him the most satisfactory that he could have brought. The whole company had moved on, no one knew where, some weeks before. They had left no trace of their presence than marks of burning on the grass; and all the hen roosts in the neighborhood were more peaceful for their departure.

"And you'll never see Nat no more, Master Reggie," concluded Sam. "And a precious good riddance it is too."

(To be continued.)

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WARNEFORD-ALLISON.—At Windsor, on April 28th, by Rev. E. A. Warneford, Rector of Norton, Diocese of Fredericton; Rev. Canon Maynard, Rector of the parish; Rev. H. Harley, Curate; the Rev. E. A. S. Warneford, Rector of Canterbury, Diocese of Fredericton, to Mary McNeil, eldest daughter of the late Charles Allison, Esq.

DIED.

PALMER—At Windsor Forks, on the 23rd instant, William Palmer, Esq., in the 80th year of his age & I. P.

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BROWNELL—Entered into rest, April 24th, Harold, aged 5 months, child of Clarence and Jane Brownell, of Amherst, N.S.

RENNELS—William Bennels, of Bayfield, in communion with the Church Catholic, departed this life on the 2nd April, 1887, in his 80th year.

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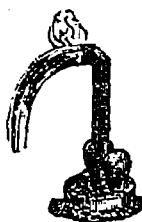
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O Thou before whose presence Nought evil may come in, Yet who dost look in mercy Down on this world of sin, O give us noble purpose To set the sin-bound free, And Christ-like tender pity To seek the lost for Thee.

Fierce is our subtle foeman; The forces at his hand With woes that none can number Despoil the pleasant land; All they who war against them, In strife so keen and long, Must in their Saviour's armour Be stronger than the strong.

So hast Thou wrought among us The great things that we see! Lo! even now we thank Thee For half our Jubilee; And bright Hope is uplifting Faint hands and feeble knees, To strive beneath Thy blessing For greater things than these.

Lead on, O Love and Mercy, O Purity and Power! Lead on till Peace Eternal Shall close this battle-hour: Till all who prayed and struggled To set their brethren free, In triumph meet to praise Thee, Most Holy Trinity. Amen.

We must work and pray together; Working, praying, for the right; We must fight against the evil Till we conquer by our might. We're strong to do, we're strong to dare, In faith and hope we're strong; United thus in strength and prayer, We'll help the cause along.

In defence of truth and justice, Like a bulwark we must stand; And the soul that's full of courage Will give courage to the hand. We're strong, &c.

We must work and not be weary, Though we conquer not to-day; For the rescue of our brothers We must work as well as pray. We're strong, &c.

Hark! the crystal streams and fountains Swell the chorus of our song; And they seem to be rejoicing As they help the cause along. We're strong, &c. - W. H. Doane.

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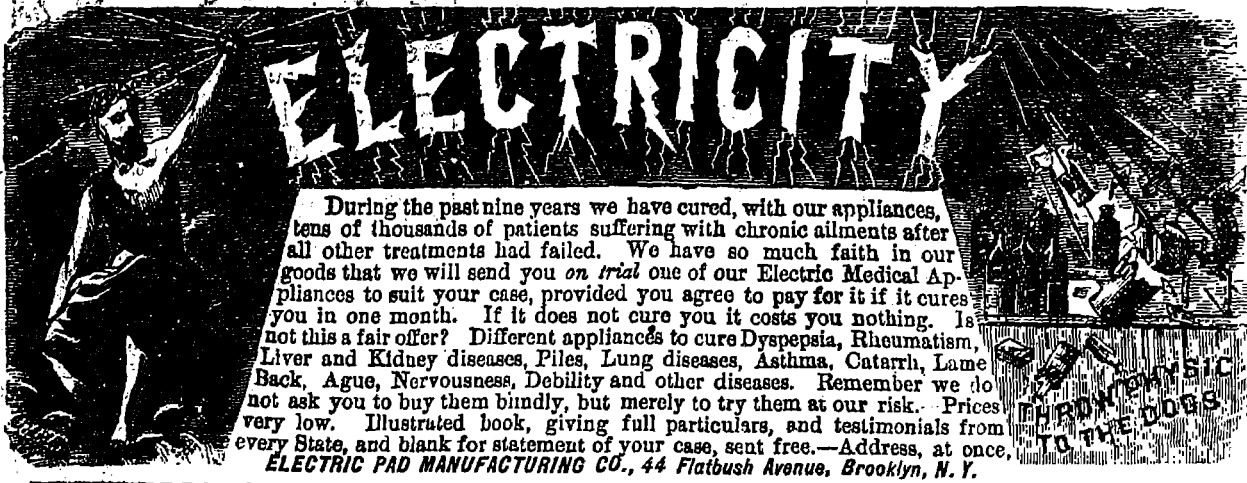
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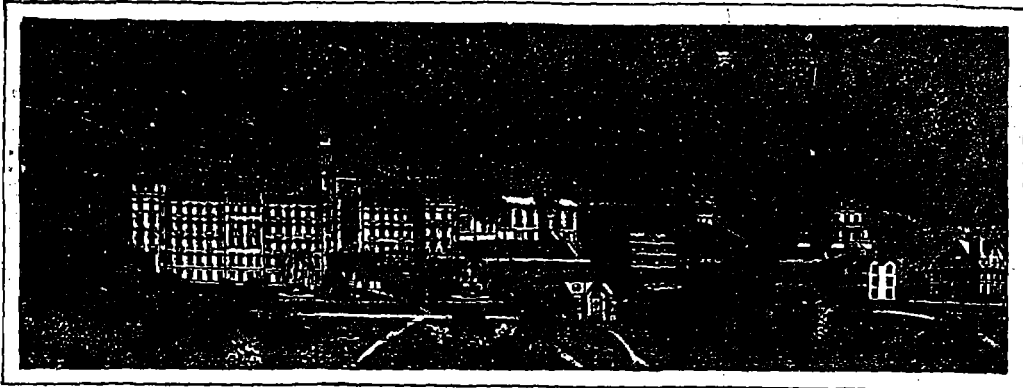
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