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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. VII. }
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MONTREAL, WEDNESDAY, JUNE 10, 1885

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PER YEAR

ECCLESIASTICAL NOTES.

THE OLD TESTAMENT REVISION.—Introductory to the presentation of the work of the Old Testament Revisers at the recent joint meeting of the houses of the Convocation of Canterbury, the Archbishop said:

We have come down here to your house upon what must remain a most striking and great occasion in the annals of the English Church. The Bible has been taken and always reckoned to be the foundation of faith, order, and life in the English Church, and what one of the oldest translators of the Bible calls, "the pure and native significance of the word" has been always held to be of the greatest importance in our church. And again the immense value of the Bible to us has been practically worked out under the singular, the unique fact, that the English translation has been—not as almost every other translation has been—the work of a man, but it has been the work of a church; a translation of long growth. Again, it has not been introduced into the uses of the church as a translation by any enactment; it has not been imposed upon our house by order even of the supreme power either in church or in state. (Hear, hear.) Like the growth of the translation itself, its use has been also a growth—it is the work of the church, and it has the acceptance of the church. To-day we are not to receive that translation, brought into the utmost perfection which our scholars can bring it "in the pure and native significance of the word."—(Hear, hear.) And these Houses of Convocation will feel that to-day in accepting the completed translation they are receiving back to themselves their very greatest work, the greatest thing that God has given them, to do as a piece of practical service to his church. (Hear, hear.) I am going now to ask our revered Bishop of Winchester to present it, and after him I shall also ask to address you, the Bishop of Bath and Wells, the Dean of Canterbury, and Archdeacon Harrison. It is strange, but it is true, that since May 6, 1870, when the committee were first formed, and proceeded to co-opt other members, these are the only four now surviving who are members of Convocation.

The Bishop of Winchester then outlined the history of the revision and gave illustrations of some principles that had governed the work. Among other things he said:

It was doubtless known that they had invited the English speaking Americans to appoint a company of revisers to assist the home committee. They did so, and both the Old and the New Testament committees had derived very much pleasure from the intercourse with them, and had listened to, and often acted upon their suggestions. In some cases there was a little difference of style and thought between them, but great things were due to the Americans for their assistance. (Hear, hear.) What the judgment of the Church might be it was impossible to foresee; but he commended it to their careful consideration and indulgence; but especially did he commend it to Almighty God as the offer which humble unworthy sinners made to Him of His blessed word. (Cheers.)

Archdeacon Harrison after speaking of the changes in the company since it commenced its work, stated that the revision as completed in the eighty-five sessions, ended on June 20, 1884, and it occupied 792 days. The greater part of the sessions were for ten days each, and each day the

company generally sat for six hours. As the preface stated, the labor therefore had been great; but it had been given ungrudgingly, and it was with a deep feeling of thankfulness to Almighty God and the earnest hope that their endeavors might, with his blessing, tend to a clever knowledge of the Old Testament scriptures that the revisers brought their labors to a close. (Hear, hear.)

Before the Bishops withdrew from the joint meeting, at the Archbishop's request the whole assembly arose and repeated together "the great English collect about the Bible." The resolution adopted by the lower house was:

"That this house presents its hearty thanks to the learned revisers of the Authorized Version of the Old Testament for the unwearied labors and singular diligence which they have expended during many years in completing the weighty task entrusted by Convocation to them; they desire to express their gratitude to Almighty God for permitting so important a work to be executed at this time; and they pray that it may be blessed by Him to the increase of the knowledge of His holy word by His people."

THE LATE DOWAGER QUEEN EMMA.—The festival of St. Mark was turned into mourning in Honolulu, for on that day the Anglican Church in Hawaii received a heavy blow. Queen Emma, the first and foremost supporter of our Mission, was snatched away by the ruthless hand of death. About two o'clock in the afternoon her spirit fled.

Since her first attack of illness which took place at Waikiki, Her Majesty has kept herself very retired. Her second attack left her very weak, and it was only with great difficulty she could get about at all. Still she was regular in her attendance at the services of the Cathedral in the Hawaiian language, and she received the Holy Communion on Easter Day. Her Majesty also regularly attended the Sewing Society on Friday afternoon. She took great interest in the building of the new Cathedral and often expressed herself anxious to worship within it. We remember now her joyous laugh a few months ago, when we stood at her side as Mr. Lishman lowered the keystone into its place in the chancel arch. Queen Emma was devotedly attached to and entered fully into the spirit of the Church which her husband Kamehameha IV was instrumental in bringing to these shores, and she evinced her devotion by her liberal donations, as well as by her personal help and influence.

We are carried back many years, when we call to mind, the patience which she bestowed upon us when we first began our ministry among her people; how regular was her attendance at the Bible classes and other meetings, in order to interpret into her own language our thoughts expressed in English, the pleasant way in which she would correct our mistakes when we attempted Hawaiian; the pleasure with which she would enter into any little treat or amusement for the people; the cheering words she would utter when we were cast down by adverse circumstances, and we can remember, only too vividly now, the loneliness we felt when Her Majesty left Honolulu to visit one or other of her estates, which she did now and then for a change.

Simple and unpretentious in her manner, she was easily approached, and rather enjoyed meeting strangers, upon whom she never failed to make and to leave a good impression. Her own people—and she was surrounded by very many—simply

worshipped her, and she seemed to prefer their society to that of foreigners. The grief of her retainers at her death was overwhelming. They seemed for the most part to be perfectly dazed, and unable to comprehend the fact, that their *Makua* was taken from them.

We too are stricken, and shall cherish her memory while life endures.—*Anglican Church Chronicle.*

"THE ROCK."—The *Rock* newspaper has changed hands, and is, we believe, to be the organ of the moderate Evangelicals. It has been acquired by the "Church Evangelical Newspaper Company," formed for the purpose, and having a capital of 6,000*l.* in 5*l.* shares. Each director is to hold ten shares, and receive a salary of 100*l.* a year. The first number, under the new management, appeared on Friday, and in assuming "a new departure" for the paper says:—

"The changes now made in the *Rock* are of two kinds. First, the style and appearance of the paper are changed. But this is not all. The proprietary has changed, the editor has changed, and the staff of writers has changed. It is necessary to say in what direction. Be it known then, that the present proprietary of the *Rock* includes a number of Evangelical Churchmen, well-known for their earnest spiritual zeal, and for the large-hearted moderation of their opinions. The editorship has been entrusted to a Cambridge graduate experienced in literary work, and the services of a staff of able writers of established reputation have been placed at his disposal. So far as the general tone and attitude of the journal is concerned we shall advocate in the future, as we always have advocated, the Evangelical doctrines and practices of the Church of England. There are many questions of vast importance now under discussion amongst men of every shade of religious opinion. We shall endeavor to deal fairly and in a Christian spirit with all such questions."

FUNERAL REFORM.—A conference of both Houses of York Convocation was held recently at the Minster, under the auspices of the Church of England Funeral Reform Association, the Bishop of Sodor and Man presiding, His Lordship said that the upper classes were taking the lead in funeral reform, and he believed that their example would influence the poorer classes in the same direction. He urged the desirability of friends assembling at the church or the graveyard, instead of at the house of mourning, in order to prevent unnecessary expense. The conference, by resolution, unanimously urged the necessity of Christianizing, simplifying, and cheapening funeral and mourning ceremonials.

A massive marble cross has been erected over the grave of the late Bishop of Ripon. Around the kerbstone is the following inscription:—"Sacred to the memory of Robert Bickersteth, D.D., Bishop of Ripon, born August 24th, 1816. Consecrated January 18th, 1857. Entered into rest on Easter Tuesday, April 15th, 1884." At the base of the cross on the side which faces the grave is the text, "Be thou faithful unto death, and I will give thee a crown of life;" while on the other side there are the words, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

SPRINGHILL.—There passed away from among us on Sunday, the 17th May, one who has been closely identified with the Church in Springhill for the past eight years, one whose place cannot be easily filled—Mrs. Byers, wife of J. A. Byers, M.D. She was most zealous for the faith, and to her kindly interest and energy the Church owes much. She presided at the organ faithfully and efficiently until within a few months past. Many in need will mourn the loss of a true friend. Her remains find a last resting place in the lovely rural cemetery at Dorchester, N.B.

PETITE RIVIERE, N. S.—His Lordship the Bishop has just left this parish after a very enjoyable time spent in three of the stations. Petite Riviere, LaHave Island, and Broad Cove. There were 49 candidates presented for confirmation in all. The service on the Island was held in the new church which is nearly completed. His Lordship expressed his great satisfaction with the church. The building is small but sufficiently large for the congregation. It measures 30ft x 20, has a chancel 10ft x 10; a porch at the west end with a vestry on the right and a general room on the left; the east window is not yet obtained. I take the opportunity of thanking those friends who have helped us to build so early as this. The service was choral both in Petite Riviere and in the church on the Island. Large congregations attended the services and gave good attention to the wholesome counsel given by His Lordship. His Lordship proceeded to Port Medway after morning service in Broad Cove on 21st. F. Spencer, Incumbent.

LIVERPOOL.—On Whitsunday, the Lord Bishop of Nova Scotia administered the Apostolic rite of Confirmation to forty-three candidates in Trinity Church. The seating capacity of the church was taxed to the utmost by the large number from the town and country portions of the parish who were attracted by the presence of their chief pastor. The services were hearty and most impressive, and the music exceedingly good. The Bishop's address to the candidates for confirmation was, as usual, full of loving and paternal counsel. The floral decorations provided by some of the ladies of the congregation were particularly beautiful, and called forth his Lordship's commendation, as did also the reredos which has been recently placed in the chancel, greatly improved its appearance. His Lordship was the preacher at evensong, and spoke on the special subject of the day, to a large and most attentive congregation. Monday afternoon was spent by the Bishop in visiting some of the older members of the church, and on Tuesday morning he left for Lockport, to hold confirmation in that parish and consecrate the new church at Green Harbor.—Com.

PERSONAL.—The Ven. Archdeacon Read, of Prince Edward Island, has returned from England, very much benefitted in health.

We are pleased to state that the Rev. A. J. Townend is now rapidly recovering from his late serious illness, and will probably soon be able to leave the house, although it may be some time before the reverend gentleman regains perfect control of the injured foot.

DARTMOUTH.—The Rev. J. S. Bell and family left for England last week. The churchwardens and vestry gave the reverend gentleman a quarter's salary, equivalent to about \$300, and over \$150 were collected and presented to him before his departure, by the parishioners. A great number of applications for the vacant rectorship have been sent in, some of them coming from Newfoundland and from the Magdalen Islands. The parish is an

important one, and needs an active and able man to work it up. It is very large in extent, including a great deal of suburban work at Preston, as well as the town work in Dartmouth. Unfortunately for the parish, there is still a heavy debt on the chancel and rectory, the debt on the chancel alone amounting to \$1,200.

St. Mark's.—The capacities of the new organ recently placed in this church were shown off last week by Professor Porter, who gave an organ recital in the church. Shortened evensong was first said by Rev. W. C. Wilson and the rector, the Rev. H. J. Winterbourne, after which a long programme of organ music was performed by Mr. Porter. A very large congregation was present, and reverently listened to the strains of the fine new instrument.

St. Matthias' Mission.—J. W. Roach, Esq., of the commissariat department, a gentleman well known in the annals of the mission as one of the active workers and choir helpers, having received his commission last week, left for Bermuda. Mr. Roach was the recipient of a flattering address and presentation from the clergy and executive of the mission, in recognition of his services in the past.

SUNDAY AFTERNOONS FOR THE PEOPLE.—Last Sunday was started a series of lectures on important subjects of the day at St. George's Church. The lectures will take place at a quarter past four on every Sunday afternoon till further notice. The singing is congregational and hearty, printed slips with popular hymns printed thereon being placed in each seat. It is intended to devote some of the afternoons to the healthful influences of religious music, and so on, these afternoons organ recitals will form the principal part; and sacred anthems will be sung. The movement will be an inestimable boon to the many over-worked people of the North end of the City as well as being no less profitable to others.

BISHOP'S CHAPEL.—The indefatigable Chaplain, the Rev. K. C. Hind, has started a Juvenile Temperance Guild in connection with the Chapel, and in this way spreading the cause of temperance in the city.

St. Luke's.—Both the rector and curate of this Church had occasion through ill-health to visit Kingston, Jamaica, and have now received recognition of their services in Jamaica in the shape of a flattering address to both, a purse of money to the rector, and a pocket Communion set for the curate.

CHURCH WOMEN'S MISSIONARY ASSOCIATION.—The work of this valuable Church auxiliary during the past year has been remarkably successful. The receipts from all sources during the year were \$2,020.92, principally made up from sales of work, the needle work being executed by willing hands from the various parishes in Halifax, and to some extent in the Province, but principally by the ladies of St. Luke's and the Bishop's chapel congregations. The following Missions are receiving help from the funds of the Association, viz., Clements, Cumberland Mines, Lockport, Louisbourg, and Cape Breton.

DIOCESE OF FREDERICTON.

CAMBRIDGE.—The Rev. C. H. Hathaway, missionary in charge of this extensive mission, has, we are glad to report, been much benefitted by his two months rest, and has resumed work with his former energy and zeal. He is looking forward to having a new Church at Jemseg built during the year to replace the old one which is now one of the oldest in the Diocese, and can well be spared to give place to a better one. We bid the worthy missionary God speed in his good work, and can assure any of the brethren who are rich in this world's goods, that if they wish to help a faithful priest and an earnest people in erecting a suitable

building to the honour and glory of God, this aid will not be unworthily bestowed if given to this mission.

FREDERICTON.—The Ruri-decanal Chapter met for business at Rev. F. Alexander's, Fredericton, on the 20th and 21st ult. An early celebration of the Holy Eucharist was held at the Cathedral, the Metropolitan being the celebrant. Among the important items of business transacted was the recommendation of a report of a committee on the manual acts in the service of the Holy Eucharist, the object of which is to promote greater reverence and uniformity throughout the Deanery in the celebration of the holy mysteries. The report of the Choral Union Committee in connection with the Deanery showed that the Union is in a flourishing condition both financially and otherwise. The Rev. S. H. Sterling was re-elected conductor, and the next service of the Choral Union was appointed to be held on the Festival of the Epiphany, at St. Peter's Church, Kingsclear.

The Parish Church of Woodstock has of late been greatly improved in its interior. The walls and roof have been very tastefully colored in kalsomine; a new chancel carpet of suitable pattern and material has been laid down; the walls have been ceiled with ash as high as the window sills; but the most distinguished feature of the improvement is a new reredos of appropriate design, which has been erected, adding greatly to the beauty of the Church. The wood work was done by Lt. Col. Raymond, and in part his gift, and reflects great credit on his taste and skill. The reredos is the gift of J. D. Ketchum, Esq., church warden, and the altar cross by A. F. Street, Esq., Fredericton; the carpet and colouring of the walls is paid for by the liberality and labours of the congregation.—*Parish Monthly.*

The regular quarterly meeting of the Deanery of St. Andrews was held on Tuesday in Whitsun week on the Mission of St. David and St. Patrick. All the clergy attended, with the exception of their brethren of Grand Manan.

The Holy Communion was celebrated by the Rev. Dr. Ketchum at St. Patrick's Church, at 10.30 o'clock, the Preacher being the Rev. H. H. Neales. His Text was II Cor. ch. VI. Verse i.

At half-past two o'clock the chapter assembled at the Rectory, St. David's, when the first chapter of the First Ep. to Timothy was read in Greek and discussed. A paper was read by Mr. Neales on Drummond's "Natural Law in the Spiritual world," the book being critically considered by all the clergy present.

The Rural Dean, Rev. R. E. Smith, was elected the Representative from the Deanery on the B. H. M., for 1885-6.

A special meeting of the Deanery will be held in Grand Manan during August, the regular September Ember season gathering being arranged for at Campobello.

The subject for discussion on the next occasion is "Confirmation: its doctrine, and the best way of preparing for it."

The details of the approaching Choral Union Meeting at St. George on Tuesday afternoon, August 25th, were left with the Rural Dean and Secretary. The music has been printed by Novello, Ewer & Co., London, and single copies can be obtained from the Rev. T. E. Dowling for 25 cents.

At eight o'clock in the evening a well attended meeting of parishioners assembled in the Oak Bay School House. The large proportion of men present was noticeable. Four addresses were delivered in the following order:—

1. "The past history of this Parish," by the Rev. Theodore E. Dowling.
2. "The building of a church in this neighborhood," by Rural Dean Smith.
3. "The present duties of this Mission," by the Rev. H. H. Neales.
4. "The future prospects of the D. E. S.," by the Rev. Dr. Ketchum.

There is reason to hope that this meeting will be of practical service to the Mission, and that the hard working Rector, the Rev. J. W. Millidge, will have the satisfaction of seeing a suitable church rebuilt within easy reach of the Rectory and congregation. It is much needed.

DIOCESE OF MONTREAL.

COMO.—Thursday, 28th May, one of our Missionary clergy, Rev. H. Plaisted, of River Desert, Upper Gatineau, was married at this place and on this date to Miss Elizabeth Bray, who has come out from old England to help in the Church's work in new Canada. The wedding was from the house of Mr. and Mrs. Gibb, those well-known good friends to the Church's work and workers. Mr. Gibb himself gave away the bride and the bridegroom's old college friend, Rev. A. French, assisted the Rev. J. Lindsay in the marriage service, which was made bright by the singing of hymns by the Como choir. There was a cheerful little wedding breakfast party under the hospitable roof of Mr. Gibb, and then the kind friends who had gathered to share in their joy, left the bridal pair to enjoy a stationary wedding tour for two or three days, the travelling tour back to wilder regions to follow very soon.

To quote a revered clergyman's good wish. May their marriage be to them a blessing for time and eternity.

CONCERT AND SOCIAL.—*St. Luke's Church.*—A very enjoyable entertainment in aid of the rectory fund, was given by the young people of St. Luke's, on Wednesday evening last. Instrumental music by Mr. Lamb and Miss Smith was most acceptable. Songs were sung by Mrs. Large, Mrs. Hopkins and Messrs. Bain and McAllister, each song calling forth hearty and well merited applause as did also the readings of Miss Barr. During intermission all were helped to ice cream. The tableaux in which Miss Rutledge, Miss Snasdel, Miss Prance, Miss Mills, Miss Nixon, Miss Nelson and Mr. Hinston took part were well carried out and highly appreciated. The evening's entertainment was brought to a close by singing "God save the Queen."

MONTREAL DIOCESAN THEOLOGICAL COLLEGE.—From the report of Principal Henderson, we obtain the following particulars as to the result of the college during the past year:—

"The total number of students attending during the session was 18. Taking Arts Course at McGill University, six; taking partial course at McGill, three; preparing for McGill, seven; taking full course at McGill after ordination, one; studying Divinity alone, one.

"The following are the results of examination at McGill University: First rank honors in Classics, W. J. Fyles; prize in Greek, W. J. Fyles; first rank honors in mental and moral philosophy, N. P. Yates. Passed Sessional Examinations, Fyles, Yates, O'Sullivan, Sanders, Bourne. Partial students passed Examination:—Luth.)

"In connection with the University Course it may be remarked: First, all who presented themselves for honors obtained them; second, they obtained first rank honors in their several subjects; third, one obtained first of the first in Greek, the other second of the first.

"In *Divinity* the students were examined in following subjects:—Hebrew; Greek Testament; Apologetics; History and interpretation of the Prayer Book; Ecclesiastical History; The 39 Articles; Pearson on Creed; Scripture History; Ecclesiastical Polity; Evidences; Roman Controversy; Inspiration; Composition.

"The *Divinity Testimonium* was given to Baldwin."

MEETING OF THE EXECUTIVE COMMITTEE.—A meeting of the Executive committee of the Diocese of Montreal was held in the Synod hall on Thursday afternoon. There was a full attendance.

The meeting was opened by prayer by the Rev. Canon Mills.

The minutes of the last meeting were read and approved.

It was announced that the S. P. G. had reduced their grant for the payment of their missionaries in this diocese.

The report of the Executive committee, including the report of the committee on grants was read. The subscriptions to the Mission fund having this year fallen off to some extent, the grants are recommended to be reduced in most cases 10 per cent., it being expected that this reduction will be made up by increased liberality on the part of the Church people in the several missions.

On motion of Dr. Davidson, the following was ordered to be added to the report:—

The Executive committee having been obliged to reduce the annual grants to many of the parishes or missions in order to bring the expenditure within the anticipated revenue for the coming year, would strongly urge upon the several parishes or missions the duty and necessity of making good such reduction by special contributions to the income of the clergyman. It is felt that unless this is done there will be great danger of the diocese losing some of its best and most active ministers.

The Bishop stated that the Ven. Archdeacon Lonsdell, owing to infirmity, was desirous, while retaining his position of rector, of being relieved from the more active duties of his parish, and that the parishioners of St. Andrews were prepared to bear the expense of supplying a clergyman to do the more active work of the parish, and asked the executive to grant the Archdeacon, in consequence, an annual sum of \$120; it was thereupon.

Resolved, that the Ven. Archdeacon Lonsdell should be relieved from the more active duties of his parish on the conditions proposed, and that the committee grant him in consequence an annual allowance of \$120.

The Widow and Orphans' Fund committee recommended the addition of the following to their report, which was agreed to:—

"The committee recommend that a canon be passed, that in future every clergyman being licensed to a charge in this diocese shall become a subscriber to the Widows' and Orphans' fund."

The committee appointed to consider the question of Abbotsford, and Rougemont submitted a report which was, in accordance with its recommendation, ordered to be printed and referred to Synod.

The Bishop pronounced the Benediction and the meeting adjourned.

St. John the Evangelist.—The anniversary of the opening of this Church is always carefully and fittingly observed; but perhaps the celebration of the event this year—on the first Sunday after Trinity—exceeded in attractiveness and devotional fervor any that have gone before. Not only was the music rendered at the several services of a high class, but it was well rendered—indeed this need hardly be said of St. Johns, where good music is the rule. The presence too, of the Right Rev. Dr. Browne, Bishop of Fond du Lac, one of the most eloquent of the American Bench—added additional lustre and interest to the event. His Lordship arrived in the city on Friday last, and was the guest of Mr. J. C. Spence—he took part in the several services of the day and preached both morning and evening. There were several celebrations of the Holy Communion, the Bishop of Fond du Lac being the celebrant at 8.15, and the rector at the mid-day celebration.

At Matins the Bishop pronounced the absolution and preached an earnest and eloquent sermon, based upon the special Epistle and Gospel for the day. In the evening at the request of the rector, Dr. Browne gave an account of his visit to England, Scotland and Ireland at the time of the Seabury Centennial, and noted the points which, as an American, especially engaged his observation and attention, notably the great life and activity which he found everywhere manifested in the old Church. He specially referred to the hold which the Church has upon the masses, and remarked the large proportion of men in the congregations. He also noted the much greater

attention given to matters of Ritual in the Church of Scotland, as compared with that in Ireland (and even in the United States), remarking that it might be well if there were less in the former and more attention in the latter, to this particular.

The music at the morning service and celebration was specially grand and well rendered, the two organs being supplemented by a Grand piano and a cornet.

At all the services the Pastoral Staff of the Bishop was carried before him by the Rev. Arthur French, M.A., and he pronounced the Absolution and Benediction holding the staff in his left hand.

The congregations at all the services were large.

DIOCESE OF ONTARIO.

RENFREW.—*St. Paul's Church.*—On Whitsunday (May 24th), the above church presented a very festive and bright appearance. On the altar white flowers were placed, and a text of red letters on a white ground, "The Holy Ghost—the Comforter," was placed immediately over it. A font was placed in the church for the first time, made of Renfrew stone, and was very tastefully decorated with moss and flowers, both cut and in pots. "Hymns Ancient and Modern" was also adopted as the hymn-book on this Sunday. The services of the day seem to have pleased everyone in the congregation.

KEMPTVILLE.—A purse was lately presented by the congregation of St. James', Kemptville, to their talented organist, Miss Blackburn, through the medium of the rector.

ADDRESS.

"To Miss Blackburn, organist of St. James', Kemptville: It is with much pleasure that we present to you this purse, too small to represent the deep gratitude of the parishioners for your faithful, talented and gratuitous services; but, forgetting the former, we beg that you will remember the latter. We pray that you may be long spared to occupy the most important post of organist, and to assist in developing the beauty of the Church's services through the medium of her grand music, both by modern and ancient composers.

"Signed in behalf of the congregation of St. James,

"CHARLES P. EMERY,
"Rector.

"ROBERT LESLIE.
"JAMES PORTER."

REPLY.

"Kemptville, May 27th.

"Rev. and Dear Sirs: I have much pleasure in accepting from you in behalf of the congregation of St. James' Church, the very kind address, dated May 22nd, and the valuable gift accompanying it. I am deeply touched by this expression of their esteem and good wishes for my welfare, and shall highly value this offering, and the appreciation of services it has been a pleasure as well as a privilege to bestow, and given by me always without any expectation of reward. Please convey to the congregation my warmest thanks for this unexpected generosity, and my sincere desire to do my best in the future as organist to give them pleasure.

"Yours very truly,

"BELLE BLACKBURN."

"P.S.—I also wish to state here how much I have been indebted to the choir for their kindness and attention. To their voluntary assistance the efficiency of our singing is mainly due."

DIOCESE OF TORONTO.

MEETING OF THE SYNOD.—Before this appears in print the Toronto Synod will have commenced its sessions. The annual meeting is called for Tuesday, June the 9th. There will be the usual morning prayer and sermon with the celebration of Holy Communion at All Saint's Church, commencing at 10 o'clock. At 2.30 p.m. the Synod will proceed to business, the first work being the regular opening address by the Bishop.

We are glad to see that an evening service will also be held on Tuesday, at 8 o'clock in St. James' Cathedral. By this time the majority of the members will have arrived, and we look for an exceedingly interesting and hearty service.

The agenda paper has been issued, and with it the reports of the various standing and special committees.

There is but little new business so far spoken of. Notice of motion is given by Mr. G. B. Kirkpatrick and by Mr. C. R. W. Biggar, that the Canon providing for the erection of parishes and settlement of boundaries be amended so as to compel notice of the proposed changes to be given to the Rector or Rectors and the Church Wardens of the parish or parishes whose boundaries would be thereby affected. This is a proper amendment, and it will no doubt be adopted. The motion has doubtless grown out of the trouble in St. Ann's parish, from which Mr. Kirkpatrick is a delegate.

Another motion is on the paper respecting the method of proportional or accumulative voting.

Canon O'Meara will move that all clergymen who have removed, or shall hereafter remove, from this Diocese to the Missionary Diocese of Algoma, retain their rights to participate in the benefits of the Commutation and Widow's and Orphan's Fund, as long as they continue to minister in said Missionary Diocese and comply with the by-laws of the said funds.

Mr. Langtry proposes the formation of an entirely different Executive Committee in future. He suggests the Committee consist of the Bishop, Archdeacons and Rural Deans and all the members of the standing committees, of whom one fourth shall form a quorum. This would make a body of at least 75 or 80 members. We fear it would be found too unwieldy for practical purposes, though doubtless it has some good features to recommend it.

The other question which may engage the Synod during its session, and the reports of Committee in order of their adoption, will appear in subsequent issues of the CHURCH GUARDIAN. Our correspondent will take care to furnish us with full, accurate and clear statements of what has been done.

PETERBORO, St. John's Church.—Mr. Hampshire, late organist of St. Matthew's Church, Quebec, has received the appointment of organist here *vice* Chas. W. Ewing resigned. Mr. Hampshire received his musical education at York Minster and comes highly recommended. He entered on his duties on Sunday, June 1st.

CONGRATULATIONS.—We extend our heartfelt congratulations and best wishes to the esteemed incumbent of Penetanguishene on the occasion of his marriage. Mr. Kingston was married at Georgina on the 27th ult., to Miss Georgina Charlotte M. Sibbald, youngest daughter of Captain Sibbald, R. N., of Gildon Hall, Georgina.

PERSONAL.—The Rev. Edward Ransford, formerly of Toronto and now attached to the New York Church Press has been appointed to the charge of St. Peter's, Stone Ridge, and St. Paul's, High Falls, N. Y. Dr. Shearton preached at St. Philip's Church on Sunday last. We regret to learn that the Rector, the Rev. J. F. Sweeney, B.D., continues very ill.

Last Sunday the Rev. S. Weston Jones preached an appropriate sermon to the Sons of England, who attended St. Paul's Church, Lindsay, in a body on the occasion.

The Rev. Philip Jacque administered the Holy Communion to twelve inmates of the insane asylum on Whit Sunday. The congregation was most devout and attentive, and considering their unhappy condition sang and responded very earnestly.

The Peterborough *Daily Examiner* says: "The Rev. W. C. Bradshaw, Rector of Ashburnham, has again been requested to act as Examiner in Divinity for Trinity College School, Port Hope. This is the fourth year in which he has acted in this capacity. The examination will be held next week, but the result will not be known until early in July."

CONVERSAZIONE.—The first meeting of the kind in connection with the Bible class of the Ascension Church, Toronto, which is conducted by Mr. H. C. Dixon, was held recently. About 800 persons were present, the commodious school-room being crowded to its utmost capacity. Mr. Dixon has by his zeal and assiduity and talents for organizing, brought his class from a very small beginning to its present standing of 250 members. The evening was spent in social intercourse, singing by the Misses Morell and Davis, Messrs. G. C. Warburton, Faltey and Smith, and addresses by the Rector and Mr. Biggar.

DIOCESE OF NIAGARA.

GUELPH.—His Lordship Bishop Hamilton, accompanied by Mrs. Hamilton, arrived in the city on Saturday to pay his first visit to the congregation of St. George's here. The services on Sunday were of an unusually impressive character, and the church at each diet of worship was crowded to the doors. The musical service was grand, and quite appropriate to the solemn but joyful occasion. Morning prayers were read at 8 a.m., by the Rev. James Ardill, Deacon Curate of Fort Erie. The lessons were read by Messrs. G. A. Harvey and W. R. Blanchford, candidates for Deacon's orders. The former is Lay Reader at Christ Church Cathedral, Hamilton, and the latter at the Mission of Luther East and Amaranth West.

At 11 a.m. the service commenced with a processional hymn No. 7, 'Holy, Holy, Holy, Lord God Almighty.' The clergy having robed in the Rector's library proceeded to the church in the following order: Messrs. G. H. Webb, G. A. Harvey, and W. R. Blanchford, candidates for the Diaconate; Rev. J. Ardill, candidate for the Priesthood; Rev. E. A. Irving bearing the Pastoral Staff, Ven. Archdeacon Dixon, Examining Chaplain, and last his Lordship the Bishop. The candidates occupied seats in the front of the nave.

His Lordship on ascending the pulpit recited the 'Bidding Prayer, and preached a very eloquent and practical discourse from the words: 'Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Matthew, XXIII: verse 19. Addressing the fathers and mothers present, His Lordship asked if they could picture to themselves a nobler mission for man to fulfil than to preach the gospel. Christ has claims upon us; claims upon us all. The father should be willing to give up his son to become an ambassador of Christ. They should not consider worldly circumstances but look alone on Christ and take a pride in being his humble disciple. To the candidates for holy orders the Bishop addressed a few words of kindly feeling and true spiritual advice all standing as he spoke. They should always keep in mind how exalted and noble their mission was, and should consecrate themselves heart and soul to their work. One of them, he said, would be endowed with the full commission of the priesthood; all would be authorized to teach the sacred lessons of Christ. It should be their happiness to make Christ known to many wayward souls and make them children of God and temples of the Holy Ghost. They couldn't possibly desire a more holy mission. Therefore they should consecrate themselves joyfully to their noble work.

At the close of the sermon the Bishop proceeded to the altar, when the Archdeacon presented the candidates, and the impressive ordination service of the church was proceeded with. The Bishop was seated in a chair before the altar, supported by Ven. Archdeacon Dixon, B. A., his examining chaplain on the right, and Rev. E. A. Irving, bearing the Bishop's staff of office, on the left. The Bishop presented each of the newly ordained deacons with a copy of the Greek Testament and the newly ordained priest with a complete copy of the Holy Scriptures. The choir was present in full force, and rendered the anthem, 'Come, Holy Spirit,' and the appropriate Trinity Hymns in a very hearty and effective manner. A celebration of the Holy Communion followed, at which the Bishop and Archdeacon were assisted by Rev. G. A. Harvey and Rev. G. H. Webb in the Distribution of the Elements, the Bishop himself being the con-

secrator. About sixty members of the congregation remained to communicate with the Bishop and Clergy.

In the afternoon the Bishop addressed the children of the Sunday schools, explaining the meaning of the pastoral staff and the duties of the Episcopal office going on to the subject of the Holy Trinity and Church Seasons. The congregation at the evening service was a very large one. The processional hymn was No. 509, 'The Church's One Foundation.' The prayers were read by Rev. G. A. Harvey. The lessons by Rev. James Ardill and Blanchford. The sermon was preached by Rev. H. Webb, the text being Exodus xvi. 14, "Lift thou up thy Rod," from which he gave an impressive and instructive discourse. Of the candidates Rev. Jas. Ardill returns to his curacy at Fort Erie, Rev. G. A. Harvey to Christ Church Cathedral as curate of the same. The services of Rev. G. H. Webb and the Rev. W. R. Blanchford will be apportioned under the direction of Rev. R. T. W. Webb between the missions of Erin, Garafraxa, and East Luther and West Amaranth.

MEETING OF SYNOD.—Synod opened on Wednesday morning, June 3rd. A number of both lay and clerical delegates reached the city on Tuesday evening and more came in this morning. Before the formal opening of Synod divine service was held in the Cathedral. At 9 o'clock the clergy and lay delegates having assembled in the school house, were called to order by the Lord Bishop, and the procession was formed, the Lay Delegates at the head, followed by the Choir, the Deacons, Priests and Canons. Then came Rev. R. S. Radcliffe, of Mount Forest, staff bearer, His Lordship the Bishop of Niagara bringing up the rear. The Choir and Clergy marched up the centre aisle singing the processional hymn 392, Forward be Our Watchword. The Lay Delegates and a few ladies composed the Synod Congregation. The full morning prayer was proceeded with, Rev. A. W. Macnab officiating to the third collect; Canon Reid, first lesson; Canon Houston, second lesson; Dr. Mockridge, litany; the Lord Bishop, Holy Communion; Venerable Archdeacon Dixon, the Epistles; Venerable Archdeacon McMurray, the Gospel; Rural Dean Spencer, the Confession. The following clergy assisted in the distribution of the elements. The Bishop and Rural Dean Bull; Venerable Archdeacon McMurray and Canon Houston; Venerable Archdeacon Dixon and Rural Dean Belt. Bishop Hamilton preached from Ephesians iv. 15 and 16: "Of whom the whole family in heaven and earth is named. That He would grant you, according to the riches of His glory, to be strengthened with might by his spirit in the inner man." He delivered an excellent sermon from these words.

The recessional hymn was 215, The Church's One Foundation. The service was a very long one, lasting from nine o'clock until 12.45.

Immediately after divine service the delegates assembled in the school-house of the Cathedral.

The Bishop took the chair and called the meeting to order, Rev. Dr. Mockridge, Clerical Secretary, reading the opening prayers appointed for the occasion. The roll call of Clergy and Lay Representatives ensued.

On the motion of Rural Dean Bull, Rural Dean McKenzie and Rev. A. Anthony, of Huron Diocese, were admitted to the proceedings of the Synod.

Mr. J. J. Mason, Lay Secretary, read the report of F. W. Gates and W. F. Burton, the committee appointed to meet before the Synod and examine the certificates of Lay Representatives, which were found satisfactory. The report was adopted.

On motion the synod adjourned until 2.30 p.m.

DIOCESE OF HURON.

LONDON.—The Revd Canon Dumoulin of St. James' Cathedral, Toronto, preached both morning and evening on Trinity Sunday, in St. Paul's Church. Collections were in aid of the choir fund.

ST. THOMAS.—The Rev. G. G. Ballard, of Trinity Church, has sent in his resignation of that parish to the Bishop of the Diocese.

MEMORIAL CHURCH.—A Confirmation service was held in this Church on Sunday evening, May 31st. His Lordship Bishop Baldwin addressed the candidates with his usual earnestness and clearness or practical religion. It was most interesting not only to the candidates but to the large congregation, each feeling that what was said might be applied to self. Twenty-seven persons were confirmed.

Confirmation services will be held in Christ's Church on Sunday, June 7th, and in St. James', London South, June 14th.

LONDON SOUTH.—The members of the Bible Class in connection with St. James' Church, London South, to the number of twenty-five or thirty, visited the house of the Rector, Rev. Evans Davis, Monday night, and presented Rev. E. W. Hughes, who has assisted in conducting the services of the church for some time, with a private communion service nicely engraved. Mr. Brydges, read an appropriate address, and Miss White made the presentation. Engraved on the service were the words:—"Presented to the Rev. E. W. Hughes, by the Bible Class of St. James' Church, London South, June 1st, 1885." Mr. Brydges in the course of the address, said the members of the Bible Class took this the earliest opportunity after the impressive and interesting services of Sunday, when he was ordained to the sacred ministry of the Church, of offering him their heartfelt congratulation, with the fervent prayer that God may abundantly bless his future labors and make him instrumental in teaching the truths of the Gospel and pointing many to the "Lamb of God who taketh away the sins of the world." In remembrance of the several months during which he conducted the Bible Class, while taking the duty of St. James' during their Rector's illness, and the pleasant and profitable time they spent together in the study of God's word, they asked him to accept the private communion service, as a slight token of gratitude. In conclusion, Mr. Brydges asked that the gift might recall to his mind the several members of the class whose prayers went with him as he entered more fully on the Master's service and the work of the Church, and prayed that he might long be spared in the exercise of his calling, and when the work was done, that he might obtain the eternal reward. At the conclusion of the presentation the ladies presented Mrs. Davis with beautiful bouquets, after which Mr. Churcher gave an address. The evening was spent in a social manner, refreshments being provided for the guests.

ORDINATION AT ST. JAMES' CHURCH.—The Bishop of Huron held an ordination service in St. James' Church, London South, lately at which Messrs. Arthur K. Griffin, Edward W. Hughes, Samuel T. Robinson, James W. Hodgins, Frank G. Newton, were ordained Deacons, and Revs. C. Miles, John R. Newell, John W. Armstrong, John H. Fairlie, Edward Hutchinson, were appointed to the priesthood. Rev. Mr. Miles, B.A., preached in the evening.

DEAN BOOMER'S SUCCESSOR.—Rev. Dr. Peache, of Islington, London, England, who gave an endowment for the divinity chair of Huron College, has nominated the Rev. Mr. Fowell, M. A., of Cambridge University, to succeed the Ven. Dean Boomer as Principal and Divinity Professor of Huron College. Mr. Fowell, though only in middle life, has had experience in teaching, and comes highly recommended. His nomination will be laid before Huron College Council, for their acceptance, at the regular meeting next month.

THE BUSINESS OF THE SYNOD.—The business sessions of the Synod of Huron will begin at the Chapter House on the afternoon of the 16th inst., when Bishop Baldwin will deliver his charge. The annual Missionary service will be held at the

Memorial Church on the same evening. Among the more important matters of business to come before the Synod will be the consideration of a new Canon on the expenditure of the Mission Fund, a Canon to regulate the procedure and order of the Synod and to amend the constitution, a Canon to provide for the re-arrangement of the Missions of the diocese, resolutions respecting discipline, annual reports, granting licenses to clergymen holding diocesan offices, church statistics, travelling expenses of Standing Committees, and others of minor importance.

Province of Rupert's Land.

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

DIOCESE OF QU'APPELLE.

The Synod of this diocese met at Regina, on Wednesday, June 3rd.

The day before the Synod meeting, Tuesday the 2nd, was spent by the clergy and lay workers as a sort of quiet day with special services, meditations, and consideration of points bearing upon their work.

MOOSEJAW.—A Parsonage-house has been purchased at Moosejaw, it is at present situated some distance from the church but will be moved to the church lot before next winter.

The base lines of the force now engaged, in quelling the rebellion, under command of General Middleton have throughout been located in this Diocese, first at Qu'Appelle and Swift Current and now at Moosejaw, where the presence of General Laurie and Staff, head quarters of the supply department under Major Rikards; a detachment of the Halifax Bat., under command of Lieut. Col. McDonald, and the General Hospital gives Moosejaw all the appearance of a garrison town.

St. John Baptist Church was fully packed on Sunday last, the church parade being held there.

FORT QU'APPELLE.—No more touching event is on record of these stirring and anxious times than that of the funeral of Captain French killed at Batouche which took place here with military honors. His grave has been the first in the new Church of England burial ground at Fort Qu'Appelle where he was much beloved and respected. The Bishop of Qu'Appelle and the Incumbent, Rev. R. Lewis, officiated at the funeral.

A SERMON,

PREACHED BY REV. R. F. DIXON, INCUMBENT OF GRACE CHURCH, BOTHWELL, ONTARIO.

"Stand Fast."—Gal. v. 1.

It is often said by thoughtless, flippant, as also by very well meaning people, that it doesn't matter much what a man believes as long as he does right—or to put it in a still more definite form, that it matters little or nothing to what "church" he belongs, as long as "his heart is right," his principle good, and his mind set upon God and heavenly things. And the majority of people are very ready to catch on to such statements and endorse them very enthusiastically, because such an idea, so stated, and containing a fatal modicum of truth, strikes an answering chord in the heart of unreflecting man, by pandering to one of the commonest weaknesses of human nature, viz., self-will. People like to hear it stated that a man has a right to pick and choose for himself among the beliefs of the world—that he is at perfect liberty to select that form of belief which adapts itself to his peculiar tastes, flatters his prejudices and soothes his vanity. And so we are continually hearing that well-worn saying that "all churches are the same," that we are "all going to one place," and that belonging to any particular church won't save us. Now this sounds very well on the

surface, and exactly coincides with the popular Protestant view of the Christian Church. To those who look upon the Church as a bundle of sects, and who believe that any man is at liberty to found a church, such a statement no doubt commends itself, as containing the very essence of Christian charity and common sense. For those who have no conception of the Church of Christ as a great, visible, organized society, founded by Christ, chartered by God, built upon the Apostles, and maintaining its organic existence from the earliest times, the notion that the myriad man-founded sects of Christendom all stand upon a perfect equality, no doubt has strong charms. But to us of the Anglo-Catholic Church, such an idea is altogether a mistaken and fallacious one. Professing as we do, Sunday by Sunday, our belief in "one Catholic and Apostolic Church," we believe that it makes a very serious difference to what "church" a man belongs. Believing as we do that God has appointed His Church as an Ark of Safety, a depository of His unchangeable truth, an eternal witness of the Faith once delivered to the saints, we hold it our bounden duty both to ourselves and to our Maker, that we should cling closely to that precious heritage that has come down to us through the ages, miraculously preserved through a thousand perils in all its pristine integrity. And therefore to us, keenly alive to our privileges, and to the sacred integrity of the Catholic Faith and Catholic Church, wilful schism is a sin of no small import, a sin from which we solemnly pray to be delivered in the formularies of the Church. That men often do right and go right, and sometimes even shame us by their occasional superior zeal and sanctity, outside of the pale of the Church, is no argument in favor of the lawfulness of schism. A man might by private study acquire a knowledge of law equal and possibly superior to the average lawyer, yet unless he had complied with the statutory regulations concerning the qualifications of lawyers, and submitted himself to a course of training, his learning would avail him nothing in the eye of the law. Another man might by the same means acquire a profound knowledge of medicine, and the anatomy of the human frame, and might be fully qualified to treat any kind of disease—he might have the abilities and learning of an Abernethy or a Simpson, and yet the merest tyro who had gone through the legal medical course would possess privileges vastly superior to his. And still another man might in the same manner possess a knowledge of military tactics equal to the Duke of Wellington, and courage and loyalty of the very highest order, and still the humblest corporal in the Regular Army would stand higher than he did. "Let all things be done decently and in order." "Order is heaven's first law," and those who wilfully break this law are guilty of a sin that specially dishonors God, and does despite to His own appointed means of grace.

This is the case as far as it affects ourselves, who by birth, training or conviction are members of the Church of England. For those who by force of similar circumstances are unhappily estranged from us, we have nothing to say harsh or uncharitable. Very probably under the same circumstances we would have been in the same position. "Comparisons are odious." It is no part of our duty to be endeavoring to pry into God's purposes with regard to our separated brethren. Some people take a morbid pleasure in trying to define their exact position in God's sight. With this we have really nothing to do. The great fact in regard to ourselves is this: we know that we are within God's Ark, and our hope and prayer is that all God's people may in His own good time be led into the place of rest and safety; meanwhile, we leave them in His hands. "Other sheep I have which are not of this fold." And therefore while we may confidently look forward to the time when from present indications all the scattered and disjointed members of Christ's body will be reunited in one glorious visible universal Church, when the gaping wounds will be healed, unholy angry passions calmed down, and our suicidal differences for ever banished, while I say we hope and pray for such a blessed state of

things when the Church of God, renewing her youth shall rise again to the might and majesty of her primitive Catholicity, when the Spirit of God moving upon the troubled waters of Christendom shall say "Peace be still,"—while our hearts are fired with this vision, yet we stand firmly and uncompromisingly to the pure Catholic Faith and Catholic Church in which our lot by God's most happy and merciful Providence has been cast. And in doing this we are acting the most truly charitable part. If we believe in the Church, as we say we do, it is our solemn duty to stand by it to the very death, not to yield one iota of its lawful claims, to love it, to believe in it with all our heart, soul and strength, to revere it as the spouse of Christ, the hand-maiden of God, the very pillar and ground of the truth.

Thus we will be enabled to set forth its claims to the world and draw men within its charmed circle. If you display an indifference and half-heartedness in your Churchmanship, is it likely that outsiders will be led to respect the Church? There is an old saying that if you don't respect yourself, no one else will respect you, and this applies to the Church. If her members do not manifest their respect for her by every outward and visible sign, her hereditary enemies are not likely to do so. And under such circumstances one could hardly blame them. How many in this Canada of ours have been led to despise the Church from the apathy and indifference of her members. How often might it be said of the Anglo-Catholic Church, here and elsewhere, that her worst enemies are those of her own household.

There is no greater absurdity therefore than the statement that belonging to the Church won't save a man—a statement I am ashamed to say often used by thoughtless ill instructed Churchmen themselves. Upon its very face it is absurd. What does the Church exist for but for the purpose of saving men. You embark in a ship to cross the ocean. Would you do so unless you believed that the ship was competent to carry you across? Most assuredly not. You employ a guide to conduct you to some point. Would you do so unless you believed that guide was able to lead you in safety to your destination? Let us be consistent and stick to our principles, let us not say one thing on Sunday and then systematically belie it all the week in our actions. If the Church and her teaching faithfully followed won't save us, then it is a fraud, a sham, a delusion, and the sooner we get out of it the better. Not that merely calling ourselves Churchmen and outwardly conforming to her teaching will save us. There is no truth that the Church more emphatically lays down than that of personal responsibility. We are not saved in batches or by deputy. Every man must give an account of himself to God and the fullest liberty is given in the Church within reasonable limits for what a Canadian bishop has called "the sovereign law of individuality." There is ample room for every man to work out his own salvation, the tools and materials being provided for him. But if we rise to the spirit of the Church's teaching, if we make her our own, if we will sit at her feet and learn of her in a meek and teachable spirit, God will most assuredly vouch safe to us the blessing of His Holy Spirit and everlasting life. Shall we not therefore value these privileges and shew forth to the world our belief that this is God's Church, chosen and preserved by Him to be the eternal keeper and witness of His truth. We are on the royal road, God's own appointed way. "I am the way the truth and the life" says our Saviour, and His Church being the perpetual visible Incarnation of Himself, His Body, His spouse, bone of his bone and flesh of His flesh, occupies the same position towards man as He did when upon earth. Such a Church is ours—the Anglo-Catholic Church, Historical, Evangelical, and Sacramental Catholic in a threefold sense. And by doing so, by resolutely declaring to the world our firm belief in these facts, we will command their respect, their admiration, and finally their allegiance, and so do our part.

CONTEMPORARY CHURCH OPINION.

THE Bishop of Nebraska in commending his Diocesan paper to the Churchmen of the Diocese, expresses our own idea of the functions of a Church newspaper with such clearness and force, that we take special pleasure in reproducing his words for the benefit of our readers. Bishop Worthington says:—I desire that the paper shall have a definite mission as a *teacher* in the Diocese. That it shall not alone interest the people who read in its columns of the extension of the Church in all that pertains to our educational, parochial and missionary undertakings, in giving full reports of services, and other items of ecclesiastical news; but that when it refers to the doctrines of the Church, and to the teaching which has come down to us from the best and purest days of the Catholic Church, there should be no fear to proclaim "the faith once for all delivered to the saints." It is a sacred trust from God, and we must be very careful that we deliver it to others, as the Church which we serve has received it from her Divine and Ever-Living Head, neither adding to nor paring it down to the measure of a scanty faith, which also characterizes the age in which we live. It will, I am sure, as it has done in the past, seek to elevate the tone of the spiritual life, and enforce the duty of temperance, purity and business honesty upon the hearts and consciences of the members of the Church. I should be very glad to know that every family in our Diocese subscribed for THE GUARDIAN; that they not alone read it, but *paid* their subscription to it.

THE *Church Standard*, in a notice of the so-called "Congress of Churches" at Hartford, says: They (Churchmen) cannot, of course, recognize Protestant ministers as bishops or priests—but Protestants do not claim to be priests in any sense. Such a notion never comes into their heads. They are baptized Christians, teachers of morals and religion, and preachers. Such work as they believe they can do, they do in many cases admirably. The Church would gain vastly if she could employ their learning and eloquence and zeal. Everything that they assert in their creeds is true; all their *positive* religion. The Church holds it all, either as of faith or opinion. What the Church has to offer them is a fuller and more symmetrical belief, a richer and devouter worship, and deeper and more thorough dealing with the needs and diseases of the soul. At least, that is what we believe that she has to offer; and yet we feel sure that these good things will not be accepted by many people unless they be offered to all in a spirit of true Christian brotherly love. That they will be offered in this spirit more and more in time to come we see good reason to hope and believe. There are many favorable omens.

THE *Church* has the following reference to the Revised Bible:—

The Revised Version of the Old Testament commends itself to the public by its most reverent conservatism of familiar phraseology. Well-known Psalms, for example, can be read without the jarring of a syllable to disturb the ear by mere novelty, even where obscurities have been cleared up. The list of readings preferred by the American Company shows how much farther the Revision might have gone, in most instances with the approbation of all who do not care for archaisms for their own sake. At first examination, one is inclined to think that the work on the New Testament would have escaped some of the opposition it has met with had it been as conservative as this. But the harmony and interaction of the two parts of the work is something for protracted study and use to develop.

THINGS I DO NOT UNDERSTAND.—Why many professors of Christianity do not more regularly attend church services on the Lord's Day; never attend the social meetings for prayer and mutual encouragement; take no interest in Sunday School work; do not pray regularly in the family circle

at home; do not subscribe and pay for a good religious paper, containing Church news and general intelligence; can spend from five to twenty-five dollars annually on tobacco, and perhaps give less than one-fourth of this amount for the support of God's cause; offer such flimsy excuses for the neglect of those means of grace by which they would be strengthened for the faithful performance of their various religious duties; become so drowsy when at church, but are so lively and active in worldly pursuits; are so sickly on the Sabbath, but generally ready for work on Monday; think it too wet or too dry, too hot or too cold, to attend the public worship of God, but hardly ever too disagreeable to go to market; can stand out in the cold and damp air at a public sale for half a day, or longer, but cannot go the House of God, which is warm and comfortable, to receive that spiritual grace which enriches the mind and heart; sometimes say things are not as they used to be, and yet persist in such a course of conduct as to produce the state of religious declension which they seem to deprecate.—*Church Advocate*.

Papers on the Progress and Work of the Church of England.

BY THE REV. ARTHUR C. WAGHORNE, NEW HARBOR, TRINITY BAY NEWFOUNDLAND.

NO. I.—SOME TESTIMONIES FROM OUTSIDERS AS TO THE PRESENT GREAT REVIVAL IN THE CHURCH.

The Church of England has, in our day, attained a position grander, in many ways, than she has ever reached before. Her progress and growth during the last fifty years have been most marked. Her work is vast and manifold. A wonderful revival has happily been granted her. She is immensely more influential, more faithful to the claims upon her both by God and man, more popular by far than she was fifty or a hundred years ago.

Yet many of her members fail to realize how greatly God is blessing our Church; they know scarcely anything of her growth, position and work. It may be that church matters in their neighborhood are not, or do not appear to them to be, as they should be; there may be, or seem to be, a falling away rather than progress, deadness rather than a revival. There are, doubtless, some things in connexion with church life and work now-a-days which tend to puzzle, distress and offend even some of her pious, thoughtful children; much more the ignorant and thoughtless. Hence there are those who think that our old Church of England is not growing and prospering. Some even take a gloomy view of her position and prospects.

It is the aim and purpose of these simple papers to bring out some proofs of the marvellous increase of life and zeal in the English Church, and to show something of the vast and varied work she is now doing for God and for mankind.

The present paper shows what some outsiders have to say about this revival in the Church. It gives us the testimony of those who would, at least in some cases, be the last, naturally, to speak well of the Church, and her work. It may be said, in a sense, to be the witness of her enemies rather than of her friends; and is therefore valuable and weighty evidence of the renewed life and zeal, as well as the increasing popularity and efficiency, of the Church of England.

The Church in England.

TESTIMONIES OF SOME DISSENTING MINISTERS.

A FAMOUS OLD-FASHIONED METHODIST MINISTER OF FIFTY YEARS AGO BEARS WITNESS TO THE THEN IMPROVED CONDITION OF THE CHURCH.

He says:—"The prevalent sentiment of the Methodists, as a body, toward the Establishment has been that of friendship. It was so when the Church was in a lower religious state than it is at present; and it's more recent religious improvement has not diminished the feeling. Page 358.

"Had the Church been provided early with an evangelical and a holy ministry, the separation would not have taken place. The clergy had lost their hold upon the people generally through neglect; and that revival of the spirit of truth and holiness, which we are now so happy to witness among them, came too late to prevent the results just stated. Page 310.

"But if, as I am happy to believe, the *National Church has much more influence and much more respect now than formerly*; and if its influence and the respect due to it are increasing with the increase of its evangelical clergy, all this is owing to the existence of a stronger spirit of piety; and in producing that, the first great instruments were the men whose labours have been mentioned in the preceding pages. Not only has the spirit which they excited improved the religious state of the Church, but it has disposed the great body of religious people, not of the Church, to admire and respect those numerous members of the Establishment, both clergymen and laics, whose eminent piety, talents and usefulness have done more to abate the prejudices arising from different views of Church government than a thousand treatises could have effected, however eloquently written or ably argued." Page 316.

These quotations are taken from the "Life of Rev. John Wesley," by Richard Watson, one of the most distinguished of the old Methodist Preachers, dated, 1831. (Emery's "First American Official Edition," 1854.)

Weighty Words from the Methodist Conference of 1880, held in London.

DR. RIGG, A PROMINENT METHODIST MINISTER, ON THE REVIVAL OF ZEAL AND LIFE IN THE CHURCH, AND THE DECREASE OF METHODISM.

In the discussion on the yearly decrease of Methodism in England, Dr. Rigg stated:—"I believe further that the main reason of our want of increase is that other ministers have multiplied, who are doing the work of preaching and pastoral visitation in a measure and with power unexampled. I believe that this is the great wide cause which we meet with everywhere. * * * I am sorry to say that some Churches which I know, are crowded, while the chapels are very poorly attended, and that the chapels in those places are as scantily attended as the Churches used to be three generations ago; and every one knows that this is true.

"Of course we cannot wish that there should be less zeal in the Church. * * * It is a harder fight to-day than it was thirty years ago. Then we could go and preach, and we had no competition, and wherever we went our chapels would be filled. * * * We could get on without pastoral help comparatively well fifty years ago. But still we were the preachers, and the leaders did the pastoral work for us. Now we have clergymen who are pastors among the people, with their lay agents to help them at every turn, and unless there is an amount of steady pastoral visitations, and influences far greater than, so to speak, seemed to be necessary in the times of our fathers, we cannot expect very greatly to change our present results."

DR. OSBORN, AN AGED METHODIST MINISTER, ON THE PRESENT REVIVAL IN THE CHURCH.

At the same Conference, the Rev. Dr. Osborn, said:—"I desire to express my entire sympathy with many of the remarks of Dr. Rigg. It has been said that *our harvest was when the Church was fast asleep* and the Dissenters were all nodding; but *now the Church is wide awake*, and the Church covers the country and has advantages which nobody else has and nobody can deprive them of. If then, these advantages are used in anything like a becoming spirit, how thankful we ought to be! What a blessing to the country that these advantages are employed in anything like a becoming spirit! * * * I have now been

watching the religious condition of this country with more or less advantage for more than half a century; and I have no hesitation in saying that I do not believe there ever was such a revival of religion as that of which the *Established Church of this country has been the subject during the last half century*. Looked at in its origin, effects, tendencies, and results, there is nothing in ecclesiastical history that can be put side by side with it. I take it, it is quite unreasonable in us to look for the same amount of success in the same class of labor as we should have done half a century ago. I do not enter into details; but, in addition to that which is here spoken of, I know a place in which I can only say of the Clergy they are patterns to all Christian ministers of every name and distinction in zeal, in untiring labour, holding six, seven, or eight services a day, and seem to me to live in the Church, except when I know they are in the school or in the houses of the people, and will take no denial, influencing the people to go to Church by every variety of means. There are certain gifts within their work, and they have made such a judicious use of the Church's gifts that the effect of them is so swell the congregation, and so with eight services a day, with five men always at work visiting boarding schools and day schools, * * * holding Bible classes, Sunday school, teachers' classes, in one way or other giving up their whole time to the work, is it a wonder that the Churches are crowded?

"They can adopt all our means except the class-meeting. They can use private influence and public influence, and influence of every degree, and they do it, and it is impossible to expect that you can have the same facilities of access to the people or the same influence as you had fifty years ago."

The Witness of two more Leading Methodist Ministers at their Conference held in Hull in 1883.

THE PRESIDENT SAYS THE CHURCH OF ENGLAND IS THE MOST INFLUENTIAL OF ALL CHURCHES.

"They wished always to maintain their most friendly relation with their Anglican brethren. They acknowledged that the *Established Church was the most influential of all the Churches*. They made use of the Church liturgies, not, perhaps, in that town, but in London and Liverpool and other places, and they acknowledged their obligations to them for the form of sound words. * * * They were thankful to the Church for the vast stores of learning which ancient and modern Churchmen had produced, and they put these works into the hands of their junior ministers."

DR. POPE, A FORMER PRESIDENT, ON THE CHURCH.

At the same Conference, the Rev. Dr. Pope said:—"Their spirit towards the Church was reverential. * * * The Church of England had the richest theology in Christendom * * * He anticipated a great future for the Church, which, as they all knew, had a profound hold of the English people just now."

WORDS OF HIGH PRAISE FROM A DISTINGUISHED METHODIST MINISTER.

"The Rev. Dr. Dixon lately wrote as follows to the *Zion's Herald*, a Methodist paper of Boston: "Be not startled: but there is more true religion in the Church of England than anywhere else in the country. This Church is the only Christian body which is making prosperous advances. The Church of England is, we think, the most prosperous in the country.

In the lower grades of the Church there is a very large and constantly increasing body of faithful, laborious and excellent men, who are the ornaments of their profession, and a blessing to the country. The large towns are full of these men, who are exercising a most powerful and beneficial influence."

A FAMOUS LUTHERAN PROFESSOR'S OPINION OF THE PRESENT CONDITION OF THE ANGLICAN CHURCH.

Dr. Schaff, the well-known New York Professor, says:—"During the century, the vigorous life of the Church has been further shown by the restoration of Cathedrals and construction of churches, in the creation of new episcopate sees at home, and the rapid extension of the Church and episcopate in colonies. At no time in its history has it been stronger and more vigorous than now; more alive with theological discussion and achievement; more competent to cope with infidelity; more solicitous to relieve the poor and fallen; more munificent in its gifts for the conversion of the heathen; or more adapted to secure the esteem and gain the respect of the Anglo-Saxon people."

THE FAMOUS REVIVALIST PREACHER, MR. MOODY, ON THE INCREASED INFLUENCE AND EFFICIENCY OF THE CHURCH OF ENGLAND.

On his arrival in New York, the famous Evangelist was asked as to his impressions of the religious life of England, and said, "I have been very much encouraged with the state of things in England. Everything is far more satisfactory than eight years ago. London is delightfully religious. In fact, the Church of England has had a great lift somehow or other, and got a firmer grip on the people. It has adopted the excellent policy of adapting itself to the people—you know the story of Mohammed and the mountain."

"Do you mean that the Church of England has become less exclusive?"

"I mean this. In London there is a society for every conceivable object. There is a society for the police, for sailors, for soldiers, for factory girls, and for shop girls. The whole of the city seems to be divided up into different classes, and the Church of England has become as aggressive as any church can be, and reaches into the midst of these classes. Its method is goodly in the extreme."

(To be Continued.)

Book Notices, Reviews, &c.

THE HOMILETIC REVIEW (Funk & Wagnalls, N. Y.) for June completes the first volume of the work for 1885, and gives evidence, if any were needed, of the immense stride which this Clergymen's Review has made of late. Dr. Deems leads off with a characteristic paper on the "Uses of Scientific Studies to the Preacher," and Dr. Ludlow completes his series of articles on "The Poetical Imagery in the Book of Revelation." Dr. Funk's paper on "Prohibition," in which he controverts Dr. Spear's positions in the April number of the *Review* and makes many telling points against him, will doubtless attract wide attention and challenge criticism, both favourable and unfavourable. Among the eight sermons is one by Dr. Snively, of Brooklyn, and one by Dean Vaughan, of London. The number is one that for variety, ability and condensation, it would be difficult to surpass.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for May 23rd and 30th contain General Gordon's Life and Letters, *Quarterly*; The Ottoman Turks in Europe, *Westminster*; The American Loyalists, *Scottish*; Mr. Ruskin's Museum at Sheffield, *National*; Shakespeare's Fugues, *Fortnightly*; The Red Man, *Nineteenth Century*; Concerning some Strange Historic Doubts, *Leisure Hour*; The South African Salt Lakes, *Gentleman's*; The Youth of Prince Bismarck, *Temple Bar*; The Despised Sparrow, and How Persians Die and are Buried, *St. James'*; The Language of Signs, *Saturday Review*; Lady Beaconsfield, *St. Stephen's*; A Visit to the Amazons of Dahomey, *Pall Mall*; with instalments of "A House Divided Against Itself," "Macpherson's Love Story," "Osia's Wedding," "Fortune's Wheel," and "Mrs. Dymond," and poetry.

The Church Guardian

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SPECIAL NOTICE,

* SUBSCRIBERS IN AKBANS are respectfully requested to remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration. *Old subscribers please examine Label, and REMIT PROMPTLY!*

CALENDAR FOR JUNE.

- JUNE 7—First Sunday after Trinity.
" 11—ST. BARNABAS. Ap & M.
" 14—Second Sunday after Trinity.
" 21—Third Sunday after Trinity.
" 24—ST. JOHN BAPTIST.
" 28—Fourth Sunday after Trinity.
" 29—ST. PETER. Ap & M.

The Doctrine of the Holy Trinity.

The true doctrine of the Trinity is of the highest importance. It meets the positions of the Agnostic, that God is "unknowable and unthinkable," because it gives the twofold source of knowledge of the Father, in the Son and in the Holy Spirit. The former reveals the Father, "whom no man hath seen or can see." The latter aids the power of man to conceive of the Divine nature, by raising the earthly mind and soul into the plane of Divine things. The stumbling-block of many minds in regard to this doctrine lies in the conception of the perfect unity of the three Persons. The drift of error is first towards Tritheism, and next towards denial of the Divinity of the Son and of the Holy Spirit. This is because the idea of personality is founded on human conceptions, in which inequality and finitude play a necessary part. The reason why each one is himself is that he is not another, because of excess or else of defect. But where the qualities are absolute and infinite, each is equal to each. Take knowledge, for example. The knowledge of no two human persons matches exactly. But if A knows literally everything, and B knows the same, their knowledge is not two, but one. So of truth. Relative truth, which is all human minds can hold, varies with the receptive powers of each man; absolute truth, in the beings capable of it, cannot vary. It ceases to be absolute if it does. On the other hand, the doctrine of the Personality of the ever-blessed Three in One is necessary to avoid the error of Sabellianism, which tends towards Pantheism. This last is the destruction of true worship, which is the approach towards the "Unknowable" through the Revealer and the Inspirer. In the Son, man knows of the Father. By the Holy Ghost, the Indweller, he is able to draw near to the Son.

Again, the doctrine of the Trinity is needed in order to read the Holy Scripture rightly. That is a history of the revelation, as it is a revelation by history, of the threefold dispensations in which God is made known—first as Power, next as Law, and lastly as Love. Without these three notes,

the Bible becomes a riddle of conflicting statements. With them it falls into the most wonderful work of order and symmetry that is known to man.

The Scripture proof of the Trinity is to be made not by scattered texts, but because it is the only doctrine capable of reconciling all by all texts. The Unitarian can bring up a long array of passages to prove the Divine Unity, but he must take them one by one. He cannot possibly reconcile the conflicts of Scripture without rejecting as spurious page after page. Most of all, he can never meet the dilemma that Jesus was justly put to death in. He was only a Judæan peasant. He was put to death for claiming equality with God. The Jews believed Him to have made that claim. He allowed them to believe it. He persuaded His disciples to believe it. If it was not a true claim, he was guilty of at least failing to disavow that which his words more than implied. As a man, His highest, most manifest duty was to prevent any such misconception. His moral purity as a Teacher can only be vindicated by holding Him to have been the victim of a delusion. But the passages on which His claim rests are not to be taken apart from Scripture; they are interwoven into the very web of it. The New Testament is not merely expurgated, but destroyed, if the proofs of Christ's Divinity be eliminated. With the admission of His Divinity, the doctrine of the Trinity is an irresistible consequence. It is not a matter of opinion; it is a *fact*, on which all other cardinal facts of Revelation rest. He is wise who accepts it as a fact, and by its aid finds the pages of Revelation made plain. It was the faith of the Apostles and Evangelists, and they did not (as some hold) put it in a hesitating, doubtful way, into what they wrote, but wrote what they did under the pressure of absolute and clear conviction.

Let us hold fast to this precious faith which was once for all delivered to the saints, as our surest safeguard against the varied assaults of heresy and unbelief.

Parish Life.

The reports which reach us from time to time indicate that the parishes of our several Canadian dioceses are generally prosperous, many of them conspicuously so, increasing, year by year, in influence and numbers; and if one were content with the evidences of partial and sporadic life, if there were not something almost startling in a condition of things which presents before us the picture of a diocese strong and vigorous on one side, but comparatively weak and helpless on the other, there is very much in the present condition of our parishes to afford satisfaction and encouragement. But when we speak of strong and vigorous life, we do not mean the life of a limb, or a ruddy glow upon the face, or an eye that sparkles with attractive but unnatural lustre. We mean a sympathetic force that works its way through vein and artery and nerve, bearing life with it, and compelling life onward to portions naturally weak, so that when some one part yields for a time, physicians often say, "Let alone; nature will work her cure." In like manner, the spiritual life of the Church should flow from the strong to the weak and from the weak to the strong in reciprocal currents, one life pervading all; one common interest dominating all; one bond of sympathy uniting all. Parochialism, the subdivision of labor

in a common cause, is necessary and wise; it is the multiplication of power, the natural and normal outgrowth and development of the Catholic system; but congregationalism which simulates it under a nominal headship, is wholly sectarian and uncatholic; a fungus, not an outgrowth; a parasite, not a development. With it there can be no oneness of life, no reciprocity of benediction, no common enthusiasm in common cause: only selfishness, ministerial and parochial; caste in the ministry, unnatural distinctions in the body, and finally disintegration. Congregationalism in the Church is the open secret of many failures.

The work and scope of the parish is distinctly marked, so is that of the diocese, and yet, because thus distinctly marked, they are not to be thought of as representing separate interests, but one interest confided to separate custodies, for its better nurture and preservation. As the parish priest is responsible for his own share of this common trust, so is the bishop responsible for certain interests which belong to him especially to care for, and yet are interests of the entire body; and as the priest of the parish cannot execute his share of the common trust unless the people of his charge feel with him, encourage him, hold up his hands, and supply him with the means to discharge his onerous responsibility, so neither can the bishop fulfil his, unless the clergy of the diocese do for him what those clergy call upon their own people to do for them. In a purely congregational system, the minister who builds up his own especial charge does all that is required of him. But the Church demands much more of her clergy, and the priest, in fulfilling his duty to the diocese, justifies to that extent his claims as a Catholic Churchman, and shows himself loyal to his vows. While another who, in this regard, sets his own people an example of delinquency, must remember, should they be disposed at any time to follow it, as they sometimes are, to his own discomfiture, that the bitter herb he feeds on is from seed of his own sowing, and in his own garden-plot.

Systematic Teaching in Sunday Schools.

The Church must not neglect any one opportunity of teaching the truth in her day-schools, night-schools, and Sunday-schools, and by lectures, catechising, and all other modes of instruction. The arrogant and inaccurate statements made by lecturers who go round in the interest of Disestablishment are not without some effect upon people who are more willing to listen to declamation than to reflect or to inquire into the accuracy of any boldly told assertion, and the errors thus promulgated ought to be much more than met by simple but interesting utterances of truth. A very great opportunity for good in this way exists, but is still scarcely used as it might be, in our Sunday-schools.

Sunday-schools can by no means make amends for the fearful loss to Christianity which will increasingly ensue as the demand for results in secular teaching enlarges to such an extent as to leave small space for any religious instruction at any time, and especially during the weeks just preceding inspection. Few now deny that religious instruction is being pressed out of our day-schools gradually but surely. But while there should be no blinding of the eyes to the lamentable truth that the day-school is rapidly becoming little more than a secular school, and also to the fact that no

Sunday-school teaching can be a substitute for what is lacking, there is every reason why the Sunday-school should do all that the Sunday-school can do. The following suggestions are published with no desire of finding fault with what has been done, but with a sincere longing that much more may be done, and better done, than ever.

Might not the whole system of Sunday-school teaching be conducted in a more orderly manner than now? Confirmation, Holy Communion, and Divine Worship, should be kept in view, and each baptized scholar ought to be trained in hope of making it a useful member of society here, as being 'a member of Christ, the child of God, and an inheritor of the kingdom of heaven.'

Ought there not to be in every Sunday-school one or more classes distinctly preparing for the next (annual?) Confirmation? Ought not the great work for a whole year beforehand, with such class or classes, to be the preparation for Confirmation?

The classes below this would, of course, be learning the Catechism, or at least two or three of the classes next below the Confirmation classes. But would it not be well for all such classes if they were thoroughly instructed in the leading doctrines of the Bible, from manuals and class-books carefully prepared for that purpose? Would this be better, or would it not be better, than to devote perhaps a year to Genesis, or I. Samuel, or Ezra, or one of the Gospels? This is a question worthy of much consideration.

Then, besides all these, there ought to be a class of confirmed Sunday scholars, who ought probably to be termed Bible students, and who would aim at a general study of the Scriptures, with a desire to become well acquainted with their meaning. With all this, it is also certain that a few minutes ought to be devoted on each occasion to the teaching of Church history. Much of the Bible is little else, and it is very desirable that every child in the Sunday-School should know that the Church is something better than a community called together by men, or by parliament, or by kings or queens; that it existed in Great Britain before Queen Elizabeth, or Cranmer, Ridley and Latimer, before Henry VIII., before Wycliffe, before Augustine, before St. Alban. A few minutes given each Sunday in each Sunday-School to this subject would effect much good, and repair much of the injury done by bitter and very erroneous teaching elsewhere. The Church need not go into polemics in her Sunday-Schools—far from it; but she needs to teach the simple truths touching her Divine origin, her existence and continuance here, her failures and her errors, her doings and her blessings.

He will confer one of the very greatest blessings possible on this country who shall prepare a system of Sunday-School manuals which shall provide all that has been suggested. But it ought to be done very well or not at all. A set of thoroughly good manuals on the Bible and Prayer-Book, arranged wisely, and graduated for different classes, a special manual for a year, for candidates for confirmation; and then a nice little manual of Church history, thoroughly supported by notes and references, very clear, very accurate, with a chronological table at the end, and an index, and so planned as to be broken up into short but complete lessons, are what the Church and its Sunday-Schools have long needed. But all ought to be of a first-rate character, or the Church will not benefit by them, and the people will not be rightly

instructed. The Church does not so much need "many books," as a few very good books, by which her children may know the certainty of these things wherein they have been or shall be instructed (catechised).—*Church Bells.*

Editorial Notes.

The Rebellion in the North-West has not been an unmixed evil. It has called forth the patriotic feelings of the Canadian people, and evoked a spirit of self-reliance and self-sacrifice which no other event could have done. It has also procured for us an immense addition of prestige among the sister communities of the world, in proof of which we need only refer to the highly-laudatory articles which have appeared in the leading organs of public opinion both in the Old and the New World. The universal verdict is that the Government and people of Canada have met the sudden crisis in their history in a manner worthy of a self-respecting and growing nation.

The Revised Version of the Old Testament has not produced anything like the curiosity and excitement with which the Revised New Testament was received. The two most probable reasons for this comparative apathy are: that people are generally content with the Bible as it is; and that the high price at which the Revised Old Testament has been offered virtually precludes its purchase by a large number of people. On purely scholastic grounds, the Revised edition is a great improvement, and yet there are thousands who will fondly cling to the old familiar words which long use and association have rendered sacred to them.

It is announced that the Right Rev. George Moberly, Bishop of Salisbury, will resign the Bishopric this summer. Bishop Moberly is eighty-two years of age, and is one of the five clergymen who published, between 1857 and 1870, revised versions of the Gospel according to St. John, and of the Epistles to the Romans, to the Galatians, to the Corinthians, and of the Epistle of St. James.

The Session of the General Synod of the Church of Ireland for this year has been held in Dublin, His Grace the Archbishop of Dublin and the Lord Bishops of Down and Kilmore successively presiding. In the general funds of the Church there has been a considerable increase, and the spiritual condition of the Church is encouraging. The report of the representative body of the Church of Ireland shows that the receipts from all sources amounted to £190,611 16s. 8d., showing an increase on the receipts of the previous year (1883) of £12,167 - 6d. The report says: "In comparing the financial results of 1884 with former ones, it is encouraging to find that a steady upward progression has been maintained for four consecutive years, since 1880 (in which year the receipts reached their lowest point), the measure of the improvement that has taken place being the excess of £190,611 received in 1884, over £147,768 received in 1880. This large total for 1884 is very considerably over the total of £178,444 for 1883, which was recorded last year; nor has it been surpassed in any former year since 1877."

The *Liverpool Mercury* says that Canon Liddon's sermon at the consecration of the two new bishops—Exeter and Lincoln—has already created a sensation, and within a little while we

shall probably find that it marks the height of the eloquent canon's potentiality as a preacher. It was an occasion worthy of a great effort, and the effort is described as being in every way worthy of the occasion. It was as though the Canon had not merely prepared a masterpiece of pulpit oratory to teach bishops and Churchmen their relative duties and responsibilities in an age of which the revival of religious feeling in England is one of the few hopeful signs; he did not stop at that. With fire and fervour far greater than he usually shows, he laid down the duties of the State as well as the Church. The privileges and functions of the episcopal office have probably never been summed up in so masterly a way. The Bishops themselves—and there were not a few of them present—were not spared. Once the preacher spoke so plainly and commandingly that he coupled with his admonitory sentence a plea for the full privileges of his position. For an hour and something more his eloquence and learning, his zeal and his solicitude, held the large congregation in absolute attention; and if any Churchman hereafter suffers any misgivings as to the position of the Communion and its Bishops to enter his head, Canon Liddon's sermon, which is sure to be printed, will instantly exorcise them. When he is himself elevated to the Episcopal bench—which would be inevitable if only for this masterly vindication of episcopacy—who will deliver such a charge? Perhaps no other preacher could.

THE Living Church, in an excellent article on "Rectorships," says:—

The frequent change of rectors in our parishes is doubtless the chief cause of their weakness. It unsettles things generally, so that before well-conceived plans and methods have had time to win confidence and become effective through force of habit or association, they are abandoned to give place to something else. It is like transplanting trees, which is attended with risk and a *set-back* under the best circumstances, and which if done at unseasonable times or too frequently is fatal to the life of the tree. There are not a few parishes in the larger country towns where there is ample material for growth, and where the Church interest might be expected to have become strong and influential, but where in fact it has barely held its own, and where the history of the last twenty years presents the dreary spectacle of an intermittent life—at one time galvanized into activity, at another ready to decay. This is incidental to an ever-changing rectorship, coming in with a flourish and going out with a discouraging failure. More than one vestry has had the frankness to admit that these frequent changes have, as a rule, been for the worse—that they are in the condition of a man who frequently swapped horses and every time got cheated. Is it not time to have done with this vacillating and humiliating policy? We know of one parish that has determined to be independent of the tyranny of an uneasy and capricious minority, and that has had the independence to say, "We shall be glad of your coöperation; we will use all reasonable means to come to harmony of action; but we owe a duty to the parish as well as to you. It must be settled on a more permanent basis, and move with a more fixed policy." Such a brave but kind meeting of the difficulty will in most cases silence the malcontents, for their strength is not real. Their only power is in *their ability to make others uneasy*, and when this fails they are generally harmless. If in their chagrin they withdraw their support from the parish, its more vigorous policy and improved tone will make it stronger than before, and will at once put it in a condition where it will take deeper root and attain to a more vigorous growth.

FAMILY DEPARTMENT.

LENA'S FAULT.

CHAPTER I.

"Was it not kind of the lady, grandpapa? Such a beautiful little carriage it was! and such lovely little cream-colored ponies. And they flew along like the wind! Oh, I did enjoy it!" with a long breath, and nestling closer to her grandfather as she spoke, while her feet beat a soft tattoo on the worn carpet. "Oh, grandpapa," she went on the next moment, "I wish we need not always live in such a dull place as Heathside, and that I could go out for a drive like that every day. And when the lady put me down she said that I was the nicest girl she had ever seen, though"—with a little stammer—"I believe she thought that I ought to have been more fashionably dressed."

The old farmer put her a little away from him and looked at her; then he drew her nearer than before, and sighed. How could he rebuke her? She had put a coloring of her own on all that had been said and done, he knew; but was she not the little one of his old age? the only child of his only son, who was far away under the burning sun of India. How then could he speak even one harsh word to her?

But when his own son had first left him, years and years before, the old man had adopted a promising boy, the orphan child of an early friend. Lena had seen much of him at different times, and had been taught to call him "Cousin Edward." But, of course, he was much older than herself—indeed, he was "grown up, and a clergyman," as the little girl informed her friends, and he was at this time working hard as a children's mission preacher in the East of London.

But—and what a happy "but" it was, both to Lena and her grandfather!—Cousin Edward was expected to arrive this very evening—Saturday, the 12th of July—and then what a happy Sunday they would have to-morrow. The old man began to talk about it.

"Oh, grandpapa!" said Lena as he paused, and giving a sudden spring of delight at the thought, "don't you think that I may go and meet him now, at once, all by myself? It's such a little way to the station."

Her grandfather thought she might, and away she ran.

CHAPTER II.

And what a lovely walk she had! But why did her face presently begin to cloud, while her steps grew slower and slower?

"I wish," she said aloud at length, as she climbed upon a stile, and sat looking up at the dog-rose spray that waved over her head, "I wish—" but here she paused, and her wish did not get put into spoken words for the present.

"He will find me out," she went on again by-and-by, with a frown. "I am sure he will, this time! And to think that while I was talking to grandpapa it never once entered my mind! Oh, I do wish—" but here she stopped once more, and presently her eyes filled with tears. But time was passing, and the tears had soon to be brushed away; and putting her anxieties on one side for the time, Lena jumped down from the stile, and hurried now in the direction of the little country station, for she could see the white smoke of the train in the distance.

And soon, very decorously, and trying to behave as much like a grown-up young lady as possible, she entered the general waiting-room, and sitting down upon one of the benches, watched for the train through the window. It was not long before it came up.

"Cousin Edward generally has his little walk alone," thought Lena; "he will be glad to see me. There he is! how handsome he is! better looking than anybody else I ever saw—Cousin Edward!" as with a long stride or two he was passing through the station, "don't go without me; I came to meet you."

The young man stopped to greet and kiss her, and then the two made their way together along the pleasant country road.

"Well, Lena, and are you all quite well? and have you got a good number of children to promise to come to-morrow?"

"Yes, we are all well, thank you," rejoined Lena; "and all the schools are coming to hear you preach to-morrow. And mamma told her girls that they should sit round the pulpit whenever you came again, and so they are going to to-morrow. And I am going to sit just underneath the pulpit, opposite mamma and grandpapa, for I don't like looking at clergymen when they are preaching. I am always thinking," with a tremble in her voice, "that they are going to say something about my faults, for of course I have a great many. And we are going to let little Mary Green sit up close by you, because she likes you so much!"

And so Lena chatted on; but Cousin Edward seemed rather tired.

"And so you have got a houseful of company, Lena?" he said, as they were nearing the pretty, old-fashioned house, with the vines creeping over the front; and his half-sigh seemed to say that he would have been better pleased with only Lena and her mother and grandfather for company.

"Oh, no!" and the little girl suddenly danced away from his side to gather dog-roses. "They are all gone—the company, I mean. And there were not really very many people, Cousin Edward."

He was waiting for her, and looking towards her; and her face was covered with hot, burning blushes. How could she turn it to him, to meet his questioning gaze?

"Why, Lena!" he said at length, "what is the matter, child? And don't tug so at those prickly things; you will tear your fingers. The company all gone, did you say?" in a tone of quiet relief. "But I thought," he added then, "that they were to stay for some little time?—Why, here is grandpapa!"

The old man appeared delighted to meet his adopted son, and had many questions to ask; and Edward said no more for the present to Lena. And she quickly recovered herself, and passed, after all, a fairly pleasant evening.

CHAPTER III.

Sunday afternoon came.

All the neighboring schools had been marshalled in order to the picturesque old building, for the Rev. Edward Ryan was very popular in the place where he had been brought up. And there were the girls of Mrs. Mayley's class ranged round the pulpit, as Lena had said they would be. And Lena herself had the seat she had declared she wished for, just under the pulpit. Mrs. Mayley was seated opposite her class, with her father-in-law, old Farmer Mayley, beside her.

The bell stopped ringing, and the simple, happy school service commenced.

And, at last, the Rev. Edward Ryan, in black gown, made his way up into the pulpit and gave out his text: "Speaking the truth in love."—Ephesians iv. 15.

And then, very easily and simply, yet very solemnly and impressively at the same time, he began and continued his discourse; every now and then laying his hand on little Mary Green's small, hooded head, as she sat close beside him.

And oh, how much that he said sank down deep into Lena's heart; and how she sat through that sermon she never knew. And more than once, with hot cheeks and fast-filling eyes, she furtively glanced up at her mother, and grandfather, and the girls; but oftener she sat with downcast face and a nervous finger on her lips, feeling that every eye was upon her, and that she was being despised by everybody.

All the children were listening very attentively; and even though they might already have learned carefully to speak the exact truth always, many a one, among young and old, had yet to learn to speak it *in love*.

There was Hetty Lawrence, sitting with innocent, childish blue eyes looking straight before her, while she, almost unconsciously, gained "here a

little and there a little." There was Katy Hardress, too, in the loose, ugly jacket, and black-bound sailor hat; and she was listening also, and comprehending a good deal; but oh, she was not touched for shame and inward confusion as Lena was! For, how many, many solemn texts Cousin Edward read. And presently he quoted Psalm xv. 1, 2: "Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."

CHAPTER IV.

Directly the service was over, and Lena could get away by herself, she did so, taking the path that led through a quiet shady wood. And by-and-by, sitting down upon the stump of an old tree, she let her shamed, sorrowful thoughts have their way for awhile; and then, slipping down to the mossy earth and hiding her face in her hands, she wept aloud.

"Oh, dear, dear!" she sobbed, while the green boughs waved gently over her head, and the birds twittered gaily, and golden sunbeams were playing at hide-and-seek all around her. "I never saw before how wicked I have been! No wonder that mamma is not to me as other girls' mothers are! and that dear, kind grandpapa looks at me the way he does!"

"Why, Lena, my poor child! What can be the matter?"

Lena sprang up; and there was Cousin Edward. He, too, had sought a place for quiet thought, and had found—Lena.

"Oh, Cousin Edward!" and she rushed to him, and he sat down upon the old tree-stump, and took her in his arms. "Oh, Cousin Edward, why did you preach all that long, terrible sermon at me? Oh, why could you not have told me when we were alone? I would have listened to you, and have done all you wished! It was very, very cruel of you!"

"I preached a sermon at you, you poor child! I do not understand."

"Oh, you must have known that I did not speak—the truth—always—in love! Oh, what shall I do? When we were in India, papa was often angry with mamma because of things I said—little things—that were not exactly true. And that was the reason why at last we came to live altogether with grandpapa—dear, darling grandpapa, who is never angry with me, though he knows very well how wicked I am! And oh, Cousin Edward, I wrote you that long letter, and told you all about a lot of imaginary company! Oh, what shall I do? I shall always be wicked now!"

"No, no, dear! You can begin from this moment to speak the truth for Jesus' sake," answered Mr. Ryan, softly stroking her hair as he spoke—her hat had fallen off long ago. "He died for you, dear Lena. Can you not do this one little thing for Him? And if you will—asking His help every moment—it will bring you great happiness here (as the smallest thing done for Jesus' sake always does), and happiness eternal hereafter."

Lena wept in silence for a little while. Then she said, still keeping her face hidden—

"And if I do it for Jesus' sake—I must first tell mamma all the wrong things I have said! And I must write and tell papa too, and everybody whom I have deceived; and I must bear everybody's hard looks for Jesus' sake, and that will make them easier to bear. And then," with a fresh sob, "when I do really speak the truth, you will think of me as you did before, will you not, Cousin Edward?"

But now, having at length poured out all her trouble, Lena learned that Cousin Edward had not observed her want of truthfulness; but that some trifling incident which had occurred after one of his East London services had led him to preach as he had done.

"So you see, Lena, dear," he presently said, "it was as though the Lord Himself spoke to you. And you may be thankful that He did; for who can say whether your fault, unchecked, might have led you?"—*The Quiver*.

A VISIT TO LAMBETH PALACE.

(By a member of the C.E.W.M.S.)

(Concluded.)

As often as these windows were destroyed, they have been replaced, and to-day the Church of England tells the same Gospel story, on the model of the *Biblia pauperum* which she originally told in the pre-Reformation windows." We could with difficulty repress our heartfelt approbation of these noble words; but the sanctity of the place checked the outburst of applause which would otherwise have escaped us. Presently, when we had been told of Parker's consecration, how Bishops Coverdale, Scory, Hodgkin, and Barlow, represented different schools of thought in that day; how groundless was the *modern* Roman (the Archbishop enforced this distinction) doubt of the legality of that consecration; how Coverdale wore a simple cassock, at the consecration, while Barlow wore a cope; and how then, as now, and ever, the three marks of the English Church were continuity, unity, comprehension;—his Grace suggested that we might have a short service. Needless to say this met our very heart's desire. One of our members volunteered to play the organ, and if another had not prudently intervened, the Archbishop's chaplain would have gone to the organ loft to blow! Was the like ever heard? The Archbishop knelt down before the altar, we all knelt towards the altar; and a short extemporary service, such as I shall bear in my memory to my dying day, began. A few collects (one of them very special to the occasion), the Lord's Prayer, the Apostles' Creed, "The Church's One Foundation," and the Apostolical Blessing. That was all, but how it touched us! There were one or two fewer dry eyes after that service than before. A long while we knelt after the blessing; the associations of the place awed us into profoundest reverence. Then the Archbishop rose, and signified his intention to leave us in charge of his chaplain. Already he had been with us the better part of an hour. Again we surrounded him, and Mr. Ingram, one of our vice-presidents, thanked his Grace on our behalf. We are plain, matter-of-fact, hard working men, not much given to sentiment, but our hearts were then very full indeed of gratitude. The Primate, looking more a Primate than ever (which is my poor way of saying that he realized our ideal of a great prelate), replied, to our astonishment, "I can assure you this is a day I shall never forget. I shall never forget the way you sang 'The Church's One Foundation,' certainly as it has never before been sung in this chapel. I can only say, in the words of the old Saint: 'May the Lord bless you, and increase you a thousand fold, and may you raise seed to Him throughout the generations! God bless you?' And so, with another clasp of the hand for each, we filed past the most noble (I wish that these words were less conventional) prelate, in whose person we recognize the head of Reformed Christendom.

THE PRAYER-BOOK.

By Rev. W. H. PLATT, D.D., LL. D.

Except the Bible, no book has a more interesting history, a more divine sanction, or a more blessed influence than our Book of Common Prayer. I propose, therefore, to consider its antiquity, its scripturalness, and its conservatism.

I. THE ANTIQUITY OF THE PRAYER-BOOK.

From the earliest ages of the Church of Christ there have been manuals or primers of devotion, for both public and private use. For instance, the Dioceses of Salisbury, Hereford, Bangor, and others, in England, each had its own Prayer-Book, or Use, as it was called; in the main alike, but differing to suit local wants, and to be adapted to peculiar customs. These Prayer-books were, in turn, compilations from other and earlier ones in different parts of the world. For a long time the several services of the Church had each a separate service-book. One was a little book containing anthems and certain responsive services; another contained merely the hymns; another the lessons and short prayers called the "Collects," so called because they collected into a short prayer the spirit of the whole service. There were other little primers, such as accounts of the lives of the Saints, etc., not necessary here to be noticed.

As might be expected, the most approved of these gradually grew into general favor, and from time to time consolidations of them were made, rejecting all superfluous prayers and expressions, inappropriate or of doubtful propriety, and retaining only what was suitable and generally approved. About the twelfth century, further consolidations were made. Out of the many little Prayer-books was formed a more general one, called the Breviary; making up a service something like our Morning Prayer. Also certain established prayers, selections from the Gospels and Epistles, and certain antiphonal chants for the communion service, were collected into another book, called the Missal. And still another was compiled of the rites of Baptism, Matrimony, Burial, Visitation of the Sick, etc., called the Ritual.

From books like these, to be found in every part of the Christian world, came on down to us the materials composing our Book of Common Prayer. Thus, that book was a growth, and not a composition. It is the product of several compilations, many revisions and most careful criticisms. It has come to us out of the experiences of the Church for many and long centuries of discussions of the learned, and the martyrdoms of the faithful.

We claim that our Prayer-book retains all the essential principles of worship of both the Old and the New Dispensation. We go back for three thousand five hundred years to Mount Sinai; and, from amidst its lightnings and thunderings, take the unrepealed, holy, just, and good Law of God; and, by repeating these Ten Commandments to the people every Sunday, we stand, with Israel in the Desert, awed by these legislative messages of God. As Moses said,

"Hear, O Israel!" so we may say, "Hear, O Christians!"

We follow the line of God's manifestations to man a thousand years more to Mount Zion, and appoint that minister and people shall use responsibly the glorious Psalms of David. In addition to this, common with other bodies of Christians, we read in public service from the historical and prophetic books of the Old and from the Gospels and Epistles of the New Testament.

(To be continued.)

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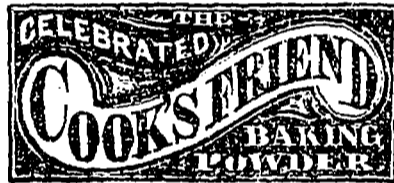
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THE MISSION FIELD.

PAROCHIAL MISSION AT
HOLY TRINITY, LAHORE.

(MARCH 29TH TO APRIL 5TH.)

Notices have from time to time appeared in this journal concerning the Parochial Mission which was held in connection with the native congregation of Holy Trinity Church, Anarkali. Details of spiritual work are of such a nature that they cannot generally be dragged before the public. However, a few facts may be found, to notice which may be of interest to general readers. The season of Holy Week had for various reasons been fixed upon in which to hold the mission. It was thought that Palm Sunday would be a convenient starting-point, and Easter Day a most fitting opportunity to gather up and finish the work.

Although Holy Week is not a time which most people perhaps would choose for awakening services, yet it is not without its advantages. There are not wanting opportunities of appealing to the conscience in those days when we bring to mind the last events of our Lord's life on earth. At the same time, in "Still Week" the opportunities for devotional meetings, which must ever form a considerable portion of a mission, are exceptionally good.

Due preparation having been made by house to house visitation, by special meetings for prayer and for Bible reading, &c., the mission week began by a celebration of Holy Communion at 7.30 a.m. on Palm Sunday, March 29th. At this service most of the regular communicants were present, and thus the inner circle, as it were, of Church workers and communicants met together to ask that the Holy Spirit might be shed abroad in the Church of Lahore.

The Rev. H. U. Weitbrecht, the Missioner, gave a short address at the Holy Communion and two appropriate sermons at the 11 a.m. and 5 p.m. services. During the week there were ten addresses and sermons given by the Missioner. It is, therefore, impossible to give an account of each. It is enough to say that it was manifest from time to time that he was speaking in the power of the Spirit, and that the people who were listening to him took his words as such. This was perhaps more evident on the Tuesday evening meeting than any other, when the text was 2 Cor. v. 20. ("We are ambassadors for Christ, &c.") It has seldom been our lot to witness so attentive, it might almost be said, so eager a congregation.

The attitude of the people was evident from one very simple fact. It has been said that nothing of the nature of a parochial mission has previously been held for the native Christians in this diocese. Hence it was thought probable that some portions of a mission service would be misunderstood; for instance the missioner and the clergy doubted whether anyone would care to stay for an after-meeting, at any rate at the beginning of the week. But at the conclusion of the sermon, it was announced that a hymn would be sung and that all who wished to leave

the church could do so during the singing of it. It caused some surprise then, that only some half dozen persons were found to avail themselves of this opportunity. The congregation, as a congregation, remained for the after-meeting to hear a second address. This happened night after night, a clear proof, at least, of the pleasure the people found in listening to the Word of God.

The hymn-singing was one attractive part of the services. Instead of the usual Urdu Hymn Book, translations chiefly of hymns from Sankey's collection, were substituted. In some of these the whole heart and voice of the congregation seemed to be lifted up. Among the special favourites were "Sansar ka Baid" (The Great Physician) "mujhe barakat de" and "abadi najat" ("Free from the Law.")

All the morning addresses, as is customary, partook of a devotional character, while the evening ones were intended to awaken the careless. Owing, however, to Good Friday intervening, this plan could not be strictly adhered to.

The Confirmation Service too was fixed for the Thursday evening. This fitted in with the mission services—assuring, as it were, those who had been awakened that they could proceed from strength to strength, the Holy Spirit helping them. The church was probably never fuller than it was on this occasion when twelve candidates were presented to the Bishop of the Diocese for the laying on of hands.

There were several meetings of a special character announced in the list of services. On April 1st there was a meeting for women only in the room of the Young Men's Christian Association. As our special correspondent was not admitted to this, we cannot say anything about it, except that some who were present pronounced it to be well attended as well as a most profitable and interesting meeting. We can well believe the statement to be true, seeing the name of Miss Hewlett, of Saint Catherine's Hospital, Amritsar, attached to it. Besides this Mr. and Mrs. H. E. Perkins with their usual readiness to help in every good work, had consented to take meetings, Mr. Perkins to address men only and Mrs. Perkins children only.

The latter meeting was held on Good Friday at 5 p.m., a day suitable for telling the lambs of the flock the story of the cross and of the spotless Lamb offered thereon.

For the former of these two meetings a substitute in Mr. Perkin's place had to be got at the last moment. Politics will not respect even Parochial Missions, and Mr. Perkins found it quite impossible to get back from Rawal Pindi in time. The Rev. A. R. Macduff very kindly consented to address the men in English; and as numbers understand that language, it was felt that this was the best arrangement that could be made.

On the evening of Easter Day, the mission was brought to an end by a most practical sermon in Holy Trinity Church, delivered by one of the local clergy. In the course of it he announced that the mission would be followed up by a banding together of the followers of Christ in a local

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church society. The members of this association should make certain resolutions and should promise to join in some definite work for Christ.

We can only offer up thanksgiving to Almighty God for His goodness, and ask that, as this work was undertaken in dependence upon Him and begun in the power of the Spirit, so it may be continued, that by its means many a jewel may be set in the crown of the King of kings and Lord of lords.—Lahore Church Gazette.

LETTER FROM THE SOUDAN.

From *The Guardian*.

The following letter has been handed to us by the Chaplain-General of the Forces, who desires us to say that the writer, the Rev. W. H. Bullock, the senior chaplain to the expedition, is thoroughly well fitted to lead the energetic and self-sacrificing men to whose labours he bears generous testimony:—

Souakim, 8th April.

"My dear Chaplain-General—It is about time I should report progress.

"The first thing I did when I had settled down to the work was to 'build an altar to the living God' at the base of operations. For this, after a great deal of trouble, I secured a large Indian tent, and, with the assistance of the carpenter coolies, had a good altar made, with retable and cross. The trouble was about the flowers, in the midst of a desert. The only thing was to rob Osman Digna, who has a garden close by, near some wells. An officer of the Guards engaged to get them, and, with the assistance of the Sisters at the hospital, we had a well decorated altar on Easter Day, much to the gratification of the twenty communicants who came to the 7 a.m. celebration.

"I will give you an account of our work last Sunday to give you an idea of what we are doing; and first of myself:—

"7 a.m.—Celebration at the base; twenty communicants.

"8.30 a.m.—Service at the front with the Guards Brigade, and other details; 1,200 on parade.

"9. a.m.—Celebration for brigade; forty communicants.

"I had some difficulty in arranging for this, as the Guards came in late on Saturday evening from Tamai; but the moment they arrived I heliographed to the General to notify to his brigade that there would be Communion, and to provide a tent. I got the answer at once that everything should be in readiness.

"We had a wonderful service. Nearly all the officers communicated—G. O. C. included—and several men. It was the most impressive scene I ever witnessed. They had pitched two large square tents without the flaps, except at the altar end, and there they had placed a barrack table. The service was virtually in the open air, and we all knelt in the desert sand, and there was an earnestness on the face of every one, the like of which I have never seen. At the parade service it was just the same. Every man's face had an eager, thoughtful expression, which was most striking. Preaching was out of the question. A few 'brave words' to brave men—men who wanted to be encouraged and cheered—was all I could say. A campaign brutalises a few, but it softens most, and begets a feeling of brotherhood not to be seen elsewhere. People you don't know speak to you, and kindness reigns supreme. After the service with the Guards I came back to the base, and had service in my church tent. I had arranged sitting accommodation for 200 and every seat was full, a few standing—(the R. E. have built me forms). At 5.30 I had Evensong in my church tent, with a fair attendance, a good many of whom were patients. Last Sunday, too, was a holiday at the front. The troops had been out to Tamai the day before, and were glad of a rest on Sunday; so we had very large church parades. Statham was out with them, and as he was very tired he had only his church parade. He is a most excellent man, does his work well, and is very popular with his brigade. He was in the zereba during that awful fight on Palm Sunday, and I hear nothing but the highest praise as to his conduct during the affair, carrying water to the men, serving out ammunition. There is no opportunity for spiritual work in a battle, so he did what a brave man could, and was useful among the wounded after. He is an acquisition to the department.

(To be continued.)

PARAGRAPHIC.

WHAT AN ENGLISHMAN WANTS.

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There has been at least one altogether novel incident in the royal visit to Ireland—the honorary degree of Doctor of Music conferred upon the Princess of Wales by the Duke of Abercorn, as Chancellor of the Royal university.

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In the year 1777 considerable interest was manifested in an announcement that six stoves had been completed in Philadelphia. The annual product of the stove foundries in that city is now valued at \$4,000,000, and the industry supports about 12,000 people.

REWARD TO ENTERPRISE—Five years ago, James Pyle of New York, first introduced his celebrated Pearl-line to the public, and now the name of Pearl-line is everywhere a household word, and millions upon millions of packages are annually consumed by our intelligent housekeepers.

When Captain Cook first visited Tahiti the natives were using nails of wood, bone, shell and stone. When they saw iron nails they fancied them to be shoots of some very hard wood, and, desirous of securing such a valuable commodity, they planted them in their gardens.

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St. Margaret's Home 666 SHERBROOKE STREET.

A need has long been felt by those interested in works of charity in the city for a home for incurables. The hospitals had no room for them, other institutions could not take them in, and just when one needs all the care and comforts that human aid can give, and when the hope of restoration to health has been taken away, the unfortunate, whose case was pronounced hopeless, had to leave the home or hospital where for awhile he had been sheltered, to suffer the privation of a poor man's home. Now, however, there is a chance of this need being supplied. The sisters of St. Margaret's, (Church of England), from Boston, have taken a large and sunny house, No. 666 Sherbrooke Street and on or about the 6th May it will be open for the reception of incurables, and works of charity in general which do not come under the scope of other institutions. Although managed by sisters of the Church of England, the home will be absolutely unsectarian, and persons of all denominations will be received, and may be visited by the clergy or ministers they prefer. The good work that English sisters are doing may be seen in New York, Boston, and other large American cities, where the hospitals, homes, and nurseries for children are among the most heart-cheering sights of the 19th century. The refining influence of ladies, and the self-devotion that works for love, cannot but produce an effect on those who, alas, are brought so seldom under the influence of either. To do a work of this kind, however, funds are needed. A guarantee endowment would enable the sisters to extend the work to cases that would be otherwise out of their reach. It remains, therefore, with the public how far the home is to be a success. The amount of money needed is not very large, and it will indeed be a pity if we let pass this chance of ministering to the sufferings of those who, though so poor and helpless, are nevertheless our brethren in the sight of God. The Metropolitan (Dr. Medley, of Fredericton,) has kindly consented to be "Patron."

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APPLY TO REV. CANON DAVIDSON, M. A., 18—4t RECTOR

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Religious instruction is given in conformity with the teaching of the Church of England, but no tests are imposed, and all its Privileges, Degrees, Scholarships, etc., except those specially restricted to Divinity Students, are conferred by the College, without any discrimination in favor of members of the Church.

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A copy of the UNIVERSITY CALENDAR, and any further information required, may be obtained on application to the President, or to the Secretary T. RITCHIE, Esq., Halifax.

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RECTOR WANTED.—The Rectorship of the parish of St. Clement, Annapolis Co., N. S., will be vacant on 1st July, proximo. Information given and applications received up to 15th June, by Wm. C. Shaw, Warden, Clementsport, and Co., N. S. Sound churchman desired. Weekly celebration, Eastward position. W. C. SHAW, WESTON HARRIS, (Wardens.

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WANTED A WOMAN of sense, energy and respectability for our business in her locality, middle-aged prof'g. Salary \$35 to \$50. References exchanged. GAY BROS., 14 Barclay St., N. Y.

The Temperance Cause.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

The Annual Meeting was held in the Library at Lambeth Palace, last month, the Bishop of Dover presiding for his Grace the Archbishop. The report, which was read by the Rev. G. H. Wright, superintendent, gave a return (partly estimated) of the present membership of the society, the sum of the figures being 607,074, to which must be added 50,510 for departmental branches (including Seamen's Mission), making a total of 657,584, an increase of 104,432 as compared with the total of last year. The Church of Ireland Temperance Society reported 625 branches, and at least 5,000 members. Although no definite returns of membership could be given, ample evidence was forthcoming from time to time of the growth of the society in India, Canada, Newfoundland, Australia, New Zealand, and other parts, while it was a striking fact that almost every new colonial Bishop was found to be a staunch member and worker. To this rule the nomination of the Rev. W. T. Thornhill Webber, vicar of St. John's, Red Lion-square, to the see of Brisbane, was no exception, and the Council tendered him their warm congratulations. The total number of coffee taverns known to exist in the kingdom is 1,244, together with a large number of other agencies such as clubs, reading-rooms, burial guilds, and the like. The society's income had been 5,097, an increase on the year of 476. In the course of their remarks the Council made the following reference to "Signs of the Times":—

"Very noteworthy, by all friends of Church Defence, is the testimony of an esteemed Welsh Nonconformist lately given to the vicar of Brecon. 'I was asked,' he said, 'to preside at a meeting for disestablishment, and I would ten years ago have at once consented to do so, but knowing what the Church is doing on behalf of temperance I refused, and used my influence to stop that and similar meetings.'"

In opening the proceedings Bishop Parry warmly commended the step which was taken at the instigation of Canon Ellison about twelve years ago, when the Church of England Temperance Society ceased to be a total abstinence society and adopted the double basis. The right rev. prelate said that personally he had never taken any total abstinence pledge, but for the last six or seven years he had been a total abstainer.

The annual meeting of the Total Abstinence Section was held on Wednesday evening at Exeter Hall, which was crowded in every part. The Bishop of London, who presided, took occasion in the course of his address to say:—"One reason why I have accepted the office of Bishop of London is the hope that that office might bring me into more direct contact with the great masses of my fellow countrymen, and that I might find more opportunity of fulfilling the mission which the Church laid upon me when I was consecrated a Bishop—namely, that I should always have special regard to the poor. The

cause of this society is emphatically the cause of the great mass of the people. It is not that the poor are more intemperate than others, but it is that intemperance has a more certain and a more deadly effect upon them and upon their position. If by laboring amongst the poor I could make them in the slightest degree to find it easier to win for themselves a more religious and more moral condition by casting out all the temptation and the provocations of temptation entirely, then, indeed, I should feel I was doing a Bishop's work, a true superintendence of the religious life of the people at large; a work which the Bishop is bound to encourage and his clergy to pursue.

The day was when those who took up the cause of total abstinence believed as they did so, and as experience has since proved, that this is and necessarily must be the main instrument to be used in fighting this great evil. Those were days when to be a total abstainer required some little courage. In the work of those days I cannot say that I took any part; in those days I cannot say that there was any honor or glory in which I could claim a share; and when I became a total abstainer, from the conviction of the necessity which, as it seemed to me, God had laid upon me already, it was a comparatively easy thing. I had no doubt once or twice to face an unpleasant meeting; once or twice I have seen men get rather angry about it, and I have seen attempts made to terrify all the speakers on the platform by all sorts of threats which likely enough might have come to something if those on the platform had been cowards enough to run away from them.

But after all this was a very small matter to face, as already it was so well understood that in this matter there were a very large number indeed who were prepared to claim their Christian liberty of total abstinence. As time has gone on, the total abstainers have not only found that the sacrifice which they have been called upon to make is after all no such very great matter in the face of society; they have found also by experience that it is no very great matter as regards their personal enjoyment. No doubt amongst their ranks there are many like myself who would feel some sort of pleasure in a glass of wine now and then; no doubt there are many who would still enjoy a glass of beer; and no doubt a great many remember the time when they did enjoy it and can recall when it was a real pleasure.

THE

Weather is now growing warmer, and the extreme languid feeling, want of appetite, dulness, languor and lassitude, effects ninetenths of the human family and often BOILS, BLAHOUS, etc., that have been lying dormant in the blood for months past now make their appearance, all caused by your blood not being in proper condition. It is impossible to throw off these impurities without the proper remedy, and the most reliable medicine is Estey's Iron and Quinine Tonic. Sold by all druggists. Price 50c., six bottles for \$2.50.

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Catarrh—A New Treatment.

Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 2000 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Oatarrh.—*Montreal Star.*

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NEWS AND NOTES.

The Queen and Prince of Wales have written to the Archbishop of Canterbury, thanking the revisers of the Old Testament for their arduous labors.

THE FAVORITE Washing Compound of the day is unquestionably JAMES PYLES' PEARLINE. It dispenses with the necessity for beating or rubbing the clothes, and does not injure the fabric.

The Indian government have submitted to Earl Kimberly a proposal to raise a regiment of native troops to be officered wholly by native chiefs and princes.

MOTHERS should use Philoderma on their infants, as its soothing and healing properties render it invaluable for chafing.

Hon. H. M. Phalen, a native of Cape Breton (brother of Rev. Father Phalen), now of St. Louis, has been appointed American Consul-General at Halifax.

FOR softening, improving and beautifying the skin, no preparation that has ever been introduced equals Estey's Fragrant Philoderma. Druggists sell it.

The British Government have decided to transport from Halifax by the all Canadian Canada Pacific route, a large quantity of torpedoes and munitions of war for the defence of British Columbia.

As it seems to be pretty well understood that we have a hot summer before us, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum and all summer complaints so common to children.

Among the vegetable curiosities of Florida are soap trees. They are prolific fruiters, the berries being the size of an ordinary marble, having a yellowish soapy appearance, with a hard black seed. Parties there boil the fruit to make soap, but in China and other tropical countries, the berries are used as a substitute for soap, just as they are taken from the tree.

SCOTT'S EMULSION OF PURE COD LIVER OIL, WITH HYPOPHOSPHITES, as a cure for Marasmus in Children. Wm. Farr, of Brooklyn, L. I., says: "On the recommendation of my physician, Dr. Wm. Vyse, I have given my boy who was dangerously ill of Marasmus, your Emulsion, with excellent effect, and he is at present as hale and hearty as can be wished."

If farmers and others continue to buy dust and ashes put up in big packs and sold for condition powders it won't be our fault. We have exposed the swindle time and again. *Sheridan's Powders* are the only kind we know of worth carrying home.

ESTEY'S Iron and Quinine Tonic works like magic, reaching every part of the human body through the blood giving to all renewed life and vigor.

Now is a good time to take Estey's Iron and Quinine Tonic, so that the system may be strengthened and the blood purified to withstand the debilitating effects of the warm summer weather.

Extracts from a Letter from C. H. S. Cronkhite, Esq.

Canterbury Station, York Co., N.B., October 10th, 1876.

Mr. J. H. Robinson,
Dear Sir,—In reply to your letter of enquiry, I would say that your *Phosphorized Emulsion of Cod Liver Oil with Lacto-Phosphate of Lime* is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumberman. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 190 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

I am, dear sir, truly yours
(Signed) C. H. S. CRONKHITE.

We, the undersigned, hereby consent to have our names published as witnesses to the effects of *Robinson's Phosphorized Emulsion* on the person of Mr. Cronkhite and do assert that the foregoing statement is correct in every particular.

Alexander Bennett, J. P.,
(Signed) William Main.
Rev. Thomas Hartin.

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I am 62 years of age, undertaking the performance of three full services each Lord's day, besides week-day duties, and I am occasionally greatly indel ed to your Emulsion for the tone and vigor in which I am able to go through the physically oppressive duty.

I have recommended it to parties suffering from coughs, colds, debility, &c., and I am thankful to add that the results have, in every instance, been most beneficial.

Wishing you all success,
I am, Dear Sir,
Very faithfully yours,
P. J. FILLEUL,
Episcopal Minister.

INFANTS' HOME REPORT.

HALIFAX, N.S.

I cannot express too highly the high esteem and great value I have formed of your Emulsion of Cod Liver Oil, &c., as prescribed by our physician, Dr. T. R. Almon, and the great benefit and service it has rendered to our babies in the Home. I have found they take it without any trouble, and it does not in the least disagree with them; and with weak, delicate and anæmic children who do not seem to thrive, your Emulsion has acted in a most remarkable manner in restoring the little ones to health and strength; in fact our Home cannot do without it. I can, after the experience of over four years, cheerfully recommend your Emulsion to be a most valuable medicine for children, and have found it superior to any I have used.

I am, yours respectfully,
MRS. CHASE, Matron.

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