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# The Church Guardian.

Upholds the Principles and Rubrics of the Prayer Book.

"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.

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### ECCLESIASTICAL NOTES.

**A BISHOP'S RESPONSIBILITIES.**—The Bishop of Manchester in returning thanks for an address and noticing a remark that at Manchester he was the right man in the right place, expressed the fear that it was inspired by the confidence of affection rather than the outcome of judgment and discrimination. No man could be said to be equal to such work. To have to guide the fortunes of the Church of England among a population of 2,500,000, to bear the cares, anxieties, and burdens of his office, and to have the oversight of 600 or 700 clergymen, passed human strength. He could only do his best. A colonial bishop was once remonstrated with for giving himself so much trouble in visiting all over the diocese. "You will wear yourself out," he was told. "What is the duty of a Bishop?" was asked. "It is to ordain, to confirm, and to keep the clergy in order." That was the old-fashioned idea of a Bishop, but ever since that magnificent specimen of an energetic prelate, the late Bishop Wilberforce, taught them how a Bishop might work, and therefore ought to work, the conception of the Episcopal office and its duties had undergone a wonderful change.

**THE NEW ENGLISH CHURCH AT CANNES.**—The Church of St. George, erected at Cannes as a memorial to the late Duke of Albany, from the designs of Mr. Blomfield, was recently consecrated by the Bishop of Gibraltar, in presence of the Prince of Wales, Prince George of Wales and many distinguished English visitors now staying at Cannes. The church, built of stone from the neighborhood of Grasse, consists of four bays and a north and south aisle, the foot-paces of the aisles being laid in mosaic. On the north side are an organ chapel and vestry, and on the south side the memorial chapel, on the decoration of which the skill of the architect has been lavished. The roof of the nave is of pitch pine, and the altar steps are of white Carrara marble. There are triple lancet windows above the altar, which are filled with memorial offerings, the gift of two English ladies. The piscina and sedilia are of ancient design. A screen of iron, painted black and gold, separates the chancel from the memorial chapel, in which there is a second altar, and the chapel is to be used only for early communion and weekday service. Two memorial windows and a mosaic reredos were executed of beautiful design.

**A JUBILEE GIFT.**—The Committee of the Colonial Church and School Society have lately received from an anonymous donor a sum of

\$500 for the extension of Church work in the newer dioceses of the British Colonies, and as a special thank offering in commemoration of the Queen's Jubilee.

**INDIA.**—The consecration of All Saints' Church, Allahabad, destined to be the Cathedral of the future Diocese of the Northwest Provinces, took place on January 12th. The Bishop of Calcutta performed the ceremony of consecration, as well as preached at the celebration of the Holy Communion which followed. The service held at 8 a.m., and at 11 o'clock the Metropolitan delivered his Charge in the newly consecrated church. His Lordship spoke very hopefully of the proposed new bishopric of Allahabad.

**SIXTH BISHOP OF NEW YORK.**—Bishop Henry C. Potter—now sixth Bishop of New York—was welcomed to his diocese on Monday, February 21, by many of the clergy of the city at Grace Chapel. At the Holy Communion he made a short address, alluding in feeling terms to the death of the late Bishop and of several of the clergy, during his short absence, and speaking with much interest of the work of the Church of England which had come under his observation, especially the grand missionary work undertaken by graduates of Oxford among the poor of London, in the "Oxford House."

**BISHOP PARET ON FUNERAL REFORM.**—Bishop Paret in a late number of the diocesan paper, the *Maryland Churchman* referred to Funeral Reform, in a manner most excellent and greatly needed. He too truly says that the bereaved go for help and advice in their affliction neither to pastor nor friends, but—to the undertaker! and he orders all things after his own pleasure, making the show and sham of an average funeral "something inexpressly sad," "not a Christian burial, but an undertaker's advertisement." Among the particulars in which reform is needed are specified:—

1. Consulting the pastor instead of the undertaker as to details of service.
2. Abolishing funeral sermons.
3. Making all leave taking of the dead private, as far as possible; no opening of the coffin and "viewing the corpse" as part of the ceremony.
4. Avoiding all unnecessary cost and display.
5. No Sunday funerals.
6. Reform in the wearing of mourning.

**CLERICAL CHANGES.**—Among enquiries made by the committee appointed by the Diocese of Connecticut to investigate the matter of clerical changes was the following, addressed to parish wardens and clerks: "So far as you know, what has been the principal cause of the several changes which have occurred in the rectorship of your parish?" The answers to this are very frequently, "inadequate support." Other answers are "promotion," "dissatisfaction," in one case, "mitres," in another, "ministers' wives," and in another, "a few cranky people."

**ACCESSION.**—Mr. William R. Turner, formerly a Congregational minister, was lately ad-

mitted to the Diaconate, in the Diocese of Central Pennsylvania. He is now serving as minister-in-charge of the mission at Delano, under the rectorship of the Rev. Marcus A. Tolman, Rector of St. Mark's Church, Mauch Chunk.

**A GOOD SUGGESTION.**—Bishop Worthington, of Nebraska, in a late number of the diocesan paper the *Church Guardian* suggests that, it would be an advisable plan for every clergyman in the diocese during lent, at some time most convenient, (but not as a substitute for the devotional service or exhortation) to instruct the people in regard to the Book of Common Prayer; its history and rubrics, and also to speak plainly of decent customs which the Church expects us to observe. The people desire information. They are constantly asking questions in regard to these things, and it is the duty of the clergy to take time to give instruction on these subjects. A few moments before the daily service might be used for this purpose. How many of our clergy have ever taught their people what to ask in prayer when they first come into God's House? A faithful pastor will seek to know whether those committed to his care are familiar with suitable devotions which they can use when they enter or retire from the sacred place.

**BISHOP WORTHINGTON AGAIN SUGGESTS.**—Every parish or mission in the diocese, no matter how small, should have a Sunday-school organization; and if there are but a small number of children to be instructed, they should have the care and attention of the Rector or missionary. *There is a neglect in some quarters.*

[True, we fear, also of many a parish and mission in Canada, otherwise the Sunday-school statistics would be more satisfactory, and the advance of the Church more what it ought to be.]

**TIMELY ADVICE.**—Easter can have no real spiritual joy, unless there has been real Lenten discipline. Let each and every communicant have some definite rule for the proper observance of the forty days of abstinence and be very careful to maintain it. The more self-denial the better. Place the monied value of your sacrifice of pleasure or indulgence upon the Lord's altar on Easter day. Strive to have your offering on "that Day of Days" to mean a very great deal in your spiritual life.—*Bishop of Nebraska.*

**IRREGULARITIES.**—At the last meeting of the Convocation of Canterbury, a resolution was adopted in the Lower House in reference to the action of certain clergy who had accepted from time to time invitations to preach from those who are not in communion with the Church, and in places in which its doctrines and its discipline are avowedly contradicted and opposed, that while duly acknowledging the charitable motives and intentions of those who accept the invitations referred to, they desired to express their conviction that they are not only acting illegally, but are hindering rather than promoting the unity of Christian people, and that the Bishops be respectfully requested to take such steps, as may be in

their power, to prohibit and to suppress this innovation, which is a great scandal in the eyes of many devout Church people, and is detrimental, in consequence, to the spread of true religion.

### SUGGESTIONS IN REGARD TO THE HOLY COMMUNION.

BY THE BISHOP ON NEBRASKA.

Communicants are earnestly advised to mark the prayers before service which they intend to use, that they may not be distracted at the time from the solemn worship in which they are to be engaged. Be early in your place at Church, and on your way thither be calm and collected, putting away all unholy and worldly thoughts, dedicating yourself to Jesus; recite what He has done for your soul; what glories He laid aside; how meanly He lived; the pains He suffered; the shame He endured; the life He lived and the death He died. As you enter the Church, think of Him on His throne of glory interceding for you and presenting before His Heavenly Father that great sacrifice of Himself in which you are about to take part.

When it is your time to go forward to communicate at the altar, kneel reverently at the chancel rail with the body upright and the head slightly bowed, so that you may readily receive the Holy Sacrament. And when the priest comes to you hold out your *ungloved* hand that you may receive the sacred element in the palm. Take the chalice with *both* hands, that you may with more reverent care communicate therefrom. Be very careful to make earnest petitions to the adorable Jesus for yourself or others while at the altar. Do not allow attention to be diverted or your thoughts to wander as you wait for an opportunity to approach the Holy Supper, or while you kneel at the altar for reception of the Sacred Mysteries.

After communicating, return quietly to your place and there kneel reverently. *Never* unless from an *imperative* cause, leave the Church until the Thanksgiving has been said and the Benediction closes the most exalted act of Christian worship that our Incarnate Lord Himself has expressly commanded. Use the time, while others are communicating, in praying for the Bishop and clergy of the diocese, for your own pastor and the parish in which you dwell, as well as for your kindred and friends.

Every pastor will wisely suggest a manual of devotions to be used at the time of the celebration of the Holy Eucharist, and it is well that every communicant should be supplied with one which may be helpful.

Every communicant, young and old, rich and poor, should be taught that they are not only members of a parish, but are associated in *diocesan relations*, and proud to support the Church in the diocese.

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

**ORDINATION.**—Rev. C. F. Lowe was advanced to the holy order of Priesthood by the Lord Bishop of Nova Scotia in St. Luke's, Halifax, March 6th. There was a very large congregation and the ordination sermon preached by the Lord Bishop was especially impressive. A full choral celebration of the Holy Communion followed. Mr. Lowe is now in charge of St. Eleanor's, Summerside, P.E.I., and doing a good work to that most important parish. A young man of great promise and full of energy, has a future of great and goodly promise before him there. Mr. Lowe returned to his charge this week by the novel and perilous way of crossing the Straits in the ice-boat. The Island is to be congratulated on the new clerical life that is being poured into it lately by

the acquisition of such men as the Revs. Simpson, McKenzie and Lowe.

**HALIFAX.**—*Trinity Church.*—The *Mail* says: Judging from the number of people who attended the Church Army Gospel Temperance meetings at Trinity Church recently the Army are meeting with great success, most every seat in the church being occupied. The services conducted by Dr. Hole, Captain Winfield and his lieutenant are very interesting. The meetings last a little over an hour and are well worth attending, Captain Winfield making everything interesting.

*St. George's.*—The Rector, the Rev. Dr. Partridge, spoke last week to his congregation on the proposed new Cathedral. In the course of his remarks he said: On the 12th of August, 1787, an event of great importance to the colonies of the British Empire occurred, viz., the consecration of Charles Inglis, D.D., some time Rector of Trinity Church, New York, to be first Bishop of Nova Scotia, and the first Colonial Bishop. The consecration of Dr. Seabury not only caused the Scottish Episcopate to exert the spiritual power inherent in the Church apart from state connection, it also gave an impetus to the Church in England to do for her own children in the part of America that was still loyal to the Crown what ought to have been done a full century earlier. From this small beginning has sprung the long line of Colonial Bishops now numbering 81, in all parts of the Empire, carrying the historic faith, ministry and Sacrament to the children of the Church of England everywhere. This is an age when every great event of a hundred years old and upwards must have its commemoration. I do not say that the practice is not good. Only the memorial must be worthy of the event commemorated, or the result is to the injury rather than benefit of religion. The preacher then went on to point out what steps had been taken in the Provincial Synod of Canada, the Diocesan Synod of Nova Scotia and by the committee appointed by the latter, and said that everything now depended upon the zeal and energy of the Diocese of Nova Scotia, and of the City of Halifax. But in these days the utility of a thing is what determines its success. The people are asking what is *the use and the need* of a Cathedral. It is well that they should ask. It is better they should be told. We must first disabuse our minds of the idea that a Cathedral means simply an ornate building, of a certain or uncertain architectural design, in which a daily service is kept up by clergy and a paid choir in the presence of empty pews; and where the clergy live a life of useless leisure. The days of that type of Cathedral are gone by forever. The Cathedral of the future is something very different. The preacher then went on to explain the Cathedral system as adaptable to this continent. It is of importance that Halifax should not only talk upon the subject but *act* well financially. About one-fifth of the church population of Nova Scotia is centered there; the wealth of the province, in cash, naturally gravitates there, and the *immediate* benefits accruing from an imposing Cathedral structure and service will be specially felt by Haligonians. A suggestion from an outsider is that if Halifax churchmen will conscientiously tithe themselves for six months for the Cathedral, the corner-stone will be a hidden jewel in a heavy golden setting when the offerings are placed thereon.

#### PRINCE EDWARD ISLAND.

**REV. R. W. DYER.**—The death of this venerable and devoted clergyman, took place at the rectory, Alberton, on Friday evening, the 5th Feb., in the 79th year of his age. The Rev. Robert William Dyer was born at Deptford, Kent, England, March 6th, 1808. He was educated at the famous Westminster school,

and in 1840, came out to Newfoundland as teacher, under the auspices of the Newfoundland School Society, in connection with the church of England. In the same year he was licensed by Bishop Spencer as a lay-reader of the church. Having labored in the colony for five years, Mr. Dyer, in 1845, visited his native land, and while there married Miss Bartlett, a lady possessing special qualities for a missionary's wife, and who, during her after life, proved a true "help-meet" for him. Returning to Newfoundland the same year, Mr. Dyer continued to teach and act as lay-reader until 1849, when he was ordained deacon by Bishop Field, at St. John's, and appointed assistant minister and school-master at Greenspond, where he labored uninterrupted for ten years.

While in Newfoundland; Mr. and Mrs. Dyer had often to suffer from privations. He had to endure much hardness as a good soldier of Jesus Christ. But though often wearied in the Master's work, he never wearied of it, and was willing to spend, and be spent, in promoting His cause.

In 1859, Mr. Dyer was appointed missionary to Cascumpec, (now Alberton) P. E. I., and in the following year was ordained to priest's orders by Bishop Binney, in the Parish church of St. Eleanor's.

For twenty-seven years, he toiled in this somewhat extensive and scattered charge, and it was only last Easter, when the infirmities of age were creeping rapidly on, that his resignation was accepted.

During his incumbency, and mainly through his zeal, a parsonage was built at Alberton, and also a church at Kildare Cape. Mr. Dyer generally travelled some twenty-five miles every Sunday, and conducted three services. The call has now come, and the aged servant has entered into his rest. He has departed to be with Christ, which is far better; and has received the joyous welcome, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The funeral took place on the following Wednesday, and was attended by a vast concourse of people of all creeds and classes. The following clergymen were present; Rev. Messrs. Reagh, Johnstone, Carr, (Presbyterian) Harper, McKenzie, and Mr. Forbes; lay-reader. The funeral services were conducted by Mr. McKenzie, (Mr. Dyer's successor), assisted by Mr. Forbes, and Mr. Reagh delivered an impressive address.

In the evening, Rev. Mr. Johnstone preached an appropriate discourse to a large congregation. To the widow and family, we beg to tender our respectful sympathies.

**CHARLOTTETOWN.**—The Lenten Services at St. Peter's are as follows:—Besides the weekly celebration on Thursday morning at 7.45, and matins daily at 9, evensong is followed by a meditation except on Wednesday, when there is a meeting of the Confirmation class after evensong, and on Friday when an Instruction upon the Blessed Sacrament is given after choral evensong. Sunday services are Holy Communion at 8, children's service at 3, evensong at 7, with a second celebration on alternate Sundays at 11, preceded by matins at 10.15, and followed by Litany at 2.30. On the other Sundays matins and Litany are sung at 11 o'clock. Special services have also been announced for Holy Week.

#### DIOCESE OF FREDERICTON.

**ST. JOHN.**—The Deanery of St. John met at Trinity Church on Sunday, March 1st, when the Holy Communion was administered to nearly all the members. The Rural Dean was the celebrant. Rev. A. Gollmer read the Epistle, and Rev. Canon Brigstocke the Gospel. The sermon was preached by the Rev. Canon DeVeber, from 1 Tim., 14: 13, 14, which was very instructive.

The Chapter then met, at the School-house, where Rev. xi., commencing at verse 12th was read in the original, and commented upon. Then the business of the Deanery was discussed. Several matters came before the Chapter which had been proposed at a meeting of the Rural Deans in Fredericton concerning a "Diocesan Choral Union," A Clerical Reading Society, "A Woman's Aid Association for the Diocese of Fredericton." A special service or services to be held on June 20th next, to commemorate Her Most Gracious Majesty's Jubilee year in St. John and Portland. All these questions were referred to committees, to consider and report. The Chapter adjourned after a lengthy meeting.

**CARLETON.**—At the induction of Rev. O. G. Dobbs as rector of St. George's, Carleton, N.B., Rural Dean Schofield acted as representative of the Bishop. There were present: Rev. R. Mathers, Rev. A. Gollmer and Rev. J. O. Crisp. After usual opening exercises Churchwarden Cornfield handed the keys to the new rector, also reading the Bishop's mandate. The sermon preached by the Rural Dean, "Send us now Prosperity," was a very able and instructive discourse. There was a large attendance.

**DORCHESTER.**—A meeting of the Deanery of Shediac was held in this parish on March 1st and 2nd, at which all the clergy of the Deanery were present. Useful work was done in connection with the Sunday-school Teacher's Union and the Deanery Book Depository in Moncton, a stock of books for which is now on the way from England. The Diocesan Clerical Reading Society was discussed, and the names of those who wished to become members were given to the Rural Dean.

A meeting of the Sunday-school Teacher's Union was held in the School-house on Tuesday morning, at which rules for the government of the Union were adopted, and officers elected. The next meeting was appointed to be held in Shediac in September, and papers for discussion to be read on "What to teach in Sunday-school," and "How to teach an Infant class."

Evensong was said in Trinity Church on Tuesday evening and addresses on "Systematic giving" were delivered by Rev. J. H. Talbot and Rev. F. W. Vroom. On Wednesday morning Holy Communion was celebrated and a sermon preached by the Rector of Moncton.

**DEBBY.**—During the present Lent the Rector is delivering here and at Nelson a series of lectures on the Holy Catholic Church, as follows: viz.: 1. The place which this article holds in the Creed. 2. The historical position of the Catholic Church. 3. The Ministry. 4. The Worship. 5. The Sacraments.

**DIOCESE OF QUEBEC.**

**SHERBROOKE.**—The "Gibb's Home," East Sherbrooke, has at present only nine children. During the time the "Home" has been established, (since May, 1885), nearly sixty poor little "waifs and strays" have been brought out from England to the "Home" and placed in comfortable homes. Generally these children are taken for domestic service, but occasionally they are adopted, treated in all respects as the children of the persons adopting them would be treated. Of course the children are very far from being perfect; great patience and firm training is needed to make them walk "in the way in which they should go." Occasionally a child is taken by people who expect too much from the little "waifs" forgetting how neglected and uncared for, and generally too how unhappy they have been till rescued from the streets by the kindness of the "Central Society for providing homes for waifs and strays" in London. Then the child is returned to the "Home" as being incorrigible, whereas, perhaps, a little more patience and firmness would soon have brought about the desired re-

formation. But as a rule, those taking the children are ready and willing to put up with and try to make them good and capable servants. It is expected by the Managing Committee that in April a fresh lot of about thirteen or fourteen children will be sent out to the "Home" from England. Endeavors are being made to find homes for these children still remaining in the "Home" since last year, before the arrival of the new comers. There is one little boy eight years old, a bright, clever and healthy little fellow named Willie, and eight little girls, whose ages range from three to nine years. The children are instructed in the common English branches for three hours daily by a resident teacher. They are also taught to sew and knit, and each takes a share in the housework. It is quite surprising to visitors to see the little mite of seven years sweeping and dusting, and another little one of six washing dishes and far better too than many a "Bridget" of advanced age and more experience. Mr. Elkins has started a Sunday-school, which is held in the school-room every Sunday afternoon at 3 o'clock, and which is followed by a service, taken by the Rev. G. Thornloe, rector of St. Peter's, and R. W. Henneker, Esq., alternately. It is sincerely hoped that this summer will see the erection of a church in East Sherbrooke, which the inmates of the "Home" will then attend instead of going as at present to St. Peter's Church in the city.

Any information with regard to taking children from the "Home" will be cheerfully furnished on application to the Matron or Secretary.

**QUEBEC.**—The Anniversary meeting of the Church Society was held on Monday evening March 7th., in the Academy of Music. There was a very large attendance. The chair was taken by the Lord Bishop, and all the city church clergy occupied seats on the platform.

Prayers having been offered by the Rev. M. Fothergill, the Hymn "Saviour sprinkle many Nations" was sung. Mr. Fothergill then read, at the request of the Bishop, some extracts from the Society's annual report. He also announced that the Reports would be in the hands of the members in a few days. The Hymn "The Church's one Foundation," was then sung.

His Lordship then addressed the meeting in reference to the work of the Society. He said it was his pleasing duty to introduce a clergyman to the meeting, who bore a name highly honored in Quebec, one who had been bred and born in their midst, and who was known as one of the hardest working missionaries in the Diocese,—the Rev. Arthur Judge. (Applause.)

Mr. Judge delivered an excellent address on mission work in foreign fields, dwelling more particularly on the work in Central Africa.

After singing the Anthem "As pants the Hart," by the Cathedral choir, the Lord Bishop introduced the Rev. D. Parker Morgan, M.A. In so doing he said the reverend gentleman really needed no introduction of his, since he had already introduced himself to the congregations of three city churches, and all who had heard his simple yet eloquent and burning words, must now be anxiously waiting to hear him again.

Mr. Morgan delivered a remarkably eloquent address on mission work which was attentively listened to, and in concluding said it was a great treat to him after six years in the American Church, to hear as he had done yesterday in our churches the prayers for the Queen and Royal Family. He was happy to have the privilege of addressing this meeting and of meeting their beloved Bishop and his good lady, and his dear friend Fothergill, who reminded him of old Wales and its mountains as did also the snow which he had found here.

After the taking up of the collection, R. R. Dobell, Esq., proposed a vote of thanks to

Messrs. Morgan and Judge for their addresses, which was seconded by Wm. Rae, Esq. The Lord Bishop pronounced the benediction, and a most interesting and successful meeting was brought to a close by singing the National Anthem.

The musical portion of the proceedings were under the able direction of E. A. Bishop, Esq., organist of the Cathedral, and the singing of Spohis anthem "As pants the Hart" by the ladies and gentlemen of the Cathedral choir, was quite a musical treat. The soprano solo was beautifully rendered by Mrs. Dr. Henry Russell.

**SERMONS.**—On Sunday, March 6th, eloquent sermons were preached in the Cathedral at 11 a.m. by the Rev. Parker Morgan, M.A., Rector of the Church of the Heavenly Rest, New York City, and at 7 p.m. by the Rev. Arthur Judge, M.A., Rector of Cookshire. Mr. Judge also preached at St. Matthew's at 10.30 a.m., and at the 4 p.m. service Mr. Morgan addressed the Sunday-school children. Mr. Morgan preached in St. Peter's in the evening.

**QUEBEC.**—St. Matthew's.—The Lenten services in this church are remarkably well attended, and especially the daily morning service at 7.30 a.m. On the Friday and Sunday evenings special and appropriate sermons are delivered.

St. Peter's.—On the Wednesday evenings, during Lent, special sermons are preached by the Rev. W. G. Falconer, of St. Sylvester.

Trinity.—A special mission service, by the Rev. Dyson Hague, of Brockville, commenced on Wednesday, the 9th, and concludes on the 16th. There is quite a large attendance at these meetings. A peculiar feature in connection with this mission is a very ungrammatical circular issued by a Mr. Gus. A. Kuhring, of Ottawa, and mailed to quite a number in the city. Besides being very badly composed, he makes it a special point of informing the persons that this is a "Low Church" mission. He also invites them to bring their friends although they may not be church people, as nothing, he says, will be said to disagree with their doctrines, whatever they may be. In this parish after the services on Sundays, prayer meetings are held, similar to what the Methodist sect hold after their service, and if my information is correct the members relate their experience, etc.

**OBITUARY.**—St. Matthew's parish and the Church in general here sustains a severe loss in the death of Jessie Hamilton, daughter of Robert Hamilton, Esq., LL.D., and beloved wife of Chas. P. Dean, of this city. Her death occurred at Pascadena, California, on Thursday, March 3rd, 1887, where she, in company with her family were spending the winter. The interment, we understand, took place at Pascadena.

**DIOCESE OF MONTREAL.**

**MONTREAL.**—The Rector of Montreal has further shown his desire to make the Cathedral and parish church a centre for church life for the city as a whole, by arranging to hold a daily 20-minute service in the nave at 8.45 a.m. for the special convenience of business men, who find it impossible to attend the Lenten services at a later hour. These services began on Monday last and will be continued until the end of Lent, and many doubtless will gladly avail themselves of the opportunity offered of consecrating the day's work, and of deepening the spiritual life. The afternoon service at 5 p.m. daily will also be continued as usual.

The Sunday-school children of Christ Church Cathedral have made a second donation to the Montreal General Hospital of a wheeled chair for use in the children's ward.

**St. Margaret's Nursery.**—A gift of \$25 from Their Excellencies the Gov. General and Lady Lansdowne towards the funds of this deserving institution is announced in the daily papers.

**St. George's.**—The Rev. Canon Ellegood, M.A., Rector of St. James, was the preacher at the last Wednesday evening service.

The numerous parochial societies in connection with this large and active congregation seems to be earnestly at work, though in an unostentatious manner their good deeds not being always chronicled.

It seems now definitely settled that the new depot for the Canadian Pacific will be erected immediately in front of St. George's Church on the opposite side of Osborne street. It will, without doubt, be a serious injury to the church, and it appears particularly unfortunate that with other situations available, where public interests would probably suffer less, this should have been chosen. There is a grave injustice connected with this right of forced expropriation, under the name or color of public interest.

**ORDINATION.**—The Lord Bishop of Montreal, intends holding a GENERAL ORDINATION on Trinity Sunday, June 5, in Trinity Church, Montreal. Candidates are requested to notify the examining chaplain, Rev. Canon Mills, B.D., 228 St. Denis Street, and to present themselves for examination at the Synod hall on Wednesday, May 11, at 10 a.m., bringing with them "si quis" duly signed, together with testimonial and certificates of baptism and confirmation.

**DUNHAM LADIES' COLLEGE.**—A meeting of the Corporation of this Institution was held at Cowansville, on Thursday, the 3rd inst. The following members of the Corporation were present: Ven. Archdeacon Lindsay, Revs. Rural Deans Nye and Smith, W. R. Brown, F. H. Clayton, C. Baneroff, F. M. Baldwin, W. G. Forsey, J. Kerr, W. Robinson, J. J. Scully; Messrs. G. B. Baker, J. B. Gibson, M.D., J. S. Baker, E. Buzzell. Letters of apology for non-attendance were read from the Rev. Canons Davidson, Mussen, and Robinson. An application from Mr. W. J. Lyall, of Lincoln College, Sorel, for the use of the college building for three months, at a rent of \$50 per month, was granted. The special committee to which the question of re-opening the college had been referred, reported in favor of renting the building for two years to a lady from England, on the express understanding that the whole financial responsibility of carrying on the school was to be assumed by the Lessee.

The adoption of this report was strongly opposed by Rural Dean Nye and the Rev. F. M. Baldwin, on the grounds that it would, for the time at least, defeat the objects for which the College was founded, and that the terms of the proposed lease were similar to those granted to former Lessees, which had proved most disastrous in their results. The report was carried, however, by a nearly unanimous vote, and a sub-committee appointed to carry it into effect.

#### DIOCESE OF ONTARIO.

**OTTAWA.**—*White Cross Brotherhood.*—At the last meeting of the Ottawa city White Cross Guild, or Purity Society held in St. Alban's Church, the Counsellor of the Guild (Dr. Wicksteed) reported that in answer to his letters to five leading Canadian universities, suggesting that they should offer to their students, and young men in general, annual lectures on the three vices of infidelity, impurity, and intemperance; he had received very courteous replies from officers connected with three of these educational centres.

Sir William Dawson, of McGill University, Montreal, cordially sympathised with their philanthropic efforts on behalf of public morality, but thought that the subject was one better

suited for the operation of a voluntary society, than for an education institution.

Dr. R. P. Howard, the Dean of the Medical Faculty of the same University, wished every success to the good work, and mentioned the names of two of the physicians of his Faculty who could do the work of lecturing well if requested to do so, and would not require much urging to consent.

The Rev. Provost Body, of Trinity College, Toronto, had no doubt but that great good could be done in the way suggested; but regretted that he had made it a rule not to open the College Hall for any lecture but one of a distinctly academic and university character.

The Registrar of the University of Toronto was happy to be able to say that the White Cross movement had been emphatically taken up in University College, and meetings had been held at which the great body of the students, professors, etc., had attended.

It was resolved to repeat the lecture on "Sexual Impurity," with one of McGill's professors (Mr. E. H. Bradley, who had been lecturing at Toronto on the subject, with wonderful success) as lecturer.

Mr. Wilson, Vice-President of the Guild, reviewed the circumstances attending the formation of the Branch and said that the movement aimed at becoming an educational force by spreading the principle of purity, rather than a repressive power for dealing with this vice through the machinery of the law. Public opinion, in the matter of purity, is greatly perverted, there is now one law for the man and another for the woman. This is unjust, mean and dastardly. They were banded together to redress this wrong. They were pledged to denounce this iniquity. They must put an end to this cowardly, ungenerous, unequal dealing. They would endeavor to restore the Christian ideal of justice which makes no difference in guilt between the sexes.

**NAPANEE.**—The Diocese of Ontario has sustained a severe and sudden loss in the death of Dr. Bristol, of Napanee, one of the oldest members of the Synod. From the time of the formation of the Diocese, Dr. Bristol has taken a deep interest in the welfare of the Diocese, and been a most loyal and devoted friend of the Church. At the late Ordination held in Napanee by the Bishop of Toronto on behalf of the absent Bishop of the Diocese, Dr. Bristol entertained all the clergy present, including the visitors and the newly ordained candidates. For thirty years past his house has been at all times open to clergymen who were ever his welcome guests, a more hospitable or genial host could not be imagined. As a consistent Churchman, whose principles were the result of matured conviction and careful study, Dr. Bristol had few superiors in the Diocese. He had read extensively, and brought an intelligent and cultivated mind to bear on his reading of modern controversies, with the result that, while his views were liberal and generous towards others, his love for the Church and her means of grace was intense. His death was a shock to the whole community in the town and neighborhood where he had passed his life. On the morning of Monday, the 7th inst., he walked out to visit a poor patient at a short distance from his house. There he complained of feeling faint and lay down, declining the offer of a message home. At noon the woman of the house again requested him to let her send for assistance, but he refused, remarking he would be all right shortly. However, about 4 o'clock, the woman, who then found his words not quite coherent, became alarmed and despatched a messenger for Mrs. Bristol, who came immediately with the cutter, and with difficulty brought him home at 6 p.m. His old friend Dr. Rutan with the other physicians of the town were speedily summoned, but he rapidly became unconscious and never rallied, sinking to rest most peacefully at 4 a.m., on Tuesday. It is

scarcely possible to describe the sensation when the death of this popular and justly respected physician was known. The esteem in which he was held was manifested on Wednesday when the funeral took place, the service being held in St. Mary Magdalene's Church, which was filled by a large and deeply affected congregation. In the principal business street of Napanee blinds were drawn down or the shops were closed, as the procession passed through. The service was conducted by the Archdeacon of Kingston. The Rector, who briefly addressed the congregation in a most impressive manner from the words of our Lord, "Be ye also ready," &c., and pressing home the question for each one to ask himself, "Am I ready should the Lord call us to-day?" The congregation very generally joined in the two hymns that were sung, "Christ will gather in his own," and "Jesus lives! No longer now can thy terrors death, appal us," led by the choir, who willingly attended for the occasion. Altogether the solemn and beautiful service was calculated to make a deep impression on the people's mind, the majority of whom did not belong to the Church of England. Dr. Bristol was twice married; his second wife, a daughter of the late Professor Robertson, of the Toronto University, surviving him. He leaves several children, of whom all but three are grown up and in good positions, and all, we are glad to know, keeping up the good name, which is better than great riches, bequeathed by their late excellent father.

#### DIOCESE OF TORONTO.

**RURAL DEANERY OF EAST SIMCOE.**—Missionary meetings were held at Waverley, Elmvale, Craighurst, and Minesing, in the Rural Deanery of East Simcoe, during the last two weeks. The Rev. W. H. French and the Rev. John Jones was appointed as the special deputation, but Mr. French was prevented from attending owing to illness. Although the meetings were not very well attended, yet they were very successful, inasmuch as the laity took more interest than usual in the proceedings. Mr. W. Harvey, the Incumbent, and the Rev. J. Jones spoke at the meetings held in the Elmvale Mission, and Mr. Arthur Craig, the Incumbent, Rev. A. C. Miles, Mr. Foyston, and the Rev. J. Jones conducted the meetings in the Mission of Craighurst. In both of these missions an earnest effort will be made to raise the whole of the stipends of the clergy, so as to be thoroughly independent of the Mission Fund. The collections are reported to have been better this year than usual.

**ORILLIA.**—On Temperance Sunday the Rev. Dr. Roy of Cobourg, preached at St. James' Church here, the *Orillia Packet* says:—

It is regrettable that Temperance Sunday proved so stormy that it was impossible for a large proportion of the congregation of Saint James' Church to get out, to hear the Rev. Dr. Roy, of Cobourg, who preached a most powerful sermon. Choosing for his text "It is good not to eat flesh nor to drink wine, nor to do anything whereby thy brother stumbleth," he pointed out the right meaning not only of the text but of the greater portion of the fourteenth and fifteenth chapters of the epistle. He showed that the question was to be regarded apart from selfishness—not by asserting Christian liberty, but by considering how best to aid others in the Christian pathway, how to promote the best interests of our country, what will best meet the requirements of conscience, and how Christ would have done. The strong should bear the infirmities of the weak, for Christ also pleased not Himself. In forcible language the preacher portrayed the blighting influence of strong drink, and urged total abstinence for the individual—total prohibition for the state.

**DIOCESE OF HURON.**

**WARDSVILLE.—C. E. Temperance Society.**—The usual monthly meeting was held on Monday, Feb. 28th, in the basement of the Church, which was crowded. Proceedings opened by the singing of a hymn and prayer; after which the Rector, Rev. W. J. Taylor, gave a brief address. Then followed piano and violin music and readings, also recitations by the Band of Hope. Refreshments were then supplied, after which the Band of Hope gave "Ring the Bell Watchman," with Calisthenic exercises. "The Lord's Prayer," which was most reverently rendered; and a few other selections by the adults. The Secretary, Mr. Ravenscroft, then gave a short statement of the position of the Society, showing that it was in a flourishing condition, with a balance of about \$24 in hand. The Doxology and the Benediction brought a very successful meeting to a close.

**LONDON.**—The Right Rev. the Bishop of Huron is preaching a series of sermons in St. Paul's Church on Friday afternoons during Lent. They are most interesting and attract many from other congregations.

A "Mission" has been conducted in Christ Church during the past two weeks by Rev. W. Moorehouse. Much interest has been evinced and many aroused to a consciousness of their condition. The services were all well attended and abiding results are looked for.

**BELMONT.**—The Rev. C. Miles, of Belmont, was presented with an excellent horse last week by a deputation from the Church of England congregation in Harrietsville, Dorchester Station and Belmont.

**DEATH OF ARCHDEACON ELLWOOD.**—The Venerable Archdeacon Edward Lindsay Ellwood, M.A., Archdeacon of Huron, died at the Rectory, Goderich, on Tuesday evening, March 1st, in the 77th year of his age. The immediate cause of his death was an attack of paralysis, but he had been in feeble health for some time. The vernal gentleman was a native of Ireland, and was a graduate of Trinity College, Dublin, was ordained in 1833 and appointed to a parish in Ireland, but came to this country and was appointed to Goderich in 1849, in which place he remained as Rector of St. George's Church up to the date of his decease. The funeral took place from the church on Friday, March 4th. Several clergymen were present. His Lordship Bishop Baldwin took part in the services.

**DIOCESE OF ALGOMA.**

The Treasurer begs to acknowledge the following contributions, viz:—To the Mission Fund from St. Paul's Church, London, \$120; Trinity Church, Simcoe, \$17.66; St. George's Church, Goderich, \$31.05; Anonymous, per Rev. J. F. Sweeney, \$2. To General Purpose Fund, Wm. B. Evans, Esq., \$10. To Parry Sound Mission, Anonymous, \$30. To Widow's and Orphan's Fund, St. James' Cathedral, P. M. S., per Mrs. Boyd, \$25. To Mr. Renison's Parsonage, H., \$10.

**PROVINCE OF RUPERT'S LAND,**

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

**DIOCESE OF RUPERT'S LAND.**

The Bishop of Rupert's Land will probably not return from England until the first of July. Owing to this fact and the expected arrival of the Northern Bishops for the Provincial Synod in August, the consecration of Archdeacon Pinkham as Bishop of Saskatchewan has been

postponed until Sunday, August 7th. The five Bishops of the Ecclesiastical Province are expected to be present, the Bishop of North Dakota, probably Bishop Whipple, of Minnesota, and it is hoped we may have a representation from the House of Bishop of the Eastern Ecclesiastical Province.

**WINNIPEG.—All Saints.**—The Rev. Hubert H. Barber has resigned the Parish of All Saints; and has gone to the Diocese of Fond du Lac, where he has accepted a parish. The Rev. C. T. Weatherby is temporarily in charge.

**Christ Church.**—Daily services are held during Lent, on Wednesday and Friday, at 7:30; on other days at 5 p.m. Cottage meetings are held on Thursday evenings. The Guild of the Holy Saviour have started a lay mission in the East of the parish. They have rented a small building, and Mission services are held on Sunday afternoons and Tuesday and Thursday evenings. A free reading room will be established and a branch Temperance Society. The rector, Rev. E. S. W. Pentreath held a service of intercession on Friday, asking God's blessing on the work, and opened the Mission on Sunday afternoon.

The Girl's Friendly Society of this parish have raised \$97.15 this winter, which has been handed to the Churchwardens towards the purchase of fuel for the Church.

Over 100 copies of the "Banner of Faith," localized, are circulated in the parish.

**St. George's.**—The congregation is increasing under Rev. J. J. Roy, and there is talk of enlarging the Church, which is a small one, and has become too crowded. There is a flourishing Young People's Association.

**FORT ALEXANDER.**—This is a C.M.S. Mission. Rev. R. Phair, formerly of Fort Francis is now in charge. Mr. Owens, a student, has been sent out by the C.M.S. and will be ordained this summer. At present he is helping in the Mission.

**PERSONAL.**—The Bishop of Rupert's Land preached recently on behalf of the Diocese in the Parish Church, Alnwick. Canon Trotter, the vicar, proposes to accompany a party of emigrants as far as Winnipeg, starting after Easter.

Missionary deputations are visiting the different parishes in the Diocese. The lack of men is most serious. The Church is losing ground, and there seems no prospect of filling our vacant Missions.

**DIOCESE OF MACKENZIE RIVER.**

At a meeting of the Synod, Archdeacon Pinkham and Rev. A. E. Cowley, of Winnipeg, were appointed to represent the Diocese at the Provincial Synod in August.

Mr. D. Kirkby, B.A., and Mr. Ellington have been ordained Deacons by Bishop Bompas. Mrs. Bompas is spending the winter in St. David's Mission, Fort Simpson.

**DIOCESE OF ATHABASCA.**

We publish the following interesting letter from Bishop Young. The letter took two months to reach Winnipeg. This will give some idea of the difficulty of travelling. It takes several months for Bishop Bompas and Bishop Howden to reach Winnipeg, travelling steadily all the time:

LETTER OF BISHOP YOUNG.

ST. LUKE'S MISSION,  
Vermillion, Athabasca, N. W. T.  
December 10th, 1886.

I must try and redeem my promise to give you some account of work in this diocese. I reached the borders June 13th, accompanied by the Rev. M. Scott and family on their way to the above Mission. On the 23rd I left them at the Forks of the Peace River, awaiting some opportunity of proceeding to Vermillion. I

was met here by the Rev. Gough Birch, who has spent four years of much privation and hardship in the western portion of the Diocese. I accompanied him to a temporary out-post he was occupying at Old Wives Lake, and after staying a few days there we proceeded to St. Saviour's Mission at Dunvegan, our most westerly post at present. There were only a few Indians here at my first visit, the Beavers being away hunting. There is a very substantial log house of two stories; the front portion of which is neatly ceiled, and with the addition of a chancel will make a Mission chapel with ample accommodation for the present. After a Sunday there I returned to the "Forks" and with the assistance of two Indians constructed a pine log raft on which Mr. Scott embarked with his family and goods and with an Indian for a pilot started for Vermillion, 278 miles. I remained at the Forks to await the arrival of Rev. A. C. Garrioch and Mr. Holmes, and have appointed the former to St. Saviour's, Dunvegan. It is a centre of trade for a large number of Beaver Indians, and Mr. G. is making rapid progress in their language.

On Sunday, August the 8th, I admitted the Revs. A. C. Garrioch and J. G. Brick to priest's orders in the Mission chapel at Dunvegan. There was a large attendance and a deeply interesting service.

Mr. Holmes is stationed this winter at Slave Lake. Shortly after his arrival there in October measles broke out among the Indians and Half-breeds, and when I heard from him, under date Oct. 10th, there had been sixty-two deaths of children and adults, and I am much afraid the sickness had not then reached the climax. I trust by God's grace he may have been a messenger of peace to some who have been so suddenly cut off. I left the western end of the Diocese August 20th for St. Paul's Mission, Chipewegan. The 540 miles were travelled partly by floating down stream on a flat bottomed boat and partly by a birch bark canoe.

Archdeacon Reeve was working steadily on amidst many difficulties and discouragements.

Not a day pass but what Chipewegan Indians come to the Mission, and on each occasion Archdeacon Reeve sat down with them for instruction, but at present there are no apparent results. The issue, however, is in the hands of the Great Head of the Church.

Mr. Reeve's illness last winter has been a great draw back.

I reached Vermillion October 4th, where I stay the winter.

Shortly after my arrival an Indian came down the river with his family, their baby had the measles and died shortly after their arrival. Since then the sickness has spread with alarming rapidity both in the Indian tents and in the houses. In some five to six adults and children are lying prostrated with it, generally in a high fever and sometimes delirious. Providentially I got through a well stocked medicine chest, and so far there have been no deaths, and I can only trust and pray that we may be spared the sad mortality they have suffered up above.

The children in the "Irene" training school are down with it; but so far favorably, and I trust with care and good nursing we shall see them speedily recovering.

It is very unsatisfactory work doctoring the Indians, as every rule of nursing is systematically violated, and one can do but little to reform them in so essential a matter in sickness. Sometimes humorous incidents will arise. I had been to see a young woman, who was almost delirious with fever, and on my return sent a dose by a little Scotchman who has been long resident among them.

The girl refused to take it, said she would rather die. My assistant doctor seized her hair and inserting his thumbs well to the back of her jaws drenched her as if she had been a horse. Strange to say she is on a fair way to recovery.

The sickness sadly unhinges our work still. I trust it may be overruled to God's glory and the furtherance of His Kingdom.

## CORRESPONDENCE.

## BISHOP OF DURHAM AND PRESBYTERIAN ORDERS.

To the Editor of the CHURCH GUARDIAN:

Lockeport, N.S., March 1, 1887.

SIR,—Having been shown a speech by a Presbyterian minister in which he claimed that Dr. Lightfoot, Bishop of Durham, acknowledged that Presbyterian order was the rule in Apostolic times, I wrote His Lordship and received from his chaplain the following reply which may be of much service in refuting the views imputed to the great historian and commentator.

S. G.

Auckland Castle,  
Bishop Auckland.

The Rev. S. Gibbons.

SIR,—The Bishop of Durham finds to his great regret that owing to the great pressure of work by which he is surrounded, your letter respecting the Christian ministry has remained unanswered.

The Bishop desires me to say that so far from establishing as the fact that "Presbyterianism was the first form of Church government," his essay goes to prove that Deacons existed before Priests, and yet no one would contend that Church government by Deacons was the "first form," hence the writer's argument, based on priority of time, proves too much for his taste. It is, however, generally allowed that the names *Presbuteros* and *Episcopos* in the New Testament are sometimes synonymous (Acts xx, 17; 1 Peter v, 1-2; 1 Tim. iii, 1-7, 8-13, where the Apostle passes at once to Deacons from *Episcopos*, Titus i, 5-7), but even in the times covered by the New Testament writings, we see in the lifetime of the Apostles individuals singled out to preside over certain churches and to exercise powers of ordination, government, presidency, etc., as Titus at Crete, James at Jerusalem, Timothy at Ephesus, and though the evidence is necessarily limited, we find in Asia Minor, Episcopacy pure and simple, appointed and established (no doubt by the influence of St. John) at the date of the Ignatian Epistles, and its institution can be plainly traced as far back as the closing years of the first century.

We see the threefold ministry traced to Apostolic direction, and this bears out the truth of our Prayer Book preface to the ordinal and is the belief of the Anglican community.

I regret that in a brief letter so much must be passed over and so inadequate an account be given of so interesting and absorbing a subject.

But enough has been said to prove that Presbyterian's deduction from the Bishop of Durham's article is not justified by the facts.

Yours faithfully,

J. R. HANNER,  
Chaplain.

January 20, 1887.

## LABRADOR.

SIR,—Mission Board, Domestic and Foreign Missions, Treasurer's Department, report of receipts for the closing of the books on July 31st, 1886, to November 30th, 1886. So and so for Algoma, so and so for Northwest Missions, etc., the amounts trifling and not worth mentioning, and Labrador \$1.

As I read this last item I think of the hard-working missionary, isolated from all his friends, poor food, humble dwelling, hard work, little fruit perhaps to his labors, many trials, many discomforts, ice, snow.

And I am reminded also of another missionary friend who pathetically wrote lately to these same Church papers, not complaining, not begging, but simply stating, that during the cold winter the heat of the stove made the snow melt on the miserable roof of his miser-

able but and come dripping in drip, drip, drip over his bed and furniture, and that the bread for the Sacrament froze during service on the Communion table.

And I think too of the Lord of the Harvest sitting up above, and I wonder what He thinks of all this.

And I remember how St. Paul and his co-workers labored, and how peoples' breasts were fired with holy zeal in those days, and how people out of their property gave liberally to him in his work.

And I declare that this so-called missionary work with all its circuitous windings and channels, through which the little dribbles of offerings are required to pass is a farce—a miserable farce. What is this Board of Domestic and Foreign Missions but a farce? To what object is all this machinery and organisation while peoples' hearts remain unstirred, while people calling themselves Christians are wholly given over to nineteenth century idolatry!

It seems to me that the Lord of the Harvest is sitting on high, above those feathery clouds, and that He is looking down sadly, aye, it seems to me, angrily; aye, in hot displeasure upon this miserable caricature of Christian charity.

Why do you, Christian men, who have your thousands stored away let your wives give their \$5 nest eggs, and your daughters go round with their collecting-books, getting a quarter here and a half-dollar there to "carry on" this great missionary work, instead of yourselves stepping forward and proving the truth of your Christian profession by laying your hundreds and your thousands at the feet of the Saviour?

I tell you the work of the Church cannot prosper, the cause of Christianity must languish and die so long as this terrible spirit of selfishness and worldliness holds sway in our midst, so long as the missionaries are on the fore-front of the battle, and you aid them not. Yes, your sin, it seems to me, is that of David who sent his brave Captain Uriah to the front to fight and die, and never shed a tear over his death.

I cry shame and disgrace on the Church that can act in this manner. Send your secretaries and treasurers and your paper missions to the winds, and let us see some manly and Christian-like work. Let there be no more of reporting publicly as the whole result of four months' systematic collecting for Christian missions, N. W. Missions, a mere handful of silver; Saskatchewan, \$4.20; Labrador, one dollar.

E. F. W.

## DIOCESE OF ALGOMA.

SIR,—Will you kindly allow another letter on this subject? Mr. French, in your issue of 16th February, shows me that I am wrong, and I regret having made so positive a statement on insufficient data. My informant is a clergyman who visited several mission stations in the Diocese of Algoma during the past year, and was told at all that no missionary received less than \$700 a year, they of course believed it to be so; he believed them; I believed him. And I think it is possible that deviations from that amount are exceptions.

But I have evidently grieved Mr. Crompton and Mr. French, and beg to say I am sorry to have done so. But do they well to be angry? I have no wish to check the flow of benevolence toward Algoma, unless it be at the expense of other dioceses who equally need it. Sorry indeed should I be "to injure God's work;" sorry to be unworthy of the name I have assumed, "Lover of the Church," not in this or that diocese, but in all dioceses and in all parts. But I object to one being petted and others being starved. I saw it stated a little while ago, a sort of semi-statement, that the mission fund of the diocese of Toronto is \$6,000 in debt; this means, if the deficiency be not supplied by the generosity (?) of churchmen, bankruptcy—a

deduction of (on an average) \$150 a year from each of the missionaries—and untold worry and anxiety for the Bishop. It is a mockery for lay members of the Church (*vide* my letter of 28th January) to lift up their hands mightily in Synod to vote \$600 or \$800 a year respectively to a missionary Deacon or Priest, but to never put their hands with equal energy into their pockets to bring up the needful. Years ago other dioceses were in the like plight if they be not now. And now we have an earnest appeal by a lady, writing from the Deanery, London, in the CHURCH GUARDIAN of February 23rd, for a national collection in aid of the widows' and orphans' fund of Algoma. I know a diocese which, a few years ago, had to reduce the widows' allowance from \$200 to \$50 (a portion of this has since been paid). I know a diocese which, according to its last annual report, shows a deficiency of over \$6,260 by the parishes on their assessment to this fund. By all means let Mrs. Boomer's appeal be met, but not to the loss of other dioceses; let each diocese see that its own mission fund, its own widows' and orphans' fund, are in a sound financial position; then help any or all others. And it can be done, and it ought to be done. If churchmen did their duty—as of duty, not as of benevolence, there need be no such urgent appeals.

The Widows' and Orphans' fund has a special claim. Clerks in holy orders are commonly worse paid than any other of the learned professions, are more restricted in the means of making money, and have as important and as responsible duties as any, are so poorly paid that it is difficult to observe the Bishop of Quebec's dictum that a clergyman should always dress as a gentleman; to educate his children is more difficult; to provide for them and his widow all but impossible. And if churchmen who can devote all their time and talents to making money, obeyed the Apostles' injunction to lay aside every week as God has prospered them—lay aside for God—(the laying by is too often for themselves) as He requires—a tithe—all these rightful payments would be met without difficulty. A few do, a few acknowledge this duty, and it is on those that these earnest appeals must fall. Let all do so—lay by statedly a stated amount as a payment of a just debt, a deodand, a thing devoted to God, and there would be no more remarks of this kind heard from any "Philecclesia."

P.S.—If this suggestion concerning the Widows' and Orphans' fund is to take the form of a jubilee offering it surely should include the whole of the Dominion, and not one diocese only in its benevolent intentions. But the cause, interesting and desirable as it is, is too limited for the grand idea of a national jubilee. A fund for the widows and orphans might be part of the Canadian Church offering, not the thing itself. Yet, after the Cathedral for Halifax, a capital sum to put both mission fund and Widows' and Orphans' fund on a sound basis would be a noble offering.

Hence this harping on the jubilee is becoming hackneyed.

The above was written before I saw your editorial note bearing on the subject. I trust I shall not be thought impertinent in saying that I think those remarks very appropriate.

P.

## PROGRESS OF THE CONFEDERATION IDEA.

SIR,—Between two and three years have elapsed since the idea of the Confederation of the Church in British North America was broached in the *Dominion Churchman*. So far as the utterances of the press, church and secular, were concerned it appeared to have found no approval. But the seed has been sown, and the young shoots are appearing. The first evidence of life was exhibited in a very able and thoughtful letter signed "Churchman," which appeared in the *Globe* of 31st July last. I was

desirous of ascertaining the name of the writer, if only for the purpose of conveying to him my thanks for the admirable production, but I was not gratified until a few days ago, when I found that the Church was indebted to the Rev. Mr. Brown, of Paris, Ont., for this valuable contribution to the ecclesiastical literature of the day. Federation is here advocated on grounds differing from those I had occupied, but with a knowledge of parish and diocesan machinery and work which few laymen possess. This, so far as I know, was the first public recognition of the importance of the movement I had long been discussing. The second was the following resolution, moved at the Provincial Synod, 11 September last, by Mr. E. Baynes Reed, seconded by Mr. R. Bayly, Q.C., "That the House of Bishops be respectfully requested to concur with the Lower House in the appointment of a special committee to consider and advise what legislation may be necessary in the several dioceses to bring about the beneficent result of an entire and united Church in the Dominion of Canada. The committee to report at the next meeting of the Synod." This was carried and a committee of two from each diocese was appointed to carry it out.

The third was the message from the House of Bishops of 17 September last, which reads as follows: "Resolved, That the Metropolitan be respectfully requested to communicate to the Metropolitan of Rupert's Land the desire of the Church in this province to establish closer relations with the Church in the Province of Rupert's Land, and are ready to consider any measure which would promote the same." It is gratifying to know that the message was "cordially adopted" by the Lower House and that it was received "with applause."

The idea has thus taken root in the Provincial Synod. Our Metropolitan is in England, whence he will not return until next June. Our Provincial Synod will meet next autumn. No action can therefore be taken on this important invitation for perhaps seven or eight months. But that some stirring action will be taken, there is no doubt. Our Provincial Synod is composed of men, both cleric and lay, who would not permit grass to grow under their feet.

The fourth indication that the idea was growing and rapidly spreading was given by several letters lately published in the CHURCH GUARDIAN, Montreal, urging the granting of extended powers to the Provincial Synod and looking to Federation as a solution of several problems now vexing the Church. These were written, I understand, by two ardent churchmen, Mr. Jenkins of Petrolia, and Mr. Imlach, of London. But the fifth and most recent proof of the strength to which the movement has attained, is the establishment, on 25 January last, in London, Ont., of "The Canadian Church Union," a copy of whose constitution is now before me. Its "aims and objects" are eight in number, but I gather that its primary aim is thus expressed in it: "To unite the various dioceses of the Church of England in Canada so as to form a purely Canadian Branch of the 'one Catholic and Apostolic Church,' owing allegiance to a Metropolitan, and a Provincial Synod, as the true head and governing body of the Canadian Church." This is a most important step. The president is Mr. Isaiah Danks, London; vice-president, Mr. Charles Jenkins, Petrolia; secretary, Mr. J. W. Imlach, London; and treasurer, Mr. R. H. Archer, London.

It is a highly significant and extremely gratifying circumstance that the Bishop of the diocese is patron. All honor, I say, to His Lordship of Huron! He is the first diocesan of British North America boldly to stand forth and declare for a Church built up on imperial lines. I beg His Lordship to consider that all I have said on the fossilism and the greed of power peculiarly exhibited in the ecclesiastical character had no reference to him, and even if I had, that it was, as to him, entirely Plok-

wickian. I venture to predict that His Lordship will yet have ample cause to look upon the 25 January, 1887, as the red-letter day of his life. That the cause of Federation has thus been so openly embraced by a diocesan of the sterling honesty, the unbounded zeal and the rare ability of the Bishop of Huron is augury that unqualified success will attend the movement.

But the hand of the Provincial Synod should be strengthened by the action of the various Diocesan Synods. It will be the duty of the friends of Federation to secure the adoption of resolutions by these bodies at their next meetings, urging speedy action by the Provincial Synod. This body should be convened, if possible, next summer, or early in the autumn to take the preliminary steps of calling a convention of representatives from each diocese of British North America, by whom the new constitution may be framed. The three years' period for meeting is out of the question in the face of such a movement. Time is important. Too much has already been idly spent.

Each diocese should follow the example of Huron and form a Union similar to that which I have noticed. This action would give an immense impulse to the movement, and if each Bishop would exhibit the noble breadth of mind, which distinguishes her diocesan, the great problem would easily and speedily be solved. Yours, Wm. Legge.

Winnipeg, 28 February, 1887.

SIR,—I am glad to see that the movement in favor of some kind of a union of the scattered ecclesiastical provinces is growing in Eastern Canada. We have at present in the Dominion three distinct bodies, one in name and doctrine, and yet almost as much separated as if they existed on separate continents. The weakness and evil results from this state of things are apparent to every thinking churchman.

A few years ago any scheme of union would have been impracticable, but the completion of the Canadian Pacific Railway has removed the great difficulty of want of communication.

What is needed now is ecclesiastical statesmanship, which I fear we sadly lack in Canada, to project a wise scheme of union. The hour is at hand, but the man or men have not yet appeared. The first step must be to get together representative men from British Columbia and the ecclesiastical provinces of Canada and Rupert's Land to discuss the situation and formulate a scheme. Those who in Eastern Canada are dreaming of one huge overgrown province with one Provincial Synod are only wasting time. Such a scheme will never be carried. Circumstances have forced us in this country into the system of provinces. In the American Church some of the most thoughtful men are anxiously trying to establish the provincial system. We have it begun. The tendency in the future will, I believe, be towards the subdivision of existing provinces. The Maritime Provinces will in time have a Provincial Synod. We, in Rupert's Land, have a carefully drawn up provincial organisation which, in some respect, we consider superior to that of Canada. We cannot give up our organisation, nor do I think it would be wise to do so. We object to our huge province, but we wish for a federation of the existing provinces. I am not committed to any plan, but one could be elaborated providing for the holding of Provincial Synods as at present, once in three years, and the holding of a General Synod, say once in five years. All the Bishops in Canada would be members and clerical and lay delegates nominated by the Provincial Synods. This national body would have committed to it all legislation affecting the Prayer Book, and matters affecting the well being of the Church as a whole, while the Provincial Synods could take up the more practical work and legislation affecting the interests of the Church within their limits.

It will be a happy day for the Church

when, following the example of the state, she can point to a federate body, united from Halifax to Victoria; when all her Bishops and a body of representative men can meet face to face and discuss the interests of the whole Church in the Dominion. Following the example of Australia, I should like the use of the Upper and Lower House abolished in this body, and the Bishops, clergy and laity meet in one hall to take counsel together. The Metropolitan of Canada or the senior Metropolitan might be the Primate, if we wish to retain this title. These are details. My object in writing is to say that many of us feel that the Church's work is retarded for want of some bond of union, and to express my opinion, which is shared by every one that I know of here, that the only solution will be a federation of existing provinces. Our Provincial Synod meets in August. Will not some plan be devised to send a deputation to Winnipeg to confer with us on this most important subject?

EDWYN S. W. PENTREATH.

Christ Church Rectory,  
Winnipeg.

SIR,—Allow a reader to draw attention to a little piece of ritual inconsistency on the part of some of the clergy who are anti-ritualists in theory, yet practice a ritual of their own and defend themselves in it with a tenacity that is surprising, considering they deprecate all discussion, on the manner or mode of doing things. I am given to understand that it is a practice in this diocese at the ordination of Priests to put over their shoulders the stole. Quite right, and proper and correctly significant. The candidate is minus the stole until the words of the commission are pronounced over him, then the ritual act above is quietly, but none the less significantly done by a Priest standing by, or perhaps by the Bishop. I find no fault with this (saving that the stole is generally a funeral one), but rather indorse it; but here the inconsistency comes in. If this stole over both shoulders is indicative of the fuller power then received, why are those serving churches and missions and who are but in Deacon's orders allowed to wear the stole at all, or to wear it in the same manner. If there is any significance in putting it on the newly made Priest (and there is), then those admitted to the diaconate should be instructed by His Lordship, or his Chaplain, or the Archdeacon, either not to wear the stole at all, or to wear it according to ancient custom, over one shoulder only.

Montreal.

QUEBIST.

SIR,—One chief reason why the White Cross movement has become so terrible a necessity is the almost universal misapplication formerly of the text, God is in His holy temple. Under this dispensation God's temples are walking up and down our streets. For the Christian doctrine in the mind in contrast to the Jewish, and morals are revolutionised, the "exceeding sacredness of sacred things" being transferred from bricks and mortar marble and gold to the more marvellous structure of the human form.

J. S. COLLE,  
Clerk-in-orders.

Algoma, February, 1887.

We have received several letters in regard to the question of salaries paid to the clergy in Algoma as compared with those received in the older dioceses. We cannot see that any real good can follow from the further discussion of this matter. Of one thing we are convinced; and that is that the salaries of our clergy everywhere are lamentably small, and not what they ought to be, and that they might well be increased "along the whole line." But such increase depends not alone upon the laity.—We also are obliged to hold over several letters on other matters.—Ed.



The Church Guardian

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CALENDAR FOR MARCH.

- MARCH 2 } EMBER DAYS.
- " 4 }
- " 5 }
- " 6—2nd Sunday in Lent.
- " 13—3rd Sunday in Lent.
- " 20—4th Sunday in Lent.
- " 25—Annunciation of The Blessed Virgin Mary.
- " 27—5th Sunday in Lent.

THE BOOK OF PRAYER FOR THE HOUSE OF PRAYER.

A Treatise by the Rev. W. Bacon Stevens, D.D. at the time Rector of St. Andrew's Church, Philadelphia, presently Bishop of Pennsylvania.

(CONTINUED.)

IV. The Book of Prayer for the House of Prayer should most truly reflect the spirit and doctrine of the Bible.

We must worship God not only in spirit, but in truth. We cannot pray aright unless we are sound in the faith. The doctrines of the Bible are necessarily interwoven with our prayers. In a most striking manner does our Liturgy embody the doctrines of Divine truth. Not a doctrine necessary to salvation, that is not stated in some one of the collects, petitions or ascriptions of the Prayer Book.

How is the omniscience of God taught in the collect, "Almighty God unto whom all hearts are open, all desires known, and from whom no secrets," etc. How is the omnipresence of God taught in the collect, "O God, whose never-failing providence ordereth all things both in heaven and earth," etc. How is the omnipotence of God declared in the collect, "O Almighty God, the Sovereign Commander of all the world, in whose hand is power and might which none is able to withstand." How is our original or birth-sin stated in the words of our morning and evening confession: "We have erred and strayed from Thy ways like lost sheep, we have followed too much the devices and desires of our own hearts, . . . and there is no health in us." How is our inability to recover ourselves from this lost condition shown in the collect, "O God, who seest that we have no power of ourselves to help ourselves," etc. How is the holiness of God declared in the "Transignation," when, "with Angels and Archangels, and all the company of heaven, we laud and magnify his glorious

name." How is the necessity of the new birth expressed in the first exhortation in the Baptismal office, and so on through all the leading doctrines of grace; the Prayer Book expresses them mostly in the words of the Bible, always in its spirit. The commission under which Cranmer and his colleagues acted in compiling our Liturgy, required them to consider and ponder the premises, and therefore having as well eye and respect to the most sincere and pure Christian religion taught by the Scriptures, as to the usages in the primitive church, should draw and make one convenient and meet order, rite and fashion of common and open prayer, etc. This they did so faithfully that, as Bishop Jeremy Taylor well says: "The Liturgy of the Church of England was, with great deliberation, compiled out of the Scriptures, the most of it; all the rest agrees with Scripture." With prayers thus instinct with the great truths of theology, the very marrow and fatness of the word of God; and with a theology turned into prayer, and working its way through our affections into our hearts and minds, we are eminently prepared to pray with the spirit and with the understanding, and to worship God in the beauty of holiness, through that form of prayer which reflects so clearly and purely the doctrine and the spirit of the Bible.

V. The Book of Prayer for the House of Prayer should fully bear upward the devotions of the people.

Public prayer must necessarily be couched in general terms; it is not expected that it should comprehend the wants and aspirations of the soul in all its individual relations to God, but only such of its emotions, confessions, penitence and joy, as it partakes of in common with the great congregation. God is to be worshipped in two ways—in public, and in private.

As individuals, holding personal relations to God and Christ and the Holy Ghost, we must have private and personal intercourse with God at the mercy-seat; that, in our closets, and having shut the door, we may in secret give utterance to the deep inner desires of our souls; open before Him who seeth in secret our trials, our struggles and our wants, and confess to no ear but His our private sins and short comings; and no one can be a true Christian who does not daily have this secret communion with God, through Jesus Christ. But in addition to this private prayer, we need public prayer. We are commanded "not to forsake the assembling of ourselves together;" and in this public worship, we must have public prayers so framed as to avoid, on the one hand, personalities, and yet, on the other, cover the general and ordinary emotions of the assembled congregation. These devotions should consist of confession, penitence, imploration, ascription and thanksgiving. They should be sober, solemn, reverential, filial, scriptural—offered in faith, and presented in the name of the ever-living Intercessor. Such, emphatically, are the devotions of the Prayer Book. Framed mostly in biblical language, the "smell of myrrh, aloes and cassia," stored up in the ivory palaces of God's word, out of which they were taken; while the Litany, that marvellous collection of beseechings, and adjurations, and strong crying of the soul to Christ for mercy, is the alabaster box, very precious, which penitence brings each Lord's day, and breaks and pours upon the head and feet of Jesus, until the whole House of Prayer is filled with the odor of the ointment.

There may be formality in our Church—alas! there is—but only in hearts unattuned to the spiritual breathings of the Prayer-Book.—There may be deadness in our members—alas! there is—but only in souls which are not quickened by the Holy Ghost; for when the worshiper enters these courts, prepared by the Holy Ghost as the spirit of grace and supplication, to bow before God, and prays the words which the Church puts into his lips—now of

confession, now of repentance, now of hope, now of faith, now of public-like abasement, and now of exulting joy—then does he engage in a worship more fitted, I confidently affirm, than any other on earth, to inspire true devotion. The fullness, the manifoldness, and the befittingness of the prayers of our Book of Prayer can only be known by those who frequent our service and breathe out their public prayers through this hallowed ritual. The testimony of those who have never joined in this service as to its being cold, formal, unaffectionate, is worthless, because they have never entered into the spirit of the service. But there rises before us a "great cloud of witnesses," following each other in a procession which occupies centuries in passing—a procession made up of confessors, and martyrs, and bishops, and priests, and deacons, and kings, and nobles, and subjects, and learned, and ignorant, and poor—a procession, gathered out of every nation, and tongue, and people; and each, as he passes, gives his loud, clear and touching testimony to the fervor, excellency, spirituality and soul-elevating character of the Liturgy of our own and the mother Church of England.

VI. The Book of Prayer for the House of Prayer should be a proper vehicle of the praises of the people.

David represents God as "inhabiting the praises of Israel." What a sublime thought! God is said to dwell in light; that is it centers in Him and radiates from Him. God is said to inhabit eternity; that is, time past, time present, time to come, is an ever present now with God. And so He is said to inhabit the praises of Israel; that is, He is at once the theme and the source of all the praises of His people. He never moves away from them—never hushes them—never tires of them; they ever fill His ear, ever float around His throne; and as heaven is all light, so that they need not the sun or the moon to lighten it, because He who dwelleth in light is there; and as heaven has an eternity of bliss, because He who inhabiteth eternity is there: so is it full of praise, because the Holy One who inhabiteth the praises of Israel is there.

Praise is the most elevating part of worship. Prayer prepares for praise. We cannot praise God unless prayer has first tuned the strings, and given the key-note to the heart; but when the heart thus attuned, is struck by the hand of praise, then will its chords respond with heavenly melodies; its gushing feelings will leap forth in bounding joy; and its high notes of gladness, as well as its softest tones of submission, will delight the ear of Him who inhabiteth the praises of Israel.

Those who have not examined the subject will be surprised to find how essential an element of worship Praise is, and how much it is intermingled with the experience and services of God's people in all ages of His Church. There is scarcely a great event in the religious history of the world, that is not marked with exhibitions of Praise. When God "laid the foundations of the earth," "the morning stars sang together, and all the sons of God shouted for joy."

When the Israelites passed out of Egypt, beheld the destruction of their enemies, and were "baptized unto Moses in the cloud and in the sea"—the great national baptism which constituted them a national church—they celebrated the event with one of the most magnificent acts of praise the world has ever heard. Six hundred thousand men, with Moses at their head, and tens of thousands of women, with timbrels and harps, led by Miriam, sung in responsive strains that song which told of their deliverance, and which opened with the triumphant shout: "I will sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea."—What lofty stanzas! What recitative strains! What thrilling antiphons! What a swelling chorus! The scene, the song, the sound, come

bine to make it one of the sublimest acts of praise in the annals of the world.

When David brought up the ark of the Lord from the house of Obed-edom to the tent which he had pitched for it in Jerusalem, it is recorded: "Thus all Israel brought up the ark of the covenant of the Lord, with shouting and with sound of the cornet, and with trumpet, and with cymbals, making a noise with psalteries and harps." But that which emphatically distinguishes this day and scene from others in the Jewish Calendar, is the fact that then was given to the Church the first of those Psalms which the sweet singer of Israel wrote to the praise and glory of God. That was the birthday of our Divine Psalter; its infant voice was first heard as Asaph, and his brethren, circling about the tent which contained the ark, sung with the accompaniment of harps, and cymbals, and trumpets, and cornets, the psalm which the king had written and recorded in the sixteenth chapter of the first book of Chronicles, and the 105th Psalm of David. The royal Psalmist, with a musician's ear, a poet's imagination, and a sanctified heart, made Poetry and its twin-sister Music integral elements of worship; his glorious odes were set to notes by the several masters of song; psalm followed psalm, until there were given to the Church of God a body of lyric poetry, which for depth of emotion, loftiness of praise, breadth of meaning, and length of use, can never be excelled.

When Solomon consecrated the temple which he had built for God, a consecration scene the like of which the world has never since beheld, he incorporated into the gorgeous ritual for that day, the service of song. And it is a remarkable fact, that it was not until the singers had praised the Lord, that the Lord descended in the visible symbol of his presence, and filled the house with His glory; for, says the sacred narrative: "It came even to pass as the trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with the trumpets and cymbals, and instruments of music, and praised the Lord, saying, 'For He is good; for His mercy endureth forever: that then the house was filled with a cloud, even the house of the Lord; so that the priests could not stand to minister by reason of the cloud: for the glory of the Lord had filled the house of God."

When God would make known to the shepherds the news of the birth of Christ, He sends a multitude of the heavenly host to sing the birth-hymn of the Saviour above the plains of Bethlehem. Hark!

"What sudden blaze of song spreads o'er the  
expanse of heaven,  
In waves of light it thrills along, the angelic  
signal given;  
Glory to God from yonder central fire,  
Flows out the echoing lay beyond the starry  
choir."

And most fit it was, that the birth-hour of the Christian dispensation, like the birth-hour of creation, and the birth-hour of the Israelitish church, and the birth-hour of the temple service, should be ushered in by songs, such as please the ear of God.

When Christ instituted the memorials of His death, He taught His Church ever to link praise with that holy sacrament, by singing with His disciples a hymn before he rose from the table, and went out with them to the garden of Gethsemane; and not to pause on the many other instances furnished in the Bible, when the exile of Patmos, before whose eye passed the visions of heavenly glory, would describe to us the worship in that temple not made with hands, he groups upon the sea of glass spread out before the throne, the congregated hosts of heaven; he puts into their hands harps of gold; he fills their mouths with a new song, and he draws out and cumulates the sound of the voices of ten thousand times ten

thousand, and thousands of thousands, as "the voice of a great multitude, as the voice of many waters, and as the voice of mighty thunders," until the volume of melody rising from angels and saints like the cloud of glory in the earthly temple, fills the courts of the Lord, and God in very truth inhabits the praises of His spiritual Israel.

With such teaching from God's word, we say *no public worship is acceptable to Him, into which the element of praise does not largely enter.* Most happily and fully is it incorporated with our service. It is the most spiritually jubilant worship on earth. It repeats the praises of the Bible more truthfully and fully than any other formulary, and lifts up the heart of the worshippers now with the Venite, exultemus Domino, or the Bonum est confiteri; now with the Te Deum or the Benedicite; now with the song of Zacharias or the Deus Misereatur of David; now with the Psalter of the sweet singer of Israel; and now with the hymns of the sweet poets of later days; and now it ventures to imitate the angels, and sing on earth the song of glory which they taught the Church to sing, when they chanted from the skies the "Gloria in excelsis Deo."

While the element of praise exists in full in our Service Book, it must with pain be confessed, that *our congregations do not make it prominent enough in actual use.* The congregations, as congregations, do not unite as they should in singing and making melody in their hearts unto the Lord. They devolve *too much upon a choir the duty which belongs to all the people.* They stand or sit as listeners to a song of praise sung, it may be, with skill and power, but they do not join in the strain, and make the chant the vehicle of their souls' thanksgiving. The exhortation of God's word is, "Let all the people praise Thee, O Lord;" yet most of "the people" are culpably silent, sometimes because of the too fanciful, complicated and improper music of the organist, but often because their hearts are not tuned to the praises of God.

When you consider how the Scriptures call upon us by precept and example, to employ songs and chants in Divine worship; when you reflect what anthems and Psalms the Church furnishes in her Service Book for the use of the great congregation, incorporating into her ritual not merely a few songs of David, but the whole book of Psalms; those Psalms of which Athanasius said, that they were a "mirror of the soul of every one who sings them;" those Psalms of which Ambrose said, "The Psalter deserves to be called the praise of God, the glory of man, the voice of the Church;" those Psalms in which Augustine tells us, in his Confessions, that "he conversed with God;" those Psalms of which Luther says, that through them "you look right into the heart of the saints as into fair and pleasant gardens, or heaven itself, and behold beautiful, laughing and delicate flowers of all manner of fair and joyous thoughts toward God, and His love springing lustily in to life;" those Psalms of which Calvin says, "Not without good grounds am I wont to call this book an anatomy of all parts of the soul, since no one can experience emotions whose portrait he could not behold reflected in its mirror;" those Psalms of which Bishop Mant says, that "like the paradise of Eden, they afford us in perfection, though in miniature, everything that groweth elsewhere, every tree that is pleasant to the sight and good for food, and above all, what was there lost but is here restored, the tree of life in the midst of the garden;" when we have such materials of praise, in such rich abundance, should not the worship of our Church be more instinct with praise and thanksgiving; should we not "make a joyful noise before the Lord?" should we not obey the injunction of the Apostle, "Offer the sacrifice of praise continually, that is, the fruit of our lips, giving thanks to His name?"

(To be continued.)

PRAYERS AND ALMS.

These two things are joined together, never to be separated by him who would serve God acceptably—prayers and alms, the inward thought and the outward action, theory and practice, the life of the soul and the results of the life as seen in operation among men. The Church keeps these two united. She has her worship and her offertory. And when the worship is sincere, and the offering comes from a thankful and willing heart, we may be assured that they go up as a memorial before God. A great many people make an entire separation between the two. They pray, but do not give alms. They worship, but do not work. With such people religion is more of a profession than a practice, a comfortable way of having their souls saved for them, without any effort on their part at doing anything in the work of salvation themselves. Such prayers cannot rise very heartfelt; such religion cannot be very acceptable before God the Father. To be sure, it is something to pray. It is the foundation of everything else. But prayers which are only words are not sufficient. Prayer is supposed to represent the desires of the heart. And although we desire to do God's will on the earth, unless we go on to do that will, the desire will not have any permanent place in the heart.

There are others who give alms but do not pray. They are kind and generous and charitable, but their good deeds are not done in God's name not for His glory. There is something wrong here also. It is a great deal to be willing to use means, and time, and strength, for the advancement of good enterprises and for the relief of human suffering. It is a worthy motive to do this from a desire to make the world better and to do good to our fellowmen. But God asks of us the highest motive. And the highest motive is the wish to live to Him and to work for Him.

Giving to "alms" the broadest meaning—not only of giving of our substance, but also of work for Christ wherever there is opportunity and ability—we have the true model of the Christian life. It must be a life of prayer and devotion, and the life of generous activity in all that makes for the good of our fellowmen. These joined together in a harmonious rule of living will be an acceptable memorial to go up before God. No Christian can make much progress in spiritual life who neglects the one or the other. No Parish can be fulfilling the end of its existence when the seats in its House of Worship are empty, or when its plans of benevolence languish from neglect or indifference. The hours of prayer are precious hours. When we miss them we are casting away blessings for our souls. And the offerings of our means and time are as necessary to our spiritual life. Without the one we should become spiritually cold and lifeless, and without the other we should lead a life of selfish indifference.—*The Bishop of Montana.*

We ask the attention of our readers to the remarkably able and Christian speech of Rev. Canon Ellison on the Dual Basis of the Church of England Temperance Society, which we commence in our Temperance Column on page 14. Every word of it is, in our judgment, worth careful reading; it is so different from the ordinary harangues delivered under the name of "Temperance," themselves frequently "intemperate" in the last degree. The address will occupy our Temperance Column space for several numbers, but we hope it may be followed from week to week, and be kept for reference.

## FAMILY DEPARTMENT.

## ONE GIFT I ASK.

Through weary days and sleepless nights  
I fast and pray;  
And of my listening Lord I ask,  
The same alway—  
That He will to His child impart  
Purity of heart.

The pure in heart God's face shall see,  
And does not this  
Include the whole ecstatic scale  
Of promised bliss?  
Can souls which His dear presence gain  
More joy attain?

I need not plead with Him to give  
Me every grace  
That makes the spirit beautiful;  
For, if God's face  
I am to see, He will bestow  
All else, I know.

And so, through days of prayer and fast,  
I only try  
To win that purity of heart  
Which, by and by,  
The wondrous boon will gain for me,  
God's face to see.

Virginia B. Harrison.

## TWO FRIENDS.

[CONTINUED.]

It was not only the charm of doing what was forbidden, that had enticed Reginald outside the garden. Indeed, the first time that he had gone down those lanes he had done so with Miss Everson's leave. She had to send the gardener to fetch some plants, and he had offered to take the child with him for the sake of the work, as Hannah had a cold and was unable to go out. That walk had been unlike any of Reginald's previous experiences, most agreeably unlike. He had not once been told to behave himself, not to lag behind, not to run on before. Nor was his enjoyment merely negative. Sam had shown him birds' nests in the hedges: they had waited by the side of a stream until their patience was rewarded by seeing a water rat. They had come back by a different road, and passed a place where not one or two, but as it seemed to Reggie's excited eyes, hundreds and thousands of rabbits were sporting about in the sunshine. And of all these creatures Sam had tales to tell. Those that were the result of his own experience were true enough and wonderful to the ears that drank them in eagerly. Reggie had no doubt either as to those things in which Sam went by hearsay, and where he was not so exact. The old man firmly believed that a badger was a creature with the two legs on one side short, and the two on the other long, so that it might more comfortably run along the furrows, its short legs on the ridge, its long legs in the hollow. He had never seen one he confessed, but he had often heard tell of them. It seemed no more wonderful to the child than that the chaffinch should build that lovely marvel of a nest. So his first lessons in natural history were by no means invariably accurate.

But having once tasted these delights he longed for them again, and whenever he was sent to stay any length of time in the garden, he made his way out for researches on his own account. Sam had shaken his head at first, and said it was as much as his place was worth to countenance such proceedings, which was quite true. But Reggie had coaxed, and said he could see nothing when he went out with Hannah, who always insisted on his walking properly, and so Sam had at last given in. On condition, however, that Reggie should not wander out of hearing of his whistle from the gate, and should run back the very moment that he heard it. There was no fear of the child's not doing so, for he knew that if it was once discovered what he did in his play-time, all his freedom would be at an end. He imagined himself condemned never to go out of Hannah's sight, and the picture was sufficiently unpleasant to make him very careful not to wander too far, and to keep always on the alert for Sam's call.

The old gardener did not think he was doing

any harm in helping Reggie to evade rules which he considered to be absurd.

"Poor little chap, he be kept uncommon tight, he be," he remarked to cook, who was the most approachable of the household, when he took her in the vegetables for dinner.

But cook shared the general opinion there, that boys were a mistake, so she only replied: "And a good thing, too, Samuel, for him to be kept out of mischief. Why, in my last place, there wasn't no end to the tricks the young gentlemen would be playing, not that they were bad-hearted boys, but it's just in them. Boys will be boys if they ain't taught no better."

"Oh indeed, ma'am," replied the gardener, and he went away chuckling to himself. Henceforward, however, he sought for no sympathy as to Reggie, but contented himself with trying to please him as much as he possibly could.

"Poor little chap, it ain't his fault that he's not an old woman," he would say occasionally, and then he would laugh again at the thought of cook's dignified speech.

A large low, one-storied house, with deep verandah, shaded from the fierce rays of the sun by bamboo blinds. A garden outside, with trees, ferns, and many strange and gorgeous flowers; flowers that look so splendidly beautiful when seen for the first time, but which never win in an English heart the place of the old home favorites, never silence the wish "to be in England now that April's there," or quench the longing for the daisies and buttercups that star English meadows. Inside also were many strange and beautiful things, mingled with others that told of a cultivation which did not content itself with "blue china" alone, although along the verandah stood great pots and jars of china, in which were dwarf psalms and oleander. Little tables stood there too, and bamboo chairs and lounges of different shapes and sizes. On one of these was lying, book and paper-cutter in hand, a slight, delicate-looking English woman, Mrs. Lacy, little Reggie's mother.

A blind was pulled to one side, and Mr. Lacy came in and seated himself near her.

"Is the mail in?" she asked, laying down her book.

He nodded assent.

"We shall have the letters in half-an-hour or so. And you will only be disappointed again."

"Not 'only disappointed,' Arthur, I trust. If we hear that the dear boy is well, that is a great thing. But you must confess that it would be a comfort to know a little more about our child than we gather from Miss Everson's formal letters. His own dear little letters are evidently writing lessons. And, besides, how could he write freely to us whom he does not know, even if it were in children's nature to write what they think and feel?"

"Well, Lily, we shall see for ourselves before so very long I hope. I am to take my furlough after the hot season. I should like to send you home before it though," he added, looking wistfully at her. "Your name is altogether too appropriate to please me."

"Do you mean that I am growing a yellow lily?" said Mrs. Lacy smiling. "No, no, I am not going without you to take care of me. But it is good news that we are to go, it makes me feel quite energetic."

"You would have had to go alone had it not been for this," returned Mr. Lacy. "I had quite made up my mind, and you knew the doctor has been urging it for long."

"But all's well that ends well," said his wife. "You want English air just as much as I do in spite of that brown face of yours." She stopped a moment, and then continued in a different tone, "Oh, Arthur, I am glad and thankful. Reggie is still young enough to get used to us, and it would have been such a pity if he had grown up as a stranger. It may make such a difference to him."

"You and your boy!" said Mr. Lacy. "I have no doubt he is as precious a young pickle as his father was before him. Perhaps it is as well that you have not had the spoiling of him all these years."

"I hope Miss Everson may not have been spoiling him, Arthur. For, you know, I believe that over-strictness is just as bad as over-indulgence; worse than it in some ways."

"Well, you will soon be able to practise your theories. And I can quite imagine that the young man will not at all object."

Mr. Lacy walked up and down the verandah. His wife took up her book again, but she could not settle herself to reading. She only cut the leaves with extra care and deliberation, trying to still the trembling that always came with the thought of what news the mail might bring.

A grave-looking, white-turbaned servant, silently glided in, and placed the packet in his master's hands.

He seated himself and began hurriedly to look at the addresses that he might give his wife the letter she was expecting so eagerly. She had risen, and stood beside him. He suddenly turned away.

"Wait a moment, Lily; I will be back directly."

He had caught sight of a letter in Miss Everson's handwriting, addressed to himself instead of, as usual, to Mrs. Lacy. The idea at once flashed across him that it must bring bad news, and that he must somehow soften the shock to her. No sooner was he out of her sight than he tore open the letter, and read, "Dear Mr. Lacy, Reginald is in the enjoyment of perfect health."

This was Miss Everson's stereotyped beginning, but it was a satisfaction in this case. With a laugh at himself for being so easily alarmed, he returned to the verandah.

Mrs. Lacy, whose face had grown even more colorless than it was before, was standing where he had left her with her hands clasped together. The moment she saw her husband's look, the light came back into her own.

"I am foolish, Arthur," she said.

"Reggie is perfectly well," he returned. "I am afraid I frightened you, which was just what I wanted not to do. Miss Everson has addressed her letter to me, and I thought there must be some special reason for her so doing. Now lie down here comfortably and read it, while I look at my other letters."

Mrs. Lacy took the letter and read it straight through with varying color. Then she went over it again, and yet again, before returning it to the envelope. She held it in one hand, and shaded her eyes with the other as she lay back lost in thought, not noticing the letters which were on the table beside her.

Mr. Lacy read his own and then looked up. "What of the boy?" he asked. "Nothing much, I suppose, beyond the fact that 'his studies are proceeding tolerably satisfactorily, though he does not devote himself to them as heartily as I could wish.'"

Mrs. Lacy did not smile at the familiar quotation; she put down her hand, turned towards her husband, and said:

"Arthur, dear, I have been considering. And if you can spare me, I think it will perhaps be better for me to go home at once."

"My dear Lily! Is there something wrong with Reggie after all?"

Though he liked to tease his wife about her precious boy, the child was just as dear to his father as to his mother. He felt sure that it could only be something concerning him that made Mrs. Lacy express such a wish.

"He is quite well, Arthur. I am afraid I frightened you this time. But I think that Miss Everson does not understand children, and that he wants one of us, and the sooner the better."

(To be continued.)

BOOKS AND PAMPHLETS.

STILL HOURS—By Richard Rothe. S. R. Briggs, Toronto. Cloth \$1.50.

This is a translation of a work by a writer as yet by no means familiar to English readers, but one who deservedly has taken high rank among his countrymen as a thinker and a scholar.

The contents of this work of 407 pages are divided into the following parts or chapters: I. Personal. II. The principles of speculation.

Young Peoples' Prayer Meetings in Theory and Practice—by Rev. F. B. Clark, Phillip's Church, Boston (Funk & Wagnalls, Astor Place, New York).

NOBODY'S CHILD.—By J. V. Mathews; J. S. Ogilvie, Rose St., N.Y.; paper 25c.

This purports to be a true story of thirteen years of the life of one who had no legitimate parents; and entering herself into what is now apparently so attractive an employment to young girls—factory life—falls in love with a young man therein—who cruelly betrays and deserts her. It is a

touching story, and is written in the hope of saving innocent young girls from a like fate.

Sacred Songs, Sonnets, and Miscellaneous Poems.—By John Imrie, (Imrie & Graham, Toronto.) This is a collection for the most part of the authors contributions at different times to the public press, more especially in Toronto.

EIGHT NOTES ON THE ART OF WRITING AND DELIVERING A SERMON.—By Landred Lewis, Milwaukee, Wis: The Young Churchman Co. Price twenty-five cents.

This pamphlet addressed to theological students, is based upon experience, and aims at reforming the art of speaking and writing sermons. The author wisely would not confine young men to the use of their own compositions; but suggests what we think might with advantage be much more generally practiced, the reading of a sermon from some able and sound preacher—announcing the name. Students and newly ordained deacons and priests, and indeed many a one "old" in the ministry, would find these "notes" extremely useful.

BIRTH. WILSON—At the Rectory, Springhill, Feb. 25th, the wife of the Rev. W. Charles Wilson, of a son. BAPTISMS. At Falmouth, on Feb. 11th, Elizabeth Amelia, wife of James H. Smith. In St. George's Church, Falmouth, March 8th, Carry Kelden, wife of Edmund Smith; also Mary Alice Peach, adult. DIED. MASON—At Hillsdale, Hants Co., N.S., on Feb. 27th, William Mason, aged 77 years. PARKIN—At Fredericton on March 1st, Annie Connell, infant daughter of Geo. R. and Annie O. Parkin, aged 14 days. MARSHALL—At Manchester, Guysboro Co., on the sixth inst., Mrs. James Marshall, in the seventy-fifth year of her age. DEAN—At Pasadena, Cal., on Thursday March 8th, 1887, Jessie Hamilton, beloved wife of C. P. Dean, Esq., Quebec, and daughter of Robert Hamilton, Esq., LL.D.

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MISSION WORK IN PARIS.

While the General Convention of the Church in the United States had gathered in October, 1886, in Chicago, a meeting was held at Grace Church in aid of mission work in Paris, France. Bishop Quintard, of Tennessee, presided. The large assembly listened spell-bound to the account given by Miss Ada M. Leigh of her work among English and American girls. Her first efforts have culminated in the establishment in Paris of a Home for Young Women; a Young Women's Christian Association; an Orphanage, opened in the year 1878 by the late Lord Shaftesbury; the building up of Christ Church, and the founding of a school for English and American children. Her present effort, which brought her to this country, is to secure sixty thousand dollars with which to buy a lot of land in the very center of Paris on which there is a spacious and beautiful house, worth at least as much as the ground upon which it stands. An American lady has given this house as a Young Men's Home and School for English-speaking young men on condition that the lot be bought by other contributors. In furtherance of this object she addressed the meeting.

It is impossible to reproduce on paper the pathos of her recital of her experience, but the simple story which she told and which is here given in her own words may well bring a tear to the eye of every reader. She spoke as follows:

When finishing my Paris education, I went into a glove store. I asked the girl who served me what church she went to on Sunday. She said she went nowhere. She had been in Paris about four years, and didn't know there was such a thing as an English church. I had been carefully prepared for my own confirmation just before coming to Paris. I felt troubled. I was under the care of a lady, and I asked her permission to have this girl come to me on Sunday afternoons and read the Bible with me. I began with her and soon had fourteen girls, who all seemed to go anywhere Sunday. I left Paris not thinking to come there again, but a few years later went there expecting to spend a few weeks and then go to Rome. My sister suggested my looking up these girls. I could only find three of them. One told a very sad story of English girls in Paris. I couldn't sleep that night. There was something in my throat that wouldn't let me. I thought "What shall I do to bring those girls to me?" and the best thing seemed to be to write little notes and leave them with the girls. I did so, signing myself "One who cares for you," and that seemed to take with them. I found these girls had no food on Sundays except they worked all day. If they refused they were turned out of doors and not received back. Think what it was for them to be turned loose on the boulevards of Paris! I passed two girls in the street just as one was saying

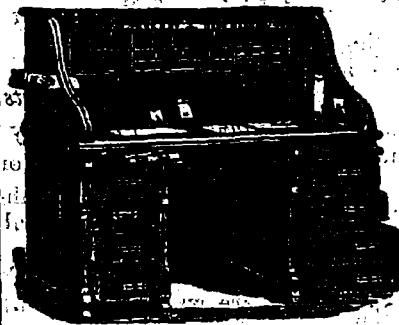
"I don't care what becomes of me." I laid my hand on her shoulder, and said: "But I do." I said, "Will you come and see me?" and left one of my notes in her hand. She came, and she said, "I thought it very impertinent in you to speak to me in the street, but when I read your note, I thought, who has cared for me since my mother died, when I was twelve years old?" Four years later, in July, 1872, when I was again just passing through Paris, she gave me a franc wrapped in a paper on which was written "A Gift of Faith and Love for a Girl's Home." I didn't see how I could take it. I said "I never can found a Home." She said, "Do you know the Roman Catholic girls are going to a certain church praying that you will found a Home! If you don't do it, nobody will."

In December, that year, I opened a Home for English and American girls in Paris. It was one of the first days specially set apart for prayer for missions. We began with twelve. It soon grew to thirty-six. We were soon after told we were not legal. We were under restraints because we did not own our building, and we had thirty-six beds when only twenty-four were allowed. We went to the Embassy and asked what we should do. He said, "Why don't you purchase that property? The English don't possess a single thing for charitable use." I have never yet made a public appeal and felt that I would do any thing but that. One day four girls applied to go into our home. There was but one bed, so one had to be turned out. I gave her my little note and asked her to come and see me. She put the note in her pocket. The next day I was called to see the body of that girl which had been found in the river, my note in her pocket. I felt as if convicted of murder. Those girls could not appreciate the difficulties under which we were placed. It was more than I could bear. I said to myself, either this work is for God or it is not. If it is, £10,000 is not too much for God to give. If it is not His work, let it come to nothing. I called a meeting and got together men of influence and put the case as strongly as I could. They drew up three resolutions for me. The last one puzzled me. It was that "Miss Leigh alone should be responsible for the ten thousand pounds." I went to a lawyer to sign my name to the deed. In one sense, I was alone, but I am sure God was with me.

The French are extremely practical in money matters, but I just signed my name to the deed and they immediately congratulated me as if I had really paid over the money, and I didn't tell them I hadn't got the money. I went home and thanked God, who had done great things for us already in inducing those French people to take my signature for that large amount of money without a single reference.

(To be continued.)

The law of the modern Medes and Persians is that lettuce and oysters are things never to be cut.



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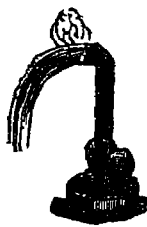
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Temperance Column.

CANON ELLISON ON THE DUAL BASIS.

The following address was given by Canon Ellison, at the annual meeting of the Windsor Branch of the C.E.T.S., held lately in the Albert Institute. There was a very large attendance, and Canon Gee (Vicar of Windsor) occupied the chair. Canon Ellison, who received a cordial welcome on entering the hall, and again on rising to address the meeting, said:—

It is with feelings of very devout thankfulness that I stand here to-night. It is now this week, if not exactly this day, twenty-six years ago that our Windsor Temperance Society was first formed. I had given some lectures on the subject of Intemperance to the members of our large Working Men's Society, and I had pointed out that amidst much that was excellent in the existing Temperance Societies, there was a sad defect—the absence of any distinct recognition of the work of the Saviour. I was waited on by three or four of the men with the assurance that if I would form a Parochial Society on the lines indicated in my lectures they and others would give me all the help in their power. The Society was formed; and it was not till fifteen months after, on May 2nd, 1862, that I, and others who had been working on the same lines, founded the Temperance Society for the Church at large. Twenty-five years have passed, and I have not seen it necessary in a single instance to deviate from the lines which were then laid down. I think we may fairly claim that the blessing of God has gone with the work; that if the tree had been one of those which our Heavenly Father had not planted, instead of flourishing as it has done, it would long since have been rooted up; and I am here to-night to thank Him that He has spared me to see, not only the success of the larger Society, but that through the faithful, persevering efforts of my dear friend and fellow worker, Charles Nowell, the Parochial Society is holding its own, a standing protest against all Intemperance in the town, and a standing place of refuge for all who seek its help. (Applause.)

I have alluded to the lines on which the whole work is formed. I think I cannot do better than use the opportunity that is given to me to-night for putting them once more on record.

The first of these is that all true Temperance work is from first to last religious work. And by religious work I do not mean the putting on a garb of religion as a sort of overcoat, which is to be dispensed with after the first one or two occasions of wearing it. I mean the religion of our Lord and Saviour Jesus Christ in all its integrity; its principles and rules, as found in the New Testament, to be applied to every part of the work. (Hear, hear.) Take first the most important part of all, the rescue of the drunkard.

You may remember that we have been told by high authority that all such is thrown away. During the last few years some remarkable medical utterances have appeared, one, if I remember right, in the Contemporary Review, the other in the broad sheet of the Times. The first writer said that he didn't believe there had ever been a case in which a really habitual drunkard had been reclaimed. The other, in an elaborate article in praise of gin, said that the drunkards were poor stuff, not worth the trouble bestowed upon them. Is it not remarkable that here in England, in this 19th century of Christian grace, a man, an educated man, should have been found to speak of even the lowest wreck of human nature as not worth the saving? Is it possible He can have forgotten that it was for this very purpose that the Son of God came down upon earth that He might lay hold of these wrecks of humanity—that He might seek and save the lost? Has it not been the glory of His religion, the glory, let me rather say, of His ever present Spirit, that out of this poor material He has raised up many of His brightest saints—men of the publican caste, women like the Magdalene, who were nearest to Him in His earthly pilgrimage, who are now, doubtless, nearest to Him in His heavenly glory? I wish these gentlemen who throw contempt on the rescue of the drunkard could have been present at those weekly meetings of ours in the Girls' School-room, some four or five years after the Society had been established, and could have seen from seventy to one hundred and twenty, mostly men, meeting together for weekly instruction and mutual support. I wish he could have seen some of the very worst of them drafted into Bible and Communicants' Classes, then between twenty and thirty gathering round the Holy Table, and after some further years had passed, to test the reality of their rescue, carried to the grave and laid there without a shadow of doubt on the part of their minister that they had died in the Lord. (Applause.)

No, dear friends, the rescue of the drunkard is possible, and no Temperance Society is worthy of the name which does not put this in the fore front of all its work. But how to rescue him? The Gospel, I repeat, must go hand in hand with us at every step. (Applause.) Look at the drunkard. See him, under the dominion of an evil spirit, fast bound in the chains of his sin; his reasoning power enfeebled, his will power paralysed, almost destroyed—other spirits, the spirits of cruelty and falsehood and murder, having entered in with the first, causing him to turn his hand against wife and children, and all whom he loves. What is to set him free? Jesus Christ, do you say, the One, the only One who is more powerful than Satan? Yes, but in the way of His own teaching. He does not profess to do for the sinner what the sinner can do for himself. At present to preach the Gospel to him is to cast pearls be-

fore swine. There is a stumbling-block in the way, the stumbling-block of drink. It is the right hand which he must consent to cut off, the drink must be put away. Therefore we urge him to abstain altogether; and, therefore, because he will need all the help that association can give him, we invite him on the principle of Christian brotherhood to pledge himself with others in a promise of mutual agreement to abstain. (Applause.) (To be continued.)

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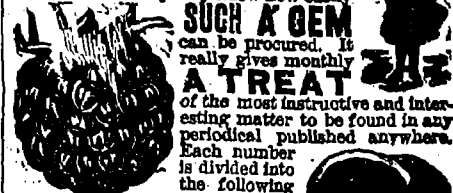
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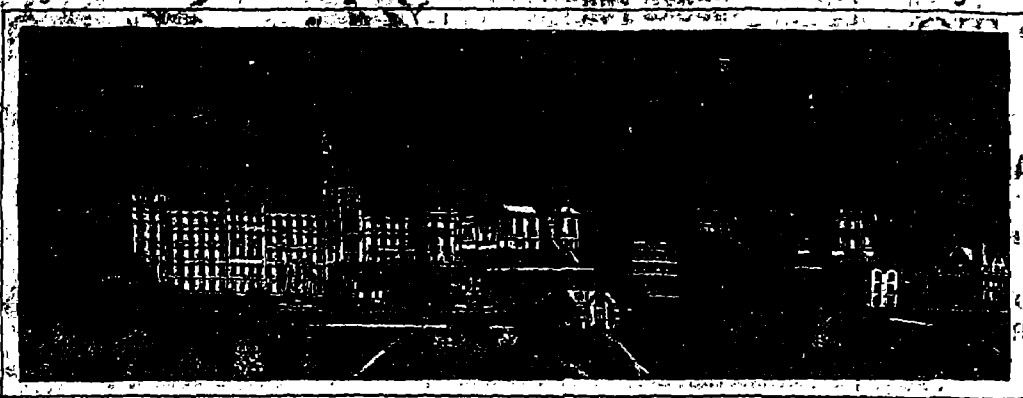
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