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# The Church Guardian.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 1.

Vol. 2.—No. 80.

THURSDAY, MARCH 24, 1881.

One Dollar a Year.

REV. JOHN D. H. BROWNE,  
REV. EDWYN S. W. PENTREATH,

LOCK DRAWER 29, HALIFAX, NOVA SCOTIA,  
MONCTON, NEW BRUNSWICK,

EDITORS.

It is estimated that a half a million head of cattle perished during the recent inclement weather in the Western States.

THE *Christian World* regrets to hear that the mental health of Dr. Cumming, once a well known Protestant controversialist and writer on prophecy, is such that "while physically well, is practically dead to the world."

THE Geological Society of London held its annual meeting on the 17th of February, and awarded the Lyell Medal, founded by the late Sir Charles Lyell as a reward for important geological discoveries, to Principal Dawson, of Montreal.

At a meeting of the Standing Committee of the Diocese of Minnesota, held on February 24th, 1881, Jonas E. Higgins, for five years a minister of the Congregationalist communion, and a graduate of Oberlin Theological Seminary, Ohio, was recommended as a candidate for Holy Orders.

THERE are, it is said, at least twenty-eight different religious organizations engaged in missionary operations in India. What a spectacle it is of a divided Christendom, and what ideas of Christian unity it presents to the heathen! These missions are sustained at a cost of some \$5,000,000 annually, and what a mockery of economy is it! How true is it that schism is the bane of the Church, and of the world also!

THE Bishop of Adelaide, Dr. Augustus Short, has been ordered by his medical attendant to relinquish all business. Dean Russell is administering the Diocese. Bishop Short was consecrated in 1847, and is 78 years of age. We learn, also, by late advices, that Dr. Barker, Bishop of Sydney and the Metropolitan, has had an attack of paralysis, but is recovering slowly. Prayers had been offered for him in all the Churches.

"BISHOP" TOKE, a Reformed Episcopal Bishop, so called in England, has seceded and formed the fourth sect of Reformed Episcopalians. There is now the American branch; then the secession under Gregg in England; then another secession under Sugden, and now another one under Toke, all "excommunicating" each other. This is the body that was going to do a "great work." It is sad to see such evidences of a worldly and unchristian spirit among them.

It is stated to be Mr. Fawcett's intention to propose a parcel post at uniform rates, regardless of distance. The charge up to 2 lbs. is likely to be 6d., between 2 lbs. and 4 lbs. 1s., the payment in each case being made by stamps. The railway companies will carry and the Post Office will collect and deliver, and the receipts will be divided equally—one-half to the Post Office, and the other half to the carrying companies. The system will also be extended to foreign countries.—*Colonies and India.*

THE President, The Archbishop of Canterbury, stated the other day in Convocation, "I am requested by a well-known member of the Church of England, Mr. Parker, of Oxford, to call your lordships attention to a matter which he thinks is one of considerable importance. The matter has reference to the appropriation of pews in parish churches, and not only to their appropriation at the beginning of the service, but to the system of continuing to keep the pews shut and not given up to the use of the public after the service has commenced. I believe the attention of most of your lordships has from time to time been directed to this subject, and that your lordships are quite ready to take whatever steps it is in your power to take in order to ensure the parish churches being made as really available for access on the part of all parishioners as possible."

In his lecture upon the obelisk recently brought to New York, Commandant Goringe puts the exodus of the children of Israel in the reign of Rameses II. This Pharaoh would seem to have been Sesostrius, of Assyrian blood, who had conquered and driven out the Hyksos, or shepherd kings of Egypt. He lived about B. C. 1706, but many place the exodus a hundred years or more later.

THE Right Reverend the Lord Bishop of Honolulu proposes to leave the island by the February mail steamer to pay a visit to England. In making this trip Bishop Willis has two objects specially in view, as to which we are sure all Christians of whatever creed will wish him Godspeed. The Bishop has in hand a new edition of the Book of Common Prayer in the Hawaiian language, the original translation of which made by His late Majesty Kamehameha IV., has been very carefully revised. He has also the intention to appeal to the liberal churchmen of his native country to assist him with funds towards the erection of the Cathedral there, a work also initiated by Kamehameha IV., and for which a large portion of the stonework is already lying ready for the use in the Cathedral Close. Bishop Willis has our hearty good wishes. We shall be glad to bid him a hearty welcome back, and hope before the end of the year to see him return with the Revised Prayer Book in his hand, and a long subscription list to the Cathedral Fund as an example for any here who may need it.—*The Pacific Commercial Advertiser.*

ON Sexagesima Sunday, the Rev. W. A. Leonard preached his farewell sermon as Rector of the Church of the Redeemer, Brooklyn, N. Y. He stated that when he came to the parish, nine years ago, its income was \$2,000; now it averages \$14,000 per annum. There were 65 Sunday scholars at that time; now more than 600. The chapel and tower have been built, the Church floor tiled, a Church porch, a pulpit, lectern, chancel chairs, credence, and much decoration added. The Industrial School numbers 200; the Boys' Mission, 40; the Mothers' Meeting, 40. There are in active operation in the parish, a Chancel Committee, Benevolent Association, League Guild, Chapel Choir, and Brotherhood. A Day Nursery, and a Free Library and Reading Room, have lately been put in working order. St. Augustine's Colored Mission in charge of a colored clergyman, is also connected with the parish. There are seven young men studying for Holy Orders. The people were much affected during the Services of the day, and at the final Service of the Sunday School, a beautiful album was presented to Mr. Leonard, containing many memorials of the teachers and scholars. A metallic plate inserted in the cover bore a very perfect picture of the Church in enamel and gold, with the words inscribed below it, "How amiable are Thy tabernacles, O Lord of Hosts!"

THE JEWISH TEMPLE AND THE MODERN PARISH CHURCH.

A correspondent writes:—"Any appropriation of seats is a deliberate sitting aside of the great principle of equality before God. Imagine for a moment the Temple at Jerusalem, either pew rented or appropriated, and the whole nation outside Jerusalem crowded in the corridors whilst the wealthy citizen occupied a square pew, excluding a goodly dozen of godly pilgrims from a distant land. And finish the picture by introducing our Blessed Lord with his whip of small cords, whose indignation became terrible at the sight of people selling in the outer courts. What would He have to say on the subject of selling the inner court itself at so much per square yard? And what the temple was to the Jewish nation, the Parish Church is, and ought to be, to the English parishioner."—*Free and Open Church.*

THIS late Dr. Chapin, the Universalist preacher, in his younger days was settled at Charlestown, Mass. Some of the ladies of the congregation were very desirous he should wear a gown in the pulpit, and called upon him several times upon the subject. Finally, the doctor, who did not look with favor upon the proposal, yielded to their importunities so far as to agree to wear the gown if he could be allowed to choose the material of which it was to be made. They gladly assented, and, quite to their astonishment, he said he preferred green baize. The matter was then allowed to drop.

THE English correspondent of the *St. John Christian Visitor* thus writes:

"WHAT ARE THE BAPTISTS OF ENGLAND ABOUT?—Two letters have appeared in our *Freeman* and *Baptist* newspapers, from the pen of Mr. Samuel Watson, Solicitor for the Baptist Building Fund, the son and grandson of honored Baptists, the object of these letters being to raise a question, *whether immersion is the only mode of baptism?* We hold our breath and wonder what next! The editors of the *Freeman*, while expressing their dissent from the views of the writer, are willing to open their columns to the discussion of the subject. Then follows a number of letters, some from professed Baptists, who evidently are not worthy of the honored name, for they speak of baptism as an 'unpleasant ordeal.' Alas! has it come to this? 'Immersion,' remarks Mr. Watson, 'is certainly right, but sprinkling and pouring are not wrong. I would not 'substitute' the latter for the former, but I plead for 'dil'g'nty.' Liberty! Is not the spread of theological latitudinarianism something startling? *Baptists dissenting in their denominational organs the mode of baptism!* We have not yet sufficiently recovered from surprise to write calmly on the subject. Do the words 'buried with him in baptism' admit of any discussion? If baptism is not immersion, or is anything else beside immersion, what is it? Can we be 'buried with him in pouring' or 'buried with him in sprinkling'? If it were not serious, it would be ludicrous, yet this is the matter to be discussed. Surely while Baptists are so half-hearted the question need never be asked, why Baptists do not make greater progress in England!"

THE TRUE LIGHT OF ASIA.

MR. J. T. Perry recently delivered a lecture in Cincinnati on "The True Light of Asia," its purpose being to review the connections of ethnic tradition with the statements of Scripture, and especially to show that Mr. Edwin Arnold's "Light of Asia" was anything but a fair picture of original and pre-Christian Buddhism.

He urged that in India, until after the Christian era, neither Krishna worship nor Buddhism had attained its present form; that the original Buddhism made no pretensions to the miraculous, and that the decrees of King Asoka, the Buddhist Constantine, which have come down to us from about 250 B. C., contain no reference to any of the Christ-like legends which Mr. Arnold recounts, and, as the lecturer asserted, has decked with Christian borrowings. Furthermore, there are no existing Buddhist works whose existence in their present form can be traced back beyond the fifth or sixth century of our era, or about one thousand years after Gautama Buddha lived. Some of the proverbs ascribed to him may be genuine, and some of the anecdotes of his life have an historical basis, but the *Lavita Vistara* and other marvellous narratives which Mr. Arnold appears to have treated as primitive documents, are no more entitled to credit than is some wonder book of the thirteenth century as a picture of primitive Christianity. Buddhism underwent many changes of doc-

trine and practice. In proof of this, it was shown that Buddhist architecture was mainly post-Christian, the sect being merely local and unpretentious until the third or fourth century of our era. The contrast of that period between reviving Brahminism and decaying Buddhism, which resulted in the expulsion of the latter from India proper, was then described with a portrayal of the influx of Christian ideas, which were appropriated by both the followers of Krishna and of Buddha for their respected heroes. The lecturer closed by repeating a famous passage of the Mahabharata, the great Indian epic, in which there is a very poetical but yet intelligible account of the importation of Christian doctrines into India by certain wise men who visited the West, and by declaring that the true light that lighteneth every man, the light of Africa, Europe and America, as well as Asia, is not Buddha, Krishna, Confucius or Zoroaster, but He over whose cradle came the star of Bethlehem.

THE CONFLICT WITH THE JEWS.

PEOPLE find it hard to understand what the hubbub about the Jews, in Germany, means; for it is evidently a much more serious thing than keeping them out of hotels or leaving them out of your list of ball invitations. The people who have taken up the fight are not mere nobodies. Dr. Stoeker is well known as a famous preacher and advocate of Christian socialism. Dr. Treitschke is a Professor of History, who is probably the most popular in Germany. Deputies of high standing have come out also against the Hebrews. They accuse them of taking advantage of commercial distress; of grabbing everything, everywhere; of displaying so much extravagance and luxury, that they are a stench in the nostrils of Christian Germany; and they demand their exclusion from certain careers, and from certain public offices. It is a very singular excitement, and we have not yet seen the end of it.—*Living Church.*

Foreign Missions.

INDIA.

THE DIOCESE OF COLOMBO.—I.

THE Island of Ceylon which is the seat of this Diocese, rises before us as the epitome of all that is most beautiful in Indian Scenery. Tradition loves to linger round the lofty peaks of its mountains. One of these 9,000 feet high, and commanding one of the grandest views in the world, is called Adam's Peak because as an early writer tells us "when Adam was expelled from Paradise, he was led to take refuge in Ceylon, that its balmy breezes, lofty mountains, and shores brilliant even to the edge of the sea with a luxuriant vegetation might soften the hardness of his penitence."

The Singhalese as the natives of Ceylon are called, are almost all Buddhists. In the *Church Guardian* (Jan. 8th, 15th, 1880.) will be found the life-story of Buddha and an abstract of the doctrines he taught. Of the present form of this religion in Ceylon Bishop Copleston says, "In theory it is a religion without a Creator, without an Atoner, without a Sanctifier; in practice it is a thin veil of flower-offering and rice-giving over a very real and degraded superstition of astrology and devil worship." Among these heathen the first Christian missionaries were the Portuguese in the 16th century. They laboured zealously if not wisely, for the spread of Christianity, and are supposed to have made about 350,000 converts. The Dutch held the island from 1620 to 1796. When converts were almost as numerous. When Ceylon became a British possession in 1815 it was attached to the See of Calcutta. It was visited occasionally by the Bishop of Australia and our two leading missionary societies established stations in it. At length in 1845 it was made a separate See under Bishop

Chapman who found when he arrived "a miserably insufficient number of Churches and clergy." To supply the latter want, Bishop Chapman founded the College of St. Thomas about two miles from Colombo. This establishment and its collegiate school has been most successful. "The school has 250 boys, with a staff of nine masters. Religious instruction is given to each class daily—in the four higher classes by the clergy. The Cathedral is also the College Chapel and a Parish Church. Here Morning and Evening Prayers are sung daily. It is interesting to watch the work done by St. Thomas' College. The Bishop recently saw instances of what it has done for a generation now in middle life when, on visitation, he spent several days in the populous town of Matara. Here he met with many good Singhalese laymen who had been educated in that College. Several of these are headmen who are doing their best to support and extend the Church of Christ. Nor is it only here that the benefit of Bishop Chapman's work in founding St. Thomas' College are felt; its influence extends throughout the island. Old pupils of the College have their sons there now, who will, it is hoped, in their generation, be also good servants of Christ; and of one district after another in which earnest Church work is carried on we learn that the Missionary was formerly Divinity Student in the College of St. Thomas. Report of the S. P. C. K. (1876). Year after year this institution continues to send forth highly educated native clergy. To one of these clergy Sir Samuel Baker, in a speech at the Alexandra Hall, gave the following testimony: "Some years ago I went to Matara in the formation of a settlement upon the mountains of Ceylon and took out a number of English emigrants. That settlement has now become a fashionable Sanatorium. Now it occurred to me and to other residents that, as we had got a population together, the next thing should be to build a church; so we subscribed amongst ourselves—our efforts were seconded by the Government—and we built a beautiful little church. Then came the difficulty. Where were we to get a clergyman? At last we had recourse to the *Society for the Propagation of the Gospel*, and we heard, with great joy, that a clergyman was appointed. But what was our horror when we were told that the clergyman was a man of colour. On this clergyman's arrival we went to church in the worst of humours, and felt inclined to quarrel even with the Church service. But when we saw that coloured clergyman in a surplice, and when he began to speak, our feelings changed, and I must say that I never attended a better conducted service. The sermon, too, was admirable. The clergyman was a native of Ceylon who had been educated by the Society at St. Thomas' College.

Good Bishop Chapman laboured in the diocese of Colombo for 17 years. The following tribute to this earnest work is too true to be omitted:—"If I am asked, what do we owe him? I am at a loss to reply, because it is not easy to say what we do not as a diocese owe to him. All the organisation of the Diocese of Colombo fell to him. We do not easily estimate the difficulties of its foundation. If the diocese has waked for thirty-five years without any serious difficulty arising from its rather complicated relations to the State, if in the tenure of property we have enjoyed the free control of our own, while receiving like other Christian bodies, occasional grants from the State, we owe these things in no small degree to the wisdom of the first Diocesan. Church building was a sure and difficult task in Ceylon when Bishop Chapman planned and completed this beautiful Cathedral, and St. Thomas' College and Collegiate School is a contribution to the Cause of education such as has not been surpassed by any other single effort in the history of the Colony."—(*Bishop Copleston's sermon in Colombo, Nov. 26th.*)





The Church Guardian, A WEEKLY NEWSPAPER, PUBLISHED IN THE INTERESTS OF THE CHURCH OF ENGLAND.

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THE CENTRE OF UNITY.

"As all great troubles carry within themselves the germ of consolation," so the great trouble of Disunion or Sectarianism in religion carries with it the means of its own cure. All that is needed is that the Christian world should find grace from God to recognize this cure, as King Hezekiah was taught to find his cure of a deadly disease in a simple material close at hand—even a lump of figs.

We firmly believe that if prejudice and censoriousness were once laid aside, it would be found that all who, of any denomination, "love the Lord Jesus Christ in sincerity" are much more nearly at unity than they imagine.

Whilst we bow to the fact that atheism, agnosticism and many other forms of unbelief have of late years become more openly manifest and defiant, it is a great consolation to see that at the same time Christian soldiers are closing up their ranks, rallying round the common symbols, seeking after the old ways, and presenting a less broken front to the common foe.

The Church, when she came forth fresh from the hands of Christ, was one in faith, doctrine, manner of worship, and form of government. She was a city at unity in itself. Such, all true Christians pray she may be again, and cheering signs of this laying aside of minor differences and agreeing upon great principles are manifest in our day.

cry of "No Popery" was for sinister reasons first started by Popery itself. But the truth is mighty and will prevail. The Nomosis has at length come, and now we see the denominations which owe their origin to this "No Popery" cry adopting, one after another, every Catholic doctrine and symbol retained by the Church of England, and even more. As to externals, we have seen our dissenting neighbours who, a few years ago, denounced organs, crosses, pictures on the windows or walls of churches, the surplice, forms of prayer, chanting in public worship, &c., gradually adopt them all. They have, indeed, gone beyond the Church of England in such matters, for in 1870, at the laying of the corner-stone of a new Methodist chapel in Burslem, England, it was announced that portions of the coffin, shroud and hair of Rev. John Wesley had been deposited in a bottle, to be fixed in a crevice. The Religious Tract Society in the United States rejoices in the possession of the chair in which the "Dairyman's Daughter" was accustomed to sit. Many instances of veneration for relics might be adduced did space permit, proving that this "rag of Popery" is not peculiar to one sect. Pilgrimages to holy places are now greatly indulged in by Protestants, not from idle curiosity, but for purposes of devotion. Miracles are claimed to have been performed by modern non-Catholics. Saints' *vide* Memoirs of Mr. Thomas Hog, published by the Committee of the General Assembly of the Free Church of Scotland, Edinburgh, 1846. In matters of doctrine it is no longer open to our dissenting brethren to impugn those of the Church of England on the plea of "Romanizing," seeing that the doctrines of Confession and Absolution, the Real Presence in the Holy Communion, Regeneration in Baptism, Hymns and Prayers, to and for the Dead are to be found in their standard religious books. In their terminology also we find great changes, showing change of thought and belief. A few years ago the word "altar" was denounced as not belonging to the Christian Church; now the frequency of its use shows that such objections have vanished. The students in the Presbyterian College at Toronto were not long ago instructed in the propriety of relinquishing the word "Sabbath" and substituting "Sunday" as properly belonging to the Gospel. Many more significant changes might be pointed out; but to all who are serious in such matters, which are exceedingly interesting and instructive, we would strongly recommend the perusal of a clever pamphlet, teeming with research, published by Messrs. Rowsell & Hutchinson, of Toronto, and entitled "Disclosures of Concealed and Increasing Romanism in the Doctrines and Practices of the Presbyterian, Methodist, Baptist, Congregational, Dr. Cummins's Reformed Episcopal, and other Protestant Denominations." From this pamphlet, giving as it does full references to its various sources of information, we should infer that the points of irreconcilable difference between earnest Christians are but few, if mutual and candid explanation could be had. We infer, moreover, that in narrow dogmatism a comparison between the Church of England and that of Rome on the one hand, or the Dissenting Bodies on the other, would at once make the moderation of our Church known to all men, and would make it clear to all candid enquirers that she offers the only platform of practical unity, inasmuch as, of all branches of the Catholic Church, she is the nearest to the primitive pattern.

It is very plain from an article in last week's Christian Messenger that the readjustment of the college claims would be a much more difficult matter than some people imagine.

"MISSIONER" FOR FREDERICTON.

A CORRESPONDENT, giving an account of the recent "Mission" in the Parish of Angelstown, N. B., conducted by the Rev. Canon Partridge, B. D., says:—"We can but think that the appointment by proper authority of a qualified man, to devote himself exclusively to the work of a Missioner, ready at all times to hearken to the Macedonian cry, "Come over, and help us," would be calculated under God's blessing, to rescue many a thoughtless sinner from a life of habitual worldliness, and to quicken the spiritual life of the whole Church." We have quoted these words, because they express the opinion of a growing body among the Clergy of the Diocese. The Church in England is fast rising to a true conception of her power in organization. We in this country appear to be as yet too timid to adopt methods which are without precedent among us.

Our readers have been kept informed of the fact that Canon Partridge has successfully conducted several "Missions" in the Diocese with the invariable result of deepening the spiritual life, and arousing the energies of the Parishes. But he has only a limited time for such work. Do we need to point out that here is a weak spot in our system? Is it necessary that parochial work, be the only way in which the Ministry are to execute their office? Here appears to be one with special gifts for a most important and needed branch of spiritual labour. These gifts are not vouchsafed to one clergyman in a hundred. Is it wise, is it in the interests of religion and the Church, or to descend, "does it pay" to have such gifts lying comparatively idle, when just such work is needed in Parishes in the Diocese, and almost every Priest would be glad to have such a sober "revival" as a "Mission" produces? We, of course, have no authority to use Canon Partridge's name, nor do we know whether he would accept the offer, but with all the earnestness at our command, we would urge on the attention of the Bishop and the Board of Home Missions the great importance of employing *some one* who would devote his whole time to the work of conducting "Missions" whenever they were called for, arousing interest in Home and Foreign Missions in the Parishes, and doing such other work as might be assigned him. Let the Board give such a man a salary of \$1200.00, and the results, we feel sure, would fully justify such an expenditure. We shall never grow as we might grow, until we learn to use the "gifts" of our clergy and laity. Preaching, organizing, parochial work, literary power, have their special value. But we largely fail to make their influence felt, because there is not sufficient use made of men with special power in one direction. We strongly sympathize with the closing part of the letter from the Missionary at Stanley. Too much time is devoted in the Synod to the discussion of technicalities and points of order, and there is no chance for the discussion of the *living* questions before the Diocese. We have long talked about a Travelling Missionary; the appointment of a "Clerical Secretary," or a "Missionary Canon," or a "Missioner," or whatever we choose to call him, would carry out this idea, and if the next Synod or D. C. S. would ask the Bishop to appoint such an officer, it would go far to redem the painful waste of time and failure to accomplish *anything* even to electing a Bishop, which has characterized the three Sessions of the Synod of Fredericton since July, 1880.

The Government has done away altogether with the Grant to the Halifax University, and has reduced each of the College Grants from \$2400 to \$1400 per annum.

THE DEATH OF THE CZAR.

At last the poor, hunted Emperor of all the Russias has been destroyed by his enemies. In these days Shakespeare's sentence has a terrible force: "Uneasy lies the head that wears a crown."

We look with horror upon such a crime, and well we may. We have fallen upon troublous times; the wonderful development in all that is good and helpful is counterbalanced by the development of the Trinity of Evil, which seems gathering fresh power as the Old World draws near its end. We may well look to the foundations of morality on this Continent, and do battle for the religious education of the young, for, unless we greatly mistake the signs of the times, troublous days are in store for the dwellers on this Continent. God will not allow to go unchecked the flagrant national sins of our people. It seems to be the aim of many of our politicians to ignore God and those eternal principles of truth and morality which the Ruler of nations has laid down in His Word. Those principles cannot be slighted without bringing down on the nations a terrible retribution. Perhaps the best description to be found of "Russian Nihilism," through whose agency the murder of the Czar has been accomplished, is in a paper by Fitzcauliffe Owen, published some time ago in the *Nineteenth Century*. There are Social Democrats in Germany and Austria, and Communists in France and Spain; Radicalism exists everywhere in Europe, looking forward to democracy and the reorganization of the world upon a plausible system of equality. But the Russian Nihilist aims at DESTROYING "religion, the State, the family, the laws, property, and morality." They are called "Nihilists" because they consider *nothing* right as it exists at present. Michael Bakounin, the father of Nihilism, in one of his speeches, said: "Brethren, I come to announce to you a new gospel. And what do our readers think is their mission? "To destroy the Lie." "The beginning of all these lies which have ground down the poor world in slavery is God."

We shudder to write these lines. Yet they are the words of one of the founders of Nihilism. He says: "For many hundred years monarchies and priests have inoculated the minds of mankind with this notion of a God ruling over the world." "They have invented the notion of another world." "The second lie is right." "Let your own happiness be your only law." Another speaker says, "No law, no religion, *Nihil!*" Such are some of the principles of a system which, in spite of every precaution, in spite of guarded palaces and secret spies, has made its way throughout Russia. One of its agents struck down Alexander II. when surrounded by his Cossacks in the open street—the man who, in spite of his faults, emancipated the serfs, and honestly tried to carry out many reforms which were only rendered abortive by the Third Section of the Imperial Chancellerie with its army of gendarmes, and with its power without trial to imprison and to punish with penal servitude or exile to Siberia at its pleasure. Is there not a warning for us? Every year our shores are crowded with citizens of the old world. It rests with the Christian Church to say what their children shall be. It is utter folly and madness, in the face of the warnings in Europe to-day, to allow the young to grow up untrained, and uninstructed in the foundations of religion and morality. It is time for Christian people to awake from their lethargy, and do more of their duty to the young. Let there be more home teaching, more definite instruction in the Sunday School, more catechizing, more looking after those who leave the Sunday

School. If these duties are neglected, the ground of this free land may yet be red with blood. And who will be responsible!

SHINOWAUK CHAPEL.

We would call attention to a card which is being circulated, asking for free-will contributions during Lent towards the above object. On one side of the card is a pretty little sketch of the proposed Chapel, and on the other side are the words:—

LENTEN SELF-DENIAL.

The Shingawuk Chapel,

A sketch of which (designed and engraved at the Homes) is at the back of this card, is to be built as soon as funds will admit of it, on a most beautiful spot a short distance back from the Shingawuk Home, where the bending fir trees almost hide from view a most picturesque little lake, and where a little cemetery has already been enclosed and consecrated to God, and five little grave stones mark the spots where Indian children have been buried.

It is expected that the first cost of the Chapel will be about \$2,000 (£400), but we hope that it will be improved and beautified from time to time and become a little gem in the wild Bush, dedicated to the service of Almighty God, and a means of blessing to many souls.

None but FREEWILL OFFERINGS are desired, and the initials only of contributors will be published.

Address, REV. E. F. WILSON, Treasurer Indian Homes, Sault Ste. Marie, Ontario.

Give if the Lord incline you: then send this card to some friend.

CHURCH DECORATIONS.

The following important and timely advice and warning from the pen of the eminent Bishop of Western New York, will prove, we hope, both acceptable and beneficial to our readers. We could easily enlarge upon this subject from personal observation but the Bishop's words cannot be strengthened:

With reference to Church decoration, it is always well to have a committee of workers to look after this matter, and under the rector's direction, to see that everything is done "decently and in order." *First*, it should be done; *Second* it should not be overdone; *Third*, it should be done without noise, irreverence and unseemly handlings of the books, furniture, and fixtures of the holy places; *Fourth*, it should be done as inexpensively as possible; *Fifth*, it should be done with strict conformity to the letter and the spirit of our own Church, without reference to the whims and caprices of mere artists and enthusiasts; and *Sixth*, all differences as to detail should be decided by reference to the Ordinary. Let me say a few words under these several heads.

Church decoration is a tradition of the Anglican Church, most agreeable to the word of God in the Old Testament and the New. The palm branches of the Great Passover of which mention is made so emphatically, by the evangelists, teach us so far as they were purely designed to express joy in the coming of the Messiah, they were not less acceptable than the "Hosannas" of the children in the Temple. The sweet smelling ointment of Mary, and our Saviour's comment, also confirm the principle. The Church has always so regarded it.

So, then, while I have ever maintained the principle that such decorations are a thing to be done, I have not less earnestly prayed that they should not be overdone. "Not expressed in fancy" is the rule of Shakspeare, who always feels "the modesty of nature," and *simplex munditiis* is the Horatian maxim which exactly meets the spirit of Anglican Catholicity, in its hostility to extravagance and bad taste. "Mild majesty add sober pomp" are the delicate expressions of Burke in characterizing the Ritual of the Church of England. Your vulgar duster never tones down the effect of colours in his painting; flaming reds and yellows outvie the calico patchwork quilt of a tawdry village inn. I have seen altar-cloths precisely of this description. And so, of Easter decorations. I have seen a chancel turned



News from the Home Field.

DIocese OF NOVA SCOTIA.

As noticed elsewhere, the Lord Bishop of the Diocese has completed an Episcopate which has been extended so long that there are but four Prelates senior to him now occupying sees. Probably no more important epoch in the history of the Anglican Church since the Reformation can be found than these last thirty years.

HALIFAX.—Our city readers will bear in mind that on Friday (the Annunciation B. V. M.) there will be a celebration of the Holy Communion at the Cathedral at 11 o'clock in the morning.

TURO.—The first services were held in the New Church on Tuesday, the 15th instant. At the last moment we were prevented from being present, and must, therefore, make use in part of the Sun's account of the interesting and most successful services.

service began at 7.30 by a similar procession to that in the morning. Rev. Dr. Bowman, Parahoro, said the first part of evening prayer, and the Rev. E. H. Ball the latter portion. The first lesson was read by Rev. D. C. Moore, the second by his Lordship the Bishop.

Table. After Sunday School, at 2 p. m., and service at 3 1/2 p. m., I turned my face homeward, by boat, to Ingonish. The evening was very fine, though cold, and thin ice began to form on the edge of the great Atlantic.

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DIocese OF FREDERICTON.

ANY one having a spare copy of any of the D. C. S. Reports between the years 1860 and 1870 inclusive, would confer a favour on the Rev. E. S. W. Pentreath by sending such to him at Moncton.

We would cordially invite any persons who are acquainted with incidents in the earlier days of the Church in the Diocese to send us notes of their reminiscences.

CHATHAM.—Wm. Wilkinson, Esq., Q. C., has been appointed Judge of the County Court for Northumberland, Gloucester and Restigouche, in place of Judge Williston, resigned on account of ill health.

St. Andrew's DEANERY.—A meeting of the clergy of this Deanery was held on Tuesday and Wednesday, March 8th and 9th, in the Parish of Christ Church, St. Stephen.

DIocese OF HURON.

SARNIA.—St. George's.—The Church-people here are about to build a new Church on the site of the present old one.

STRATHROY.—A handsome new Church is about to be built in this town by the members of St. John's Church.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—Special Lent Services at St. Peter's.—Sunday evenings instead of Evensong, a special Lent service as follows: Hymn, latter part of





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LENT TERM WILL BEGIN ON Thursday, January 13th.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE M. A. HEAD MASTER.

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