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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, APRIL 14, 1886.

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PER YEAR

ECCLIASTICAL NOTES.

EXPOSITION OF THE PRAYER-BOOK.—A local preacher, writing to the *Methodist Recorder* under the title of "Times and Seasons," shows very forcibly the deplorable ignorance of what may, for the sake of distinction, be called lay Nonconformists in relation to the Scriptural grounds upon which some of the practices of the Church can be defended:—"Some few weeks back," he says, "I had occasion to attend one of the city churches in a semi-official character, and was delighted to hear a very eloquent, forcible sermon on the Epiphany. Now, Sir, I well remember my feelings of disgust when I came to London twenty-five years ago, a warm Cornish Methodist, at my being subjected to the formalism of the Liturgical Service at our morning services. I assure you I then regarded such a service as almost a sin for a Methodist local preacher to participate in; but I feel bound to confess that, had I been at once enlightened from the pulpit as to the Scriptural bearings of these ecclesiastical seasons, my objections to that service would have been more quickly overcome; but up to the present I have never heard from one of our ministers any approach to an exposition of these matters, which I now regret, as they certainly contain important Scriptural truths, as well as reasons for such ecclesiastical arrangements. I drop out this hint in the hope that by some one this apparently, to me, important matter may have due attention."

This letter was reproduced in *Church Bells*, with the following comments by Earl Nelson:

I gather from this letter two things. First, the great importance of explaining to our own people, and to the Nonconformists around us, the full meaning of the varying seasons, and of the prayers and services of our Church. We should do this from time to time publicly in lectures, and by personal intercourse with individuals. The Prayer-Book, with its fasts and festivals, and various services and special prayers, is a heritage of the Catholic Church, a record of the faith of numberless saints from the beginning, a proof of the historic position of our Church. We have no right to hide such a light under a bushel, and we must not allow our own people or others to misinterpret and misunderstand our valuable heritage. And, secondly, I would gather a hint for the too-ardent Church reformer. Add what you please from the still unexhausted liturgical stores from which the Prayer-Book was originally compiled; give us, as I think the Bishop of Lichfield has proposed, greater liberty in forming from the existing book shorter services for special occasions; allow alternative prayers or canticles, e.g., the 51st Psalm, instead of *Venite*, in Lent, but do not dare to despoil so precious a heritage.

The prayers and services handed down to us contain the inspired thoughts of many holy minds, the words and forms by which many faithful bodies of Christian men and women have approached their common Lord and Maker to receive His promised blessings, and to offer the sacrifice of thanksgiving for them. If, for the sake of pleasing others, we attempt to mutilate our present Prayer-Book, we shall

offend more than we please; and shall go far to destroy that historical position which makes our Church so valuable as the great bulwark of Christian truth, and the sole connecting link between the wild freedom of Protestant Christianity and the sound Catholic teaching from the earliest ages of the Church. But it is the duty of all to remove the ignorance as to the teaching of our Prayer-Book services to which the local preacher so feelingly alludes.

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)

A LIVE CHURCH.—Rev. F. Burnside, editor of the *Official Year-Book*, compiled a statement showing the voluntary contributions of the Church of England (in England) from 1860 to 1885, excluding everything not expressly for Church institutions. It showed as contributed for Clerical Education, £528,653; Church Building and Restoration, £35,175,000; Home Missions, including Church Extension Societies, Seamen's Missions and Increase of Episcopate, £7,426,478; Foreign Missions, £10,100,000; National Schools (voluntary) and Colleges, £21,362,041; Education Societies and Church Institutes, £1,059,501; Clergy Charities, £2,103,304. Grand total, £81,573,237, or more than four hundred millions of dollars.

We want 10,000 subscribers for this the leading Church paper of the Dominion.

CHURCH REUNION.—The Bishop of St. Andrews takes a hopeful view of the prospect of Church Reunion in Scotland. In a letter to the *Times*, his Lordship says:—

It is a fact which I believe can no longer be called in question—viz., that there is a growing tendency on the part of many leading Presbyterians, especially in the Established Church, to forget past differences and to look forward to some arrangement whereby the two Church Establishments may so far draw towards each other that they may be brought within the possibility of ecclesiastical communion. That this would be expedient, in the highest possible sense, for the interests of Christianity, not only at home, but throughout our foreign dependencies, and for the evangelization of the heathen, no one can doubt. And words that have been recently spoken and written, on the one side by men such as Principal Tulloch, Professor Milligan, Dr. Cameron Lees, Professor Flint, and on the other side by the present Archbishop of Canterbury and by the Bishop of Durham—not to mention other eminent names, both lay and clerical, of the Church of England—allow us to entertain that possibility as matter of hope which would not have been reasonable in former days; and I venture to suggest to the members of the Church Defence Institution that they could not do a better or more important service to both Church Establishments than by endeavoring gradually to bring about such an arrangement, and by placing the "expediency" of it in a proper light.

Every Churchman should subscribe himself, and should help to extend the influence of the Church paper, by securing other subscribers.

THE RESULT OF AN HONEST INVESTIGATION OF CHURCH HISTORY is shown in the case of two ex-Wesleyan ministers who were ordained in St. Paul's pro-Cathedral, Dunedin, on March 22nd last, the ordination sermon being preached by another late Nonconformist minister, the Rev. A. R. Fitchett, who spoke of their joining "the ancestral Church of our race and country." Mr. Fitchett said:—

"Ten years ago and earlier, being then a Wesleyan minister, I sought to vindicate, in a denominational newspaper of which I was editor, the ecclesiastical position of the body of Christians to which I belonged. Closer study of the New Testament and of the history of the Church, together with an ever-deepening sense of the monstrous wrong done to Christianity by sectarianism, has conducted me to my present belief. If I am to suffer reproach for preaching the faith which once I sought to destroy, I may claim the shelter of very illustrious precedent."

Every Churchwoman may aid in extending the influence of the Church by securing subscribers. Several Churchwomen have so aided, and have sent in many new names.

WHY DON'T YOU LET PEOPLE KNOW WHAT YOUR CHURCH IS?—This is the question often asked by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as a mere formality. I find it full of life and earnestness." Said another, "I have long joined in the cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your business, and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs, you would do better." And if you believe that in the Church you enjoy very great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share it with you.

Is it fair for Churchmen to give up the Church paper, when it costs less than two cents a week?

THE BISHOP OF WINCHESTER ON CHRISTIAN UNITY.—The Bishop, speaking at the annual meeting of the Home Reunion Society, said:—There were a great many encouraging indications, and there was an inclination towards unity. He could say from his own experience that during the last few years there had been a greater tendency on the part of Nonconformists to come over to the Church, and many Nonconformist ministers had applied to him for orders. But in their own Church there were a great number of people who did not see the necessity for organized unity. St. Paul speaks of the unity of the body as well as the unity of the spirit, and they

had no right to say that unity of spirit was sufficient. Without unity of organization it was difficult to work with Nonconformist Christians, because they belonged to a different organization. Unity of body was really most essential, for if they could produce a unity of body throughout the Christian world, they would be much more able to tolerate minor differences among themselves than they could now. They were in the face of many dangers. The increase of unbelief and vice of all sorts called for the united action of Christians, and it was the duty of every Christian man to labor and prayer for union of spirit and the unity of body as well. *The disunion amongst Christians was a very serious matter in mission work amongst the heathen nations.* There were some things that were exceedingly encouraging. In Scotland the Presbyterians were almost daily approaching towards the Episcopal Church. He had recently seen a copy of the Hymn Book of the Established Church of Scotland, and he had been greatly struck with the unity of faith and feeling it showed towards the Church of England. It contained all their best known Church hymns, and its tone and spirit were the same. When they saw that in a body which was very widely separated from the Church, they could thank God and take courage. There must be difficulties in their work, but they were really making very true progress. He himself did not expect to live to see the union of even the English-speaking Christians, still less to see the union of the Church of Christ; but he believed their children and their children's children would see it.

Children of Sunday-schools may help in securing new subscribers.

THE RESPONSIBILITIES AND PRIVILEGES OF CONFIRMATION.—In an address after a Confirmation at St. Martin's, Pollernewton, the Bishop of Ripon, taking for his text St. Mark vi., verse 50: "And immediately He talked with them, and said unto them, Be of good cheer: it is I; be not afraid," said: "You have now entered into the service of your Lord and Master, and you may safely commit the guidance of your life into His keeping; but you must not think that you are now to float easily down the stream of life; you must expect storms and hard fights, just as soldiers and sailors encounter; you will find life harder after Confirmation than before; your temptations will be stronger, but strength will be given you by your Master to overcome them all; you have now acknowledged your allegiance to Him before His Church, and you must endeavor to recognize Him in your daily life and conversation. Take an example from the disciples; they had been present with Christ at the miracle of the feeding of the five thousand, had seen the supernatural gifts He exercised, and they trusted Him—they willingly went forth with Him on the dark and cold night sea after the bright sunshine they had had with Him before. The thought that nerved their souls was that Jesus was with them. So with you after your Confirmation. No matter what temptations assail you, Jesus is with you; and should the winds blow strong, and the waves hurl against you, never mind, the Master is with you. It is not your business to find fault with the position you have been placed in. You have been put there by the Master. You have now embarked on your life's voyage. The first part of any voyage is always one of hard work. The disciples found it so, and so will you; but the latter part was easy, because Jesus was with them. So with life. First hard work at school and in the workshop; then, after you have mastered your lesson, all is easy. But you must persevere. God's presence is always with you, and you must try to have a consciousness of that presence. Go, then, into your daily life, and be of good cheer: it is I; be not afraid."

TOWN OR PARISH CLUBS.—We will send 20 copies of the CHURCH GUARDIAN for one year to any Incumbent or other Parish Officer for \$16, remitted with order.

RELIGIOUS QUACKERY.—"General" Booth, of Salvation Army notoriety, in publicly answering Canon Liddon's charge that he had only a "truncated creed," said:—"I believe in the communion of saints. If I were walking along the street, and a comrade was on top of a 'bus, that comrade would shout 'Hallelujah!' and I would respond with 'Amen!' That is the communion of saints." It is difficult to decide whether more to admire the simplicity or the modesty of Mr. Booth's version. And what can one say of the insufferable mockery of sacred things found in the following advertisement, which I clip from a London paper:—"Wanted.—A Clerk. Must write short-hand and be totally saved. Apply to General Booth."

NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—Rev. Dr. Partridge delivered his usual Divinity lectures at King's College last week.

Rev. F. R. Murray lectured last week in Dartmouth on "Woman." It was a temperance lecture, showing the suffering caused by the curse of intemperance, and woman's great influence for good in the temperance movement. The press speak highly of the lecture.

HALIFAX.—*Sunday-school Association.*—There was a very large attendance at St. George's Sunday-school room last week, when the Rev. Clarence McCully addressed the teachers on the subject of "Intercessory Prayer;" Rev. W. C. Wilson on the subject of "Scripture Promises;" and J. J. Hunt, B.C.L., followed on the teachers' duty in adapting lessons to the mental calibre of pupils. The President, Rev. H. J. Winterbourne, presided, and read the special litany for the devotional meetings of the Association. It was cheering to notice that representatives from every Sunday-school in town were present.

ST. MATTHIAS' MISSION.—The annual business meeting of the executive committee of the Mission was held last Tuesday, when the financial report was presented. The report showed that the Mission had raised over \$700 during the year, and that a balance of \$130.47 remained in hand to the credit of the coming year, in addition to about \$110 still due, which had been promised by envelope holders. The ladies' sewing society had raised over \$250 during the year. The Mission was entirely free from debt. The report was enthusiastically adopted. A protracted discussion followed relative to the future of the Mission.

MORE CHANGES.—The Rev. J. O. Crisp has resigned the curacy of St. Mark's and North-west Arm Mission, and takes duty at St. Jude's, Carleton, N.B. The reverend gentleman's friends in town will learn with regret that Mr. Crisp is to leave his field of work in this Diocese. He was foremost in all good works, and an enthusiastic, unselfish worker in the temperance movement.

The Rev. David Neish has resigned the curacy of St. Paul's.

The clerical changes in Halifax during the past year have been quite phenomenal. Every curate in town has resigned during the year, viz., curates of St. Paul's, St. George's, St. Luke's and St. Mark's; and it is no less phenomenal to note that three rectors or heads of churches have also succumbed during the year,

viz., rector of St. Paul's, rector of Dartmouth, and the Rev. J. A. Townend.

ST. PAUL'S.—The *Herald* has the following report of the parish meeting of the congregation of St. Paul's, which was held last Tuesday: There were about eighty persons in attendance. Hon. A. G. Jones, on behalf of the committee, explained that a number of applications had been received for the position of rector, in response to the advertisement; and other applications were anticipated. Thereupon he moved that the election of rector be postponed until Easter Monday. This was agreed to. It may be stated here that the report that Rev. Mr. Jones had declined the rectorship was incorrect. The proposal to divide the parish was next considered. Hon. A. G. Jones and J. H. Symons moved the following resolution: That in the opinion of this meeting it is desirable that Trinity Church be formed into a separate parish, and that the sum of \$750 per annum for ten years be allowed to Trinity. C. C. Blackadar and Thomas Rhind moved in amendment: That in view of the election of a new rector, the question of separating Trinity be deferred for nine months. The amendment passed. Rev. Mr. Sampson, curate in charge of St. Paul's, who was in the chair, said that he thought persons at present attending Trinity Church would help to keep the church up, but it would be hardly fair to ask them to support a mission church without being able to collect pew rents or other revenues. Remarks were made by A. G. Jones, Peter Lynch, Thomas Ritchie and others.

NEWPORT.—The Bishop has given authority to Mr. W. H. Joy to act as Lay Reader in this parish. He began his duties on Sunday, 4th April. We hope that others will follow his example. In scattered Missions the laity could be of great service if they would only volunteer to work for special purposes.

DIOCESE OF FREDERICTON.

FREDERICTON.—The Most Rev. the Metropolitan delivered an interesting lecture in the Church Hall, on "The Manuscripts of the Old and New Testaments," illustrated by diagrams. The lecture was well attended, and is one of a course being held under the auspices of the Women's Aid Association. The following lectures form the remainder of the course:—Pre-historic Man, by Professor Bailey, of the University of New Brunswick; St. Ignatius—a Chapter in Early Church History, by the Right Rev. the Bishop Coadjutor; Sidney Smith—His Life and Times, by Professor Stockley, of the University of New Brunswick. The whole course will be concluded with a musical entertainment and tableaux.

RICHMOND.—On Friday, 26th March, many of the good people of this parish assembled in the parsonage to welcome their new clergyman. The Rev. E. T. P. B. Williams, late of the parish of Canning, having accepted the charge of this parish, with the Bishop's consent, the Church people made energetic efforts to get the parsonage ready for Mr. and Mrs. Williams' arrival. This they succeeded in doing, although they had but a few days' notice of the exact time of his coming. The two churchwardens, accompanied by many friends, provided with teams for the conveyance of the furniture, &c., met their future rector at Woodstock as he alighted from the cars, and proceeded with him to the parsonage, where a substantial tea and a hearty welcome awaited him. Divine service was held at St. John's Church upon the Sunday following.

FREDERICTON.—Mr. W. B. Shaw, agent for the CHURCH GUARDIAN, is at present in Fredericton, energetically looking up subscribers. We trust he will meet with every success. The GUARDIAN should have more than double the

present number of subscribers it now has in this Diocese.

DIOCESE OF QUEBEC.

LENNOXVILLE.—The funeral of the late Mr. George Brooks took place at Sherbrooke on Monday afternoon, 5th inst. The burial service was conducted at St. George's Church, Lennoxville, by Rev. A. C. Scarth, rector of the parish; after which the funeral cortege proceeded to Sherbrooke, where the remains were interred in the Church of England cemetery. The mourners were Mr. Hubert Brooks, son of the deceased; Dr. Brooks and Mr. Justice Brooks, his brothers; Messrs. R. D. Morkill, jun., and W. M. Tomlinson, his sons-in-law; Messrs. Edward and N. Brooks, nephews of the deceased. The funeral was very largely attended; many of Lennoxville and Sherbrooke's prominent citizens being present.

SHERBROOKE.—A public meeting of the Church of England Temperance Society was held on Monday evening, the 5th inst., which was attended by a large and appreciative audience. After prayer, a choice programme of music, consisting of choruses by Mr. Reed's class of boys, a song by Miss Johnson, a violin solo by Mr. Reed, and a song by Mrs. How, was rendered. The chairman, Rev. Mr. Thornloe, here announced that the next piece on the programme was an address by the Rev. Mr. Lloyd, but he had received a letter from that gentleman stating that he was suffering from indisposition and was unable to be present. A synopsis of his address was read by the Chairman, and was listened to most attentively.

COOKSHIRE.—An interesting service was held in the Episcopal church on Sunday, April 4th. Nineteen persons were confirmed by the Bishop of Quebec. Of this number several were married women and young men who had been educated in other denominations. His Lordship the Bishop delivered an earnest address to the candidates, and preached extempore from Rom. 1st to 15th verse: "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." The candidates were very attentive, and appeared much impressed. Holy Communion was administered to a large number, including several of the newly confirmed.

DIOCESE OF MONTREAL.

MONTREAL.—The Band of Hope in connection with Christ Church Cathedral held an enthusiastic and successful meeting in the Synod Hall on Wednesday evening, the 7th inst. A number of these present signed the pledge, and became wearers of the "blue ribbon." Mr. Capel presided, and songs were sung by the Misses Douglas, Miss Coffin and Miss M. Butt, and instrumental music was given by Messrs. Shaver and Becket.

St. George's.—The Rev. Campbell Fair, D.D., at present rector of the Church of the Ascension, Baltimore, has been unanimously elected assistant minister of St. George's. We understand that Dr. Fair is an able preacher and a good parish priest. If he accepts the nomination it will be at considerable pecuniary loss, as the salary received where he is now is much larger than that offered as assistant of St. George's.

St. John the Evangelist.—A sale of work on behalf of the chancel fund of this church and of St. Margaret's Home was held in Messrs. Hall & Scott's rooms on Friday and Saturday afternoons, the 9th and 10th inst.

DIOCESE OF ONTARIO.

OTTAWA.—The Lenten season has been generally observed in Ottawa with special services

in the different churches, and lectures each Wednesday evening.

St. Albans.—The Rector is holding classes every Friday evening for the preparation of candidates for confirmation. There are large attendances at these classes.

The Children's Guild held a very enjoyable entertainment on Saturday evening, the 3rd inst., consisting of recitations and instrumental and vocal music. Master Sydney Jarvis acquitted himself with much credit to himself in a song. His Lordship the Bishop of Ontario was present and addressed the children.

St. John's.—The Young People's Association held the usual weekly meeting in the School-house, on Tuesday evening. The proceedings were of a very interesting kind, and a very pleasant evening was spent.

St. Georges.—The choir, under the able direction of Miss Annie Lampman, have in preparation for Easter, Berthold, Tours', magnificent morning and evening service.

DIOCESE OF TORONTO.

ORILLIA.—**St. James'.**—The recent reference in the Orillia Packet to this Church has brought out two replies, which appear in that paper of 26th ult. The first number lays the blame upon the "rich members of the congregation," asserting that the "poor are quite willing to subscribe according to their means," for the erection of a new church. The second writer, under the *non de plume* of "Churchman" says: "No Church in Orillia is so thoroughly alive and so fully inspired with the work of the Master. A casual visitor cannot fail to notice that the Church of England is the Church of the poor, and ministers not only to their spiritual needs, but also to their temporal necessities. No congregations in Orillia can vie with St. James' in works of Christian charity. The seats are free and all classes meet on equal terms at the services. Both working men and women come just in the clothes that their means will allow, and are made welcome. The Church building, it is true, is small, but it is crowded with a large and attentive congregation. There seems a general desire for enlargement or a new edifice, but leaders are wanted. The pillars of the Church are apathetic, and out of sympathy with the new state of affairs, in which they have a Church crowded instead of half empty."

The bazaar to be held in Easter week in St. James' school-house promises to be an event of great interest in Orillia. A large amount of interest has already been awakened, and many ladies, not only here but in Toronto, Hamilton, Buffalo, &c., have been at work for weeks upon both fancy and useful articles for the sale.

The Rev. W. J. Armitage has been delivering a course of Lenten sermons in St. James' Church at the Sunday evening services during Lent.

PERSONAL.—Rev. Canon Brent, of Newcastle, preached in St. Saviour's Church, Orono, on Sunday last.

Rev. A. Williams, Rector of St. John's Church, Toronto, is advocating the erection of the Church on Victoria Square, near the old Military burial ground in Toronto, for the use of the soldiers stationed there, and as a memorial to those volunteers who lost their lives in fighting for their country. Towards this object \$4,000 have been subscribed, and it is expected that the proposition will be successfully carried out.

TRINITY COLLEGE.—The results of the primary and final examinations at the University of Trinity College for the degree of M.D., C.M., have just been made public.

At the primary examination, fourteen were awarded certificates of the first-class; twenty-three received certificates of the second-class, and thirty-two third class. At the final exam-

ination the following were awarded certificates of honour and were placed as follows:

Certificates of Honour.—J. F. Honsberger, J. McLure, J. H. Hamilton, J. M. Cleminson, W. H. McKague, G. L. Dickinson.

The following were also placed in the first class:—F. Winnett, W. H. Charlesworth, W. W. Hay, W. Logie, T. F. Campbell, W. l'Anson, F. H. Brennan, L. C. Brook, E. F. Luke, D. McLaughlin, W. R. Nichols, G. McKenrie, J. W. Hart.

The University medal for primary and final subjects were awarded as follows:—University gold medalist, John McLurg; University silver medalist, J. H. Hamilton.

TORONTO.—**St. Peter's C.E.T.S.**—The last meeting of this Society, held a few days ago, was most successful. Mr. Mason occupied the chair, and addresses were delivered by Messrs. R. McLean, N. W. Hoyles, C. Owen and S. Caldecott. During the evening the "Willing Workers" gave in their usual charming manner a number of choruses, and also distributed a liberal provision of tea and cakes, which was evidently highly appreciated by the audience. A number of new members joined the society. Archdeacon Boddy closed the meeting with the benediction.

IN MEMORIAM.—It is proposed by the friends of the late Mrs. Grasett to erect a suitable memorial to her in St. James' Cathedral. A meeting of all interested was held last week in St. James' school-room, when many knowing the deceased lady's good works attended and approved of the project.

TORONTO.—**Holy Trinity.**—The Young People's Association of the Church of the Holy Trinity held their meeting on Thursday evening, at which a most instructive lecture on the early history of the English Church was delivered by Mr. George Holmstead. A short musical programme of sacred melodies rendered by Miss O'Reilly, Mrs. Beard, and Mr. Lye, closed a most enjoyable evening.

ASHBURNHAM.—**St. Luke's.**—A sacred oratorio, entitled "Christ and His Soldiers," by John Farmer, was rendered in the school-room of the church on the 8th inst. The choir consisted of about twenty-five voices, and was thoroughly trained by Professor Parker. Solos were sung by Mrs. Sanderson, Miss Dryan, Miss E. Strickland, Miss Dixon, and Messrs. R. B. Rogers, Bageley, Morris and Seale. The musical treat was greatly appreciated by those present, and it is to be repeated.

A GOOD EXAMPLE.—A Subscriber in the Diocese of Ontario writes: "I had written to say I could not afford the paper this year, but I now remit the one dollar, and have decided to cut off in something else rather than to again leave off a GOOD CHURCH PAPER."

DIOCESE OF HURON.

The first annual meeting of the Women's Diocese Missionary Association was held at the See House on Monday, March 29th. The President, the Bishop took the chair. There was a good representation of members present. After a hymn and prayer, reports were read by the Secretary and Treasurer. The latter showed that the fees and donations for the past year amounted to \$189.79.

A very interesting report was read by the President of the Memorial Church Branch, stating that during the past ten years over \$1,100 had been raised by their Association for Foreign Missions. Having affiliated with the Central Association they contributed \$125 towards their funds; \$100 for the Bishop of Saskatchewan towards the support of Emmanuel College, and \$25 for the Zenana work in India.

During the past eight months another Branch

Association has been formed in Mr. Fall's parish, Amherstburg; and they contributed \$17 for Zenana work.

The contributions from the above named branches passed through the hands of the treasurer of the Central Association, to be forwarded to their respective destinations.

As an Association we have every reason to thank God for the encouragement given during the past year, and hope for a great increase of interest throughout the Diocese in Missions, domestic and foreign.

The Rev. Mr. Hastings, of Woodstock East, has accepted St. Andrew's Parish, in the city of Detroit, and will immediately assume the charge.

The St. George's Society will attend Divine Service in St. Paul's Church, London, on the 18th. No doubt there will be a large gathering at this annual service, where a special service will be preached.

STAFFA.—Between \$700 and \$800 have been collected towards the erection of a new church in this place.

The Rev. Mr. Bridgeman, who was appointed to this Mission after his ordination last June, is doing a good work, not only in this station, but throughout the Mission, and is very popular with his people. He has some four stations, and the work is encouraging in each of them.

AMHERSTBURG.—The Rev. W. Haslam commences a Mission here on the 10th inst., after which he goes to the Memorial Church, London. He leaves Canada immediately after Easter for a short stay in the United States before returning to England.

LONDON.—The Lenten services in the several churches here are more largely attended than usual. Canon Innis is delivering a series of addresses on Friday afternoons in St. Paul's. He also has a large Confirmation class in the course of preparation.

St. Paul's.—The annual missionary contributions have been solicited this year in envelopes sent to each member of the congregation, which were presented on Sunday as a free-will offering. A very much larger sum was on the plate than had ever been collected in the former way. This plan is not only Scriptural, but the result much more gratifying than that of going from door to door and of extracting a few cents from people who sometimes give in order to get rid of the *beggar*, as the collector is often termed. The Mission Fund of the Diocese is largely overdrawn, and unless the congregations throughout the Diocese follow the example of St. Paul's, by largely increasing their former offerings, the outlook will be gloomy enough.

GALT.—Trinity Church, which has been undergoing repairs and improvements for some time past, was reopened on the 21st ult. The Right Rev. Bishop Baldwin preached in the morning, and the Rev. Canon Dumoulin, of St. James' Cathedral, Toronto, in the evening. The congregations, as might be expected, were very large, and the collections good.

No successor to Canon Hincks, who leaves here for Windsor after Easter, has yet been appointed.

LONDON SOUTH.—Since the Mission services held in St. James' Church there are evidences of greater spiritual life. Besides the regular Sunday services and Bible class for adults, there are services held on Wednesday and Friday evenings in the school-house, all of which are better attended than before, and a meeting for women on Saturdays, which has an attend-

ance of between thirty and forty. They assemble at 4 p.m. for prayer and the study of the Word of God. The number of communicants has also increased. On Sunday last much more than one-third of the entire congregation remained, which is a further proof of the good work done. A Confirmation Class has also been formed.—All of which means that the Rector has as much to do as his strength is equal to.

WIARTON.—This Mission has been left vacant by the removal of the Rev. Alfred Brown to Paris. An encouraging Church work has been going on throughout the Mission, and it is earnestly hoped that the vacancy may soon be filled by the appointment of an earnest, godly pastor.

LUCAN.—The Rev. P. B. de Lom has been holding Mission services in Trinity Church for the past two weeks. Large congregations assembled at each service, and it is confidently hoped that God may bless the work to the building up of His spiritual temple.

ST. MARY'S.—A series of special services were held here during the past week, with good results. The Rev. Mr. Wright was assisted by several of the neighboring clergy. The congregation was interested, and although this was something novel to them, yet they attended regularly and in goodly numbers. It is proposed to continue those services in Passion Week.

WARDSVILLE.—In addition to the regular services in this Mission, Mr. Taylor is holding three extra ones during Lent.

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*Holy Trinity*.—A marble tablet is to be placed in Trinity Church to the memory of Lieut. Swinford, who died from wounds received in action at Fish Creek.

All Saints'.—Since Rev. H. H. Barber came to this parish, \$1,300 of indebtedness have been paid off, and the number of communicants has largely increased. The choir now numbers nineteen boys and thirteen men.

The Infantry School hold their parade service in this Church, and the seats in the transepts are reserved for them.

The Guild is making most satisfactory progress. A constitution and by-laws have been adopted, and regular meetings will be held at the rectory on the evening of the first Monday in each month.

Christ Church.—The Rev. E. S. W. Pentreath, accompanied by several members of the Guild of the Holy Saviour, visited the immigration sheds lately, and held a short mission service, followed by an address. About twenty immigrants were present, mostly from Staffordshire and Yorkshire. These meetings will be held for the present on Thursday evenings, and it is intended to welcome those coming in and give them information and encouragement.

Rev. J. B. Seaman, M.A., now of Bearsted, England, has given a bell to the parish. It is expected in a few weeks.

The monument to be erected to the dead volunteers, in front of the City Hall, has been begun.

A monument will also be placed over the graves of those who are buried in St. John's Cathedral Cemetery.

CLEARWATER.—This place, situated on the recently constructed Canadian Pacific Railway

(Southwestern Railway), is thirty miles west of Manitou, and one hundred and thirty miles from Winnipeg. In one respect it has been the most fortunate of all the villages in this section. While Crystal City, Pilot Mound and other places of less note have been obliged to remove to the railway, we have had a station located within a few hundred yards of our own doors. But unfortunately a document signed by John M. Egan, Esq., was the other day posted up in a conspicuous place, which declares that the stations on the railway are as yet only temporary. To make matters worse, the price of wheat has fallen to from twenty to thirty-five cents per bushel. Three successive crops destroyed by frost, blight, &c., has exerted a baneful effect on the country, and although no one can possibly starve, yet serious business embarrassments are common, owing to the extreme scarcity of money.

The Church people of Clearwater, who have deferred the building of a church till their worldly prospects should improve, finding those prospects becoming worse instead of better, have finally resolved to make a start in this direction, hoping for better times next year. It is devoutly to be hoped they may not be disappointed. In the meantime the friends of the Church are earnestly requested to remember this struggling Mission in their prayers and contributions. In addition to a small grant from the S.P.C.K., we wish to raise four hundred dollars. Of this sum two hundred and fifty dollars have been subscribed. Any small sums will be gratefully received and acknowledged by D. Stoddart, Esq., minister's warden.

Probably there is not a part of the Canadian Mission field more in need of help, nor a part where a little assistance now will yield larger returns in the future.

The Rev. C. N. F. Jeffery, who has been laboring in this district for about a year and a half, travels over a tract of country thirteen hundred square miles in extent, and holds services at eight different stations. In spite of the odds against which he has to contend, the Church seems to be holding her own, and even progressing.

At a recent visit of the Bishop to Southern Manitoba, twenty-two candidates were presented to him for Confirmation, making a total of thirty-eight confirmed within the past year in this Mission alone.

Will not some kind friend help on this work by sending a subscription to assist in building the church at Clearwater? Any articles of Church furniture will be acceptable, as well as money. We have absolutely nothing, and would be grateful for anything.

A Missionary Meeting was held here on the 8th inst., when addresses were delivered by Archdeacon Pinkham and Mr. Brydges.

A very marked interest was created in the cause of Missions by the clear, masterly statements of Mr. Brydges, the Treasurer of Synod, and the Archdeacon's anecdotes of liberality shown by our Church people elsewhere produced a happy effect in moving us to do likewise. It is only necessary to give the Church people of this district plain, unvarnished statements of our actual financial standing, and to satisfy them that our monies are well spent, to secure from them a hearty and liberal response.

The collection at the meeting amounted to the comparatively very large sum of \$23.55, and will go to swell the funds of our Home Missions.

ROUNDTHWAITHE.—As Easter this year comes every late, the parishioners in connection with the Roundthwaite Church held their annual meeting on March 25th, in the afternoon at 3 o'clock. The Rev. W. Langham Cheney, clergyman in charge of the mission, took the chair. After the reading and passing of last year's accounts, the following officers were appointed:

Churchwardens: Messrs. Roundthwaite and Moody. Clerk of the Vestry: Mr. Alf. Birch. The following as Vestrymen: Messrs. A. Birch, James Wright, John Gregory, E. Morrison, W. P. Marley, John Prat, Wm. King, R. Johnson, Walter Birch and John Marley.

Mr. Samuel Roundthwaite was appointed Lay Delegate to attend the Diocesan Synod of Rupert's Land. During the meeting it was proposed by Mr. Alfred Birch, and seconded by Mr. Jno. Prat, that the land be laid out as a churchyard, and the graves in future be disposed of for \$5 in advance.

Arrangements were also made to erect a shed to accommodate people attending from a distance. The Roundthwaite Church is a very fine building in a beautiful country district, about seventeen miles south of Brandon. The church was built by English settlers between 3 and 4 years ago, but through bad crops and some well to do Churchmen leaving, a debt remains to the amount of \$800, burdening the work of the district. The congregation will, therefore, feel grateful for any assistance that may be given by friends interested in the welfare of the Church.

DIOCESE OF SASKATCHEWAN.

LETHBRIDGE.—The Church has been begun, and will shortly be completed. An organ has been purchased, and a choir organized. The parish, which, like the town, is not a year old, starts out under very favorable auspices.

The following is a letter from Rev Canon Richardson to the London *Free Press*:

DEAR SIR,—I have this day received a communication from Bishop McLean, of Saskatchewan, dated Prince Albert, N.W.T., March 17th, 1886.

It will, I am sure, be gratifying to the Bishop's many friends and contributors to his important missionary work to read the following extract from his interesting letter:

"Since my return home I have been actively employed in the work of the College, besides preaching twice every Sunday.

"The College work is again becoming satisfactory, and it is recovering from the blow inflicted by the rebellion. We have at present twenty-six pupils of all grades—six being University students.

"We have three Indians in training and will soon have a fourth. They are doing very well. They are taught the usual English branches and the grammar and reading of their own language.

"I myself take them every day for a short time on the creed, with special reference to personal religion—their own personal need of grace and the importance of the work they are to be called on to do among their countrymen. I wish we had more Indian students. We have such an exceptionally competent staff—one of our Professors, Archdeacon G. McKay, B.D., speaks four Indian languages. He was the 'Canon McKay, so highly eulogized by General Strange for his courage and conduct during the rebellion when on the General's staff. The other Professor, Canon Flett, B.D., speaks one Indian language, and one of the two tutors speaks Cree.

"We have a chemical laboratory that I brought out from England, at a cost of \$1,000.

"Lectures are delivered daily in chemistry, with experiments, and on the application of chemistry to agriculture. The value of this teaching in a new country cannot be over-estimated. The Indian students attend these lectures. We want to sow seeds of usefulness among the Indians in this way to benefit them both in body and in soul by the teaching of Emmanuel College.

"Will you please give my kind regards to your kind ladies who help the college, and say how much I value their help and how thankful I am for it.

I shall be glad to forward to the Bishop any subscriptions or donations that may be offered for Emmanuel College, or for missionary work in the Diocese of Saskatchewan.

Yours truly,
J. B. RICHARDSON,
Commissary of Bishop of Saskatchewan.
London, March 30th, 1886.

CORRESPONDENCE.

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

To the Editor of THE CHURCH GUARDIAN:

SIR,—I have been prevented from sooner referring to Mr. Draper's explanations made in reply to my question about the word Altar.

Mr. Draper quotes to show that the words Altar and Table are used synonymously in Holy Scripture, but he refers to the Old Testament, with one exception. The only verses he cites from the New Testament—1 Cor. x. 16, 21—do not contain the word Altar. But verse 21 speaks of "the Lord's Table."

Table and Altar are synonymous words; but that fact is not, in my view, conclusive. In the Old Testament, Altar has a well understood meaning. Usages which I need not mention are inseparably associated with it. They do not occur to us with the word Table. There is an essential difference here. And although Table and Altar may be strictly synonymous, the latter undoubtedly carries with it a meaning peculiar to itself.

It seems to me that we are near to the root of the question at this point. Altar may be a perfectly harmless word, but some people have endeavored to incorporate the special meaning which it possesses, and to which I have just referred, upon the Holy Communion, thereby offending others.

I confess to ignorance of Theology; but my common sense teaches me that there is no "sacrifice" in the Lord's Supper. And if there is no sacrifice, we can do very well without an Altar. The 28th Article can be profitably studied on this point. It says:—"The Body of Christ is given, taken, and eaten, in the Supper, only after an heavenly and spiritual manner. And the means whereby the Body of Christ is received and eaten in the supper is faith."

Now, the verse which Mr. Draper quotes from 1st Corinthians speaks of "the Lord's Table;" and the Prayer Book follows Paul. Moreover, the Rubric says that "the Table, at the Communion time, having a fair white linen cloth upon it, shall stand in the body of the church, or in the chancel."

Christ partook of the Supper at a "Table." The license of the Rubric, therefore, is easily understood. And our Saviour's direction was "This do in remembrance of Me."

Why does Mr. Draper want to pass over the beautiful and appropriate expression, "the Lord's Table," and prefer "Altar?" I must confess I am unable to understand why the latter should be chosen. But I see reasons for rejecting Altar:

1st. The expression "the Lord's Table" is accurate, and authorized by Scripture.

2nd. It trenches upon no dangerous doctrine, nor does it suggest any false notion.

3rd. It is the description used in the Prayer Book.

Mr. Draper says Altar was expunged in 1552. That fact alone, to my mind, is conclusive. How are laymen who cannot pretend to a deep knowledge of ecclesiastical history to be guided, if not by the Prayer Book? Altar is stricken out, and "the Lord's Table" written in. Then I shall say "the Lord's Table," and I shall cease to use the word "Altar" in connection with the Holy Communion. Until the Prayer Book is again revised by our Church Fathers, and "Altar" introduced, I am satis-

fied to be without it. And I go further. I think the persistent use of the latter word, despite its obliteration, is calculated to do much harm. It confuses the mind, and discredits the Prayer Book. The expression "the Lord's table" is good enough for me.

I do not want to intrench further upon your space, and therefore forbear making any further remarks. I think Mr. Draper's observations about the expression "Communion Table" are rather fallacious.

INQUIRER.

THE HOLY EUCHARIST & ABSTAINERS.

SIR,—The following appeared in *Public Good*:—

"Only last Sunday it was observed at the communion of the Lord's Supper, that a good mother partook only of the bread, judging from the odor of the wine that it was fermented, neither would her conscience allow her to pass it to a young brother who sat in the same pew."

What can be done to counteract such fearful teaching as regards the Holy Eucharist and abstainers, who are certainly not "Temperate in all things," nor do they, "let their moderation be known unto all men," and Churchmen are blamed for not joining hands with their "deframers of the sacraments."

QUERIST.

THE CENTENARY OF THE COLONIAL CHURCH.

SIR,—I was glad to see in the last number of the GUARDIAN (March 24) an article on "The Centenary of the Colonial Church." It is to be hoped that something will be done to worthily commemorate so important an event. A cathedral for the Diocese of Nova Scotia is no doubt needed, and if built would take away her reproach among her younger sisters; but why has this not been attended to long ago? This "oldest Colonial See" has more wealth within herself than many a junior Diocese which now has a creditable cathedral church. Nova Scotia is as well able as any, and better able than most Colonial Dioceses to build herself a suitable cathedral. Why, then, ask the whole Church to contribute to that object? If Nova Scotians want a cathedral, let them bestir themselves, follow the example of their more energetic fellow-Churchmen elsewhere, and build one. And they would do well to set about it at least by the time the centennial year comes round.

It has seemed to me that it would be better to put forward another diocesan institution, one of even more importance than a cathedral, as that for which funds should be raised, and to which they should be applied to celebrate the centennial year of the Colonial Episcopate.

Three or four years ago there was a letter in the GUARDIAN on the above subject. The writer said that the first act of the first Colonial Prelate—Bishop Inglis, of Nova Scotia—was to found a seminary of learning—KING'S COLLEGE. He continues:—"I do not know where a movement to secure a worthy commemoration of the centenary of Colonial Episcopacy could be better made than in the old Diocese in which the first Colonial Prelate began his labors. There is also very good reason why that Diocese, which was the first to receive this blessing from the Mother Church, should be the one in which Churchmen generally should, in some beneficial manner, give expression to their gratitude for the wonderful results which have attended the work so humbly begun a century ago. The event would be worthily celebrated by a service of thanks-giving in one of the great cathedrals of London, the world's capital, under the auspices of the S.P.G., and by a similar service in the cathedral of each Colonial Diocese; and also by the raising of a fund in aid of the Diocese to which the first Bishop consecrated for a

"British Colony directed his steps." (The italics are mine.)

Why not act upon this? and why not have a service in all the English cathedrals? There are now thirty-three Dioceses in England and some sixty-two in the Colonies; (not to mention the Scotch, Irish and American, and I do not see why every Anglo-Catholic Diocese should not take part;) and if no more were done than that each Bishop should have a thanksgiving service and ask special offerings in aid of that institution which Bishop Inglis founded and which he considered of the greatest importance to his Diocese, no doubt a goodly sum would be raised. But more than this ought to be done, and much more *could* be done. Let us see whether it will be done.

The writer I have quoted says \$50,000 raised to "perpetuate the first work undertaken by a Colonial Prelate would be a fitting memorial of the event commemorated, and would secure the efficiency of an institution which has done good service to the Church, and is capable, if well sustained, of still greater usefulness in the future."

I would say that the amount should be put down at just double his figures, viz., \$100,000. The College does need \$50,000 to make it efficient, and it needs \$50,000 more for new buildings. New buildings and a sufficient endowment for KING'S COLLEGE would be the most fitting memorial that could be raised. J. S.

CONTEMPORARY CHURCH OPINION.

The *Living Church* says:—There are in the Church two classes of persons who unwittingly, each in their own way, do harm: the extreme Ritualist, and the impassive Formalist. The former, in the use of practices which run ahead of sound teaching and patient education, prejudices people against the Catholic Faith; the latter, by his religious professions and observance of forms, which have no corresponding substance in his actual life, disgusts men with Christianity itself. Which is the worst need not be said; but it is clear that offences are not all on one side.

The *Church Worker* of Indianapolis has the following excellent remarks on Confirmation.—

At this season of the year the clergy begin their preparation of classes for Confirmation. It is all important that great care should be taken, and the most thorough instruction given. The future of the Church of Indiana will greatly depend upon the thoroughness of training of the candidates for Confirmation. The bishop has noticed great carelessness on the part of some of the clergy in this important department of pastoral work. The training of candidates is left until they receive notice from him of his visit, and then hasty visits are made through the parish to find candidates. Often they are not gathered in classes at all, and no systematic instruction in regard to Christian duties and baptismal obligations is given. In every parish there should be a Confirmation class under constant instruction. The bishop's visitation over, a new class should be begun, careful instruction given in the principles of the Church, the Catechism, Baptismal, Confirmation, and Communion, offices explained, and the whole Christian life and its character brought clearly before them. The clergyman should be well supplied with Baptism, Confirmation and Eucharistic literature, and these should be given to the candidates to read and study. We know that it is not always possible to gather the candidates in classes; in these cases careful instruction at home and from the pulpit can be given, and supplemented by useful reading material. Devotional books should be given to candidates to assist and guide them in the devout life. The Communion alms can be well employed in procuring these.

The *Church Press* says:—

The spirit of the Church is tolerant. It is in part the glory of the Church that it embraces in its folds members who adopt not antagonistic doctrines, but rather diverse views upon some fundamental themes. This toleration and comprehensiveness beautifully accord with the Catholic character and divine claims of the Church. It is as the representative of God, as the reflex of His will, as the agent of His mercy, as the medium through which He manifests Himself to the world, that the Church has been established; and alike in its doctrines, its sacraments, its government, its worship, there is the impress of the Divine hand, and a perfect adaptation to our human constitution and need.

A layman in the *Church Record* criticizes the reading of the clergy in church:—

Now, I do not want to be classed among chronic fault-finders, but in my judgment the crying evil of our day is *fast reading*. Can we expect young or old to be impressed with this school-boy style of reading the prayers and God's Holy Word? It is true we get inspiration from God, but if the clergyman reads so fast that we can with difficulty keep up with him, then the inspiration is hindered—clouded. While this habit cannot be entirely overcome by old or middle-aged clergymen, it seems to me it can be greatly improved. The young certainly can be taught in our schools and colleges to make sense of what they read. The service of our Church is considered to be of far more importance than the sermon, and in nine cases out of ten if a clergyman reads well he will deliver his sermon well. This is a vital matter for the Church to consider. We do not ask the clergyman to speak too slow, but with the spirit and the understanding also. St. Paul says:—"Yet in the Church I had rather speak five words with my understanding, than by my voice I might teach others also, than ten thousand words in an unknown tongue." (1 Cor., 14-19.) While our fast and careless readers do not speak in an unknown tongue, yet they do not edify us laymen.

The *Southern Churchman* says:—

We would not for a moment depreciate the work of those evangelists who have gone from city to city preaching mainly the doctrine of the Atonement. We believe that vast good has been done by the plain and simple manner in which they have presented central truths. At the same time we should remember that it is not thus that the greatest work is done in building up the kingdom of the Redeemer. The patient and continuous toil of the regular ministry, the thousands and tens of thousands of obscure workers, all these are they who do the mighty work of building the temple of the living God. The unknown laborer in the mountain defiles, or in the distant heathen land, or in the sick room, may not have the sounding brass and the tinkling cymbal of the modern press to herald his coming or report upon his labors, but he has the Lord of heaven to smile approvingly upon his work, and the host of angels to rejoice over each sinner converted under his ministrations.

BRITISH BUDGET.

The Rev. Thomas Jackson, M.A., Prebendary of St. Paul's and Rector of Stoke Newington, died on Thursday week in his 74th year. He was the eldest son of the late Rev. Thomas Jackson, some time President of the Wesleyan body, and was appointed to the living of Stoke Newington by the late Bishop Blomfield.

The Consecration of the Rev. G. W. H. Knight-Bruce, D.D., Head of the Oxford House, St. Andrew's, Bethnal Green, to be Bishop of Bloemfontein, took place on the Feast of the

Annunciation in the church of St. Mary Matfelon, Whitechapel Road. The preacher was the Rev. A. J. Mason, Canon of Truro.

Mr. Thomas Hughes, Q.C., has undertaken to write the life of the late Bishop of Manchester. The materials for the biography are abundant. The work will probably be published by Messrs. Macmillan.

The Dean of Winchester is about to restore the marble-covered sarcophagus of William Rufus to its ancient place before the high altar in Winchester Cathedral. The tomb was removed fifteen years ago on the ground of convenience to a place behind the feretory, or place of shrines, and it is now to be replaced where for centuries it occupied a position of honour, surrounded not only by the monuments and remains of the Saxon and Danish monarchs, but by those of his brother and Cardinal Bishop de Blois, the Conqueror's grandson by his daughter Adela, and the founder of the charity of St. Cross Hospital.

The committee for erecting a memorial to the late Bishop of Lincoln have approved the designs of Messrs. Bodley and Garner said by the Bishop of Nottingham to be "the most beautiful example of a sepulchral which rises a high tabernacle supported by flying buttresses containing a statuette of the Saviour in the act of benediction. The twelve Apostles fill niches round the basement. The Bishop's effigy is vested in mitre and cope, with the pastoral staff. The arms of the see of Lincoln and of the deceased prelate occupy the spandrels of the chief door. It will be placed in the first arch of the retro-choir of Lincoln Cathedral.

We regret to record the death of the venerable Earl of Chichester, at the age of eighty-two years. Lord Chichester was one of the most active Churchmen of his day.

The Bishop of London's first appointment to an important living, that of St. Martin's in the Fields, has fallen to the Rev. J. F. Kitto, rector of Stepney, one of the ablest and most popular East-end clergymen. Mr. Kitto's preferment has given universal satisfaction.

The Bishop of Bedford has distributed 2,000 copies of a paper "On purity" to the men of East London.

The old Corn Exchange at Wakefield, England, where the next Church Congress is to be held, will seat 2,400 persons; and it is to be extended so as to seat under the same roof 1,000 more.

AMERICAN BUDGET.

Bishop Lee has published a statement respecting our Church work in Mexico since 1883, and earnestly pleads that it may not be abandoned.

At Kaolin, S.C., the company who own the clay pits have built a gothic chapel and a school-house for the people in their employ, and has secured the services of a minister.

On the third Sunday in Lent, at Trinity Church, New Orleans, after morning prayer, one hundred and six persons received, at the hands of the Bishop, the holy and apostolic rite of Confirmation. This was in many respect an extraordinary class, sixty being adults, many of whom were young men, a number of Romanists and Jews being members of it. The rector, is to be congratulated for presenting the largest class for Confirmation ever known in the diocese.

A respectable and learned Jew was recently baptized in St. Stephen's Church, New York

city, by the Rev. Professor Hall, of the General Theological Seminary. The candidate was instructed for baptism by Mr. Myer Lerman, himself a Christian Jew, and a missionary of the Church Society for Promoting Christianity amongst the Jews. This is another addition to the numerous baptisms that have taken place in the same church, through the efforts of the same missionary. Baptisms and confirmations take place also at Emmanuel chapel, the Society's mission house in New York, where is located a flourishing missionary school for Jewish children, under Miss M. J. Ellis. A brotherhood composed entirely of respectable Jewish Christians meets every week in the chapel. One of its members, a Christian Jew of some promise, is a student for Orders in the General Seminary.

We are happy to say that Bishop Bissell, of Vermont, who is now in Florida, is improving in health. He expects to return to the diocese in time for his spring visitation, which begins on Good Friday.

The Hon. W. W. Astor has been appointed treasurer of the General Convention by the Assistant Bishop of the diocese.

The New York correspondent of the *Church Record* states that all parties and schools of Church thought—High, Low, Broad and Eclectic—have numerous services, and all seem to be earnest in the endeavor to teach their people to keep Lent aright.

There were in 1873, among the three tribes of Indians in Niobrara, seven churches. There are now thirty-six churches, four boarding-schools, and last year the Indians gave a thousand dollars toward the support of the institutions.

The Rev. A. W. Snyder, well-known throughout the American Church as the author of the "Living Church Tracts," has received a unanimous call by the parishes of Saco and Biddeford, Me.

A great missionary meeting was held in Philadelphia on Ash Wednesday night, attended by four or five thousand people, in the interest of the Million Dollar Enrollment plan. Much enthusiasm was manifested. The plan originated with Philadelphia laymen, a number of whom are bearing all the expenses attended upon carrying the scheme out.

THE HONESTY OF SINCERITY.

REV. R. W. LOWRIE.

It is right to be honest. And it is right to be sincere. To be sincerely honest is easy; to be honestly sincere may, and at times, is, difficult. But, remember:

"To thine own self be true,
And it must follow as the night the day,
Thou then canst not be false to any man."
Advice to Polonius; advice for you. But, it must be to our higher and better "self," that we be "true; fidelity to our lower selves is selfishness." "Pray thee, avoid it."

Now, about sincerity. Does it not mean—"without wax"? The act is "sincere" which we have no cause to wax over—to hide under anything, however thin. And speaking of a thin covering, I saw one day in an art-gallery, the loveliest work of art, which I have, of its kind, ever beheld—the Veiled Nun. It is in marble, and to perfection has the sculptor done his work. At a slight distance, the thin, beautiful gauzy veil will scarcely be taken for stone; it seems to be something laid over the figure—something put on! A nearer view, however, shows that there is no hypocrisy here; and that

it is a part of the very figure itself. I know nothing that so perfectly illustrates true character, that which is not something assumed—but is, simply our-elves! I have used this illustration before, but excuse; its merit justifies repetition, for character is self, not what we seem to be, but are. Hypocrisy "puts on"—covers up, waxes over; but sincerity is unveiled, though it may stand behind an innate modesty, and be pedestalled, as my lovely nun was, in an obscure part of the gallery life.

Work, then, and let us all work, as the chisel did, in, "the elder days of art." "In the elder days of art, builders wrought with greatest care, each minute and unseemly part; for 'the gods see everywhere.' Ah, the fidelity of the classic chisel! But, came we not for eternity? Every detail of a statue, in the ancient days, was true and faithful; but are not we 'the ancients of the earth? and, in the morning of the times.' There is no 'deathless marble'; glass may outlive it, but even that goes; iron is only sand under the heel of time. Character survives; it is what we take to eternity, our only cargo as we sail the silent sea. Carve it then with more than classic fidelity; sunk in the block can none of it be, no face, no side, no bit of it, be, from His eye Who fashions all our parts, from whom no secrets are hid, unto whom all hearts are open. Hide us from men, we may; expose which side of character, we select; stand, busts, or reliefs, cut only partly out of the rock; but to God; we are carved all the way out of the marble; and if Phidias cut faithfully every figure which he placed on the high pediments of the Parthenon, though he knew that, hid by the wall, there were parts on which no human eye would probably ever rest, (and on which, for two thousand three hundred years, none ever did); shall we not be equally true, who carve not for man's eye, but God's and not for the prizes of earth, but for a temple not made with hands, eternal in the heavens."

And, all this from a friend's innocent remarks about being "afraid to be perfectly sincere." Don't be afraid you will be that; my word for it, you will always be imperfectly so. Rude, blunt and all that you need not be. You need not "sacrifice a friend," by being uncivil. Only a wit (or a fool) will pay a friend for a jest; and only a boor will cut the throat of friendship with the edge of a sincerity over roughened, (rather than sharpened).

Many of these thoughts I extract from Mrs. Jameson's figure-of-speech, which I have ever admired. But while she "did" the marble thought up well, I claim that I have herein made a still better use of it.

I know that very many love the pictures of the great Parthenon, and, perhaps, they will be pleased with Emerson's lines, which I now quote:

"Earth proudly wears the Parthenon,
As the best gem upon her zone."

If we have drawn any moral from it, then may it thereby still more forcibly than ever, appear, that there are "sermons in stones, and good in everything."

Yet, worthy deeds come only from worthy thoughts. In the brain must, in a sense, every strap and cogwheel of the locomotive exist before it ever exists upon a track. The mind which can hold only a lawn-mower, can never invent an engine.

"Not from a vain or shallow thought,
His awful Jove, young Phidias brought."

He who would act nobly, must first think nobly. If we have just views of God, our lives will be godly. If we love mankind, we will be tender-hearted. Brutus could not have lived the life of St. John, he had not his loving nature, nor his gentle thoughts. The spring must be clean, or the waters that flow from it will not be. It is out of the heart that proceed (originally) murders "revellings and such like." He that hateth his brother is a murderer—already—in his heart. He that loves his bro-

ther is a benefactor already—in his soul. And we can be perfectly sincere and yet not compromise a principle, or yield, in so much as a dot, to wrong. "To thine own self be true"; thy higher and nobler self; and you need not fret about what people say of you, or think. "Alas, for the rarity of Christian charity," but, for all, don't "let us," as children say, try to walk a tight-rope with the balancing-rod of technical propriety in the hand, just because we want the applause of the crowd. Fear God and be true. Read Hamlet's advice to the players, and let the approval you covet be that of conscience as against a whole pit-full of the baser sort.

RULES FOR READING HOLY SCRIPTURES.

These rules are part of a sermon preached in the parish church of Broad Clyst, in Devonshire, by the Rev. Prebendary Acland, the vicar, on the "Duty of Searching the Scriptures."

1. In reading Holy Scripture, keep steadily before you its great purpose of teaching you the will of God and the way of salvation through Jesus Christ.

2. Let its beautiful histories, and the many interesting questions which arise out of it, serve (as they are doubtless intended) to engage your attention, and to help you to look at God's dealings with man in many different points of view; but never read or search into them in a mere spirit of curiosity, or let them distract you from its one great purpose.

3. Read it reverently; remembering that God caused the books to be written as they were, and to come down to us as we have them; and that He is speaking to you through them.

4. Read it thankfully; blessing God who has caused it to be written for your learning; and often reflecting how sadly in the dark we should have been without its guiding light, and what blessed hope you have through it, which, without it, you would not have had:

5. Read it prayerfully. It is well to offer a short prayer before reading; but I mean as to the whole spirit of your reading, read with the wish and with the expectation that the voice of God in Holy Scripture may speak to your heart and conscience, and that you may be better for reading that portion which is before you.

6. Read it humbly; remembering that a book which God has caused to be written by men gifted with his Holy Spirit for that purpose, must be, very much of it, far above us; that we must be content to wait till God shall give us more light; and that meanwhile he will enable us to understand all that is good and needful for us to know.—*The Gleanings.*

If the evening shadows are longer than those of noon, it is not because the sun is then farther away. He is as near, but has changed his position. And when other shadows grow about us, it is not to suggest that the Father has departed from us. He has not; He is only "for a small moment" smiling on us from another point of view.—*Record.*

Christ is as necessary to the heavenliness of heaven as He is to the holiness of earth. In the very height and rapture of the sanctity of heaven, when every thought of all its radiant multitudes is captive to the obedience of Christ, and knows its happiness only in that blessed bondage, were the horrid conception possible that Christ Himself should suddenly cease to exist, that instant every ray of its holiness would expire; not merely the heart would seek in vain its resting place, it would no longer possess the desire to seek it; not merely the light would be wasted in the void abyss, it would be quenched utterly and forever.—*A. Butler.*

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CALENDAR FOR APRIL.

- APRIL 4th—4th Sunday in Lent.
 " 11th—5th Sunday in Lent.
 " 18th—6th Sunday in Lent.
 " 19th—Monday before Easter.
 " 20th—Tuesday before Easter.
 " 21st—Wednesday before Easter.
 " 22nd—Thursday before Easter.
 " 23rd—GOOD FRIDAY.
 " 24th—Easter Eve.
 " 25th—EASTER DAY.
 St. Mark, Ev. & M.
 " 26th—Monday in Easter week.
 " 27th—Tuesday in Easter week.

TO SUBSCRIBERS IN NEW BRUNSWICK, NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

MR. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity in the several Parishes and Dioceses.

PALM SUNDAY AND HOLY WEEK.

The last week of Lent has ever been observed by Christians as a time of special solemnity; and from the awfully important events which occurred in the last week of our Lord's earthly life, which it represents to us, it has been called, from primitive times, the Great Week and the Holy Week. During this period there was, as early as the days of St. Chrysostom, a general cessation of business among the Christian part of the people; fasting was observed with greater strictness than in the other weeks of Lent, and special acts of mercy and charity were engaged in by all.

The first day of the Holy Week is called Indulgence Sunday in the Lectionary of St. Jerome, and in many other early writers. The name has been explained by a custom of the Christian Emperors, who used to set prisoners free and close all courts of law during Holy Week.

But a far more common name is that by which it is familiarly known to us—Palm Sunday. It is called *Dominica in ramis pal-*

marum in the Sacramentary of St. Gregory, and *Dominica in ramis olivarum* in that of St. Ambrose, and in the former there is a plain reference to the ceremony of branch-bearing as then in use, as well as to the act of the Jews which originally gave the name to the Sunday. The words are in the Benediction of the people: "May Almighty God grant unto you, that as ye present yourselves before Him with branches of palms and of other trees, so that after this life, ye may attain to appear before Him with the fruit of good works and the palm of victory."

In the ancient English Church the Benediction of the Palms took place before the beginning of the Holy Communion. First, an Acolyte read Exodus xv. 27-xvi. 10, the narrative of Israel's encamping by the twelve wells and three-score and ten palm-trees of Elim. Then a Deacon read St. John xii. 12-19, the account of our Lord's triumphal entry into Jerusalem. After this, the palm, willow, or yew branches being laid upon the Altar, the Priest pronounced a blessing over them, which was followed by four Collects. A procession then passed round the church, singing Anthems, and distributing the branches; after which began the celebration of the Holy Eucharist. The custom is still represented in some places in England by decking the church with willow-branches on Palm Sunday; and almost everywhere by the country people bearing them in their hands as they walk out in the afternoon.

On this day the Church has always begun to set before God and men the Gospel account of the Passion of our Lord.

The distinguishing characteristic of that day in the Last week of our Lord's life is not now represented in any of the Scriptures for the day, which are altogether occupied with our Lord's Passion. This omission is, we think, to be regretted, as there is clearly a connection between the usage of palm-bearing and the Divine ritual, both of Sinai and the New Jerusalem. One of God's commands to the Jews was, "Ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." (Levit. xxiv. 40). And in the Revelation St. John writes, "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and palms were in their hands." (Rev. vii. 9).

In the Greek Church the following beautiful Collect is used on this day:—

"O Lord our God Who sittest upon the oherubim, Who didst stir up Thy power and send Thine only-begotten Son, our Lord Jesus Christ, to save the world by His cross, His burial, and resurrection; at Whose coming into Jerusalem for His voluntary sacrifice, the people that sat in darkness took palms, the emblems of victory, foreshowing thereby the resurrection; do Thou, O Lord, preserve us who, in imitation of them, bear on this festal day boughs in our hands; and even as those multitudes and the children offered their Hosannas to Thee, so guard Thou us that we, in

our hymns and spiritual songs, may be deemed worthy of the life-giving resurrection of Christ our Lord after His three days' sojourn in the grave, with Whom, and the all-holy, life-giving Spirit, Thou art blessed now, evermore, and to all eternity. Amen."

The following is a specimen of the Hymns used in the Holy Eastern Church on this day:

Jesus, hastening for the world to suffer,
 Enters in, Jerusalem, to thee;
 With His twelve he goeth forth to offer
 That free Sacrifice He came to be.

They that follow Him with true affection
 Stand prepared to suffer for His Name;
 Be we ready then for man's rejection,
 For the mockery, the reproach, the shame.

Now, in sorrow, sorrow finds its healing;
 In the form wherein our father fell,
 Christ appears, those quick'ning wounds
 revealing,
 Which shall save from sin and death and
 hell.

Now, Judæa, call thy priesthood nigh thee,
 Now for Deicide prepare thy hands!
 Lo! thy Monarch, meek and gentle, by thee,
 Lo! the Lamb and Shepherd in thee stands!

To thy Monarch, Salem, give glad greeting!
 Willingly He hastens to be slain

For the multitude His entrance meeting
 With their false Hosanna's ceaseless strain.

Blest is He that comes, they cry,
 On the Cross for man to die!

A QUESTION FOR EVERYONE.

Ought we not to sacrifice a good deal of our business and household convenience to attend the Good Friday and other services of Holy Week? So asks the pastoral of the Rector of an Ohio parish; and the words are so plain, appeal so directly to the common sense and common conscience, if we mistake not, of all who will give attention, that we extend the question to our readers generally.

"It is not asking too much for Christians and Churchmen to be called upon to count these days, and especially the Great Day of Atonement, sacred time, belonging to Him who suffered and died for us. Let us be deceived by no mistaken idea that any time will do as well as this in which to re-read the story of our Lord's Passion and think the thoughts we ought to think before the Cross. Any time will not do. This is the Church's time, and in God's providence, then, His time for leading us near to the Cross and teaching us its lessons. We may be sure it is the best time, and almost equally, and very sadly, sure that those who will not look upon the Cross and its Burden now, when so much the larger portion of the Christian World is turning its eyes that way, will hardly look upon it at all as it deserves; that those who go 'one to his farm and another to his merchandise' on Good Friday will be in great danger of never finding a convenient season for learning what Christ's Cross and Passion means for them."—*Exchange.*

DIVINE LAW OF MARRIAGE.

It would be well for those who in this Canada of ours are in favor of relaxing the

rules as to marriage, and also for the members of "The Christian Marriage Law Defence Association," formed on the occasion of the last meeting of the Provincial Synod, to carefully weigh the facts set forth in the following extract from an able paper in the *Church Eclectic* (Utica, N.Y.) for March, under the title "The Church in the United States of America." Referring to the duty of the Protestant Episcopal Church there of upholding a positive rule of faith and life, the writer continues:—

Especially must she set herself to a resolute defence of the sanctity of family life, and bear her witness, whether men will hear or whether they will forbear, to the Divine law concerning marriage. In nothing has the moral decay of Protestantism, when it has broken loose from the restraints of Apostolic discipline, been shown more plainly than in the hideous confusion into which the marriage relation has been allowed to sink in America. Certain figures having reference to divorce in the five New England States may be put in evidence here. These States, it will be remembered, were in their origin distinctly religious; they have been less affected than many parts of the country by immigration from the continent of Europe; their example and influence has naturally been followed with even worse results in newer Western States. According to recent statistics the ratio of divorces to marriages in Massachusetts was 1 to 21.4; in Vermont, 1 to 14; in New Hampshire, 1 to 10.9; in Rhode Island, 1 to 11; in Maine, 1 to 10. It is safe to say that divorces have doubled in proportion to marriages and population in most of the Northern States within thirty years. This is the result of the gradual relaxation of the marriage law and the multiplication of causes for which divorce may be obtained. These divorces, it should be observed, are all, so far as the State is concerned, absolute, a *vinculo matrimonii*. The practical result of this facility of divorce is that in the New England States two thousand families are broken up every year, and four thousand persons divorced. Truly it is an appalling evil, whether we think of the persons themselves thus sinning and thus exposed to fresh temptation, being almost shut out, by the opportunities afforded for fresh unions, from repentance and reconciliation; or whether we think of the children thus deprived of the natural shelter and training of a home; or whether again we consider the probable future of a country whose moral and social life is thus honeycombed.

These figures become even more startling if from the general total of marriages registered in the several States those contracted and celebrated by Roman Catholics (who allow no divorce) are deducted. The ratio of divorces to marriages among all non-Roman Catholics then rises to so high a rate as to 1 to 14 in Massachusetts, in Connecticut to 1 to 8. Marriage thus becomes a temporary arrangement; and it is probable that many, and those not only in the lowest classes, enter upon the marriage state with the thought in their heads that if they do not find their present partnership for their happiness they can break it off, and draw another ticket in the lottery. A minister testifies that such language has actually been used to him by young persons in his parish.

It is obvious that such a terrible state of social life as these statistics disclose (and it should be noted that the facility and frequency of divorce has been accompanied in its increase by the growth of other forms of licentiousness) must be in part attributed to the failure of Christian bodies to uphold the Divine law on these matters, and to instruct the people in its requirements. At last the minds of many and of prominent men in different religious bodies have been awakened to the supreme import-

ance of the subject, as is proved by the formation of a New England Divorce Reform League, composed of gentlemen from all leading Christian bodies, both Catholic and Protestant, having for its object "to promote an improvement in public sentiment and legislation on the subject of divorce." Until lately the Episcopal Church has been most culpable for her failure to bear witness against these growing evils, either by the exercise of discipline or by careful teaching. Her rule concerning divorce has been within the last few years made plain, though it is to be feared breaches of its provisions are constantly winked at. Many clergy when called upon to perform a marriage ask no questions, and simply accept as qualifying for the Church's benediction the certificate which must be first obtained from the city registrar stating that the union is in accordance with the civil requirements, which requirements often fall far short of the lower standard "suffered" under the old dispensation for the hardness of men's hearts.

The Free and Open Church movement in England seems to be making headway. The list of patrons and members as published in the *Free and Open Church Advocate*, (which by the way we see has attained No. 141 of its 6th volume), contains the name as President of the Right Honorable the Earl Nelson, and as patrons and subscribers, the Archbishop of Canterbury, any number of Bishops, both English and Colonial, Earls, Viscounts, Deans, Archdeacons and Church dignitaries of all grades and prominent laymen. The twentieth report presented at the annual meeting, held on the 24th March last, says, that there seems much reason to be very hopeful that this great movement will henceforth hold a most prominent place in the eyes of Church reformers anxious to remove every abuse, in the hearts of pious men anxious to evangelize the masses, and in the minds of the Christian leaders of those masses themselves. A list of forty-six churches is given which have been made free, or have been built as free churches during the year; and the list is said to be imperfect. The Association seems to have been most active, and has, doubtless, done much good during the past year.

THE CHURCH VISIBLE.

We take the following paragraphs from a very striking article in the *Church Union*, a paper published in New York under editorial direction of men of different denominations, but advocating organic union amongst Christians as a matter of principle:

To preserve its own consistency in advocating the necessity of many and independent forms of corporate life, sectarianism represents those passages in Scripture which present the church as one organic visible institution, as teaching simply the unity of the spiritual and invisible church. Thus the Scripture likens the church to a net cast into the sea. A net is something visible: and to answer the purpose for which it is designed, should not be tattered and torn, but woven into one undivided fabric. But sectarianism, not like the disciples of old, who kept their nets well mended and whole, would first rend the net into fragments, and then claim that these several fragments were better for enclosing the fishes than the undivided whole. And yet, quite mortified with its tattered and fragmentary condition, it declares

that neither these fragments, nor yet the undivided fabric, is the real gospel net, but that it is a certain something, both spiritual and invisible. Such are the miserable inconsistencies and subterfuges of sectarianism. But if the church which the net represents be invisible, why should not the world of wicked men, which the sea represents, be also invisible? Then we should have an invisible church in an invisible world. Reverting to other similes, we should have an invisible "grain of mustard seed" growing up into an invisible tree, spreading out its invisible branches, which bear up the invisible fowls of heaven. We should have an invisible fold, with invisible sheep and invisible goats, with an invisible separation in due time between them. We shall have the invisible leaven put into the invisible meal until the whole is leavened into invisibility. We shall have an invisible kingdom, with invisible laws, invisible officers, invisible sacraments and invisible rites.

To say nothing of the manifestation of Christ in the flesh during His natural earthly existence, of His frequent appearance in the same form during the forty days between His resurrection and ascension, of His ascending in that same human form, and sitting down at the right hand of the Father in heaven, of His promised return in the same visible form again at the general resurrection and final judgment. Why, if invisibility in religion is so much better than visibility, has not God the Father, who is a spirit and invisible, invariably revealed himself by invisible influences rather than by visible manifestations? Why should He have appeared to the Levitical high priest only in the form of a cloud on the mercy-seat? Why did He appear to Moses, when He would call him to lead His people out of Egyptian bondage, in the form of a flame of fire out of the midst of a burning bush? Why, when He would conduct them on their journey to the land of promise, did He constantly attend them in the form of a pillar of cloud by day and of a pillar of fire by night? Why, when He would give the ten commandments to his people, did He descend upon Mount Sinai in fire, and reveal himself in clouds and thunders and lightnings and smoke, in the terrible blast of the trumpet and in the earthquake? Why did He appear with the cloudy pillar at the door of the Tabernacle, and talk face to face with Moses, at the time of Aaron's idolatry? On the Mount of Transfiguration, why should the long departed forms of Moses and Elias have been reproduced? and why the Father's voice from the bright overshadowing cloud? Why did our Saviour, at the time of St. Paul's conversion, appear to him in a heavenly, overpowering light, and address him with an audible voice? When the great forerunner of our Lord baptized Him in the river Jordan, why did the Invisible Spirit take the visible form of a dove and light upon him? and why did the Father declare His infinite complacency with an audible voice from heaven? Why, on the Day of Pentecost, should the Spirit, ordinarily noiseless, as well as invisible, manifest His presence with a sound "as of a rushing, mighty wind?" And why should there have appeared and sat on each of the apostles "cloven tongues like as of fire?" Why should the Christian Church, as then commenced, be characterized as "the light of the world," and as "a city set on a hill?" Why, in all ages and all dispensations, have there been hundreds of such sensible manifestations in the interests of religion? Why has invisibility so often been changed into visibility, if the former alone is of especial importance? Indeed, the most important revelations of God to man have ordinarily been through his senses.—*The Church Messenger*.

[For Correspondence see page 5.]

Every duty we omit obscures some truth we should have known.—*Ruskin*.

FAMILY DEPARTMENT.

A HYMN FOR OUR BOYS AND GIRLS.

"Just as I am," Thine own to be,
Friend of the young, who lovest me;
To consecrate myself to Thee,
O Jesus Christ, I come.

In the glad morning of my day,
My life to give, my vows to pay,
With no reserve, and no delay,
With all my heart I come.

I would live ever in the light,
I would work ever for the right,
I would serve Thee with all my might,
Therefore to Thee I come.

"Just as I am," young, strong and free,
To be the best that I can be,
For truth, and righteousness, and Thee,
Lord of my life, I come.

With many dreams of fame and gold,
Success and joy to make bold,
But dearer still my faith to hold,
For my whole life I come.

And for Thy sake to win renown,
And then to take my victor's crown,
And at Thy feet to cast it down,
O Master, Lord, I come.

—Selected.

A THOUGHT AND A PRAYER FOR EVERY DAY IN HOLY WEEK.

PALM SUNDAY.

The Gospel of Jesus Christ—the story of the Crucified One; is the very antidote for human pride. A spirit of humility must pervade the Christian life, there must be a willingness to repose on the Saviour's merits—to work in His strength—to live by His life—to be saved by Him eternally. Let sinful self be abased, and the Sin-bearer exalted.—*Be Thou my Jesus and my all!*

MONDAY BEFORE EASTER.

We believe in a living Christ. The ministry which the Lord Jesus carried on when on earth, He continues by His Spirit—His work is now even greater and more extended. Christ is with His people—our privileges, as Christians, are such that we can speak to Him when we will, without any diffidence, or shyness, or reserve—there is no waiting for an opportunity—we can always bring ourselves into His presence.—*Lord, make me both earnest and thankful.*

TUESDAY BEFORE EASTER.

Set Christ crucified daily before your eyes—be not shaken in the great doctrine of the Atonement. Pray to know the burden of sin, and the blessedness of relief—to feel your need of the Saviour, and to rejoice in finding Him. Our natural pride rebels against the truth, but try to be humble Christians, to be childlike, to receive the Scriptural account of man's redemption.—*God forbid that I should glory, save in the Cross of our Lord Jesus Christ!*

WEDNESDAY BEFORE EASTER.

Looking in faith to Jesus the Crucified, we cannot fail to become personally enriched—good will come to us—strength will be ministered to us to go on in the path of holiness, to become more complete, more perfect in obedience, more entire and thorough in the surrender of ourselves to the will of God.—*O Father, make me to know the unsearchable riches of Christ.*

THURSDAY BEFORE EASTER.

Our spiritual crucifixion, burial, and resurrection with Christ are no acts done once for all, but progressive work. Only by continual striving can we live up to our Christian duties aright. Day by day we must die to sin, become more truly separated from the sinful, and rise to newness of life here, having a good hope of the Hereafter.—*Help me, O God, passing through life's varied experiences, to attain to true life.*

GOOD FRIDAY.

We must learn beneath the Cross of Christ—we must look to the Saviour and mark His dying love—we must linger around the death-scene of the Son of God until our hearts receive the impression of the Cross upon them. Then, wherever our lot may be cast—whatever our work may be, we must daily seek the blood that washes white—the blood of sprinkling.—*Make me, Lord God, to walk in Thy truth!*

EASTER EVEN.

Let each Easter Day mark a period in our lives—make a point in life's journey. Truly it is a joyful day on which we commemorate the triumph of the Victor—the Resurrection of Jesus Christ. In Him we have hope for ourselves, and for others.—Hoping for the resurrection-life we will live for it—the love of Heaven shall kill all sinful affections of earth.—*Grant, Lord, that I may have part in the resurrection of the just.—Selected.*

THE MARTYRS OF U-GANDA.

"Those days are over," said Dick, with a sigh. Miss Mary had been talking to the boys about the noble Army of Martyrs, and the Great King of Martyrs who, as at this time, laid down His life for us. Dick thought it would have been easier to do right in a time when men went gladly to their death rather than deny their Lord. "But those days are over," he said, and sighed, remembering how he had stolen away to the five o'clock service that very afternoon, fearing lest the boys who did not know or care about Lent and its duties should guess that he was going to church.

Miss Mary did not seem to notice the sigh. Instead, she changed the subject, as Dick thought, rather abruptly.

"When you go home, boys," she said, "I wish you would look up the Victoria Nyanza on your maps. I know some of you have been interested in the accounts of the discovery of this great lake, but something happened near it only last year, of which you may not have heard, that adds a new interest to it.

"The English Church Missionary Society established a mission in Eastern Central Africa some time ago, and has had its missionaries working in U-Ganda for a number of years—long enough, indeed, for them to see a whole generation of little black fellows grow up to manhood.

"In all these years one would think that the people must have learned that the patient, self-denying missionaries were their true friends, who had given up a great deal to come to them, with the one desire to do them good. But of late the chiefs have grown suspicious of these good men, and their suspicions grew in strength after the seizure a short time ago, of a large extent of territory in East Africa, by Germany.

"As soon as the news of this seizure reached the capital, a council of the king and chiefs was held, and it was declared that the missionaries were sent to prepare the way for white men to enter and conquer their country, and that the only way to prevent this was to kill those who were already there, and to keep any others from entering.

"Two of the missionaries appeared before the council, and tried to show them how untrue it was that they were in league with the invaders. They said that the King in Whose Name they had come to Africa was a King of Peace, and that they desired only to teach the people to know and love Him; and that when the men of U-Ganda had learned this lesson, they would be only the better subjects of their earthly king.

"Their words had some little influence with the chiefs, and it was decided that the lives of the missionaries who were already in the coun-

try should be spared, but that no more should be allowed to enter U-Ganda. At this moment a man whose name I want you to remember—Bishop Hannington, sent by the Church of England to superintend the mission work in Eastern Central Africa—was making his way toward the capital. He had come within four days' journey of U-Ganda, when a secret council was held, and a company of men was despatched by King Mwangi to kill the Bishop and his whole party. These men went out to meet them, and they were taken to U-Soga, and for several days were kept in the stocks. The 31st of October was the day appointed for the execution, and although the absolute truth is not yet known, there is little doubt that on that day—only five months ago, Dick—brave Bishop Hannington and his companions were put to death.

"But earlier than this, in the month of June, on a bright day when you boys were busy over your lessons and your play, three Christian lads of your own age, in this same far-away land, gave up their lives for Christ.

"Ah, Dick! the days of the martyrs are not over yet. These baptized boys—our brothers in Christ—were seized by a band of soldiers under the captain of the king's body-guard, and were taken outside the town, and there burned to death."

"Miss Mary, is it true?" demanded Dick.

"Yes, it is true. And it is true, too, that these brave boys, like the first martyr, Stephen, were filled with the courage that the Holy Spirit of God imparts, and standing calm in the midst of the flames, sang a hymn of praise to the Lord Jesus, to whom they were going in triumphant pain."

Miss Mary's eyes shone. She seemed to see the martyr boys, and to hear their song of triumph. Dick seemed to see and hear them, too; and at the same time he saw himself, stealing off to church, in the fear that it should be guessed that he went on a week-day to worship his Heavenly Father in His holy house. His cheeks flushed with shame at the thought of his own cowardice, and as he went slowly home, still meditating on the martyrs of U-Ganda, he resolved that he would no longer pay his Lenten service secretly, nor be ashamed to own the King whom he had promised to serve all the days of his life.—*The Young Christian Soldier.*

"I CAN AND I WILL."

A writer in a contemporary tells a story to illustrate the difference between "I can't" and "I can and I will." The difference between victory and defeat; and the story, we trust, will so impress our readers that they will adopt the latter as their motto:

I knew a boy who was preparing to enter the junior class of the New University. He was studying trigonometry, and I gave him three examples for his next lesson. The following day he came into my room to demonstrate his problems. Two of them he understood; but the third, a very difficult one, he had not performed. I said to him:

"Shall I help you?"

"No, sir! I can and will do it, if you will give me time."

I said to him: "I will give you all the time you wish." The next day he came into the room to recite a lesson in the same study. "Well, Simeon, have you worked that example?"

"No, sir," he answered; "but I can and will do it, if you will give me a little more time."

"Certainly, you shall have all the time you desire."

I always like those who are determined to do their work; for they make the best scholars, and men too. The third morning you should have seen Simeon enter my room. I knew he had it, for his whole face told the story of his success. Yes, he had it, notwithstanding it had

cost him many hours of the severest mental labor. Not only had he solved the problem; but, what was of infinitely greater importance to him, he had begun to develop mathematical powers which, under the inspiration of "I can and will," he has continued to cultivate, until, to-day, he is professor mathematics in one of our largest colleges, and one of the ablest mathematicians of his years in our country.—Selected.

A FALSE BALANCE.

BY SUSAN TEALL PERRY.

Ralph Burrall had a present of a new knife. He took it to school and showed it to the boys. It was a different kind of a pocket knife from any they had ever seen before, and of course it was quite a subject for discussion. It had a large blade and a small one, a nut pick, a gimlet, a file and a corkscrew all in one handle.—Of course every boy who saw it wished he had one just like it. Robert Owen, a boy much older than Ralph Burrall, was so anxious to have that knife that he gave all his thoughts for twenty-four hours to the ways and means that could be employed in which to get that coveted treasure. When Robert Owen had his mind set upon any one thing, he was quite determined on accomplishing it. When his mind was in the right direction, it was right to be persistent and persevering in the accomplishment of anything; but I am sorry to say that Robert Owen was just as persistent when he was in the wrong as when in the right, if it coincided with his wishes.

Of course he would not make any plans to steal that knife, but he certainly could trade for it. It was right and proper to make trades; that was business. Robert had a new knife, but it was an ordinary knife, and he feared Ralph Burrall would not even stop to consider "swopping" for a moment; but if he wouldn't, there were other things he could throw in by way of a trade and still make a good bargain. Ralph was quite a small boy, and very unsophisticated as regards all financial questions, such as equal values and right estimates. All these things were in favor of Robert's hoped for trade, and he gathered together his treasures for exchange, and went and stood in front of the house where Ralph Burrall lived. Soon Mrs. Burrall heard a peculiar sort of whistle outside, and in an instant Ralph caught up his cap and started for the door.

"You've only just got home. Ralph," his mother said. "Can't you stay in the house a few minutes?"

"It's a boy whistling for me," said Ralph. "I presume he wants to see me about something."

"It must be very important," his mother replied, smiling. "I do wish the boys would let you alone for an hour at least after school is out. I am afraid I shall almost forget how my own boy looks."

"I'll be back in a few minutes," he said before long, mother, and as soon as the words were said, Ralph was gone.

"Let us walk up to the park," said Robert, as Ralph came out of the door. They had taken but a few steps before Robert said, "Have you brought your knife along, Ralph?"

"Yes," the boy replied, taking it out of his pocket. "Here it is."

"My, it won't last very long!" Robert said in a tone of disdain; "it isn't made of good stuff, and I don't believe these things inside will work. It's only made to sell. My knife is worth three of yours." Robert took his two-bladed knife out of his pocket and handed it to Ralph. "Now I'll tell you what I'll do; I'll swop even and let you have the best of the bargain."

"I don't want to swop," replied Ralph.

"Well, trade, then. I'll give you my knife and new slate pencil and a nickel, and let me see what else." Robert then fumbled in his pocket and found a top and an alley. "Here," he said, "all these for the knife."

"I'll trade," said Ralph, as he looked at the treasures in Robert's hand.

"Don't tell any of your folks about your trade for a week more. It isn't best always to tell your business," his companion said. "If they ask you about your knife, tell them you can't find it. That won't be telling a fib, you know, because you won't know where it is after I get it."

Robert bade Ralph good-bye at the street corner, and ran off to show his bargain to a crowd of boys who were playing ball in the open lot.

"Where did you get that?" the boys asked as Robert exhibited the knife that had produced such a sensation in school that day.

"Traded," replied Robert.

"What did you give for it, Bob?" asked one of the boys.

"That's telling," Robert said, laughing aloud. "Don't you wish you knew?"

Let it be told to the boys' credit that they didn't show much enthusiasm over Bob's trade. Somehow they felt that Ralph had been taken advantage of. They soon resumed their game of ball.

"See, grandpa," said Robert that evening, as he sat with his grandfather in the sitting-room, "see what a good bargain I made to-day."

I am sorry to say that a few of Robert's friends called him a very shrewd boy—a boy who would make his way in the world, because he knew how to get the best of a bargain. But his grandpa was not of the number.

The old gentleman took the knife in his hand, and after looking at it and turning it over, he said:

"That's a very ingenious and valuable knife, my grandson. Where did you get it?"

"I traded with a fellow at school to-day."

"Did you give a just equivalent for it?"

"Well, I gave a number of things for it," Robert replied. "A knife, a slate pencil, a nickel, a top, and an alley."

"But your knife, Robert, was a cheap affair; you bought it at a ten cent counter, didn't you? And your traps didn't amount to a dime, even including the nickel. 'A false balance is an abomination to the Lord'."

Robert's grandpa repeated this verse from Proverbs very slowly and solemnly.

(To be continued.)

MAGAZINES, &C.

THE ENGLISH PULPIT OF TO-DAY.—A. E. Rose, Publisher, Westfield, New York; yearly \$1.50; clergymen \$1; single number 15 cents.

The April number contains sermons by the Archbishop of Canterbury, Canon Farrar, Dr. Parker, Charles Leach, and Dr. Mac Laren together with considerable homiletic matter.

THE PULPIT TREASURY.—E. B. Treat, Publisher, 771 Broadway, New York; yearly \$2.00; clergymen \$2; single copies, 25 cents.

This magazine closes its 3rd year with the April number, which contains an index to the volume, and a large amount of valuable and interesting matter. The Lutheran Church is accorded the first place in this number, and has a fine portrait of Dr. Seiss, of Philadelphia, one of his capital sermons, a beautiful view of his church and an excellent sketch of his life. It also contains an Easter Service by Canon H. P. Liddon; and Bishop Baldwin contributes an article. Bishop Maclagan's name appears too on its list of contributors. In the Editorial department, timely, needful, and pertinent topics are treated with skill and vigor.

THE HOMILETIC REVIEW for April, opens with a thoughtful article by Prof. Egbert C. Smyth, D.D., on the now much discussed subject, "Probation after Death; is there any foundation for the Dogma in Reason or Revelation," in which he seems to uphold the affirmative in a limited sense, viz.: in relation to those who have not opportunity to act as moral agents in this life under the motives of redemption." Funk & Wagnalls, N. Y.; Wm. Briggs, Toronto.

THE NEW YORK FASHION BAZAAR.—Geo. Munro, New York; \$3 per annum; 25c each number.

The April number of this favorite magazine contains the latest styles and patterns of Ladies outfit and will be found as useful and attractive. Whilst we think the costumes improve in taste we must say that to our untutored eyes the new fashions in hats and bonnets are anything but attractive; but as they are the ladies will find them illustrated in this monthly.

THE AMERICAN ANTIQUARIAN.—The March number contains an interesting table of contents. The first article describes the attempts which have been made to decipher the hieroglyphics of the ancient American Races, especially those

contained in certain Maya Codices; next is an article on the Clan or Gens system of the Iroquois, by W. M. Beauchamp. This is followed by a discussion of the question whether the Davenport tablets are frauds. The correspondence develops the fact that fraudulent relics are bought and sold; and the best archæologists are sometimes deceived. The article on Animal Carvings by W. H. Henshaw refers to the difficulty in identifying specific animals from the carvings. The magazine contains many new and interesting facts concerning the antiquities of the country. Published by F. H. Revell, Chicago, Ill. Send for sample copy.

RECEIVED:—Little's Living Age; Art Decoration (7 Warren street, New York); Spirit of Missions for April; Trinity College, Toronto, Calendar for 1886; The Atlantic Monthly, (Houghton, Mifflin & Co., Boston and New York); The English Illustrated Magazine, Macmillan & Co., 112 Fourth ave., N.Y.; The Library Magazine, J. B. Alden, 393 Pearl street, N.Y.; The Church Eclectic.

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MISSION FIELD.

INDIA.

The Indian Churchman states that of the nine interpreters for the expedition to Mandalay seven were supplied by the S.P.G. College at Rangoon, which has been headed by Dr. Marks since he quitted the Burmese capital. The Mandalay Mission is now resumed, but is placed under his former successor there, the Rev. J. Colbeck. Its church was found substantially uninjured, Queen Victoria's font included. The money realized by sale of church lands at Rangoon has been all expended. It has built several small churches, and helped to build two large ones—St. Andrew's at Moulmein, and the Rangoon Cathedral.

Not less than two thousand children marched in procession at the annual Sunday-school festival a few weeks ago in Lucknow, India. The boys were nearly all Hindus and Mohammedans, and two elephants graced the procession. The straw looks as if the stream were running. Missions are not quite a failure.

The returns from the S.P.G. Madras missions show the work in 916 villages of fifty-seven clergymen, of whom forty are natives and 723 native lay agents. During the year 492 adults were baptized, as well as 1,560 children. The number of (baptized) Christians is 41,856, in addition to 13,344 catechumens. The number of communicants is 13,040, as against 12,449 in the previous year.

The Ceylon Diocesan Gazette says:—We are now reaching the £3,500, which will entitle us to the first instalment of £1,500 from the Church Societies for the endowment of the Bishopric of Colombo. The Archdeacon of Calcutta has remitted £150. We have also to acknowledge 2,300 rupees from the Bishop of Madras, of which his Lordship has himself subscribed £1,000.

POLYNESIA.

An interesting note, showing the willingness of the Polynesians to act upon the Church's offertory system, has been sent to us by a correspondent. It is extracted from the Fiji Times of December 19th, and, after stating that overflowing congregations have recently filled the Church of the Redeemer, especially on Sunday evenings, says: "Among the worshippers have, for some time past, been numbered some thirty Polynesians, who have taken up their seats in a body in the northern aisle. They are connected with the Polynesian Club. They attend regularly, and behave most decorously, giving full and earnest attention to the preacher. One feature in connection with this matter is well worth special mention. On first attending, they notified the collecting churchwarden, and requested him to bring round the plate to them. But on seeing them in the church the revered pastor, fearful of quen-

ing the smoking flax, sent a hasty message to the churchwarden not to collect from them, and, as no opportunity offered for explanation, the latter followed the clergyman's direction. During the following week the boys sent to ask why they had been overlooked, and gave it to be understood that if they were not treated as other worshippers, they should consider that their presence in church with Europeans was regarded as undesirable. Needless to say the plate has since been regularly presented to them, and at least one-half contribute in shillings and sixpences."

In one of her delightful papers on her travels in Samoa, Miss Gordon Cumming says that the story of the early and whole-hearted adoption of Christianity in these isles forms one of the most interesting chapters of mission history in the South Seas; especially as the Samoan converts have themselves proved the most earnest and successful preachers of the Gospel among the most savage races in other groups, whither Samoan teachers and native ministers have gone in peril of their lives and at the sacrifice of all home times. Although in Samoa itself Christianity has not succeeded in preventing war, any more than it has done in Europe, it has exercised a very marked influence on the conduct of the warriors, even in the heat of battle. One notable point is the complete cessation on every Sabbath Day, that Christian services may be duly held in each camp.

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Temperance Column.

The Bishop of Sodor and Man, in his sermon in St. Paul's Cathedral on the occasion of the Church Pastoral Aid Jubilee, said:—

How important it is for us to bear in mind the ravages that are being made throughout our social system by Intemperance—homes ruined, parents ruined, children ruined. It is a growing evil, and it is one that will ruin our land if it is not soon dealt with summarily. Look at the drink bill of the nation, in spite of all depression, in spite of wages being low, and so forth; look at the enormous sum of money still spent on drink, and measure that sum by the small amount that is given for Christian missions. But how is the intemperance of the nation to be dealt with? Let us try every means in our power; let us further Total Abstinence in every way; but while we do these things, let us bear in mind that the Gospel, after all, is the only remedy. You may get a man to give up drink, and you do much for him in that—O, how much you accomplish!—but, after all, it is nothing to his soul; it is the Spirit of God, and the Spirit of God alone, that can make the man break off from drink, as from every other evil habit, and make him a new creature in Christ Jesus.

AN APPEAL TO THE MEDICAL PROFESSION.—The *British Medical Journal* contains a powerful appeal to the Doctors in an article which cannot fail to exert a widespread influence. Two points are brought out with great clearness, viz:— (1.) We take it as conclusively proved that alcohol is not a necessary food, and that the most perfect physical and intellectual vigor is compatible with rigid total abstinence. We may go a step further, and confidently assert that people in perfect health are, as a rule, better without alcohol. (2.) We think we can affirm with equal confidence that, while alcohol possesses a certain and considerable medicinal value, its therapeutic range is gradually becoming more circumscribed.

The *Pall Mall Gazette* says:— Attempts have been made several times to found a Temperance Society in Paris, but without success. The Parisian cannot be induced to give up wine. Light wines are cheap in Paris, and, what is more, and worse, are considered essential luxuries of diet owing to the bad quality of the water, which is, indeed, undrinkable in some parts of the town. The drinking habits of the people are growing, for within the last few years the consumption of alcoholic liquor per head has doubled.

The twentieth annual report of the Liverpool Temperance and Band of Hope Union shows the affiliated societies to number 116, in connection with which 2,350 meetings were held, with an aggregate attendance of about 200,000.

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