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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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No. 2 }

MONTREAL, WEDNESDAY, MAY 9, 1888.

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ECCLESIASTICAL NOTES.

ARCHDEACON FARRAR has advocated the revival of religious orders.

In 48 out of 680 parishes in the Diocese of Norwich there are no Church Sunday-schools.

Canon Palleine was consecrated Bishop-Suffragan of Ripon by the Archbishop of York on St. Mark's Day.

THE Bishop of Auckland, New Zealand, (Dr. Cowie), has lately ordained two new Maori clergymen. Both had been lay readers for several years.

ST. OLAF'S CHURCH, Norway, is a wooden structure, and is known to be 1,000 years old. Over the altar is a Latin inscription in Irish characters. There are wooden crosses upon it. It would be interesting to know full particulars of this most interesting structure.

SEVERAL fragments of ancient ecclesiastical music have been discovered by Mr. A. H. Miller, in the Charter-rooms at Dundee. The sheets appear to have been printed about 1500, and are probably parts of the vocal service used by the choristers of St. Mary's, Dundee, in pre-Reformation times.

At the Norwich Church Conference the following resolution was proposed and carried:—"That the circumstances of the times make it desirable that English Church history should, if possible, form part of the syllabus put forth for the higher standard of our elementary schools."

AT LINCOLN MINSTER, on Maunday Thursday, the altar was vested with a frontal of rich white brocade, with two stoles of gold embroidery, on rich red ground. The Bishop preached on Easter Day, and after the sermon he resumed his cope and mitre, and taking his crozier in his hand pronounced the blessing.

THE BISHOP OF BEDFORD has for some years past taken the number of communicants on Easter Day in twenty-six of the larger East London Parishes. The result shows a steady growth all along the line. The attendance this year shows an increase of 707 over last year, and of 1,663 over the previous year.

The Bishop of London, Dr. Temple, has expressed the opinion that even four or five Suffragans would not be more than the work of the diocese requires. The feeling against the utilisation of the incomes of the richer city rectories as a means of endowing the Suffragans instead of applying the revenue for the benefit of the starving incumbencies, which are far too numerous in the metropolis and its suburbs, is decidedly growing in intensity.

A GOOD EXAMPLE.—At the Easter Vestry in the parish of Bidston, near Birkenhead, the vicar had to thank his parishioners for the gift to himself of £85, being the offertory on Easter Day. He further reported to the vestry that the greater part of the sum of £1,700 required

for the purchase of a Nonconformist building at Cloughton, near St. Aidan's College, had been contributed, and soon Church services and schools would be held in what was the most populous portion of the parish, yet lay too far from the church for the people to attend.

AT ST. GEORGE'S, N.Y., on Easter day, the offertory to be devoted to its fresh air fund amounted to \$16,500. Last year it sent ten thousand persons to the seaside, some of them staying two weeks, and now it is about purchasing a seaside home at a cost of \$20,000. The present rector is Dr. Rainsford. St. George's has also a new parish building nearly completed. It is of stone, four stories high, and on the ground is 115 by 95 feet, with the rectory it occupies nearly two-thirds of a block. It will have rooms for rector and clergy, for the meetings of the various working organizations, and will add greatly to the efficiency of the parish.

ON Sunday, April 17th, the Trinity Mission House at 209-211 Fulton street, was dedicated, the Rev. Dr. Dix officiating. The building is five stories high, and, including ground, cost \$58,000. It was erected entirely by voluntary contributions from the members of Trinity parish. The mission will be in charge of the Sisters of St. Mary, subject, of course, to the management of the parish and will be devoted to mothers' meetings, guild meetings of young women and girls, and other associations. The mission will embrace a provident dispensary, a kindergarten, and a training school for girls in household work, &c. It will also have the services of a physician.

NEW YORK.—A beautifully carved upright case, or cabinet, containing the Bishop's letter of consecration, has been placed on the west side of Hobart Hall in the See House, between the alcoves. On opening the doors of the cabinet, the open letter appears in illuminated letter-work, the designer in the employ of the Messrs. Tiffany, having been a classmate of the Archbishop of Canterbury. At the bottom of the letter are seen the several signatures and seals of the bishops who took part in the consecration, among others, those of the Bishop of Connecticut, who preached the sermon. The cabinet, as indicated in the carving, was the gift of Miss Wolfe, to the Bishop, and was indeed her device or fancy. Upon the walls of this room will be placed the portraits of the successive Bishops of New York. It is understood that it will largely fall upon the Bishop to fill the book-shelves, by appeal to personal friends, and possibly to the churches. The See House over and above being the head quarters of the diocese, is intended to be in some sort the head-quarters of the Church at large. Sleeping apartments are especially provided for the missionary bishops when visiting New York.

ARCHDEACON LEFROY, preaching at St. Andrew's Church, Liverpool, lately, on behalf of the Diocesan Church Building Society, said—There was no way in which a rich man could invest his means to such moral and spiritual advantage as in building a church. With the

church there came in due course the erection of schools, the education of the young, temperance societies, together with thrift, mothers' meetings, and every agency for the good of man and the glory of God. Look at their own church. It was built by the late Sir John Gladstone, at a cost of £10,000. The Ven. Archdeacon Jones was its first minister, and he ministered there for five-and-thirty years. He (the preacher) had laboured there for two-and-twenty years, and in that time there was £55,000 collected in that church. There were hundreds of poor children educated in their schools. There were organizations for young men, which had done good. There was a class for young women, and he had educated in whole or in part twenty-five clergymen of the Church of England, some of whom were in America, others in India, others in various dioceses in England, others in the Diocese of Liverpool. This besides various other agencies were succoured and sustained. All this work sprang from Sir John Gladstone's £10,000.

THE Conference of the Bishops of the Province of Calcutta, holden at that city in January, was attended by all our Bishops excepting the new Bishop of Lahore, who had only a few days before been consecrated in England. The Conference dealt with three questions of great practical importance, viz., Purity, Temperance, and the Increase of the Indian Episcopate. On the last point the Bishops resolved as follows: "While we recognise to the full our responsibility to the Church at large for every step that we may take as a province, and would not only welcome but invite counsel and the expression of wishes on the part of all interested, we hold that no direct action should be taken in regard either to the formation of a new diocese or to the filling (otherwise than by letters patent) of a vacant see without the full knowledge and consent of the Episcopate of the province, whether as to the method to be adopted, the status to be conferred, or the person to be appointed. The consecration of all Bishops other than those appointed by letters patent should take place within the province, unless it be otherwise provided at the request of the Metropolitan. As to the obedience which Bishops so consecrated may require, it is sufficient that it rest upon canonical consent rather than upon what is called coercive jurisdiction, provided that such consent shall have been secured as a condition precedent to appointment. Before consecration care should be taken to secure to the Bishop adequate and permanent guarantees of maintenance, and of scope for the due exercise of his functions.

NOVA SCOTIA'S NEW BISHOP.

The newly consecrated Bishop has already won golden opinions from the brethren of his own Church, clerical and lay, as well as of many connected with other denominations. It seems to be the general opinion that a wise selection has been made, one which will result in great good to the Diocese. The clergymen who have met his Lordship are already devotedly attached to their ecclesiastical superior. One act of the Bishop has made a deep impression upon some of them—visitors to the city.

When a number of them were leaving on Friday or Saturday morning by the early train, they were surprised to see His Lordship at the station. He had walked a long distance to the station to see them off, and parted from them with a "Good-bye, my brothers, and may God's blessing be with you all. This little incident evidences the true spirit of brotherhood, and shows that his Lordship earnestly seeks the loving co-operation of his brethren in the Diocese. The clergymen will not soon forget it. One of them was overheard saying, "Did you ever hear of a Bishop doing the like of that—rising at an early hour and walking a long distance to say good-bye to a number of his clergy."—*Hunt's Journal.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

HALIFAX.—Bishop Courtney lectured in St. George's schoolhouse, April 30, before a large audience on "Youth." Dr. J. J. Hunt presided. His Lordship eloquently discussed and illustrated the recklessness and joyousness of youth, and then applied the truths gathered by mature age, which youth might take account of—the existence of law, distinctions between law and might, and the law of government. A vote of thanks was moved by the rector, and seconded by W. H. Whiston, and an address presented to the Bishop by the parish of St. George's.

Tuesday being the festival of St. Philip and St. James, there was evensong and a sermon by his Lordship the Bishop of Nova Scotia in St. George's Church, at 8 p.m.

The Cathedral.—The Cathedral Committee have purchased from the Dominion Government the old penitentiary building and grounds for the sum of \$10,000, the stone in which is to be used in the construction of the Cathedral. The building will be taken down during the present year.

Bishop Courtney's popularity in Boston was of no uncommon order. A wealthy lady of his congregation on the eve of his departure gave him a cheque for \$10,000, and had previously given him a lease of a residence free for a number of years. It is said also that an American lady came out from England for the express purpose of seeing the consecration; and on arrival here found a despatch from the States stating that her sister was very ill, so she had to go right on. An elderly lady, Miss Jay, who came from Boston, presented him with his bishop's vestments and ring.—*Recorder.* [It is also understood that St. Paul's, Boston, presented Bishop Courtney with \$2,500 toward the Cathedral building fund.

St. Paul's.—The Right Reverend Dr. Courtney, preached his first sermon as Bishop of the Diocese, on the 29th ult, at St. Paul's Church in the morning to a congregation that completely filled the church, benches having to be placed in the aisles to accommodate those desirous of hearing his lordship. On going into the pulpit and before beginning his sermon he said he had received since his arrival an anonymous communication signed "An outside member of St. Paul's church," which he had thrown in the fire without reading; and he took this opportunity of stating that he never by any chance read anything of the kind, as it was his custom on receiving a letter in an unknown hand to turn immediately to the signature, and if anonymous to destroy it without reading. He would at all times be happy to receive and give courteous attention to any one coming to him, or addressing him on matters of any kind when they did so in person or over their own name. He then preached a most eloquent and impressive sermon from the text Phil. iii. 10, "That I may know Him and the power of His resurrection and the fellowship of His sufferings." In the evening the Bishop preached in St. Luke's.

WINDSOR.—On the 1st inst. the Lord Bishop of the Diocese visited Windsor to meet the Governors, Faculty and Students of King's College. Rev. Canon Bock, President of the College, Rev. Canon Maynard and other gentlemen were at the station to receive and welcome him.

ALBION MINES.—A meeting of Churchmen resident in Westville, was held on the feast of St. Philip and St. James, Rev. D. C. Moore, rector of the parish, presiding; when it was resolved to secure at once from the Acadia Coal Co., Limited, a site and to issue collecting books for subscriptions for the erection of a church as soon as possible. Messrs. Malnek, Fergery, and Maddin, undertook to collect. For nine years we have worshipped in a hired hall. It is time a House of God was built.

PICOU.—At a parish meeting held on the 1st inst., for the purpose of considering the advisability of appointing a rector to the vacancy caused by the resignation of Rev. John Edgcombe, it was unanimously resolved that Rev. H. A. Harley, lately of Windsor, be invited to accept the charge of the parish. Mr. Harley is a young man of exceptional ability, and we are glad to hear that he has accepted the chance offered him.

The Churchwardens for ensuing year are: Geo. J. Johnstone, and C. E. Tanner, both re-elected. Vestry—C. Dwyer, T. Robley, F. R. Davies, T. H. Lane, R. McDonald, C. E. Davies, M. Morrison, W. F. Tauner, T. Tanner, J. Hudson, G. F. Campbell, and G. H. Elliott; C. W. Lane, Vestry Clerk.

DIOCESE OF FREDERICTON.

KINGSTON.—Mr. Oswald Smith, our respected Churchwarden, has just returned home after a rather lengthy visit to Boston. Mr. Smith received a cordial "welcome home" from pastor and people. Mr. Jonathan Forster still acts as sexton for St. John's Church, without accepting remuneration, a good example for others to follow. The rector, the Rev. D. V. Gwilym, of Richibucto, delivered the first of a course of sermons on "Exodus" on Sunday, April 29th. There was a large congregation present. Last year he delivered an instructive course of sermons on "Genesis" which was much appreciated.

ST. STEPHEN.—We learn from St. Stephen that the Rev. T. E. Dowling, who only returned from a winter in the Southern States on 27th April, has announced to the congregation of Christ Church that owing to the continued ill-health of Mrs. Dowling he will be forced to resign his charge on the first of September, as the doctors have recommended a change of climate for Mrs. Dowling, who is still in South Carolina. Mr. Dowling has only been a few years in St. Stephen, but has been connected with the Diocese of St. John for 27 years. He has hosts of friends in this city who will hear with regret of his removal from the province.—*St. John Globe.*

DIOCESE OF MONTREAL.

FRELIGHSBURG.—The Bishop visited this parish on the 3rd inst, arriving from Pigeon Hill, under the guidance of Rector Allen of the West parish of St. Armand, on the evening previous. The District of Bedford Clerical Union had been summoned by the Secretary on the same date, but floods in some parts and spring roads throughout prevented all the members but three putting in an appearance. At 9 o'clock the Holy Communion was celebrated by the Bishop, a few of the parishioners uniting with the clergy. The musical part was cheerfully and devoutly rendered; at 3 p.m., the evening prayer and confirmation office (Rural Dean Nye, acting as chaplain) was combined with large attendance of parish-

ioners and a hearty service of song. The beautiful Memorial House of God was made more beautiful by a rich display of blossoming and other plants which Christian hearts and hands had tastefully supplied; there were five candidates, all of mature years. The Bishop's address was earnest and practical. The Rev. John Ker, to whom the sermon had been assigned, delivered a fervid and excellent discourse, profitable alike to the candidates and the congregation at large. The Bishop made some usual calls upon the aged or sick, and was accompanied on Friday morning to Stanbridge East by the Rector.

The ladies of the Guild, with well-known generous hospitality, made provisions for dinner and tea for the Bishop, clergy, wardens, building committee, and a few others in the Memorial Hall. The commendation might appear extravagant, if commensurate with the bountifulness and quality of the repasts afforded and their effective catering to the tastes and complete supplying of every want of their guests, all seasoned by that most delightful of all condiments, the cheerful giving from cheerful givers.

DIOCESE OF HURON.

NEW HAMBURG.—The corner stone of the new St. George's Church was laid at New Hamburg, on Thursday morning, May 3rd, 1888, by His Lordship the Bishop of Huron. Mrs. Baldwin accompanied the Bishop.

The following clergymen and their wives were also present. The Rev. Canon Patterson, Rev. Robert Ker and Mrs. Ker, of Stratford; Rev. J. T. Wright, St. Mary's; Rev. S. L. Smith and Mrs. Smith, of Berlin; Rev. Mr. Cox, and the Rector of the parish; Rev. J. Edmonds and Mrs. Edmonds.

The day was an eventful one for the Church people of New Hamburg. The new building already well advanced, wore a festival appearance, adorned with flags and streamers.

Mr. N. R. Plum, the Rector's warden, read an interesting paper containing a brief history of the Church of England in Hamburg, from the first service held many years ago. This was deposited with other documents, church papers, newspapers, &c., in the cavity beneath the stone. The address which followed from the Bishop was, as might be expected, altogether admirable. The form of service authorized by the Provincial Synod was printed and used, with appropriate hymns.

The Bishop and clergy then proceeded in their robes to the old church, where Morning service was held. All the clergy took part. The Rev. Mr. Ker preached the sermon from Exodus xxv. 22. The offertory amounted to \$52.61. The clergy, their friends and visitors then repaired to the residence of John Allechim, Esq., where an excellent luncheon had been prepared through the kindness of the Ladies' Aid Society. It is expected that the new church will be ready for the opening services in October or November.

"Not unto us, O Lord, but unto Thy name give the praise."

DORCHESTER.—Special Services have been conducted during eight days in St. Peter's Church, Dorchester, by the Rev. W. J. Taylor, of Wardsville. A Bible-class, or reading, was held each afternoon and an evangelistic service each evening. The interest visible from the first steadily increased, as the large and increasing attendance made manifest. Very many of those present placed in the box for "requests for prayer" such testimony as showed the richest blessings to have flowed to them from God by the instrumentality of these services. The meetings were made bright and attractive by hymns of familiar tunes and suitable words, and the intense earnestness of the missionary together with his vivid clearness in presenting and pressing home the truth, resulted in heart-

felt conviction and purpose of amendment of life in many, and all who were present realized that solid teaching had been imparted, upon which our souls can feed and grow. On Sunday evening the congregation was too great for the seating capacity of the Church, many having to go away, and Monday evening though the night was dark and wet, a good congregation was present and a large number partook of the Lord's Supper, many of whom had never before taken part in that blessed privilege. The Rev. C. Miles, the Incumbent, is much cheered by these services.

CHURCHBRIDGE.—At a recent meeting of the shareholders of the Church Colonization Society the chairman stated that in Canada they now had two settlements. One of these called Christ Church, consisted at present of 640 acres selected by Professor Tanner. Here six houses, with farms of forty acres attached, had been let to their settlers, at a rental of about £1 a month which gave 6 per cent. return on their proportionate outlay, amounting to about £1,000, about half of which was spent on the houses and half for the farms. Their tenants had the option either of purchasing their farms at the cost price £160; or of continuing the present arrangement. At present there were about 24 persons in the settlement, but six additional houses were to be erected as soon as the necessary funds were obtained. Their second settlement, Churchbridge, was considerably larger. Twelve of the fifteen houses erected there by the Society were occupied, and the other three were ready. This year fifteen further locations would be ready, and many friends of settlers have expressed their wish to take up their abode in them, a gratifying proof of the Society's success. The population was about fifty, and the settlers included miller, saddlers, carpenters, butchers, and others. Around the central section of 600 acres purchased here by the Society, about 2,400 acres of freeland had been settled, which, of course increased the value of their land—in fact, its value had already gone up 30 per cent.

They had been obliged during the first season to make temporary arrangements with a clergyman here to supply the religious needs of the people. Christ Church, on the other hand, was so near Qu'Appelle as to enable the settlers there to avail themselves of the church privileges of that town. Eventually, however, they hoped to make better provision in this direction. For this purpose, in fact, one half of their income was to be set apart. They thought they would be acting on lines which would commend themselves to church people in sending out emigrants in such a manner that as soon as they got out there they could find homes and work, and, as far as practicable, the advantages England offered them, both temporal and spiritual.

DIOCESE OF ALGOMA.

GRAVENHURST.—The new Church building is let to A. W. Moore, Gravenhurst, to be built for the sum of \$1,890, and the iron roof to J. F. Young, Gravenhurst, for the sum of \$325. The seating will be supplied by the incumbent. The money in hand is \$2,810, and the two contracts take \$2,215. Besides the above, a furnace will be needed, also windows, painting, lamps, carpet and other necessities. The sum contributed by friends in Canada is \$1,119 net. The insurance \$1,221.67. The whole cost will be about \$3,200. The building is 60 x 30, with apse 18 x 12, and is designed by J. A. Fowler, C.E., architect, of Toronto.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Right Rev. Dr. Willis, Bishop of Honolulu, arrived in the city from his Diocese April 28th, on his way to the Pan-Anglican Conference. He remained over night, and left for New York in the morning. There

is considerable travel from China and Japan over the C. P. R. The Bishop is the first visitor we have had from the Sandwich Islands. His Lordship called on Bishop Machray before his departure.

Christ Church.—Nineteen candidates were confirmed on the second Sunday after Easter.

The annual service of St. George's Society was held in this Church last Sunday morning, and the sermon was preached by the Rev. E. S. W. Pentreath, Chaplain of the Society.

In the afternoon, the 90th Battalion paraded to the Church, 246 in number. The Church was filled, and an immense crowd gathered outside the church. The service was shortened. Evensong (choral) with anthem, and special hymns selected for the occasion and printed. The processional was Barnby's, "We march to Victory," and the Recessional, "Forward Christ men, Cross men, Kings men," published in the "Banner of Faith" last February. The Rector, Rev. E. S. W. Pentreath, who is chaplain of the 91st Battalion, gave an address suitable to the occasion, which was the anniversary of the battle of Fish Creek.

All Saints' and St. John's Cathedral have had successful sales of work done by the Ladies' Aid Societies.

PORTAGE LA PRAIRIE.—The Rev. S. McMorine has brought his family from the East. He has introduced a weekly celebration of Holy Communion, and has much improved the services. Mr. McMorine is an acquisition to the clergy of the diocese, and bids fair to be very successful in his work.

VIAZEN.—The Rev. Mr. Garton, a missionary in the Mackenzie River Diocese is expected to arrive this summer from his distant field of labour to take charge of this Mission.

REGINA.—Rev. H. H. Smith, incumbent has accepted an appointment from the Bishop of Saskatchewan and Calgary to Pincher Creek, a Mission in the Calgary Diocese.

OAK LAKE.—An Appeal.—The Rev. C. Quinney, of Oak Lake, Manitoba, late of Fort Pitt, and of Indian Rebellion fame, makes the following strong appeal for help to build a church at Oak Lake. He says: "At the present time I have charge of five congregations and not a single church for either of them to worship in. Fortunately at four of the stations we have the use of school houses, but at the most important centre, viz: the rising town of Oak Lake. We have to hold our services in the Presbyterian Church, and we know not how soon we may be deprived of even this privilege, as they may require it themselves.

Our people deserve a church for they do what they really can themselves, but being in the first years of struggle as farmers and settlers, it is altogether impossible for them to build a church without outside help. We, therefore, appeal very urgently to our brethren in Canada to help us in raising \$1,500 dollars. Of this amount we have in the bank and promised \$500, and of the remaining \$1,000, the S. P. C. K. will give us \$300 on condition that we raise the \$700. The Northwest Land Company have given us the necessary land, so that the whole amount would be put into the building. The Manager of the Merchants Bank will gladly receive any contributions towards this object; or contributions in goods of useful and fancy articles for a bazaar can be forwarded to us.

So please do what you can to help us and that soon. Yours faithfully, CHAS. QUINNEY.

PERSONAL.—Mr. Williams and Mr. Pugh, from St. Bees' College, have arrived, and will be appointed after ordination to Neepawa and Elkhorn, two new duties.

Large numbers of immigrants are arriving and settling in Manitoba.

CONTEMPORARY CHURCH OPINION.

The Church Times says:

We have lately heard a great deal about "un-churching" people; but the case was stated with complete accuracy at the last meeting of convocation, if we remember rightly, by Canon Medd. We cheerfully admit that every one who is baptized is, or has been, a member of the Church of Christ, and we do not presume to say how much sin or error, or how much neglect of the Blessed Eucharist, there must be to cut any particular person off from the Church; but we cannot admit any religious body whatsoever to be within the pale unless it professes the substance of the three Creeds, i.e., unless it holds and preaches the pure Word of God, as Art. XIX. phrases it—and unless it has the means of duly ministering the Sacraments according to Christ's ordinance in all those things that of necessity are requisite to the same; amongst which it is manifest both from the New Testament and from the unwavering practice of the first fifteen Christian centuries, and apostolically-descended episcopate must be included.

Church Bells in 'Notes on Passing Events,' remarks that:—

The improved observance of Good Friday is a cheering sign of the Church influence of our time. The congregations in most churches in London were almost equal to those of Sundays, and it has been noted that they consisted mainly of the younger folk. The Three-hours' Service attracted large congregations, and the Archbishop of Canterbury was present at it in St. Paul's Cathedral. For the first time this year the War office informed his Grace at what parishes the Volunteers would be quartered on their way to the Easter review, and his Grace communicated with the clergy of those parishes so that provision might be made for those who wished to attend Divine service. We think, also, that we notice a disposition on the part of Nonconformists to observe the day religiously, and a diminution—at any rate in London—of advertisements of mere pleasure tea-meetings in connection with their congregations.

The Scottish Guardian says:—

A noteworthy incident occurred in connection with the meeting of the Synod (Presbyterian) of Glasgow and Ayr, in April last week. The retiring moderator, Dr. M'Laren, Minister of Houston, in preaching the opening sermon said:—"Within the last 30 years we have made considerable progress in the way of improving public worship. But there is room yet for improvement in the service of prayer. No doubt it was the foolish conduct of the Stuart dynasty in endeavouring to force Laud's liturgy on the Scottish nation that led to the violent reaction in favour of extempore prayer. The truth is, every minister would require to have more than the inspired genius of Milton to be able to offer up suitable extempore prayers Sabbath after Sabbath, year after year, and even if he had such gifts he could not conduct the service of prayer in the way it should be conducted. The Hebrew liturgy was a liturgy as well as a hymn-book. What we need is a Book of Common Prayer, prepared by a committee of the Church on Presbyterian lines and the adoption of which by congregations should be permissive not imperative.

A member of Synod here shouted loudly, "Never."

Dr. M'Laren, continuing—"Do we not find in the Lord's Prayer as well as in the Psalms the germ of a liturgy? Does not the fact that this form has been given us by the Master Himself authorise the Church to follow His example in teaching the people to pray?"

The member here again shouted, "Wrong." Dr. M'Laren was allowed to go on without further interruption, the aggrieved "hearer" taking copious notes of his discourse.

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CALENDAR FOR MAY.

- MAY 1—St. Philip and St. James—A. & M.
 “ 6—5th Sunday after Easter. (Notice of Rogation Days and Ascension Day.)
 “ 7—
 “ 8— } ROGATION DAYS.
 “ 9— }
 “ 10—Ascension Day. (Pr. Pss. M., 8, 15, 21; Even. 24, 47, 108; Pr. Prof. till 17th inclusive.
 “ 13—Sunday after Ascension,
 “ 20—Whitsun-Day. (Pr. Pss. M. 48, 68; Even. 104, 145; Athan. Cr., Pr. Prof. till 26th. Ember Collect daily. (Notice of Ember Days.)
 “ 21—Monday in Whitsun-week.
 “ 22—Tuesday in Whitsun-week.
 “ 23—
 “ 25— } EMBER DAYS.
 “ 26— }
 “ 27—Trinity Sunday.—Athanasian Cr., Pr. Prof.

SPECIAL.

We are obliged to ask our Subscribers to be forbearing for a few weeks and accept a “half” instead of a whole paper. We have thought it better to diminish our labours rather than suspend publication entirely, in the hope that we may so far regain strength as to be able to carry on the work as usual, or if not that some one else may be found to take our place.

SUNDAY, AND THE LAW OF LIBERTY.

The Christian dispensation is a Law of Liberty. But it is still a law. It is to stay short of license. It is to be tempered and governed by consideration for others. The Law of Liberty is to be regulated by the code of the Law of Love. In our Baptism we entered the Christian Family. And who does not know that in any family, consideration for others is requisite; a holding back from pressing our own full right; a willingness to give up, for the good of our brother; a habit of looking not only at our own things, but at the things of others; a Charity that ‘seeketh not her own?’ So the law of Christian Liberty is no law of selfishness. Even as St. Paul teaches, ‘For ye, Brethren, were called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.’ And he sums up, ‘For the whole Law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.’ Christian liberty, then, by no means warrants us in insisting, every one, on the full use of a right, regardless of the convenience, or benefit, or welfare, of our brother.

And, we are all well aware, that this fore-

going our full use of Christian liberty is, by St. Paul, recommended in cases of perfectly legitimate exercise of that liberty. ‘It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth.’ Certainly we may apply this rule to the observance of our Christian Day of Rest.

Lords of leisure should consider the slaves of labour. For one result of such consideration, they should forego occasions of employment on Sunday the labour of workers on the week day. They would then be willing to curtail what they might (with broader ideas about this than the present homilist) maintain to be their rightful liberty on God’s Day. Reflection on the matter would answer the mind’s own questioning, and the rule for Sunday recreation would be, so far as possible,

‘Never to blend their pleasure or their sport With “labour” of the meanest thing that “works.”’

‘I have a right’ (they say, suppose) ‘to have out my team on Sunday, to drive into the country, to dine or lunch with my friends at such-and-such a hotel.’ But (putting aside the truth that the Sabbath was made for man, and that man has higher needs than mere recreation of mind and body) they would be answered, yea, they would return answer to themselves: ‘My cattle, my servants, the innkeeper, waiters, ostlers, &c., surely need their day of rest; rest (in the case of those who toil in the week); rest for weary body as well as for weary mind. The quiet services of the day, the leisure hours of the day, which are as the gold in which the hours of devotion are set, the converse with the family circle, the walk in the fields, the book in the quiet garden; shall I, for my selfish amusement, rob the workers of the soft gleams and tender lights of the “Pearl of Days?”’

Then, besides the wrong done to the slave of labour by the selfish inconsiderateness of the lord of leisure, Christian liberty (I fear it might be often rather described as unbridled license), however, Christian liberty, even might well be curtailed and surrendered in some degree, for the sake of example, and of the injury that, in even the lawful exercise of it, we may work to our brother—for whom Christ died, 1 John iii. 14 16.

You claim a right to skate on Sunday on a public water; to take out your own boat from the boathouse, yourself taking all the trouble and giving no work to any of the slaves of labour. You ask, ‘What is, in itself, the harm of moving my feet in skates, my arms in rowing, any more than there is in moving my legs in walking?’ You even claim (with Oliver Wendell Holmes) the easy, effortless motion as being favourable to meditation. We grant your postulate. We agree that, in themselves, there is nothing antagonistic to the lawful use of the spare hours of the Day of Rest in such serene employments.

But if the effect of your use of your proper liberty be to allure and embolden others (who know not of your right use of the rest of the day) to mere secular use of the Sabbath rest; if your example is helping to make the river present on Sunday the securing of a regatta; to turn, in fact, the day of Soul-rest into a day of bodily amusement,—then, walkest thou charitably?

If thy—even innocent—Sunday recreation make thy brother to offend, doest thou well to put a stumbling-block in his way, and to assist in banishing from his life one precious link between his soul and his God? In such a case, do not the Apostle’s words come in? ‘All things are lawful for me; but not all things are expedient. All things are lawful for me; but not all things edify.’ ‘Let no man seek his own, but every man another’s wealth.’ And ‘even Christ pleased not Himself.’ And, He ‘also suffered for us, leaving us an example that we should follow His steps.’

Let not these who possess the responsibility

of influence over others hope to shelter themselves behind Cain’s sneering retort: ‘Am I my brother’s keeper?’ And let not the blood of our brother cry out against any one of us at the Great Day of Reckoning.—I. R. V. in Church Bells.

ABOUT SOME HYMNS.

Some years ago, an English traveller in Turkey, while attending service in the Armenian chapel in Constantinople, was astonished at the fervor with which one of the hymns was sung by the congregation. The voices were tremulous with feeling, eyes fast closed, and many a face was moist with tears. The traveller begged for a translation of the hymn, when to his utter surprise the words of the well known, “Rock of Ages,” were handed to him. The incident provokes the question, “into how many languages has this moving, profound, yet easily understood hymn, been translated.” Probably there is hardly one country (excepting perhaps those strictly Romanistic), where it is not known and sung. Has anyone heard of a hymn book, published in English in modern times, which does not contain the familiar stanzas? Though not many books contain more than this one, of the writers many pleasing, yet rather uneven hymns. His own collection, published about 1770, contained several. Notably the paraphrase of Rev. vii., 9-17, in which occurs the magnificent verse:

“Saved by His Righteousness alone,
 “Spotless they stand before the Throne.
 “And in the thereal Temple chant His praise:
 “Himself among them deigns to dwell,
 “And face to face His Light reveal:
 “Hunger and thirst as heretofore.
 “And pain and heat they know no more,
 “Nor need as once the suns prolific rays;
 “Immanuel here His people feeds,
 “To streams of joy perennial leads,
 “And wipes, for ever wipes, the tears from every face.”

But he was a peculiar, composite being, this writer of one of the most widely known hymns in Christendom. Born in Surrey in 1740, the only son of Major Richard Toplady, who soon afterwards fell before Carthage, brought up under the loving Christian influence of a devout mother, a graduate of Trinity College, Dublin, he was not brought under submission to the power of the Gospel until 1758, when as he says: “amidst a handful of God’s people met together in a barn, and under the ministry of one who could scarcely spell his own name,” he was led to be in reality, as well as in name, a Christian. As vicar of Blagdon, in Somersetshire, Augustus Montague Toplady was a diligent clergyman, an able preacher and greatly beloved by his people. But in the Calvinistic controversies in which he engaged, he exhibited a poorly equipped mind and a lack of Christian charity, which shewed itself in violent and coarse invective, and which terribly marred his usefulness. He died of decline in his thirty-eighth year. Our hymn was first published in the “Gospel Magazine,” under the title of “A Living and a Dying Prayer, for the weakest believer on Earth.” He had shortly before written an article for the same magazine, entitled, “Questions and answers relative to the National Debt,” in which by numerical calculation, he had exhibited the enormity of the debt which our Saviour cancelled, and impressed his readers with the transcendent love, and value of the Atonement. And so it was from a heart full of his subject that he wrote the memorable words:

“Not the labours of my hands,
 Can fulfil Thy laws demands.”

At first sight there appears to be a good deal

of Sacramental teaching in the hymn. The lines:

"Be of sin the double cure,
Cleanse me from its guilt and power."

seem to contain a reference to the two great Sacraments, whereby the cleansing, and the helpful power of the Redeemer are made so easily accessible to us. But a more careful survey of the verses, shews us in the whole hymn a steady progression of thought towards a climax, which is not that of perfect service the Church would bring us to; but rather the climax of perfect rest, and peace of a more effete system of philosophy. The guilt of sin which prevents our entrance to heaven, is felt to be heavy, the need of its removal pressing, our helplessness, and our Lord's Power and Willingness are known,—in fact the whole hymn is as its author claimed a "dying prayer." It is not a working-day hymn. The Rock, is the Great Rock, which casts so grateful a shadow "in a weary land," it is not "that Spiritual Rock which followed them," and refreshed God's people for their daily walk and work. Toplady's ideal Christian would lead the kind of a "lily life,"—a life of mere submission to God's development—Drummond has before him in his "Natural Law." This age of spiritual activity when St. Augustine's trite saying, "laborare est orare," has become well understood, and seems to call for more vigorous sinewy hymns, such as poor Kirke White's, "Much in danger, much in woe," or such as that of Newman, which came like a cry out of the storm: "Lead kindly Light, amid the encircling gloom
Lead Thou me on";

though "Rock of Ages" will probably always be a favorite hymn, especially at the sick bed, or in times of depression. When the Prince Consort, Albert the Good, lay a dying, he expressed a wish to hear music in the distance. The Princess Alice, played and sang in an adjoining room, first Luther's best known hymn, then "Rock of Ages." The Prince listened intently, tears starting to his eyes as the appropriate "dying prayer" was sung. Remaining for a few moments, with face turned upwards, he said gently, "Das reicht bin," and then sank back in thought. It was almost the last earthly music he heard. Said an old man, who had almost completed his years upon this earth, "I always feel like just getting down on my knees when we sing "Rock of Ages"; and instinctively he was quite right. It is a most solemn prayer throughout, adapted for use in times of humiliation, and especially at Passiontide.

One line in the last verse, originally "when my eyestrings break in death," is commonly altered to "when my eyelids break in death." Pathologically neither expression is quite correct, but it is hypercritical, therefore, to find serious fault. The fine implied contrast, between the going down into darkness as imperfect, and the rising again at the resurrection perfected, with the seeing faculty reformed, able now from the spiritualized body even to look upon the Pure Heaven-illuminated King on the Judgment Throne, will surely atone for such slight technical error as this. W.P.C.

FROM THE ASCENSION TO PENTECOST.

There will come a time in the life of many Christians, of which the period in the life of the disciples from the Ascension to Pentecost is a striking type. Like the disciples, they will seem to have lost the comfort of their Lord's presence with them, and to be without His manifested presence in them. They have but one thing, seemingly, left to them—His word. He has withdrawn Himself from their sight and touch, leaving in His place nothing but His simple promise for them to rest upon: "Ye shall be baptized with the Holy Ghost not many

days hence." Meanwhile, there follows a long period of silence, broken, so far as they can realize, by no further communications from Him who for so many years has walked and talked with them as their Companion and Friend. And it is not only that His presence is withdrawn from them, but that, with His presence, all power for service or testimony seems to have left them. With their life-work awaiting them, they seem unable to fulfil it.

Well, the Lord knows all about it. "It is not for you to know the times or the seasons"—the why or the wherefore of all this. There is but one simple thing for you to do—"Tarry ye." Be content to wait, quietly, patiently, trustfully, "until ye be endued with power from on high. All your struggling, all your intense desire, are not going to hasten one moment the coming of that power. At the appointed time in your individual experience—that time "which the Father hath in His own power"—in other words, "when the Day of Pentecost is fully come, "the Spirit will take possession of you, to do for you all that you cannot do for yourself. He is in you already, way down in the roots of your being, as the sap in the tree in winter. But soon, if you will keep yourself in the warm sunshine of the love of God. He will leave the roots and flow upward, into every twig and branch, with His quickening, purifying, energising influences. He will bring into life leaf and bud and blossom, and you shall understand the meaning of those wondrous words of Jesus, "At that day ye shall know that I am in My Father, and ye in Me, and I in you."—*Parish Visitor.*

CORRESPONDENCE.

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

"THE DIOCESE OF QUEBEC."

To the Editor of the CHURCH GUARDIAN:

SIR,—The Master said "The tree is known by its fruit"; a dead tree cannot bear fruit. The Diocese of Quebec is a dead tree, and so cannot be expected to bear fruit. Let us see:

1. The Diocese received from the S.P.G. in 1863, \$10,580; in 1886, \$5,319. The grant has thus been reduced \$5,251 during that period.

The amount contributed by non-self-supporting parishes to supplement this grant was in 1863, \$3,523.33; and in 1886, \$9,652.42, an increase of \$6,129.09. Thus the reductions of the S.P.G. grant have been met by the voluntary increase of local contributions.

2. The Widows' and Orphans' Fund was in 1863, \$16,440.55; in 1886, \$61,671.72, an increase of \$45,231.27. The Widows of the clergy in this Diocese get \$300 a year, and each child \$50. The total amount received by any one family must not exceed \$500.

3. Our Pension Fund did not exist in 1863—in 1886, it amounted to \$33,195.89. The Diocese now gives to its Aged and infirm Clergy pensions ranging from \$400 to \$600 according to circumstances.

4. In 1863, there was no fund to supplement the S.P.G. grant and the local contributions of non-self-supporting congregations. In 1886 the Mission fund was \$20,656.18. The Missionary clergy of the Diocese get stipends ranging from \$00 to \$800, according to the number of years service, not on paper, but in good solid cash, paid promptly on the first day of each quarter.

5. The Local Endowment fund amounted in 1863, to \$11,325.62; in 1886, to \$105,299.39, showing an increase of \$93,473.77, during this period.

6. In contributions to the Board of Domestic and Foreign Missions the Diocese of Quebec stands third on the list. Such, Mr. Editor, is the financial fruit which this dead Diocese has

borne during a short period of twenty-three years.

Twenty-five years ago, outside the city of Quebec, there were only *three* self-supporting parishes; to-day there are *eighteen*. During the same period *eight* new Missions have been opened and *three* more are ready—men only are wanted. Does this look like a dead Diocese?

I am not in a position to say how many new Churches have been built during the past twenty-five years, but at least *one* every year; this is below the average. There are at present *four* ready or almost ready for consecration, and two if not three more in the course of erection. Every Church before it can be consecrated must be free from debt and supplied with everything necessary for the reverent performance of the Divine offices. I would ask your correspondent, Can a dead tree bring forth such fruit?

During the same period this Diocese has had to bear almost the whole burden of supporting the only Church university in the Province. At the meeting of the Corporation held April 28th, 1886, the amount reported as received from the Diocese of Montreal for Bishop's College, Lennoxville, was \$5.50. In speaking about the material advance made by this Diocese it must be remembered that the English speaking population of this part of the Province is rapidly decreasing both in numbers and wealth.

The Bishop of this Diocese was the first in the Ecclesiastical Province of Canada to recognize the importance of Parochial missions, and to appoint a Diocesan missionary. He was the first to recognize the importance of increasing the efficacy of Lay agents in the work of the Church by sanctioning the "Lay Helper's Association" for the Diocese. He was the first to recognize the value of "retreats" for the spiritual refreshment of his clergy by giving his authority to a Diocesan one. I am very much afraid that the English Church papers which your correspondent quotes took but little trouble to examine into Church matters in this Diocese. If he had done so, it would have reported that the Diocese of Quebec, instead of being dead, was very much alive; instead of having been uninfluenced by "the Revival," that it can show the same results as the English Dioceses of that revival—increased liberality both for Diocesan and extra-diocesan purposes; an increased interest in missionary work; an increased demand for Church accommodation; greater interest in religious education; the using of Catholic agencies for the deepening of the spiritual life of clergy and laity; affording the laity an opportunity of working in the Church; it would have reported that this Diocese was *unique* on this continent in the Churchliness of its tone.

From the Baie de Chaleur to the farthest Western limit of the Diocese, Catholic truth is being taught with earnestness and unanimity that ought to make Churchmen thank God and take courage. Wisely, led by our beloved Bishop the clergy do not waste their time and energies in party strife or party proselytizing. Time is too short and there is too much work to be done. All their time, all their energies, are given to win souls to Christ, and to place the Church of England in her true position, as the best exponent of the TRUE Catholic Faith in this Country.

R. WALTER COLSTON.

East Angus, P.Q. }
April 27, 1886. }

SIR,—Kindly allow me space to ask the gentleman with whom I accidentally exchanged stoles at the late consecration service in Halifax, and who will find the one which he has got marked "Gilpin," to kindly communicate with me for the purpose of correcting the mistake.

W. J. ANCIENT.

Rawdon, N.S.

FAMILY DEPARTMENT.

A SONG OF CHURCH DEFENCE.

BY E. M. A. F. SAXBY.

Our grand old Church of England,
Our ancient Church and grand,
For well-nigh twice a thousand years
The glory of our land;
Of Christ's great Realm our portion,
Our heritage and pride,
For whom our saints have suffered,
For whom our martyrs died.
Stand by your Church of England
Brave-hearted men and true;
Of old her sons were faithful,
Right faithful now be you!

Our noble Church of England;
In times long passed by,
Our light amid the darkness,
And in the storm our stay:
Sad day were they in story
When all oppressed was she,
Glad days which wrought her glory,
The free Church of the free!
Stand by your Church of England,
Brave-hearted men and true;
Aye, and your Church's safety
Is England's safety too.

Our dear old Church of England,
Our friend in weal and woe,
To whom the glad in gladness,
The sad in sorrow go:
From whom as from our mother
We learned our early prayer:
Who till God's Kingdom cometh
Doth hold our dead in care.
Stand by your Church of England,
Brave-hearted men and true,
As in all joy and sorrow
Your Church has stood by you.

Our holy Church of England,
Whose fonts and altars stand
For bounty and for blessing
Throughout our pleasant land:
God's gracious trust to England,
To England's people given,
All earthly life to hallow
Up to the life in Heaven.
Stand by your Church of England,
Brave-hearted men and true;
And still in day or darkness
Your Church will stand by you.

—Day of Dawn.

A WHITSUN DAY PRAYER.

O Fount, O Spirit, who dost take and show
Things of the Son to us; who, crystal clear,
From God's throne and the Lamb's dost cease-
less flow

Into the quiet hearts that seek Thee here;
I open wide my mouth, and thirsting sink
Beside Thy stream, its living waves to drink.

O let my thoughts, my actions and my will
Obedient solely to Thy impulse move,
My heart and senses keep thou blameless still,
Fixed and absorbed in God's unuttered love.
Thy praying, teaching, striving in my heart,
Let me not quench, nor cause Thee to depart.

I give myself to Thee, to Thee alone,
From all else sunder'd, Thou art ever near;
The creature and myself I all disown,

Trusting with utmost faith that God is here!
O God, O Spirit, Light of Life, we see
None ever work in vain, who work by Thee.

—Tersteegen, 1731.

GRETA'S EASTER OFFERING.

BY MINNIE E. KENNEDY.—(Continued).

When she reached home she found a kind
neighbor standing beside her mother's bed, with
a look of great concern in her face.

"Oh, what is the matter?" cried Greta,
springing forward in alarm.

"Well, here's a bad business, Greta, child,"
said the neighbor. "Here's your mother fallen
down stairs and broken her leg, and the doctor
says it will be weeks before she will be about
the house again. I don't know how you will
all get along without any one to see to things
and mind the children."

"I can do everything, can't I mother?" said
Greta, as she bent over the bed and tenderly
kissed her mother's pale face.

"Yes, dear child, you are my little helper,"
said her mother lovingly.

What a busy, important little housewife
Greta was. Very few little girls would have
been able to accomplish all that she did, and if
their kind neighbor had not come in frequently
and given the little girl a helping hand, I am
afraid she could not have managed to do all
that there was to be done. She had a linger-
ing hope that she might perhaps be able to go
with the other girls to Miss Ashland's house
the next time they met, but when the hour
came to start she realized with a sad heart that
she would have to forego that pleasure entirely
while her mother was sick.

Hot tears of disappointment splashed down
upon the towel she was ironing, but the brave
little girl kept her head turned away so that
her mother should not be distressed at her
tears, and the hot iron as it passed and repassed
dried up the tell-tale drops.

All that afternoon Greta's thoughts were
with the circle of girls gathered in Miss Ash-
land's cosy sitting-room.

"Now I shall not have any share in the
Easter offering," she thought regretfully. "I
am afraid I will not even have time to knit the
stockings," and it did not seem as if there
would be many spare minutes in the next few
weeks, there was so much to be done for the
little ones and the sick mother.

Much to Greta's delight Miss Ashland came
to see her that afternoon, for she had heard the
reason of Greta's absence.

Greta told her how great her disappointment
was, and ended mournfully.

"Now I won't have any Easter offering,
Miss Ashland, and I did want to do so much
for the Lord this Lent."

"My dear little girl," said Miss Ashland put
a loving arm about Greta, and looked straight
down into her honest blue eyes that were misty
with the tears that would come in spite of her
efforts.

"Don't you know that the most acceptable
work you can do for the Lord is just the work
He has given you to do, not any other. Being
a brave little housekeeper and a loving little
nurse to your sick mother is just the work God
has given you to do for Him, and if you do it
with a loving heart, it will please him far more
than any other offering you could bring Him.
Remember that, my dear little girl, and you
can fill each hour of the day with sacrifice and
self-denial for His dear sake."

Greta's heart grew light again as she listened
to her teacher's words. If this was the work
God had given her to do for Him, she would
gladly do it, and some how it seemed to glorify
all the little duties and tasks so tiresome in
themselves, when she thought of them as being
offerings to the Saviour.

One by one the days slipped away and the
busy fingers of the little girls that met at
Miss Ashland's twice a week, had accomplished
a very creditable amount of work, and there
were pretty things enough to fill a good sized
table. Greta had had a peep at them one day
when she was on the way to the doctor's, and
stopped for a minute to see Miss Ashland, and
she felt bitterly disappointed for a few minutes
to think that she had no share in them. Then
she remembered that she had been doing other
work, and she was contented again.

Easter came at last, a day brimming over
with sunshine and fragrance, and the kind

neighbor came in to stay while Greta went to
church. Walter was there too, his pale face
radiant with happiness. Miss Ashland had
been able to borrow a chair for him to be
brought to the church in. He knew nothing
of the effort that was being made to purchase
him one and it was hard work for the girls to
keep from telling him. I wonder how it hap-
pened that the next morning Greta thought of
a contribution she could make to the fair. Per-
haps it was a chance remark of the doctor's
when he patted Fido's faithful head, and re-
marked that he wished he knew where to get
such a nice dog.

Out in the barn were three of the prettiest
puppies, black and white, with fur that was as
soft as silk, and these little puppies were the
delight of Greta's heart. Her mother had
often said that Greta could not expect to keep
them all, and urged her to give them away,
but she could never bring herself to do it, she
loved them so. Perhaps they would sell at the
fair though, and for that purpose she would
gladly give them up. She asked the neighbor
to sit with her mother for a little while and
carried the puppies down to show Miss Ash-
land.

Her teacher admired the little woolly beau-
ties and told her she was sure they would
readily sell. She tied a scarlet ribbon about
their necks, and they looked prettier than
ever, then she put them in a shallow basket
and when they cuddled up in a little soft heap,
Miss Ashland enthusiastically declared that they
would be the prettiest things at the fair.

Greta could not come to the fair, but she
heard all about it, afterwards, and perhaps you
can guess how happy she was when she learn-
ed that the puppies had sold at very high
prices when people had learned their story,
and that without them the sum necessary for
the purchase of the chair could not have been
obtained.

She called them her Easter offering, but I
think that her patient performance of the
duties that fell to her share at home during
her mother's illness, and the willingness with
which she did the work that God gave her to
do for Him, was a still more acceptable Easter
offering.

ASCENSION DAY.

On the second Thursday in this month, our
Church celebrates the Ascension of our dear
Lord Jesus. Just before He died, He told His
disciples that He was going home to Heaven,
and told them that, if they loved Him, they
would rejoice with Him that He was going to
His Father. But, instead of rejoicing with
Him, they only thought about themselves, and
mourned because He was going away from
them. And so, in what was to Him the great
joy of His life, He had no one to sympathize
with Him.

When you hear a piece of good news that
makes you glad all over, don't you feel hurt
and disappointed when you run home to tell it,
and nobody seems to care, and you have to hide
your joy away in your heart, and say nothing
about it? Well, Jesus understands, from His
own experience, just how badly you feel. Go
and tell Him all about it, He will care.

And now, remember when Ascension Day
comes, to be glad for His great joy. Don't for-
get to go to Church, and, when there, to join
heartily in all the services. Let the dear Sa-
viour see by your behaviour that you, at least,
are one of the few who love Him, and rejoice
because He has gone to His Father, His earthly
sorrows and sufferings forever passed.—*Parish
Visitor.*

A Clergyman in the Diocese of Quebec writes
"I prize the GUARDIAN highly as a dissemina-
tor of true Church principles."

MISSION FIELD.

MEDICAL MISSIONS.

The Christian public is opening its eyes to the importance of medical missions, which are the only kind that the natives in many places can appreciate. To teach a woman medicine and surgery was long refused in public colleges, and even brutally resisted; but that barbarism will scarcely be believed in future generations. That the great wealthy city of New York should have been destitute till quite recently of a medical missionary college, and that that college should still be without adequate support or even a building of its own, may be looked upon as one of the greatest marvels of a progressive age; and what is worse, that there should even yet be no female missionary college at all in which the Christian religion and the healing art could go hand in hand, and the young ladies who attend it would not be shocked by the flings at Christianity of infidel scientific teachers. China, with 40,000,000 of immortal souls, India and its additions with their 250,000,000, Turkey, Persia and Africa are all open, so far as their women are concerned, to female medical missionaries only. Yet these regions, all accessible now, are almost destitute of that help which medical missionaries can alone supply.—*The Missionary Review.*

News has been received from Bishop Parker, dated December 28, 1887. He announces his arrival at the Victoria Nyanza, after a march of 1,013 miles. He finds difficulty both as to time and as to expense from the pertinacity of the chiefs in levying blackmail, and thinks it will be some time before missionary caravans can regularly pass from place to place. He met Mr. Mackay at Wusambiro, on the lake, and found him in good health, and with no intention of going to England. "While staying with Mackay we drew up a letter to Mwangi, which I hope may lead to the liberty of those now in hiding on account of their receiving instruction from the missionaries, and also make it possible for Mr. Gordon to come out, and Messrs. Ashe and Walker to go in. Probably it will not be for the good of the work that I should go in myself for some time to come; I shall probably have to defer that till a future journey here from the coast." It may be three months before an answer is received. The Bishop was about to journey eastward in the direction of the Ruwana River, and expects to be on the move for a good many months to come.

News received in England on May 2nd, 1888, announces that Bishop Parker and the Rev. Mr. Blackburn died of fever at the Ungora Mission, Africa.

Public Benefactors are not alone confined to the higher orders of scientific research. Indeed but few have done more for the welfare of the working masses than James Pyle through the introduction of his labor-saving Pearlina.

PARAGRAPHIC.

SHE WAS SAVED

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TEMPERANCE COLUMN.

THE BISHOP OF LONDON ON "TEMPERANCE."

(Continued.)

This terrible evil of drink was due to the overpowering force of the temptation. The one thing to do with the drunkard was to keep him away from the temptation altogether. The man must either be got away from the temptation, or the temptation away from the man. It was obvious enough that if any one agreed to abstain from intoxicating liquor altogether, and banish it from the country—(applause)—they would very effectually get rid of the temptation; and it was also obvious, although, perhaps, not so plain at first, that in proportion as it was kept away, in that proportion would its power be weakened. Every man who was an abstainer contributed, in his own person, very little, but still he did contribute towards diminishing the temptation to the rest. A drunkard finds great difficulty in abstaining totally. To begin with, the man was weak, or he would not be a drunkard; but in being counselled to abstain he was told to do a thing which required very considerable strength to do that which made him a marked man among his fellows. Consequently he had a double battle to fight; he had to fight against his own inclination, and against the sense of being despised by some of his fellow creatures. How can you shield him? asked his lordship. How can you shield him? By standing by his side and doing what he does. (Applause.) If you do the same thing, and do it in considerable numbers, you make it impossible to distinguish between those who are abstaining for their own sakes, and those who are abstaining for the sake of other people. It is really the case at this moment that a very large proportion of the total abstainers do not need to abstain on their own account; they abstain because they feel it will be a real help to their fellow man, and they know there are a great many who really do need such help. If you were to put together all the total abstainers in the country, you would find that those who abstain simply because of their own weakness are a very small proportion. Excellent qualities were often to be found in those who gave way to drink. By saving those people from ruin, then good qualities may be brought into activity. The battle against intemperance in those who had fallen was very hard, and as in battles where bodily strength was put against bodily strength, there was nothing which really helped so much towards victory as the sympathy of others. (Applause.) There was nothing in the world like real sympathy; there was hardly anything that touched us so closely, and that bore us along in such a wonderful way. Especially is it encouraging in spiritual conflicts to feel that others were with them, willing to bear whatever they had to bear, and entirely

at one with them. The reason why he himself had been a total abstainer was because he always felt it his duty to help his fellow men in things of this kind to the utmost of his power. He saw no better way of helping them in this matter. No doubt there were other ways, as, for instance, by giving men better knowledge. What was more common, especially amongst men who laboured, with their hands, than the belief that intoxicating liquors gave strength, and enabled men to do more work. The thing was an entire mistake; it was known and had been proved to be a mistake; and it was a very good thing to spread such information, and it might be done by people who were not total abstainers. But even in this, total abstainers could fight better than others. (Laughter and applause.) (To be Continued.)

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