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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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## ECCLESIASTICAL NOTES.

**LENT.**—Bishop Rulison, who writes this year the customary Lenten pastoral letter of the Diocese of Central Pennsylvania, affirms the special need of the discipline of the cross in this "luxurious and laughter-loving age;" and points out how to take up the cross in the exercise of fasting, Prayer and almsgiving. "The essence of fasting," says the pastoral, "is self-denial, self-control, the turning of the heart toward God, and the bringing of the human will into harmony with God's will. Therefore, bridle your tongue. Abstain from the use of many adjectives and extravagant speeches, and from all foolish talking and jesting. Set a guard over your thoughts, and drive out the suggestions of evil. Give up the reading of novels and the Sunday newspaper, and read instead God's holy Word and such books as may help your spiritual life." Suggestions equally simple and practical with regard to prayer are, that "we ought to keep our engagements with God with at least as much particularity as a good business man keeps his business appointments. Let fathers remember then are priests in their own households. . . . Add to your private and public prayers some special petition for your own pardon and better life, and for some one who has not confessed Christ before men, and then try in every way possible to bring that one to the servicers of the Church, the care of the pastor, and the knowledge of the Saviour. Pray in spirit; pray in word, pray in action." Devotion either in fasting, prayer or giving is not a bearing of the cross until it is felt heavily.

**EASTER, 1886.**—This year Easter falls on the latest date on which it can possibly fall, that is to say April 25, or nearly a month after the beginning of the second quarter of the year. Such a case has not happened in this century, and will not occur again. In the next century, the twentieth, Easter will fall on April 25, in 1943. If we turn back to previous centuries, we find that such a late date for Easter occurs only once in each century, that is: 1734, 1666, 1546, 1451; the fourteenth century goes without such a late date; 1204, 1109, 1014, 919. The earliest date for Easter, March 22, has occurred only once in this century, in 1818, and it will not recur before A.D. 2000. This earliest day for Easter has occurred in 1761, 1693, 1598 and 1573, 1478, 1383; the thirteenth century is passed over; 1136, 1041, 946.

**PROTESTANT AND CATHOLIC.**—We commend the following extract, from a letter written by Pere Hyacinthe to Dr. Pussense, to the notice of those Churchmen who think it necessary to repudiate the title of "Protestant," in order to establish their claim to be "Catholics," and to those equally who make a "shibboleth" of it and limit its application:—

"I am a Protestant; I am so in the general, generous, eternal sense of the protest of enlightened and Christian consciences against the errors which everywhere, both at Rome and elsewhere, men have mingled with the Christianity which is of God. This does not, how-

ever, prevent my joining to the name of Protestant—which is rightly *negative*—another name sacredly *affirmative*. I mean the name of Catholic. That which from the beginning has been always, and everywhere, believed among us, that alone is truly Catholic." Thus did a Gallo-Roman teacher of the fifth century—Vincent De Lerins—express himself; and the symbol of our common faith says: "I believe in the Catholic Church."

**CHURCH REFORM.**—The Bishop of Chester the other day said some wise words on this subject. After urging, with great vigour and truth, that the Church had always been improving and reforming itself, else it would not exist, he reminded his hearers as follows:—

"Remember that it is the *Church of the living God* that we are at work on, not a scheme or a school of new philosophy, but on the foundation of the Apostles and Prophets, that is, *having a basis which is not to be extended or contracted at the will of man*: Jesus Christ Himself, Himself the God of creation, redemption, resurrection, and judgment, being the Chief Cornerstone. There are things which we cannot part from, without parting from Him—the means of grace, and the hope of glory; there are doctrines which we cannot modify, creeds which we cannot relax, without parting from those whose faith we follow remembering the end of their conversation; there are rites, which we cannot dispense with, without parting from Him Whose children we are, begotten not of the blood nor of the will of man, nor of the will of flesh, but of God; there are laws which, being His, we may not see broken; I speak of simple things, such as the law of marriage, which is at this very time in great danger, and the law of property, which He Who establishes civil society sets at the basis of it, and the law of liberty, which God forbid we should see abrogated to please the many or to please the one."

**FRUITS OF DISESTABLISHMENT.**—The *Contemporary Review* for March opens with a paper entitled "Experiences of a Disestablished Church," by Professor George Salmon. The sum total of these experiences, which of course refer to the Church of Ireland, is in one place compressed into a paragraph, as follows:—"It would be idle to say that the loss of our property has done us no injury. *It has crippled our resources and abridged our means of usefulness.* But we hate not a jot of heart or hope, and, though cast down, are by no means destroyed. There is nothing in our history to make English people think lightly of the *evils both to Church and State* which would result from a separation between them. But if either friends fear or enemies hope that such an event would seriously impair the vitality of the English Church, they are mistaken. Rob her, men can; kill her, they can't."

These are words not of hope only, but of encouragement; and it need not be added that Professor Salmon entertains no sympathy with either robbers or assassins.

**THE REFORM MOVEMENT IN SPAIN AND PORTUGAL.**—There was a meeting in London a few

weeks ago of the "Spanish and Portuguese Church Aid Society." It was presided over by the Archbishop of Dublin. Among other sayings, the Archbishop remarked:—

He was to speak on the triumph of the gospel which was dear to all their hearts. Mr. Webb-Peploe in his interesting address had led them to think of the condition of Spain and Portugal fifty years ago, and of their condition now that the seed which was then sown had sprung up. If they traced all the tributary streams to their true source, they would assuredly find that God's holy word was the beginning of all the changes which had taken place in these countries, and this fact should be a comfort to all who are engaged in spreading that word. In proceeding, he gave an interesting epitome of the work of the society in Spain, remarking that it had been successful in a country in which they could least have expected to meet with success. He also dwelt upon the progress of the truth in Portugal. In Lisbon a new church had just been built, and in Oporto he had consecrated a church which had been built chiefly through the generosity of a resident there. These were all tokens of progress for which it behoved them to thank God.

**THE BANE OF MARIOLATRY.**—Mariolatry is the great obstacle to the restoration of Evangelical truth to its proper place in the Church of Rome. "One can almost weep," writes a great Churchman, "as one remembers that Mary came into the churches as a substitute for Jesus; but not for the Jesus of the Gospels, only the Jesus of the Schoolmen. Measureless blame belongs to those powerful Churchmen who had practically taken away the world's Lord, and changed the beautiful living refuge set before us in the Gospels into all manner of wrong and idolatrous, high-sounding, philosophical abstractions. It was, perhaps, not wickedly done, but ignorantly. Nevertheless, we have nothing but pity for all that unhappy multitude of wronged and robbed, weary and heavy-laden penitents and mourners who turned their weary steps to the living and free compassions of a glorified woman, who was still supposed to have the ear of Heaven and a heart for earth. As mediator, Mary can have no place in the creed that sees the Jesus of Galilee, Who took a child on His knee and poured blessings on its little head, felt for all the poor, and prayed for the crowd that laughed at Him dying, now exalted to all power. A conception of God through a mother is poor indeed compared with a conception of Him which takes all the life and death of Jesus into it. She may forget her own sucking child, but Jesus can forget none. His love was love for ever, and His ear was open, and to all cries."

**THE "GORDON COLLEGE" AT CAIRO.**—Tidings have been received from Cairo of the arrival in that city of the Rev. G. Greenwood and Mr. J. Sidley, B.A., who had been sent out by the Association for the Furtherance of Christianity in Egypt for the purpose of founding a school to be called the "Gordon College," for the education of youths of the upper classes in Egypt, but especially for those amongst the Coptic Christians.

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

## DIOCESAN SYNOD OF NOVA SCOTIA.

At a meeting of the Executive Committee of the Synod, on Feb. 25th, the following was made the business to come before the Synod, and it was ordered to be printed in the CHURCH GUARDIAN at the usual time:—

## For Confirmation.

By Rev. G. W. Hodgson—Any proposition standing over for confirmation which shall not have been brought before the Synod for two consecutive regular sessions shall lapse.

By Rev. G. W. Hodgson—That the Order of Proceedings (Art. 3) be altered so that the roll shall be called only at the opening of the session, the names of those who enter afterwards being recorded by the Secretaries.

By Rev. Canon Dart—That Clause III. of Canon III. on Divinity Students be repealed, and that the Report of the Executive Committee concerning the Divinity School in connection with King's College be adopted.

## Motions Deferred.

By Rev. S. Gibbons—That the Missionary meeting be held upon some evening, instead of the Evening Session of the Synod, subsequent to the Monday.

By Rev. H. DeBlois—That the Constitution of the Synod be so amended as to allow Churches and Missions, having for all practical purposes a separate organization from the Parish Church, to elect representatives to this assembly.

By Rev. Prof. Wilson—That the Lord Bishop of the Diocese be requested to furnish a Prayer or Collect for the success of all Church Educational Institutions of the Diocese, and particularly of King's College; the said Prayer or Collect to be used in Public Worship at least once every Sunday or Holy Day where Service is held.

By Rev. F. J. H. Axford—That the Rural-Deanal Chapters be empowered to admit the Laity in Session with them.

By Rev. Dr. Bowman—That the Register of the Diocese be requested to report to this and subsequent Sessions from what Parishes he has received reports of property, and to produce any one or more that may be asked for.

By Mr. W. C. Silver—That the Executive Committee be instructed to consider the Rules governing Rural Deaneries with the view of making them more efficient, and to report at next meeting of Synod.

By Rev. D. C. Moore—To amend Clause 3 of Church Act, so as to read—"When any Rectory shall be vacant, the two Church Wardens of the vacant Parish, with the two delegates from the same to the Diocesan Synod, together with the Lord Bishop of Nova Scotia, shall proceed to appoint a Rector. But if no appointment is thus made within twelve months after the occurrence of a vacancy, the Bishop alone shall appoint a Rector."

By Mr. R. J. Wilson—That notice of Synod Assessment be sent to the Church Wardens as well as to the Rector or officiating minister.

By Rev. F. R. Murray—That full Statistical information be provided for the use of the Synod by every Clergyman in charge of a Parish or Mission.

By Rev. W. C. Wilson—That the Clergy Superannuation Fund of this Diocese be placed on a business basis, somewhat similar to the Widows' and Orphans' Fund.

## Notices of Motion.

By Rev. F. R. Murray—That he will intro-

duce a measure to provide for the education of the children of the Clergy.

By Rev. Dr. Bowman—That he will introduce a resolution to extend parochial franchise to women.

The Executive Committee will recommend to the consideration of Synod the extension of further pecuniary advantage to Lay Delegates.

The following corrections were made in the Journal of last Session, requiring immediate attention:—

In Clause 3 of the Constitution, instead of "Within thirty days," &c., read: "The Chairman of the meeting shall forthwith transmit to the Lay Secretary the certificate of election of the representatives, and also the certificates of qualification."

The Committee especially call attention to Clause 10 respecting Assessments as amended at the last Session, and to the new clauses following it:—

11. The Treasurer and the Lay and Clerical Secretaries shall be a Standing Committee on Credentials, whose duty it shall be to examine the certificates of the representatives, and also to ascertain what Parishes, if any, have not paid the assessment for which they have been respectively liable, and to report thereon to the Bishop on the day before the day of the meeting of the Synod, and the Bishop shall immediately on the opening of the Synod lay such report upon the table.

12. If any objection be made to such report on behalf of any person or persons claiming a seat in the Synod as a lay representative, the same shall be referred to a special committee of seven members, of which the Standing Committee on Credentials shall be *ex officio* members, together with four lay members whose right to a seat is unquestioned. No representative whose right to a seat is questioned shall be a member of, or vote for members of, the Special Committee on Credentials.

13. In case the certificates of election and qualification have not been transmitted as hereinbefore provided, the Synod may, for good and sufficient cause, permit any delegate at any time to take his seat on producing sufficient proof of election and qualification.

In the Order of Proceedings, Clause 2 is to be as follows: "After this prayer, the report of the Committee on Credentials having been on the first day of the Session laid upon the table, in accordance with Clause 11 of the Constitution, the Clerical Secretary shall call," &c.

In Clause 3 the first paragraph is to be cancelled, and it shall begin: "The election of new Secretaries," &c.

The following Committees are expected to report:—

1. On a suitable time for Holy Communion.
2. On consecrated buildings no longer used.
3. On shortening the services.
4. On the care of Parish property.
5. On Sunday-schools.
6. On organization in Parishes.

Two Governors of King's College, one for two years and one for four years, are to be elected.

In accordance with resolutions passed at the last Session, the Committee have recommended Thursday, July 1, as the day of meeting of the Synod this year, Friday evening for the Missionary meeting, and the evening of Monday, the 5th, for the Conference into which the Synod is to resolve itself for the reading of papers and discussions.

FRANCIS PARTRIDGE, D.D.,  
R. J. WILSON,  
Secretaries.

HALIFAX.—St. Luke's.—The Rev. W. B. King has arrived, and is now working as Curate of St. Luke's. Special courses of sermons are being taken by different clergymen at the Wednesday and Friday services. A mid-day

service at ten minutes to one o'clock is held daily.

ORDINATION.—An ordination service was held at the Bishop's Chapel on the second Sunday in Lent, at which the Rev. W. C. Wilson, Curate of St. George's, and Rev. S. Davies, travelling Missionary in Cape Breton, were admitted to the order of priesthood; and the Rev. F. Lowe, taking temporary duty at Aylesford, was made deacon. The Rev. Clarence McCully preached the ordination sermon, a strong and logical argument on the necessity of the three orders, and an endeavor to prove that no scriptural church could exist without them. The chapel was crowded. The altar was beautifully decorated with calla lilies, which had been sent from Windsor. The service was smoothly and sweetly rendered by the choir. There assisted at the ordination the Ven. the Archdeacon, the Rev. Dr. Nicholls, Revs. C. McCully and K. C. Hind.

PERSONAL.—On account of age and infirmity, the Rev. Mr. Dyer is about to resign the pastoral charge of Alberton and Tignish, Prince Edward Island. Mr. Dyer has rendered long and good service in the Master's vineyard.

CHURCH OF ENGLAND INSTITUTE LECTURE COURSE.—The last lecture of the course was delivered last week by the Rev. D. Neish, Curate of St. Paul's. The subject was "The Church in the Eighteenth Century." For nearly two hours the lecturer held the interest of the audience while he traced the influence of contemporary politics and life on the Church of the period. No synopsis of the lecture could convey a fair idea of the whole. The effort from beginning to end was brilliant, masterly, profound, and true to the innermost core of history. The Institute is to be congratulated on the success of the course.

ALBION MINES.—Mr. Selwyn Shreve, Lay Reader, of Halifax, kindly helped Mr. Moore at the Ash Wednesday services. The Lenten services are in the Parish Church on Wednesdays and Fridays, at 7; St. George's, Wednesdays, at 7:30; Westville, first and third Thursdays in the month, at 7; Vale Colliery, fourth Thursday in the month, at 7.

Holy Communion, Parish Church, second, fourth and sixth Sundays in Lent, at 8:30 a.m.; third Sunday in Lent and Feast of Annunciation, at 11; St. George's, first and fifth Sundays in Lent, at usual hour.

Further notice will be taken of the services for Holy Week.

BRIDGEWATER.—For many years past our Church people at Conquerall Bank, on the La Have River, have worshipped in a union building, which they were permitted to use once a month. Not satisfied with such an arrangement, they have made good progress towards procuring a church for themselves. A nice Gothic building, capable of seating about two hundred people, has been completed on the outside, the stained glass windows having been supplied by Messrs. Spence, of Montreal.

The congregation has purchased its freedom at a great price, as it is a question whether they will receive anything for their share of the union building, and they have now to provide one for themselves.

Any help towards finishing the inside of the new church would be thankfully received by the Rector, the Rev. W. E. Gelling.

## DIOCESE OF FREDERICTON.

LUDLOW.—Hudson Memorial Church.—The following sums have been paid to the Treasurer:—Collected by Rev. Canon Townshend, \$94.40; collected by Miss Wilmot, \$14; some members of the Girls' Friendly Society, Fredericton, \$6.

**FREDERICTON.**—A Women's Aid Association for the Diocese of Fredericton has been formed by the ladies of Fredericton. The officers elected are as follows:—President, Mrs. Maunsell; Secretaries, Mrs. A. F. Street and Miss Wilmot; Treasurer, Mrs. Campbell. In addition to those there is a Managing Committee, besides sub-committees for special work. Lady Tilley is Patroness of the Society. It is hoped that branches of the association will be formed in the various parishes in the Diocese, all to work under one President. The object of the association is to awaken and deepen interest in the work of the Church in the Diocese, and to help on the work in every possible way, specially by prayer and by raising funds for the furtherance of the work. Any person may become a member of the association by undertaking to pray every Sunday for the work of the Church in the Diocese, and by paying an annual subscription of forty cents. This is a new feature in the work of helping to further the interests of the Church in this Diocese, and one which commends itself to the good judgment and sound earnestness of every loyal Churchman. It means new life, new energy, brighter hopes and more funds for the Home Mission work of the Diocese.

**RICHMOND.**—This parish, which has been vacant for about seven months, is now to have a clergyman. The Rev. E. J. B. Williams has been appointed Deacon in charge. Mr. Williams expects to be ordained Priest at Trinity, and then no doubt he will be collated to the Parish and inducted Rector.

The parishioners feel deeply grateful to Canon Neales, of Woodstock, and his Lay Reader, Mr. Saunders, for their kindness in supplying services during the vacancy.

A tower and spire is about to be erected on the Parish Church in which to place the new bell.

**KINGSCLEAR.**—The Bishop-Coadjutor preached at the first of the Special Lenten Services which are to be held in the Parish Church on Friday evenings.

**MONCTON.**—The Rev. A. J. Reid, of this parish, was ordained priest at the Cathedral, Fredericton, on Sunday, the 21st instant. Mr. Reid still continues his work as Curate of the Parish.

**FREDERICTON.**—Sidesmen have been appointed in the Cathedral to act as ushers, under the direction of Sheriff Sterling. Thus strangers and visitors may more than ever be made to feel welcome and at home in the Mother Church.

**DEANERY OF ST. JOHN.**—This Deanery met on March 16th, at St. Paul's Church, Portland, where the Holy Communion was celebrated at 9:30 a.m., the Rev. G. Schofield being the celebrant and Rev. C. O. Dobbs the preacher.

The Chapter then proceeded to the Rev. Canon DeVeber's residence, where the business of the Deanery was transacted, after the reading of the Holy Scripture.

The Chapter having applied for a grant of books from the Associates of the Rev. Dr. Bray, England, a letter in reply was read by the Rev. W. O. Raymond, stating that the request was granted, and the books would be forwarded.

The Chapter adjourned until Monday, March 22nd, in order to finish the rest of the business.

The Rev. C. Kenrick has resigned the curacy of St. Paul's Church. After April 1st he will discharge the pastoral duties of St. Stephen's Church until the return of the Rev. T. E. Dowling from England.

**ST. PAUL'S CHURCH.**—The report of the Needle-work Society of this Parish for 1885 has

just been printed. There are now fifty-nine members, who meet once a fortnight from Christmas to Easter. They have realized this year by subscriptions, donations and the annual Christmas sale, \$376. This sum, with the proceeds of last year, \$221, will be devoted to the erection of a Parish Room for the use of the surpliced choir, who find the vestry too small to accommodate them.

St. Paul's Church Needle-work Society was founded in 1866, just before the building of the new church. It has thus been in operation for nearly twenty years, under the same President, the wife of the Rector, Rev. Canon DeVeber. During this time \$5,551 have been realized. This sum enabled the society to import from England stained glass of beautiful design for the large west window, to put an iron railing round the church grounds, and to give \$2,167 towards paying off the church debt, which was fully liquidated last year. Smaller sums have been given to the poor, to the Sunday-school, and towards the expenses of the surpliced choir.

**SHEDIAC.**—A meeting of the Deanery was held in the Parish of Shediac on March 11th and 12th, at which were present Rev. J. R. Campbell, Rector of Dorchester, (Rural Dean); Rev. C. F. Wiggins, Rector of Sackville; Rev. F. W. Vroom, Rector of Shediac; Rev. A. J. Cresswall, Missionary of Albert County, and Rev. A. J. Reid, Curate of Moncton.

1 Tim., chap. 1, was read in Greek, and carefully discussed.

The Choral Union festival, which had of necessity been postponed, was appointed to be held on Wednesday, June 9th.

Several matters of business, including the establishing of a Book Depository, Sunday-schools, the *Diocesan Chronicle*, and the Deanery Library, were dealt with.

On Thursday evening a good congregation was assembled at the Church of St. Martin-in-the-Woods, when Evensong was said and addresses delivered by Rev. A. J. Reid and the Rural Dean.

Mr. Reid spoke of the "Drift towards Unity," referring to the gradual dying out of prejudices against the Church, and the increasing tendency to return to the "old paths where is the good way." The case of the Rev. Mr. Green, the eminent Presbyterian minister of Chicago who has lately entered the Church, was alluded to, and his four reasons read. Extracts were also given from Mr. Beecher's eulogy of the Episcopal Church, and the people were exhorted to learn from the praises of an outsider to appreciate the good things which our Church possesses, and to teach them to others.

The Rural Dean spoke in behalf of the Bishop Medley Scholarship Fund, calling attention to the great need of Clergy in the Diocese, and the present insufficient means of supplying them. It is hoped that his words will bear fruit when the collection for this important Fund is made.

At the morning meeting of the Chapter, the following resolution was unanimously passed:

"That this Deanery desires to place on record an expression of its deep sympathy with the Rev. Arthur Hoadley, Rector of Moncton, in his impaired state of health, and of the sincere regret with which it learns that he finds it necessary to resign the charge to which he has so earnestly and faithfully devoted himself. His earnest zeal, his wise counsel and his prompt aid in every work which might promote the welfare of the Church in this Deanery will be greatly missed among us, especially at the meetings of the Chapter, at which, whenever possible, he was wont to be present. It is our earnest prayer to God that his removal may tend to the improvement of his bodily health, and that the blessing of the Master whom he has so faithfully served may ever rest upon

him and upon those whom God has given him."

The Chapter adjourned, to meet again at Sackville on June 10th.

## DIOCESE OF QUEBEC.

**LENNOXVILLE.**—*Bishop's College.*—On Thursday, March 25th, the festival of the Annunciation, the usual missionary union services were held. These services take place once a term. At 11:15 a celebration of the Holy Communion was held, and a sermon was preached by the Rev. A. H. Judge, M.A., Rector of Cookshire, an alumnus of the College. The text was Romans xi. 12. The sermon was strikingly thoughtful. The preacher dwelt on the compensating advantages that could be traced by a reverent, thoughtful observance of the ways of God's providence, even in such an apparently discouraging fact as the slowness of the world's conversion. The very fact that the Jews as a nation rejected Christ, though lamentable from many points of view, had probably made the type of Christianity more Catholic. The slowness of the conversion of the world might be compensated for by the ultimate spread of a higher type of Christianity. The Christian nations were the leading nations of the world, and their progress in other ways that were good, such as civilization and knowledge, could not be looked upon as a mere coincidence. They, when they have learned the lessons of Christ even more fully than at present, will be able to spread a higher type of Christianity than if they had been lower in the scale in other respects. These thoughts were not urged to deprecate effort, but rather to encourage those who were inclined to cry, in despair, "Lord, how long?" For of the ultimate success of Missions, and the ultimate up-rearing on every shore of the Cross of Christ, we were assured, and every member of the Church was bound in some way or other, at home or abroad, or both, to do Mission work and be a Missionary in a true sense.

Festival Evensong was held at 7 p.m., after which a meeting of the Union was held in the College Hall, and was attended by the great majority of the students and Boys.

The Treasurer (Mr. A. Sharpe) stated that the income per term for the last two terms from subscriptions was equal to the annual income of previous years. The number of subscribers was 83, and the income from offertories and subscriptions for the last two terms was upwards of \$40.

Mr. Murray read an interesting paper on the Mission to Savannah during the years 1846-'53, and the Rev. A. H. Judge delivered an address full of interest and feeling on the brief and heroic career of Bishop Mackenzie, who died in Africa in 1861.

Principal Adams spoke of the recent death of Bishop Hannington, and said that none need be discouraged at such deaths as these, premature and sad as they appeared to us. Those who were killed in battle contributed just as much often to the victory as those who survived. The life of a Missionary was as heroic as that of any soldier fighting for love of country, and as full of adventure as any explorer's life could be, and the Missionary had the advantage of building a part of the edifice of God's Church: his work would be immortal. The Principal urged all present to become imbued with the Missionary spirit, and hoped many more would go forth into the Mission field from Lennoxville.

The Rev. Dr. Roe spoke of the paramount of intercessory prayer for Missions, and of making our gifts acts of real sacrifice.

A vote of thanks to Messrs. Judge and Murray was passed.

[For Additional Home Field News see p. 7.]

## DIOCESE OF ONTARIO.

**KINGSTON.**—The ladies of St. George's Cathedral Churchwoman's Aid Society have presented the Church of England congregation at Odessa with a very handsome altar-cloth. It was worked by the late Mrs. Wm Macaulay, and will be highly valued by those to whom it has been so kindly given.

The regular meeting of St. George's Young Men's Literary Society occurred on the evening of the 19th inst. The subject was a debate on the question as to whether Capital Punishment should be abolished or not. After a very animated discussion, which lasted two hours, it was decided by a majority of one that capital punishment should be retained.

Lenten services are being well attended in the various city churches. Rev. I. J. Christie, of Wolfe Island, preached in St. Paul's on Friday, the 19th inst. Mr. T. P. Mignot, Lay Reader, of Maherly, preached an excellent sermon in St. James' on the 21st instant.

**ODESSA.**—The annual Missionary Meeting took place in this place on the evening of the 16th instant. There was a large congregation. Addresses were delivered by the Ven. Archdeacon Jones, of Napanee, and Rural Deans Forneri, of Adolphustown, and Carey, of Kingston. The collection was the largest ever taken up here for the purpose.

The Bishop of Ontario, in a Pastoral letter, addressed to his Diocese early in the present year says:

At my consecration, March 25th, 1862, there were 46 parishes and Missions in this Diocese. Since that time 48 new ones have been organized. How has this been effected? Chiefly by the sub-division of Parishes and Missions. A portion of an unwieldy mission has been set apart as a new one, and has been assisted by a grant from the Mission Fund, and helped until it became self supporting. Of such Missions, now self supporting, no less than 24 have been organized and are now contributors to, instead of being recipients of the Mission Fund. Since my consecration 48 new Parishes or Missions have been established on a sure basis, making in all 94 Parishes in the Diocese. Many of these are in urgent need of sub-division, and our Mission Fund only requires to be increased in order to set off what are called "out-stations" as a new mission, and to assist the first missionary for a short time. We have at present 38 missions which are receiving aid from the board, all of which require sub-division, in order once a month, but on every Lord's day. To show you that the Diocese is ripe for this sub-division I may add that public worship is held either by our Missionaries or Lay Readers in about 70 places where there are no Church buildings. In this process of sub-division we have been progressing for the last 24 years at the rate of two new parishes every year. This is something to be really thankful for, but why not double this increase? God will give the increase if the church member who has contentedly given a small sum hitherto will give twice that sum this year. We have in this Diocese as purely missionary work to do as is needed in Muskoka and Algoma, or the Northwest, and the interest deservedly taken in those missionary fields compared with that taken in places nearer home makes me believe that it is want of information regarding the spiritual needs of our Diocese that prevents our Diocesan Mission Fund from being largely increased. I am led to this conclusion also by the fact that throughout the Diocese I see everywhere increasing earnestness and zeal in our parishes, as evinced by the numbers confirmed, the multiplied communicants, and the building and beautifying of our churches. It is not, therefore, want of inclination but a lack of information brought home to

our consciences that causes us to refuse "to bear each other's burdens, and so fulfil the law of Christ."

**ORDINATION.**—The Lord Bishop of Ontario will (D.V.) hold an Ordination in Ottawa on Sunday, May 16th.

Intending candidates are requested to communicate with the undersigned as soon as possible, and have the necessary papers prepared.

Candidates for Deacon's Orders are required to send in:—

1. Certificate of *Baptism*, and, if possible, *Confirmation*.

2. The "*Si quis*," duly attested as having been read in the Parish Church.

3. *Letters Testimonial*, signed by three beneficed clergymen who have personally known the candidate for the three previous years.

4. Certificates of Collegiate standing as a Graduate in Arts, or as having the Divinity Testimonium of Trinity College, Toronto, or Lennoxville, or as having passed the final examination in a recognized Theological Institution of the Church of England.

Forms of 2 and 3 will be found in Blunt's *Book of Church Law* (Phillimore's edition), pp. 189-191.

T. BEDFORD-JONES, LL.D.,  
Archdeacon and Chaplain.

The Rectory, Napanee, March 26, 1886.

## DIOCESE OF TORONTO.

**GIRLS' FRIENDLY SOCIETY.**—Miss Cox has resigned the position of secretary of this Society. At the last meeting of the Central Diocesan Council, Miss Christopher Robinson, was chosen in her stead and all communications are to be addressed to her.

A paper called *The Friendly Messenger* has been commenced in Toronto as the organ of the G. F. S. It is neatly printed and for its size, a four page monthly, is neatly got up both as to contents and dress. The subscription price is only 25 cents a year and the Editor is Miss Boulton, 11 Grange Road, Toronto. Branches should endeavour to give this little venture some encouragement. It is found by experience that the old Country G. F. S. Magazines are entirely unsuitable for Canada.

**TRINITY COLLEGE.**—The result of the March Matriculation Examination in the Faculty of medicine is as follows:—Examined and approved, D. Bechard, W. A. Dixon, R. M. Hillary, J. Knox, J. A. Phillips, W. A. Sargent, A. E. Scanlon, W. A. Thomson, T. A. Vicars. The following have passed in Latin:—W. Babbitt, A. M. Ewing, C. H. Hamilton, W. E. Inksetter, W. Kelly, C. W. Morey, Adam Thomson.

At the last meeting of the College Literary Society an interesting essay on "Lord Lytton" was read by Mr. J. B. Pyke. The subject of debate was, "That Home Rule should be granted to Ireland." Messrs. H. O. Tremayne, M. A. Mackenzie, and J. S. Broughall spoke on the affirmative, while the negative was ably upheld by Messrs. J. D. Pyke, W. H. Lowin and J. G. A. Wright. There was a good attendance, and the speeches showed signs of careful preparation and were well delivered.

**THE SISTERHOOD.**—The work in connection with this institution goes on steadily, and is meeting with encouraging success. A very interesting concert is to be given by the Vocal Society in aid of the Sisterhood of St. John the Divine, on the 27th of April. Some novelties in the way of music have been selected for the occasion by Mr. W. E. Haslam, the conductor. Among others there will be a setting of Tennyson's beautiful lines, "Break, break, break on the cold grey stones," &c., by Sir Geo. Macfarren; the opening glee for male voices from "Guy

Mannerling," by Sir Henry Bishop, and a sacred piece by Gounod, "Come unto Him." The concert promises to be unusually successful.

**ORDINATION SERVICE.**—The Lord Bishop held a special ordination on the 21st instant at St. Stephen's Church, Toronto, when Messrs. C. H. Brent, of Newcastle, and G. H. Broughall, of Toronto, were admitted to the Diaconate. There was a large congregation, as is usual on such interesting occasions. The sermon was delivered by the Rev. Dr. Bethune, of Port Home School, on the importance of the office of Deacon. He said the ministry of God was three-fold, and composed of deacons, priests and bishops. The office of deacon was the first one entered, and its importance was everywhere shown in the Scripture. In that lower order of the ministry they would serve till in due time they were ordained ministers in the Church of God. He trusted that they would be full of that child-like faith which never hesitates nor wavers. They should be men of careful, earnest prayer, and labor for that divine wisdom which is able to overcome the power of sin. He prayed that God would give them skill for their work, and such a love for souls that will be satisfied with nothing short of their salvation. They must not hope or labor for worldly success, for he who would do his Master's work must expect to wear a crown of thorns. There was no happiness on earth compared with the happiness of self-surrender and self-denial. It was at most but a little time, and then they would have passed through the pearly gates and be walking the golden streets of their heavenly home, where the lamp and fire were before the throne of God, and there was a sea of glass like unto crystal. There the seraphim fall upon their faces, and in the midst was the throne of God and the Lamb that was slain. He trusted it would be the blissful lot of all present to spend eternity in the home prepared for them.

## DIOCESE OF HURON.

**GODERICH.**—*St. James'.*—A most successful entertainment, consisting of a concert, readings and recitations, preceded by a bountiful repast in the house of John Middleton, Esq., Church warden, was recently held in the basement of St. James' Church. The proceeds netted the handsome sum of \$50, which was applied to aid one of the Indian Missions in the Northwest.

*St. Stephen's.*—Weekly services have been resumed in this Mission on Wednesday evenings during Lent; the attendance at which is very encouraging, and a deep interest manifested in the services. The incumbent, Rev. Mr. Steele, takes occasion to discourse on sin, repentance, the atonement, self-examination, and other kindred topics appropriate to the Lenten season. May it prove to be a season of spiritual refreshing.

**GLENCOE.**—A series of special services, in which the Rev. W. Haslam, M.A., of the "Church Parochial Society," of England, and Mrs. Haslam have acted as Missioner and Bible Reader, have been held in this place. Mrs. Haslam's meetings were for women only, and are said to have been delightful in their simplicity and helpfulness; she is said to be a fluent speaker, with a very winning manner, and a true gentlewoman. The Evangelistic services, held every night by Rev. W. Haslam, were largely attended, many people on one occasion being unable to gain access to the Church. The services were hearty, simple and congregational, and the benefit derived from them apparently most marked in many cases. It is impossible, however, to sum up in so many words all the good derived from a Church Mission, oftentimes it only commences a work which it is left for the clergyman, by God's Grace, to consummate. In this case general regret has been expressed at the shortness of this special

season of prayer and praise, with thankfulness for the "time of refreshing."

**ST. MARYS.**—The Church in St. Marys has been somewhat renovated, and is much improved. Special Lenten services have been held by the rector, assisted by the Rev. G. W. Wye.

**GALT.**—The Rev. Canon Hinks, leaves here after Easter, to assume charge of the parish of Windsor. His Lordship Bishop Baldwin preached here on Sunday, March 21st, bringing before the congregation the missionary wants of the Church. It seems the Bishop is endeavoring to educate the Church people wherever he goes to give on *principle* and *systematically*. He strongly opposes concerts, &c., as a means of raising money for Church purposes. It is to be hoped that the clergymen will back up his Lordship's efforts in this laudable work, and that in the future we shall hear less of the raising of money by questionable means in our parishes for religious purposes.

**St. Johns.**—The Rev. Canon Newman preached in St. John's Church on the 21st, Archdeacon March being indisposed.

**HYDE PARK.**—Steps are being taken towards securing a church in this place. Rev. G. Gage has for some few years been holding services in the school-house, but the congregation now feels strong enough to secure a proper place of worship, and a committee has been appointed and a subscription list opened for the purpose of erecting a brick church. Mr. Gage has been doing a good work and will soon see some happy results growing out of the small beginnings.

**MITCHELL.**—*Trinity.*—On Sabbath last Rev. Mr. Ridley made the pleasing statement that during the ecclesiastical year just closing more money was contributed by his congregation for the various religious objects than in any of the previous years. To the Diocesan mission fund alone, upwards of \$100 were sent away a few days ago, which speaks well for the liberality of his people. When the accounts are closed it is the intention of the Wardens to publish, in pamphlet form, a full statement of the receipts and expenditure, giving the amount contributed by each person during the year, the sums, if any, still due by each subscriber, the amounts paid out, &c. This will be more satisfactory to every one than the former way of doing business, and the wonder is that the practice, which has long been in use by other churches, was not long since adopted.

**PERSONAL.**—Rev. F. D. Brown, formerly incumbent of Clarksburg, in Huron Diocese, has been appointed on the unanimous request of his parishioners, to the valuable living of Witnessham, Suffolk, England. Mr. Brown is a graduate of Huron College.

DIOCESE OF ALGOMA.

VISITATION OF NIPISSING AND NORTH BAY MISSION BY THE BISHOP OF ALGOMA.

On Monday, 8th March, the Bishop of Algoma, having completed his visitation of the Magnettawan Mission, proceeded northward through the Commanda District some thirty-six miles to Nipissing Village, visiting various families *en route*. On this journey he was driven by John S. Scarlett, Esq., of Nipissing, who had on the day previous taken his fast and excellent pair of ponies to Magnettawan for this purpose. Throughout his Lordship's stay at Nipissing he was the guest of Mr. and Mrs. Scarlett, at their hospitable house, romantically situated on the South River. Here his Lordship was met by the Rev. G. Gillmor, of North Bay, who accompanied him and acted as his chaplain through the Mission.

On Tuesday the Bishop visited various fami-

lies in their log-houses, many of them hidden away through the bush, difficult of access, and the tracks heavy in snow. Of these families there are some twenty in number belonging to the Church of England in and through the country around Nipissing Village. From certain causes, which it would occupy too much space to enter into here, these poor people have been until very recently left without the benefit of the ministrations of their own Church, and it will accordingly be understood with what satisfaction and gratification they beheld their Bishop himself sitting in their humble shanties and finding out from them all the troubles and cares and difficulties coming upon them and their children.

The same evening the Bishop held a service, a large congregation attending, and baptized at it two infants (one, Emma Norrine, the daughter of Mr. and Mrs. Scarlett, the other of Mr. and Mrs. Armstrong), and administered the rite of Confirmation to twelve persons, including Mrs. Scarlett and Mrs. Armstrong; and concluded with celebration of the Holy Communion.

On Wednesday Mr. Scarlett drove the Bishop and Missionary to Powassan, visiting *en route* old Mrs. Hichman, with whom his Lordship conversed for some time and prayed. At Powassan, or Big Bend, the Bishop stopped at the house of Mr. William Clarke, and held a service, and preached with very great power.

On Thursday Mr. Scarlett for the last time drove the Bishop and Missionary to South-east Bay. On the way a very sharp, steep hill was reached, and at the foot of it a sheet of ice inclining to one side. At this point an upset was narrowly escaped; but if the ponies were first-rate, so was also their master, for although the shock in trying to avoid the ice pitched him out full length on the snow, he was in an instant on his feet, and never lost his hold on the reins nor his command of the ponies, and brought all safely beyond.

At South-east Bay the Bishop parted with Mr. Scarlett with regret, for his zeal and warmth and hospitality had done so much to make his Lordship's visit through Nipissing a happy and satisfactory one. Many who know Mr. Scarlett will read these lines, and they will agree that there is one word which describes his manner of working, and that word is *thorough*.

Having traversed the country north of Magnettawan, and embracing Eagle Lake, Commanda Creek, Commanda Lake, Nipissing Village, and Powassan, the Bishop feels the necessity for the residence within that district of a clergyman specially appointed therefor, and that the occasional visits of the North Bay Missionary would not be sufficient, and hopes to be enabled to provide for the extra expense of such clergyman.

(To be Continued.)

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.

**ORDINATION.**—Rev. F. F. Davis, Deacon in charge of the Mission of Virden, will be ordained to the priesthood on the 21st. Mr. Davis is a son of Judge Davis, of London, Ont., and is doing excellent work in his mission. Rev. T. W. Bunn will be ordained at the same time.

**CLEARWATER.**—The Bishop has confirmed 22 in Clearwater and Tisdale. This is a gratifying result of the labors of Rev. O. N. Jeffrey.

**OAK LAKE.**—This is a centre of a flourishing district situated about forty miles from Brandon. Archdeacon Pinkham, Financial Secretary,

visited Oak Lake last week and met with a very cordial reception. There were congregations of between 80 and 100, and sixteen communicants. A committee was appointed to see what could be guaranteed for a resident clergyman. There are three other points which could be taken in connection. The district sadly needs regular services. An attempt will be made to supply fortnightly services for the present from Winnipeg, which is 170 miles distant. This Diocese needs at least eight additional men to supply important districts, where there have never been resident clergy, and where the men and means are to come from is a problem that sorely troubles the Bishop and Executive Committee.

**PERSONAL.**—It is reported that Rev. A. W. Goulding, incumbent of Poplar Point, will be appointed chaplain of the Penitentiary and missionary at Stonewall.

Ven. Archdeacon Pinkham and Mr. C. J. Brydges are now in Southern Manitoba, in the interest of the Home Mission Fund. Several of our most prominent laymen have been actively engaged this winter in speaking on behalf of Home Missions. This is a new and excellent departure in the diocese.

**St. ANDREWS.**—The sum of \$175 was realized for Church purposes last week.

**WINNIPEG.**—Lenten services are held daily in Christ Church; on Wednesday and Friday in Holy Trinity and All Saints, and on Wednesdays at the Cathedral. The annual meeting of Christ Church C. of E. T. S. was held on the 16th. The Rev. E. S. W. Pentreath is the President *ex-officio*. The following officers were elected: Vice-President, Joseph Carman; Secretary, J. S. Bush; Treasurer, W. Borrows; Committee of Management—The Secretary, Treasurer and Messrs. W. Keen, E. T. Ashworth; the Misses M. Campbell, Ada Raper, Alice Redfern and Lily Law. Three adult members joined the Society.

**St. John's College.**—The Church Society holds regular meetings this term. Some are devotional and others general, where a paper is read on some church topic and discussion entered into. The St. John's Choral Society has resumed its practice at the Ladies' College, under the leadership of the Rev. Canon Combes, precentor of the Cathedral.

DIOCESE OF SASKATCHEWAN.

**LETHBRIDGE.**—A church will be built this spring to cost about \$1,100. The building fund starts under most favorable auspices. The Baroness Burdett-Coutts gives \$240; Mr. A. T. Galt, \$250, and Bishop McLean \$200; the balance will be raised in cash within a month. The building will in time be used as a school house, or the chancel of a large church.

**FORT McLEOD.**—His Lordship the Bishop of Saskatchewan has agreed to the request of the vestry of Christ Church, McLeod, and has directed that the Rev. Mr. Hilton hold service at this place three Sundays instead of two.

CONTEMPORARY CHURCH OPINION.

*Church Bells* says that the recently inaugurated House of Laymen may be designated a success. Although a direct and immediate fruit of the Primacy of Archbishop Benson, the House of Laymen may also be regarded as a natural outcome of that extended recognition of the value of lay co-operation which gave to his Grace's predecessor the honored title of the "Archbishop of the Laity," and the proceedings and debates of the new assembly will be watched with genuine interest. As far as the Church is concerned, it can scarcely fail to gain strength from the existence of such

a body, for in a day when Parliament has ceased to be an institution of Churchmen, although it still has much power to make or mar the administrative work of the Church, it is of the first importance that the laity should be combined under proper authority. The proceedings have thus far been conducted with becoming gravity and impressiveness, and the selection of Lord Selborne and Mr. G. A. Spottiswoode for the important posts of Chairman and Vice-Chairman respectively augurs well for the future management of the House.

The *Irish Ecclesiastical Gazette* calls attention to the remarkable fact that the two most trenchant exposures of the malignant doings of the Land or National League (for it has been the same thing under different names) should have come from Roman Catholic writers. The late Mr. P. J. Smyth gave us from his dying couch "The Priest in Politics," and now Mr. Thomas Maguire, M.A., Fellow and Tutor of Trinity College, and the learned and thoughtful Professor of Moral Philosophy in the University of Dublin, gives us a characteristic pamphlet entitled "England's Duty to Ireland as plain to a Loyal Irish Roman Catholic." With merciless pen Mr. Maguire exposes the evil and sinister designs of the enemies of Ireland's peace and welfare, and lays bare the projects of these wicked and unscrupulous men with a realistic force that must bring a blush to the cheek of every honest man. It is a terrible thing to think that it is at the cry of such conspirators the Prime Minister of England is preparing to hand over the lives and properties of loyal men to be disposed of as they may see fit.

The *Diocese of Arkansas* says:—

It is not necessary for a man to go about asserting his allegiance to Christ: *the life he leads will tell the story.* It is not necessary to declare how much he is interested in maintaining and assisting in the services and work of the Church. *His seat filled or empty in the congregation will answer that question.* Not what he says, but what he does, shows the fact. "In quietness and in confidence shall be your strength," but in deeds shall your light so shine before the world, that others may see your good works and glorify God.

The *Pacific Churchman* (San Francisco) says:—

The Methodists of California are building an "Episcopal Residence" in San Francisco for one of their bishops who is to reside here. Apparently it will be a right good one, too. And they talk about having 4,000 subscribers to their *Advocate*—and they will do it, too—have almost got them already. But then, they believe in Church papers, and nearly every Methodist family takes and reads the *Advocate*. And it is worth reading, too, for Methodists. And their preachers see to it that their families do take and read them—and as a consequence of this—and of some other good things in Methodist practice—they are for the most part loyal to their religious connection, and intelligent, zealous supporters of all their Denominational institutions. *Cannot we Church folk learn something from them?*

The *Church Record* (Connecticut) says:—

It may be true that in point of oratory and literary style, the pulpit of to-day is inferior to that of the past. But the Church is learning the lesson that oratory and literary style are oftentimes out of place in the pulpit; that the 'first and great commandment' for the preacher is to declare to men dying in sin the promises and warnings of the Gospel; to cry out as the Master did, "Except ye repent ye shall all likewise perish." *The Church and the world ask for plain and unequivocal preaching.* We believe that the pulpit of to-day is learning

more and more a correct idea of what Christian preaching is, and is doing it more and more effectively. The people are demanding more and more that the ministry seek to save souls by their words in the pulpit and by their works out of the pulpit.

The *Living Church* says:—

Throughout the New Testament Baptism is brought forward in this way as a means of salvation. Repentance and faith, in adults, are in their nature conditions of salvation. Baptism is an appointed means. Neither are the efficient cause. It is the Blood of Christ that cleanseth, the grace of the Spirit that sanctifieth; but in the nature of things, repentance and faith are conditions, and by divine appointment the Sacraments are means. We may believe that means may be dispensed with by the Divine Wisdom which appointed them, though we may not presume to neglect them on our own responsibility. But we cannot imagine that He will dispense with the conditions, which are founded in the nature of things. The Church does not teach that there can be salvation without repentance and faith, or that there can be no salvation without Baptism. The former are necessary and irreversible conditions, the latter is a divinely constituted means.

The *Southern Churchman* asserts that few people read as much as they ought to do. Genius is the capacity for making use of the odd moments. Most people waste enough time in the course of a year as would be sufficient to learn a language or to gain an intelligent knowledge of a science. To accomplish much in reading one has often to practice great self-denial. To gain a fortune one has to be careful of the dollars, to gain education one has to be careful of the moments. Some people are discontented, dissatisfied and unhappy simply because they are unconsciously passing through a process of mental starvation. Good books are an heritage of the Lord. Happy is the man that has his library full of them.

#### DIocese OF QUEBEC.

SHERBROOKE.—A meeting of the Church of England Temperance Society is to be held here on Monday evening, the 5th April next, when it is expected that the Rev. J. E. Lloyd, of South Quebec, will deliver an address.

ASCOT CORNER.—The Rev. Principal Adams held service and preached here on Sunday, the 28th inst. Mr. Adams by no means confines his labours to the College, but is ready to help whenever there is work to be done for the Church.

#### DIocese OF MONTREAL.

MONTREAL.—*St. John the Evangelist.*—The members of the congregation are taking energetic steps towards completing the interior of their church. The members of the choir, through concerts and other entertainments, have obtained almost enough to furnish the chancel with permanent choir stalls. The St. Anne's guild which has already done much towards the furnishing and completion of the edifice are taking in hand the erection of a beautiful choir screen of stone. It is intended to hold a sale of fancy and useful articles in April in the rooms of Messrs. Hall & Scott, St. Catherine street, in aid of this work.

PERSONAL.—We are much pleased to learn that the Rev. Canon Henderson, Principal of the Montreal Theological College, received from Trinity College, Dublin, at its commencements held the 9th instant, the degree of B.D., and D.D., and we heartily congratulate Dr. Henderson upon these additional honours, and

hope that he may be long spared to worthily bear the same. His many friends in the Diocese and elsewhere will, we are sure, heartily second our good wish and congratulations.

#### AMERICAN BUDGET.

A "Quiet Day" for the laity was held in Christ Church, New Haven, Conn., on the 23rd instant, conducted by Rev. C. C. Grafton, of Boston.

Since the Convention in June, the Bishop of Pittsburg has officiated at over 180 services, preached 93 times, made 117 addresses, and confirmed 340 candidates.

The united prayer-meetings held on Fridays during Lent, at the churches of the Ascension, Calvary, Grace and St. George's, New York, are extremely well attended.

Miss Sibyl Carter is to spend the third week in Lent in speaking for the Board of Missions of Wisconsin at Milwaukee, Watertown, Portage, Whitewater, Jamesville and Delavan.

Rev. W. S. Rainsford, of St. George's, New York (well-known in Canada), conducted the services of "The Quiet Day," for the clergy at Christ Church Cathedral, Reading, Pa., on the 14th instant.

The Rev. Dr. Dix is delivering a special course of Lenten Lectures in Trinity Chapel on Friday evenings: the subject being "The Gospel and Philosophy." The attendance at these lectures is very large, and the service full of devotion and life.

The suspension of the Rev. Dr. Armstrong, Rector of St. Philip's Church, Atlanta, for a space of five years, by the Bishop of Georgia, is attracting much attention in the United States. The Doctor was found guilty, by a duly constituted Court, of a breach of his Ordination vow in several particulars.

A Mission begun in the spring of 1885 at Lynn, Mass., has been so carefully fostered by the people of St. Stephen's Parish that a separate parish has been organized, and is in vigorous working order. A handsome chapel has been erected, named the Church of the Incarnation.

At morning prayer on Monday, March 22nd, in St. George's, New York, the congregation were asked to engage in special thanksgiving (during the general thanksgiving) for the marvellous work of grace which is now going on in the parish, particularly at Avenue A Mission.

On Sunday, the 14th instant, the Rev. Dr. Bates, of St. Paul's, Cleveland, Ohio, after speaking of religious papers in general, spoke more particularly of the *Standard of the Cross*, and declared, very truly, that it ranked with the first. *The Church*, of Philadelphia, adds:— "We are glad to note that the clergy are commending, from chancel and pulpit, and by other methods, sound Church papers to their parishioners. Methodists, Presbyterians and Roman Catholics interest themselves in the circulation of their denominational papers. Why should not our clergy do the same? A Church paper will greatly help the Rector of a parish.

The building of St. Mark's Church, last summer, has greatly stimulated Church work in Denver, Colorado, and drawn together the clergy in mutual co-operation. After it was nearly completed there arose a very strange and apparently unaccountable opposition to it. This, however, has only had the effect to intensify the zeal of its many workers, and thus to promote its success. It became at once self-

supporting, pledging its Rector, Rev. C. J. Adams, \$1,200 a year. The Bishop had selected and purchased the site for St. Mark's nearly eleven years ago, at a cost of \$1,500. The lots are now worth \$12,000. The present church, costing about \$7,000, will be ultimately a chapel in the rear of a church that it is hoped may be built, seating \$800 or more.

**BRITISH BUDGET.**

The Rev. Dr. Gott, late vicar of Leeds, has been installed as Dean of Worcester, in succession to Lord Alwyne Compton, appointed to the Bishopric of Ely.

The Archbishop of Canterbury wrote the following touching letter to Mrs. Hannington on receiving intelligence of the possible massacre of the Bishop.

Bishop Moorhouse has now made definite arrangements to leave Melbourne, by the Peninsular and Oriental steamer Bengal, which is timed to arrive at Plymouth on Easter Tuesday, April 27, and in London on Easter Wednesday, April 28.

In the House of Lords a motion that "the time has come when, in the interest of religion and education, all National collections should be opened to the public on Sunday as on other days" was carried by a majority of 148. The Archbishop of Canterbury and seven bishops voted against the motion.

A deputation from the Society for the Promotion of Christian Knowledge attended at the Colonial Office lately and had an interview with the Under Secretary for the Colonies, and urged that some steps should be taken by Government for the diffusion of information among the clergy concerning emigration, in order that they might communicate it to their parishioners intending to emigrate.

The Bishop of London lately ordained three ladies as deaconesses, in S. Michael's Church, Paddington. The service was very imposing, the Bishop being assisted by six clergymen. Between forty and fifty deaconesses were present, and a large congregation. At the close of the service the Bishop bestowed his license to act in the Diocese of London on each deaconess, with the present of a handsome Bible.

Mr. Dillwyn's motion to disestablish the Church of England in Wales, was defeated in the English House of Commons on the 9th inst. by a vote of 346 to 49—a majority against of 297. In speaking against the motion Sir R. Cross said that there is not amongst laymen in Wales any feeling against the Church; and that the Blue-books show that the Church is educating considerably more than half as many again as all the other schools put together, and is therefore doing a great and good work.

A deputation representing the Presbyterian Church in Ireland, headed by the Moderator, waited on the Lord Lieutenant and presented his Excellency with an address. He stated that they were fully persuaded that the maintenance of the legislative union of Great Britain and Ireland in its full integrity was essential to the material prosperity and the internal peace of the country; and the Presbyterians of Ireland, numbering 500,000, would therefore oppose to the utmost of their power every measure which would tend to disturb it.

LAMBETH PALACE, S. E., February 19th, 1886.  
My Dear Madam:—I hope that you will not consider my venturing to write to you as in the least an interference with hopes which you may yet feel it right to entertain. God would have us now prepared for either issue. If the Bishop is given back to us, it will be

with the solemn warning that we have given him up to God, in reality—to do with him in His holiest cause what He wills and knows to be best for the seed-sowing. If he is already with God among His Martyrs for Christ's sake and the Gospel's, his dearest ones will not grudge him his crown. I was wonderfully impressed with his bravery, his simplicity, his insight into the problems. It was not only a call gladly followed, but, with the obedience, there was such deep reflection on the conditions and on the issues of such difficult work. He has been very constantly in my prayers since he went away—but especially (I know not why) of late, before the news came first. I pray God to comfort you in your deep anxiety, and—if it is to be—in your sorrow. I am sure you think often of the "words" with which St. Paul bids us "Comfort each other" in such trial.

Yours most faithfully,  
EDW. CANTUAR.

**BOOKS, MAGAZINES, &C.**

NOTES ON INGERSOLL, the American Atheist, by Rev. L. A. Lambert. London: W. Nicholson & Sons, 20 Warwick Square, E. C.

This is a little sixpenny yellow-covered book, but by no means to be placed amongst "yellow-covered literature" or "mere sixpenny" affairs; it is worth its weight in yellow gold. He argues the Atheist dumb, tells him when he lies, and chaffs him out of court, lawyer though he be, coming off completely victorious over the gallant Colonel. We advise every one, lay and clerical, to read the book; its hard-headed reasoning is relieved by chaff, intensely amusing. We give a specimen of both:—

"I shall produce the argument of a philosopher for the existence of God. I do not deem it necessary or logically called for just here to do this; but as it may prove instructive to you I give it. It runs this way:—

'I allow you to doubt all things if you wish, till you come to the point where doubt denies itself. Doubt is an act of intelligence; only an intelligent agent can doubt. It as much demands intellect to doubt as it does to believe; to deny as it does to affirm. Universal doubt is therefore an impossibility, for doubt cannot, if it would, doubt the intelligence that doubts, since to doubt that would be to doubt itself. You cannot doubt that you doubt, and then, if you doubt, you know that you doubt, and there is one thing, at least, that you do not doubt, namely, that you doubt. To doubt the intelligence that doubts would be to doubt that you doubt, for without intelligence there can be no more doubt than belief. Intelligence, then, you must insert, for without intelligence you cannot even deny intelligence, and the denial of intelligence by intelligence contradicts itself, and affirms intelligence in the very act of denying it. Doubt, then, as much as you will, you must still affirm intelligence as the condition of doubting, or of asserting the possibility of doubt, for what is not cannot act, &c., &c.

Ingersoll asks, "Are you willing to rely upon an argument that justifies the treachery of that wretch (Judas)?"

"No," says Lambert, "I am not, any more than I am ready to rely upon your assertions. Judas was a bad man, but there are worse men living than he. He did not go lecturing about Judas, boasting of his crime, and ridiculing the Christ whom he had betrayed. He went and hanged himself. I do not commend the desperate act, because suicide is murder, but the fellow showed some respect for the opinions of his fellow men by ridding them of his detestable presence. He loved money, but in this he was not alone. There were no lecture bureaus in those days, and he felt that his career was at an end. Had he known that

others would come to continue his work, he might have been terrified, and perhaps repented, but not foreseeing this, he only hanged himself."

Mr. Lambert is a priest of the Roman obedience, but no trace of Roman teaching can be detected throughout the book, if we except his referring the prohibition to worship graven images to the first commandment.

LITTELL'S LIVING AGE.—The numbers of *The Living Age* for the weeks ending March 13th and 20th contain What Boys Read, and Through the States, *Fortnightly*; Some Aspects of Home Rule, and The Babylonians at Home, *Contemporary*; The Laws Relating to Land, *National Review*; Moss from a Rolling Stone, *Blackwood*; Henry Fawcett as a Man, *Gentleman's*; Lord Melbourne, *Temple Bar*; A Champion of her Sex, *Macmillan*; A Faroe Fete Day, *All the Year Round*; Two Evenings with Bismarck, *Chambers*; What Boys should Read, and The No-Police Riots, *Saturday Review*; Mahwa Flowers, *Nature*; The Sense of Touch and the Teaching of the Blind, *Spectator*; The Synagogue in Bevis Marks, and Mr. Ruskin's early Theatregoing and Lovemaking, *St. James's Gazette*; with instalments of "Harry's Inheritance," "Poor Puluquesne," "The Bewitched House," and "This Man's Wife," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$8) is low; while for \$10.50 the publishers offer to send any one of the American \$4 monthlies or weeklies with *The Living Age*, both post-paid. Littell & Co., Boston, are the publishers.

TREASURE TROVE.—E. L. Kellogg & Co., New York. \$1 per annum in advance, or 10c. each number.

The number for April is already upon our table. This number seems particularly good; indeed, the more we see of this magazine the more we like it, and like testimony is borne by the young people who read it. It is filled with really instructive, and not merely amusing or light reading, and is illustrated besides.

OUR LITTLE ONES AND THE NURSERY.—The Russell Publishing Co., 36 Bromfield street, Boston. Single copies, 15c.; \$1.50 per annum.

The April number is also to hand. Its opening story is one for Easter, under the title "Six Easter Eggs," enforcing the text "Little children, love one another." The illustrations, too, are good and "sweetly" pretty.

CONVERSION.—Conversion is no repairing of the old building; but it takes all down and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness, but with the true convert holiness is woven into all his powers, principles and practice. The sincere Christian is quite a new fabric from the foundation to the top stone, all new. He is a new man, a new creature. Conversion is a deep work, a heart work, it turn upside down and makes a man be in a new world. It goes throughout with men, throughout the mind, throughout the members, throughout the motions of the whole life.

A Nova Scotia Rector, remitting for three new subscribers taken by him, writes: I am very glad to find that you have been able to reduce the price of the GUARDIAN, as I believe it will greatly add to its circulation, and I am convinced that that means increased Church growth in the Dominion." If each Rector and Incumbent would follow this example we would soon reach our coveted 10,000 subscribers. Will not some one in every parish make this work his or her own?

# The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITORS: —

REV. H. W. NYE, M.A., Rector and Rural Dean, Bedford, P.Q.; REV. EDWYN S. W. PENTREATH, Winnipeg, Manitoba.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1956. For Business announcements See page 14.

## SPECIAL NOTICE.

\* \* \* SUBSCRIBERS IN ARREARS are respectfully requested remit at their earliest convenience. The very low price at which the paper is published renders necessary a rigid enforcement of the rule of payment in advance. The label gives the date of expiration.

Will Subscribers please examine Label, and REMIT PROMPTLY?

## CALENDAR FOR MARCH.

MARCH 7th—Quinquagesima.  
 " 10th—Ash Wednesday.  
 " 14th—1st Sunday in Lent.  
 " 17th }  
 " 19th } EMBER DAYS.  
 " 20th }  
 " 21st—2nd Sunday in Lent.  
 " 25th—Annunciation of Virgin Mary.  
 " 28th—3rd Sunday in Lent.

## 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.

## DAILY SERVICES AND OPEN CHURCHES.

We note with much satisfaction, in the announcements received from different Parishes of Lenten Services, an approach more or less perfect to the Daily Service. With daily prayer in the Church will come the ever-open Sanctuary, to which at any time the weary, battle-tryed soldier of the Cross may retire for refreshment and spiritual strength. As is well known the churches of the Roman Communion are always open, and at all hours of the day devout ones may be found availing themselves of the opportunity of holding quiet converse with their God; and we have always felt that it was rather a reproach to our Church of Old England in this new country that like privileges were not generally within the reach of her children. Oftentimes have we gone to the doors of the village—yea, even of the city—Church, and vainly endeavoured on a week-day to gain access. Why should it be so? "Why," asks the *Church Press*, of New York, 'should our churches—many of them built and fitted up at such an enormous expense—be closed and barred during the six days of the week, and opened often but for a single service on a Sunday? Are not the ordinances

of the Church and the influences of the Gospel needed during the six secular days? or is there anything in these unsuited to and incompatible with the pursuits of business and the enjoyments of home? Can the Church by one day's services sufficiently fortify the mind against the temptations of the devil, and the carnal influences of the world, that Christian character may be considered safe, and that the spiritual life will thrive, without further effort or additional means? And is God likely to be so pleased and honored with one acknowledgment of his existence and claim, with one tribute of reverence and homage, that He will favorably regard the laxity or omission of religious worship of other days?

"The mention of such a possibility carries its own refutation. Religion is a thing for every day. Our nature needs it every day. God requires it every day; and so the Church has ordained that every day there shall be the offering up to God of morning and evening prayer, accompanied with such other exercises as our spiritual life, or the needs and claims of the Church and world, may demand. It is, therefore, a violation of the Church's order, and a neglect of our religious duty to God and to ourselves, to neglect this daily service. We cannot grow in grace, and in the knowledge of our Lord Jesus Christ, as we should do, without it; and one of the hopeful signs of the times, one of the favorable symptoms of the Church, is the re-establishment in so many parishes of a regular daily service. We hope the effort now making will be pre-eminently successful, and that this beginning in Lent will be the precursor of a general practice, when it shall be the exception, and not the rule; to find the doors of the church closed from Sunday night until Sunday morning."

And this too should be the rule in the Country as well as in the City Parish. Of course the attendance in the former may be discouraging at first; but we are convinced that if the service be continued faithfully the numbers attending will increase. In the church, at all events, let the Priest be found; *there* let him be—even though alone,—interceding for the people whom God has given into his charge; *there* seeking for himself that strength which can alone fit him for the faithful performance of his high and holy office; *there* fulfilling the wise and loving direction of Mother Church: "And the Curate that ministereth in every Parish Church or Chapel, being at home, and not being otherwise reasonably hindered, shall say the same" (*i.e.*, Morning and Evening Prayer) "in the Parish Church or Chapel where he ministereth, and shall cause a bell to betolled thereunto a convenient time before he begin, that the people may come to hear God's Word and to pray with him." We wonder—if an examination were carefully made throughout this Ecclesiastical Province—how many Parishes or Missions would be found in which this order is obeyed? We fear but few indeed; and yet Bishop Barry says:—"The order for the public use of the Daily Service is not quite so absolute" (*i.e.*, as that requiring the clergy to say daily the Morning and Evening Prayer *privately* or *openly*) "but it is still perfectly plain that it is intended to secure it as

a rule, and that the frequent disuse of the service, without 'reasonable hindrance,' is a contravention both of the letter and the spirit of the law."

We fully endorse the conclusion of our contemporary above named:—"When this is done the Church will more prove its adaptation to the wants of men, will be in a position to cope more fully with the evil influences around, and will have a much higher power in the diffusion of knowledge, in the inculcation of virtue, and in the establishment of that kingdom which is peace, and joy, and righteousness in the Holy Ghost. Let our Churches be opened daily, and it will soon be seen that the people will flow into them, and that from the busy mart, and the quiet home, one will say to another, 'Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.'"

## THREE IDEAS.

There are three ideas which must be wrought into any life to make that a grand life—three ideas, the exclusion of which will render any life a failure.

1. *The Idea of God.*—Not an intangible, mythical God who is everywhere yet nowhere; not an ethereal essence that spreads through space and touches nothing mortal; not a law, or system of laws, which holds the universe together and does naught for man; not that, but a personal God, a living God, omnipresent to behold, omniscient to understand, omnipotent to reward or punish—a God who has thrown theegis of his protection over every living creature and every unconscious thing, to whose throne is bound every human life, and by whose power all the world is controlled.

2. *The Idea of Accountability.*—It is said that Daniel Webster was once asked what was the greatest thought he ever had. Pausing for a moment, the eminent statesman answered, "The greatest thought I ever had was my personal accountability to God." And it is hard to conceive of a greater thought than that. A man is not an outlaw cutter on a lawless sea, to unfurl any flag he pleases, to carry whatever freight, to seek whatever port, fancy or caprice may suggest. He is responsible for every act of his life; his thoughts, his words, his deeds, are all weighed, and under that terrible law from which no man can escape, "whatsoever a man soweth, that shall he reap," he is to meet his reward, and give an account of himself before God.

3. *The Idea of Immortality.*—The article that we call death does not end all. There is another life beyond, and this is only preparatory to it. This world is but a training school. Eternity is to be the theatre of the soul's outgrowth and expansion. What a man is, what a man does, cannot be measured in this life. Influence will run on to the end of time. If there is nothing beyond, then the lives of Paul and Jesus were both stupendous failures. They wrought for eternity; the life to come must be the test of all.

Michael Angelo once went into the studio of a young artist who had just executed a statue to stand in the public square. Angelo saw its grave defects and pointed them out to his young friend. The exultant artist did not appreciate the criticism of his work, and supposed the greater man to be moved with envy. So he told him. In the dim obscurity of his wor

shop he could not see the defects which were so apparent to the aged critic, and in passion sneered at the opinion given. "Well," said Angelo, not the least disturbed, "the light of the public square will test it."

"The light of the public square will test it." Ah, yes! The light of the public square is to test every human life. Eternal blaze shall pour upon it, and defects unseen by the poorer light of earth will grow to ghastly deformities. The light of the public square will test it!—*Rev. Dr. Eddy.*

EDITORIAL NOTES.

A cable despatch informs us that the Synod of the Church of Ireland have adopted resolutions declaring loyalty to the British Crown and the union between Ireland and Great Britain. Bishop Graves, in announcing the adoption of the resolution, said the Synod spoke on behalf of 600,000 Churchmen, who, he added, "comprised the majority of the foremost people of Ireland in rank, education, the ownership of property and professional skill, all of whom insist upon living under the rule of the Imperial Parliament." Archbishop Plunket said that a quarter of a million Churchmen belonging to Munster indignantly repelled the idea that the Nationalists had a monopoly of Ireland's patriotism. He did not doubt that behind the demand for Home Rule was a claim for entire separation and advanced Socialism.

The Irish Presbyterians have been equally emphatic in the expression of their hostility to Home Rule. In their address of welcome to the new Lord-Lieutenant they said:—"We are firmly persuaded that the maintenance of the Legislative Union between Great Britain and Ireland, in its full integrity, is essential to the material prosperity and the internal peace of the country; and the Presbyterians of Ireland, amounting to half a million of the population, will, therefore, oppose to the utmost of their power every measure which would tend to disturb it."

The importance of such declarations, proceeding from the representatives of over a million of the most loyal and prosperous members of the whole community, cannot be overrated.

The learned Professor above referred to is said to be the author of the term *agnostic*. The word, however, is at least as ancient as the Apostolic age, for it is to be found in the New Testament. St. Paul, in his address to the clever, intellectual though worldly and gossipy men of Athens, referred to the altar which they had built, bearing the inscription, "To the Unknown God." The Bishop of Derry, preaching not long ago before the University, said that *agnostic* really meant *Ignorances*, and the Bishop of Peterborough once said that "Don't know" sounded painfully like "Don't care." And since the first problem placed before every intelligent creature is the problem of his own future being, it would seem that whatever excuse there may be for intellectual perplexities or unwitting ignorance, there can be none found, in the nature of the case, for the agnostic who wilfully ignores and sets aside the very first problem and duty forced on his notice by the fact of his own existence.

The unprecedentedly large majority by which the House of Commons has rejected

Mr. Landry's motion condemning the execution of Riel will, we trust, put an end at once and for ever to the agitation on this subject. It must have proved to the French-Canadian malcontents and their English-speaking allies that the country is overwhelmingly against them. The vote was a more decisive one than was expected by the most sanguine friends of the Government, and it will materially strengthen their position both at home and abroad.

The "Evolution of Theology" is a fascinating subject. You have only to discover a few rather ludicrous phases of popular superstition, such as belief in ghosts, give them an ethical code, and then gather as into a garner all the chaff of the world's religiosity, guess at the origin of the more important specimens, and invent a chronology for the whole mass. Next proceeding from your imported ethical basis, desires a vital connection between each—and lo! the result is Professor Huxley's latest article in the *Nineteenth Century*. Such is not the history of Faith in God and in His revealed Son, Jesus Christ.

The Hon. Mr. Chapleau made—as everyone expected he would—a most eloquent and convincing answer to the speech of Mr. Laurier and others in opposition. But his outspoken loyalty, to country and colleagues, in the face of most tempting inducements, and under all sorts of unscrupulous and bitter taunts, is specially worthy of remembrance. The so-called "Parti-National" is destroyed, except it be for the purposes of annoyance and would-be oppression in the Province of Quebec. But we trust that better counsels may prevail, and that race-conflict may not become the fate of Lower Canadians.

The Hon. Minister of Justice made his maiden speech in the House of Commons last week on the Riel question, and by it has placed himself in the very first rank as a parliamentary debater and leader. Both in manner and matter, it left little to be desired. As an argument in favor of the action of the Government in allowing the execution of Riel, it was conclusive and exhaustive, and completely destroyed the pretensions of Hon. Mr. Blake. The Province from which he comes and the Dominion Government, (to which he will be a tower of strength), are to be congratulated upon his successful *debut*.

The martyrdom of Bishop Hanington is already exemplifying the old saying which has been so often and so gloriously illustrated, that "the blood of the martyrs is the seed of the Church." Since the news of his fate reached England, the Church Missionary Society has received no less than twenty-six offers of service for Africa. We hear a great deal nowadays about the degeneracy of modern Christianity, but it is evident that the race of Christian heroes is not yet extinct.

We regret to learn that the veteran Premier of the Dominion is seriously indisposed. His enforced absence from Parliament at the present time is a public calamity, even when his place is filled by so able a representative as Sir Hector Langevin. We hope to hear soon

of the complete recovery of Canada's "Grand Old Man."

ACKNOWLEDGMENT.—Through an oversight credit was not given for the article appearing in the last number of the GUARDIAN under the title, "The Annunciation." We were indebted to our valued exchange, *The Church Record*, Southport, Conn.

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,—Embittered bids us pray for those who shall be ordained to any holy function. We find our people very lax upon the matter even when faithfully admonished by the parish priest. Why is it so? Is there not a cause? Very many English Church people have never seen an ordination, and are without any idea of the fashion in which those who minister to them in holy things are accredited and commissioned for the work of the ministry. To a Presbyterian this statement is strange. Everybody in Scotland has seen an ordination. For each incumbent of a parish is ordained in the parish church *in the sight of the congregation to which he is to minister*. This arrangement has a very great effect. The prayers that are breathed for him by his own charge at that *supremest* moment of his life, (and it is known and felt to be so by his people), the thought that he is being set apart for them in the church in which they are to receive his ministrations must have a great future as well as present moral effect. It binds each to the other more. Why should it not be so with us? It involves more travelling on the part of the Bishops. It takes them more to the rural congregations. It takes them away from the capital. Neither of these three things would hurt the church that I know of. Certainly the ordination in the presence of the congregation to whom he is to minister as the servant of God would strengthen his and the congregations sympathy—the one for the other. PRESBYTER.

THE RECTORY, MANITOU, March 22nd.

DEAR SIR,—Your correspondent is, I am sorry to say, mistaken in the account he gives of the Rectory built at Manitou, Manitoba. Most of the money has not been raised in England or elsewhere. Some \$400, for which I am personally responsible, remain still to be paid. I trust that the funds will be forthcoming in a short time, as the building of this house was a venture of faith, and until the debt is paid I am unable to take any part in helping on much-needed buildings in other parts of the Mission. At Musselboro', some fourteen miles from this, the people have guaranteed sufficient lumber and labor wherewith to erect a small church, but we shall have to look to kind friends for the fittings for the Church, such as font, altar, pulpit, reading-desk, lectern, etc., as well as hangings for the east end. At Musselboro' there is an excellent congregation and a flourishing Sunday-school.

Will not some of your readers help us in this matter?

My people are suffering terribly from the effects of the early frosts last August, and many of them have had to buy flour for bread, their own being unfit for use.

Any help, either towards clearing off the debt on the rectory or towards furnishing the church, will be thankfully received. Could not some city Sunday-school undertake to provide the church with a font? one can be procured in Winnipeg for about \$25. Sunday-school library books would be thankfully received. Yours faithfully,

HUBERT E. JERSON, Incumbent of Manitou.

FAMILY DEPARTMENT.

LENT, 1884.

"When shall I fast?" the Christian cries,
"To show my love to Thee,
Who bore so much to win the prize
Of happiness for me?"
"Then shall ye fast," the Saviour says,
"When I am gone away."
And, as the time no more delays,
The then is now, to-day.

"How shall I fast? shall meat be shun,
Thy creatures shall they be,
Despised and slighted, cursed thing,
When they are gifts from Thee?"
"How shall ye fast? take thou thy bread
And feed the hungry poor.
Deny thyself! still thou'lt be fed
From out my bounteous store.

"Thus, when ye fast, anoint thy face,
Thy hands hold open wide
To all who need, till by my grace
Their wants are satisfied.
The naked clothe in garments warm,
The simple bring to God,
Lead back the strays from paths of harm,
To where thyself hast trod.

"This is the fast, I have ordained:
How much I long to see
The erring ones to right reclaimed,
And brought ones more to Me.
Eat thou thy bread with thankful heart,
Let not thy soul be sad,
True fasting is a happy part,
And Lent should make thee glad."

-LINA ORMAN COOPER.

DO THINGS WELL.—A LESSON FOR GIRLS.

Laura came into the disorderly sitting-room,
put a sweeping-cap on her head and began list-
lessly drawing a broom over the dirty carpet.
In a few moments a goodly pile of dirt was
swept out the door, when she took a duster and
looked around, quite puzzled where to begin.

I wish I'd never been to Aunt Sarah's, she
said, dropping down on the lounge with a more
discontented look than before. It's all very
well for her to talk about keeping things in or-
der, but her children seem different from ours.
Just look here.

It was rather discouraging. On one chair lay
some crusts of bread and molasses; on another
a torn picture-book and some paints over which
the glass of water used with them had been
spilt. On the table, mother's over-filled work-
basket was running over, some spools of thread
tangled among broken toys. The ashes from
the grate widely scattered, and every corner
scooped to have its separate litter.

Who sweeps a room well, does God's service.
Something like this Laura had heard said while
at her aunt's house.

I don't believe God has much to do with such
a room as this, she said, fretfully to herself.
And it don't make much difference how it's
swept, I'm sure. But her eye noted rather un-
easily the untouched corners, and the dusty
patch under the table which her lazy broom had
not reached. Aunt Sarah's cheery watchword:
Thorough, my dears, thorough, seemed to
sound in her ears as she remembered how she
had come home with a firm determination to
institute a better order of things.

"Ill try it, anyway. She dusted and carried
out every movable article of furniture, sprang
to her broom again, and this time wielded it
with an energy which left little chance of peace
to the seldom disturbed dust. And into the
fire went many a fragment of broken playthings
that would surely never be missed. Aunt Sarah
believed in a judicious keeping down of worth-
less trash.

The dirt being gathered this time in a dust-
pan and sent after the trash, Laura straightened
and dusted the pictures, then the curtains.
Books not needed were carried away, the others
piled neatly in order. Newspapers were sorted,
and those not to be saved taken to the kitchen
for kindling. A basket was found for the toys,
and the rubber shoes and a slate which had lain
under the lounge were put away in the closet.
There was not time for a thorough cleaning of
finger-marked windows, but a quick rub with
some white paper brightened them amazingly.
Then she washed up the oil cloth before the

grate, and when the furniture was back in place
sat down with the work-basket, glad of a rest.

I do think it's the most hopeless snarl I ever
saw, but I'll try what thorough will do here.
A number of pieces for change mending were
rolled into a bundle, the thread untangled as
far as it could be, wound and fastened. Needles
were placed in the needle-book, and buttons in
a box by themselves. A jumping-jack and a
tin horse on wheels were rescued from a woful
entanglement in a skein of darning yarn, which
was wound up and laid with the stockings,
mated ready for mending. Almost everything
went back into the basket which had been
there before, but it was not half full.

Lastly Laura went to the parlor and brought
out a gay-colored tidy for the large chair and a
worsted mat for a vase which she hastily filled
with flowers. I'm not going to keep all the
pretty things out of sight, she said, and I'm
going to have a cretonne cover for this old
lounge. It won't cost much and will lighten
up the room.

Even baby gave a crow of delight as he came
into the room on mother's arm. Then scrambled
down and laughed aloud as he crept toward his
tin horse, which had been lost for a week. And
mother looked around the room with a brighter
smile than Laura had seen on her face for many
a day.

Oh, my daughter—have your little hands
done all this? Why, I didn't know the old
carpet could look so fresh—and what a cheery-
looking, pleasant room it is, after all. What a
precious comfort you are, my darling.

Laura looked around the tidy room with great
satisfaction.

I've been over every inch of it, mother.
How pleasant it is to feel that you've done a
thing thoroughly.

Try it, girls. Try what satisfaction there is
in bringing order and sweetness out of confu-
sion. Try what a joy there is in lightening
mother's cares, in making dear faces brighter
because the dear home is brighter. And be
sure that the Master who has said, Whatsoever
thy hand findeth to do, do it with all thy
might, will tenderly bless even a smaller ser-
vice, conscientiously and heartily performed,
than than of a room well swept.—Church Press.

DEATH OF THE OLD WIFE.

She had lain all day in a stupor, breathing
with heavily-labored breath, but as the sun
sank to rest in the far off western sky, and the
red glow on the wall of the room faded into
dense shadows, she awoke and called feebly to
her aged partner, who was sitting motionless
by the bedside; he bent over his dying wife
and took her wan, wrinkled hand in his.

Is it night? she asked in tremulous tones,
looking at him with eyes that saw not.

Yes, he answered softly. It is growing
dark. Where are the children, she queried:
are they all in?

Poor old man! How could he answer her?
—the children who had slept for long years in
the old churchyard—who had outlived child-
hood and borne the heat and burden of the day,
and, growing old had lain down the cross and
gone to wear the crown, before the old father
and mother had finished their sojourn.

The children are safe, answered the old man
tremulously; don't think of them, don't think
of them, Janet, think of yourself; does the way
seem dark?

My trust is in Thee; let me never be con-
founded. What does it matter if the way is
dark? I'd rather walk with God in the dark
than walk alone in the light. I'd rather walk
with Him by faith than walk alone by sight.

John, where's little Charlie? she asked. Her
mind was again in the past. The grave dust
of twenty years had lain on Charlie's golden
hair, but the mother had never forgotten him!
The old man patted her cold hands—hands that
had labored so hard that they were seamed and

wrinkled and calloused with years of toil, and
the wedding ring was worn to a mere thread of
gold—and then he pressed his lips to them, and
cried. She had encouraged and strengthened
him in every toil of life. Why, what a woman
she had been! What a worker! What a
leader in Israel! Always with the gift of
prayer, or service. They had stood at many a
death-bed together—closed the eyes of loved
ones, and then sat down with the Bible between
them to read the promises. Now she was about
to cross the dark river alone.

And it was strange and sad to the old man,
and the yellow-haired granddaughter left them,
to hear her babble of walks in the woods, of
gathering May flowers and strolling with John,
of petty household cares that she had always
put down with a strong resolute hand; wedding
feasts and deathbed triumphs; and when at
midnight she heard the Bridegroom's voice, and
the old man bending over her cried pitifully,
and the young granddaughter kissed her pale
brow, there was a solemn joy in her voice as
she spoke the names of her children one by
one, as if she saw them with immortal eyes;
and with one glad smile put on immortality.
They led the old man sobbing away, and when
he saw her again the glad morning sun was
shining, the air was jubilant with the song of
birds, and she lay asleep on the couch under the
north window, where he had seen her so often
lie down to rest while waiting for the Sabbath
bell. And she wore the same best black silk,
and the string of gold beads about her thin neck,
and the folds of white tulle. Only now the
brooch with his miniature was wanting, and in
its place was a white rose and a spray of cedar
—she had loved cedar—she had loved to sing
over her work:

"Oh, may I in His courts be seen,
Like a young cedar fresh and green."

But what strange transformation was there!
The wrinkles were gone. The traces of age
and pain and weariness were all smoothed out;
the face had grown strangely young; and a
placid smile was laid on the pale lips. The old
man was awed by his likeness to the bride of
his youth. He kissed the unresponsive lips,
and said softly:

You've found heaven first, Janet. It's our
first parting in more than seventy years, but it
won't be for long—it won't be for long!

And it was not. The winter snows have not
fallen and there is another grave, and to-day
would have been their diamond wedding! We
had planned much for it, and I wonder—I
wonder—but no! where they are there is
neither marriage nor giving in marriage.

WHAT WILL YOU DO?

There are more than 300,000,000 children in
heathen lands who have no Bible and no know-
ledge of Christ.

Are you too young to help them?
Remember—
That Jesus was but twelve years old when He
expressed a desire to be about His "Father's
business."

That Samuel was a mere "child" when he
"ministered unto the Lord before Eli."

That Queen Esther was but a girl "in her
teens" when she staked her life on an effort to
save her people.

That Josiah was but eight years old when he
became King, and that at seventeen "he began
to seek after the God of David, his father."—
Foreign Missionary.

ALL SCIENCE ONE.—Physical and spiritual
science seems to the world to be distinct. One
sight of God, as we shall some day see Him,
will show that they are indissolubly and etern-
ally the same.—Kingsley.

Good thoughts are fragrant spears of green
grass, enjoyed even after they have faded.

THE BOOK OF GOD.

The bible is the best book in the world.—John Adams.

There is a book worth all other books which were ever printed.—Patrick Henry.

The bible furnishes the only fitting vehicle to express the thoughts that overwhelm us when contemplating the stellar universe.—O M Mitchell.

The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—Prof. Dana.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred scriptures.—Sir John Herschel.

In my investigations of natural science, I have always found that whenever I can meet with anything in the bible on my subjects, it always affords me a firm platform on which to stand.—Lieut. Maury.

So great is my veneration for the bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country, and respectable members of society.—John Q. Adams.

It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation.—George Washington.

If the God of love is most appropriately worshipped in the temple of religion, the God of nature may be equally honored in the temple of science. Even from its lofty minarets the philosopher may summon the faithful to prayer, and the priest and sage exchange altar without the compromise of faith or knowledge.—Sir David Brewster.

In the revised version of the Old Testament the familiar words, "All is vanity and vexation of spirit," are made to read, "All is vanity and a striving after wind." This is a direct fling at Parliament.

BIBLE TERMS.

A day's journey was thirty-three and one fifth miles. A Sabbath day's journey was about one English mile. A cubit is twenty-two inches, nearly. A shekel of silver was about fifty cents. A shekel of gold was eight dollars and nine cents. A talent of silver was \$1,518.32. A talent of gold was \$23,309. A piece of silver, or a penny, was thirteen cents. A farthing was three cents. A gerah was two cents. A mite was one and a half cents. A homer contained seventy-six gallons and five pints. An ephah or bath contained seven gallons and four pints. A hin was one gallon and two pints. A firkin was seven pints. An omer was six pints. A cab was three pints. A log was one-half pint.

When a good thought comes to us in the house of prayer or elsewhere, let us act upon it. When an opportunity presents itself for doing good, let us seize upon it at once. Be active, practical, working Christians. Ask and get an answer to the question, "Lord, what wilt Thou have me to do?" If a plan suggests itself by which we may show some kindness, or in any way promote the temporal or spiritual welfare of those around us or at a distance from us, let us bring it to some practical result.

MARRIED.

BEDFORD-CARVER.—At the Church of the Redeemer, Cote St. Paul, on the 24th of March, 1886, by the Rev. Canon Ellegood, M.A., Rector, Thos. J. Bedford, Jr., of St. Henri, P.Q., (son of I. J. Bedford, of the G.T.R.), to Edith A. Carver, eldest daughter of the late S. C. Carver, of Cote St. Paul.

DIED.

ROY.—In St. Hyacinthe, Saturday morning, March 27th, Rebecca LeGallais, beloved wife of the Rev. J. J. Roy. Funeral on Tuesday the 30th inst at 2 p.m.

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MAKE USE OF THE SEASON OF LENT— S.P.C.K.

REND YOUR HEARTS AND NOT YOUR GARMENTS— [Poole].

For Good Friday and Holy Week:

IS THIS DAY "GOOD" FOR ME —S.P.C.K.

DIED FOR THEE— Canon Miller.

LOVE TO THE END— S.P.C.K.

IS IT NOTHING TO YOU ALL YE THAT PASS BY— [Poole].

HE HATH BORNE OUR GRIEFS AND CARRIED OUR SORROWS— [Poole].

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**MISSION FIELD.**

The Bishop of Japan (Rt. Rev. E. Bickersteth speaking at a crowded meeting held in Pembroke College to further the cause of Missions in Japan) made a strong and special appeal for members of his own college to join him in carrying on the work of the Church "which Jesus began to do," saying that the present was an important crisis for Christianity in Japan. Japan had within the lifetime of those present made a wonderful advance in adopting much of European civilization; posts, telegraphs, savings banks, gas, &c., had been adopted. There was a University at Tokio, in which a hundred Europeans had been professors, and all the teaching was given in English except the medical, which was in German. It was necessary to make a special effort in order to place Christianity in a favourable position before 1890, when the first Parliament was to meet. Were the Japanese receptive of Christianity? Thousands had been converted by the Jesuit missionaries in the 17th century, had endured one of the bitterest persecutions ever known, and great numbers had been martyred rather than deny the faith of Christ, and though they had no intercourse with western Christians for 200 years, some traces of them were found still surviving, when Japan was first opened to western influence. At the present time there are three Roman Catholic Bishops, with 24,000 converts, one Russo-Greek Bishop, with several thousand followers, with whom the late Bishop Poole had been on very friendly terms; and different bodies of American Protestants were represented there also. Might it not be that Japan would give an opportunity for furthering that reunion of Christendom which was the prayer of so many, and which the Ultramontane DeMaistre had said seemed to be the special work of the Church of England, stretching out as it did a hand to both Protestantism and the Roman Church. He came to ask for men: he had the means: he had asked for men before in Cambridge, and had not failed. His wish was to form a Missionary Brotherhood, like the Cambridge Mission in Delhi, and he could not believe when he saw that meeting that he would be less successful now. He enlarged on the happiness and mutual help for work given by a brotherhood of the kind—though there was no romance about missions—and urged those present to think seriously and earnestly whether that work might not be God's life-call for them.

**THE S. P. G. ANNUAL MEETING.**

It is satisfactory to know that the venerable Society for the Propagation of the Gospel is not suffering from the general depression, or relaxing its efforts, at the present time; and the annual business meeting showed that interest in its operations is still abundantly manifested on the part of all Church-

men. The Bishop of Carlisle presided, and among those present were the Bishop of Colchester, the Bishop of Pretoria, Bishop Bickersteth, the newly-consecrated Bishop for Japan, Bishop Perry, Bishop Bromby, Mr. F. Calvert, Q.C., the Rev. B. Compton, Sir C. P. Hobhouse, Sir W. R. Farquhar, Mr. H. C. Saunders, Q.C., and a very full attendance of other members. Among the items of business the first of great interest was the treasurer's report, which showed that the receipts for the society's general fund had for the first time "reached six figures," being by several thousand pounds larger than it had ever been before. The increase was under each of the heads of receipts; but it was mainly due to large legacies paid during the year. The actual figures were the following:—

General fund—Collections, subscriptions, and donations	£78,000 8 1
Legacies	10,039 18 0
Rents, dividends, &c.	4,170 6 8
<b>Total receipts for the general fund</b>	<b>£92,210 12 9</b>
Special funds	16,146 2 11
<b>Total receipts</b>	<b>£108,357 15 0</b>

A resolution of condolence was drawn up to be sent to the wife of Bishop Hannington, of East Equatorial Africa. After the election of officers, and some other business of a more or less routine character, the meeting was addressed by Bishop Bickersteth, who is shortly to sail for his diocese in Japan. The Bishop spoke of the missionary brotherhood which he proposed to establish in Japan, of the neighbourhood of the almost virgin field of Corea, and of the necessity of extending as rapidly as possible mission work among women in Japan. Alluding to the rapidity of the growth of the Japanese Missions during the very short time that has elapsed since their foundation, and the remarkably early beginnings of self-support, and the native ministry, he pointed out that numerous problems called for anxious consideration both in England and in Japan. He instanced the need of some unity of system in the native Church organization in the missions of the two English societies and that of the American Church; the question of distinction between English and Japanese Churchpeople in Japan, and the possible danger of there appearing to be not one Church, but two; questions of discipline in the native Church; the eventful need for freeing the Japanese from strict adhesion to translations of English formularies; and the relations of the Church to other religious bodies in Japan. The Bishop of Carlisle, in the name of the society, cordially thanked Bishop Bickersteth for his address, and wished him God-speed. His lordship also expressed like feelings in bidding farewell to the Bishop of Pretoria, who was present. It was announced that the society's special appeal for resuming work at Mandalay has met with no little success; £1,130 had been received in less than a month. £2,000 per annum is required. The meeting was closed with the Episcopal Benediction.

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**CEYLON.**

On the Fourth Sunday in Advent, the Bishop held an ordination in the Cathedral of Colombo, and admitted Mrs. Becket and Mrs. Jayasekera to the Diaconate; and Mr. Beven. Mr. Liesching and Gnanamuttu to the Priesthood. The Cathedral has been improved by the erection of a new reredos, the materials used being Terracotta and Doulton ware, which, it is hoped, will resist the encroachments of rats and insects. It is moulded with various patterns in imitation of carved stone. At St. Paul's, Colombo, there were Portuguese services on Christmas Day and the text of the circumcision, in which the Bishop took part.

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It is a good plan to wrap cans of fruit in newspapers and put them away in a dark, cool place. The wrapping in paper and keeping dark is said to prevent the bleaching of the fruit.

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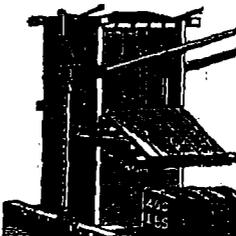
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Temperance Column.

TEMPERANCE MUSIC.

An address with this title was given lately at the Christian Institute, Glasgow, by Mr. J. S. Curwen. Temperance songs and quartettes were sung by four members of the Glasgow Select Choir, and there was a large and interested audience.

Mr. Curwen began by expressing the pleasure with which he addressed himself to the subject, being an Abstinence of many years' standing, and warmly interested in Temperance work. All good and healthy art, he said, was on the side of Temperance. It strengthened the higher instincts in men, refreshed and occupied them. The pictorial art was to some extent employed in direct Temperance teaching, and recitations were of great value. Music was, however, the form of art most largely used, and Temperance workers depended more and more upon it. His (Mr. Curwen's) father, in starting the Tonic Sol-fa movement, had determined not to publish a single convivial song, and this determination had given a tone to the literature of the whole movement. (Cheers.) Songs having reference to the home, to children, to social ties, were strongly Temperance in their tendency, for Intemperance and home happiness were incompatible. The work of Professor Andre in diffusing innocent music of this kind was mentioned, and especially the work of the Glasgow Abstinence Union. Temperance songs were at first merely adapted to the popular melodies of the day. It was the best way to start, because the tunes were already known to the people at large. But the Temperance movement had long since reached manhood; and choirs possessed of over advancing taste demanded better music. In choosing Temperance songs, let them take care that these songs made drunkenness not merely ridiculous, but hateful. Songs in praise of water should have but a limited place. The argument of some songs, that because birds and animals drank nothing but water, therefore human beings should do the same, was a weak one, and if pushed to its logical extreme became absurd. The subjects at the disposal of the Temperance poet were endless; limited only by his breadth of view and insight. Temperance anthems, set to Scripture words, could never be many, because of the paucity of texts. He had been present at ordinary Temperance meetings where hymns were used which bore no reference whatever to the addresses that were delivered. He had also seen a programme of secular and humorous songs headed with the name of a Gospel Temperance Union. Let us, said Mr. Curwen, have one thing at a time, and always take care that the words sung fall in with and reinforce the addresses.

Mr. Curwen next enquired how far it was possible to use dramatic art in teaching Temperance. He was prepared to go to great lengths, and to use strong and vivid means to pierce the tough dense conscience of the agricultural labourer or cadger of our towns, and rouse him out of animalism. And no doubt dress and personation erroneously increased the interest of a song or speech to ordinary people. For himself he shrunk from the idea of acting drunkenness. (Cheers.) If acting was done in connection with Temperance let them so arrange the play that the drunkenness was only hinted at and narrated, not shown. They could show the desolation of the drunkard's house; its prosperity and comfort after his reform, but that was all. He said this, not because he was anxious to encourage dramatic representations of Temperance, but because he knew that already they were being given, and would be given, so that being unable to stem the stream it was best to control and direct it.

Mr. Curwen advised Bands of Hope to appoint an officer who

was specially responsible for the singing, and who would put down all shouting and thoughtless singing, and insist on expression, which was merely sincerity and feeling applied to singing. The words of the songs should be explained, and addresses founded on them. The harmonium, if used, should be subordinated to the voices. It was highly important that the children should have the notes before them, and he was glad to hear that the Band of Hope Union had published a cheap treble and alto edition of its Song Book, which ought to be in the hands of every child. Services of song and Temperance cantatas represented the highest point which directly Temperance music reached. Care should be taken, at the public entertainments, not to let any incompetent singers appear. Instrumental music would be more associated with Temperance work in the future. Drum and Fife Bands were increasingly common, and if they were kept clear from militarism were very good things. In concluding, Mr. Curwen spoke of the advance in the musical taste of the country. Music which attracted and satisfied twenty years ago would now fail. Temperance musicians must advance with the times.

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