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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.

A GOOD SIGN.—The "Official Year Book of the Church of England for 1887" reports that the annual average number of candidates confirmed in the nine years ending with 1883, compared with the corresponding number for three years ending with 1886, shows a gain of 22½ per cent.; and if we compare together the annual average for the three years before 1875 with that for the past three years the gain is no less than 47 per cent.—a figure which shows that the growth in the number of confirmees is outstripping the growth of population by nearly four to one.

ANOTHER WITNESS.—The new English Church of All Saint's, Rome, was opened, we believe, for worship on Easter Day. It is not completed, as two-thirds of the tower remain to be built, and the chancel floor, pulpit and reading desk are only temporarily constructed of wood. The expenditure has been, so far, £6,000 for the site, £6,000 for the foundations, £10,000 for the brick and stone work of walls, and £6,000 for marble fittings and roof, etc. Nine painted glass windows are ordered at a cost of £600, given by various members of the congregation. The funds being exhausted, the chaplain has been obliged to advance £3,000.

PRESIDING BISHOP OF P. E. CHURCH.—By the death of the venerable Bishop Lee of Delaware, Bishop Williams, of Connecticut, becomes the Presiding Bishop of the Protestant Episcopal Church. Of him the *Hartford Courant* says: "It never had a worthier."

[Those who had the privilege of meeting with and hearing Bishops Williams when in Montreal some years ago will endorse this sentiment of the *Courant*.]

BISHOP JAGGAR.—A newspaper correspondent, writing from Florence, Italy, says: "The Right Rev. Bishop Jaggar, of Southern Ohio, is here, with his wife and daughter. He has been in ill health for a long time, but is much benefited by the climate of Florence. He still holds the bishopric of (Southern) Ohio, no successor having yet been decided upon. He is not permitted by his physicians to read books or newspapers, and he amuses himself by studying painting. The Bishop is a great favorite in his diocese, and his friends will be glad to learn of his improvement."

GOOD RECORD.—During the week preceding Easter, Bishop Potter made about twenty visit-

ations for the purpose of Confirmation, in the course of which he confirmed no less than one thousand persons, a record unprecedented in the annals of the diocese.

A WORTHY BAND.—At Christ Church, Brooklyn, the Rev. Dr. Bancroft, Rector, saw a glad sight on Easter Day. When the time came for the reception of the Holy Eucharist, sixty-seven young men advanced to the sacred Table, and shared "the continued feast." They had formed themselves into a band or guild for the furtherance of the work of the Church and the cultivation of the life of God in their own souls, and now together, on Easter Day, received the holy Sacrament. It was a glad sight and full of future promise; it is to be wished it were not unique.

STATE SERVICE.—The *Times* says it is understood that on the 22nd of May, the Sunday after Ascension Day, the Speaker and the House of Commons will attend St. Margaret's, Westminster, and that the preacher will be the Bishop of Ripon. The last occasion on which the House of Commons attended in state was on the 4th of May, 1856; but the occasion which is best remembered was the 21st of March, 1855, when Canon Melvill preached before the House during the Crimean war.

A HELPFUL SUGGESTION.—Holy habits and helpful lessons learned in any special season should be treasured up and practiced all through the year—all through life. Our Christian life should not be like the tide which regularly ebbs and flows—reaching high-water mark at one Easter time only to fall back again when the next Lent moon rises—but rather like the deep strong current of a river, which may have its more quiet eddies and its rapids, but still never ceases in its onward flow. The holy seasons of the Church should be like inflowing streamlets, increasing the strength and volume of our spiritual life. Without special prayer and effort there is danger of a reaction and stagnation.

ST. CUTHBERT.—The twelve hundredth anniversary of the death of St. Cuthbert, on the 20th of March, 687, was made the subject of commemorative services throughout Durham and Northumberland. Canon Dixon was selected as special preacher in Durham Cathedral, which was originally built as a shrine of the Saint whose bones are buried there.

GOOD FRIDAY IN ENGLAND.—There was a great increase in the number of London and suburban churches in which the Meditations on the Seven Words from the Cross formed a special service from 12 to 3 on Good Friday. The general rule seemed to be to say Morning Prayer at an earlier hour, and to conclude the Ante-Communion Office and sermon by noon.

CLERICAL MUNIFICENCES.—The Rev. Dr. Saul, of Philadelphia, noted for his frequent and liberal gifts to various departments of Church work, has signified his intention to give immediately to each Domestic Missionary Bishop, \$1,000, to be held as an invested fund

by the Board of Managers of the General Missionary Society of the Church.

CONSECRATION.—The Rev. Mr. Talbot, bishop-elect of Wyoming and Idaho, is to be consecrated soon, so as to begin his work about the first of July.

THE Bishop of Nebraska says:—No person should be presented for Confirmation without some knowledge of the Church Catechism. The Church expects the clergy to examine the candidates in this exposition of doctrine. A small class well instructed, and able "to give a reason for the faith that is in them," is a greater gain to the Church than a larger number who scarcely have been told what Confirmation is and the Scripture proofs for the solemn rite and the benefit which they may expect to receive from it. Never was it more necessary that there should be positive and definite truth inculcated.

OF GENERAL APPLICATION.—We observe in the reports of dioceses not remote from Nebraska, that there are rectors of large parishes who are actively engaged in mission work in their own city or in towns adjacent to their cures. We wish very earnestly that every priest in this diocese would be looking around him for an opportunity to extend the Kingdom of God, by establishing a mission or holding regular services in some neglected neighborhood. We cannot expect very much from the laity if the clergy do not lead in this word of missionary effort.

CANON KNOX-LITTLE has, it is announced, sufficiently recovered to resume his term of residence at Worcester Cathedral. The Canon's friends hope that ere long he will be well enough to fulfil some of his old-standing preaching engagements.

At Worcester Cathedral under the direction of Dr. Gott, the new Dean, Holy Week was observed with great solemnity, and the use of special music was made an impressive feature in the services. In addition to the ordinary daily service (Matins and Evensong) a special service was given at eight p.m., after which a portion of Bach's *Passion Music* was sung on the first four evenings, followed by an address by the Rev. Canon Creighton, appropriate to the particular passage of the music sung. The music was sung by the regular Cathedral choir, the Voluntary choir, and members of the Festival chorus, Mr. Done, the veteran organist, conducting. On Good Friday the services succeeded each other in the Cathedral from half-past seven a.m. throughout the day, many of the clergy remaining within the walls of the sacred building until the doors were finally closed at ten p.m. The services opened with an address by the Dean at half-past seven, and at nine o'clock Matins and Holy Communion followed. From noon to three p.m. was occupied by the devotion of the "Three Hours' Agony," with a second address by the Dean. At half-past six came Evensong, with a portion of Handel's oratorio, *Messiah*, and a sermon by the Dean.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SHELburne.—The Lenten services at the Parish Church were well attended, and at Easter the number of communicants was very large.

Nine windows for the nave of the new church at Stand Point, and three stained chancel windows for the church at Church Over have just come to hand, having been made by Messrs. Spence & Sons, at Montreal.

PARSBORO.—During the solemn season of Lent the services, Sundays and week-days, have been well attended. Owing to the illness of the Rector, the services during the early part of Holy Week were omitted, but having partially recovered, he ministered to very fair congregations, both morning and evening, on Good Friday. On Saturday several members of the congregation, male and female, interested themselves in adorning the church with flowers for the Resurrection morn. Easter being early, flowers in bloom were rather scarce, nevertheless the super-altar, prayer-desk, pulpit, each window and the font were tastefully decorated with plants, admirable for bloom or foliage. The Easter services, both morning and evening, were well attended, and the well selected hymns, well sung, added life and variety to the services, which were hearty and enjoyable.

The attendance at the annual parish meeting on Easter Monday was not large. Those present, however, displayed a marked interest in Church work, and the necessary business was harmoniously transacted. Messrs. W. A. Herne and N. H. Upham were elected Churchwardens.

HALIFAX.—Church Army Work in St. Paul's. The first enrolment in connection with the Church Army in this parish took place in St. Paul's Church on Wednesday, April 13th.

At 7.30 p.m. the officers and soldiers, to the number of sixty-five, assembled at Trinity Church and, headed by the Rector and Curates, marched in processional order through Argyle street to St. Paul's.

A large congregation had gathered to witness the ceremony. The members to be enrolled having taken their places in the front seats of the nave, the service was begun by singing "All hail the power of Jesus' name" (Hymnal Companion, 499). The Rector, the Rev. Dr. Hole, then read one of the Sentences and the shortened Exhortation, after which the congregation knelt and repeated the General Confession and Lord's Prayer. The chanting of the "Jubilate" followed, and the lesson 1 Tim. i, 1-13, which was read by Captain Winfield. The Rector next questioned the candidates concerning their moral and religious duties, and their hearty responses testified to their earnestness and fidelity. A short pause being made for silent prayer, the hymn "I am Thine, O Lord," was sung and those to be enrolled were conducted by Captain Winfield and Lieut. Lloyd to the chancel steps, where the Rector presented each with a scarlet cord as a solemn badge of enrolment in the Church Army. At this part of the ceremony the whole congregation joined in the Apostles' Creed, after which a few prayers were offered and Dr. Hole, in his usual impressive style, delivered an eloquent address, setting forth the duties of the Christian soldier and exhorting all to war a good warfare and follow the "Captain of our Salvation." At the close of the Rector's remarks several members of the congregation, in answer to his call, came forward and were enrolled as associates of the Army. During the offertory the hymn "Onward Christian Soldiers" was sung, and the service concluded with the benediction.

On the following Tuesday a tea meeting was given for the Army in the Argyle Hall by the

Rector and several ladies of the congregation. When every one had done ample justice to the good things provided, a procession was formed and marched to Trinity Church, where all enjoyed a hearty of prayer and praise.

The work that is being done in the parish by the Church Army reflects the greatest credit upon the officers and Dr. Hole. Many are daily being drawn from the haunts of vice to profess their love for the Saviour; and men and women who once delighted in drunkenness and iniquity are now sitting at the feet of Jesus, clothed and in their right mind.

May God speed the glorious work!

CAPE BRETON.

LOUISBOURG.—St. Batholomew.—Daily Lenten services, with a celebration of the Holy Communion, were held in this part of the parish and were well attended. On Good Friday, the religious observance of which is becoming more marked every year, the congregations at both matins and evensong were very large. The offertory was given to the "Society for the Conversion of the Jews."

The "Queen of Festivals" was commenced by a mid-night choral celebration of the blessed Sacrament, at which there were forty communicants. At 11 a.m., there was again Holy Communion with sermon, with 15 communicants, and evensong and sermon at 7 p.m.

The decorations which were confined wholly to the chancel, were unusually bright and pretty.

LORRAINE.—Here as at Louisbourg daily services, with Holy Communion every Friday, were held throughout Lent. The congregations were large, and one pleasing feature was the number of men in attendance, though the service was in the afternoon. The Good Friday offertories here were also devoted to the "Society for the Conversion of the Jews."

On Easter Sunday, there was a celebration of the Holy Communion at 8 a.m., with fifty-five communicants, and at 3.30 p.m.; evensong and sermon with two Baptisms. The people in this part of the parish are making earnest endeavours to build a new church in place of the old one which has become altogether too small. The frame, land, lumber, shingles, &c., have all been obtained by the people themselves, and on Easter Monday they promised to give all the net fish caught on June 20th, as a Jubilee offering towards the erection of a building more worthy the worship of God than the present old one. Will not five hundred persons give one dollar each, as a small Jubilee offering towards this most worthy object, and so take of part of the already too heavy burden upon the fisherman's shoulders? Subscriptions which may be sent, will be gratefully received and acknowledged by Rev. T. F. Draper, Rector St. Batholomew's Parish, Louisbourg, C.B.

DIOCESE OF QUEBEC.

BROMPTON AND WINDSOR.—The annual Vestry meetings have been held throughout the district. Churchwardens, Brompton: Robert Brooks and Norman Knapp. Windsor: Gardiner Stevens and J. B. Roff, re-elected. Hardwood Hill: George Wilkie and John H. Bliss, re-elected. Delegates to Synod, Windsor: Gardiner Stevens. Brompton: M. B. Irvine, C. B. C.M.G., Quebec. Hardwood Hill: Geo. Thompson, Esq., Quebec.

At Windsor immediate steps will be taken for building a parsonage at an estimated cost of \$1,000. At Hardwood Hill the work at Church building to be prosecuted as rapidly as possible. At Brompton, while regret was felt at the death of some of the most active members and removal of families connected with the Church. It was very encouraging to report that the late Mrs. Muck had left a legacy of \$1,000 to the

Endowment Fund, and J. Gates Ball \$50 towards the assessment by the Diocesan Board. These were the last representatives of families connected with Brompton for nearly half a century, and they truly chose a way in which their memory will be blessed.

LABRADOR.—One of your correspondents evidently thinks the sympathy in this Mission is at a low ebb, when \$1 is the whole amount forwarded to the Treasurer of Domestic Missions of this Diocese. Perhaps he is not aware that the income of that Mission is at present larger than that of most country districts. The last Missionary that went down left Quebec in July and was back early in May following, so could not have been overburdened with work. A well known remark as regards the summer visit of a clergyman whose fondness for the fishing rod has developed amazingly for some years will perhaps interest some. On his return he gave some touching descriptions of the dangers of boating on the coast, and remarked as he went out in the morning he could not help thinking of his wife and family, when one who knew the ropes, to use a nautical expression, said, "Oh if the dear man only had some ice how easily he could have supplied the ladies with the trophies of his skill as a disciple of Isaac Walton."

RICHMOND.—On Good Friday, the "Three Hours," (from the sixth to the ninth hour), were observed at St. Ann's Church. After the third collect, and the hymn, "O come and mourn with me awhile," short addresses, of about eight minutes duration, were given by the Rector on each of the seven words from the cross. Each address was followed by three or four minutes meditation upon the word in question; this by the hymn in A. & M. upon the same word; this by a few prayers, and this by one of the appointed or penitential Psalms.

On Easter day the Church was beautifully decorated with flowers. The altar was surmounted by a lovely white floral cross and banked by flowers in pots. The whole service was bright and joyous, and the number of communicants in excess of one hundred.

At our Easter Vestry meeting the Hon. Henry Aylmer was nominated warden by Mr. Balfour and J. W. Harkom elected by the people.

With the view of binding together the men of the parish more effectually in love for their Church and each other, and inducing them to take a more active interest in the extension of Christ's Kingdom, a Men's Guild has been formed, of which the Rector is warden, and the other officers are the Hon. Henry Aylmer, Messrs. A. E. Brock, J. S. Sutherland, F. Penfold and E. B. Miller. We have now as before the free pew and envelope system for St. Ann's, and our hope is to be able to launch it into successful operation by the 1st of July.

QUEBEC.—St. Matthew's.—At morning service in St. Matthew's Church on Sunday, the 24th ult., twenty-two girls and fifteen boys were confirmed by the Lord Bishop of the Diocese. Previous to administering the rite by the laying on of hands, His Lordship delivered a very solemn and impressive address to the candidates. The latter were presented to the Bishop by the Rector Rev. Dr. Allnatt, and his assistant, the Rev. Lennox W. Williams.

After evening service in the same Church the church choir presented the Rector, Dr. Allnatt, with an address and richly mounted photograph of the Clergy and Choir of that edifice. The curate, Rev. Lennox W. Williams, was also presented with an address and a very elegant library sett, in anticipation of his approaching marriage. Both gentlemen were much gratified at this mark of esteem on the part of the choir. As already announced the Rev. Dr. Allnatt severs his connection with the Church in September, and the Rev. Mr. Williams will leave this week on a three months' tour in Europe. The reverend gentleman is very popular and

greatly esteemed by all classes of our citizens, but more especially by the parishioners of St. Matthew's among whom they labor.

Since receiving the foregoing we learn that the Rev. Lennox Williams has been appointed Rector of this Church in succession to the Rev. Dr. Allnatt, who resigned on his appointment to a Professorship in Theology at Bishop's College.

The appointment was made by the Bishop (with whom it rests entirely) upon a memorial signed by a large number of the congregation, suggesting his name. Mr. Williams has occupied the position of curate for two years past and had endeared himself to all, and more especially, perhaps, to the poorer members of the congregation, by his self-denying labours, his kindly manner and his warm sympathy, that it was felt that the congregation owed it to themselves and to him, to offer to their young Pastor, and at the same time hazard an expression of the pleasure they would feel in welcoming him as their Rector, should the Bishop happily be at one with them in the opinion, that despite his comparatively short experience in the ministry, he was well qualified, both by natural gifts and by his special experience in the parish, to discharge the arduous duties of its Rector. Much satisfaction is felt at the acquiescence of the Bishop in the wishes of the congregation.

Trinity.—The Rev. A. Bareham, incumbent of this parish, has recovered from his recent illness and is again at his post.

ST. GEORGE'S DAY.—*The Cathedral.*—The annual service of the St. George's Society was held in the Cathedral at 7.30 p.m., the congregation was not as large as usual, owing doubtless to the inclemency of the weather. Evening prayer was by the Rev. Lennox Williams, B.A., and the first and second lessons by the Rev. Thomas Richardson, and the Rev. H. G. Petry, M.A., respectively, the sermon being preached by the Right Rev. the Lord Bishop of the Diocese.

The musical portion of the service was exceedingly beautiful. The *Magnificat* and *Nunc Dimittis* were sung to Tours in F. But the gem of the choir's performances was the anthems by Mozart—"Glory, honor, praise and power, be unto God forever." The chorus was particularly grand and effective, and the solo passage, especially the soprano and tenor, wonderfully pleasing and admirably rendered.

A collection was taken up in aid of the funds of the St. George's Society, whose officers, wearing their collars of office, occupied front seats during the service.

PERSONAL.—The Rev. Geo. V. Housman, Rector of the Cathedral, who has been in bad health for some time past, left on a trip last week with his daughter.

DIOCESE OF MONTREAL.

THE EASTER VESTRY MEETINGS.

Christ Church.—The meeting was held in the Chapter House, the Rev. J. G. Norton, rector, in the chair. Messrs. Lyman and Holden were re-elected wardens, and Messrs. Geo. A. Drummond and Robert Evans delegates to the Synod. The accounts showed a balance, after paying current expenses of \$138 in favor of the Church. Messrs. A. M. Crombie and Joseph Rielle, the wardens who resigned recently, issued a statement, showing, in tabulated form, the exact condition of the finances. Assets were put down as \$3,268.60, showing a balance of \$547.52 in favor of the church. In addition, the debt of the church had been reduced \$2,142.91; special disbursements had been made amounting to \$864.95.

St. James' the Apostle.—At the annual Easter vestry of this Church Mr. T. Montgomery was appointed rector's warden, and Mr. J. J. Browne people's warden. Messrs. J. W. Marling and J. Binmore, were elected delegates to Synod.

Trinity.—The Rev. Canon Mills presided. Mr. Andrew Baillie was re-elected rector's warden, and Mr. Charles Garth people's warden.

St. Martin's.—The Rev. G. O. Troop presided. Mr. S. Bethune, Q.C., was chosen rector's warden, and Mr. W. Tatley people's warden. Messrs. S. Bethune, Q.C., and A. Gowdey were appointed delegates to Synod.

St. Stephen's.—The elections for the year resulted as follows: Rector's warden, Mr. Thos. Brophy; people's warden, Mr. Chas. E. Cooke; delegates to Synod: Messrs. John Tough and F. McCulloch. The annual report disclosed a flourishing condition of the finances.

Grace Church.—At the seventeenth Easter vestry meeting of this Church, the rector, Rev. Canon Belcher, occupied the chair. The churchwarden's report was read and the following officers elected for the ensuing year: Mr. D. Robertson, re-elected, rector's warden; Mr. E. W. Summerskill, re-elected people's warden. Delegates to Synod: Messrs. W. McWood, re-elected; G. Outram re-elected.

St. Thomas.—Mr. C. H. Beckett was again nominated rector's churchwarden, and Mr. Arthur Cooper was elected people's warden, and as lay delegates to Synod are Messrs. Walter Drake and R. Slack. The churchwarden's report showed a very satisfactory financial statement of funds.

St. Matthias.—At the annual vestry meeting in this Church, Cote St. Antoine, Messrs. F. W. Evans and John Macfarlane were re-appointed wardens, and Colonel Sweeney and Captain Raynes were elected delegates to the Synod.

St. Jude's.—People's warden, Mr. H. J. Mudge, re-elected; Minister's warden, Mr. J. H. Redfern, re-elected. Delegates to Synod: Messrs. H. J. Mudge and J. H. Redfern.

St. Lambert.—The annual vestry meeting of St. Mark's was held in the school-room. The annual report showed a surplus of \$90, which was voted to the Rector, the Rev. Mr. Dart, as an Easter offering. Mr. George Hunt was elected people's warden, and Mr. J. C. Sudbury rector's warden. Messrs. Robert Church and James Bourne were elected delegates to the Synod.

THE PROPOSED JUBILEE.—Offering of the Churchwomen of Canada to the Widows' and Orphans' Fund of the Missionary Diocese of Algoma:

It is proposed to set a public memorial stone in the history of the Church of England in Canada, by placing on a sure basis a Widows' and Orphans' Fund for the Algoma Diocese.

In the Diocese of Montreal there are many who rigidly recognize the claim of our only Missionary Diocese upon their liberality, most of whom have known more or less intimately its present Bishop, who with rare self-denial declined to accept the less onerous See of Huron to which he was recently elected, preferring to prolong his arduous labours in the field already occupied by him.

It only needs to be known that of the numerous desirable objects claiming his attention, none is so near to his heart as the sure establishment of a Widows' and Orphans' Fund, to secure a prompt and generous response to this appeal. A similar appeal has met with cordial acceptance in the several Dioceses of the Province of Ontario.

Contributions may be sent to Mrs. Wolferstan Thomas, 730 Sherbrooke street, or for convenience they may be left at Hall & Scott's, with whom a subscription book has been placed, or they may be sent through Mrs. Henderson, President of the Womens' Auxiliary Missionary Association, 896 Dorchester street.

DUNHAM.—The second meeting of the District of Bedford Clerical Union, practically the old Rural Deanery Association, was held in this parish on Tuesday, 26th ult. The attendance of the clergy was not large, owing to the diffi-

culties of travel and other legitimate causes; but the letters of apology received give ground to believe that the meetings in future will receive ample countenance. Holy Communion having been celebrated by the reverend secretary, assisted by the Rector, the brethren assembled in the school-room of the Parish Church, the Rector taking the chair. There were present the following: Revs. J. Kerr, Rural Dean Smith, Rural Dean Nye, E. J. Saphir and the Secretary W. R. Brown. After the accustomed office, the minutes of last meeting read and approved; the constitution was subjected to criticism and review, and received, with one or more verbal changes, the endorsement of those present. A portion of the ordinal (the charge given to priests) was read and meditated thereon. In the afternoon session the parable of the "Unjust Steward" was opened to discussion by the Secretary reading a novel exegesis thereon made in the *Homiletic* monthly of July, 1886. This drew forth an interesting and instructive consideration of it, and the views of the monthly shown to be untenable, and neither borne out by the structure and phrasing of the Parable itself, or of the relationship of the "Intermediaries" to original owners on the one hand, or their tenants or customers on the other, as they even now exist in Palestine. The Rev. J. Saphir showed this with clearness, he himself being a native of Jerusalem, and knowing personally how estates are farmed and worked. After this theme was closed, the Rev. Mr. Kerr, read a paper on the question of keeping of the Saints' days, dwelling on some of the difficulties to the regular carrying out of the Church's intention in this matter, arising out of climatic and local difficulties; yet at the same time that the intention could be carried out with spiritual profit to priest and people far more than it has yet been done. In this view the brethren agreed. Talks concerning books, increasing skepticism among the young and how to meet it, &c., followed. One of the brethren advocated special lectures to be given by chosen clergymen, each to treat on a special phase of the subject, and to deliver the same where wanted. This was deemed worthy of thought; another advocated the adoption of the system of what are called "conferences," viz.: set debates between two clergymen, taking opposite sides, and by that means giving an opportunity for the debater on the defensive or positive sides, to give much needed instruction on Church doctrines, usages, &c., as could not be treated of in sermons. Another member stated the advantages of having a "question box," through which inquirers could send questions, the clergyman to answer them, as may be provided. The place of next meeting agreed upon was Frelighsburg, or as hereafter may be determined, before or after the day of consecration of the Bishop Stewart Memorial Church, which is to take place (D.V. on June 8th.)

In the evening a public service was held in the Parish Church. Addresses were given. The Rev. W. Ross Brown on, "The Church as a Divine Institution." Rev. F. H. Clayton, "The Church as an Educator." The Rev. E. J. Saphir: "Palestine, its religious condition and its needs." This closed the beginning of what we hope will be a series of profitable occasions to the clergy.

LACHUTE.—The Rev. W. Sanders desires to acknowledge with thanks an anonymous contribution of \$5 to the Widows' and Orphans' Fund of the Diocese.

DIOCESE OF ONTARIO.

NAPANEE.—Most satisfactory were the Easter services in this beautiful Church of St. Mary Magdalene in this town. There were 114 Communicants, of whom 46 came to the early celebration. At the Sunday-school the children, who had taken the self-denial cards of the Children's Church Missionary Guild during

Lent, brought them back on Easter Day with the amounts saved by self-denial or earned by themselves, making up over \$28 for the missions of the diocese.

The Easter Vestry held on the 18th was unusually well attended and the proceedings throughout were pleasant and harmonious.

A motion of condolence and sympathy was passed by a rising vote in reference to the loss sustained by the parish in the deaths of two old office-bearers and earnest churchmen, the late Mr. Charles Green and Dr. Bristol, of whom the latter had been for 22 years a delegate representing the parish in Synod. The statement of the retiring wardens was considered satisfactory and ordered to be printed, and votes of thanks were given to the choir and the energetic ladies who collected the amounts required to meet the payments of interest on the debt. This has been reduced during the year to \$6,813.34, and an amount of \$280 is in hand to make up another payment of \$500. The Rector nominated as his Warden Walter Darling, Esq., who had been elected last year by the congregation and the Vestry returned the compliment by unanimously choosing Jas. E. Herring, Esq., previously the Rector's Warden.

A committee was appointed to discuss the advisability of readjusting the indebtedness of the church, and, if possible, procuring a rectory house nearer to the church, from which at present it lies distant nearly a mile.

Before the Vestry was closed a good deal of amusement was caused by a gentleman, one of the Synod delegates, asking leave to put a question to the Archdeacon on a question of privilege. He drew from his pocket a marked copy of the *Evangelical Churchman*, which he said had been industriously passed round the town, and in which it was gravely asserted that the *Metropolitan of Canada, Bishop Kingdon, the Archdeacon of Kingston* and sundry other clergymen, being members of the English Church Union, were "pledged to introduce" all sorts of "Popish practices." As the Archdeacon was of course able to give this statement the most unqualified contradiction, there was a good general laugh and condemnation of the attempt to make mischief in the congregation.

The retiring delegate to the Synod, A. T. Harshaw, Esq., was re-elected for three years, and an equally good friend and old officer, R. G. Wright, Esq., was elected to fill the place made vacant by the death of Dr. Bristol, to serve for the two ensuing years.

DIocese OF TORONTO.

TORONTO.—*Church Women's Mission Aid.*—There were between sixty and seventy ladies present in the Synod room on Wednesday afternoon, April 27th, the occasion being the 8th annual meeting of the above Society. Among the ladies present were Mrs. Cayley, President of the Society; Mesdames J. S. McMurray, Wyatt, Tinning, C. Thompson, W. A. Baldwin, and Miss Thorne, members of the Board of Management; Mrs. O'Reilly, Sec'y.-Treas.; Mesdames Cowan Baker, McMurrich, H. Thorne, Jas. Strachan, Lockhart, Cartwright, and Misses White, Robnson, Osler, Street, Paterson and many others, all active members of the Society. There were also present Mrs. Renaud, Mrs. Willoughby Cummings and Miss Maynard, President, Secretary and Treasurer of the Woman's Auxiliary, with which now organisation the C.W.M.A. now works hand in hand. His Lordship the Bishop of Toronto occupied the chair, and the clergy of Toronto were represented by the Revs. J. D. Cayley, J. P. Lewis, J. Pearson, W. H. Clarke and Canon Osler. The Rev. Dr. Mockridge, of Hamilton, was also present, and the Rev. Mr. Edgelow, of Huron Diocese.

The Bishop opened the meeting with prayer, and then called upon the Secretary to read the report, which showed a large increase in the

work done, the number of boxes sent to missionaries since April last year amounting to 57, the value of which, together with some gifts of church furnishings, is reckoned at \$2,357.74. This has all been accomplished with the very small expense of \$202.14, leaving a balance in hand of \$59.27, as the total receipts have only been \$241.41 for the whole year.

The Society regret that their money receipts are so small, as it obliges them to be so cautious in their expenditure, and to put aside as impossible many applications which they would like to fill. They hope during the next year to organise a plan by which the cash at their disposal may be augmented.

The report goes on to speak of the relations of the C. W. M. A. to the W. A. and claims for Toronto Diocese the honor of first organising women's work in the Canadian Church, inasmuch as Miss Westmenott, established the C. W. M. A. eight years ago, and they have now ratified an agreement with the W. A., by which they work together, the C. W. M. A. keeping control of all Dorcas missionary work done in the Diocese of Toronto as heretofore, and their Secretary still receiving all applications for that kind of assistance.

The Board express their satisfaction that the establishment of a W. A. has enabled them to increase the number of their branches and members. The number of branches in connection with the C. W. M. A. is twenty-six, sixteen being in the city of Toronto, and the remaining ten in other parts of the diocese.

The Rev. J. P. Lewis with a few pleasant words of praise and encouragement, moved the adoption of the report and was seconded by Canon Osler. The Rev. W. H. Clarke then moved that the officers of last year be re-elected seconded by Rev. J. Pearson, and carried unanimously.

The Bishop then expressed the regret of the Society and himself that the Bishop of Algoma was unable to be present, and also read a letter from the Rev. Mr. Brick, of Peace River, apologising for his unavoidable absence. His Lordship then called upon the Rev. Dr. Mockridge to address the meeting, which he did in a few well chosen words, expressing his pleasure at really learning for the first time the true aim and object of the C. W. M. A. and finding that they had been doing so well and so long a work greatly needed in the Church, that of gladdening poor missionaries with practical sympathy and substantial help. He was also pleased to find that the Secretary was promoting unity in the Church by combining all the parishes to work for one cause. Women's work in the Church had perhaps not been enough considered in times past, but where it was well organised and perseveringly carried on as this had been there was hardly anything it could not accomplish, and he hoped that as Toronto Diocese rightly claimed the honor of first organising women's work in the Canadian Church so they, by persevering in the good cause, and by unity among themselves would continue to keep the first place in such missionary work as only women could undertake.

The Bishop then called on the Rev. J. D. Cayley for a few words. He was glad to hear that the work of the Society had increased and very pleased that the C. W. M. A. and the W. A. were working together, he felt sure that by so doing they would strengthen each others' hands, instead of weakening as some had feared.

The Rev. W. H. Clarke then said that a resolution had been placed in his hands which he was sure would be well received, moved by Mrs. Wyatt, seconded by Mrs. Tinning, that the thanks of the Society are due to Mrs. O'Reilly, Secretary-Treasurer, for her untiring active discharge of her duties. This was passed with applause and the Bishop in a few complimentary words tendered the thanks of the Society to Mrs. O'Reilly.

Mrs. Renaud, President of W. A., then spoke a few words, expressing her hope that the

C. W. M. A. would feel themselves as one with the W. A. inasmuch as they were striving in the same cause and for love of the same Master.

The Bishop then closed the meeting with the benediction.

St. Matthias.—All through the Lenten season the attendance at the services was well maintained, indeed never in our experience have such large congregations, notably in Holy Week, assembled on week-days within the walls of St. Matthias. On Good Friday so full was the church at the "Three Hours Service," that throughout the whole of that time, it was with difficulty that a seat could be found. The Rev. R. T. Nichol conducted the service as announced, and by his earnest and beautiful addresses brought home, we may well believe, to many a soul amongst us, the wide and deep meaning of those precious words spoken from the Cross.

Four hundred and fifty pictures of the Crucifixion, each enclosed in an envelope, were given away at the door of the church on Good Friday. These were the gift of our kind friend, the Rev. C. V. Adams, who also gave a beautiful card to each person who was confirmed.

On Easter 308 persons communicated at the early Celebrations (at 6 and 8 a.m.), and at 11.15 the communicants brought up the total number for the day to 390, an increase of 45 upon the previous year. The services throughout the day were of more than usual beauty, and the immense congregation that assembled at the mid-day Celebration of the Holy Eucharist, overflowing far into the school-room, was very striking. At Evensong the Church was crowded long before the hour of service, and although the school-room was utilised to its full extent, many had to go away unable to get in at all. The Rector was the preacher at mid-day and the Rev. R. T. Nichol at evensong.

The offertory amounted to \$338 for the day, a sum which, notwithstanding the fears of the Churchwardens, balanced the Easter accounts on the right side.

The Easter Vestry took place as usual on the Monday after Easter Day at 8 p.m., the Rector in the chair. The Churchwardens' statement showed that \$3,428.66 had been received from all sources during the year. The average offertory was \$40 a Sunday, a very decided increase upon last year.

The estimates for the coming year included an addition of \$200 to the Assistant Minister's Stipend and \$100 to that of the organist. It is thought that \$200 further will be necessary for re-shingling the roof and providing a drain.

The total debt now upon the church property is \$4,173.30, though there had been a reduction of nearly \$300 in the past year. In five years all the interest has been practically paid and \$1,427 of the principal wiped out. The present plan of paying from the offertory \$500 per annum toward the principal and interest will gradually obliterate the debt.

The Rector nominated Mr. George W. Verral as his Churchwarden for another year, while the congregation chose Mr. A. H. Lightbourne as theirs, in the place of Mr. William Thompson, who wished to be relieved from an office, which for two years he has filled with ability, and in the discharge of which he has won the esteem and good will of the congregation generally.

At a subsequent meeting Mr. Alderman Verral, Mr. William Wedd, sen., and Mr. B. L. Northcott were unanimously chosen delegates to the Diocesan Synod.

The report of the clergy as to the spiritual condition of the parish stated that during the year there had been 143 baptisms, 46 Confirmations, 53 churchings, 24 marriages. Over 900 persons have been baptised at St. Matthias since January, 1882, and 312 persons have been confirmed.

DIOCESE OF HURON.

GLANWORTH.—The corner stone of the new brick church was laid by His Lordship the Bishop of Huron on Wednesday, the 26th. The old frame building has been removed back some distance and the new one is to occupy its place, being the highest point in the ground. Much interest is being taken in this new work.

His Lordship the Bishop of Huron is now engaged in his Confirmation tour and will be absent from the city for some time.

LONDON.—The Bishop of Huron held a Confirmation in Christ Church Sunday, April 24th, when twenty-six candidates were presented by the Rev. Canon Smith. The Bishop addressed the candidates in an earnest manner on the nature of the solemn vows they were about to assume. There was a large congregation present, and the services were impressive throughout.

I. O. O. F. ANNIVERSARY SERMON.—There was a fair turn-out of Oddfellows representing the various city lodges, Encampments and Cantons Sunday afternoon, April 24th. A procession was formed in front of the hall, which marched to St. Paul's Church, where Bishop Baldwin preached a deeply impressive sermon from the words, "I have compassion on the multitude," part of the thirty-second verse of chapter of St. Matthew's Gospel. His Lordship said Christ was the founder of all the charity in the world; that, before His time the sentiment of the Roman poet—I hate the common crowd—was the universal sentiment of all who by talent or circumstances or education were lifted above the rank of the common people. The public or private institutions for the care of the aged and the afflicted were altogether unknown amongst the most advanced nations up till His day, and the practice of the world was embodied in the words—the strong may live but the weak must die. Only for Christ their society would never have an existence. The speaker recognised the work they were doing, and felicitated them on the great growth of their Order, which now had a membership of considerably over half a million, and an annual income of \$5,000,000. A liberal collection was taken up for the benefit of the Protestant Home.

CHURCH OF ENGLAND MISSIONS.—The Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada adjourned their meeting in this city on the 21st inst., to meet again in Toronto next September. A good deal of important business was transacted. The Bishop of Algoma was in the chair, and there were present the Bishops of Huron and Niagara, Rev. Canon Dumoulin, Rev. J. D. Cayley, Mr. A. H. Campbell, of Toronto; Judge Reynolds, of Brockville; Mr. R. T. Walker, of Kingston; Rev. Canon Innes, Mr. V. Cronyn, Mr. E. Baynes Reed, of London; Rev. Dr. Mockridge and Mr. J. J. Mason, of Hamilton, the latter two being respectively the General Secretary and General Treasurer of the Society. The three Bishops were called away yesterday morning to attend the important business affecting the whole Church before the Local Legislature in Toronto, when the chair was taken by Rev. Canon Innes, and the business of the meeting was proceeded with. Appropriations of funds were made, and several questions debated, amongst them the subject of undertaking foreign mission work as a direct work of the Church in Canada, instead of, as hitherto, through the missionary societies of the Old Country. A deputation from the newly-formed Church Union waited upon the Board and were received cordially, words of encouragement being addressed to them by Bishop Sullivan (the chairman) and Mr. R. T. Walkem, of Kingston.

BISHOPSTOWE.—The last meeting for the season of the Women's Auxiliary Missionary Association was held here on the 20th instant. A very large number of members were present and several delegates from the Branch Associations contributed greatly to the interest of the meeting. The Secretary's report gave an account of the Association since its first formation. It was very gratifying to hear of the great progress which this very young association had made during the past year. Twenty Branch Associations have been found many of which are working with great success.

The Treasurer's report showed receipts for the past year \$626.14.

A short address of welcome to the delegates was read by Mrs. Boomer to which Mrs. Eakins, one of the delegates from Woodstock, made a very pleasing reply.

The proposal of Mrs. Boomer, to celebrate the Jubilee by raising a Widows' and Orphans' Fund for the Diocese of Algoma has met with a warm reception by the W. A. M. A. of the Diocese of Huron and subscriptions are being taken up for that purpose.

Mrs. Eakins had an admirable paper upon "Systematic giving" and after a mutual interchange of greetings between the delegates and the London Association and kind words of welcome and sympathy from the President, Mrs. Baldwin, the closing meeting came to an end.

DIOCESE OF ALGOMA.

The Treasurer acknowledges with many thanks the receipt of the following contributions: "Women's Auxiliary, New St. Paul's, Woodstock, per Mrs. Eakins, \$52.50; St. James' Church, St. John, N. B., per Rev. — James, \$150.50; Offertory, Missionary meeting, All Saints' Hamilton, per Rev. Geo. Forneret, M. A., \$10; three little children, do, do, \$1; two sisters, Toronto, \$2; Miss Rowe \$24; Mrs. Jas. Henderson \$5; Mr. Butler \$1; Mr. Hutchison \$5, per Mr. Rowe; D. H. Charles, Esq., \$10.

BRUCE MINES.—The annual Easter Vestry meeting in connection with the Episcopal Church in this place was held on Tuesday evening, April 12th, at which there was a fair attendance. The accounts of the building Committee were examined, and it was found that there was a balance of \$71 yet due to relieve the Church entirely of debt; this was still a very good showing for a small congregation in the wilds of Algoma to have raised by their own efforts in a little over a year about \$1,400 towards the erection of a Church of their own, showing that both pastor and members must have taken a lively interest in it.

The Missionary in charge, the Rev. F. C. Berry, stated briefly his satisfaction with the progress church matters were making in their midst, owing in a great measure to the efforts of the people and their readiness at all times to help him in attending to their church, and warmly congratulated them on their effectual efforts to pay off the debt in such a short time; stating that not only was he pleased and encouraged by their exertions, but that the Bishop of Algoma, writing from Toronto, 1st of April, says: "I was not a little gratified to learn that the congregation had accomplished so much during the winter, you can say to them from me that I don't know of any other little flock of the same size in the diocese that has done so much, it certainly shows that they take a very warm and active interest in their Church and its welfare."

The Rev. Mr. Berry then rather surprised the meeting by stating that he had recently tendered his resignation to the Bishop purposing to discontinue his connection with the Diocese; this announcement was heard with great regret by every one present, and as the Bishop by his letter, a part of which was read to the meeting—appeared to be unwilling that Mr.

Berry should persist in his determination to leave the Diocese, as it would, as he stated, add another to the five vacant parishes then on his hands, it is to be hoped that Mr. Berry may change his mind and decide to cast in his lot with the pioneers of this new district now being carved out of the wilderness, where, although the scope for advancement is not so good as in the older and richer parts of the Province, the field for the work of the Church is fully as promising in the future, "the vineyard is large and the laborers few."

A motion was made and carried unanimously "that this vestry hears with regret that the Rev. Mr. Berry has tendered his resignation to the Bishop and hopes that he may find it consistent with his own interests and the welfare of the Church to reconsider and if possible to withdraw his resignation."

The meeting resolved itself into a committee of ways and a subscription was at once started to increase Mr. Berry's salary if possible by at least one hundred dollars—the result being so successful that \$125, if not more, will be realized.—Com.

PROVINCE OF RUPERT'S LAND,

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

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—The Easter meetings have passed off most harmoniously. The Churches are still struggling with financial difficulties, but the prospects are brightening. There were three celebrations of the Holy Communion at Christ Church, two at Holy Trinity and All Saints, and a late celebration at the Cathedral and St. George's. All Saints' had a bell for an Easter gift, and Christ Church a gift of Communion Plate. \$3,000 has been subscribed to pay off the floating debt at Christ Church. In connection with this parish, Rev. Mr. Pentreath has organized a Mission in an outlying part of the parish, which is carried on by the Guild of the Holy Saviour. It has a Sunday-school, a reading room, Temperance Society of twenty-two members, and services are held here in the week. All Saints' is expecting its new Rector, Rev. H. A. Tudor, the first week in May. A very influential delegation has been elected to the Synod from the city parishes.

The Revs. O. Fortin, Canon Coombs, and E. S. W. Pentreath are a committee to arrange for a grand Jubilee service on Tuesday, June 21st. The service will be held in Trinity Church. It will be full choral, and all the Church choirs in the city will take part. Each congregation will observe the preceding Sunday by special services.

Additions have been recently made to the Church Endowment Fund of the Diocese, enough money having been raised by the Bishop in England and from other sources to claim certain grants from the English Societies.

St. John's Cathedral.—A building is about to be erected from the design of Mr. C. O. Wickenden, to serve for a Hall and Sunday-school. It will be of brick veneer, and will cost \$3,000.

St. George's—This Church has been enlarged. The seats are all free.

VIRDEN.—Rev. F. F. Davis has left for a parish in the Diocese of Huron. Mr. Davis says: I have been happy amongst so many warm friends I have made during my stay throughout the mission. But I do not feel physically able to cope with the work, and do it all to my satisfaction. This is a source of worry and anxiety to me, and I have thus concluded to seek a field which is more suited to my strength.

SELEKIRK.—A new Church has been built at this place.

DIOCESE OF QU'APPELLE.

QU'APPELLE.—At St. Peter's Pro-Cathedral the congregation has been gradually increasing. A chancel has been built during the last year at the expense of a friend of the Bishop. There has been an increase of 21 communicants. The receipts from all sources \$569.32.

REGINA.—St. Paul's Church is in good financial standing. Mr. Smith has decided that the mode of worship during the remainder of his stay shall be as follows:—Plain morning service with canticles and hymns; and evening service more musical, with choral service on the evening of Whit-Sunday, Trinity Sunday, etc.

Great credit is due to Mr. James Brown (organist) and Mr. LeJeune for the pains taken with the choir boys.

The following is from the parish register for the past year:—Number of families, 49; number of individuals, 186; number of communicants, 88; number of members (adults), 86; number of children at Sunday-school, 44; number baptised, 24; number confirmed, 10; number of marriages, 3; number of churchings, 1; number of burials, 4; number of Sunday services, 117; number of weekly do., 43; number of communions, 369.

Messrs. Hamilton and Fisher were re-elected delegates to the Diocesan Synod.

DIOCESE OF SASKATCHEWAN.

LETHBRIDGE.—At the Easter Vestry meeting of the Church at Lethbridge, Mr. Bentley, the People's Churchwarden, made a statement of the receipts and disbursements of the offertory which were as follows:—Receipts, \$244.97; disbursements, \$248.77; out of this \$85 had been paid to the organ fund, and \$18.75 to the building fund. After the report had been received, the election of officers for the ensuing year was then proceeded with, the results being as follows:—Rector's warden, Mr. J. Kean; people's warden, Mr. J. H. Cavanah. Mr. Conybeare was elected delegate to the Synod.

Ven. Archdeacon Pinkham, Bishop designate, is visiting Prince Albert. He will return to Winnipeg and visit Alberta before his consecration, August 7th. He has recently received a gift of \$1,500 to be divided between the Dioceses of Saskatchewan and Algoma.

DIOCESE OF ONTARIO.

KEMPTVILLE.—The Church is alive in the Parish of Kemptville. Work on church lines produces fruit. During the past year the services have been better attended, the several classes have been fuller. The beautiful Memorial church is now comfortably fitted, whereas when first built people used to ask, in derision, where the congregation was to come from to make any decent show in it. Many prophesied that it would have to be sold. During the last five years it has been finished at a cost of some five or six thousand dollars, and the mortgage has been reduced to about two thousand dollars. This Easter Vestry not only showed that all current expenses were met by the current income of over seventeen hundred dollars; but that the Parish had besides this sum eight hundred dollars deposited in the Bank towards paying mortgage on the Church, which falls due in three years, and a promise of one hundred and fifty dollars still to be paid in.

Among other institutions in the Parish, there is a Guild of young men to assist in working up the financial department of the Parish.

On Tuesday, April 27th, the much respected daughter of the sexton of St. James Church, was united in the bonds of matrimony to Mr. Arthur J. Templeton, by the Rector of the

Parish, the Rev. C. E. Emery. There was quite a crowded church on this occasion.

STIRLING.—St. John's.—We are glad to say that this parish is still showing signs of life, though many families have removed to distant lands. During Lent, cottage services were held from house to house, and on Good Friday, morning and evening services were held in the Church. The Church service on Easter morning was bright and cheerful, the altar, prayer desk and pulpit, were vested in white, cut flowers and flowers in pots, were in abundance, the singing by the choir was particularly good. Two very excellent sermons were preached by the Incumbent, and the lessons were clearly and distinctly read by his son John Keith Godden, a student of Trinity, Toronto. A new Easter organ has just been placed in the choir, some of the stops resemble a pipe organ, and for sweetness and power it can hardly be surpassed. Well may the people sing Easter triumph—Easter joy.

DIOCESE OF FREDERICTON.

ST. JOHN, N.B.—St. Paul's.—The amount received from the Children's Lenten missionary boxes has, we are informed, exceeded one hundred dollars. This has been forwarded to Bishop Kingdon for work at the Church at Ludlow. Well done "Little ones," you have set an example to many other Sunday-schools.

THE RIGHT USE OF CHILDREN'S MISSION-BOXES.

A WORD TO SUNDAY-SCHOOL OFFICERS.

The short notice in the "News from the Home-field" of the efforts made last Lent by one of the Sunday-schools in St. John, for missionary work affords a text on which to say a few words to Sunday-schools throughout our Ecclesiastical province.

It is absolutely right and necessary that our coming generation should be trained to give of their own to the Lord's service. And what is done in one school can at least be tried in another. We will therefore give four pieces of practical advice that they who run may read:—

1. Let children's efforts be confined to some short definite period of time. And what better time is there than Lent? Children are children and we ought not to expect them to keep up a deep interest in their "boxes" for fifty-two weeks in the year.

We recognize the value of special Lenten efforts for adults, but why not for children? The fire of missionary enthusiasm set burning in the little hearts by an address at the beginning of Lent may be an occasional and judicious stirring up, be kept brightly alive for six weeks but not for months and months at a time.

2. Let the children know where their money is going, and what is going to be done with it. Doubtless grown up men and women may be content, and are content to a great extent, to swamp their subscriptions in some big general concern with head-quarters at Montreal or England where the funds are disposed of according to the wisdom of Bishops, DD's, and eminent laymen. But if this method appeals to the common sense of men and women as the most practical plan, yet we must remember that children, little children, are inquisitive, very inquisitive, would take ten times the interest in their little boxes if they knew exactly what was wanted with their money. And surely if superintendants took only a little interest in 'our Missionary news,' some special object could always be found, and most probably not far from their own diocese, in fact in it. For instance, in the case we have mentioned in St.

John, the school was first addressed just before Lent on the waste places in their own diocese. The children were asked to build a font in a certain poor church and to help towards the Missionary's stipend for the present year. Now here there was something definite, something which appealed to the little one's tastes. And the work has been done, and done cheerfully.

3. Parents should be told of the scheme chosen by the school officers, and requested to encourage their boys and girls in real acts of self-denial. For, a mission box which shows earnest effort is not one containing just one fifty cent piece or dollar bill, probably put in at the last moment by a fond parent, but one which contains plenty of brown cents with a sprinkling of five and ten cent pieces.

4. The value of Prayer should not be lost sight of. One or two collects for Missions added to the opening or closing office of the school during the period will impress upon teachers and scholars that the work is God's work. And prayer will certainly call down from Heaven the blessing promised by the ascended King.

EPISCOPACY.

All Christian bodies belong to one of three great families—the Episcopal family, the Presbyterian family and the Congregational family. The Episcopal family embraces about eighty-one per cent. of the Christendom; the Presbyterian about thirteen per cent.; and the Congregational about six per cent. [Encyclopaedia Britannica vol. xix, p. 826, and Schaff-Herzog Encyclopaedia vol. iii, 2026.] Congregationalists make each congregation independent. Each congregation governs itself and ordains its ministers. Presbyterian churches are governed by elders; a presbytery governs and ordains. Episcopalians believe in a government by Bishop. We have three orders of ministers—[1] Bishops [2] Presbyters [3] Deacons. The Bishops are successors of the Apostles. They alone govern the Church and ordain its ministers. The Presbyters and Deacons do the teaching, ruling and pastoral work of the local congregation, and are subject to their Bishop. This paper is designed to give the Scriptural argument for Episcopacy.

First of all let me call attention to the fact that we base nothing on the "Bishop," for Bishop is used interchangeably with elder or presbyter. The use of the concordance for half an hour will satisfy any one that nothing in this discussion can be decided by names. In the new Testament the words are used in a general, not in technical sense. Thus Christ is called Bishop [1 Peter ii, 25]. An Apostle is called Bishop [Acts i, 20]. And elders are called "Bishops." Again: Apostles are called elders [1 Peter v, 2; 1 John i] and also deacons [Cor. iii, 5]. Yet with all this interchangeable use of words, we clearly distinguish between the Apostle and the Elder [Acts xv, 6], and again between the Elder and Deacon. This use of words has been noted by all of the best defenders of Episcopacy. Thus Hooker says in this connection: "Things are always ancienter than their names." The old writers, Chrysostome, Jerome and Theodoret, noticed the same. Thus Theodoret says [Com. 1 Tim. iii, 1]: "The same persons were anciently called promiscuously both Bishops and Presbyters, whilst those who are now called Bishops were called Apostles." We are contending for things, not words. Words are the daughters of men, but things are the sons of God.

This is an important subject. It lies at the basis of the Christian constitution. It is a question of government. The beginning of every government is the institution of its forces

and the appointment of its officers. So with the Kingdom of Christ. Our Lord, early in the ministry, "called unto Him His disciples, and of them He chose twelve, whom also He called Apostles" [St. Luke vi, 13]. To these He assigned an honorable and distinct position. "I have called you friends, for all things that I have heard of my Father I have made known unto you" [St. John xv, 15]. "Ye have not chosen Me, but I have chosen you and ordained" [St. John xv, 16]. "Whatsoever ye shall bind on earth shall be bound in heaven" [St. Matt. xviii, 18]. In His last prayer He distinguishes the Apostles from the rest of the followers [St. John xvii, 20]. From all the references to them we learn that ministerial agency and authority was a leading principle of His Kingdom. Let it be observed, also, that these Apostles were chosen, not from below, but from above; not by the people, but by Christ. Jesus gives his final commission to the Apostles when, after His resurrection, He meets the eleven by appointment in Galilee. Read it in St. Matt. xxviii, 16-20. This commission is full, absolute and perpetual. "Lo, I am with you alway, even unto the end of the world." This text alone meets the assertion that the apostolic office was limited to the twelve.

Matthias makes twelve; for the inspired writer speaks of "the twelve" after the Pentecost, but before St. Paul was converted [Acts vi, 2]. St. Paul is thirteen. Barnabas is fourteen [Acts xiv, 14]. Thus the charmed number of twelve is broken. St. Paul's case alone refutes the definition that an Apostle must be one who had "compared" with Jesus from the beginning. Witnessing to the resurrection was not peculiar to Apostles, for the Commission to be witnesses [St. Luke xxiv, 48] was given to the disciples of Emmaus and others besides the Apostles. Five hundred brethren could witness to His resurrection. Inspiration was not peculiar to them, for six of the Apostles gave no evidence of inspiration, while St. Luke and St. Mark do. Others besides Apostles worked miracles [1 Cor. xii, 10]. Christ said to the Apostolic College:—"Lo, I am with you alway, even unto the end of the world."

After Christ's ascension the Apostles exercised supreme control over the entire Church, and those who believed "continued steadfastly in the Apostles' doctrine and fellowship" [Acts ii, 42]. Every man's goods were placed at the Apostles' disposal [Acts iv, 35]. Barnabas laid the price of his lands at the Apostles' feet [Acts iv, 37]. The Pentecostal Church was not democratic, but an oligarchy, ruled by twelve persons, who were neither appointed nor removable by popular will.

Hitherto no other ministry is mentioned. But now the Apostles appoint seven "Deacons." Although not called deacons in the Acts, exegetical tradition is almost unanimous in favor of this view, and the latest and best critics sustain it. The Apostles appointed these deacons and ordained them. "Look out among you seven men whom we may appoint over this business" [Acts vi, 3].

Then we read next [Acts xi, 30] of Elders in the Jerusalem Church, but we are not told in the Acts when this order was constituted, or what precisely were its duties. However it is here.

So, then, we have in the Jerusalem Church three orders of ministers—viz., [1] *Apostles*, or supreme rulers and ordainers, [2] *Elders*, [3] *Deacons*. These last two never ordained.

But it was not destined that the twelve should remain in Jerusalem forever. One of them, "James, the brother of John Herod killed with a sword" [Acts xii, 2]. The Apostolic College is broken up, and we never read again of the twelve as before. The government of the twelve at Jerusalem is now exchanged for the presidency of one man—"James, the Lord's brother." From every notice of this man recorded in Scripture he seems to exercise Episcopal powers over the Church at Jerusalem.

St. Peter sends tidings of his release to "James and the brethren" [Acts xii, 17]. Next we see him presiding over the first Council and delivering his sentence: "My sentence is, that we trouble not them" [Acts xv, 19]. So again, St. Paul, on coming to Jerusalem after his third missionary journey, "went in unto James; and all the Elders were present" [Acts xxi, 18]. These and other notices incidentally confirm the truth of the testimony of all antiquity, that James was the first Bishop, or perpetual president, of the Church of Jerusalem.

The few notices of Church government which we have in the Acts all teach one principle, viz.:—*Apostolic merging into Diocesan Episcopacy*.—Rev. R. S. Barrett in the *Silent Missionary*.

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;—Will you, or some clergyman answer my inquirer? Is the money paid to the Widows of deceased clergymen properly inherited, or do they receive it, as an act of charity? As stated per letter, in *Dominion Churchman* on April 14?

AN INQUIRER.

(As we understand it, the Clergy pay what may be called an annual premium to secure an allowance on death to their widow and children. Apart from the fact that the premium probably is low, there is little to distinguish this from like provision by way of Insurance; and we do not see why the one more than the other should be regarded as an act of charity. The survivor takes the benefit as a right, according to the rules of the particular diocese.—Ed.)

SIR,—The outspoken and manly utterances in reference to the Church, which appear from time to time in the CHURCH GUARDIAN cannot fail to merit the warm approval of all Church people. I only pray that they may accomplish their proper work and be heartily endorsed by an any one calling himself a "Churchman." These are but a few of the reflections which have come to mind on perusing back numbers of the CHURCH GUARDIAN, which I was prevented from reading in the order in which they came, on account of absence from home.

By the way, I see that one of your correspondents in a back number uses the word "ruination," which, permit me to say, is said by a distinguished Lexicographer to be obsolete and inelegant." I suppose that the word was never a substitute for its more simple, yet correct one, "ruin," by any educated person.

I hope when I get settled in my new home, to be able to send you a number of new subscribers to the CHURCH GUARDIAN, which I think is one of the best mediums for Church information, etc.

Yours very truly,

SENEX.

Port Stanley, Ont., April 20, 1887.

SIR,—The importance of having religious instruction given in our Public Schools must be my excuse for asking a small portion of your space to make known to others what we have done in this matter in the village of Shelburne, Ont. Every time I read the rules and regulations pertaining to religious instruction in the Public Schools of Ontario, I was struck with one clause, which gives power to the Trustees to shorten the hours of secular instruction in order to give an opportunity to the clergy of the different denominations or their representatives, to give religious instruction to the children belonging to their own communion. I thought, what is there to prevent me asking the Trustees of our village school to allow me

to teach our Church children the principles of the Christian Faith.

Accordingly I got up a petition and got it signed by nearly all our members who pay school rate, asking that the school hours might be shortened by twenty minutes, one day each week, that thus I might have an opportunity of giving religious instruction to those pupils attending the Public Schools who are members of the English Church. I personally presented this petition to the Trustees, and was much pleased with the willingness they displayed in carrying out my suggestions.

They at once passed a resolution shortening the school hours by thirty minutes every Friday afternoon, so as to give an opportunity to the ministers of the different denominations to give religious instruction to their own children.

I now, therefore, visit the school every week for the purpose of giving religious instruction.

Two thoughts suggests themselves to my mind on this matter. 1st Most of the clergy in Canada have their outstations to attend to on Sunday afternoon, so it is the exception for clergymen to be habitually present in his Sunday-school. Is not this an invaluable opportunity afforded us of seeing and teaching the young of our flocks.

2nd. Here is a common platform on which all of us, high or low, can meet and forget our little differences while carrying out the Great Shepherd's command, "Feed my lambs."

Yours faithfully,

HENRY G. MOORE,

Incumbent of Shelburne, Ont.

JUBILEE SUGGESTION.

SIR,—The air is full of Jubilee propositions. May I through you, submit one to the mothers and children of the Church in the Diocese of Ontario? For if there be one class of our Great and good Queen's subjects more than another, which should gratefully commemorate her reign and example of fifty years, it is that which comprises mothers and children. No features of Her Majesty's character have been more illustrious than those which have made her forever admirable as a Daughter and a Mother.

Now with the deepest regret, I state the fact that just now the Bishop of our Ontario diocese is homeless and houseless; widowed and bereaved of his children his Lordship has I believe, the heartfelt sympathy of both his laity and clergy in his afflictions. At present, he is in England prosecuting with success the interests of the Church generally as well as those of his own Diocese. It happens that this year is the twenty-fifth of his Episcopate during which he has seen his young Diocese making the most rapid progress and urgently in need of division. There is scarcely a parish or mission in Ontario that has not now its Parsonage; but the Bishop himself remains houseless!

May I then suggest that it would be a most practical and timely "JUBILEE MEMORIAL" for the Mothers and Children of the Church in Ontario, to contribute the amount required to purchase or build a See House for the Diocese, and present this to the Bishop on his return to Canada? Very small sums of from 5 cents to one dollar from each mother and child, would supply all the funds required. If the clergy approve of the above suggestion and will present it to their congregation at once, organizing a little band of collectors in each parish, the money will soon be raised. But no time should be lost. In hope that the suggestion may commend itself to the sympathy of all hearts that are at once loyal to the Throne and the Altar. I am, sir, yours, &c.

T. BEDFORD JONES, LL.D.,

Archdeacon of Kingston,

Napanee, April 29th, 1887,

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1965. For Business announcements See page 14.

Special Notice.

SUBSCRIBERS IN ARREARS are respectfully requested to remit at their earliest convenience. The LABEL gives the date of expiration.

CALENDAR FOR MAY.

MAY 1st—3rd Sunday after Easter.
St. Philip and St. James, A. & M.
" 8th—4th Sunday after Easter.
" 15th—5th Sunday after Easter.—(Notice of Rogation Days and Ascension Day).
" 16th }
" 17th } ROGATION DAYS.
" 18th }
" 22nd—Sunday after Ascension.
" 29th—Whitsun-Day.
" 30th—Monday in Whitsun-Week.
" 31st—Tuesday in Whitsun-Week.

CENTENARY OF THE CONSECRATION OF BISHOP WHITE.

A notable discourse indeed, was that preached by the Bishop of Iowa (Dr. W. Stevens Perry), in the Cathedral of St. Peter's and St. Paul's, Chicago, Illinois, on the occasion of the celebration of the above Anniversary. How true this Father of the Episcopal Church in the U. S., was to the teaching of the Church Catholic is evident, for the following taken from Bishop Perry's sermon, and by which, he being dead yet speaketh. Dr. Perry says:—

We venture to cite from the Bishop's published writings, and in his own words, without change or comment, his opinions on several questions now rife in the Church. And with reference to the name Catholic: "In proportion," says Bishop White, "as any Church in the present day comes up to the original idea of Catholicism, that of teaching what was then of *universality as to time or place*, without teaching anything else as of necessity to eternal salvation, although there may still be considerable variety in what relates to discipline and order, such a Church deserves the name of 'Catholic,' and stands in no need of the superaddition of the late name of 'Roman.'"

Bishop White plainly regarded and ever spoke of the Church as an "outward and visible society," as distinguished from an *invisible* Church. He refers to it as a "social body" "of divine institution," known under the name of 'The Church.'

He further adds: "The Church of Christ, whether considered in the comprehensive sense, embracing all the faithful, or as existing in different bodies, according to their respective countries, is *not* an association resting on the will of man, but was instituted under sacraments, and a ministry of *divine* origin." He speaks of our own Church as "a branch of that Catholic Church which is built on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone."

With reference to Episcopacy and the Apostolical succession, the first Bishop of Pennsylvania uttered no uncertain sound. These are his words: "The whole scheme of the Christian ministry, as framed by the Apostles and handed down to us in succession, *implies* the intervention of an ecclesiastical order, designated for the purpose." He adds: "With the exception of those appointed by our Lord *in person, not an instance can be produced of ordination in any other way than by imposition of the hands of those duly authorized under a commission given by him to that effect.*" He proceeds to affirm that the ministerial orders, "three in number, were of *Apostolic* institution, and existed *universally* in the Church, as now among us, until within a few ages of these later times." He goes on to say that, "It appears that a *succession* in the ministry was provided by the same high authority which first declared the Gospel itself." He adds, respecting the ministry, that, "as instituted by Jesus Christ and His Apostles, it includes the three orders of Bishops, Priests, and Deacons." He speaks of the *succession* as "a constituent part of her [the Church's] institutions, and coeval with her holy religion." He declares that it is not "arrogant" or "unreasonable" in the ministers of the Gospel to assert the *divine* institution of their office, as handed down from the Apostles, and to deny the propriety of every door to the ministry of man's workmanship; whether it be that of popular ordination, or the plea of an inward call. He further declares that "to justify the candidate [for ordination] in believing that he is called according to the will of Christ, he should be convinced, after due inquiry, that the Church to which he looks for ordination is a *true Apostolic Church*, deriving its authority from that founded by the Apostles; for, since they did *confessedly* found a Communion, and since it did *confessedly* transmit its ministries, there seems no possible right to the name of a Christian Church at present but in *succession* from the originally established body." Nor is this all. He adds: "It is of importance to every candidate, and much more so to the Church, that he should have his principles settled on the present point [Apostolical succession], since otherwise he will be in continual danger of setting up his *own opinion* in contrariety to what the Church has decided or ordained." And, further, he says: "We hold up the *succession* of the ministry as a *principle clearly deducible from Scripture and essential to the peace and the good government of the Church.*" And again: "We affirm the necessity of succession from the Apostles."

In an ordination sermon published in 1825, the Bishop says: "It has pleased the Great Head of the Church to commit the preaching of the Word and the administration of the Sacraments to an authorized ministry. Accordingly, all violation of this order may be considered as figured by 'the wood, the hay, and the stubble.' Where this is done under knowledge of what the Scriptures enjoin, and from disregard of that high authority, the indulgence in the text [1. Cor. iii., 11.] does not extend; and it can have no place except in the case of involuntary error and unperceived frailty." In an address delivered to the students of the General Theological Seminary in 1823, the Bishop puts himself on record as opposed to "whatever has a tendency to shake the constitution of the Christian ministry, believed by us to have been handed down from the Apostles, or to obtrude on us any mode of worship diverse from the forms considered by us as agreeable to Scripture and primitive antiquity, or either to dispense with our doctrinal articles on the one hand, or to enlarge them by dogmas not clearly comprehended in them, on the other." He reminds those who "would throw down every barrier dividing our communion from some others in visible administration," because they think the

existing differences are of no importance, that this "design has uniformly exacted the sacrifice of the prominent characteristics of our system."

The Bishop held, and did not hesitate to declare, both in print and in preaching, his belief in the doctrine of *baptismal regeneration*—"a doctrine," he proceeds "which we have been taught to lip in the earliest repetitions of our Catechism; which pervades sundry of our devotional services, especially the baptismal; which is affirmed in our articles also; which was *confessedly* held and taught during the ages of the martyrs; and the belief of which was universal in the Church until it was perceived to be inconsistent with a religious theory, the beginning and the progress of which can be as distinctly traced as those of any error of Popery."

In another place the Bishop states, combating two errors in a single sentence, that "Our Church considers this ordinance [Holy Baptism] as an actual grafting into the Church, without any such distinction as the one invented between a *visible* and an *invisible* society under that name." He further adds, respecting the recipients of this Sacrament, that "Their nature is sanctified by the possession of grace bestowed in baptism; a grace which, if improved, is sufficient for the exigencies of future life, and therefore sufficient to prepare them for early death."

Bishop White's views with respect to the Sacrament of the Lord's Supper were singularly moderate. He strongly opposed the use of any word in connection with the Eucharist which, to use his own language, "involves a real or material sacrifice therein—an altar, and a priest, in the sense of an offerer of sacrifice." Yet he declares that "the very circumstance that the Eucharist is a memorial, makes it 'an outward and visible sign of an inward and spiritual grace.' The grace is involved in the subject commemorated, and therefore must be imparted by the means of the celebration. Not only so; the promises of God are hereby visibly signed and sealed. For what less is the matter commemorated than the death of Christ, as 'a full, perfect, and sufficient sacrifice, propitiation, and satisfaction for the sins of the whole world?' On what are the divine promises founded, but on the merits of this transaction? And how then can it be celebrated by an external, appointed rite, without this rite being significant of promises resting on a truth which cannot fail?"

Bishop White speaks of the infrequent administration of this Sacrament as "one of the many proofs existing that the piety of Christians is not so ardent as in the beginning." He adds: "There are few facts more satisfactorily proved, than that of the Eucharist having been administered in the primitive Church every Lord's Day." In a time when the feasts and fasts were but rarely observed, and the daily service was practically unknown in this land, the Bishop urged the observance of the one and the desirableness of the other, calling attention to "the notoriety" of the fact "that the calendar was constructed with a view to a daily morning and evening service," and adding, with reference to Saint's Day services, that it would be "an edifying example to give encouragement to a practice which has been dear to many godly persons from the earliest ages to the present."

Addressing students for the sacred ministry, he calls attention to the fact "that the chief design of holding religious assemblies should be *the engaging in the exercises of worship*" as distinguished from *preaching*. He was careful to affirm that, "in the exercises of religion, we should consult, not purity only, but also ornament." In the same discourse, he adds: "Whatever charms the eye and ear, acquireth, by means of them, an influence over the mind; and God forbid that these avenues should be

shut against such subjects only, as are the most worthy to take entire possession of the soul." He proceeds to assert that the Church "should disdain no assistance which can be taken from the experience and judgment of past ages, or from the progress of literature, or even from the cultivation of the finer arts." Recognizing and enforcing the importance of observing the ritual and rubrical directions of the Church, and condemning any attempt to "break loose from the ties of the rubrics and canons," he is careful to remind us that he "can see no way of being useful to the common cause" of Christianity "but on the ground of that Apostolic Church of which we are members, and which we believe to have been acted on during those early ages wherein Christianity was the most adorned by the lives and by the deaths of its professors."

While denying "the duty of confession as maintained by the Church of Rome," he is careful to add his acknowledgement of "the utility of recourse to be had, by believers, to their pastors, for the easing of any pressing burdens, and for the clearing of doubts and difficulties;" and of this "unbosoming of the mind," he adds: "The propriety of it, where occasion may require, is involved in the nature of the Gospel ministry and is recognized in one of the exhortations to the Communion, towards the end." He further declares that "it is indeed one of the most important uses of the ministerial office." He is careful to observe that disclosures of this nature, "with a view to counsel or comfort," should "be under the veil of secrecy."

He has left on record his *disapprobation of revivals and the revival theory and practice*. He has been himself a witness to the marvelous effects produced by the celebrated George Whitefield, in his later visit to America, listening to his persuasive eloquence, admiring his "extraordinary elocution," as he styles it, and evidently disposed, with a calm and charitable judgment for which he was distinguished, to accord to this prince of pulpit orators the fullest praise he could. He seems to have introduced the name of Whitefield into his brief autobiographical sketch, prepared late in life, to record his conviction of the *transitory impression made upon the multitudes who hung upon the great preacher's lips, and to comment with expressions of strong condemnation on the "utter disregard" shown by this eminent man "of his obligations assumed at ordination."* This he characterizes as one of the many cases "in which enthusiasm, consistently with general good intentions, leads to results not consistent with moral obligation," and he proceeds to express his personal conviction, not only as opposed to the "extravagance of revivals," but to their plan and purpose as alike unchurchly and unscriptural.

With reference to "union" services and affiliations, the Bishop says:—

"There are some, indeed, who, to show how much they soar above illiberality of religious sentiment, would throw down every barrier dividing our Communion from some others in visible administration, because they think the existing differences are of no importance. Among the objections to such a plan, it is not the least, that it tends to the disturbance of peace and charity; while the securing of these is its professed object. And such must be the effect, unless these mistaken promoters of unity can persuade one of two parties whom they may at any time aim to reconcile, to give up points which they think involved in Christian verity. So far as there have been attempts to draw the Episcopal Church into this plan, liberal as some conceive, the design has uniformly exacted the sacrifice of the prominent characteristics of our system."

He strongly repudiated the tenets of Calvinism, and disclaimed for the Church's standards any tendency or teaching in the direction of this system of belief. His far-seeing mind,

ere the division of a diocese had taken place, suggested the idea of the provincial system; while, in a day when diocesan independence was strongly taught and held, he advocated the provision of courts of *appeal from diocesan determinations* in matters of discipline. He delighted to speak of the Church as "the American Church," giving it this appellation again and again in his most carefully prepared works, and leaving this title as a legacy to the days to come, as warranted by his constant use and supported by his mature judgment. Moderate as he was in his Churchmanship, charitable and gentle as he ever was in his expressions of opinion, he reprov'd in unsparing terms the party tactics of those who styled themselves as *par excellence* "Evangelical," and openly refused to be called "a low Churchman" if the term was to imply sympathy with men and measures he felt bound to condemn. Recording in his "Memoirs" his "affection and regard" for Seabury, whose picture hung over the mantel in his study for nearly half a century; giving in unstinted terms his approbation of Hobart's life and teachings; the saintly White has left behind his testimony for churchly ways and churchly teachings. Hobart's motto was ever exemplified in his words and ways—"Evangelical Truth and Apostolic Order." Well has the first Bishop of Pennsylvania been styled our ecclesiastical Washington, in view of his prudent leadership, his conservative policy, his entire consecration to his life-work. Wise, patient, persevering, was he, laying in his day and generation the foundations on which to-day the American Church stands firm and strong, and building thereon, as a wise master-builder should, a glorious superstructure to the praise of God and for the good of men. Well and wisely may we of this present age thank God for the good example, the holy life, the heavenly conversation, the sound and Apostolic teaching, and the long and happy Episcopate of William White.

In the well-considered words of England's Christian Poet, William Wordsworth, we may fittingly close our tribute to this great and holy Churchman:

"Patriots informed with Apostolic light
Were they, who, when their country had been freed,
Bowing with reverence to the ancient creed,
Fixed on the frame of England's Church their sight;
And strove in filial love to reunite
What force had severed. Thence they fetched the seed
Of Christian unity, and won a meed
Of praise from Heaven. To thee, O saintly White!
Patriarch of a wide-spreading family,
Remotest lands and unborn times shall turn,
Whether they would restore or build—to thee,
As one who rightly taught how zeal should burn,
As one who drew from out faith's holiest urn
The purest stream of patient energy."
—*Ecclesiastical Sonnets, Part III., Son. 15.*

EASTER.

How all things become new when touched by Christian thought! Easter, or Eostre (same root as east, or shining), was the name of an old Saxon heathen goddess, whose festivities, taking place in April, this month was Eastre, or Easter month. This heathen name, touched by the genius of Christianity, becomes illuminated not with the increasing light of the sun, but with the true light, the light of Christ and his resurrection; and in its return year by year it uttereth speech—CHRIST IS RISEN FROM THE DEAD.

The season of Easter, as the epoch of the great redemptive acts by which the salvation of man was consummated, was from an early period observed and with special solemnity by the Church. It was the chief festival of the year, called the "queen of days," "the feast of feasts." All labor during the week ceased, all trades were suspended, all Christians assembled as members of one family, the children were

dressed in new clothes, prisons were thrown open and general pardon granted, debtors were forgiven, slaves manumitted. "Every kind of sorrow is put to rest to-day," said Gregory Nyssen. In memory of the risen Christ Christians salute one another with the joys of the Easter morning.

With the burial of Christ the hopes of the first disciples were buried as well. They trusted it was he who should have delivered Israel, out their trust was gone, for they knew not he must rise from the dead. The truest of all gospels, says Carlyle, is that a lie cannot prosper; but truth must and will. It takes many a shovelful of earth to bury the truth. The Truth was buried; its sepulchre was sealed and guarded; but the Truth was mighty and rose in the person of Christ, as all truth must and will; if not after three days, then after three years or three milleniums of years. Truth must rise.

Probably there is no historical fact better attested than the resurrection of our Lord. Skeptical and reluctant as well as loving witnesses confessed it; the very Lord's day makes known its truth; the behaviour of the disciples, with the new courage now inborn in them, tells of the mighty fact. We may not be able to remember all the proofs of Christianity; but here is one that can be remembered: *If Christ rose from the dead Christianity is from God. On this great fact we may rest as on a foundation sure and steadfast.* "Christ was delivered for our offences, Christ was raised again for our justification." It was the Heavenly Father who so loved the world as to deliver his Son as the victim appointed unto death; yet no unwilling victim was he. "Christ gave himself for me," said St. Paul. Delivered and yet gave himself "for our offences," or because we had offended, our sins demanding for their remission nothing less than his death. But he was raised again for or because of our justification, to show it was effected. We sinned, therefore he suffered; we were justified, therefore he rose. The gospel of the kingdom ends with the victory over death and the declaration of our Lord of his universal power.

Christ having obtained the victory, gives to each of his disciples the results of it. They must die even as he died, be buried as he was; it looks as if death had conquered them, even as it seemed death had conquered him. It cannot be so; as Christ rose so each of his disciples shall rise into the greatness and glory and dignity of an eternal life with Him, and then, and not until then, will death be swallowed up in victory.

At times Christians get despondent at the slow progress of Christianity in themselves, in their parishes and in the world. Nor is it to be wondered at. But the Truth rose and conquered; it will do so again; must do so, though it may be after many days. Our duty plain—have faith in God, have faith in Christ. Things will come right, if not in our day, some of these days. Let us be patient and hope. He who conquered death lives evermore, and he will conquer the cause of death—sin—even as he conquered death itself.—*Southern Churchman.*

CHURCH INSTITUTIONS AND INSTITUTIONS OF PRIVATE CHURCHMEN.

The importance of recognizing clearly, and maintaining inviolate the distinction between Church institutions and institutions of private Churchmen, is illustrated by the effort to secure for Wycliffe College the power to confer degrees in Divinity. A Church institution is one which represents the Church—being under her control and government, and having a right which she has conferred to act for her and in her name. An institution of private Churchmen is one which certain Churchmen have organized, and agreed to maintain for certain objects which they desire to promote.

It cannot claim to be a Church institution, for private individuals, however exalted and excellent and able they may be, cannot give that which they do not possess—namely the right to act for the Church and in her name. It is perfectly clear that a given number of individuals are not the Church and cannot possibly give to an institution that which the Church and the Church only in her corporate capacity is possessed of and has the right to give. It is equally clear that the control and government of a few individuals who may undertake to carry on and manage an institution are not the control and government of the Church. It would appear to be a waste of valuable time to make such statements, if actual facts in the community did not show that earnest and devout persons fail to distinguish between themselves as individuals and the Church. They are already of the opinion that, because they are members of the Church, any society or institution which they may create is a Church society or institution.

Beyond a doubt countless objects of great value and extended importance have been already attained, and many are now being successfully promoted by institutions of private Churchmen. Nor is it wholly necessary or even desirable that all institutions should be Church institutions—representing the Church, authorized to act and speak for her, and controlled and governed by her. No doubt many important purposes are served by institutions of private Churchmen, which could not with advantage be undertaken by Church institutions.

There are, however, some purposes which ought in the very nature of things to be undertaken only by Church institutions. Confusion and strife, injury and loss, wait upon the attempt of any institution of private Churchmen to usurp and exercise any power or right which belongs to the Church, and which the Church has never asked them or authorized them to undertake for her. It is legitimate enough for example for Churchmen to create a school of Divinity, and to promote the study of Theology according to their own views, and so long as they do not claim to represent anyone but themselves; so long as they do not claim to teach in the Church's name and authority. No one has any right to complain or censure them. When, however, they wish to exercise the right of stamping their students with an impress which, to be of any real and recognized value, must be conferred by the Church as a body, or by a Church institution authorized to act for her, they are laying themselves open to the severest censure on many grounds. They are introducing confusion by setting up a standard of their own, which will be looked upon as uncertain and unreliable by all except themselves and their immediate friends. They are destroying the value of one of the very few incitements which we have to advanced study amongst the clergy, by making the degree in divinity a very doubtful thing, a thing which, because it may mean very much or very little, will be generally assumed to mean very little or nothing. It may be affirmed that the fact of several Bishops being the patrons of an institution constitutes it a Church institution—we fail to see the force of this. It may be very well that the Bishops should countenance and encourage societies and institutions by accepting the office of patron, or even visitor; but the office must be purely honorary, until the duties and responsibilities and powers of the office are clearly defined. The fact that the Governor of a State is the patron or visitor of an institution does not make it a state institution, or give it a right to act for and represent the state. The Church in Canada is endowed with full power to act for herself, and is perfectly free to authorize any institution to act for her and represent her in any particular department of work. If any institution of private Churchmen desires to become a Church institution, it is open to them to approach the Church in her corporate capacity

and to receive on such conditions as may be mutually agreed upon authority to act for her and to use her name. Until this is done, to claim to be and to act as a Church institution is a shameless and indecent usurpation.

C.

FAMILY DEPARTMENT.

MY PATH.

BY F. J. V. A.

I walk, as one, who, blind, is led along
An unknown way;
Who knows not if the path be right or wrong,
By night or day.

I walk as one who by a weight is held
Close to the earth;
To whom life, till the final dirge is knelled,
Is little worth.

I toil as one who, delving in a mine
For treasure rare,
Sickens at last, because there is no sign
Of riches there.

I long to cast this burden at the foot
Of Jesus' cross;
But oh! it is so hard sin to uproot!
And so, my loss.

The weary years drags slowly by; again
Christ's is near,
The Lord is risen, indeed! Ye ransomed men,
Sing loud and clear.

Ah! now my burdened soul, rise fresh and pure,
To greet that day!
Since Christ has signed my sin-sick heart to cure
With healing ray.

—Living Church.

TWO FRIENDS.

CHAPTER V.—CONTINUED.

It was clear that Sam was inclined to favor Reggie as much as he could, and the natural inference was, that if he had not a word to say in favor of his friend, it was because such a word was not possible.

The conversation was brought to a close by the reappearance of Reggie, who carefully carried the bread and milk. It was set upon the ground, and the hedgehog very soon showed its thorough appreciation thereof, to the boy's great delight.

"It is more to be approved of than my hedgehog was," said Mrs. Lacy, "for it used to steal bread and milk."

"Had you a hedgehog, mother? Was it in India?"

"No, when I was about your age."

These reminiscences made his mother seem much more of a companion, and Reggie next asked, "How did it steal it? Did it go in-doors and take it?"

"Not that. I will tell you how it happened. You must know that the hedgehog had taken to burrowing in the ground, and I had not seen it for a long time, and was afraid it was lost. There were two kittens which lived in one of the outhouses and were not allowed to come into the house, but I used to play with them on the lawn, and to put bread and milk there to make them come. One day I had done so, and gone indoors. I looked out of the window and saw them making such a fuss about something. I thought they were quarrelling, and ran to see what was the matter as they generally fed quite peaceably together. When I got out I found the hedgehog hard at work eating all their food. The saucer was large, and it had got right in. Whenever a poor little pussy ventured to poke in its nose it of course got pricked, and then it jumped back and began to spit and scold in such a ridiculous way that I could do nothing but laugh. And while I laughed, and the kittens scolded, the hedgehog steadily ate up all the bread and milk."

"As mine is doing now," said Reggie, "but it is his own, so he is a very good hedgehog. I wish there were some kittens here though," he added, as if the fun of such a scene might compensate for his pet's loss of character.

"And now I must go in and rest," said Mrs. Lacy. "Will you come Reggie, and go upstairs

for a book I want, and then you can go out again."

Reggie was quite pleased to run his mother's errands, and to help to make her comfortable on the sofa.

"Thank you, dear boy," she said, "now give me a kiss, and then run off and play."

He did not know when he had felt so happy and instead of giving one of his usual decorous little kisses, he flung his arms around his mother's neck and hugged her to his heart's content. And to hers also, notwithstanding the detriment done to her dainty lace frill.

He ran away down the garden to Sam, and she lay and thought over what she had heard, and trusted that at least the child had not learnt much harm from this companion, who seemed to be really proved a bad one. Trusted and hoped and prayed that love might do more for him than the restrictions and tight hand that Miss Everson thought so needful. "It is Love that does all for us," she murmured to herself, "and in the knowledge and strength of that Love, our weakness is made strong. May it not be thus that my boy is to learn to overcome his temptations? Through the power first of the earthly love, which should be the reflection of the heavenly, in desiring above all things the highest good of the loved ones."

It might have been thought that the barrier between Reggie and his mother was now broken down, and that confidence would quickly follow, and this did not prove to be the case. He did think she was very kind; he did learn to love her; but he was so used to living his own life by himself that he scarcely made her a part of it. And then any serious word always made him fear that his happiness was coming to an end. The holiday time over, as it were, and the old strict rule returned once more. His mother was disappointed, but she tried to be patient, and above all to do nothing to frighten away the beginning of that trust which she felt might do so much for her boy.

Miss Everson would have been astonished to see how "good" Reggie was, if she could have tolerated his making a mess of his garden clothes. Certainly black looks were very uncommon, and sure of sympathy in his enjoyments, he was not tempted to conceal them.

And yet, though Mrs. Lacy several times tried to lead the talk to the subject of Reggie's strange friend, she was not successful in doing so. Reggie was either silent, or dragged in something else in the most inconsequent manner. She would not ask him directly, dreading lest he might try to deceive her in any way, whether by what he said or left unsaid. For it was truth that she desired for him, and not merely the avoidance of falsehood.

Even poor Sam, though far from intending it, contributed to keep up the division.

"See what a good mamma you've got Master Reggie," he said. "Don't you go and vex her about anything. Just think what a taking she'd be in if you ever had any more to do with that Nat of yours."

Nat was judged and condemned unheard, by all, it seemed, even by his mother, so it was of no use speaking to her about him. And yet not all her kindness, not all her pretty presents could make the boy forget. He was always stubborn, Miss Everson had said, but if she could have been brought to know the real facts of the case, even she would have called this feeling by a gentler name.

Mrs. Lacy did not generally come down to breakfast, and after Reggie had his he used to go and pay her a visit in her bedroom. One morning when he came downstairs he was greeted by the housemaid.

"Such a piece of news for you, Master Reggie; you'll never guess it!"

"Has father come?" asked the boy, in half-frightened wonder as to what his father would really be like.

"No, it's not that. It's some one else that has come."

"Not Miss Everson back again!" said Reggie, in a tone of consternation that made the woman laugh.

"No, Master Reggie, you would not come downstairs two steps at a time for long if she were here. This is quite a young lady. You've got a little sister!"

"Oh!" said Reggie, and his eyes looked as round as his mouth when he said so. "What is she like, may I see her?"

"By and bye, I daresay; take your breakfast like a good boy, and then you'll be ready, if your mamma sends for you. But I daresay she won't want you, now she's got a nice little girl."

It was only said in fun, but it was no fun to Reggie. He had so often heard Miss Everson lament his being a boy, that it seemed quite natural that his mother should cease to care for him now. He was a very mournful little figure when by and bye a stout comfortable-looking woman came bustling in. "Your Mamma wants to see you, my dear. And you must be very quiet please, and not disturb her and your sweet little sister."

Reggie rose immediately, and followed the nurse upstairs. She stopped outside his mother's door to repeat her injunctions, and added, "Bless him for a pretty little dear," which rather hurt his manly dignity. However, no mouse could have stolen in more quietly than he did, to stand beside his mother.

Certainly there was no sign of change in her manner, and he felt very proud and pleased when the funny little bundle was placed into his arm. "May I touch her hand?" he asked, and the little fingers closed around one of his.

"There," said the nurse, "she's saying she's glad to have such a nice brother to take care of her."

This speech quite consoled Reggie for her last one, and he nestled very happily in a chair by his mother's bedside. And as she took one of his fat little brown hands in hers, and stroked it, he ceased to think that she did not want him now. Indeed, before long he began to feel himself more really useful to her, when she asked him to read bits out of her very own books. Perhaps he did not understand much of what he read, but do we only learn from what we entirely understand? And then he would ask questions, some of which his mother was glad to have an opportunity of answering. And some, like other children, which the wisest man that ever lived could not answer, and yet to which in hours of darkness and difficulty, a reply, if not a solution, will come to those who patiently wait for it.

Some of Reggie's queries were rather oddly put. One day he asked:

"Mother, what do you think our hearts are made of?"

Mrs. Lacy was puzzled as to what he meant, and said so.

"I mean the hearts we love people with, you know, mother. They stretch so that it almost seems as if they must be made of India-rubber."

"What do you mean, Reggie?" "Why you know Mumsey, of course I have to love you a great deal more than when I didn't know you, and yet there's room for baby too?"

(To be continued.)

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DIED.

DELANEY.—Entered into rest, at Somerville, Mass., U.S., on the 21st April, Jos. Smith Delaney, a native of Amherst, N.S., second son of James H. Delaney, aged 89. His remains were brought to Amherst, N.S., for interment.

BROWNELL.—Entered into rest, April 24th, Harold, aged 5 months, child of Clarence and Jane Brownell, of Amherst, N.S.

RENNELS.—William Rennels, of Bayfield, in communion with the Church Catholic, departed this life on the 2nd April, 1887, in his 80th year.

TUTTY.—Entered into rest, at Lorraine, C. B., in Communion with the English Catholic Church, Mary Elizabeth Tutty, aged 21 years and three months. Lord, all-pitying, Jesus blest, Grant her thine eternal rest.

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St. Matthew's Gospel only tells us of ONE—"All power is given unto Me in heaven and in earth; go ye therefore and teach [make disciples of] all nations" (xxviii. 18-20).

St. Mark's Gospel only tells us of ONE—"Go ye into all the world and preach the Gospel to every creature"—with the results that shall follow obedience—(xvi. 15-18).

St. Luke's Gospel only tells us of ONE—"That repentance and remission of sins should be preached in His name among all nations"—with the direction that they were to tarry in Jerusalem until the "power from on high" to enable them to do it came upon them (xxiv. 47).

St. John's Gospel has more: It records personal words to Mary Magdalene, to Thomas, to Peter; and no doubt some of those words have their application to us all: but still, to the disciples generally, only ONE command is actually given.—"As My Father hath sent Me, even so send I you"—which is illustrated in the next chapter by the miracle wrought when they responded to the order to "cast the net on the right side of the ship" (xx. 21).

The first chapter of the Acts also records the Lord's last words before His Ascension: what were they?—"Ye shall be witness unto Me . . . unto the uttermost part of the earth." Not that what we should call Home work was excluded. The Apostles themselves were to "begin at Jerusalem." But only to begin (vor. 8).

THE OBEDIENCE OF THE APOSTLES.

In the Acts we find these commands obeyed; though sometimes not obeyed fully without fresh revelations from the Ascended Lord, or providential indications of His will. It is "the persecution that arose about Stephen" that scatters the disciples from Jerusalem, and sends them "everywhere preaching the word." It is by a special vision that Saul of Tarsus is (if we may say so) dragged from the home-field he inclined to himself. See xxii. 19-21: "I said, Lord, they know that I imprisoned and beat in every synagogue them that believed on Thee"—that is, "Lord,

how suitable a place Jerusalem is for me: they knew me before: they will believe me now"—and, as events afterwards proved, it was a brave request; but—"He said unto me, Depart, for I will send thee far hence unto the Gentiles." Then he does go to the Gentiles, at Tarsus, and at Antioch, those great heathen cities: but even at Antioch he must not stay (xiii. 2), "Separate Me Barnabas and Saul for the work whereunto I have called them"—and the struggling infant Church, just getting sufficiently known to have a nickname given to it (xi. 26), and with the pomp and wealth of the East and West arrayed against it, has to send forth, with fasting and prayer, not its third-rate men scarcely good enough for home work, but its *two apostles*, the very men who, it might more naturally be thought, could not possibly be spared. In the face of all this, what do we suppose is the Lord Jesus Christ's estimate of Foreign Missions?

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Temperance Column.

BARON POLLOCK ON TEMPERANCE.

The Hon. Baron Pollock speaking at a meeting of the Putney Branch of the C.E.T.S. lately said: I congratulate the members of the Putney Church of England Temperance Society on the progress made since the last time I addressed you (about a year ago). There is much to be thankful for, but above all other kinds of work, Temperance is a work on which you cannot rest and be satisfied. (Applause.) You must not rest until you have done more than as yet you have accomplished. Temperance work as opposed to Intemperance is a very solemn work, and before all things in this world, as solemn as could be put before any one. You must remember, however, that it has its cheerful side, and it is by bringing the cheerful side before those who are in need of encouragement that you may hope to render effectual help to them. It is not of so much use to tell people of the sin of intemperance, as it is to put before them cheerfulness, and blessings which attend a temperate life—(cheers)—and which is in accordance with the will of Almighty God. Therefore it is better and wiser to lead the fallen away from the besetting and ruinous misery brought on by habits of Intemperance, by kindness. Their zealous and energetic Secretary, Mr. James Wilcox, would read the annual report, after which two rev. gentlemen—one, Canon Barker, well known in all Temperance circles (cheers), and the other, the Rev. Canon Leigh (cheers), came down from London to help them—would address them. He would not say they had come to the "little village" of Putney—because Putney long since had ceased to be a village—but to their own town of Putney to help them in the progress of the Temperance cause. (Loud cheers.)

Mr. Wilcox, Hon. Secretary, proceeded to read the annual report, which showed that the Society was in a most flourishing condition. The most encouraging item which it contained was: "That the Society were 230 strong; the parish was divided into five parts, and each of these parts was supervised by a warden, and no less than 34 members rendered valuable aid." At the conclusion of the reading Mr. Wilcox resumed his seat amid loud applause.

The Rev. Canon Leigh said in the course of a speech of some length, that when the business of Sir Arthur Guinness & Co. was put up for sale, the application for shares amounted to £120,000,000 in value. He did not mix with the upper classes (himself) but with the lower. (Cheers.) He was informed that oven ladies (?) actually pawned their jewels and other valuables to raise money for shares in Guinness's firm. Those ladies were very much like the Israelitish woman at Mount Sinai who melted her jewels in order to make a golden calf. At a dinner party

not long since a respectable old lady sat on his right. A gentleman who was sitting at the same table, stretched across and asked her if she had succeeded in getting any of Guinness's Shares? He also said, "You could not get them, there was a 'ring,' and it was a very 'close' affair." Nearly at every dinner table this sort of thing went on. Was it not a disgrace to this nation that respectable gentlemen and ladies (good Christians) should be ready to make any sacrifice—not that they might promote the Gospel of our Lord Jesus Christ—but that somehow or other they might get hold of a share in a brewery? He then remarked what drink was doing abroad, and after its introduction he might say the missionary was powerless. This was a sad thing to think of. They called themselves "a chosen people"—"the light of the world!" But what had they done? They introduced that which was poison, and on all sides they had testimony of the degradation of the natives simply through the drink which was introduced by Englishmen. He said the money spent on mission work was on an average £1,000,000 per annum, whilst £126,000,000 was spent on drink. Was it not a shame, therefore, that Christian England should spend on a ruinous luxury 126 times as much as on the extension of the kingdom of Jesus Christ. He urged that in their grand Society they should have "system." He would not abuse the publican, for he had pity for him, but he was often disposed to speak in strong terms against the manufacturers of strong drink. The publicans and their families shared in the suffering to which their occupation exposed them.

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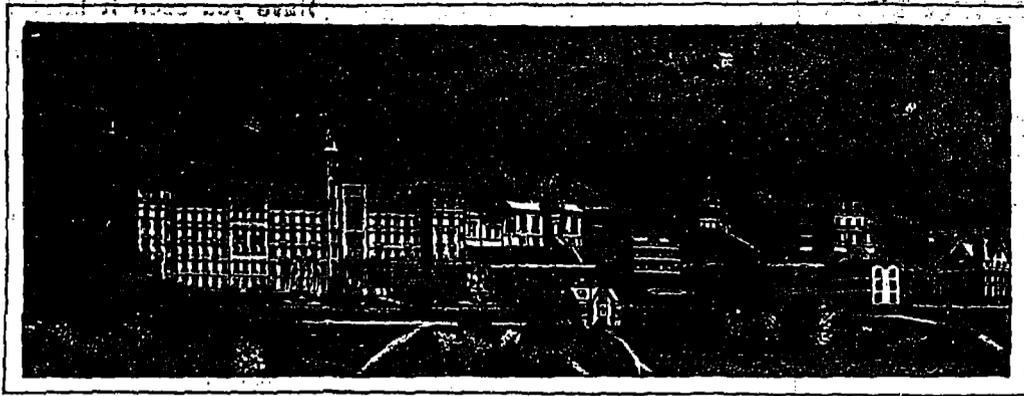
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