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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.

WHILE the Society for the Propagation of the Gospel is reported to have received a donation of £25,000 from a clergyman, it is "more than rumoured" that the London Diocesan Home Mission will receive a legacy of nearly, if not quite, £100,000.

THE Church Schools Company is on the high road to a great success. Though not established five years, it has opened nineteen schools, and more than ten thousand of its shares have been taken up.

A MEETING has been held at Oxford to form a University Society for the defence of the Church in Wales. The aim of the Society is to band together Welsh members of the University, and to hold meetings once a fortnight during full term, at which papers will be read, epitomes of which will afterwards be published in the Welsh press.

THE Vicar of Swansea, Canon Smith, is doing great and noble work for the Church in Wales. In three years, that is since January, 1885, the sum of £10,000 has been raised for Church extension. Four new Churches have been built and opened: St. Michael's 330 sittings; St. Matthew's 530; St. Thomas' 514; St. Mark's 504. Another Church, St. Stephen's, with 350 sittings, is nearly finished, and still one more, St. Michael's, to accommodate 500 people, is projected. The new ecclesiastical parish of St. Matthew is already separated, and two more, St. Thomas and St. Mark are to be separated a little later in the present year. In the parish at the present time there are nine curates, seven mission-rooms, and eighty district visitors. In the 17 Sunday-schools there are 2,548 scholars, and 227 teachers. This is the work which is proceeding in the mother parish of St. Mary, with a population of 40,000.

THE attack upon the Church in Wales is not a simple attack upon a single institution. It is an end to be attained, but when attained it is to be the means to a further end, and an instalment of a still larger demand, the demand for a separate Welsh nationality. It is part of a process of national disintegration.

THE Massachusetts correspondent of the *Church Review*, Conn., says: There is universal regret through the diocese at the prospect of the departure from Boston of the Rev. Dr. Courtney, owing to his election to the Bishopric of Nova Scotia, though the wisdom of the choice is so apparent that the wonder is that he was not chosen long ago.

THE *Record*, from England, printed a mysterious paragraph last week hinting at a probable secession of Evangelicals from the Committee of the C.M.S. No names are given, but the persons indicted are "a young peer, whose name has already been prominent in this context; a venerable and wealthy layman, who has for the last half-century been a bounteous giver to all sorts of good works; and a clergyman, already the secretary of an agency form-

ed by secession from one of the great Evangelical societies." These gentlemen, so we are given to understand, are about to "start a rival society more distinctly Protestant in its tone than the C.M.S."

THE Lower House of Convocation of Canterbury, will have nothing to do with the lay diaconate, says the *Family Churchman*. That is the upshot of last week's debate. Dr. Bright's speech was irresistible as showing upon historical evidence that the diaconate is distinctly a clerical calling. The need for an order of sub-deacons—or call them what you will—still exists. We hope that Archdeacon Farrar's noble appeal for an order of poor friars—again call them what you will—living among the poorest, ascetic in life, and bound by vows of poverty and obedience, will not be lost sight of. The sacrifices demanded for such a work are as nothing to those which missionaries to the heathen abroad are called upon to make.

UNDER a new scheme for a Liverpool Cathedral the present site of St. Peter's Church has been definitely selected, and the proposed cathedral will be not much inferior in size to Chester, and larger than Truro or Edinburgh. It is to have a central tower, and a nave capable of accommodating 2,500. The estimated cost is £100,000 to £150,000, towards which conditional promises of support are said to have been already received to the extent of £22,000, including £500 from the Mayor, and £1,000 from the Bishop.

FRIENDS of the late Archbishop Trench, and those who value his literary work in Biblical exposition, in poetry, and in philology, will be interested in hearing that a movement has been set on foot to do honour to his memory and to his energetic advocacy of higher female education, by endowing two scholarships in the Alexandra College, at Dublin. This college, which has done very successful work, was mainly founded by the Archbishop's exertions, and the proposed memorial will replace two exhibitions which he annually contributed to the institution.

A COURSE of lectures in Emmanuel Church, Baltimore, on "Judaism and Christianity,"—one of several courses arranged by the Church Society for Jewish Missions,—is arousing much interest amount the better class of Jews.

It is interesting to note the fact that at a recent confirmation at Llandaff, out of 121 candidates, 116, or *all but five*, were converts from dissent.

Prof. Taylor Lewis, speaking at an *Evangelical Alliance* meeting lately, bravely and wisely said:—

"Division is never to be treated as a good *per se*. I can never go with those who regard denominational distinctions as things totally innocent or desirable, much less desirable. Let union, ecclesiastical union, take place without delay between those bodies that are divided by the *least* interval. Let the *last parting* be the *first* to come together. Let it be deeply impressed on every mind that the greatness of

the sin of schism is in the reverse ratio of the smallness of the dividing interval."

Alike feeling is said to be showing itself in Canada, where some of the representative men of the leading denominations advocate reunion first among themselves of those who have separated from the Church of England, realizing that then return to it will be more practicable.

THE Primate's Church Discipline Bill provides that when a charge is made against a priest for a criminal offence, or neglect of duty—by which is not meant a matter of doctrine or ritual—the Bishop may dismiss the complaint if he sees fit, or he may hear it himself, his decision being final. Should the accused clerk object to his jurisdiction, he may remit the hearing to the diocesan court. Provision is made for the judge of this court to be either the Chancellor, or the Bishop, with two or more assessors, or the Chancellor and the "Standing Commissioners." These gentlemen are to be four in number—the archdeacon, a beneficed priest (elected by those beneficed in the archdeaconry), a member of the greater chapter of the cathedral elected by the Dean and Chapter, and a lay magistrate nominated by the Chairman of Quarter Sessions. An appeal is allowed to the provincial court, but only in matters of law. The defendant priest, but not the complainant, is allowed an unrestricted appeal to the Queen in Council; the complainant can only appeal if allowed to do so by the provincial court. The sentences of the courts are admonition, temporary suspension, deprivation, deposition from the ministry, or excommunication—the last named not imposing any civil penalty. Imprisonment is abolished. The appointment of the judge of the provincial courts is to rest with the two Archbishops, each in his own province, though they may appoint one judge to act in both provinces. This judge is to declare that he is a member of the Church of England, and to make the declaration required by the canons, and his appointment is to be confirmed by the Dean and Chapter of the Metropolitan Church.

BISHOP BLYTH, of Jerusalem, says in a letter to the *Family Churchman*—The "Parochial Mission to the Jews Association has promised me they will take up Alexandria as the first foreign station. They want at least £1,000 a year for this purpose, including medical agency. This is a *sound Church Society*, well officered under the Dean of Lichfield, but it receives only such cold support as, alas! Jewish work at present receives in England. Alexandria is now what Egypt has ever been to the Jews, a focus of national interest outside Palestine; and the enterprise there is a splendid one.

I earnestly ask the support of the Church for this society. It is young and promising, and its success will take the measure of the support given to it by the Church. There is ample room and need for its action."

THE REV. HENRY YATES SATELLEN, D.D., Rector of Calvary Church, New York, has been elected Assistant Bishop of Ohio, Dr. Bedell having been obliged to seek assistance owing to ill health.

### THE APOSTOLIC SUCCESSION.

By the late Dr. McIlwaine (Evangelical) Bishop of Ohio.

In regard to that particular line of descent, by which the authority to ordain has been handed down from age to age—the line of succession—I shall go no farther in this discourse than to state, without argument, the doctrine of the Church with which we are connected.

That it is the doctrine of our Church, that the line of succession has been through a ministry consisting of three orders, and through the highest order of the three, the Bishops of the Church, needs no illustration. But what is the doctrine as to the nature of the evidence on which the belief of that succession is built? Does she decidedly rest it upon the Word of inspiration? What stress does she lay upon that succession, as to the lawfulness of a ministry that cannot claim it? And how far does she expect the opinions of her ministers to be conformed in this matter? These questions may be briefly answered:—

As to imparity, or in other words, "divers orders of ministers," the doctrine of the Church is, that this feature of the ministry is of *divine appointment*. You need no stronger evidence of this than the declaration, in so many words, contained in the collect in the Office for the Ordination of Priests:—"Almighty God, Who by Thy Holy Spirit hast appointed divers orders of ministers in Thy Church." This declaration the Church has taken pains to insert also in the collect for the ordination of deacons, and in the Office for the Consecration of Bishops; of course expecting her ministers to join heartily in those prayers and so express their belief. Then as to when this imparity began, and on what evidence the belief of it is based, the Preface to the Office for the Ordination of Deacons, speaks explicitly:—"It is evident unto all men, diligently reading Holy Scriptures and Ancient Authors, that from the Apostles' times there have been Three Orders of ministers in Christ's Church—Bishops, Priests, and Deacons."

From this declaration it is clearly the doctrine of the Church, that not only ancient authors, but the *Holy Scriptures* teach the *Apostolic origin* of an Episcopal Ministry, in the *three orders* just named. And since it is by none pretended, that there were of right, two descriptions of ministry in the Apostles' time, the one such as has been mentioned, the other of an essentially diverse kind, it is evidently the doctrine of the Church that from the Apostle's times, and by the evidence of Scripture, there was no other Ministry than that which subsisted under the several gradations of bishop, presbyter, and deacon.

And then in evidence of the great stress laid by the Church on the necessity of Episcopal ordination, the Preface to the Ordination Office proceeds:—"To the intent that these Orders should be continued and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereto, according to the form hereafter following, or hath had Episcopal consecration or ordination." These words require no comment to make them plainer.

Thus far speaks the Church and no farther. How the belief of those views should affect our opinions as to the *validity* of any non-Episcopal orders; whether, *whilst we must consider them irregular*, because wanting Apostolic precedent, we should consider them also as in all respects *invalid*, the Church speaks not; but leaves the question for private judgment; and alike

nourishes in her bosom those who affirm and those who deny. This is wisdom. It is according to the procedure of the Church in all similar cases. There is room here for difference of opinion, and the Church leaves it to be occupied as each may be persuaded in his own mind. Such is the moderation displayed in her articles. I fully concur in a passage of one of the charges of the late venerable Bishop White, whose cautions to the Church have a long time to live, and are full of wisdom. Speaking of possible causes of disunion in the Church, he thus speaks: "In connection with a determination to sustain the Episcopate, it is not impossible that in the different grounds on which it may be rested by different advocates there may ensue a cause of disunion. We shall be safe in this matter, in proportion as we contend on the ground taken up for us by the reformers of the Church of England. They unequivocally affirmed the *Apostolic origin* of Episcopacy as a *fact*; and then as a suitable *consequence*, they ordained that there should be no other ministry within their bounds. The same is the limit within our Church. If any should carry the subject beyond this it is private judgment, and cannot be acted on in proceedings regulated by the rubrics and canons."

\* \* \* \* \*

According to this, as well as what was said before, when a candidate for Orders professes attachment to the doctrine as well as discipline and worship of the Protestant Episcopal Church, he is *considered as professing fully to believe in the Apostolic Origin of Episcopacy*—to believe also that such origin is *apparent from the Scriptures* as well as from ancient authors; and as a necessary consequence that Episcopacy is the *only form* of Church order contained in the Scriptures and manifest from ancient authors; and consequently whether a Church should be now Episcopal or not, is a question to be settled upon considerations, not of mere expediency, but of deference to the model of the Primitive Church, as it was constituted by the Apostles under the guidance of inspiration; so that no one ought to be accounted "a lawful minister in this Church, or suffered to execute any functions of the ministry, unless he hath had Episcopal ordination." But after this, precisely what is the legitimate inference from such premises as to the ministry of the Churches in which there is no Episcopal ordination, however this or that conclusion may seem to any person to be inevitable, the Church as a witness of the truth, deposes no further. The rest is for private judgment.

To turn now to our position. Wherever there is a *regularly authorized* ministry, its ordination is from *Christ*, and its calling is of *God*. It is just the continuance of that claim of communication, by which the Lord having first invested His Apostles with authority to ordain successors in the ministry, has through them *transmitted the same in unbroken descent*, through all ages, to the present, and will transmit it from hence to the end of the world.

### "WHY I AM AN EPISCOPALIAN."

The following letter appeared in the *Lawsonian*, a secular paper of the State of Missouri, and is, we think, worthy of reproduction. He says the secular editor asked representatives of the different religious bodies to send in "reasons for their faith," and Mr. Mann sent the following:

I am a member of the Church (known in law in the U. S. as the Protestant Episcopal) on the same grounds that I am a Christian. The same reasoning which proves Christianity proves also the Church. That reasoning has two great divisions, *historic evidence* and *personal experience*.

The supernatural character and divine mis-

sion of Jesus Christ are to be learned from history, and history alone. It was to history He committed his religion. He lived His earthly life, He wrought His earthly work, He declared His message to souls, and then He withdrew in visible form from earth. But had this been all, only His own companions would have known of Him and His salvation. Therefore He committed to selected men the duty of making Him, His work, and His teaching known to the world, in other countries and in future years. "As my Father hath sent me, even so send I you." "Go ye into all the world and preach the gospel to every creature." Such was the apostolic commission, which the apostles performed by establishing a society and by writing certain narratives and letters. The society was the Church; the writings were finally gathered together in the volume known as the New Testament. I accept both the Society and the Book. I believe both really come from Christ, that He meant both should exist, that they are His deliberately chosen way of making Himself known to men, that it was through His inspiration that the apostles arranged for the rites and sacraments and ministry of the Church, and told His life in the Gospels, and explained His teachings in the Epistles. I do not accept the society but reject the Book, nor do I accept the Book but reject the Society. I do not say we have the Church and can make our own Bible, nor do I say we have the Bible and can make our own Church.

I believe both the old Book and the old Society to be still on earth and still fitted for this work. I know, indeed, that both have been at times tampered with; that the book has been interpolated, that the society has been corrupted, that there have been gross misrepresentations of the Bible and vicious practices of the Church, but I do not believe either of them to have been ruined. Despite the fact that there have been apocryphal gospels and spurious epistles which gained a temporary and partial credence, I hold that we have in the New Testament the genuine works of the apostles and evangelists. Despite an occasional doubt as to the true reading, due to variations of manuscripts, which show the weakness of the human copyists; despite the controversies as to the real meaning of certain obscure passages, I take it that the text of the New Testament is, in all important respect quite trustworthy and not hard to be understood by honest-hearted men. I believe all this—why? Not because I have had a special revelation; not because nobody has questioned it; but because any fair research into the history of the past shows it to be true, because all the light thrown upon the eighteen centuries shows me these books in substantially the shape I behold them now. In many minor matters, of course, there have been changes. What I catch a glimpse of in the third century, for instance, is a roll of parchment with its contents written by the hand of a scribe, in Greek. What I see to-day is a rectangular bound book with its contents printed from metal types, in English. But essentially it is the same vision. From quotations in early writers, from occasional old manuscripts still in existence, from references made by opponents, from the witness borne by prevalent customs, in the first ages of Christianity, I learn what sort of a Bible was then received, and, behold, it is the same as that I have to-day. Now a precisely similar style of reasoning applies to the Church. Exactly the same testimony exists for her. We can find out what were the the main outlines, the fundamental principles, the distinguishing characteristics of the early Christian Church. We know what the creeds were, the sacraments, the officers in the ministry, the general mode of worship, the general tone of teaching. No man can bring me a proof that St. John wrote the gospel attributed to him, to which I cannot

add an equally clear and cogent proof, of the same kind, that in the Primitive Church there were *three orders* of the ministry, bishops, priests and deacons. No man can offer an objection to the argument for the Church that I cannot parallel with a similar objection against the Scriptures.

Therefore, despite the heresies and schisms of past and present, I believe that the Apostolic Church lives now, has lived all along the ages; that it was not left for some man to create it 300, 200, 100, 50 years ago. I admit freely that at times there has been need of reformation, that corruptions have arisen which had to be cleansed, that there has been occasion often for changes in minor matters to meet the changed conditions in society. But I deny that the old Church ever died, and that a new church had to be created. And to find out where the old Church is I look first to see what society claims to be that old church; and if more than one makes such a claim, then I test their claims by an appeal to history; do they bear the marks of The Church of early days? Are their creeds, sacraments, ministry, worship, such in essentials as were hers?

If I found that the Bishop of Rome was in the early ages ruler over the whole Christian church, that he was regarded as supreme and infallible, and that the services were conducted in a tongue not understood by the people, and that the clergy were forbidden to marry, and that the laity were denied the sacramental cup, and that the creed had an article declaring the absolute sinlessness of the the Virgin Mary, and that the devotions taught the people were largely made up of invocations of the saints, and so on, then I should be a Roman Catholic. But not finding this the case I can only reject the claim of the Roman church to be the true modern representative of the society established by the apostles. Let this suffice for an illustration of the kind of reasoning applicable to the inquiry. What I wish mainly to urge is that if the Bible is true, there must be a true, historic church in all ages, and therefore now on earth, with its lines of succession, its "family tree," so to speak, perfectly visible. Such a church I claim to belong to. I believe in her because I can trace her historic life back to the first days, and because in doctrine, in worship, in government she is, as to all essentials, the same as was the church which held its first great council at Nicea and set forth that creed which has been the bulwark of the true faith concerning Jesus Christ, for all succeeding time. The Episcopal Church can trace the succession of her bishops back through the English church, the Gallican church and the Italian church, up to the days of the apostles. I do not exaggerate when I say that there is more complete evidence that the bishop of Missouri is in a line of actual, official ordination by the laying on of hands of bishop after bishop up to St. John himself, than there is that St. Matthew wrote his gospel. I accept St. Matthew's gospel, shall I not, must I not accept the Episcopate. Certainly what is sufficient to prove the Bible ought to be enough to prove the church. Of course I am only sketching a mere outline of an argument. I am trying to show the general reason for my belief and position. I cannot give the detailed proof of my assertions, nor can I dilate upon the peculiarities of the church system, upon her creeds, her forms of worship, her mode of government. I only say as to all these, that I accept her and therefore I accept her teaching and her institutions. Christ built the church upon the rock, and His promise was that the gates of hell should not prevail against her. I believe the promise has been kept. One word in conclusion to prevent a misapprehension which we often meet. Do I say that there are no Christians outside of our church? *most distinctly I do not so say.* I recognize every person man, woman or child, baptized with water in the name of Trinity as a member of Christ's

Holy Catholic Church. But because a number of such baptized people assembled and vote themselves a church, a regular subdivision of the one great society, they do not thus create any such regular subdivision. All people born in the United States are citizens thereof. But if a number of Missourians and Kansas should vote themselves, and all who occupied a certain area, a new state, that action would not make the state a reality. Their officers have no such power as belong to those of a real state. This is only a rough illustration, but it may suggest my meaning.

For I hold that no divisions among Christians are lawful (though they may be divinely overruled for good) except such as come from the mere national divisions of humanity. All American Christians ought to be in an American church, a church with wide freedom in all minor matters, but with apostolic succession for its ministry, ecumenical endorsement for its creeds, and reverent celebration of the two sacraments. I have said nothing on the second reason for my being a Churchman, personal experience, because a man's personal experience is no proof to any one except himself. In argument I rest the whole matter upon these two propositions:

1st. The evidence sufficient to prove the Bible is sufficient to prove the Church.

2nd. Evidence of the same kind and strength as does prove the Bible, exists to prove that the Primitive Church was one having no divisions except on national lines, with a *three fold ministry*, with a *simple creed*, with *forms of worship*, with the *two sacraments*, with various other rites such as confirmation, with no supreme head on earth, no pope, with large liberty in all subsidiary doctrines, with profound reverence for the Bible, and with positive insistence upon *apostolic succession* for its bishops. And such a church I find in this country (the U.S.) under the name of "the Protestant Episcopal Church in the United States of America."

CAMERON MANN.

**NEWS FROM THE HOME FIELD.**

**DIOCESE OF NOVA SCOTIA.**

BISHOP ELET.—It is now authoritatively announced that Dr. Courtney's consecration will take place (D.V.) in St. Luke's Cathedral, Halifax, on St. Mark's Day, April 25th. The consecrator to be the Metropolitan. The preacher, the Bishop of Quebec. The Bishop of Ontario and Bishop Kingdon are expected to assist.

**DIOCESE OF FREDERICTON**

WOODSTOCK.—By order of Rural Dean Hoyt a Special meeting of the Woodstock Deanery was held at Richmond lately. Eight clergymen were present, two of the number being heartily welcomed to the Deanery by the others: Revs. A. W. Teed, and H. Morris. A service at 8.30 a.m., with Holy Communion, was held in St. John's Church, when a large number of laymen partook of the sacrament with the clergy. Next meeting of Deanery is to be held (D.V.) at Centreville on June 12th.

**DIOCESE OF QUEBEC.**

QUEBEC.—The Cathedral was crowded on the morning of the 18th inst, to witness the induction of Canon Norman, as rector. The ceremony was performed by the Lord Bishop of the Diocese. The Churchwardens, Messrs. Edwin Jones and E. J. Hale, carrying the keys, and followed by the Rev. I. E. Rexford, and the Rev. H. G. Petry, curate in charge since the death of the late rector, led the procession from the vestry. Then came Dr. Norman and the Lord Bishop of the diocese. All standing together near the chancel steps, the Bishop said: "Brethren, we are here assembled together to induct the Rev. Dr. Norman as rector of

this Cathedral parish, and to institute him to have cure of souls therein."

Dr. Norman then read aloud the declaration of assent enjoined by the Canons of this ecclesiastical province, and signed by himself, signifying assent to the 39 articles, to the provisions of the book of Common Prayer, and to the canons of the Provincial and Diocesan Synods.

The Bishop having formerly inducted Canon Norman in the form presented by the Prayer-book, the keys of the Church were handed to the new rector by Mr. Edwin Jones, people's warden, and by Dr. Norman to the rector's warden, after making the usual declaration.

Then the Bishop and clergy entered within the Communion rails, and His Lordship read and handed to the new rector his letter of institution, presenting him with the Bible and Book of Common-Prayer, and the Induction service closed with the usual prayers by the Bishop and the new Rector.

Dr. Norman then delivered an able sermon on the Sacrifice of Christ's death, and at its termination made the following reference to his acceptance of his new position, and to the work and friends that he had left behind him in Montreal:—"I am very sensible of the honor that you have conferred on me, and very much touched by the mark of confidence shown me, not for the first time, by the revered Bishop of this diocese. I hope and believe that I shall not only enjoy your confidence, but that I shall never lose it. You can readily understand that it was not an easy task to severities and uproot associations which had existed for twenty years, and to turn my back upon a city where I have enjoyed the friendship and good will of so large a portion of the community. I was very much attached to those among whom I ministered, and my relations with those outside our Church were remarkably friendly and agreeable. But I considered this as a call which I could not put from me. It is not the first occasion that Church people in this diocese have kindly desired my service, and I could assign no valid reason for declining the invitation. I could only plead the natural disinclination to change, and the sorrow at having to break off pleasant ties and put an end to happy associations, reluctance increases with years. No one could ever have had more enjoyable work, than I have had in Montreal, and I consider this statement simply as a just tribute to the kindness of its citizens. But I come here, happily, not as stranger among strangers, but, I hope, as a brother among brethren. The welcome that I have received has been most hearty and gratifying, and I desire to express our thanks to him who, for so many months, has borne the ministerial charge of the parish. It is my prayer and my intention to work among you as a pastor and a friend. I cannot dissever the two ideas. The clergy of our church are not a sacerdotal caste. Their intercourse with their people should be personal and social, as well as ministerial. In fact the latter relation can be much helped by the former. They should sympathize alike with the joys and griefs of their people. They should be trusted friends as well as clergymen. The intercourse between themselves and their people should be based on personal respect and esteem, as well as on the recognition of their sacred office; may such a feature characterize my relations with those whom I see before me. I should like to feel that the young people in this church will look on me as their true friend, and believe that I shall take a deep interest in their welfare, and derive pleasure from their society. I pray, that God may bless my efforts to your true good, and that when I have to render an account of my ministrations among you, it may be with hope and encouragement, and not with a conscience-stricken sense of deserved failure. May God prosper His work in this church and parish, through Jesus Christ Our Lord."

## DIOCESE OF MONTREAL.

**MONTREAL.**—The Diocesan Sunday School Association met in Synod hall Monday evening, 19 March. Dr. L. H. Davidson read a very interesting paper on the advantages of Sunday School papers, and the influence they were wielding. They were a means of exciting interest among the scholars and certainly proved of great value in the intermediate steps of Biblical study. He hoped for a large increase in the number of papers used. Other churches had their Sunday School papers and it was desirable that this diocese should have a paper of its own. Mr. Buchanan also spoke in favor of the paper, but thought the importance of the library was to be considered. He did not think Scott's and Marryatt's works were suitable for a Sunday School. After further discussion Miss Barnham read a paper on "Temperance," the principal argument of which was that the hope of the temperance cause was in educating the children in temperance principles.—*Gazette*.

**St. Luke's.**—On the evening of the 20th March inst., Mr. Walter H. Smith delivered a lecture on "The Worlds Around Us," under the auspices of the Young People's Association of this Church. The rector, the Rev. Geo. Rogers, B.A., presided, and introduced the lecturer, who was listened to with the utmost attention by the large audience present, and accorded a cordial vote of thanks at the close, the hope being expressed that before long Mr. Smith would visit them again.

An exhibition of a number of lantern views by Mr. Snaedell, concluded the entertainment.

**St. George's.**—The reading-room in connection with the Y. M. C. A. of this Church is doing a good work and succeeding admirably. It is beautifully furnished, well supplied with reading material and well patronized. Though only opened in the 14th of Oct. last there have been already 1063 nightly visitors according to its visitors book.

**COWANSVILLE AND SWEETSBURG.**—The Cowansville Literary Association, formed last autumn by the Rector, Rev. Mr. Forsey, and other gentlemen, has had a very successful series of meetings during the winter. The Rector delivered two lectures, one on "The History of a Tea-Cup," and the other on "Thomas Moore, his Life and Poety." Dr. Gibson lectured on "The Genius of Burns"; Dr. Cotton on "Surgical Emergencies"; Mr. Duffy, on "The Time of Cromwell and Charles I."; Mr. Sicotte, N.P., on "The Economics of History"; Mr. Hibbard on "The Crimean War"; Mr. Wardrop on "The Roots of Words"; Mr. Gilman on "Chemistry"; Mrs. Holden on "Champlain"; Mrs. Wardrop on "Home." Debates took place on the following questions: "Should Ladies be elected on School Boards?" "Was the French Revolution of 1789 a benefit to France?" "Should Canada look forward to Independence or Federation?" All classes of the community have attended the lectures and debates, and have expressed their pleasure in them and the frequent musical selections and readings. The Association gives its closing entertainment Easter Monday evening.

Mrs. G. K. Nesbitt has presented Trinity Church, Cowansville, with three very fine chandeliers costing \$90. They are of regulation Church pattern, coronal pendants, and illuminated in ecclesiastical colors, blue, crimson and gold; they light the Church brilliantly. The thanks of the Rector, Churchwardens, and people, are tendered to the generous donor.

Christ Church, Sweetzburg, recently received a fine Mason & Hamlin organ. The instrument externally is Churchly in appearance, and has all the modern improvements. Miss Baker, of Sweetzburg, made the selection at the store of Messrs. DeZouche & Atwater, Montreal.

The Church people of the Parish are looking forward with pleasure to the Episcopal

visit in May. The Rector is now forming a class to receive the "laying on of hands."

## DIOCESE OF ONTARIO.

**DUNCANVILLE.**—The Church people in this village were pleased to be favoured with a visit from His Lordship the Bishop of the Diocese on Sunday the 18th ult. The Bishop arrived from Ottawa the day previous, and was the guest of Mr. James Keays. It was a beautifully fine day and the new Church which is a substantial building of brick looked quite gay. Morning prayer was said at 9.30 a.m., by Rev. J. F. Fraser, of Crysler; the Rev. Mr. Gresson, the Incumbent, reading the lessons. At 11 a.m., the service of the day commenced, the Church being packed with people long before that hour. The Bishop was met at the principal entrance, and a petition signed by the Incumbent and Churchwardens was read, requesting His Lordship to consecrate the building to Almighty God. At the Consecration service over 31 candidates received the Apostolic rite of Confirmation; the services was impressively rendered. The whole congregation remained throughout the Communion service; there was a great number of communicants. The musical portion of the service was well rendered; Miss Keays ably officiated at the organ, and the excellent voices of Mrs. Whitcombe, Miss Craig, Dr. Loux and Mr. Pratt, harmoniously blended throughout the singing, especially in the anthem, "The Earth is the Lord's." Service was continued in the afternoon, the special preacher being the Rev. I. F. Fraser. It is gratifying to find the Church progressing in this district, and such services contribute not a little towards such progress.

**KINGSTON.**—During the Lenten season the daily services in the Cathedral have been well attended, both at 7.45 a.m. and 5.15 p.m. The other churches two evenings in the week have had their quota, in fact the attendance has been better than in any former years. Showing more interest taken. Extensive preparations are being made for the celebration of Easter.

A new and handsome font has been placed in St. George's Cathedral, a memorial of the late Mrs. John Macaulay.

**ODESSA.**—The usual Missionary meeting was held in this village on the 4th inst. Addresses were made by Rural Dean Baker, of Bath, and Dr. Smythe, of Kingston. The collection was nearly double that of last year. The celebration of Easter is anticipated and preparations are being made.

**BARRIEFIELD.**—The Wednesday evening services have been much appreciated, as shewn by increased attendance. A series of sermons by different clergymen have been preached on the subject of repentance.

## DIOCESE OF HURON.

**GALT.**—Over twelve hundred dollars were placed upon the plates as a Special offering towards the Church debt at the Anniversary services on Sunday the 18th inst. The Rev. Canon Damoulin, M.A., who was curate in the parish under the late Dean Boomer, some 24 years ago, preached the sermons, which were powerful and practical expositions of divine truth, and were listened to by large and attentive congregations. The Rev. J. Ridley, rector of the parish, who since his coming here has discarded all attempts at raising money for Church purposes by means of socials, tea-meetings, bazaars, &c., believing as he firmly does that giving should be regarded as a religious duty and a religious act—now appeals to his people to give through the offertory as part of their worship in the service of Almighty God. In response to his printed pastoral and public appeal, a most liberal and willing offering was

presented on Sunday the 18th, amounting in actual cash to \$1,246.

Never did a people give more heartily in singing praise to God than the Rector and his flock on this occasion—when with one heart and one voice they stood up and joined in the Doxology—as their offerings were received and presented. As the Rector says to his people—"Give your offerings as offerings in the right spirit—and in the right way and you may sing the Doxology or any other hymn—as heartily as you like, but do not ignore the principle, nor rob the act of its real beauty by giving something to-morrow as the price of personal gratification and amusement, and be consistent."

On Monday evening following, a re-union was held in the School-room—open and free to the whole congregation—when addresses were delivered by Canon Damoulin and Rural Dean Mackenzie. This was preceded by a short service in the Church which was largely attended.

**MEMORIAL SERVICES.**—On Sunday, the 11th inst., the Rector preached special sermons (the Church being draped in mourning) in memory of the late Venerable Dean Boomer, LL.D., who was rector of Galt for the long period of 33 years. The sermon in the morning was from, "He was a good man and full of the Holy Ghost and of faith, and much people were added unto the Lord.—Acts xi. 24. And in the evening from, "I have fought a good fight, &c." 2 Tim. iv. 7.

**EPISCOPAL APPOINTMENTS.**—If the Lord will, the following order will be observed by the Bishop in his visitation of the Diocese for Confirmations for 1888:—

Clergymen in each Parish or Mission are requested to have all the candidates from their several stations prepared and ready to be presented at the service, as arranged in the following lists.

It is the Bishop's wish that a list of all the candidates, with christian names in full, and plainly written, be handed to him on his arrival, which lists, if necessary, will be subject to correction after the service.

**County of Bruce.**—Wednesday, May 16th, Church of Ascension, Paisley, Rev. A. Fisher; May 16, Port Elgin, Rev. T. L. Armstrong; May 17, St. Paul's, Southampton, Rev. T. L. Armstrong; May 17, St. Stephen's, Lake Aran, Rev. R. S. Cooper, B.D.; May 18, Grace Church, Sullivan; Christ Church, Invermay, Rev. R. S. Cooper, B.D.; May 20, Trinity Church, Warton; St. John's, Sarawak; and May 21, All Saints, Wolseley; Church of Redeemer, Hopworth, Rev. W. Henderson; May 22, Lion's Head, Rev. E. W. Hughes; May 24, Chesley; Christ Church, Hanover; and May 25, Christ Church, Allen Park, Rev. T. A. Wright; May 25, Trinity Church, Durham, Rev. J. C. Farthing, B.A.

## DIOCESE OF COLUMBIA.

## CANADIAN CHURCH UNION.

At a meeting of churchmen, held in the Cathedral schoolroom on Monday, February 6th, a branch of the above Union was formed for the Diocese of Columbia. The headquarters of the Society is in London, Ontario, and it has the sympathy of the Bishops of the Church throughout Canada. Its aim is the Union of the Laity throughout the Dominion, believing that union means strength, and its objects are set forth as follows:

1. To invite Laymen to take a greater interest in the work of the Church.
2. To work towards the union of the various Dioceses in Canada, so as to form one Canadian branch of the Catholic Church.
3. To disseminate information as to the scriptural origin and the general history of the church.

4. To promote meetings of churchmen for the discussion of matters pertaining to the interests and extension of the Canadian Church.

A large amount of business was transacted and the branch set afoot on a thoroughly satisfactory basis with the following officers:—President, Mr. J. H. Innes; Vice-President, Mr. A. Scroggs; Hon. Sec., Mr. J. Hawkins; Hon. Treas., Mr. A. Ridgman. Committee: Messrs. B. Boggs, J. Williams, E. Readell; Chaplain, Rev. W. W. Bolton.

Meetings for members and their friends will be held the first Monday in each month, at 8 p.m. at the Cathedral schools; when a lecture will be given by Priest or laymen on selected subjects of church importance.

The March meeting was addressed by the Rector of Esquimalt, on the subject of the History and Rationale of the prayer-book.

VICTORIA.—The following scheme of sermons and lectures has been carried out during Lent at the Cathedral.

Subjects:—Sunday Mornings: "Subjects of the Lambeth Conference." Sunday Evenings: "The Warnings to the Churches." Tuesday Evenings: Lectures on "Church History." Thursday Afternoons: Special course for the young on the Beatitudes. Friday Evenings: "Examples of Self Denial." Holy Week: Scenes of the Trial and Crucifixion of our Lord.

Temperance Conference. Addresses by the Clergy and others.

Confirmation and Bible Classes were held during Lent in preparation for the Confirmation at the Cathedral on Sunday April 29th.

C. E. T. S.—The usual monthly meeting of this Society was held on Monday evening, the 13th February. There was a splendid attendance and an excellent programme, an interesting feature of which was a recitation of two pieces, one in Russian and one in German.

The names of 19 new members were given in and a short Temperance address was delivered by the Archdeacon.

St. James' Church.—The third anniversary of this Church was kept on Sunday, February 5th, when the services were of a Festival character. The congregations were good, and the offertories, which were devoted to the payment of the debt on the Church repairs, amounted to \$52.50.

Special services were held in St. James' Church during Lent, which have been well attended.

On Wednesday evenings at 7:30, after a Metrical Litany, an address was given on the Prayer book, and on Wednesday and Friday mornings Litany at 11.30. And on Monday, Tuesday, Friday and Saturday afternoons at 5, there was short Evensong. The Holy Communion was celebrated every Sunday morning at 8 o'clock except on the third Sunday in the month, when there was a mid-day celebration.

Parish of Esquimalt.—The most solemn day of the Christian year is at hand—the anniversary of the Death of the Son of God. The Church calls her Good Friday to turn aside from their business and pleasure and behold this great sight—the Lamb of God made an offering for the sins of the whole world. The wonder is how any can possibly keep away from the Sanctuary on such a day.

The Rector has been requested, by the Bishop, to conduct a special service relating to the last Hour of our Lord's Life upon the Cross, at the Cathedral; he would have liked to have the Three Hours Service at St. Paul's, yet he feels he ought to be where he can do the most good by reaching the largest number of people. This special service will be an opportunity for the St. Mary's congregation, who often enough drive in and out of town, for business.

Together with the saddest day, there comes the most joyous of all the Christian year, the Queen of Festivals, Easter Day. How best can we show our gratitude for redemption

from eternal death, is clearly shown us by the Holy Church, who to shew Her intense anxiety that none of Her Children should be as were the nine lepers; positively commands attendance and reception of the great act of Worship—the Holy Eucharist (i. e. Thank Offering). This is the one God-given way of returning thanks for all the benefits that His Passion has conferred upon us, other services must needs pale before the Eucharistic sacrifice.

Now that such a body as the Canadian Church Union is formed amongst the laity of this Diocese, the Rector earnestly hopes that his people will not be behind hand in coming forward and helping on the many laudable objects which that union has in view. So long as the laity fold their hands they cannot expect to see their dear church take her rightful place in the land. It is not the clergy who are to "run the church," but a combination of both elements working together with an intelligent interest in the matter, the Union seeks to teach as well as work; and who will dare say that our laity know already all about Church affair that is worth knowing!

We wish to explain a matter which has excited the remark of some in the parish. According to the ritual of the Church of England, violet is the proper colour for Lent on Altar frontals and the other furniture of a church, but it must be borne in mind that the Sundays in Lent are not the Sundays of Lent: if there were there would be 46 days of Lent. All Sundays are Festivals and should be outwardly marked and inwardly kept as such, hence the Red Frontal and the Choral Services, on the week days it will be observed that both colours and services take their tone from the penitential season. In the case of St. Mary's where we have not money enough for all the rubrical appointments, we only are carrying out the old English custom, where funds would not allow of completeness, in keeping to the two colors—red and white. The Lenten season so far overshadows the Sunday Festival as to allow of its hymns taking the place of more joyous ones.

NANAIMO.—St. Paul's.—The Rector writes as follows: The late disastrous explosion in the Wellington Colliery sadly, for a time, upset the ordinary course of mining operations in the District, throwing a gloom over the community at large, placing so many families in sorrow, suspending employment, and creating a general feeling of distrust and dissatisfaction on all sides. Now we are thankful to say things have righted themselves to a great extent; the Chinese have been expelled from the underground workings; all the companies are running with daily increasing output, and the cloud that hung over us is lifted, with bright prospects, we hope, ahead.

In regard to our Church work, we are seeking to turn to good account this solemn season of Lent. We are looking forward with much interest to the Bishop's visitation after Easter. The congregation is being stirred up to see many things put in order before his Lordship's arrival amongst us.

Englishman's River District is fast filling up with influential settlers, and we hope soon to visit it again, as we have quite a number of Church members ready to welcome us there, for whose welfare we have a deep concern.

CEDAR HILL.—The New Church at this place is now nearly completed and was to be opened for service on March 14th.

If we have not genuine piety at home we have it not anywhere. If we have not genuine grace in the family circle, all our outward and public plausibility merely springs from a fear of the world, or from the slimy, putrid pool of our own selfishness.

A believer studies more how to adorn the Cross than how to avoid it.—Wilcox.

## CONTEMPORARY CHURCH OPINION.

The *Churchman's Gazette*, New Westminster, B.C., says in reference to the Easter elections for Synod:

Our Diocesan Synod is as necessary to the well being of the Church in the Diocese as our Local Legislature is to that of the Province. As much interest, therefore, should be taken in the Synod elections, by every churchman, as is taken on the occasion of the Provincial or Dominion elections by the people in general.

In a new Diocese like ours we need the very best men from the various parishes, to help the Clergy and Bishop to perfect a constitution and system of self government as will tend most to God's Glory and the well-being of the Church for all time. Not only, therefore, should our best and most intelligent churchmen be elected but the delegates themselves should be ready, even at some self-sacrifice to serve in the Church's Councils. A failure to secure a quorum of Lay Delegates is just as disgraceful as that of the Clergy.

The next session of the Synod will be of special importance.

A correspondent of the *Church Record*, of Connecticut, writes:

One wearies counting the many different sects in and around Boston. To mention a few of the eccentricities of each would fill all the space in one issue of the *Record*. It is really sad to read the religious notices in the Saturday papers and see how men will try to read the Body of Christ. The Monday papers often report these anti-Christian services, and then one is horrified at the burlesque on religion performed in sober earnestness. On a recent Sunday there was what the papers called "A Novel Service at the Church of Christ," or Christian Science Society, which assembles in Chickering Hall. "Nearly thirty young children were brought to the pastor, Rev. Mary B. G. Eddy, that she might bless them. This she did, using no water, but uttering this prayer to each separately: "May Christ's baptism cleanse you with the Holy Spirit, from sin, sickness and death." This rite came early in the service, that the children might not be weary; but after they left the platform Mrs. Eddy gave an address to which they listened attentively, though it was not especially for children. After this, one of her hymns was sung by Mrs. Humphrey-Allen."

When one reads of such things and then hears of certain sermons on Church unity, even from [P. E.] Churchmen, in which Apostolic succession is thrown to the winds and anything else that would hinder the bringing in of the multitude, the question arises, Who, after all, is going to be satisfied? Not to mention Apostolic succession, is there anything we can retain? And we are forced to assert that sometimes so-called Intolerance is a virtue.

The *Family Churchman* in its Helps for the Sunday-school says of Human Agency:

The gift of food to the multitude was first handed to the disciples, and then to the people. In this we may see how God generally deals with us, offering His priceless gifts through weak human agency, that we may learn how indefinitely the gift is greater than the agent. There is a common cry raised against anyone standing between man and God. People say that we ought to go straight to God, and not to allow any man to stand between us. Suppose any Israelite had raised such a cry at the foot of Mount Sinai, and objected to the mediation of Moses, rejecting God's gift and word because it was sent through a man! Or again, suppose that any person in the New Testament had objected to receive the gift of the Holy Ghost by the laying on of hands! Yet this is what many people consider a truly pious way of looking on the subject. However God offers us His gifts whether through some outward

form or by human agency, it is for us to accept them thankfully and not question the mode of giving. It would be just as reasonable if a pardoned prisoner were to complain because the Queen did not let him out of prison in person. Of course it is true that in some cases the instruments are weak and unworthy—perhaps even wicked—but that in no way affects the case. The Holy Spirit surely used a very unworthy instrument when He guided the words of Caiaphas, which were meant as an incitement to do an evil deed—and in fact had that effect—into an inspired prophecy of the atoning death on the Cross (St. John xi.), but this in no way affected the value of the prophecy. Yet it becomes us all to consider ourselves as instruments for good in God's hands, and it is only when we give up our will to His entirely that we help to realise the prayer, "Thy will be done on earth as it is in heaven."

The Bishop of Truro (Dr. Howard Wilkinson), whose state of health for some weeks past has been such that he has been prohibited by his medical adviser from taking any active part in Church work in his diocese, has been ordered abroad for at least a month's rest. His Lordship is suffering from overwork.

#### UNITY THROUGH THE EPISCOPATE.

Whatever may be the final result of the movement toward Christian unity, it is some thing that it has been started. It is an historic fact at least, that a definite proposal has been made by an American House of Bishops. The movement is not confined to this country, but the American Church only has, through her highest authority, made a public declaration and offer. If she had been a sect, she would have said, "Come to us and you shall all be received, and thus become one body." She has not so spoken. What she said is, "We are trustees, and we offer to all the followers of our Lord their share in the inheritance of the Gospel. Everything that lies outside that trust, we are willing to leave for acceptance or rejection to private judgment and conscience."

The point of difficulty is the historic episcopate, involving the fact that Jesus gave His commission to the apostles, and that it has been transmitted, by what is technically called the apostolic succession, through an unbroken line of Bishops. "The Protestant Episcopal Church" believes in this succession, and believes that she has it. She does not claim to own it, in something like fee simple, with the right to exclude all others from possessing it. She acknowledges that it is a trust committed to her, which she is bound to hold, but which she is also bound to administer for the benefit of all who believe in, rely upon, and are trying to follow, our Lord Jesus Christ.

This position she dare not give up. She holds it not with the spirit of exclusiveness, but rather with the spirit of in-exclusiveness, with the firm belief that it is intrusted to her for the use and benefit of all true Christians. If "Christians of other names" would only perceive and acknowledge her trusteeship, they would see that she is not seeking her own aggrandizement in making her offer for unity, but that she is rather longing to extend to them the divine gift.

The real question is one of historic fact. Did Jesus establish a visible kingdom or Church, set His Apostles over it, constitute it a permanent body, promise to be with it to the end of the world; and, if so, where is it?

This question "the Protestant Episcopal Church in the United States of America" answers explicitly; not arrogantly, but humbly; not with assumption, but with entreaty. She longs to extend her trust, and desires that all should avail of it who will.

"The love of Christ constraineth us."

#### THE GREAT WEEK.

This seems to us a better name, as it is more naturally expressive, than either "Passion Week" or "Holy Week," for that most solemn sennight that begins with Palm Sunday. Great works crowded it in our Lord's life, great truths are gathered about its facts, and found expression in the last full teachings of the Great Preacher, great sorrows and pain of soul and body that cannot be told by word or picture throw over it a shadow relieved indeed, but relieved only by the nobility of a sublime and unselfish endurance, and the grandeur of a pure and great purpose. It contains the full-blown flower and the ripened fruit of the life of the Saviour, and in it are concentrated the toil and hope of both the sowing and harvest. It is the climax both of the pain and effective work of the Redeemer, and the sorrow and hopes of His people; a week in which man may well weep and yet rejoice—weep that they made the Holy One so to suffer; rejoice to see Him bear the cross so bravely, and work so well the redemption of the world.

Two days come to us with a peculiar sacredness one, the "Dies Mandati" (Maundy Thursday), the day of the "New Commandment," bearing to us the holy legacy of the Lord's Supper; the other, the day upon which the shadow of the cross falls darkest, but called by us Good Friday because then was the good work of our redemption finished. "The night in which He was betrayed," in the pathetic phrase of St. Paul, was the time chosen by the dear Lord in which to endow His "friends," as He most graciously called his chosen apostles, with a perpetual and most rich memorial of Himself. Surely it was not for themselves alone that He used the name "friends," which from His lips implied the greatest love (see *John xv, 13*); but for all those for whom He was about to die, and who would do the things which He commands! For all these, and not to the twelve alone, or, rather to the twelve as the representatives of all these, and as the executors of His will and testament (*Luke xxii, 20*), He instituted the blessed Sacrament of the Holy Communion to be to them "a perpetual memory of His precious death and sacrifice until His coming again." To the faithful disciple no hour of his Lord's life is so full of communion and sympathy as this. Gethsamane, with its mysterious burden and anguished cry; and Calvary, with its cruelty and suffering, try our hearts more sorely; but there the Lord has passed in His great conflict beyond our sympathy and our comprehension. But in that precious hour before His greatest conflict began, when He gathered His friends closely about Him and bade them remember Him in that most sacred ordinance of the new covenant, He touches us with a nearness and fullness of sympathy equalled by no other time. Only friends are there. The traitor disciple has gone, and the enemies that were plotting how they might take Him, knew nothing of the gathering in that upper room. Thus surrounded by hearts which He knew were too timid as yet to become partakers of the baptism with which He was about to be baptized, but among which were no aliens, the Master made for them, and for all who should believe on Him through their word, out of the materials of the now finished feast of the Passover, a new ordinance, and charging it with Himself and His work, commanded them to continue its observance in remembrance of Him, and as a perpetual showing of His death until He should Himself come to call them to that greater feast, the "Marriage Supper of the Lamb."

Thus from that most sacred hour the Holy Eucharist comes to us filled with the truth and life, with the heart and very Person of our Saviour, and means to us just what the Lord Christ and His work of regeneration means to us.

The day of our Lord's crucifixion is replete with instruction, sorrow and mystery. The

interest, pathos and wonder of its story can never be exhausted; but its events are so sacred that the pen hesitates before them, and the brush of the artist should never attempt its scenes, unless guided by that Holy Spirit who alone can look into the deep things of God. Even the soul of the pagan centurion who stood with the coolness of an executioner near the three crosses recognized the central one as the instrument of no ordinary execution, and Him whom it bore as none other than the Son of God.

\* \* \* \* \*

And as at last we see peace settling down over the green hill that had been the scene of such tumult and cruelty and agony, the triumphant words, "It is finished," and the sweet prayer by which the departing spirit was commended to the Father's care, although we may be confused with the mystery of the double relation that the Redeemer bore to God, teach us that that perfect confidence and sense of oneness with God, that perfect consciousness of His favor and love which had belonged to the Lord's whole earthly life until the world's sin threw its darkness over Him, was restored, never again to be, even for the least moment, interrupted. If from it all we do not learn how to endure for God's sake, for Christ's sake, and the sake of men, whatever the will of the Father may determine, we must be most sadly dull disciples.—*The Church Year.*

#### 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.]

#### APPOINTMENT TO PARISHES.

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you kindly give me space in which to draw attention to the following significant notice from the London *Times* report of the late proceedings in the House of Bishops of the English Convocation, and oblige yours, &c.,

DAVID MOORE.

Rectory, Albion Mines, N.S.,  
March 19th 1888.

"The attention of the House was called to a resolution passed last session by the Lower House on the question of the election by parishioners of an incumbent where the living was invested in the parishioners, and the Lower House suggested that in the Church Patronage Bill a clause should be inserted making it necessary for a limited committee to be selected by the parishioners, and that this committee should have the power of election of a vicar. Their Lordships approved of the proposal, with the proviso that the committee should be a permanent one, and not one elected for a particular occasion."

#### MAUNDY THURSDAY NIGHT.

'Tis Maundy Thursday night  
The world lies still and low,  
The air is hushed with a sense of rest,  
And the moon has a peaceful glow.

The moon, and stars, and deep blue sky  
Seem to tell of that one great love,  
While the tranquil heart soft echoes  
The peace that came down like a Dove.

O God, look down! the world's amiss,  
Men do seek what were best to flee.  
Thou gav'st Thine own dear self for us,  
Turn our hearts and our lives to Thee.

—Edmund S. Middleton.

#### GOOD FRIDAY.

"This day received its name from the blessed effects of our Saviour's sufferings, which on the

ground of all our joy : and from those unspeakably good things He has purchased for us by His death. It is the day on which the Great Sacrifice was offered up for Sin, and has been set apart for a peculiar solemnity of devotion from the first ages of Christianity. How "inconsistent and how culpable is the conduct of those Christians, who, belonging to a Church which sets apart a day for the Commemoration of their Saviour's death, do not thus devote it, but pursue on this day their customary business and pleasures."—*Staunton*.

NOTES FOR MEDITATION ON THE COLLECTS ON GOOD FRIDAY.

I. *The far reaching efficacy of our Lord's Sacrifice.*

(In the three Collects.)

The Church teaches us to plead the merits of our Lord's Passion :

1. For His Church collectively. "Thy family" brought nigh by the Blood of Christ. Eph. ii, 13.

2. For His faithful people in their several positions and according to their several needs.

3. For those who as yet are not made partakers of His grace. 1 Tim. iv, 10; St. John x, 16.

Even so did our Lord Himself, in His High Priestly Prayer offered the night before He suffered, intercede both for His disciples and for those who should believe on Him through their word. St. John xvii, 11, 20.

"We have an Advocate with the Father, Jesus Christ, the Righteous;

"And He is the propitiation for our sins;

"And not for ours only, but also for the sins of the whole world." 1 St. John ii, 1, 2.

While we contemplate Him with His arms outstretched upon the Cross to embrace all, we must pray both for the purification and perfecting of those who have been regenerate and for the gathering in of new children to Him;

a. That He may see of the travail of His soul and be satisfied. Isa. liii, 10-12; Ps. xxii, 27, 31, 32.

b. That the saints gathered out of every kindred, and tongue, and people, and nation, may praise the Lamb, by Whose Blood they have been redeemed. Rev. v, 9.

II. *The infinite worth of our Lord's Sacrifice which we plead.*

It is the Death and Passion of Him, "Who liveth and reigneth with the Father and Holy Ghost, ever one God, world without end."

a. His Sacred Humanity raised to the Right Hand of Glory as a reward for His perfect obedience. "Wherefore God also hath highly exalted Him." Phil. ii, 8, 9.

"Thou art worthy to take the book." Rev. v, 9.

"Glorify Thou Me [in My Human Nature] with that glory which I ever had with Thee [in My Divine Nature] before the world was." St. John xvii, 5.

b. His Eternal Person, the Only Begotten of the Father (St. John iii, 16; i, 1, 14), giving infinite worth to all He did and suffered. Each action, each suffering, of His dear Son, the express image of His own Being (Heb. i, 3), is of priceless value in the sight of God the Father, and calls forth His gifts of love—in grace mercy and peace (Tit. i, 4), to all for whom His Son pleads, as His brethren. Heb. ii, 11, 12; iv, 14; ix, 12.

Thus is Jesus indeed the Lamb of God that taketh away the sins of the world, St. John i, 29,—

the Lamb that God accepts—Who is a true propitiation for our sins, 1 St. John ii, 2,

because the Lamb that God provides. Gen. xxii, 8.

With what confidence should we plead this "full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world." Rom. ix, 32-34; iii, 25: v, 11.

O Lamb of God, that takest away the sins of the world, take away my sins;

O Saviour of the world, save me;

O bone Jesu, sis mihi Jesu.

III. *The Voluntary Character of our Lord's Sacrifice.*

He "was contented to be betrayed," etc. None could take away His life—neither man nor evil spirit—He laid it down Himself. St. John x, 17, 16.

He went up to Jerusalem knowing the things which there He should suffer. St. Mark x, 32.

He went forth to meet His captors. St. Matt. xxvi, 48, 53. Showing His power by overwhelming them with His majesty. St. John xviii, 4, 9.

Having first without any constraint freely offered His Body to be broken, His Blood to be outpoured. St. Luke xxii, 19, 20.

It is this voluntary character of our Lord's Passion which—

a. Makes it an acceptable Sacrifice to God. He delights not in the suffering, but in the willingness to suffer, in His "obedience unto death."

This is reparation and atonement made for our disobedience and self-pleasing.

b. Proves His love for us, in that He freely lays down His life on our behalf (St. John x, 11; xv, 13; Rom. v, 8), and voluntarily stoops to all the indignities and sorrows of His Passion.

"AND THEY CRUCIFIED HIM."

"Hail, Thou once despised Jesus,  
Hail, Thou Galilean King."

Thou didst suffer to release us  
Thou didst free salvation bring,  
Hail! Thou agonizing Saviour  
Bearer of our sin and shame,  
By Thy merits we find favour.  
Life is given through Thy name.

Paschal Lamb by God appointed  
All our sins were on Thee laid;  
By Almighty love anointed  
Thou hast full atonement made.  
All Thy people are forgiven  
Through the virtue of Thy Blood;  
Opened is the gate of Heaven,  
Peace is made 'twixt man and God.

(Hymnal Com.)

Easter Even.

1. *Our share in Christ's Death.*

He died not as our Substitute but as our Representative. As He submitted to be tempted not that we should escape temptation, but that in temptation we might be enabled to conquer, following in His steps, so in His sufferings and death He was our Leader, the Captain of our Salvation. Heb. ii, 10.

He bids us follow where He has led the way. He requires us to take up our cross and follow Him (otherwise we cannot be His disciples), to lose our life for His sake that so we may truly find it. St. Luke ix, 23, 24.

He has indeed in His Passion achieved a Victory over evil and offered a Sacrifice acceptable to God, such as we could never have done without Him.

But we must be really united with Him in His victory and in His oblation if they are to profit.

Accordingly we "are baptized into His death," into a share in its benefits, into fellowship therewith as a law of life. Rom. vi, 3, 4.

Kneeling at the foot of His Cross, or by His Sepulchre, we must renew our Baptismal dedication, "to follow the example of our Saviour Christ, and to be made like unto Him; that as He died and rose again for us, so should we who are baptized die from sin and rise again unto righteousness; continually mortifying all

our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

By the Sacred Wounds in that dead Body promise faithful obedience to its law of mortification—of life through death. Thus and thus only can we have Him, "God's blessed Son," for "our Saviour." "They that are Christ's have crucified the flesh." Gal. v, 24.

II. *Our share in Christ's Burial.*

(a) Sin in us can indeed only be gradually overcome. We are "continually to mortify our evil and corrupt affections." It is a life-long struggle. This is set before us in the mode of our Lord's death, by Crucifixion—a slow and lingering death—the body once nailed to the cross and there left to die. Even so was our sinful nature, the old man within us, doomed to death at our Baptism, when we received the regenerating grace of union with Christ, the Second Adam; and while we must be careful not to come down from the cross (whatever the allurements and fascination of the World), never to break away from the restraints which bind us to Christ crucified, ever to remain "hidden in His Wounds and Sacred Side"—we are not to expect a speedy termination of our struggle. While the spirit is willing, the flesh is weak. St. Matt. xxvi, 41.

The flesh lusteth against the spirit. Gal. v, 17. We find another law in our members warring against the law of our mind. Rom. vii, 23.

Accordingly the Apostle charges us "Let not sin reign in your mortal bodies that ye should obey it in the lusts thereof." Rom. iv, 6, 12. Present in some degree sin will be with us until our perfected regeneration. But it is to be more and more subdued.

(b) "Burying the flesh goes beyond mortifying it. To mortify is to inflict a death-wound; to bury is to put away out of sight and mind."

Even so are we in intention and desire to be dead unto the World. The Cross of Christ must come between us and it, so that it is to us a thing crucified—despised, rejected, loathed—and we the same to it. Gal. vi, 14.

The stone rolled against the door of His sepulchre must part us from the old life, shutting out the World's ambitions, pleasures, maxims, while it shuts us in with holy Angels. St. Mark, xvi, 6; compare xii, 25.

We are to "reckon ourselves dead [corpses] unto sin, but alive unto God through Jesus Christ our Lord" Rom. vi, 11.

III. *The grave and gate of death.*

Mortification ends not in itself. Death is the road to life. As in the natural so in the spiritual sphere it is by dying to the lower that we rise to the higher.

God calls us not away from aught that is really good. He will repay us an hundred-fold for every sacrifice we make. St. Matt. xix, 29.

He bids us renounce that which satisfieth not that we may gain what is truly satisfying. Isa. lv, 1-3.

Now buried with Christ by grace we are to have some foretaste of the powers of the world to come. Heb. vi, 4, 5.

We look forward, when entirely freed from the evil World, to share in the full power and joy of His eternal life. Rom. vi, 7; Heb. x, 36. —*Hall's Notes on the Collects.*

"Resting in the tomb to-day,  
Still the Saviour's body lay,  
Wrapped in sleep from head to feet  
Shrouded in the winding sheet,  
Lying in the rock alone  
Hidden by the sealed Stone.

Lord, with Thee till life shall end  
We would solemn vigil spend;  
Close the door from sight and sound,  
Of the busy world around;  
And in patient watch remain  
Till Thou shalt appear again."



# The Church Guardian

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See page 14.

## CALENDAR FOR MARCH.

- MARCH 4th—3rd Sunday in Lent.  
 " 11th—4th Sunday in Lent.  
 " 18th—5th Sunday in Lent.  
 " 25th—6th Sunday in Lent.—*Annun-  
 ciation of Virgin Mary.*  
 " 26th—Monday before Easter.  
 " 27th—Tuesday before Easter.  
 " 28th—Wednesday before Easter.  
 " 29th—Thursday before Easter.  
 " 30th—GOOD FRIDAY. Pr. Pss. M. 22, 40  
 54, 69, 88.  
 " 31st—EASTER EVEN.

HE IS NOT HERE; HE IS RISEN.  
 ALLELEUIA!

"Awake, Psaltery and Harp; I myself will  
 Awake right Early."

Awake glad soul! awake! awake!  
 The Lord hath risen long,  
 Go to His grave, and with Thee take  
 Both tuneful heart and song;  
 Where life is waking all around  
 Where love's sweet voices sing  
 The first bright blossom may be found  
 Of an Eternal spring.

The shade and gloom of life are fled,  
 This Resurrection Day;  
 Henceforth in Christ no more are dead  
 The grave hath no more prey;  
 In Christ we live, in Christ we sleep,  
 In Christ we wake and rise;  
 And the sad tears death makes us weep,  
 He wipes from all our eyes.

And every bird and every tree,  
 And every opening flower,  
 Proclaim His glorious victory  
 His resurrection power;  
 The folds are glad, the fields rejoice  
 With vernal verdure spread,  
 The little hills lift up their voice,  
 And shout that death is dead.

Then awake, glad heart! awake! awake!  
 And seek thy RISEN LORD,  
 Joy, in His resurrection take,  
 And Comfort in His Word;  
 And let thy life, through all its ways  
 One long thanksgiving be,  
 Its theme of joy, its song of praise  
 Christ died, and rose for me."

—Hymnal Com.

## Easter-Day.

The great festival of the Resurrection of our Saviour Christ. The word Easter is derived from the Saxon 'oster,' signifying 'to rise.'

The sacred festival has had existence from the earliest ages of the Church, and there can be little doubt of its apostolical authority. 'As all Christians, on the preceding Friday, stood, as it were, mournfully by the cross of their Saviour, and the next day were overwhelmed with grief for his departure, the Church on this day, upon the first notice of his resurrec-

tion from the grave, calls upon us, with a becoming and holy transport, to turn our heaviness into joy, to put off our sackcloth, and gird ourselves with gladness.

'Among the primitive Christians, this Queen of feasts, as they called it, was so highly esteemed, that it was solemnized fifty days successively; but as devotion abated, this feast was shortened; the whole week, however, was for a long time observed as holydays; for the expression of their joy for our Lord's resurrection. And our own Church, though she appoints only particular services for the Monday and Tuesday following, which contain full evidences of our Saviour's resurrection; yet makes provision for the solemn observation of the whole week, by appointing in the office of Communion, a preface suitable to the season for eight days altogether.'—*Staunton.*

## NOTES ON THE COLLECT FOR EASTER DAY.

### I. *Death overcome by Christ.*

We worship our Lord as "the Living One, Who died, but behold He is alive forevermore, and has the Keys of Death and Hades." Rev. i, 18; ii, 8.

He tasted death for every man. Heb. ii, 9.  
 And by His death brought to naught him that had the power of death, that is, the Devil; and delivered them who through fear of death were all their life-time, subject to bondage. Heb. ii, 15.

His Resurrection is the pledge of ours. 1 Cor. xv, 12, 14, 20-23.

He has ransomed us from the power of the grave.

He has redeemed us from death.  
 We, in consequence of His victory, can cry aloud,

"Oh death where are thy plagues?  
 O grave, where is thy destruction?"

Hos. xiii, 14.

This both for ourselves and for others in view of death, which all must meet, is our Easter consolation and triumph. 1 Thess. iv, 13, 14.

Death for the Christian is a vanquished foe.

"Jesus lives! no longer now

Can thy terrors, Death, appal us;

Jesus lives! by this we know

Thou, O grave canst not enthrall us.

Alleluia."

### II. *The gate of everlasting life opened by Christ.*

It is not only that a future existence is made certain by the fact of our Lord's resurrection,—that life and immortality are brought to light by the Gospel. 2 Tim. i, 10.

A blessed life is assured to those who are in Him. He has extracted the sting of death. 1 Cor. xv, 56.

Physical death, the dissolution of soul and body, is the manifestation and outcome of sin, which is spiritual death, moral corruption.

"By one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." Rom. v, 12.

Our Lord, the Second Adam, in whom all are to be made alive, is a quickening spirit. 1 Cor. xv, 22, 45.

It was in consequence of His own absolute freedom from taint of sin that Death had no power over Him, that the grave could not hold Him. Acts ii, 24, 27.

It is by communicating to us the gift of His righteousness that He frees us from the bondage of death, changes death into a sleep, preparatory to a joyful awaking after His likeness, freed from all the burden of our fallen condition. Ps. xvii, 16; Phil. iii, 21.

"They which receive abundance of grace, and of the gift of righteousness shall reign in life by Jesus Christ." Rom. v, 17.

Thus is the gate of everlasting life opened to us by Jesus Christ. Eternal life does not begin on the other side of the grave or where tempo-

ral life ends. Eternal life is that which death cannot destroy nor touch. It is life in union with God, of which we are to be partakers now, which will be manifest in its fulness when the things of sense and time pass away. St. John vi, 47, 54; Heb. vi, 5.

"O Risen Lord! in Thee we live,  
 To Thee our ransomed souls we give—  
 To Thee our bodies trust."

### III. *The permanence of Christ's Resurrection.*

"Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once, but in that He liveth, He liveth unto God." Rom. vi, 9, 10.

It is in this sense that He is "the first fruits of the dead" (1 Cor. xv, 20), "the first begotten of the dead." Rev. i, 5; Col. i, 18.

Others had been raised from the dead, Lazarus by Christ, but they were only recalled for a time. They had yet to pay the penalty. Death relaxed its hold upon them, but only again to seize them.

But Christ rose as the Conqueror of death, entered on a deathless life.

It is this life of which He makes us partakers. Death is to be the gate of everlasting life, And that because He bestows on us the gift of true Spiritual Life, freeing us from corruption.

His Resurrection must be the model of our new spiritual life.

We have already received in Him the foretaste of Eternal Life.

Abiding in Him, the work of His grace is to be perfectly accomplished.

The good desires which by His prevenient grace He puts into our minds are by His continually assisting grace to be brought to good effect. Phil. i, 6.

Perseverance in good resolutions is an Easter lesson.

"Seek the Lord and His strength: seek His Face evermore." Ps. cv, 4.—*Hall's Notes on the Collects.*

## THE PRAYER BOOK IN SUNDAY-SCHOOLS.

By the Rev. Samuel Hart, D.D.—(From the February Number of the American Church Sunday-School Magazine.)

(Continued).

But—not to dwell too long on this point—the Prayer-Book may well engage the study of the children of our Church, even before they are able to use it themselves, and certainly from the time when they are able to read it intelligently. Every clergyman of Church knows how much it is worth to himself to have the text or the topic of his sermon for any Sunday marked out for him by the position of that Sunday in the Christian year, or by the special Scripture readings appointed for that Sunday; and how often he feels authorized, or at least emboldened, to say something because it is supported by Lesson or Epistle or Gospel, when he might hesitate about taking up the subject if it were, and were known to be, merely of his own suggestion to himself. So a great deal can be taught to children by the study of the Collects of the successive Sundays, or by any one of numerous series of instruction which can be based on the services for the day.

And besides—for a churchman should always be an intelligent churchman—the Prayer-Book itself is an excellent text-book. Who could do a better service for a new generation of our children, growing up to manhood and womanhood, than by preparing a sort of catechetical

manual on the Sacraments and Offices of the Church based entirely upon the Prayer-Book services, and following them out in every detail? Dr. Maclear's little commentary on the Confirmation Office is, or it ought be, well known; it is clear, concise, carefully worded; and it owes a large part of its merit to the fact that it undertakes to show the Church's teaching from what the Church says, and does. And we can all best learn in this way. How could any catechism on Baptism or the Lord's Supper be better or more serviceable than one which should show plainly what the Church believes and teaches concerning the two Sacraments from the forms in which she provides that they shall be administered? And these forms have an advantage which belongs almost exclusively to monuments of ecclesiastical antiquity, and which they seem to share with Scripture itself. They are simple, and their general teaching, in their words, the actions which they enjoin, and the order of their parts, can be made plain to a little child; they can be more carefully studied, to the great advantage of those who are capable of intelligent comprehension of the doctrine of the Church and reasonable grounding in it; they afford most excellent training to the candidate for confirmation, or to the young communicant who wishes to know the certainty of those things wherein he has been catechized; while yet the professed theologian cannot exhaust the lessons of their history of the stories of Christian doctrine which have been laid up in them. It is so with all the services in the Prayer-Book; they may be studied over and over again, as children grow older, with ever-increasing interest and (unless I greatly mistake) with ever-increasing profit. Even the little ones can learn of the order of the yearly calendar, the holy days and holy seasons, and so get an idea of the real meaning of such facts as the Nativity, the Resurrection, and the Ascension as (I am persuaded) does not easily come to those who do not observe the sacred commemorations. And so the great facts of the Creeds and the great facts of the Gospel are impressed upon the mind and the soul, and are believed and accepted as real things; and this is going a great way towards the attainment of a true Christian faith. And in studying the order of the Church's year, it is interesting for many to know something of the rules which regulate it and of the rubrics which prescribe the manner of its observance; to know, for instance, when Advent Sunday falls, and the simple rule for determining Easter, and why it always comes on the Sunday after a full moon; why there are forty days Christmas to the Purification, and forty days of Lent, and forty-six days in Lent, and fifty days from Easter to Whitsunday; at what times we use a second Collect after that for the day; and many other matters of the same kind.

I think that we need—perhaps we have, but I do not happen to know of it—a book on the Prayer-Book, which shall give a history of it and its parts suitable for the use of older scholars; something which shall connect our daily and Lord's day worship with that of the Church of all the ages; which shall show that we and the Church of England, almost alone in Christendom, keep in public worship all that was distinctive in the public worship of the early days; which shall tell what was done at the time of the English Reformation, when the services were not only put into English, but also restored to their ancient simplicity, and preserved for the use of the people, as had been their intent at the first; and which shall trace the history of the English and the American books, not necessarily in every detail, but sufficiently and accurately, to the present day. Such a book, in the hands of a teacher who would read more full works on the subject—and there are abundance of these—could hardly fail to interest large classes of intelligent boys and girls, young men and young women. And

I can well believe that there would always be some who would be willing and glad to study a little into the originals of our services. Even an infant class will be interested in seeing how the *Gloria in excelsis*, in its opening strain, repeats the Christmas song of the angels, and is a constantly repeated hymn of praise to God for His gift of a Saviour; many, a little older, will be pleased to see how, as the first part is based on the angels' song, the second part is a confession of faith and a prayer based on the words of the Baptists, "Behold the Lamb of God, which taketh away the sin of the world," and the third part is an adaptation of the Apostle's words, "That every tongue should confess that Jesus Christ is Lord to the glory of God the Father"; but will not some be glad to look a little into the history of this venerable hymn, and to know how and where it has been used in eucharistic or in daily worship from the first? I suppose that we could hardly expect to find in many of our classes any boys or girls who had made a beginning in the study of Greek, so as to be able to learn something of the *Gloria in excelsis* in the form in which it was written; but there must be a great many who know something of Latin, and who would be glad to learn (say) some of the original phrases of the *Te Deum*. I think that Dr. Muhlenberg used to require all the boys at College Point to learn the whole of it in Latin. Who that had learned, with any understanding of its meaning, such a phrase as, "*Patrem immensæ majestatis*," would not better understand and use the grand translation, "The Father of an infinite majesty"? Or who would not be helped by knowing that in the original the army of martyrs is called "*candidatus*," "white robed"; or that the apostles are called a "chorus"? And so there are phrases in the original of hymns and collects which can be studied with real enjoyment and to the great good of those who can appreciate them. I do not fear lest this should lead to discontent with our noble English services.

(To be continued.)

ABOUT GOING TO CHURCH.

1. We all like to meet great men. A country clergyman walked from the very north of Scotland to London in order to see the Duke of Wellington, and having gazed upon the great hero, returned as he came—on foot; saying "I have been well rewarded."

Many persons would walk many miles to meet Queen Victoria. Yet somehow, very many of those same persons would think very little of meeting God—the King of Kings.

The Church is the place where God specially meets His people. Our Lord Himself attended the services at the temple. "Learn of me." Go to church regularly and you won't like to miss. Yes! even if it rains. Would rain keep you from a concert? You expect the minister to be there. What is the use of his going, if you don't? If you do miss, you are doing your best to leave the House of Prayer without a single worshipper.

When you are absent from Church without good cause, you show how careless you are about the welfare of your soul. The reason that there is so little power in the lives of so many "professing Christians" is, because they starve their souls, begrudge them the hour at church, or the chapter from the Bible.

2. "The Lord is in His Holy Temple." The church is not a lecture or concert hall. Even though some do go to hear the sermon, and others go to listen to the music; while some go to worship—to meet God. He is there waiting to be gracious. While to weary burdened lives, He says: "In this place I will give peace." But if you go to God's house, remember, that it is only those who "seek" that "find."

3. Try to understand the Prayer Book. Read it over at home, read the Rubrics and get at the right meaning of the services. Notice the order. If there is any part you don't understand, ask your minister about it during one of his visits.

4. "Join heartily and audibly in the responses." Don't be ashamed to speak out. The "Amens" in the Church used to sound, we are told, like a clap of thunder. "You like a hearty service," do you say? Then, do your part, and others will soon follow your example. The great charm about our services is, the number of responses to be made. In no other church do the people take such a great part of the service themselves, or is the Bible so much used. Four and a half fifths of our services is from the Bible.

How beautiful are the responses, for instance, the minister says: "O God, make clean our hearts within us," then the people answer, "And take not Thy Holy Spirit from us."

5. Since the Bible is used so much, bring your Bible to church. You will need it to follow the 1st and 2nd Lesson, the Epistle and Gospel, and during the sermon.

It is the "Sword of the Spirit" that we are to use to fight with—"the Word of God." If a sword is not used it will get rusty.

Then, don't let your voice be missing from those that "praise the Lord." I mean the singing. It is as much a duty to praise as to pray.

6. When in church, pray for a blessing on yourself, the minister and all." Pray always, every day for your minister. Go to Church to meet God. Take your sins and troubles, and leave them at the feet of Jesus." Ask and ye shall receive,—Forgiveness. Believe, believe, "For being justified by Faith, we have peace with God."—H. Drumfield.

THE RESURRECTION.

THE SOLUTION OF THE ENIGMAS OF NATURE, LIFE, AND HISTORY.

If the fact of the Resurrection be in itself, as it confessedly is, unique in all human experience, the point which it occupies in history is unique also. To this point all former history converges as to a certain goal; from this point, subsequent history flows as from its life-giving spring. If the Resurrection were alleged to have occurred in the middle of a series of events which passed on slowly to their consummation unaffected by its interruption; if it stood in no definite relation to the past, as in some sense a solution of the riddle which had baffled exhausted nations; if its significance had not been witnessed to at once by the rise of a new and invincible power which fashioned the development of all after-time; then we might have paused in doubt before so stupendous a miracle, and pleaded the uniformity of Nature against the claims of such an event upon our belief. But now, the testimony of Nature itself is in favour of the fact. On a large view of the life of humanity the Resurrection is antecedently likely. So far from being beset by greater difficulties than any other historical fact, it is the ONE fact towards which the greatest number of lines of evidence converge. In one form or another pre-Christian history is a prophesy of it, and post-Christian history an embodiment of it.—Canon Westcott.

THE Minister who is not willing to deny himself other enjoyments, and find enjoyment in visiting his flock, cannot expect to have an effective Church, even though he may have a mass-meeting before his pulpit. No substitute has ever been found or ever will be, for a minister's tongue, legs and heart. He has got to be everywhere, with his eyes on every wheel and valve in the machinery.

## FAMILY DEPARTMENT. FROM DEATH TO GLORY.

(Easter Carol.)

Sing, sing your carols sweet and loud!  
Ring out each Easter-bell!  
And we will sing in unison,  
As ye your measures swell.

With heart and lips, each Easter-Day,  
We'll chant the blessed story,  
How Jesus bore our human woes,  
And passed thro' death to glory.

The Well-Beloved, His kingdom left,  
He left the throne above;  
Our penalty for sin He bore—  
And all of His sweet love.

He burst the confines of the tomb,  
Himself the Life and Way,  
And broke the bonds of Death and Hell,  
On that first Easter-Day.

### HE IS RISEN.

The tomb is empty; wouldst thou have it full?  
Still sadly clasping the unbreathing clay;  
O weak in faith, O slow of heart and chill,  
To doubt in darkness and shut out the day!

The tomb is empty; He who, three short days  
After a sorrowing life's long weariness,  
Found refuge in this rocky resting-place  
Has now ascended to the throne of bliss.

The tomb is empty; so ere long shall be  
The tombs of all who in this Christ repose!  
They died with Him who died upon the tree,  
They live and rise with Him who lived and rose.

They are not tasting death, but taking rest,  
On the same holy couch where Jesus lay,  
Soon to awake all glorified and blest,  
When day has broke and shadows fled away.

### EASTER TIDE.

All hail, Thou Resurrection!  
All hail, Thou Life and Light!  
All hail, Thou Self-Perfection,  
Sole source of grace and might!  
Thy Church, O Christ, now greets Thee,  
Uprising from the grave,  
And every eye that meets Thee  
Beholds Thee strong to save.

All hail, beloved Jesus!  
For Thou indeed art He  
Whose death from sin now frees us,  
Whose life brings liberty.  
Hence let our faith embrace Thee  
With warmest hand and eye,  
And then delight to trace Thee  
Ascending up on high.

O Saviour, come in glory  
To raise Thy holy dead,  
And end redemption's story,  
With crowns upon Thy head.  
Then robed in white before Thee,  
Without one stain or tear,  
Shall all Thy saints adore Thee,  
'Midst wonder, love, and fear.

—W. H. Havergat.

It is the lonely road  
That crushes out the life and light of heaven;  
But, born with Him, the soul restored, forgiven,  
Sings out through all the days  
Her joy and God's high praise.

—Marianne Farninghal.

### AN EASTER MAGNOLIA.

From The Young Churchman.

Gabriel liked two things almost as well as the bowl of ochragumbo, which Miss Alice gave him for learning his reading lesson. One wa

the flowers of his southern woods, and the other the whistle he could make faster and longer than any boy in town. No one but Felice could stop his whistling, but Felice could make him laugh. Ever since he could remember, she had lived just across the way from his house, but though she could make Gabriel laugh, he could never teach her to whistle. They both knew many holy songs which Miss Alice taught them; and now that Easter was near, they went every day to the choir-master, and learned the new Easter Carols.

As he sang, no one of all the children was so happy as little Gabriel; the good, kind Lord Who loved him had risen from the dead, and would hear all his prayers, and take care of him.

He was so happy, that after the singing lesson, he decided to try to write Felice a letter. He had only to go across the street to see her, but he wished to tell her something in the very best way. He sat down under the old magnolia in the garden, and had just finished his letter, when Miss Alice and the choir-master came to his side.

"Writing a letter?" said his teacher, glancing down. In the centre of the page Alice read, "I love You. To Yourself, from myself."

"Why, Gabriel," said Miss Alice, trying not to laugh "You do not address her or sign your name!"

"Oh!" said Gabriel, "She would know it was for her, from me."

"That is not the way to write it either!"

"Never mind the lesson now," said the choir-master to his daughter. "It is a great thing, Gabriel, to know the use of capital letters, but it is a much higher wisdom to think of myself with a small m, and yourself with a large Y."

"It was for Felice," said Gabriel, as though that explained the whole story.

"I want all the children to bring an offering to the Church for Easter," the choir-master said, "some little gift for the Altar, or for the decoration of the church. Will you and Felice bring some flowers?"

"I want some magnolias for the cross," said Alice, "I do hope they will be in bloom at Easter."

The boy's face beamed with joy, and Gabriel forgot all about his letter, and hastened to tell Felice.

"I am going to climb this tree and see if I can find any buds," he said, after the choir-master and Alice had gone.

"I wish I could climb," said Felice.

"You can watch me," Gabriel replied.

"When you get to the first great bough Gabriel, just rest and whistle! Oh, what if you should fall!"

A moment later, a captivating little note came from the tree, as though a mocking bird called to his mate.

"I wish I could whistle," said Felice.

"Oh, you can listen to me!" answered Gabriel, "the whistle is all about you anyway!" He went on whistling.

"Felice," he called, "I have found a great white bud, it is sure to be open by Easter."

"I wish," said Felice, "that I had a white dress for Easter."

"How much would it cost," said Gabriel, coming rapidly down the tree.

"It takes six yards, mammy says, and it would cost five cents a yard."

"Thirty cents!" said Gabriel, with a long sigh. He put his hands in his pockets. How deep and empty they felt, but there was the letter. He not only gave it to Felice, but he read it to her, that she might perfectly understand it.

They went slowly home, where the pink azalias bordered the roadside, and yellow butter-worts were bright as stars. The mocking

bird sang fearlessly overhead, and golden butterfly-dances danced in the sun.

"I must go and make mammy's tea," said Felice. "I am afraid the fire is out."

"I'll make the fire," said Gabriel, "It is so jolly to watch it grow and grow, and have so many kinds of colors! Do you think Felice, it is we that truly make it with nothing but a match and a stick."

"Sometimes I think it is a painter in the fire-place like the one who is painting Miss Alice's picture. he mixes up his colors, just as I put the chips together, and after a while he makes it look as it does in the morning when the sun rises. Perhaps" he said beginning to whistle, "there is a painter in the fire-place."

"Let us watch for him when we build the fire!" said Felice.

"I do wish," Gabriel's whistle said, "that I could buy Felice a new dress!" There was no complaint in his heart for his little torn hat or dilapidated jacket.

Gabriel's great dark eyes looked into the fire.

"It is hard to give up what one wants!" he thought. "I suppose only real heroes ever learn the right way! Felice" he said, "did you hear the choir-master tell of those thirty-two martyrs who were burned at the stake in Africa the other day because they would not deny Christ. Many of them were boys, and only think of it, only one boy the choir-master said, as he came near the fire, was seen to weep."

"I do not think I shall care any more when the white boys call me a black African if I can think about those men! They were Africans like us!"

"But we are 'Mericans!" said Felice. "Our fathers came from that country long time ago, perhaps some of those men were our own kinsfolk," but he added humbly, "I am afraid all the African boy heroes are across the water!"

The children talked in the patois of the Creoles of the Coast, until the fire died away and the night came.

The next day Gabriel went to look for the Magnolia. There as if in reward for patient waiting the great blossom smiled in welcome.

He put his dusky face close to it, great tears filled his eyes.

"It has come," he thought "to remember Jesus' rising from the dead. I will give it to Him!"

The choir-master had said that it was Simon, the Cyrenian of the race of Ham, who bore the Saviour's cross, to the hill of Golgotha, on the day of the Crucifixion when the Jews and the Romans spurned them him. "Now," said Gabriel, in the joy of his thought speaking aloud after the manner of his race, "On this cross, which is the most beautiful in all the Church, I, dark of face, like Simon, will bring the whitest flower in all the woods!"

It grew on the topmost bough, as though reaching toward the whiteness of its Heavenly birth-place, and as he slowly neared it, Gabriel began to sing his Easter Carol.

Just then an elderly man in the garments of the far north, paused under the tree.

"Tell me my man," he said, "if you can bring down that magnolia for me? I will pay you twenty-five, yes thirty-five cents for it! I must leave on the night train for the North, and this is my last opportunity to secure one."

Gabriel's heart gave a great bound. That would buy Felice the white dress, and he did so wish her to have it. He had to cling to the tree, he felt so weak and trembling.

In his little ignorant heart the struggle between his love for her and his love for the good Master, he tried in his childish way to serve, was almost greater than he could bear.

"Hurry up, my man," said the stranger.

"Oh, sir," Gabriel replied, "Do not ask me again. It is not mine to give. It does not belong to me."

"Who is the owner?" said the stranger.

"It has been promised to the Easter-cross."

"There is hope for the race yet," said the man, as he turned away.

But the dusky little lad could not sing as he came down the tree, with the magnolias in his hand. There stood his little companion, a basket of flowers on her arm, waiting to walk with him to the church. Never had her little garments looked so old and shabby. He held the magnolia close to his face, and tried to look into its golden heart. Something fell therein, which was fair and pure as the petals of the flower, but only One Who knows the struggles of His little ones saw it shine, one of the precious things that are among His jewels.

The children were practicing the Easter Carols, when Gabriel and Felice came to the door of the church.

Alice met them outside the door; she took the flowers from the basket. She placed some parcels in their stead. Gabriel waited to see her fasten the magnolia in the centre of the cross. He was surprised to see the Rector in earnest conversation with the stranger who had asked him for the magnolia.

He smiled on him in a kind way, and once he thought he heard the Rector telling him his name.

Then as one in a dream, he heard the master say that the name of the one boy of the Sunday School who should bear the processional cross on the morrow, had that hour been decided. Did he hear aright? It was his own name, "Gabriel!"

How joyful he felt, almost as though Felice had the fair white dress.

"To-morrow will be Easter," he said to Felice on his way home. "You must walk as near to me as you can, where you can see all the flowers!"

Then 'Mammy Lydia' opened the basket and unfolded the parcels. There were gifts for Gabriel, a jacket, a cap, and other garments he needed, and among the gifts a letter, but the crowning joy of his heart was something Alice had made for his little companion, the beautiful white dress of her dreams.

The letter proved to be from the northern stranger. It was a kind letter and it told him of some grand books for boys to read, and in the letter was a gold coin with which he might buy them.—*Laura F Hinsdale.*

LENT.

Repent! cries the loving voice that calls to us from the past. Repent! is the warning that speaks to us from the skies, and our Mother, the Blessed Church of Christ, takes up and repeats the word. O weary souls laden with sin; O hearts swayed and tossed by doubt and uncertainty; O tired feet, aching with the pain of the rough and

toilsome journey, turn aside for a season, and find rest and refreshment in the nearer contemplation of those heavenly things which God's love offers to His children.

Yet, to gather the rich spiritual blessings which the season brings, there must be something more than dwelling upon the mercies of God. The Lenten Days call for self-denial and sacrifice. Is it hard, O Christian man and woman, to give this little fragment of time to God and preparation for eternity? Is the world yet so dear to you, despite its disappointments and its carking cares, that you cannot give it up? Will you never turn from sin until satiety dulls the appetite, and the change is sought as a blessed relief?

Is that all you can give to God—a heart withered and dead? Or will you not turn now, when the effort costs you sacrifice and denial? Fix your eyes on the Cross of Christ, and remember all that it means to you. "So God loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish." Draw near to that Cross, and learn from its inspiration how to so live that you may have life eternal.

The Church, which St. Paul calls the pillar and ground of truth, moves forward with the calm brow and thoughtful step of mature but imperishable strength. Upon her forehead shines the clear radiance of her chief jewel, which is the word of God; while on her bosom sleeps the cross, even the dying of the Lord Jesus. Her voice is grand but sweet. In it there is a mystical reminder of many tones; of the thunders of Sinai, the silver trumpets of the temple, the pathetic "Father, forgive them!" Around her falls white her unsullied drapery, which is the lives of the saints. Her eyes are uplifted after her beloved and she waits his return descending the clouds in glory! O wonderful mother! Thou art of no common birth, but a King's daughter. We ask no happier lot than to walk holding fast by thy skirts, to tread with thee thy thorny paths, to hear thy gentle monitions and consolations, to kneel for thy benediction, to share in thy persecutions and partake of thy reward, when the New Jerusalem shall come down out of heaven and the Lamb shall claim His Bride.

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At Westville, N.S. March 18th, 5th Sunday in Lent, George Laurence, son of Martin Wilkins and Margaret J. Dwyer.

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MISSION FIELD.

THE CHRISTIAN MISSIONARY AND HEATHEN RELIGIONS.

A unique missionary meeting was recently held at Oxford, England, of which the following interesting account is taken from the Times of that city: "At the invitation of the Vicar of St. Giles, and by permission of the president and fellows of St. John's College, a conference was held in the hall of that college, to consider 'the Christian missionary in relation to other religions.' Professor Max Muller presided, and there was a crowded attendance. Two missionaries—Dr. Codrington, of Melanesia, and the Rev. W. E. Cousins, of Madagascar (London Missionary Society)—gave addresses, describing the moral and spiritual conceptions of the heathen tribes among whom they have been laboring. The Melanesians distinguish between bad and good, but are without any notion of a Personal God. Ghosts and spirits they do believe in, however, and in a dim, vague way have a sense of a spiritual world. The Hovas, on the other hand, whilst enslaved by gross superstitions, have retained traces of theism.

"Professor Max Muller, in opening the conference, bore ungrudging testimony to the value of missionary labor, especially dwelling upon those aspects of it most nearly allied to his own special lines of research. Speaking for himself, as chiefly a student of language, he said that he had counted a number of missionaries among his best friends and helpers. 'What, indeed would the science of language be without missionaries?' he asked, and then replied: 'Bishop Patterson, Bishop Cotton, Bishop Colenso, Bishop Caldwell, Bishop Callaway, all have helped me in my own special studies; and not only in my study of languages, but likewise in my study of religion, of mythology, and folklore. Now what has been the result of studying the languages of so-called savages, a study in which missionaries have been the most successful pioneers? Why, it has helped us to discover that the dialects spoken by the people who in India threw themselves under the wheels of the car of Juggernaut, who burnt their widows, and killed their new-born children, were most nearly related to our own speech, even to English and German, and were derived from an ancient language, which has been called the most perfect language in the world, Sanskrit, the sister of Greek and Latin. The great discovery gave us some new ideas about the true history of the human race. It did for philology what Copernicus had done for astronomy—it gave us a new centre.' —Spirit of Missions, U.S.

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A sad commentary on professing Christians:—The Turks are working to abolish saloons kept by "Christians" in Constantinople. All drinking places within 250 feet from the place of Turkish worship have been ordered to be closed, and the police are enforcing the decree. Truly our only religion is being degraded in the eyes of unbelievers, and can we hope to go unpunished for it?

In an article on alcohol and its evil effects upon the French people, Thomas Grimm advocates an antidote for the evil complained of. He says, "Take off the entire taxes from coffee and sugar; induce the people to drink good coffee, well sweetened, and you will cure them of alcoholism. And he goes on to show that in Sweden, where this experiment has been actually tried, and an example set by the king at the royal table, the results have been marvellous, reducing the consumption of alcohol to less than one-half of what it used to be in what was notoriously an intemperate country. This advice applies with even greater force to England. In France good coffee is common in England all but unknown.

THERE is a movement in Switzerland now which is much needed, as there is a great deal of drunkenness, probably more than in England. Before the English and Americans came in such numbers, the inhabitants used to eat their own poultry, eggs, and bacon, but now they turn them into drink, and live principally on bread, much to the detriment of their constitutions. They usually drink the common white wine of the country, and they also made an exceedingly powerful and deleterious drink from cherries, "kirschwasser." Since the temperance movement was started they have succeeded in reclaiming some of the worst characters in Switzerland, who are now ardent advocates for it; but I think it can hardly be said that the movement is as yet a popular one. A large number of "Cafes Temperances" have been started, and one can now be found in almost every place of any size. They are distinguished by a blue Maltese cross, either hung up outside or painted on the window, and are worth knowing, for you can get a large cup of coffee or chocolate for a penny, generally very good, and a couple of rolls for another penny. I have been into three or four with Mr. F—, who makes a point of visiting them whenever he has a chance, and if he finds the rooms inclined to be dirty, or the coffee, &c., of inferior quality, he reports it to the local committee. There appears to be great deadness in the religious life of the Swiss, large numbers not professing any religion at all; but there seems to be an awakening in this respect

also, as of course it goes hand in hand with temperance. One temperance lecturer, who came from foreign parts, gave tremendous offence here by telling the people they ought to pull up their vines. As this is about the most lucrative industry in the country, they naturally resented it. I like what I have seen of the Swiss as a whole, but I think some of the English have given themselves airs, and they are inclined to be suspicious till they know what one is like.

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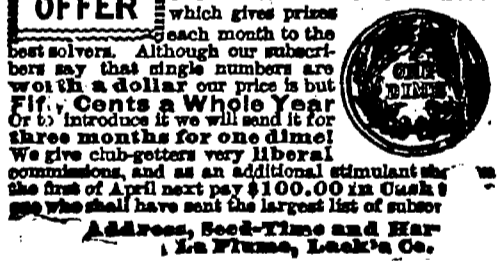
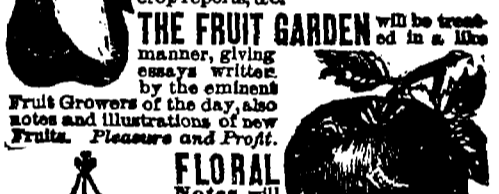
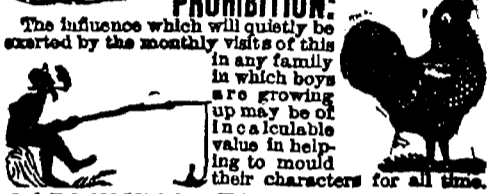
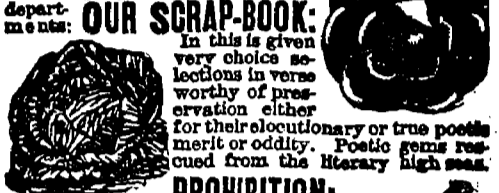
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