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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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PAROCHIAL MISSIONS TO THE JEWS.

The following lines are published by the Committee of the above Society and are well calculated to bring home to the hearts of Christians their duty towards God's ancient people. We heartily commend to Churchmen the appeal for this Fund, which will be found in other columns:—

A PLEA FOR ISRAEL.

Scattered by God's avenging hand,
Afflicted and forlorn,
Sad Wanderers from their pleasant land
Do Judah's children mourn:
And e'en in Christian countries, few
Breathe thoughts of pity towards the Jew.
Yet listen, Gentiles, do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage.
Who traced those lines of love for you?
Each sacred writer was a Jew.
And then, as years and ages passed,
And nations rose and fell,
Tho' cloud and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.
And when the great Redeemer came
For guilty man to bleed,
He did not take an angel's name:
No—born of Abraham's seed—
Jesus, who gave His life for you,—
The God Incarnate—was a Jew.
And tho' His own received Him not,
And turned in pride away,
Whence is the Gentiles' happier lot?
Are you more just than they?
No! God in pity turned to you—
Have you no pity for the Jew?
Go, then, and bend your knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by His grace:
Go—for a debt of love is due
From Christian Gentiles to the Jew.

ECCLIASTICAL NOTES.

A Deaconess and Missionary Training Institution is about to be established in Liverpool on the basis of the Mildmay Sisterhood in London.

THE Bishop of Durham is making satisfactory progress towards complete recovery. He goes out for short drives every day when the weather permits.

THE new edition of "Hymns Ancient and Modern" will make its appearance next month. It will include no fewer than 165 new hymns, and the music has been carefully re-edited.

A tramp entered St. John's Mission Chapel, Wythville, Va., spent the night, using the Bible for his pillow, and the organ and vestry room curtains for his covering, and in return

for the hospitality carried off the curtains, pocketed a goodly number of books, tore the surplice, and stole the stole.

The *Christian Register*, U. S. (Unitarian) says: "We believe that no Church is addressing itself so earnestly to the work of carrying Christianity to the common people as is the Episcopal Church."

There are nearly ninety parishes in the Diocese of Albany, sustained in part by the Board of Missions, without any assistance from the General Board. Less than half the parishes of this diocese are self-sustaining.

The *Church Echo* is the title of a new Church paper published in London. Its object is "to raise up a Church party in the House of Commons," and "to increase the political power and influence of the Church of England."

THE consecration of the Rev. Cyrus F. Knight as Bishop of Milwaukee took place at All Saint's Cathedral on March 26. Bishop McLaren was Consecrator, and was assisted by Bishops Gilbert, Burgess, Seymour, and Tuttle.

THE St. Andrew's Brotherhood is making strides in Connecticut. We hear rumors of a new chapter in Hartford and another in New Haven. A conference of chapters within the diocese will be held, probably in New Haven, on the third Saturday and Sunday in May, and a diocesan union formed.

THE Cathedral, Albany, N. Y., has received from England a pair of brass candlesticks, made after the pattern of those in St. Paul's, London, which are in silver. They are massive, and elegant and hold one large candle each, which are lighted at all early celebrations, and latterly at the late celebration also.

IT appears from the Year Book of the Church of England, that in 1875 the number of persons confirmed in England was under 138,000, while for 1888 the corresponding total was over 217,000; an increase in thirteen years of nearly 58 per cent, which is almost four times as great as the growth of the population.

At a recent Sunday school meeting, a speaker said: "In my own home, in Chicago, there were four anarchists Sunday schools with 2,000 scholars. One of these was Polish, and a friend of his who understood that language went there to learn what they taught. I found they taught three things—that there was no God, that the Bible was a lie, and that all property should be in common. The anarchists have been obliged to start these schools to counteract the influence of Christian Sunday schools on their children."

A HINT.—"People should consider that when the parish priest calls at the house of a sick person, it is for the purpose of seeing that sick person, and not merely to express his sympathy with the servant at the door. If one is sick enough to have a doctor, he is usually sick enough to have the prayers of his pastor.

Physicians, and people generally, are much mistaken when they refuse the clergyman admittance to the sick chamber. Sometimes, no doubt, it would be unwise for the invalid to see any one; but it must be a very critical and painful hour, which may not be soothed by a few prayers and a few words of cheering piety."—*St. Luke's Leaflet*.

THE following capital resolutions were adopted by the Conference of Commercial Travelers, held in connection with the late convention of the St. Andrew's Brotherhood in New York:

Resolved, That we go to Church at least once on Sunday wherever we are.

That we make ourselves known to the rector or minister in charge.

That we take our Bibles when travelling, and read them morning and evening.

That we wear our badges always, and in a prominent position.

That we attempt to do some kind of Brotherhood work in every place we stop.

That these resolutions be printed in the Cross that they may be generally known by Brotherhood men.

To remove one or two false notions which exists in the minds of some critics of the Brotherhood, we append a country chapter's invitation: "We should like to have a few more of our young men who have grit and mean business, join the chapter. There is no secret work; the initiation is merely a simple religious service with an obligation to keep the rules of prayer and service so long as you remain in the Brotherhood. Members are not expected to invite others to come and be like them—Heaven forbid! but to come with them to that Saviour whom sinners and saints alike need. We do not want men who are satisfied with themselves, but men who believe they have found a good thing and want to share it."

A manuscript copy of the Gospels, for which the price of £5,000 has been refused, is about to come under the hammer in London. It is the splendid "Evangelium," written in letters of gold on purple vellum, which was produced by an Anglo-Saxon scribe for Archbishop Wilfrid of York about the year 670. According to one account, this most interesting volume was presented to King Henry VIII. by Pope Leo X. on the occasion of conferring the title of "Defender of the Faith;" and even the German Professor Wattenbach, while disputing the accuracy of this story, agrees that the gift was made to the See of York by Cardinal Wolsey, King Henry's trusted Chancellor, and Archbishop of York for the time being. Six years ago it formed part of the famous collection of manuscripts at Hamilton Palace, and when the present Duke disposed of these treasures, it was purchased along with many other valuable papers, for the Prussian Government, and deposited in the Berlin Museum. It was the Prussian Government which refused to part with the York Gospels even for £5,000 to an English book-seller who was anxious to possess himself of the prize. The value of the book is of course greatly enhanced by the circumstance that there are only three or four manuscripts of the same kind now in existence.—*York Herald*.

"A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT."

[E. P. DUTTON & Co., N.Y.]

SIXTH WEDNESDAY.—We should strive to make worship of God the best that we can offer; we should be careful that it should not be lacking in any of its component parts. There must be thanksgiving and praise as well as prayer and petition. We ought to think of this in our private devotions—as for our public worship we have a form of words, ready for our use, which has stood the test of ages.—*Lord, open Thou our lips.*

SIXTH THURSDAY.—It is the having untrue and unworthy ideas of God, not the thought that God is a forgiving God, which makes us careless and unsteady. Faith in God's forgiving spirit has a tendency to make us better, holier, and purer. Firm belief in God's readiness to forgive the sins of which we repent will make us anxious to please Him.—*Grant, Lord, that trusting in Thy mercy, I may love and fear Thee, and walk uprightly in Thy sight.*

SIXTH FRIDAY.—Is the service which we give to God a loving service? Whether it be the service which we offer to God in His House, or that service which we render to God in the world—the service of worship, or the service of work, love ought to be the motive power urging us on—love ought to impart character to it.—*Pour love into my heart, O God, that I may show forth Thy praise, not only with my lips, but in my life.*

SIXTH SATURDAY.—If we look to Jesus as our King, how ready shall we be to use every opportunity of worshipping Him—of paying Him due homage! How desirous—how anxious shall we be always to live as His faithful subjects—obeying His laws—showing loving submission to His will; and as we live and labor on, as those seeking to be approved, how hopefully shall we pray, "Thy Kingdom come!"—*Bless me in present, and fit me, Lord, for future service.*

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

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

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

A Lady Subscriber in England, renewing, writes:—"Encloses a Post-office order for her subscription for the CHURCH GUARDIAN, which she continues to find a most interesting and instructive paper."

OUR CLERGY: THEIR HELPS AND THEIR HINDRANCES.

There are many ways in which this subject may be regarded. There is the clerical paper view; there is the secular paper view; the High Church, the Low Church, the no Church view; there is the suspicious view and the utilitarian view; the view combative and the view sentimental. The clerical view or the lay view of our work, may at all events be considered as the two broad divisions, and we may well combine both views. For there is of course the higher aspects of the office, and there is of course the lower and practical aspect. There is the ministry for Christ and the ministry to men. There is also the ideal and there is the real in the life of the Clergyman what he ought to be, and what he mostly is, or may become. We must sadly confess that there are imperfections, but there are also many overlooked benefits which may and do accrue to a community from there being parsons among us. Being a Clergyman myself it might be objected that there is partiality in what is here said; but I cannot but believe that the presence and influence of an earnest and devoted pastor, with his advantages of education and refinement everywhere throughout the land have a value very little realized and appreciated by men generally. They would not always snub us and sneer us down; or depreciate and ridicule our work; or pooh pooh and systematically deny all our simplest, most reasonable, and natural requests and requirements; or regard us with jealousy and dislike; if they thought what an invaluable engine of government—to take even this low view of it—they possess in the staff of educated gentlemen, who enter as volunteers upon surely no light and merely pleasurable, no very remunerative employment.

To live among the people, in town or in country; to pass from house to house, from Great house to Labourer's cottage, a medium of communication, a vehicle of information, between the rich and middle classes and poor; to make themselves sharers in the cares and troubles, in the interests and joys of their flock; to explain away little misunderstandings, to heal little sorenesses; to soothe little irritations; to atone little feuds; to be a safety valve for little discontents (all these being lurking and undeveloped dangers); to relieve want that would never have been known, or have been known by some outbreak of crime, but for their searching out; to go about preaching peace and obedience, temperance, virtue, and godliness; instilling principles of order; refining and raising the thoughts of the people by their conversation and influence, and even by their visits; aiding in the improvement of their houses by more pictures given them, in the promotion of health and cleanliness; to superintend and share in the education of the next generation in intelligence, in moral, yet in religious principles—this is their work. And now suppose such a moral-police system as this were devised by some great statesman, and not already though quietly at work, what country would not hail such a plan as good, almost beyond even any reasonable hope?

Of course, many will say, all are not of this stamp. But surely in any country, most of the Clergy are thus engaged; some no doubt, more than others, some less, but still most are doing this work. Earnest men, good men, yes holy men, working on unwearied, or not giving in to weariness, unremunerated, unthanked, yea often thwarted and opposed—not, in many cases, even expecting promotion, certainly not labouring for it, but really having at heart their Great Master's business. And further, men of property there are among them (certainly in England) who devote their means—not to making a show in the world, not to

luxury, nor pomp, nor pleasure—but to healing the broken spirit, caring for the orphan, the fatherless and stranger, and making the widow's heart sing for joy; to the promotion of schools; to the innocent amusement and advance of the people; to the extending and adorning of the House of God, that none may be turned from its doors, and none pushed out of sight or hearing.

Is this so, or is it not? Remember all this; ye readers of the Church paper, next time you hear a cry against us, and you are inclined to join in the yell that is raised, because after all, we are but human and fellow sinners—and no body of men can all be sinners—and one amongst us fails in judgment, in consistency, in love; or even one amongst us falls and soils his Master's garb. Think of this next time you are tempted to join in a newspaper cry against our power, our assumption, our pretensions; and perhaps, to lend a hand to those who would fain see our Churches crumble, and all the parsons in the Red Sea. If this were ever so, then would many a one lose their best friend, and the whole country be ready to give much for the recovery of that quiet ministry again—that mighty engine for good, whose results are enjoyed by all, but by few traced back to their source. We do not complain that Clergymen should be more severely judged than others; it is natural, it is right, that this should be so. But we do not think that the public who have neither 'part nor lot in this matter,' are justified in meeting faithfulness with sneers and our shortcomings with triumph—and even our foes would, we believe, forbear to press so hardily on us, if they realised our earnest yearning for them. They would forbear to cheer so loudly at the fall of one, if they realised more the patient endurance and earnest strife of the many against sin and sin's result, sorrow, and death.

I do not like to deal in laudation of the class to which I have the privilege to belong; but while I am compelled to speak in self-commendation, let me just ask—Has not the Parson been the pioneer, and at one time, the sole stay of the education of the working man, of even claiming for him equal rights and privileges with his richer brethren in the House of God? And yet, we have men talking and writing against the Clergy, as though for our own private purposes and interests we had secured a most pleasurable and profitable employment. There is undoubtedly both pleasure and profit in the work, but not of the kind which our gossayers would most readily envy us. There is hard and heart-aching work—work in weariness and painfulness often—work which nothing but earnest love to Christ and our people's souls could possibly sweeten, or render otherwise than laborious and distasteful. From what we hear or read sometimes of the Clergy, we might imagine that for selfish ends, our individual pleasure or profit, we play the part of schoolmasters of relieving officers, of a sort of moral police, yes, of beggars, and are often snubbed and considered 'Troublers of Israel;' I do not exalt the work or do I complain of it; I only urge the unfairness of kicking away with abuse the plank that was once and at first, the sole bridge—indeed we would gather that the *sine qua non* of any efficient and adequate education for the masses is to shut out the Clergy from taking any distinctive part in it. And not a few would go further and would pitch the Bible out, after the Catechism and the Prayer Book.

I do not write all this in any unkind or controversial spirit. I am only dealing with the matter of fact. I do think we Clergy deserve a less bitter and contemptuous tone than that often used now-a-days in speaking or writing of us and of our work, I don't think we get fair play. I hope we don't work for praise of men. We do our duty—or rather try to, for most of us would own with a sorrowful heart we come infinitely short of it. But yet I must contend that (even thus considered) our services are o

some value to the community; and that blame, and hard words, and unkind feelings often fall to our lot more than is quite deserved, at the hands of our lay brethren, however we must be conscious of our many shortcomings in the sight of God.—Adapted from the *People's Magazine*.

AMERICAN CATHEDRAL.—Bishop Coxe's idea of a Cathedral.

"For the parade and titular dignities of a Cathedral I care very little. I think the American Cathedral must be a growth, and must embody practical ideas, suited to our age and circumstances. If I could make a beginning, I would secure a place, however humble, for the daily service, and for a weekly Eucharist. It should always be kept open as a retreat for private devotions; and, on Sundays, it should provide a succession of services from six o'clock in the morning till nine at night. It should be the seat of city missions and a spiritual home for the poor. In Advent and Lent, the best preachers of the diocese should be called, in turn, to maintain courses of sermons, and to aid the Bishop in popular instruction, which should be kept up almost every evening."

Our confirmed members are like verbs, of three sorts, regular, irregular and defective. The first comprise not quite one-fourth. Just think of it, three-fourths of those reporting themselves as confirmed, are irregular! (O Lord, revive Thy work!) And every one of them, when confirmed, intelligently and voluntarily accept the duty of regular and constant attendance on the services, and especially the Holy Communion, as of life-long obligation. What is the matter? Sick nearly every Sunday? Yes; a few in body, and many spiritually. Come to the Great Physician of souls. Come constantly to all the means of grace. Use them faithfully, and they will prove to be the very medicine you need, and by God's blessing bring you such spiritual health as will enable you to persevere unto the end in running the race you volunteered to follow when you were confirmed.

The Church of Christ on earth is an institution that has come to stay. Empires and dynasties and systems of human philosophy may come and go; infidelity may do its best and its worst; yet The Church, with him for its Head, with the Holy Ghost to regenerate and sanctify human hearts, with the Bible for its guide, with the living ministry to preach the Gospel, and with the Sabbath sacred to the worship and service of God, will continue its onward march to the end of time. It has its basis and its perpetuity in the power of God. "The gates of Hell" will not and cannot prevail against it.

Spiritual life depends very much on the services and sacraments of the Church. These are the chief means by which we abide in Christ, and He says, "Except ye abide in Me, ye have no life in you." Useless indeed to a mere formalist, these services and sacraments, used aright, are God's own appointed means for imparting, increasing and continuing Christian character, that "Holiness without which no man shall see the Lord."

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

From a Clerical subscriber in the Province of Ontario:—

I have been obliged to drop my subscription to several papers, but continue yours, because I consider the *GUARDIAN* by far the best Church paper in the Dominion.

CONTEMPORARY CHURCH OPINION.

The *St. Andrew's Cross*, Chicago, says:—

Strive to make the Christian year a reality in your life. Let the next three weeks, with their message of sacrifice and victory, mean to you something real. Let us endeavour to find in them some opportunities for rest and for quietness, for daily prayer and for frequent meditation.

If this Lent brings us nearer to Jesus; if it open our eyes to see Him better, our ears to hear Him better, and our hearts to love Him better; if the blessed truth comes home to us that our religion is simply to follow Him, as Peter, James, and John followed Him, and to abide with Him even as they did; then with them we shall see His cross and sacrifice, and sorrow as they sorrowed, but not without hope; with them we shall see His resurrection and with them rejoice. Then will the words of Scripture and of the Church, "crucified," "buried," "risen with Jesus," be verified to us. The mystery of them will depart as a scroll when it is rolled together, and our Easter joy will no longer be a delusion, or a sham, or a blasphemy; no longer consist alone of carols and flowers and gifts, nor of conformity to social life, nor of relief over penance ended. His anniversaries will be full of meaning and strength to us if we love Him, and if we company with Him. Otherwise, the keeping of them is in vain; aye, worse than in vain; it is fraught with damage to soul's health, like every other delusion or sham.

The *Church Record* says:—

It not to late to "gather up the fragments that remain." The following from the *All Soul's monthly* may stimulate us to renewed efforts:

"Determined to snatch certain stated times for devotional and inspirational reading—reading that bears directly on character. 'God often visits us, but most of the time, we are not at home.' Be at home to God at certain hours during these forty days.

"Practice some downright self-denial. Do without something that you really like, some luxury that you have grown to depend on; and toughen your inner fibre by the effort.

"Put aside the cost of this self-denial, and on Easter lay it on the holy table, as your offering for some good work. There is a divine arithmetic which makes such mites count more than the costly gifts which are often lightly flung into the temple's almsbox.

"Find out if you are in the tangled coils of any sin. You had better know it now than later on. And, if so, break from it—now. 'If thy right eye cause thee to offend, pluck it out and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell.' Better a maimed life, than a life thrown away by its very fullness.

"Take hold of some solid bit of human helpfulness for these forty days. Lend a hand to some work in the Church, if you are not now so doing. If you are thus helping, make that work more real and earnest. Get through the machinery, and touch some soul. 'Souls can be reached, but it takes a soul to do it.'"

"Vow and pay up to the Lord thy God."

The *Iowa Churchman*, says:

There is at this present time special need of definite Church teaching in our parishes, from the chancel and the pulpit, in the Sunday-school, in the Bible-class, and at the home. Church people in the past have been preeminently a reading people. They have always been ready to give a reason for their views and opinions, for the faith that is in them. If the Churchmen and Churchwomen of to-day neglect to transmit the knowledge thus acquired, or to add to it from time to time, the rising generation will have but a feeble grasp

on the verities of the Catholic faith. They will be easy victims of the emissaries of Rome or dissent. As the Apostle bids St. Timothy, we may wisely urge upon young and old alike, "Give attention to reading;" to Church reading: reading relating to the Kingdom of Heaven upon earth.

The *Churchman* N. Y. says of The fifth Sunday in Lent:

There are two thoughts which are prominent in the Scriptures of this Sunday. One of these is the High Priesthood of Christ, and the other is His return to claim His Kingship, at the last day. They stand at the beginning and the end of the third and last of the dispensations. They are the answer to all that vain theorizing which ascribes a lingering duration, a perpetual evolution of human life on the earth. For the latter foretells, as do all the Scriptures with more or less of distinctness, according to the time of their appearing, the swift and complete consummation of the earthly period. The former declares the entire sufficiency of the present revelation.

It is with the High Priesthood of Christ that the thoughts of believers should be busy at this season. There is a certain shrinking from the mention of the Lord's priesthood because of doctrinal tendencies which on the one side would make religion wholly subjective, a process wrought out in the soul alone, and on the other side would make it wholly objective, a mere mechanical transfer of benefits through a formal and external acceptance of rites and ordinances.

But the Lord's High Priesthood was a federal act. It did for man what man could not do for himself. It required of man that he should accept this act and make it his own by deepest sympathy and obedience of faith. And this was typified most perfectly in the service of the great day of atonement when the high priest entered within the veil, bearing the blood of the sacrifice. He alone might enter. In that he stood apart from the people. He was beheld of all, for he bore for all the offering of penitence, the sign of propitiation.

The great offering on Calvary was made for men. The passing behind the veil of the sepulchre, the mysterious curtain of death, was made for men, but by the priesthood of the Lord it was also made by man; first, because of the necessity of atonement, by reason of man's sinfulness; next because of the approach of penitence which thus was effectuated through the Lord.

The Priesthood, the High Priesthood of Christ, is that the representative act of mankind desiring restoration and reconciliation. This which men cannot so much as even ask rightly for themselves, Christ asks for them. It is this aspect of the priesthood in its representative office, acting in behalf of the people, which has been suffered to become obscured by that other idea of the priesthood participating in the work of the Lord in His offering of Himself on high, and as it were protracting the sacrifice and distributing its benefits.

It may seem unimportant, but there is really a vast difference whether the High Priest be looked upon as entering within the veil and bearing for the people the blood of atonement, or only as coming forth from it with the promise of an accomplished pardon.

We cannot too plainly or too frequently emphasize the fact that it should be one mark of a consistent Churchman or Churchwoman never to give, and always to decline, an invitation to any entertainment, public or private, on any fast day of the Church. All Fridays are fasts, and so are the Ember and Rogation days, and the days in Lent. There is need of a social reform in this matter throughout the West, and especially in the Diocese of Iowa.—*Iowa Churchman*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

PERSONAL.—Rev. Mr. Bouchier, chaplain of the Royal Navy, and Miss Katherine Thompson, a granddaughter of the late Hon. Joseph Howe, were married at St. Paul's Church, Halifax, on Saturday week by the Bishop, the Right Rev. Dr. Courtney.

NEW ROSS.—On March 26th, 1889, the Rev. W. H. Groser, Rector of this parish, quietly and peacefully entered into rest, leaving his sad and bereaved partner alone in her widowhood to mourn her loss and patiently await the summons to join him in the mysterious world beyond this sphere.

Indefatigable and untiring in his exertions for the Master, whom he loved to serve, and for the edifice in which the worshippers met to worship, their loss in his removal will be deeply felt. The neat appearance of the church both inside and outside, with all its surroundings, is chiefly owing to his indomitable perseverance, and the increase in the number of the worshippers and their orderly behaviour while attending service to his mild injunctions to his flock, who at present are left without a shepherd to guide and instruct them. *Requiescat in pace.—From the Canning Gazette.*

The funeral service took place on Thursday, the 28th March. There were present of the clergy to pay their last tribute of affection to the dear departed: Rev. H. Stamer, of Hubbard's Cove; Rev. G. H. Butler, of Chester; Rev. E. Roy, of Blanford; Rev. W. E. Gelling, of Bridgewater; Rev. George Harris, of Lower LaHave; and Rev. E. A. Harris, of Mahone Bay. His Honor Judge Desbriey also evinced his friendship for the deceased and sympathy for the bereaved by his attendance on the solemn occasion.

The remains were interred in the yard near the Church he loved so well, and took such an active part in beautifying during life, and were borne to their last resting place by six brother priests. After the remains were deposited in the Chancel the Communion service was read, the responses being chanted, and an impressive sermon was preached by the Rev. W. E. Gelling. The Holy Communion was then administered to over eighty persons.

The church was filled to repletion; over four hundred persons, thus evincing the deep affection and respect with which their deceased Rector was regarded. Though the righteous must pass away and leave us to mourn, yet their good deeds will exist in our memory.

It is not known who will be his successor, but we fervently trust that he will be deemed fully worthy to fill the place of his predecessor, and be as active and zealous in the work of his Master as our late lamented Rector always was.

DIOCESE OF FREDERICTON.

FREDERICTON.—A new Book Depository is about to be opened for Church of England Books, including the publications of the Society for Promoting Christian Knowledge. It will be neatly finished and furnished for the comfort of patrons; and, will, no doubt, be the headquarters for the clergy when visiting town. As Fredericton is the See of the Diocese, such an institution has become a necessity.

DORCHESTER.—We have to record the death of Miss S. Jane Gilbert, eldest daughter of the late Humphrey Gilbert, at the ripe age of 73. The deceased lady was well known for her life long support of the Church. Her hospitality was unbounded; and the clergy of the Church have for generations, received a warm welcome at "Willow Farm." Miss Gilbert died on Monday morning, March 25th, and her funeral, which was very largely attended, took place on the following Wednesday. The procession left

the house at 2:30 and reached Trinity Church at 3 o'clock, where the services were conducted by the Rector, the Rev. J. Roy Campbell, who was assisted by the Rev. Richard Simonds, a former Rector of Dorchester, and a life long friend of the deceased. We extend our sympathy to the surviving members of the family.

DIOCESE OF QUEBEC.

No Report.

DIOCESE OF MONTREAL.

APPOINTMENTS of the Lord Bishop of Montreal for May -

- May 5th : Sunday, St. Johns, Rev. Rural Dean Renaud.
- " 5th : Sunday, Iberville, Rev. B. P. Lewis.
- " 6th : Monday, Granby and Milton, Rev. Rural Dean Longhurst.
- " 7th : Tuesday, Roxton and North Shefford, Rev. W. N. Duthie.
- " 8th : Wednesday, Waterloo, Ven. Archdeacon Lindsay.
- " 9th : Thursday, Knowlton, churchwardens
- " 10th : Friday, Brome, Rev. R. L. Macfarlane.
- " 12th : Sunday, Iron Hill and West Brome, Rev. F. Charters.
- " 15th : Wednesday, North Ely, Rev. C. P. Abbott.
- " 16th : Thursday, Boscobel and Warden, Rev. C. P. Abbott.
- " 17th : Friday, West Shefford and Fulford, Rev. W. Robinson.
- " 19th : Sunday, South Stukely, Rev. J. W. Garland.
- " 20th : Monday, Bolton, churchwardens.
- " 21st : Tuesday, Mansonville, Rev. W. Ross Brown.
- " 22nd : Wednesday, Glen Sutton, Rev. H. A. Meek.
- " 23rd : Thursday, Abercorn and Sutton, Rev. C. Bancroft.
- " 24th : Friday, Sweetsburg and Cowansville, Rev. G. Forsey.
- " 26th : Sunday, Farnham, Rev. Canon Musson.
- " 27th : Monday, Adamsville and East Farnham.
- " 28th : Tuesday, Dunham, churchwardens.
- " 29th : Wednesday, Stanbridge, Rev. I. Constantine.
- " 30th : Thursday, Bedford, Rev. Rural Dean Nye.
- " 31st : Friday, Frelighsburg, Rev. Canon Davidson.

Letters may be sent to meet the Bishop, to 8th May, Waterloo; 13th Montreal; 17th, to South Stukely; 24th, Sweetsburg; 31st, Frelighsburg; afterwards, Montreal.

IMMIGRATION.—The Rev. Robt. Acton, Chaplain at Montreal, has issued the following circular to the Clergy and others:

Early in April and each subsequent week we expect to receive a large number of experienced farm hands (single and married couples) as well as mechanics and tradesmen of all kinds. They belong principally to the Church of England, and being, as a rule, well recommended would doubtless make desirable additions to your parish.

Will you kindly acquaint your congregation that, upon making application to me at the above address, 813 Craig street, Montreal, I shall be glad to furnish them with almost any kind of male help they may require.

I shall also be glad to hear from you of openings of any kind in your parish.

DIOCESE OF ONTARIO.

OTTAWA.—The quarterly meeting of the Board of the Women's Auxiliary Diocese of Ontario, was held in the schoolroom of St. George's Church, Ottawa, March 18th, 1889.

The attendance was good. The Ven. Archdeacon of Ottawa in the chair. After singing the Hymn "From Greenland's icy Mountains," The Rector of St. George's Church, Rev. P. Owen Jones, read the Prayers. The Archdeacon then spoke at some length upon the Missions in the Diocese; he awarded great praise to the ladies of the Church, and considered the Auxiliary was doing a great work. He thought the clergy who sacrificed comfort and ease to teach and enlighten the poor Indians in their far away homes should have every encouragement and assistance.

After singing another hymn the President, Mrs. Tilton, read for Miss Feilding, the Secretary, reports sent into her from the different branches; they were from Ottawa, Kingston, Rochesterville, Morrisburg, Brookville, Prescott, Catarqui, Picton, and Church Missionary Guild, Ottawa. Before addressing the meeting concerning the work, she called attention to the two maps drawn by a young man of St. John's Church, Ottawa. She spoke of the objects of the work, viz.: The Indians of the Northwest, the Heathen of India and foreign parts; hospital work in India had received much interest and attention. The President said she was most anxious to have assistance from the young women of the Diocese.

A Chippewa Indian named David Osagee, now holding a position in the Indian Department, next spoke, giving the audience an idea of the customs and habits of the Indians in Walpole Island; he said there were three tribes on the island; the Chippewas, the Ottawas and Poteawataies; the two last number 700; he described them as being exceedingly neat and clean, both about their persons and houses. It is during the last 14 years that Missionaries have been labouring there, and they have done much good.

He was nine years old when he first went to Mr. Wilson's school at Sault Ste. Marie; he went from there to a school at Muncey, where the boys are taught farming as well as trades; he after this attended an institution at Port Hope, from there to the Civil service where he is now in the Indian Department.

The Rev. John V. Towine's speech was rather short, as it was getting late in the evening; he said with regard to the work done by the W.A. he could speak feelingly upon the subject, having benefitted by their labors.

St. James' Church, Kingston, has sent them at very short notice a valuable donation, about \$64 worth of clothing and Christmas presents for Sunday school children, which numbered ninety. These children were almost in a state of nudity, and could not attend school; he brought a message from the head Chief thanking the ladies for their great kindness and liberality. After giving an account of the fearful journeys he and his wife had taken at different times; he closed with thanking all who had contributed to the Indian Building Mission Fund, and the many acts of kindness shown to himself. A collection was then taken up of \$11.40.

A hymn was sung, the Benediction pronounced by the Ven. Archdeacon and the pleasant entertaining evening was brought to a close.

IN MEMORIAM.—Mrs. Smythe, the beloved wife of the Rev. W. H. Smythe, incumbent of St. Andrew's Church, Wellington, Ontario, departed this life on the 9th ult., much lamented, in her 70th year. Mrs. Smythe was born in Maningtre, Essex, Eng., of a highly respectable parentage; her father being manager of a branch bank of a London house in that place. His early death left a widow and six children, with a sufficient means to educate them, of which Mrs. Smythe received a liberal share, and quite early in life became an accomplished musician and parish organist.

In her fifteenth year she removed to London, where her habits of early piety and zeal; the

good of others, enlisted her in the work of the teaching in the *Ragged Schools* on the Sunday, in which duty she continued for five years, when she became the wife of the Rev. W. H. Smythe, being married in St. Matthew's parish, Bethnal Green. Turning from the work of teaching "gutter snipes" in London, she at once entered into every available plan of parochial work of her husband with zeal and laudable ambition, in which she was a very efficient Bible class teacher, nor did she cease from her much cherished labour of love till two weeks before her much lamented death. For fifty five years she continued with unabated zeal the work of the Sunday-school. Even when not able to attend church, her room has been filled with her class resorting to her, when she was unable to go to them.

Mrs. Smythe was the mother of nine living children, every one of whom was at one time walking in the way to heaven with her, who took infinite pains to train them in "the way they should go." In the course of years five have gone to their heavenly home; among whom one was a young priest, a graduate of Racine College, Wis., and also of the Theological Seminary, New York. Mrs. Smythe leaves a husband, two sons and two daughters. The sons are E. H. Smythe, Q. C., LL. D., of Kingston, Ont., and Mr. A. E. Smythe, solicitor, of Alvinston, Ont. The daughters are Mrs. Perley, of Kingston, whose husband is Mr. J. E. Perley, C. E., and Mrs. Dodge, whose husband is Mr. James Dodge, the Superintendent in Arizona of a division of the Atlantic and Pacific R. R., and seventeen grandchildren.

Only a few months ago, the deceased and her husband celebrated the fiftieth anniversary of their wedding, when there was a family reunion. A day much to be remembered.

Mrs. Smythe came with her husband and family to this country many years ago. Deceased was highly esteemed and respected by all who knew her. Being very magnetic she easily formed personal attachments, and she seldom made an enemy or lost a friend. Being a tireless worker in the Church she became beloved by the whole parish where her lot was cast. She spent her whole life in works of faith and labours of love, without abatement, and without restraint. When she found her end was drawing near she desired to receive her last Communion, surrounded by her family and ten of her own chosen friends, who sang amidst tears and sobs, at her request, "Hold thou thy cross," &c., and the last rite of the Church was administered to her and all present by the Rev. E. Loucks, of Picton. After a few hours she slept a peaceful sleep in Jesus without a pang and without a struggle.

Grant her Lord eternal rest,
And light and love at Thy behest,
Among the spirits of the blest!

Thus passed to her reward one who was for over fifty years truly the Pastor's wife.

DIOCESE OF TORONTO.

PETERBORO.—St. John's—After the evening service on Wednesday, April 3rd., Rev. J. A. Roper, formerly professor of Trinity University but now of St. Thomas' Church, Toronto, deliver a learned and instructive lecture on "How to read the Bible." He said that his subject was one of which he could speak with confidence and feeling, as it was one upon which they were all agreed—their Bible and the use of that Bible. He distinguished between the Bible and revelation, and pointed out that revelation was a supernatural message given by God for man's eternal welfare—a message which man did not invent or discover—it was too high and far above him. Then he dealt with the question of the authority of the Bible and from whence that authority was obtained. To this he gave a three-fold answer. First they might go to the Bible, but this alone might not be sufficient, it required something outside

of the Book itself and outside of the man himself. Secondly they might go to the chair See of St. Peter who assumed to say with almost infallible authority what was and what was not scripture; but this had again and again been found to be fallible and the proof of the Bible's authority could not start on this. Then thirdly they could go to The Church which had as the keeper of the Holy writ received the Bible. He dwelt briefly on the history of the Bible, pointing out that they got the Bible from The Church, as The Church was historically before the Bible, as the Apostles must necessarily have founded the Churches before they wrote their epistles. In discussing the question how shall we read the Bible, he first spoke of the misuse of the word Gospel. In speaking they referred to Gospel books, Gospel hymns, and Gospel sermons. The popular interpretation of the word Gospel was a proclamation from God or good news from God. This was not the full meaning of the word, which in its fullest interpretation was a record of the wonderful historical acts and facts of the life of Jesus. Then he spoke of how the Church was teaching the Bible,—by the explanations of some special fact or thought of the Word every Sunday in the year; by the creed and Confession of Faith, by the *Te Deum* and in the form of prayer in the Litany. In speaking of reading the Bible he referred to two objections made by some that they found it so difficult and that it had become so familiar that it had lost its special message and told them to put away these obstacles. They should have a definite time for reading the Bible and they were to consider more the time they spent than the amount they read. He suggested that rising a quarter of an hour earlier in the morning would give those who were pressed for time by business an opportunity to read their Bibles. In closing he spoke of how and what part they should read. They should not read by chapters, but could take an epistle and read it right through and so get the whole thought or path. Or they might take one miracle and read it carefully and examine it. They should read the whole Bible at some time, but were not to begin at the beginning and go through to the end, but might begin with the four gospels and then read the Psalms. In reading the latter they should do two things, think that Jesus Christ was speaking instead of the Psalmist and lay special stress on the personal pronouns.

DIOCESE OF HURON.

AILSA CRAIG.—Special services have been held by the incumbent in his country churches. In the town a lecture, which was highly appreciated, was given by the Rev. W. J. Taylor, of Mitchell, last week. It was for the benefit of the Sunday-school fund.

EXETER.—The Rev. Dr. Mockridge, Canon of Christ Church Cathedral, Hamilton, is announced to preach in Trinity Memorial Church on April 7th. A special service will be held in the afternoon for the "Sons of England."

BELMONT.—The Rev. E. Softley has been appointed to the Mission of Belmont.

DELHI.—Rev. Mr. Edgelow has been appointed to the Mission of Delhi.

STRAFORD.—The friends of the Rev. J. Ker, presented him with a purse of gold last week, and a kindly worded address before his leaving for Ingersoll, where he is to be inducted by the Bishop on April 7th.

LONDON SOUTH.—The Rev. Canon Davis preached an anniversary sermon in St. James' Church on March 24th. He had been in charge of this church for 15 years. At that time the only property held by the congregation was part of the school house, valued at about \$2,500.

The property now held could not be replaced for less than \$20,000. During his incumbency he said, the church Register showed that 770 persons had been baptized; 289 confirmed; 156 marriages, and 264 burials.

The Sunday-school had grown from a very small beginning, about twenty, until now we have had over 300 present in the Sunday-school and about 400 names on the roll. God had blessed the work in all its branches.

HAMBURG.—On Sunday the 31st, His Lordship the Bishop preached here morning and evening, and in St. James', Wilmot, in the afternoon. The weather was most unfavorable, and the roads bad, yet the congregations were large and deeply interested in His Lordship's discourses. The Rector, Rev. J. Edwards, conducted the services. The Church in this Mission is in a most flourishing condition.

AMHERSTBURG.—The vestry of Christ Church have been most anxious to secure the Rev. F. Baldwin as Rector; indeed they have refused every other name submitted. The Bishop refused to submit the name of so young a man, and still continues to refuse to appoint Mr. Baldwin, although the people have been insisting upon having him.

It is not known what the result of this matter may be. The older clergy, at times, blame the Bishop for not promoting them, and here is an instance, of many, in which it may be seen that the Bishop does all he can for the elderly clergy, but the people must have a voice in the appointments and there is much danger of forcing a man upon an unwilling vestry and congregation. What the people of Christ Church will do we are not prepared to say, but vestry after vestry has decided by a unanimous vote that Rev. Frank Baldwin was the man of their choice, and they decline to accept any other. To his credit be it said, he refused to go preach a trial sermon, or even visit the place. The vestry feels that other congregations have had a choice, so they hold out.

DIOCESE OF ALGOMA.

GRAVENHURST.—On Thursday evening, 21st of March, the Lord Bishop of Algoma held a confirmation service in St. James' Church, Gravenhurst. The candidates were presented by the Incumbent, the Rev. W. T. Noble, and among them was John Zipo, a Zulu, from Port Natal, Africa, who, during his preparation for the rite of confirmation, showed praiseworthy diligence and intelligence. The Bishop delivered a very practical and earnest address to the confirmands, and afterwards preached a very impressive and heartsearching sermon to a large and attentive congregation. At the close of the service the Sacrament of the Lord's Supper was administered to the newly-confirmed and a number of their friends. The new bell supplied by Meneely & Co., West Troy, N. Y., and placed in the tower last Monday, was used for the first time on this occasion. Its tone is full and musical. It has been presented to the Church by the Ladies' Aid Society in connection with St. James' Church, Gravenhurst. Next morning, Friday, March 22nd, the Bishop left with the Incumbent for Northwood Church, where divine service was conducted by the Incumbent, and a deeply interesting and instructive sermon preached by the Bishop.

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers

DIOCESE OF ONTARIO.

KINGSTON.—It is suggested that the Synod of Ontario Diocese should meet bi-annually instead of annually. Each alternate year clergymen and delegates in certain districts could have conferences resulting in interest being evoked in Church work.

DESBOROUGH.—The Rev. J. C. Cox, of King's College, Nova Scotia, officiated in St. Mark's Church on Sunday 31st March, at the evening service.

WELLINGTON.—The Rev. W. H. Smythe whose excellent wife deceased some little time ago resigned the charge of this Parish where he has done much good during his brief Incumbency, and will leave at Easter next. It is to be hoped his successor will be appointed without much delay seeing that so large a portion of this beautiful county is a perfect blank in the matter of regular church ministrations.

DIOCESE OF NIAGARA.

NIAGARA.—There are many changes in this Diocese within a short period of time. The Rev. R. T. Webb is following the Rev. Reginald Radcliffe to Michigan, U.S. The Rev. Dr. Mookridge goes to New Brunswick. The Rev. H. Carmichael, to Richmond, Va. The Rev. Lenox Smith has gone to Toronto. The Rev. J. B. Mead, to Toronto, also. The Rev. S. Bennetts is going to England, and the Rev. Geo. A. Harvey to Deloraine Mission, in Manitoba.

BRITISH HONDURAS.

BELIZE.—The Feast of the Annunciation was duly and joyfully celebrated in this parish, for it was not only the Feast of the Dedication of the Church, but also the annual festival in connection with the Guild of St. Mary. Immediately after the solemn Evensong of the Sunday, busy hands were speedily engaged with the abundant supply of flowers, &c., which active feet had brought, from loving hearts wherewith to decorate the old Church for the Annual Festival of the parish. The sombre Lenten hangings of violet were quickly changed into the white of the Annunciation; so that the early service in the morning at 7 a.m. was held amidst the pretty floral decoration so tastefully put up last evening. The Rector, Rev. F. R. Murray, as the celebrant, entered the Church, preceded by the server Master Morris La Croix. The hymn "Praise we the Lord this day," was sung as the processional. The rest of the service, Morbecke, was very devoutly and effectively rendered by the choir and congregation. The Rector sang the Benedictus and *Agnus Dei* alone, and during the ministrations several of the hymns from A. & M. for Holy Communion were sung very softly, and added much to the solemn rendering of the service. During the ablutions hymn "Jesus, Gentle Saviour" was sung, and Barnby's *Nunc Dimittis* was the Retrocessional. One hundred and twenty-one partook of the blessed Sacrament.

At 11 a.m. we had choral Matins, Tallis' responses being used, and an address was delivered on the Feast of the Annunciation and the lessons to be drawn from the Dedication Festival. There was a large congregation.

At 7 p.m. choral Evensong was sung by the Rector, and the Lessons were read and the sermon preached by the Rev. H. Nethercott, Rector of St. John's and Bishop's Commissary. The latter was a practical application of the lessons to be drawn from a contemplation of the humility and obedience of Jesus, and the meekness and simple trust of the Blessed Virgin, and also a clear defence of the attitude of the Church of England in her love, reverence and devotion for the Mother of Jesus, as opposed to her cultus indulged in by modern Romanism. After

old 100th hymn had been sung, the Rector then said a Memorial service for those who had been baptized, confirmed, married and had become communicants during the past year, as well as for those who had fallen asleep; who were prevented by sickness, old age, or infirmity from attending the annual Festival of the Church, and for those who were living in sin.

The Rector then delivered a short address: 1st, to the members of the Guild, about fifty of whom were present, upon the work of the past year and the importance of being up and doing during this year, so that the Guild may grow, the Church become strengthened, members benefitted and God glorified; then to the general members of the congregation upon the Dedication Festival, which would be a memorable one to them, as it would be the last in the old church where many of them had received their spiritual birth, their ghostly strength and their divine nourishment, where many a sinner had found peace in believing, and where many a penitent had been cheered through the ministry of reconciliation, whilst others had followed the remains—yes only the remains—the fragile casket, the weary body, the burden of flesh, to this House of God, sorrowing indeed but not without hope, on the way to the narrow resting place in God's acre to await the Resurrection morn; but whilst they had done this they had been cheered by the thought of the Communion of Saints, knowing that the beloved one was alive in the place of departed spirits, going on from strength to strength until it appears perfect in Zion, and after the Judgment Day would have its portion in one of the many mansions in the Father's House above. Soon would the removal of the congregation into the more spacious and beautiful building take place, an event like unto the Temple Building superseding that of the Tabernacle amongst the Jews. Yet in each the spiritual graces would be the same in new St. Mary's as in old St. Mary's; he said it may be that some might not even be permitted to take part in the dedication services of the new building. The Rector then concluded by exhorting all to follow after unity, to strive after a truer devotion to God, a greater love for Jesus, a more complete surrendering of the will to the power of the Holy Spirit, and a kindlier and more sympathetic spirit one with another. These bright, happy and reverent services were closed by the Rector of St. John's pronouncing the Benediction and the singing of the hymn "Our day of Praise is done," as the Retrocessional.

Strange to say that just as the clergy had unrobed a message came to say that an old member of the Guild had suddenly departed, as she was clothing herself to come to the Festival Evensong; but what a glorious summons fortified, as she had been in the sweet morning hour, in obedience to her Lord's command, by the reception of the Blessed Sacrament, and then again at 11 o'clock engaged in solemn prayer and praise in her Lord's House, and guided and helped no doubt by the words of the simple address on our services, being a preparation for meeting our Lord at the last day. "When I walk through the valley of the shadow of death I will fear no evil for Thou art with me; Thy rod and Thy Staff, they comfort me."

CHURCH EXTENSION.

We cannot too strangely emphasize the "bounden duty" of churchmen,—clerical or lay, men or women, young or old, "high" or "low," to make strenuous effort for Church extension. We have cities, towns, hamlets, to take possession of in the name of Christ and His Church. We have communities to influence by the setting up of the standard of the Kingdom of Heaven, and the proclamation of the Evangel of Christ and the Church, which is His Body. We have a vast commonwealth in every corner of which the Church should be intro-

duced, and the word preached, and the Sacraments administered as Christ ordered the same. In every possible way should Churchmen enter upon the crusade for the extension of Christ's Church. In the circulation of Church literature, in the establishment of mission schools and chapels, in the work of city and diocesan missions, in looking out for strangers, and in caring for their souls, in personal influence, openly, boldly, persistently, exercised in behalf of the cause and Church of Christ, each baptized man, woman, and child has a work to do. If undertaken in the faith and fear of God, the result will be attained.—*Selected.*

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.)

PAROCHIAL MISSIONS TO THE JEWS FUND.

To the Editor of the Church Guardian:

SIR,—The *Evangelical Churchman* of March the 21st, ult., appealing for another Society, made so serious a mis-statement regarding the above Fund, that I ask permission to correct it in your columns. It stated that its work was "altogether confined to Jews in London, Eng." It seems to me that this statement—calculated as it is to destroy the force of the annual appeal for this Parochial Mission to the Jews—is wholly inexcusable. The resolution passed at its annual meeting in October 1887, a year and a half ago, pledging the Society to take up work in Alexandria, was made known throughout the whole Canadian Church, in your columns, in the *Dominion Churchman*, and in the annual appeal issued before last good Friday. Moreover the Canadian agent of the London Society called attention to this Foreign Mission in his letter of March 26th, 1888, and commended it to the Church's prayers for the Divine blessing. That letter was very widely circulated and coupled with the other means of information should have made it impossible for your contemporary to be ignorant of Bishop Blyth's Alexandrian Mission to the Jews in connection with this Fund. That the Canadian Church is well informed as to the Foreign work of this Society is proved by the hearty and liberal response to the appeal of last Good Friday. In the previous year the total amount received was only \$270.05, though there is good reason to believe that there are one or two large amounts yet to be accounted for. The receipts for 1888 were \$1103.53, not counting the Diocese of Fredericton, which is still to be heard from. This largely increased Good Friday offertory shows that Bishop Blyth's appeal has taken hold of the heart of the Church, and from different quarters I hear that there is every prospect of larger and more general offerings on the coming Good Friday.

Since last year the Bishop of Nova Scotia has become out of the Patrons of the Society so that the list of Patrons in Canada now embraces the Metropolitan, the Bishops of Ontario, Niagara and Nova Scotia, and the Dean of Quebec, all of whom are personally interested in the work of Bishop Blyth.

Now that we have a Bishop in Jerusalem (who is not Bishop of Jerusalem, for no territorial jurisdiction is claimed for him), we have a guarantee that the Fund for Jewish work will be administered in accordance with the doctrine and discipline of the Church of England, so that a clergyman working in connection with this Fund comes to the Jew, not as the emissary of a Society paid to convert him, but with the sanction of the parochial system to minister to him in the name of the Church.

There can be no doubt that the lack of prac-

tial interest in Jewish evangelization on the part of a majority of Churchmen in the past was chiefly due to the want of a satisfactory channel through which to pay contributions. At the same time many of us will have to confess, with the Bishop of Salisbury at the annual meeting in October, that our interest has been rather as outsiders, and may be led to the same conclusion as the Bishop who "having looked into the matter more closely, had come to the conclusion to take as far as possible and more personal interest in the work."

Among the considerations that move many to interest themselves in the spiritual welfare of the Jews, are Christ's command to preach the Gospel, "beginning at Jerusalem;" St. Paul's example, whose "hearts desire and prayers to God for Israel was that they might be saved," that it was the Jews "of whom, as concerning the flesh, Christ came," and that through them we have received all our spiritual blessing; that they are the rightful heirs of God's promises and are now in evil case through unbelief—unbelief even in their own scriptures. These considerations are enough to lead us to follow the example of another of the speakers at the annual meeting, who promised and vowed three things:—That he for one would remember the object of the Fund in his prayers; that he would give an annual offertory from his Church on Good Friday; and he would form an auxiliary of the Society in his Parish.

One more reference to the action of the Society. A resolution was unanimously passed expressing their very cordial acknowledgements to the Canadian Church "for its most valuable sympathy and co-operation, and hailing the fact of the establishment of a Branch of the Parochial Missions to the Jews in the Dominion as one of the most encouraging incidents in the history of the Fund."

Allow me to appeal to the clergy to give notice on Palm Sunday of offerings on Good Friday for Bishop Blyth's Mission to the Jews of Alexandria in connection with this Fund; to press home the duty of Christian Churchmen towards the Jews by the above considerations.

All collections should be sent without delay to the Secretary-Treasurer, of the respective Dioceses, *carefully designated for PAROCHIAL MISSIONS TO THE JEWS, (Bishop Blyth's Fund)*. Any donations or subscriptions sent to myself will be thankfully received and acknowledged. I shall be glad to send marked envelopes to any Churchman who will distribute or use them for offerings on Good Friday in Parishes where collections for this Fund are not made.

J. D. CAYLEY

Hon. Sec. P. M. J.

[I shall be glad to correspond with any who would like to form a small auxiliary to the Fund in any place].

WEAK CHURCHES.

SIR,—There is a tendency in the present day in a few of the dioceses, to try and establish small churches in adjacent localities, with independent clergymen in charge. In Toronto this is very apparent and results from the distribution of the surplus of the vast endowments of St. James' Parish Church. The benefit however is doubtful, and tends to the narrowest kind of congregationalism. Both Roman Catholics and Presbyterians prefer strong centres with missions radiating from them, and, in doing so they show their good sense. The most thoughtful men in the church are now coming to the conclusion that the multiplication of small weak churches is a great error and calculated to depress the standard of the clergy. One of the greatest and most learned Bishops of the American Church, the late Bishop of Maryland, declared in one of his diocesan addresses, "We are far too easily swayed by our sympathy in yielding to the temptation to multiply small church buildings

in our cities and counties. The people are beginning to demand a church right at their doors. Personal convenience is over-ruling all other considerations. Many dread the idea of driving two or three miles to service, our ancestors did not mind five or six. The result is, the centres of operation are weakened, while small congregations, which are a service tax on the nervous energy of both people and clergy, are allowed to take the place of the large ones. My own convictions, the result of long years of experience satisfy me that this is not wise. Cottage services would meet all the reasonable requirements of the parishes and ensure a far more vigorous growth. I know that many of you, wise and penetrating in judgment, share my fears. These are my views save that I would prefer mission chapels rather than cottages."

CLERICUS.

THE UNIVERSITY OF BISHOP'S COLLEGE.

The Synod hall Montreal, was filled on the occasion of the Medical Convocation of Bishop's College, Lennoxville, held on the afternoon of the 3rd inst., Chancellor Heneker presided, and he was supported by Dr. F. W. Campbell, Rev. Principal Adams, Drs. G. T. Ross, Laphorn Smith, Proudfoot, A. P. Scott and Reddy.

After having declared the Convocation open, Chancellor Heneker said:—My first duty today is to express the deep regret of the university, and especially of the Medical Faculty, on the decease of one of its most active members, the late Dr. Kennedy, a man who was well known in Montreal, who earned for himself a high reputation in his intimate association with the members of this Faculty. The Medical Faculty have already passed a resolution of condolence with his family; therefore I need not trespass on your kindness, feeling sure that you will join with us in the expression of our deep regret. Another loss has also fallen on Montreal, and indeed on the Dominion of Canada, in the death of Dr. Howard, so well and widely known throughout the length and breadth of the Dominion. Here again the Faculty have not been behind hand, having taken immediate steps to express their deep regret in his untimely death. I may say, if I may be allowed to do so personally, that he and I were old friends of many years standing, and it comes hard at this time to be presiding over a Medical Convocation so soon after the death of such a man. Although he was not one of us, he always had kindly, generous feeling towards us that made us feel equal with those who were more immediately connected with him.

The Chancellor delivered an able address in regard to Medical Science and study, referring to the noble character of the Profession; its antiquity as practised in all ages and always held in the highest esteem and the rapid advancement made. He also spoke of the splendid retrospect afforded to those graduating. "History informs you that you can boast of a long roll of great names—leaders in your profession, who have been the trusted companions of the great rulers of the ancient world, and are even at the present day often the intimate friends of mighty monarchs, the rulers of the destinies of millions of men. From Galen, the intimate friend and physician of Marcus Aurelius, the great stoic, philosopher and ruler of Rome in the second century, to Baron Stockman, the intimate friend and counsellor of the late Prince Consort Albert, the Good, of England, a long chain of eminent and high-minded men have upheld the character of the profession."

In the course of his address the Chancellor referring to the prosperity of the Parent Institution at Lennoxville—consisting of the College and School, said: The College is full with the largest number of students ever in

attendance. Every room is occupied. (You will recollect that our system is residential, and that our out-students consist only of those who reside in the vicinity of the college). The work in the Art course is more varied than it was in former times, when it was particularly limited to Latin, Greek, and mathematics. The staff in those days consisted of the principal, who was professor of classics, the professor of divinity, and the professor of mathematics. The present staff consists of the Rev. Dr. Adams, Principal and professor of Mathematics; the Very Rev. Archdeacon Roe, professor of Divinity; the Rev. Dr. Allnatt, professor of Pastoral Theology and assistant Classical professor; the Rev. B. Watkins, professor of classics; the Rev. A. C. Scarth, professor of history; Mons. LeRoy, lecturer in French; Mr. R. N. Hudspeth, lecturer in Natural Science; H. J. H. Petry, lecturer in Classics; Mr. Woolcombe, lecturer in Political Economy. We have, open to the students, on condition of examination, scholarships, exhibitions, bursaries, etc., of the aggregate value of more than \$2,000 a year. The school is equally prosperous, there being in attendance between 90 and 100 boys ranging from 10 to 18 years of age. There cannot be found anywhere a finer or more manly set of boys; on the whole admirably behaved—trained in that spirit of liberty without license, which is the boast of the English public school system. The staff of the school is large, consisting of no less than 7 masters, all men of high class acquirements and reputation. You will thus see that you have no reason to be ashamed of your Lennoxville friends, associates and co-workers. The interest of the public in the institution is growing, and this is proved by the fact that within the past few years large sums of money have been contributed to establish the Chairs on a sound basis free from the dangers of fluctuations to which many like institutions are liable. What we do, we want to do well, and to do anything well you require first-class teachers, who cannot be expected to join an institution where their pay—small at all times in comparison with the ordinary pursuits of life—is liable to be effected by sudden changes and accidents. Endowment is the only true principle, and already we have \$70,000 of invested money to make the principal professorships secure.

There has just been completed also a new building in connection with the school, but which on great occasions will be used by the college. This is known as the Bishop William's wing, and is an enduring memorial of the valuable labors of the present Lord Bishop of Quebec when he was rector of the college school. It is no wonder that the old pupils of the Bishop should retain a lively memory of his government, for he exhibited a combination of rare qualities, scholarship, judgment, tact, discipline, method and a knowledge of character seldom found united in one man. He exacted implicit obedience, but was sympathetic to an unusual extent in all his relations of life. His pupils both loved and respected him, and their recollection of him leads them, grown to be men in every career of life, to show unbounded enthusiasm when on any important occasion he appears amongst them and speaks to them as few men can speak—in clear and distinct language, refined and cultivated yet weighty and searching.

The Chancellor concluded his very able address by expressing the hope that the Medical school would continue to prosper in the future as it had done in the past; that its numbers would grow; that its students will exert themselves to take advantage of the self-denying labors of the professors, and in this province and this Dominion men may point to the Medical school of this university (Bishop's College) as a bright spot in the educational system under which we live.

(Continued on p. 14).

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CALENDAR FOR APRIL.

- APRIL 7th—5th Sunday in Lent.
 " 17th—6th Sunday in Lent.
 " 15th—Monday before Easter.
 " 16th—Tuesday before Easter.
 " 17th—Wednesday before Easter.
 " 18th—Thursday before Easter.
 " 19th—GOOD FRIDAY. Pr. Psalm M. 22, 40, 54. E. 69, 88.
 " 20th—Easter Even.
 " 21st—EASTER. Pr. Pss. M. 2, 57, 111. E. 113, 114, 116; Pr. Anthem instead of *Venite*. Athan. Creed. Pr. Preface in Communion Service till April 28th inclu. (*Notice of Monday and Tuesday, and of St. Mark.*)
 " 22nd—Monday in Easter week.
 " 23rd—Tuesday in Easter week.
 " 25th—St. Mark, Evangelist and Mar.
 " 26th—1st Sunday after Easter. (*Notice of St. Phillip and St. James.*)

THE BISHOP OF GRAHAMSTOWN ON SISTERHOOD LIFE.

[CONTINUED.]

Two things must be remembered, as to Women's Work in the dedicated life. There must be.

1. Reverence for Nature.
2. Trustful loyalty to the Revelation of God.

Without holding fast these two principles, Community work will be sure to be found defective, somewhere.

1. We must *respect Nature*; not annihilate it, not destroy it, but incorporate and transfigure all that is truly natural. Our Blessed Lord came 'not to destroy, but to fulfil' (S. Matt. v. 17.) the law of Nature, the law of Creation. This is constantly brought out in the New Testament. "I am come that they might have Life, and that they might have it more abundantly." (St. John x. 10.) He is come to bring more abundant "Life" to every part of His dominion.

Now, among the primal Laws of Woman's

Nature, we see, in the charter of her creation, that she is called.

1. To be a help-meet for Man.
2. To replenish the earth: to fill it full of the riches and wealth of Life.

(1) *She is to be a Help meet for Man.*

All Sisterhoods work, to be perfect, ought, if possible, to be carried on with its real central power vested in the Bishop; or in the Warden, representing him and working with him. In the Christian organization, the Bishop represents the Great Head of the Church; he is the earthly Head—although he is the constitutional and not the autocratic Head—of the Divine Society, in that particular Diocese. Therefore, the work must be under his personal control and rule; not under the irresponsible rule of any woman.

In insisting upon this as a principle, I feel strongly that we are resting upon a revealed Law of Creation. All our Sisters and other workers are "help-meets" to their Bishop, who represents the special office of Man, as "the image and Glory of God," (I Cor. xi. 7) in the care and conduct of the Church on earth, under the supreme rule of Christ our Lord, as Head. A Bishop is said, in old metaphorical language, to be "married" to his Diocese. He must not be a mere ornamental "figure-head" of a Community; a mere "Visitor," in a general, abstract sort of way. He must have real power; though of course, his rule over the Community must be constitutional, not arbitrary; the Clergy acting with him.

(2) There is another side of Woman's calling, corresponding to that in the *natural order*, of *replenishing the earth*. "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands." (Ps. xlv. 17.) This natural vocation has its counterpart in the spiritual sphere,—in the order of the Church of God,—through the spiritual offspring brought forth by means of her influence. Not indeed originating, but receiving an idea, she intangibly and almost insensibly communicates it to others and extends the force of it, through this far-reaching *influence* of hers, which is the true power of Woman. So, as it was said of old, "The desolate hath many more children than she which hath a husband." (Gal. iv. 27.)

We feel that, however feebly realized as yet, God gives us great ideas;—visions of Truth: but we trust very much to our Sisters and their Associates to *develop* them; to work them out, and live them out; to diffuse them through the length and breadth of the land, with intelligent co-operation.

Woman's nature is *receptive* and *communicative*. She first receives, and then communicates, through her power of influence: not by going about fussily to "do good" to this or that person,—not by preaching and talking, but by *living* in the Church, quietly and simply, after apprehending intellectually the true idea of her own place and work in the Church, whether in the "dedicated" life, or in any other.

There is a great *power of intellectual apprehension* in the mind of women; a great power of *receiving* an idea, to be spoken out, or lived out, afterwards.

Even if it be true that she does not, as a rule, originate great ideas, yet she is able to receive them and ponder them in her heart; and then, by her great gift of sympathetic feeling and silent influence,—through what is *felt*, rather than by what is spoken,—she can communicate the force and power of those ideas to many more than the voice of the Teacher and Pastor could personally reach. Thoughts and principles may thus be assimilated, by members of a Community and their Associates; and then, without any mere verba repetition; germinate and bear fruit in many hearts and lives, outside. Thus the "alabaster box" is, as it were, broken at the feet of the Lord, and the house is filled with the odour of the ointment.

11 There must be *truth and humility towards the Revelation of God*. Now, what does Revelation teach us, about Woman's Nature?

There are two great thoughts,—two mysteries or revealed facts,—of which Woman is made a symbol or representative, in the Bible; and we are not to suppose that anything is stated in Holy Scripture, without a purpose.

1. Woman is taken as the embodiment, the type and symbol, of the Divine attribute of "Wisdom,"—the expression of God's Will.

2. She is the type and symbol of the *Church of God*.

1. *Wisdom*. In that wonderful eighth chapter of Proverbs, this attribute of God is personified. "Wisdom" is portrayed and exhibited under the figure and symbol of a woman, who "crieth in the place of concourse." She has a message to utter; expostulating with the world on account of its folly; seeing the true aim and purpose of human life, and desiring that all should follow it. The influence of Woman is the true corrective of Man's fault, selfishness. Yet, if she do not rise to the height of her great calling, none more faulty than she in this matter, "*Corruptio optimi, pessima est.*" Her special temptation and fault is a liability to foolishness; to a want of sound judgment, to credulity,—to religious credulity not the least;—which renders her too easily the dupe of falsehood and imposture, which hurries her into premature and ill-considered action, and which may have, and often does have, disastrous consequences. It is not needful that she should be, as the term is, "strong-minded," but she must have *common sense*: which indeed is one of the best qualifications of a woman for any work in the Church, whether in this country, or in any other.

Man, who is the "glory of God," if we may judge by the Divine ideal, is to express and show forth Love; brotherly love, fatherly love: Love, the great spring and cause of action, in the spiritual order; without which no plan is devised, no course of action determined on; in one word, the *originating faculty*, which chalks out the great lines of action, broad and bold and unhesitating. That is Man's special function.

But he does not stand alone. Here, as everywhere in the world, Woman is Man's "help-meet." For the "Wisdom" of which Woman is the representative, what is it but the *organizing faculty*, the *executive power*; the ability to oversee work and workers, to proportion the task to the hand that is to do it; a power conspicuous in the mistress of a well-ordered household, such as we see in the picture of the "virtuous woman," given to us in the last chapter of the Book of Proverbs. Personified as a woman, "Wisdom" is said to be "with the Most High: by her Kings reign, and Princes decree justice." She "finds out knowledge of witty inventions." Even her natural "motherwit" may be enlisted in the service of the Kingdom of God. But she must be ever, and above all, wise with the true Wisdom that comes from the overshadowing of the Holy Spirit, Who proceeds from Christ, "the Wisdom of God."

Woman, then, is to exhibit the attribute of "Wisdom";—good sense and tact, in practical details; working ably on the lines laid down for her as the true handmaid of the Church; not *reasoning* out an idea, but working it out, by her own "womanly intuition."

And what is Sisterhood life, but the embodying of the soul's highest intuitions? In no other way can the Sister's life be explained. She has seen the Vision of Celestial Beauty. In Him, she finds her All in All, her life-long Love: her exceeding great reward,—the smile that He gives, when "she hath done what she could."

Sir Bartle Frere, at our "Conversazione," referred to the Sisters as bringing a sanctified presence, even to the Diamond Fields! As a rule, nobody goes to or stays at such a scene, unless with the hope of finding diamonds, and

so becoming rich. "Why then," people will naturally ask themselves, "should the Sisters be there?" And the reply to such a question is this:—that they have placed themselves at the disposal of their Divine Master, and see an end, a purpose of *His*, which they can realize by going there. Such a reply can hardly fail to give, to even the most debased and careless, a new conception of the purpose of life, and a higher ideal of the spirit in which its works ought to be done.

2. Woman is the symbol of the Church of God. In the Book of Revelation, the form and likeness of *Woman* is again seen, as representative of the "great mystery," of the Kingdom. (Rev. xix. 7; xxi. 9; xxii. 17. Eph. v. 32.) The Church of God is called the "Bride" of Christ; the idea representing weakness and dependence, joined with strength of devotion and self-surrender.

This heavenly reality, the "Sister" is especially called to represent; though, in speaking of this aspect of the life, we must be careful as to our phraseology.

In the Sisterhood life, there is an *accentuation* of that calling which in truth belongs to the whole Church, to be the "Bride" of Christ.

The Sisters are not so "Brides" of Christ as to exclude the rest of the Church, for the whole Church is the "Bride;" but their part is, especially, to put forward this side of the deep Christian verity. As one part of the Church represents the priesthood of the whole Church, another the royalty, another the teaching, and another the home-life, the family,—which is a shadow upon earth of the Trinity above—so the Sisterhood life represents, and brings out into sharper relief, in behalf of—with—for—and in the name of—the whole Church, that calling of the whole Church of Christ to be "His holy Bride;" to be absolutely *His*, at *His* disposal; to feel the deepest attachment and yield the most entire devotion to *Him*; to live for *Him*, and for *Him only*.

One great want in the Church of to-day, is the recognition of vocations; depending on the wealth of God the Holy Spirit, Who is "dividing to every man severally as He will:" the recognition of "holy estates;" such as the "holy estate" of matrimony, and also the "holy estate" of those who are entirely and specially dedicated to our Lord, as "Sisters."

Our Blessed Lord, as He passes by, calls some with one tone of His Voice, and some with another; one soul has to follow Him in one way, the next in quite a different way;—as when He was on earth. We are, each of us, to answer to the call given to us, readily and simply; without any jealousy, or comparison of it with that given to others: heartily recognizing and following our own vocation.

This vocation is pointed out, in the case of all whose desire is to serve God, first by certain providential leadings, and then by an inner tendency,—at first, it may be, of feeling, rather than of will and purpose,—towards a special line of service.

We are not to say that one vocation is "higher" than another; there is no need whatever of comparisons; but we are to recognize and heartily realize, alike, *e.g.* the vocation for the "dedicated" life, and the vocation for marriage.

There is the life of the mistress of a Christian household, in her own house; and there is that of the "handmaid of the Lord," in His Church; one who simply belongs to her Lord, for this special work; attached to Him in this special way, as one of His "Body-guard." She is to represent the Church of Christ, in the relation of the Church to her Lord as "Bride," professedly and professionally. All the members of His Church belong equally to their Lord. Yet, as some are called professionally to the Priesthood, so also it should be accepted as natural, that some shall, specially and representatively, belong to our Lord in this parti-

cular way; having only one thing to do, like Anna in the temple, to wait upon their Lord.

There is quite enough said in Holy Scripture to make us see that there is a place, in the corporate Christian life, for the special vocation.

These chosen ones form His Court, round His Sacred Person. They bring all that they touch, practically, into connection with Him Who is the Centre of the spiritual order. They are to win the provinces of Home-life, of Art, of Music, and such like, for Him Who is "worthy." They do what others do, whether it is teaching, music, nursing, or anything else, as belonging to Him; as *His* alone, and only *His*; in *His* Name, and for *His* Sake; simply because He has need of it, for the general good of His Church, and in order to bear witness to His universal Lordship over all.

We, in South Africa, know practically that, in such a country as ours, we must have the help of women who have this high calling; we must have some, of whom it is understood that they are not open to an engagement of marriage. Ordinarily, every one round about us is either married or going to be married; the country itself cannot provide us with disengaged people, having leisure at their disposal for the necessary work of the Church.

But, apart from this practical necessity, there is a special power in their being known to be the property, the possession of the Lord; the "lot" of the Lord, which consecrates the whole people. There is no reflection cast upon the rest of the Body, as if they might not be quite as "religious" as Sisters. But the "lot" of the Lord are His special possession and property, set apart for His service; the settled order and plan of their lives being arranged, definitely, with a view to His work and His worship; which is indeed the business of all, but for which so many say that they have "no time."

During our Synod at Bloemfontein, several representatives of our busy and occupied laity, including some from the Diamond Fields, were present at the Synod Service held in the Sisterhood Chapel. I remember how they seemed to feel the blessedness of realising that, while they themselves had so little time for prayer, this continual worship was being offered on their behalf. Such people, while doing their best to make room for prayer in their own busy lives,—for none can be dispensed from it themselves,—are likely to find comfort in the thought that they are represented by the "Sisters;" that the Lord is holding His Court, and His Word is being fulfilled, that "in every place incense shall be offered unto Him, and a pure offering," all day long; that the perpetual worship of which the Psalmist speaks is a reality.

Thus, through this portion of her members, living in community, the Church may offer to Him this devotion; she may keep up a regular round of worship and homage; wherein, though there may not always be a conscious warmth and glow of devotion—a special enjoyment of religious services,—she is foreshadowing on earth, and preparing for, the life of Heaven itself, where, while "they rest from their labours," they "rest not day nor night," in their song of praise.

But, besides this direct worship of their Lord, the Sisters are continually occupied in *Prayer and Intercession*, for the whole Church, and for the special needs of individuals. And this is one of the most powerful agencies by which the Church according to the will of her Lord, leavens the world, and influences the destinies of mankind. Simply to stand round the Lord, and be in His Presence, is in itself a source of power.

And then, there is the actual material *Work* itself; work to be done for Him, with hand or heart or mind.

This work is waiting on every side, for those who will do it. It does not so much matter what the work is; this will vary from time to

time, according to the gifts of the individual, and the needs of the Church. The Sisters are, in His strength, to win every province of social life to Him, by the exercise of all the various gifts and powers which have been entrusted to them.

At Bloemfontein, for instance, our Sisterhood, in one department, is occupied in giving to the daughters of the Colonists an education of the highest class. As much attention is given to this as possible. We aim at affording to the pupils the opportunity of attaining a high standard of excellence, for example, in music, with a view to its bearing on Church work.

It may be difficult to some, to see what this has to do with "Mission work." But our idea, in High Class education, is this: to reach the minds of those who will have the most important homes, as centres of influence, in the future. And surely it is obvious that, if the women who represent the Church are to make the Church's influence felt to the fullest extent, they must be able to give all that this age requires. We want people to feel that they need not go anywhere but to the feet of Christ, in order to gain all that they really need. Art, Science, Literature, Culture of every sort,—every branch of human attainment—must be sanctified, by being practised in and to Him.

"O Lord our Lord, and spoiler of our foes,
There is no light but Thine; with thee all beauty glows."

Now, if this is to be fully done, we must have, for the doing of it, lives wholly dedicated to the work. And if this Community life is to be really useful to the Church, it must be formally and frankly accepted by the Church. There must be something more than the woman merely dedicating herself, in her own will and heart. The Church must formally recognise her purpose, and provide a test for her. The personal dedication may be as real and true, before God, in secret; but some formal expression is needed of this dedication.

(To be Continued)

PAROCHIAL MISSION TO THE JEWS.

In many of the Dioceses in B.N.A. the offertories at the Good Friday services are by direction of the Diocesan appropriated to the funds for the Conversion of the Jews, and for the maintenance of the work of the Church amongst them. In this connection we would call the special attention of our readers to the letter of the Rev. J. D. Cayley, M.A., Toronto, Secretary of the "Parochial Missions to the Jews Fund," to be found in our "Correspondence" columns. At the annual meeting of the Society held in London, Eng., and at which Bishop Blyth was present; he Bishop of Salisbury presided, and the following resolutions were passed:

Moved by the Bishop of Bedford, "That God's ancient people, the Jews—particularly those in England—have a special claim on the practical sympathy of English Christians."

Moved by Bishop Blyth, "That special efforts be made on behalf of the Fund for Alexandria."

Moved by Rev. C. J. Ridgway, "That the "Parochial Missions to the Jews Fund," which is administered in accordance with the doctrine and discipline of The Church of England, and whose work has been already much blessed by God deserves increased support at the hands of all faithful members of The Church."

We want 10,000 subscribers; who will help in securing them?

FAMILY DEPARTMENT.

A Brother's Love.

A BALLAD FOR

Good  Friday,

On which day the Lord of Glory on the Cross laid
down His life.

"Come, Hugh, it is a holiday;
The day is fair and cool;
Come fishing with us presently,
We'll go to Dingley Pool.

"Some six or seven of us have joined,
And we shall have such fun;
Make haste, and fetch your cap, my boy,
You'll catch us if you run."

But Hugh, a little lad of twelve,
Replied in accents slow,
To Frank and John, "No, thank you boys
To-day I cannot go."

"Why not? It is a holiday—
I wouldn't stay at home."
"I shall not stay at home," said Hugh,
"But still I cannot come.

"I cannot come, indeed, to day,
I've something else to do;
You would not laugh so, Frank and John,
Or mock me, if you knew."

He turned away with flushing cheek
And quickly moistened eye;
I followed him and gently asked;
"Hugh, will you tell me why?"

His earnest eyes one moment sought
My face, and he replied;
"I could not go a pleasuring
The day my brother died.

"'T was some eight years ago he died—
He gave his life for me,
For I fell off the pier one day,
When we were by the sea.

"And he, sir—he was just eighteen
He sprang into the wave,
He knew that it was dangerous,
But still he tried to save,

"He caught me safely, but his head
Had struck against a rock,
He lingered on a while in pain,
Then sank beneath the shock.

"And I was such a little lad
Then, I could hardly know
What he had done for love of me—
He always loved me so.

"The day he died, he kissed my face,
As I sat on his bed,
And said to mother 'Don't let Hugh
Forget me when I'm dead.

"My little Hugh! Oh! make him love
Me always. Tell him, dear,
How I loved him—and then he stopped,
For death was very near.

"Yet once again he spoke, and said,
'This one thing, too, I crave,
That every year upon this day,
You bring him to my grave.

"That he may think of me awhile.'
So every year, Sir, we
With fresh spring flowers journey to
The churchyard by the sea.

"We lay the flowers upon the grave,
To make it bright and gay,
And think of him, and of his love,
Who died for me to-day.

"I love to think of him, and kneel
A while by his graveside—
How could I go a pleasuring
The day my brother died?"

* * * * *

Ah! how, indeed? Yet year by year,
As comes the one great day
On which our Heavenly Brother died,
To save our souls away.

When He would have us think of Him,
And kneel at His dear side—
What thousands go a pleasuring,
The day That Brother died!

"A Brother is born for adversity."—Prov. xvii. 17
"And there is a friend that sticketh closer than
a brother."—Prov. xviii. 24.

GRANNY'S JUBILEE.

[FROM THE QUIVER].

(Continued.)

CHAPTER IV.

The glad jubilee time came and went,
Nature's jubilee time of harvest and rejoicing
likewise passed, but Granny's jubilee seemed
as far off as ever; nothing happened, no one
came. Nance still clung with childlike faith to
her hope, and kept her secret. "Praying
always brings things, Granny; 't will come,
your jubilee will come."

But the frost and snow were abroad at last,
winter setting in right severely, and Grand-
father even setting aside a Christmas log from
the large pile in the shed; little Nance, in fur-
tipped garments, standing by, watching him.

"'T will soon be Christmas, Granny," she
cried, dancing in, after 'this.

But Granny was crying quietly to herself, by
the fire, and only answered the prattler with a
kiss.

"Is it about the jubilee, Granny?" she ask-
ed, and Granny answered—

"Yes, dear, about the jubilee."

"But 't will come, Granny; Jesus knows all
about jubilees. Why, He had one once, didn't
He?" A glad light broke over Nance's face.
"When He went home to heaven, you know.
Don't you mind—'Lift up your heads, O ye
gates?' Oh! Granny, jubilees in heaven are
most beautiful things, aren't they?"

"Yes, dear, and jubilees on earth are beauti-
ful," returned Mrs. Manly, her face reflecting
something of the light on the child's; at least,
one was.

"When, Granny, when?"

"Why, the first Christmas was a jubilee, and
Jesus brought it; the angels told it, 'Glory to
God in the highest, peace on earth, good will
toward men.' God took us back to His love and
His favour; that was the world's great jubilee."

"Yes, and we keep it every year," said fur-
lold Nance, looking thoughtfully into the fire.
"Oh! Granny"—her blue eyes danced—"if
your jubilee should come at Christmas, that
would be better than having it with the Queen."

"Bless the dear child!" cried Granny, "thy
faith and hope are stronger than mine."

So Mrs. Manly dried her eyes, and again
prayed her longing prayer, Nance and Jane
echoing it, as the hours and days flowed on,
and, anon, it was Christmas Eve. Nance and
Granny wreathed the room with evergreens, a
sweet expectation on lip and brow, ringing out
in the trip of Nance's dancing feet, in her glad
young voice.

"He may be coming to-day, or to-morrow,
Miss Nance, who knows?" said Jane that morn-
ing; and the child was as in a golden dream.

"Granny, if Uncle Jack should come for
Christmas!" she could not forbear from
whispering, as they twined and wreathed their
fairly wreaths together.

But Granny, sick with longing, cried, "Don't,
dearie; 't is more than I can bear."

Still the day wore on, the early shadows
fell, the wind sank to rest, and Nance fairly
wept, kneeling at the kitchen window, and
watching till her faith and hope wanted as the
day died.

"He may come to-morrow," she thought,
with a lump in her throat; "praying always
brings things—and He said it, about 'two or
three.'"

The tea was laid, the log fire stirred into a
blaze. Grandfather tramped in, and sat down
in his chair on the hearth. Hark! a knock at
the front door Nance heard Jane answer it,
heard the heavy door open and shut, Jane tarry-
ing and waiting somewhere. Granny heard,
yet gave no sign, but Nance sped out to see
and hear. A tall, giant form was there, which
Jane was ushering into the fireless parlour.

"He's come, Miss Nance," whispered Jane,
after shutting him in.

"Who, Jane, who?" panted the child.

"Uncle Jack—'t is Granny's jubilee. Now
steal in, and whisper to Granny that Jane
knows he'll be here soon—that she has heard so
—or, may be, 't will break her heart with joy."
Dear mouse-like herald, how gently she did
it!

"Granny"—her arm stole round Mrs. Man-
ly's neck—"Jane says she knows your jubilee
will come—come soon—perhaps to-night;
someone has told her so," she whispered in her
ear.

"Oh, Nance!" they clung together, the old
woman and the little child.

"Why, what secret have you two got be-
tween you?" inquired Grandfather jokingly.

"A secret all about Granny's jubilee," hisped
Nance.

"He hasn't dared—he hasn't come——"
How hard was the father's voice.

"Yes, Grandfather, he has dared, he—he is
come." Brave, wee Nance, how she seemed to
gather Granny to her, as to shelter. "Never
mind, Granny; He said, 'in the midst;' so
Jesus is here, come to see your jubilee, and 't
will be all right. You know He brought a
jubilee once, and knows all about what they
are."

"Abel! our boy, our son, is here!" Mrs.
Manly seemed as if waking from a dream, and
rose, laying her hand on her husband's arm.

"We have no son, Anne, and this—this
stranger no home here"—his voice was husky,
but he said it.

"Yes, Grandfather, yes—' He came unto His
own, and His own received Him not; that is
what the Jews did to Jesus, and they were
wicked men," pleaded Nance, standing between
them, holding Granny's hand, and trying to
take her grandfather's.

"Hush, Nance, hush!" spoke stern Mr.
Manly.

"No, Grandfather, I mustn't hush; I've
prayed for Granny's jubilee, and 't is come.
You say, 'This my son was dead, and is alive
again; he was lost, and is found'—tears were
not far from Nance's voice.

Ah! when did a child, clinging to the words
of Holy Writ, fail? How quiet Mr. Manly
was, after this.

"Abel, have pity; for the sake of the love
between us, the love that is doubly crowned to-
night, do as the child says," pleaded Mrs.
Manly through the silence, the old clock tick-
ing "Come in! come in!" and nothing else—
so wee Nance fancied, hearkening and waiting.

"Fetch him in. Nance.

"Yes take care of Granny, Grandfather,"
said the child winding the old man's arm
about her before she left her, and then darted
away.

In the starlit parlour he waited—that tall
giant.

"Uncle Jack, 't is me—I'm Nance;" the lit-
tle peacemaker was holding his hand. "Come
to Granny and make her jubilee." He half

hesitated. "Yes, Grandfather said so too," was the persuasive assurance, and she drew him on.

Into the firelight they went—the child and the repentant prodigal.

"Mother!"—"Jack!"—"Father!"—"Jack!" So they met, the mother clasping her boy in her arms, the father's strong right hand wringing that of his son's.

"Well, mother, the thought of the grand jubilee you were having over here set my heart hungering with a great hunger, the same as you say it was with you; but this is what brought me," said Jack Manly, after the tumult of joy had subsided a little, and tea had been partaken of, all sitting around the fire; and out he drew Nance's letter from his pocket.

"'T was a secret, Granny—mine and Jane's," whispered Nance.

Ay, the child has done it. What is man's obdurate pride before a child's clinging faith and love? They have played their part well, in many a good work, before to-day; and even He Who came to bring our jubilee, as Nance put it, condescended to take the form of a little child; as children we must enter the Kingdom of Heaven—every man to his possession, every man to his family. Ay, Abel Manly's heart was broken: the husk of pride would never lay so thick around it again.

"Thank God!" said Granny that night. "Thank God!"

And Nance whispered to herself before going to sleep, "Jesus heard; I knew He would"—and to-morrow it was Christmas.

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"There are two great mines in my parish—Dutoitspan and Bultfontein. Bultfontein we are able to work with something like completeness, but Dutoitspan we cannot touch; we have virtually abandoned it to whatever influence can be brought to bear upon it by religious bodies outside the Church.

"I do think that the Society may be content with the work done by the present grant; a flourishing Mission school, seven or eight services every Sunday, one man's hard and constant work is surely a fair

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[Continued from page 7.]

Dr. George T. Ross read the annual report, which showed the following result. The number of students for the year was 39, an increase of twelve over the previous, the summary of the present students' location being as follows:— 26 from Quebec; 5 West Indies; 4 Ontario; 2 Ireland; 1 U. States; and 1 Australia.

The following have passed all the primary examinations: Herbert Tatley, C. R. Woods and H. G. Spooner. The following gentlemen, five in number, passed all the final examinations, and received their degrees as doctor: Chas. E. Elliott, Quebec; James M. Jack, Montreal; Dr. W. B. Towle, Geelong, Australia; Thos. S. Nichol, Montreal; Dr. Alfred C. Smith, N.B. Part of the final examinations were passed by James Laurie, T. B. Smiley, C. A. Lauchlin, D. H. Judd, and F. E. Bertrand. Prizes and honors were won by the following students:— Primary examinations: David medal, won by Herbert Tatley; honors, C. R. Wood.

Final examinations: First class honors were obtained by Chas. E. Elliott, Dr. W. B. Towle and Mr. Jack; second class honors, S. Mitchell.

Practical Anatomy: Senior prize, James Edwards; junior prize, Wm. Burnet. David medal for the best examinations in all the primary branches, won by Alf. E. Mayner.

Chancellor's Prize, for the best examinations in all the final examinations, won by Dr. W. B. Towle. The Wood's gold medal, for best examinations in all primary and final examinations, won by O. E. Elliott. The Nelson gold medal for special examinations in surgery, won by Charles E. Elliott.

In Medical Jurisprudence, the following obtained first class honors—James Laurie, T. B. Smiley, A. E. Mayner, David H. Judd and E. Bertrand.

First class honors in Ophthalmology were taken by T. B. Smiley, C. A. Lauchlin, D. H. Judd and F. E. Bertrand.

First class honors in Pathology: James Laurie, T. B. Smiley, C. A. Lauchlin, D. H. Judd and F. E. Bertrand.

The newly constituted doctors having taken the oath of allegiance to the Queen, the National Anthem was sung and Dr. Jack delivered the valedictory on behalf of the Faculty.

Dr. F. W. Campbell then in an eloquent and able address congratulated the new members of the Faculty and extended some sound practical advice on the course to be taken in the profession which they had chosen.

Mr. L. O. Armstrong, as a past student of Lennoxville, also spoke.

After which the Rev. Dr. Adams delivered an eloquent address, and the Convocation closed.

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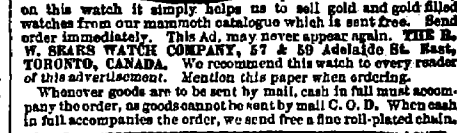
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