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# The Church Guardian

Upholds the Doctrines and Rubrics of the Pr<sup>o</sup>

A P Willis  
our Sus. ex and Quablr  
1 April  
OK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph  
"Earnestly contend for the faith which was once delivered unto the saints."—Jude R.

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MONTREAL, WEDNESDAY, APRIL 23, 1890

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## ECCLESIASTICAL NOTES

BISHOP TEMPLE undertook the three hours' service at St. Paul's Cathedral, London, Eng., on Good Friday, because of the death of Canon Aubrey Moore, who had originally been appointed.

It is intended to abolish the Canonry at Westminster, at present held by Dr. Westcott, with the object of providing funds for the new *campo santo* at Westminster Abbey.

The consecration of Dr. Westcott to the see of Durham will take place at Westminster Abbey on Ascension Day, May 15, by the Archbishop of York. There will probably be a very large gathering of prelates.

PEW RENTS.—Don't forget that *almsgiving is an Act of Worship*. Paying pew rents is not giving to God, but merely the paying for the privilege of having a particular seat always kept for you.—*The American Church*.

THE Rev. Alfred Robert Tucker, the new Bishop of Eastern Equatorial Africa, is to be consecrated on St. Mark's day, April 25. He will start for his diocese, *via* Brindisi, the same evening, and expects to reach Mombasa on May 17.

ARRANGEMENTS have been made for the consecration of the Rev. Dr. Nichols, Bishop-elect of California. The consecration will take place at St. James' Church, Philadelphia, early in June, and a few days after, Dr. Nichols will start for California, arriving there on or about June 15th.

TOWARDS the Bishop Lightfoot Memorial about £3,500 have already been subscribed, the principal donors being the Dean and Chapter of Durham £1,000, the Archbishop of Canterbury £50, the Dean of Durham £100, the Earl of Durham, Lord Londonderry, the Duke of Cleveland, and Viscount Boyne, £250 each.

A SOUTH WALES, G. B. rector states that his gross income in three years amounted to £400, and he gave back in ten per cent, remission £14 in three years. The unpaid tithe which he does not expect ever to receive amounts to over £158. Thus he was left with a clerical income of something over £30 per annum.

THE directory of the Scottish Episcopal Church for 1890, gives a very full exhibit of the work of the Church in Scotland, and in the matter of statistics shows an increase of strength. There are seven dioceses; Bishop Jermyn, of Brechin, being the Primus. There are 304 churches and mission stations, served by 267 working clergy, 141 parsonages, 12,210 day scholars, 17,872 Sunday scholars, and 35,800 communicants.

CHURCH GOING.—We must go to church for a definite blessing, to be quickened in holy things; to learn our duty, to receive grace, and then to go away to our homes, to household cares, to the struggle of life, to its business, and show that we are disciples of the Lord

Jesus, by increased cheerfulness, by patience with servants and children and employees; by gentleness and sweetness of tongue and temper; in a word, by exhibiting everywhere more of the mind of our Lord Jesus Christ.

THE Bishop of Rochester has started a diocesan movement for promoting higher education in the things of religion. The object of this movement 'is to be the encouragement of systematic study of biblical, ecclesiastical, and liturgical subjects; on definite lines, for which purpose classes, lectures, and lending libraries will be arranged for, and examination papers set at the end of each year.'

THE latest confirmation statistics for England and Wales show a continued and general progress in almost every diocese, and a considerable improvement in the total results. The number of persons confirmed has risen from 198 164 in 1884 to 225,776 in 1889. Taking the whole of England and Wales for the triennial period 1887 8 9, there was an annual average of 220,396 persons confirmed, or one confirmation for each 118 of the population.

THE Dean of Rochester, in an evening sermon on a recent Sunday at Rochester Cathedral, spoke about the absentees from public worship. He named some of the excuses for this absenteeism. A man stayed at home to read his Sunday newspapers, which the Dean characterised as the latest insult that had been applied to the Lord's Day, and the latest burden that had been put upon the life of the working man. Or he stopped at home to read a novel, or to look at his bank-book, or to do scores of other things for which he neglected his duty of listening to the message of God. Or those who say that they can worship as well at home as in church the Dean asked, 'Can they?' He doubted whether at home they could feel the glorious sympathy of Christian love which was felt by those who gathered within the Cathedral walls.

GOOD WORDS for April will contain the first of a series of papers by Mr. Gladstone, entitled, 'The Impregnable Rock of Holy Scripture.'

IN the following striking sentence the aim which the papers have in view is declared to be to show that 'the Scriptures are well called the Holy Scriptures, and that though assailed by camp, by battery, and by mine, they are nevertheless builded upon a rock, and that rock impregnable; that the weapon of offence which shall impair their efficiency for practical purposes has not yet been forged; that the sacred canon, which it took, perhaps, two thousand years from the accumulations of Moses down to the acceptance of the Apocalypse to construct, is like to wear out the storms and the sunshine, and all the wayward aberrations of humanity, not merely for a term so long, but until time shall be no more.'

ALMSGIVING.—Can you fulfil this duty, without imposing upon yourself certain restrictions, the definite surrender of certain indulgences, the money saved by which may be devoted to the relief of God's poor? I am sure, at all events, that this is the best method

of securing the fulfilment of the duty, and I earnestly exhort you to adopt it. Fix upon some good object. Lay by a certain sum (the amount is immaterial, so long as the giving of it is a self-denial) every week, or every day; and at Easter bring it with you to the Church, to be laid upon the altar of God, with the devoted resolve in your hearts—"I will consecrate my gain unto the Lord; and my substance unto the Lord of the whole earth." Oh! if we all adopted this practice, the offertory would not be such a form as it is at present, people just giving in such a manner, as that, while they maintain respectability, they may not really feel the sacrifice.—*Dean Goulburn*

THE 'Old Catholic' movement in Germany has had another blow, which, in Bavaria at least, threaten its very existence. Lately we referred to the decision of the Bavarian Government that the Old Catholics in the archdiocese of Munich would not be in future recognized as members of the Roman Catholic Church. Similar decisions, it is expected, will be arrived at in the other Bavarian dioceses, and an active and aggressive attempt to harass and persecute the members of the Old Catholic body is apparently about to commence. They are now not allowed to assemble for worship, and no two families may meet to worship together. This means that, except those families who have a private chapel, the Old Catholics will be debarred altogether from the privileges of collective worship. Truly the Roman Church learns nothing and forgets nothing. To-day in Europe and America she continues to give abundant proofs that it is fortunate for us here in England that our fathers shed their blood and laid down their lives to free us from her yoke. The cardinal sin of the Old Catholics is that they cannot accept the dogma of the infallibility of the Pope. It is anticipated that the effect of the persecution will be the extinction of the Old Catholics in Bavaria.—*Church Bells*.

## LET US ANCHOR OUR CHURCHES AND MAKE THEM FREE.

The latest contribution, that we have seen to the controversy on the 'Free Church' question, is a little *brochure* under the above title, from the pen of the Rev. W. S. Rainsford, D.D., Rector of St. George's Church, New York. The author is well known in Canada, having been for some time connected with St. James' Cathedral, Toronto. There is a good deal in the name or title of a book or pamphlet; and we have no doubt that the title of this will attract many. Though we do not find any new or very striking argument advanced, the old ones are well and forcibly put by Dr. Rainsford. In brief but terse terms he meets the objections made to free pews; and points out the arguments in their favor more than sufficient in his opinion to counter balance the admitted advantages of rented pews. Referring to existing church buildings, and the way

to make them more effective, Dr. Rainsford says:—

Before we talk, however, of increasing our churches, the question is, how shall we make the churches we have more efficient in their work? I think it must be evident to us all, that the large and costly churches wherewith our city abounds must always stand as the most direct embodiment and illustration of the actual religion of Jesus Christ to the masses of that city. Hospitals, of course, and other charitable institutions are also embodiments of the Christian idea; but even before these, the churches do represent to the minds of the multitude the Christian ideas of the time. Let us try, then, and look on these churches from the outsider's point of view, use his eyes, and see what kind of Christianity these churches seem to witness to.

In most of our large city churches, a number of well-to-do people gather, week by week. They pay so much towards the support of the institution in which they worship, and for their money receive an equivalent in the shape of a pew, which is either rented or owned by them, which is as much their property as the smoking-room is the property of a member of the club, or her boudoir the property of the lady of the house. More so, indeed, for law has decided that a pew is real estate. Into this private property the outsider is often courteously admitted, should he seek to attend worship; but he has no right there, whatever. These churches are simply to provide worship for those who combine to support them; and those who do not care enough about Christianity to pay for the support of a church, have no place in them except as guests; and those who are not able to pay the large sum that many of them demand in pew rent, must either perpetually attend church as a guest, or must go to some poorer church. This may be natural, but is not right. If our churches are to do the work they must do, it will be because they teach the multitude of 'Gallios' really to believe that we want them in the Church, want them to taste and see how gracious Christ can make all life to men; want to make them believe that since, before mankind, Jesus set an open door, we believe in an open door, too; that at that door all are welcome; that no one so worldly, so careless, so godless, so ragged, so dirty, so dark with despair, so lost, so skulking, so ashamed, so afraid, coming from any corner of this wicked world, but he can come and welcome. Make them see that the churches are not anxious before all things to get something from him, but that something we do hold in trust for him, and that, before all things, we do desire to give him; that this is our aim, this is our duty, for this we live, for this we support our services, and pay our ministers, and offer our sacrifices; that this, as well as the provision of worship for our Christian people, and teaching and guidance for our Christian youth, is the duty of the Church. We cannot make one class of Church embody the idea of worship alone, and another class the missionary Gospel to the careless or unbelieving. This is impracticable, and in result hurtful. We must seek to embody a gospel of invitation to the multitudes of today in every Christian Church we erect.

There are some Christian men who hold that the duty of worshipping God is each individual's first concern; and as long as he performs this duty faithfully and to his own satisfaction, and so long as the worshipping organization to which he belongs is self-sustaining, he need not greatly trouble himself whether the poor or the careless join in it or not. This is a perfectly intelligible position; but I beg leave to think it will not long remain a tenable one. For, to repeat what I said a little time ago, the public will judge of us and our Christianity as they see our religion embodied in the worship of our great and prominent churches; and on these churches falls the responsibility of giving

to the public an adequate or an inadequate conception of Christ's religion. The great church must not be content with merely providing a luxurious worship for those who can pay liberally, and who own its floor, while it gathers up the crumbs that fall from its rich table, and with these crumbs supports mission houses or chapels. If it act so, the public will say, "You are content to spend the larger portion of your income and your interest in providing for yourselves a luxurious religion, while on the duties of seeking the needy, the godless, and the lost, you spend less money and less attention."

I am very sure that to make our city churches more efficient, it is necessary to combine in them, far more thoroughly than we yet have done, aggressive Christian work with the duty of Christian worship. The Saviour's words, 'Go out and compel them to come in,' are for no one time or people; and the Church that would lead men to Him must bind the words on her brow and feed on them in her soul. She must make it, beyond any possible misapprehension, plain to all men that she believes in the freedom of the Gospel of Jesus Christ. She must not even seem to place a tax on the privilege of being converted. Jesus never intended that any man, be he Jew, Turk, infidel or heretic, should be asked to pay an entrance fee to the Lord's Supper, of which His Church is the custodian. If she expects the multitudes, who surround her churches or pass them by, who care not for her religion, to pay for what they don't value, she expects too much. As a matter of fact, it has become so fixed a principle with us that the Church's services are for those only who are willing and able to pay for them, that we are inclined to resent the presence of those who do not pay.

The Church of God ought not to be a place where money can buy privileges. In the Church of God, as well as under the sod, men are equal. The distribution of sittings in churches upon competitive principles—the best seat going to the highest bidder—is an anomaly that disgraces our Christianity in the eyes of an unbelieving public. We revolt at simony in the pulpit; but we practise it all the while in the pews. It may be sometimes necessary to yield to the desire of families to have a definite place assigned them; but this assignment should be made on some principle that will give the man who pays five cents a Sunday as good a place as he who can pay five thousand dollars a year.

I fully believe that it is this intolerable pew system that has been largely responsible in producing the alienation which keeps the working classes away from our churches; nor do I believe that we shall ever get them there again, until we have altered radically our present modes of raising money for church support. The poor have a natural dislike to a system which reminds them of their poverty, in the very place where they are told that in God's eyes a long purse makes no difference. Unable to pay for sittings, they yet have a human pride which resents their being poked into odd corners and free seats and galleries, where the richer people do not go.

**A HINT TO CLERGY AND OTHERS.**—A Parishioner—an invalid to whom writing is always more or less painful, finding no reference in our Home Field Columns to the Parish in which she is, writes:—"It is only the feeling that I do not like the Church in—to seem as one dead (which it by no means is) that makes me attempt it.—Besides when the people are reading about the Church in other places, they take more interest if they see something—about themselves?"

LET your zeal begin with yourself, then you may with justice extend it to your neighbor.—*Thomas a Kempis.*

## NEWS FROM THE HOME FIELD.

### DIocese of NOVA SCOTIA.

**AMHERST.**—The Chapter of the Rural Deanery of Amherst will meet D.V., at Stewiacke on May 28th. First service, Evening Prayer, May 27th.

**LIVERPOOL.**—This parish of Trinity Church is one but seldom heard from, and perhaps we are too backward as regards furnishing our quota of 'News from the Home Field,' we will therefore break this silence for a space by referring briefly to our Church services in the Holy season lately ended.

Throughout Lent we observed with satisfaction and thankfulness that the congregations were exceptionally large, increasing in numbers as Holy Week approached; and all through that week a goodly number of reverent worshippers assembled morning and evening, preparing themselves we trust for the great feast of Easter Day.

On Good Friday there were four full services, two in the Parish Church, and two in the country churches; one four and the other eight miles distant from the Mother Church. This must have kept the curate's day very fully occupied. It was remarked that the congregations in the Parish Church on Good Friday were larger than they had ever before been on that day, nearly all the seats being taken up, and not only was the Church well filled, but it was an unusually quiet day throughout the town. It is gratifying to see a growing tendency towards the observance of this sacred day.

Easter Day was bright and fine as one would always like it to be. The church too was bright with its white vesting, and lilies and other flowers with which some of the ladies had decked the altar and font. The organist and choir also did their part well. There were many communicants: forty-eight at the early celebration, and 67 later—in all 115. This included nearly all the adults who were able to get to Church on Easter morning. The services were all that one could wish except for one great cause of sorrow, the evident feebleness of our beloved rector, the Rev. Dr. Nichols, now for over forty years rector of the parish. He had been too ill for several weeks to attend the services, but by a great effort was present on Easter Day at Morning Prayer, and was able to take a part in the celebration. We hope and pray that he may be restored to at least a measure of his former health.

On Easter Monday the vestry met as usual. The former churchwardens were again elected, delegates appointed to the Synod and to the Centennial celebration at King's College, one hundred dollars voted to be added in future to the salary of the curate, the Rev. A. W. Harley, M.A., and the finances of the church shown by the accounts of the churchwardens to be in a most satisfactory condition.

**NEW ROSS.**—During the time we had so much snow, a very pleasant and useful surprise was given the Rector by his faithful parishioners, in the shape of a good substantial sleigh. Leaving out of the question the value of the gift it speaks well for the kindly feeling that exists between priest and people, showing in a most conclusive manner the confidence reposed in their spiritual friend.

Of the services in Lent we can give a very good report of ourselves. They were frequent, but with all the good excuses really at hand, such as bad roads, long distances and much sickness, the services were largely attended. This is very gratifying to those having charge of the parish, more especially as the people have not been accustomed to so many calls on their stock of loyalty to the church.

A course of sermons was preached during the latter part of Lent on the 'Prodigal Son,' and

in Holy Week on the 'Passion of Christ applied to our daily life.'

On Good Friday the church was crowded with devout worshippers to listen to the Last Words of Christ.

Owing to the liberality of some good friends in England we were enabled on Easter Day to have our choir in cassocks and surplices. The chancel was prettily decorated and looked quite Catholic with our handsome new frontal and hangings, and our new candlesticks and curtains. The service was fully choral, and for the first time the proper Eucharistic vestments, ordered by the Prayer Book, was in use.

We must also mention our new banners, (presents from England), which are extremely beautiful.

We are, however, badly in want of a Sunday School library. Gifts of books will be thankfully received by the Rector, the Rev. T. Woolard.

**FALMOUTH AND WINDSOR FORKS.**—On Sunday ast just as Evensong was ended in St. Michael's Church, word was brought to the Church that Robert Bacon, one of our chapel wardens, had dropped dead at his residence, Strath-Avon Farm. A thunderbolt from the heavens could not have startled the congregation as much as this sad news did. Never were the words of Holy Scripture, 'in the midst of life we are in death,' brought home so strikingly to the hearts of all, for it was an event unlooked for at the time. Our brother had been ailing for a few weeks, but his death was not considered so near at hand, but the summons came to him and almost without a struggle he passed away from earth. The departed has for years taken a great interest in Church matters at the Forks. For eighteen years in succession he faithfully served as chapel warden, and the last few years of his life was a regular communicant of the Holy Catholic Church. He will be very much missed by the Church here, as he was ever willing and ready to give a helping hand to any good object in connection with the advancement of religion in his midst. Many an orphan child has enlisted his sympathy and caused him to provide a home, where it might be well cared for. Nor will those whom he employed ever forget him, and to the end of their life will miss him, whose face on earth they will never see again. The widow, brothers and sisters of the deceased have the sympathy of the whole community in their bereavement. On Wednesday, the 15th inst., the funeral took place from St. Michael's Church, the Rev. C. H. Fullerton officiating at the Church and grave. In the new cemetery at Windsor his body was laid to rest till the last trump shall call again to life all those who have fallen asleep. 'Requiescat in pace.'

Easter meetings were held on Easter Monday in St. Michael's and St. George's, when all business which usually comes before the parishioners on that day was transacted. An addition is soon to be made to the cemetery around St. George's, and steps will be taken in the near future to remodel the old Church which has been standing here since 1812. An effort is to be made this coming summer to raise funds for the purpose.

**ALBION MINES.**—At the Easter meeting here appointments were made as follows: Wardens, George M. Appleton and G. W. Miller.

Vestry: James Maxwell, John Smith, Lewis Johnstone, M. D., Harry Lewis, R. E. Dawson, Jas. Pembleton, Chas. E. Davies, W. Bell, J. G. Rutherford, Jas. Robson, Wm. Kennedy.

Delegates to Diocesan Synod: John Rutherford and W. G. Miller. Substitute delegates: A. Vizard and H. A. Hensley.

Delegates to King's College, Windsor, at Centennial celebration: W. G. Miller and G. M. Appleton. Vestry Clerk: H. Lewis; Sexton, J. Mailman, re-elected.

The church has been renovated in the Interior, and now presents an appearance more worthy of its sacred purposes.

Westville Church is ready for opening, and the church people there are moving towards separation and providing a Rector for themselves.

Rev. D. C. Moore gave notice that he would resign his charge to the Bishop on June 30th. We understand Mr. Moore has other work in view; he may be called to England soon for a short time.

**AMHERST**—The following arrangements have been made by the Lord Bishop of Nova Scotia for Confirmations or Consecrations within this Deanery during the month of May, 1890. Rev. David C. Moore, Rural Dean:

May 7th, Truro; May 8th, River Philip and Clifton; May 9th, Amherst; May 10th, Maccan; May 11th, Springhill; May 12th, Pugwash; May 13th, Wallace; May 14th, River John; May 15th, Pictou, Ascension Day; May 16th, New Glasgow; May 17th, Westville; May 18th, Albion Mines; May 20th, Stewiacke; May 21st, Maitland; May 22nd, Kennetcook and Five-Mile River; May 23rd, Londonderry; May 24, Parrsboro; May 25th, Diligent River.

#### PRINCE EDWARD ISLAND.

**CHARLOTTETOWN.**—*St. Peter's.*—There were three celebrations of Holy Communion on Easter Day, two plain and one choral. About the same number of persons communicated as last year. The offertory amounted to \$295, and the number of small offerings indicated that the congregation generally had emphasized Lenten duties by special offerings at Easter. The congregation was large at all the services. After Evensong the choir marched in procession around the church, and returning to the chancel sang a solemn Te Deum around the altar. The Priest was vested in a white silk cape.

At the Easter meeting the retiring church wardens were re-elected. Hon. T. H. Haviland and Mr. W. L. Calla were elected delegates to the Diocesan Synod, and Messrs. Edward J. Hodgson and L. W. Walton delegates to the Encenia at King's College. The perennial year has been most satisfactory, the income being equal to expenditure and over \$2,200 in addition having been received in cash gifts for various special purposes. Offerings to Mission was 20 per cent. in excess of those of the previous year. On Good Friday the offertory for Missions to the Jews was double as much as last year's for same purpose.

*St. Paul's.*—The services in this Parish Church were well attended, as had also been all Lenten services. There were two celebrations of Holy Communion, at the earlier of which, 8:30. there were 38 communicants—the largest number communicating since the introduction of early celebrations. At the second celebration there were 66 communicants. The music was bright at the choral offices. The Venerable Archdeacon Weston Jones made 'the Resurrection' the subject of his sermons on Easter days.

#### DIOCESE OF FREDERICTON.

**NEWCASTLE.**—During Holy week there were special services in St. Andrews' Church, daily, at 10 a. m. and 7:30 p. m. with a lesson at the evening service. On Good Friday the chancel was, as usual, draped in black, and the ornaments on the altar veiled. There was a large congregation at the 10 a. m. service which consisted of Matins, the Ante-Communion service, and a sermon by the Rector (Rev. J. H. S. Sweet) on 2 Cor. v. 15. A second service was held at 2:30, consisting of the litany,—the litany of the Passion (467 A. & M.) sung kneeling, and meditation on the Passion. There was the usual service at 7:30, p. m. There was a special offertory in behalf of Bishop Blyth's

work in Cairo, in connection with the "Parochial Missions to the Jews" and amounted to \$5.77. It is gratifying to state that the services throughout Holy week were never better attended than this year for which "We thank God and take courage."

And what shall we say of the service on "The queen of Festivals. They were very bright, and attended by large congregations. The church had been tastefully decorated with flowers and looked well. The first Service was of course the Blessed Eucharist celebrated at 8:30, at which a goodly number came to meet their risen Lord at the feast of his own appointment. The second service was at 11 a. m. and consisted of Matins and sermon by the Rector, followed by a second celebration. In the afternoon the Rector drove to Nelson and held his usual service there at 3:30 p. m. St. Andrews' was again full for the 6:30 p. m. service. The singing throughout was very good. Geo. Barchill, Esq., presided at the organ with his usual ability. Tilleard's "Te Deum" was sung—Gregorian Jones being taken to the other chants. Gilberts Communion Service was taken at the Holy Eucharist.

At the evening service was sung the anthem by Cooke, "Why seek ye the living among the dead?" The Soprano solos were sung very effectively and sweetly by Miss Lou Harley—the duet (Alto and Soprano) by Miss Harley and Miss Gyirty. The Rector wore for the first time a very handsome white stole, the work and gift of Miss Peters, of St. John. The annual Vestry meeting was very satisfactory. Mr. E. Lee Street and Mr. J. Linden, were re-elected churchwardens. Mr. Rothro and Mr. Linden were appointed Lay representatives and delegates to the Synod and Church society, with Mr. W. Johnson and Mr. Chas. Manly as substitutes.

**ST JOHN**—The annual sale and high tea of the Church of England Institute Ladies Association, took place on Easter Thursday, in the rooms of the Institute. There was a large and pleasant gathering of leading Church people; as the Institute forms a bond of union between the Episcopal churches of the city, and gives them a common basis for work. A tabulated statement was presented to the meeting, by which it appeared, that, during 10 years the fancy work and refreshment committees had raised \$2562 of which sum, \$1552 had been spent in books for the library. In the evening a musical programme was carried out, preceded by a few remarks from the president, Rev. Canon Brigstocke, and a particularly bright happy address from the Bishop Coadjutor His Lordship alluded to his recent visit to New York, showed his appreciation of American humor, and expressed his satisfaction that so large a proportion of the funds had been devoted to books; he dwelt on the great value and influence of libraries, and closed by giving some details of the work nearest his heart, the backwood missions of the diocese. Upwards of \$400 were realized during the evening.

**CARLETON.**—*St. Jude's.*—The 'Band of Mercy' in connection with this Church gave a pleasant entertainment, in the school room on the evening of the 14th inst., when there was a large attendance.

**YORK CO, ST. MARY'S.**—Rev. Wm. Jaffrey, having resigned the charge of the parish of St. Mary's York county, a large number of his congregation met at his residence and presented him with a very beautiful easy chair. The presentation was made by B. M. Mullin, principal of the schools, in a short address, to which the Rev. gentleman made a very happy reply, reviewing his labors from the time he took charge of the parish to the present. He very feelingly thanked the people for their kindness and expressed the hope that his successor would be able to take up the work in the more



remote stations, which he had felt himself physically unable to perform.

Mrs Jaffrey having also resigned the position of organist, was presented with an elegant tea and water service. The presentation was made by Mrs David Combes, who is to be Mrs. Jaffrey's successor.

The parishioners in their address to Rev. W. Jaffrey say:—

We feel that we can 'll afford to allow you to retire from the rectorship of our Church without expressing in some slight degree, our deep regret that you find yourself physically unable to continue the work in the outlying stations which you have so recently reopened; and also our warm appreciation of your earnest labors among us during the past 44 years. It is therefore with feelings of mingled joy and sadness that we are here to meet you to night.

During these many years that you have so faithfully and successfully labored in this and adjoining parishes you have, by the kind sympathies extended to us, and by your earnest devotion to the work to which it has pleased Almighty God to call you, won our sincere love and profound respect, and while you have severed the legal connection that existed between yourself and our parish, yet we feel that there is a stronger tie, which has not yet been broken, and we earnestly ask that we may still hope for your sympathy and support in our church work here for many years to come.

Although you may not be permitted, in this life, to see the entire fruits of the good seed you have sown, yet when your labors on earth are ended and the 'still small voice' shall whisper, 'come thou blessed of My Father,' etc., they will shine as bright jewels in the crown of your reward.

In the address to Miss Jaffrey, reference was made to the loss sustained by her retirement from the leadership of the choir, and also to the warm appreciation of the very excellent services she had so cheerfully given to make our church services both impressive and attractive. Her course has been marked by a deep sense of duty, which had won their respect and admiration.

**PETIODIAC.**—At the annual Easter vestry meeting held in St. Andrew's Church, Petiodiac, the Rector, the Rev. C Willis, finally resigned his charge as rector. The Rev. gentleman who for the last few years has suffered through bad health, has of late been confined to his house and now he is compelled to give up his charge.

The following motion was proposed and enrolled in the minutes of the meeting.

That we the Wardens, Vestry, and members of the Church of the parishes of Salisbury and Havelock, accept with sincere regret the resignation of our Rector, the Rev. C. Willis, who has so faithfully and earnestly labored amongst us for about 20 years. Our loss is great, and while we deeply deplore his departure from us, yet owing to the Rector's ill health we cannot but relieve him of the spiritual charges of these parishes. We have lived under his care, and our families have grown up under his charge, and his personal influence over us has always been felt for the greatest good. As a gentleman he has won from all the highest tokens of respect, and we can assure him that although this resignation must be accepted, yet the memories of his work amongst us will ever be remembered. We humbly pray, therefore, that he may be strengthened in health and be spared to come amongst us at his pleasure.

Committing him to the care of the Almighty, who is able to support us in all weakness. We remain his affectionate and sincere friends.

Rev. W. Eatough, curate, was asked to take charge of the parishes until the end of May next, which he consented to do. Mr. Eatough was ordained Deacon by the most Rev. the Metropolitan, on Whit Sunday last year, and

hopes (D. V.) to be ordained to the priesthood on Trinity Sunday next, June 1st.

**BATHURST.**—Eastertide here was marked by increase in numbers of both choir and congregation. The former numbered twenty one, and rendered the services in a more excellent manner than ever before. The Choral Eucharist was very heartily and effectively sung. The church was crowded both at morning and Evensong.

In the afternoon the new church at Letagonche was opened, and dedicated under the title 'Church of the Holy Innocents.' The choir of St. Georges' was present, and many of the congregation. The Processional hymn was 'O Jerusalem the blissful,' and was accompanied by a cornet played by Mr. R. Boss. The choir robed at a house adjoining, and walked up to the church, headed by the Cross-bearer. The church is furnished with dossals, canopy, altar and gradines, cross, candlesticks, desks and lectern. There are now 25 communicants and 50 adherents at this place, against 5 and 15 of three years ago. The Rector and his assistant have been hindered this winter in their work by bad attacks of 'la grippe,' but are now strong again.

On Easter Monday a harmonious and well attended meeting of the parishioners was held, the old wardens and vestry were re-elected. Votes of thanks were passed to the choir and organist, and resolutions of confidence and satisfaction presented to priest and lay reader.

#### DIOCESE OF QUEBEC.

The death of the Rev. J. H. Jenkins, B.A., has touched the heart of the older clergy of this Diocese, and I have waited for an abler pen to call attention to his life. Born in New Brunswick he came early to Quebec, when his father was, I believe, engaged in teaching, so his very boyhood had a classical learning, and as used to be said, Latin roots were mixed with his nursery rhymes.

While the winter journey had to be made by cariole to Lennoxville he entered the University. Graduating he was ordained in 1855, and at once appointed to the Mission district of Frampton. If the first Principal of the College stamped himself upon his men, few bore more distinctly the traits of mind and character than Jenkins. The earnest zeal, the unflagging energy he put forth in planting schools, building churches, raising endowment glebes, improvement and church work generally made that district the model mission within 10 years after his induction.

The work was of course too severe, and the field, embracing the townships of East and West Frampton, Standen and Cranbourne beyond the strength of one man. It is not to be wondered at that the seeds of the disease which cut short his earthly life were here acquired, and that it was only failing strength and energy that made him, a born missionary, relinquish the work he loved so well and take the Rectory of Three Rivers in the year 1876, where he worked up to a few months ago, when another clergyman was appointed to take his place.

"He rests from his labors and his works do follow him."

#### DIOCESE OF MONTREAL.

**ORMSTOWN.**—The services at St. James' Church on Easter Sunday were of a very interesting character, and the congregations at both the morning and evening services were remarkably good, considering the very bad state of the roads. The church was tastefully decorated with flowers and plants and Easter banners. In the morning service the following hymns were heartily sung, 'Christ the Lord is risen to-day,' 'The strife is o'er,' 'Jesus Christ is risen to-day,' and as a Communion hymn, 'Draw nigh and take the Body of the Lord.' The

prayers were said by the Rector, the Rev. A. D. Lockhart, and the Rev. Canon Rollit, who was on a visit to his sister at the Rectory, preached an eloquent and appropriate sermon. He also assisted the Rector at the celebration of the Holy Communion, at which 30 partook of the sacred emblems of a Saviour's dying love.

A very pleasing feature of the morning service was the presentation of the offerings of the infant class of the Sunday School, which amounted to \$3, and which had been collected in their Missionary box during the past year for the Shingwauk Home for Indian boys in the Diocese of Algoma. The presentation was made during the offertory by Master Earle Walsh, the youngest boy in the class, who came forward to the chancel rails, and laid the money on the plate before it was placed on the Holy Table.

**FREELIGHTSBURGH.**—The Easter services at the Bishop Stewart Memorial Church were marked with customary gladness, and symbols suggestive of Christian verities. The brightness of the morning exactly comported with the characteristics of the Queen of Festivals. The church was most attractively bedecked with living plants, some crowned with Easter blossoms. By the devotion of a member, a floral cross was the appropriate object upon which the eye dwelt, with thoughtful inspiration to the thoughtful mind, of Divine love crowned with complete Redemption and Victory. The congregation joined in earnest prayer, hearty praise and joyful canticle and carol. The Holy Communion was largely attended. The Rector was assisted by the Rev. N. P. Yates, B.A., of the Diocesan Theological College, who also in the evening preached a practical discourse. On Tuesday in Easter week the Sunday-school assembled in glad some festal gathering. The ladies of the parish provided an ample and delicious repast. The scholars' record for the winter indicated application, perseverance and acquirement of definite religious truth. The evening was well spent in innocent and joyous recreation, closing with Easter carols, brief devotional exercises, and addresses from the Rector and the Rev. Mr. Yates.

**Easter Meeting.**—At the annual Vestry meeting of the Bishop Stewart Memorial Church, held in pursuance of adjournment on 16th April, the following officers for the year were duly elected: Churchwardens, Messrs. Benjamin A. Reynolds and James Westover; Sidesmen, Messrs. Thomas Austin, George E. Barnes and Cecil Barton. Sidesmen for Abbott's Corners and St. Armand Centre respectively, Messrs. S. R. Whitman and L. H. Warner. Major Westover and Mr. William Hagan were appointed delegates to the Diocesan Synod. The annual financial returns through the offertory indicated willing offerings from a large number of contributors. The vestry by unanimous action adopted the 'communicant qualification' for membership, according to 'the amended Montreal Diocesan Temporalities Act, of 1890. There was a good attendance and hearty, harmonious action. Col. Asa Westover and L. N. Hunter, Esqs., were re-appointed on the Building Committee. Mr. William Barton efficiently acted as Secretary of the meeting.

**LACHINE.**—St. Stephen's.—At the adjourned Easter Vestry meeting, held on 17th inst., the following officers were elected for the ensuing year: Churchwardens and Lay delegates to Synod, S. J. Doran and R. C. Thorneloe. Sidesmen, Messrs. J. T. Rathwell, A. P. Bastable, G. W. Henry, E. Bennett, G. W. Strathy, J. J. Kirkpatrick, J. G. Brock, E. W. H. Phillips. The new Rector Rev. R. Hewton occupied the chair.

**MONTREAL.**—St. Stephen's.—There was a full house at St. Stephen's Lecture Hall, on Tuesday evening, the 15th April, when 'Ben Hur' was given by Mr. Armstrong. The solos by Misses

Schneider and Jones, and Messrs. Scott and Poole were admirably rendered as they were admirably appropriate. The piano was kindly loaned for the occasion by Mr. Lindsay.

**Sabrevois Mission Schools.**—The closing exercises of the Sabrevois Mission Schools took place in St. George's School room, Stanley st., on Friday evening, April 18th, at 8 o'clock. The Lord Bishop presided.

**St. Jude's.**—The closing meeting of the Temperance Association of St. Jude's Church was held last week, the Rev. J. H. Dixon in the chair. Major Bond delivered a splendid address, advising those present to start out in life with a pledge card in their pocket, as the best capital. He urged that liquor be banished from the home altogether. A balance of \$10 was reported. Songs were sung by Mr. Squire and Miss Raffry, and Miss Johnson played a piano solo.

The following are the Bishop's Visitations for April:

April 25th, Friday, Cote St. Paul.  
 April 27th, Sunday, St. Johns and Christievillie.  
 April 28th, Monday, Granby.  
 April 29th, Tuesday, West Shefford and Rufford.  
 April 30th, Wednesday, Waterloo.  
 May 1st, Thursday, Knowlton.  
 May 2nd, Friday, Brome.  
 May 4th, Sunday, Sutton and Abercorn.  
 May 5th, Monday, Glen Sutton.  
 May 6th, Tuesday, Mansonville.  
 May 7th, Wednesday, West Brome and Iron Hill.  
 May 8th, Thursday, Adamsville and East Farnham.  
 May 9th, Friday, Sweetsburg and Cowansville.  
 May 11th, Sunday, Frelighsburg.  
 May 12th, Monday, Dunham.  
 May 13th, Tuesday, Stanbridge.  
 May 14th, Wednesday, Philipsburg and Pigeon Hill.  
 May 15th, Thursday, Bedford.  
 May 16th, Friday, Clarenceville and Noyan.  
 May 18th, Sunday, Farnham.  
 May 19th, Monday, Rougemont.  
 May 20th, Tuesday, Abbotsford and Milton.  
 May 21st, Wednesday, South Roxton, North Shefford and Warden.  
 May 22nd, Thursday, Boscobel.  
 May 23rd, Friday, North Ely.  
 May 25th, Sunday, South Stukely and Eastman.  
 May 26th, Monday, Bolton Centre, South and East.

Letters needing immediate attention may be addressed to Waterloo until 29th April; Mansonville until 5th May; Cowansville until 8th May; Clarenceville until 15th May; South Stukely until 23rd May.

**MAISONNEUVE — St. Mary's Mission.**—The annual vestry meeting was held on Wednesday evening last, the Rev. John Edgecumbe in the chair. Messrs. Fenwick and Robinson were elected chapel wardens, and Messrs. Wheeler and Barnes, sidesmen. The meeting voted thanks to Miss Dougal for her kind and efficient services at the organ, to Mr. Edgecumbe and the Lay Helpers' Association for carrying on the services; to the treasurer, Mr. Fenwick; to the St. Lawrence Foot-ball Club for a share of the proceeds of their concert and to Mr. and Mrs. Bosch for their careful attention to the mission room. The attendance at the mission during the past year has been most encouraging, and all present displayed great interest in the work and their determination to push it forward.

#### DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

##### THE EASTER MEETING, 1890.

The usual Easter meeting was held in the School room of St. John's Church, Ottawa, on Wednesday April 16th, 1890, the Lord Bishop of Ontario in the chair. The following were

also present, viz., the Lord Bishops of Toronto, Algoma, Huron and Niagara; the General Secretary, Dr. Mockridge; the General Treasurer, Mr. Mason; Rev. Canon Sweeney, Hon. G. W. Allen, Speaker of the Senate, Diocese of Toronto; Rev. Rural Dean Lindsey, Diocese of Montreal; Rev. R. McCosh, Diocese of Huron; Ven. Archdeacon Bedford Jones, Rev. Rural Dean Pollard, Mr. R. V. Rogers, Diocese of Ontario; Rev. A. W. Macnab, Diocese of Niagara.

Every diocese except Quebec and Fredericton was represented.

The minutes of last meeting was read and approved.

Under the head of correspondence the Secretary read several letters that he had received, and the Treasurer read one.

It was resolved, as matter arising from the correspondence, that the Resolution of the Provincial Synod regarding making the heads of the various theological colleges *ex officio* members of the Board, be approved of, and the Secretary was requested to take the necessary steps towards giving force to it at the next session of the Provincial Synod.

The Secretary was instructed to have the Regulations with reference to Foreign Mission work printed, and copies supplied to the members of the Board, and kept in stock for the use of applicants, also to take steps to procure all the forms necessary to put the regulations into immediate action.

The Ascensiontide Appeal was read and referred to a committee consisting of the Bishops of Toronto, Huron and Algoma.

The Bishops of Algoma and Huron were appointed to prepare the appeals of the Board up to the next session of Provincial Synod.

The appropriations for Domestic Missions were made on the same basis as those of last meeting. Those for Foreign Missions were postponed to the October meeting.

The sum of \$150 was voted for current expenses.

The Rev. E. F. Wilson, of the Indian Homes, was invited to address the Board regarding his educational work among the Indians, and it was resolved that while sympathizing with his work it was to be regretted that the condition of the funds at the disposal of the Board does not admit of an appropriation in its behalf at the present meeting; recognition of Mr. Wilson's efforts for the Christian training of children under his care was given and the importance of the evangelization of the children of the pagan Indian population was emphasized. It was also resolved that at the earliest opportunity a grant should be made to the Bishop of Algoma for the purpose of advancing the evangelization among the Indians in his diocese.

The Secretary was instructed to communicate with the Bishops of the several missionary jurisdictions of the Church in Canada for the purpose of ascertaining whether and to what extent they could conveniently and with justice to their respective dioceses devote any portion of their time to the visitation of parishes within the older organized dioceses of this Ecclesiastical Province, the territory of these dioceses being to this end distributed into geographical districts according to arrangement between the representatives of the Board in each diocese, the Secretary of the Board and the several Missionary Bishops, with this provision, however, that no Bishop shall be expected to traverse the same district within—years, each Missionary Bishop to have exclusive occupation of the territory assigned him.

Also, that all moneys received by the Missionary Bishops or by the Incumbents of parishes as the direct fruit of these visitations, having been counted and recorded by the wardens, shall be transmitted to the treasurer of each diocese as a special contribution to the funds of the Society.

Also, that the travelling and other necessary expenses of the Missionary Bishops, while

engaged in this service, be defrayed by this Board

The Archdeacon of Kingston and Rev. Rural Dean Pollard were appointed a committee to consider how the Sunday schools of this Province may become interested in mission work, so as to encourage a missionary spirit among the young.

The Board adjourned to meet again in October next in the city of Kingston.

**WOMAN'S AUXILIARY TO BOARD OF D. & F. MISSIONS.**—A meeting of the Council of officers of the Woman's Auxiliary was called together by the Acting President, Mrs. Tilton, and met in Ottawa on Wednesday, 10th April, the same day on which the Board of D. & F. M. S. held their half yearly meeting in the same city. The ladies present were: Mrs. Tilton, Ontario, Act. President; Mrs. Baldwin, Huron; Mrs. Holden, Montreal; Mrs. Boomer, Algoma; Mrs. Leach, Recording Secretary. The ladies were present at Holy Communion in St. John's Church at half-past nine a.m., beginning their business meeting at 10.30 at Mrs. Tilton's house. After an hour's intermission for luncheon, business was resumed in the afternoon, and the meeting adjourned shortly before 5 o'clock, after passing a vote of thanks to Mrs. Tilton for her kindness and hospitality. Much satisfaction was expressed by the members present at the opportunity thus given them for conference.

#### DIOCESE OF TORONTO.

**TORONTO.**—The total amount of subscriptions to St. Alban's Cathedral up to the present time has been \$27,781.91.

**PETERBOROUGH.—St. Luke's.**—The Rev. W. C. Bradshaw, Rector of this parish, has resigned, under considerations of health and duty. At the vestry meeting held on the evening of the 14th April his letter of resignation, written from St. John's College, Denver, Colorado, U.S., was read and accepted with regret. The vestry on the same evening adopted a resolution requesting the lay delegates and the churchwardens to recommend to the Bishop of the Diocese for appointment in the place of Mr. Bradshaw, the Rev. Mr. McCleary, who has for some time been doing duty in the absence of the Rector.

**St. John's.**—During Lent special services were held for men in this parish, under the direction of the Rector, the Rev. J. C. Davidson. The topics dealt with were chiefly such as relate to the position of the Church and her claims, and they would seem to have given rise to a large amount of interest, and will no doubt prove of great benefit not only in this parish but throughout the Diocese, the addresses having been pretty fully reported. As usual, however, the 'caviller' or faultfinder is not wanting and a letter lately appeared in the *Weekly Review*, finding fault with Mr. Davidson, but on no better grounds than these: that he claimed in one of his addresses that there was but one visible Church, that no man can become a Christian without becoming a member of Christ's Church, and that outside the Church is outside the Kingdom of God. Complaints on such grounds can have little effect other than to show the ignorance of the writer not only of Church principles but of the essential principles of the Gospel itself.

#### DIOCESE OF HURON.

**CHATHAM.**—The congregation of Trinity Church has secured the Rev. A. Murphy, of Watford, to become successor to the Rev. Jeffrey Hill, with the consent of the Bishop. Mr. Murphy's parishioners petitioned him to remain with them, but he has finally decided to accept Trinity Church here. There is a good field open and we expect soon the Church will be in a prosperous condition.

The Bishop has been in Ottawa attending the

meeting of the Board of Missions. He returned Saturday, and proceeded to Essex County to hold Confirmation through that county.

**INGERSOLL.**—The congregations of Ingersoll and St. Marys are considering who they propose asking the Bishop to appoint. Rev. Mr. Chackley has been taking duty in Ingersoll for the present.

**WARWICK.**—The annual vestry meeting of St. Mary's Church, Warwick, was held on Easter Monday, a good number of the members being present. The former wardens were re-elected, Mr. Richard Browne as Rector's warden, and Mr. Frank Kenward as warden for the people. Mr. Robert Herbert was also re-elected as delegate to the Synod. The warden's accounts showed a respectable balance on the credit side. This Rectory has recently become vacant through the resignation of the Rev. P. E. Hyland, but the congregation have unanimously requested the Bishop to appoint as Rector, the Rev. H. A. Thomas, M. A., who has during the past year held the office of *locum tenens*. Warwick is one of the old Crown rectories, and is in possession of a considerable endowment. The Rector's residence is a fine two-storey brick building, almost new, situated upon a lot containing two acres, and is entirely free from debt. During the past year a very neat and comfortable brick church was erected, with stained glass windows (five of them being beautiful memorials of former parishioners), with furnace, extension pews, and all modern conveniences. This, too, is free from debt and was therefore consecrated by the Bishop at the time of its opening.

There is also an out station a few miles distant, at Wisbeach, where St. Paul's Church has stood for nearly 35 years, but, strange to say, had never been out of debt during that long period. However, this church has recently been beautified, and also freed from debt, so that on the 9th February last it was consecrated by the Bishop and became in fact what it had long been in name merely—the House of God.

The parish thus comprised under the name of the Rectory of Warwick is one of the most compact in the Diocese of Huron, inasmuch as the great majority of its membership live upon the London and Sarnia, road, the best gravel road in the county of Lambton. Possessed of two neat and comfortable churches and a large and commodious rectory, all free from debt; and presided over by a rector who is the unanimous choice of the people, the prospects of this parish are bright and hopeful.—*London, Ont., Free Press.*

#### DIOCESE OF NIAGARA.

**BEAMSVILLE.**—Pursuant to notice at the hour of 10:30 in the forenoon of Thursday, April 17, the bell of the new church of St. Alban, the martyr, rang out for the first time its summons to divine worship. At 11 o'clock the following clergy entered the church by the west door, in procession, all vested in cassock, surplice and white stole: Rev. F. C. Piper, mission priest; Rev. E. O. Edgeow, curate, Grimsby; Rev. F. Howitt, mission priest, Stoney Creek; Rev. T. Geoghegan, rector St. Matthew's, Hamilton; Rev. P. Spencer, rector, Thorold; Rev. Rural Dean Gribble, rector, Port Dalhousie. Holy Communion was celebrated, then the Rural Dean gave an address on the adoration of our Lord by the Holy women after His resurrection. A large congregation, considering the hour, was present. The choir, strengthened by several singers of the Presbyterian and Methodist bodies, led the services most satisfactorily.

During the communion the processional hymn, "Onward Christian Soldiers," Gounod's Communion service was used, with the Gloria Tibi and Gratias; and hymn, "Christ is our Corner

Stone"; "Bread of Heaven, on Thee we feed"; after consecration, "And now, O Father, mindful of the love"; Gloria in Excelsis, Gregorian tones V and III. Nunc Dimittis, Anglican.

At 3 p. m. another service was held when the church was crowded, the following clergy being present in addition to those of the morning: Rev. A. McNab, rector of St. Barnabas, St. Catherines; Canon Read, Grimsby; Rev. E. Bland, rector-in-charge Christ Church Cathedral, Hamilton. Rev. A. McNab intoned Evensong to the third Collect, Rev. P. Spencer reading the lessons and Rev. T. Geoghegan the remainder of Evening prayer. Rev. E. Bland delivered an eloquent sermon from Malachi 1, vii. to xi. The service closed with a recessional hymn. At 7:30 p. m. the church was again crowded. The clergy present were Revs. Piper, Howitt, Gribble and Rural Dean Mackenzie, of Grace church, Brantford. Evensong having been sung, Rural Dean Mackenzie gave an eloquent address on temples and temple building. The preacher showed how in the beginning of history, in the childhood of the human race, men had builded altars and called on the name of the Lord, referring to the magnificent temples of Assyria, Egypt and Peru, speaking of our Anglo-Saxon and Celtic forefathers. The preacher dwelt at length on the Jewish tabernacle and the first temple, then, passing on to the second temple, he showed the origin and meaning of the synagogue worship, clearly proving that the latter is perpetuated in the various systems and plans adopted by Christian bodies; while the Holy Eucharist serves to perpetuate the temple worship; that Matins, Litany and Evensong, correspond to the Synagogue worship, while the great Christian obligation of the Blessed Sacrament is the representative of the latter—the higher worship. The address was listened to very attentively and furnished food to many for thought.

On Friday evening, Rev. E. Fessenden, rector of Chippawa, preached Evensong, from Psalm 53, i and ii. He spoke of The Church, the mystical body of Christ, shewing that Christ had founded a society called the church to be continued to the end of time; that to this Church were committed the preaching of the Word and the administration of the Sacraments; that just as the life from the parent vine is communicated by the sap to the branches, so the spiritual life is communicated to the members of the Church from their spiritual head, our Lord Jesus Christ.

On Saturday evening, after Evensong had been sung, Rev. F. E. Howitt, of Stoney Creek, preached on the spiritual life in the individual, taking for his text the rebuilding of the walls of Jerusalem by Nehemiah. His Lordship, the Bishop of Niagara, being present gave the Apostolic benediction.

On Sunday, 13th, at 11 a. m., the Rev. F. C. Piper, said Matins. The Bishop taking his place before the altar commenced the celebration of the Holy Communion, assisted by Rev. F. C. Piper as Epistoller, and the Very Rev. the Dean of Niagara, as Gospeller. His Lordship delivered an earnest, thoughtful and impressive sermon from the words "And hath put all things under His feet, and gave Him to be the head over all things to the church, which is His Body, the fulness of Him that filleth all in all," Eph. 1, verses 22 and 23. His Lordship held the large congregation's enraptured attention while he enlarged upon the facts: that the earthly society called the Church was founded by Christ Himself to be the regeneration of the human race; that this regeneration was to be accomplished by uniting individuals to this Society by Holy Baptism; that once baptized into the Catholic church they were mysteriously united to Christ, their Head; that this union was strengthened by Confirmation and perpetuated in the Holy Communion, together with other minor means of grace; that this society was perpetuated as in any earthly so-

ciety, viz., through its officers the Bishops, Priests and Deacons of Apostolic ordering and appointment. Those who, chose to separate themselves from the society of Christ's appointment, might be compared to members separated from the body to which they had originally belonged. At the close of the sermon the service was proceeded with, as on Thursday morning previous—the number of communicants being very large.

(To be Continued.)

#### DIOCESE OF ALGOMA.

**UFFINGTON.**—The Easter vestry was held in the Church hall, on Tuesday, April 8. Present the Rev. H. N. Bardén, Messrs. R. Y. Corrigan, lay reader, James Kirkpatrick, people's warden, L. B. Smith, R. McBride, T. Coulter, W. H. Tinkiss, vestry clerk, and others.

The meeting being held immediately after Evensong, the chairman proceeded immediately with his opening address as follows:

*My Brethren.*—I have great pleasure in meeting you here at our second Easter vestry since I first came among you, and I avail myself of this opportunity of wishing you all a successful and useful year. Of one thing we may rest assured, that it can and will be successful and useful, only in proportion, as it is spent with a constant remembrance of the presence of Him, who is with us in all our ways, as he was with the two on the way to Emmaus.

If you will permit me, I would pass in review, the various works we have together been engaged in during the past year. And at the same time, I would impress upon you the deep debt of gratitude we owe to Almighty God for the success with which he has crowned our efforts.

During the year, 201 services have been held in the mission on Sundays, and Holy days. Besides these services there has been of course the usual week day services; 28 children have been admitted into Christ's Church by Holy Baptism; 8 persons have been united in Holy Matrimony; and two have passed to their rest. There are some 22 candidates for the rite of confirmation. Among the most successful of our undertakings are the Sunday school and Bible-classes, the former have upwards of eighty names on their books, and the latter about thirty. The attendance at both is also good. Take the register of St. Paul's Sunday school for the last three months and we find 43 per cent. have made the full number of attendances; 21 per cent. have missed but one; 20 and 16 per cent. have missed two and three attendances respectively. The attendance at the weekly Bible class is even more satisfactory. Another of our works is proceeding in a most hopeful manner, I mean St. Paul's Guild. It is impossible to say the amount of good this will be capable of doing, when it is more fully developed. Surely the fact alone of its associates in England and other parts of the world, offering prayers at the Holy Eucharist, for the mission and the souls therein, can not but bring down upon all great blessings, from our Heavenly Father's hand, as may our prayers, bring upon them like blessings. The Church Workers' Guild also deserves notice; small are its numbers, but willing and anxious are its members, to do what they can for the good of the Church they love so well. Our newly formed Mission band, has I believe 21 members, each of whom would say "Silver and gold have I none; but such as I have give I unto thee."

Personally, I have delivered 367 sermons and addresses; paid 421 pastoral visits; travelled some 3,191 miles on duty; written 795 letters on matters connected with the mission, (of letters received no account has been kept); I have received about 1,300 newspapers and periodicals, and 10 packages of articles of clothing, and articles for the Christmas tree, also I have obtained grants of books, etc., to



the estimated value of \$10. To the donors of all these things I have tendered our grateful thanks. In passing I would note the heavy expense all this means in the matter of postage, duty, and in some cases of carriage, all of which I have been compelled to meet out of my own pocket. Of the new church so much has been said already, that I will but briefly refer to it, and that more that we may be reminded, to whom the privilege of having this house in our midst is due, and of the danger of ever neglecting that house, when the first blush of success is over. The total cost of the building and its contents amounts to \$819.55, of this sum \$750.34 has been contributed, thus leaving a debt of \$19.21, of which amount fifty is covered by promises. How is it possible for us ever to show our gratitude to those who have so nobly helped the mission in this matter? The question of money matters is one that deserves our deep attention. You have a circular from the Bishop with regard to the finances of the Diocese, and I would most earnestly beg you to consider the same, and if possible to comply with his request. It is not to the clergyman, or to the Bishop, or to the Church that we give, but to God; and "He still takes note of our offerings as certainly as when His Son sat over against the treasury, and beheld how the people cast money into the treasury." On this subject I shall have more to say later, but I would now impress upon all that what they have (be it much or little), is only so much committed to their care, and in giving to God you are only giving to Him, what has belonged to Him from the first. He whose commission I hold, and who has given to me the grave responsibility of ministering unto you, taught Himself, both by example and precept, and by His grace. I would copy Him, my risen Master, who in his dying on the cross for us, gained the repentant thief; so brethren would He teach all His disciples to teach. I have, after well considering the whole matter, determined to add myself 20 per cent. to the extra amount if you will double the contributions you are now giving to the stipend fund. I regret that your offerings to this fund are so much (more than half the amount pledged,) in arrears. I could understand it better, if I found that those in arrear, had given largely or otherwise to the Church building fund, but such is not the case. There is room also for improvement in the ordinary Sunday offertory, its total amount for the year is but \$33.78; the Church expenses for the year amount to \$17.46. The following expenses have also been incurred: Sunday school \$11, choir \$13.45, library \$8.35, to meet which I have been compelled to draw upon my own slender purse. With reference to the services in St. Paul's, it is admitted by all, that for warmth, beauty, and heartiness, it would be hard to find their equal in the backwoods. We cannot praise too highly the efforts of our young organist, indeed when I look back from such festival services as those of Easter day (made all the more impressive after the solemn services of Lent), to the service held in this room, on the same day last year, I feel we can never thank God enough for all his goodness to us during the past twelve months. The register of attendances of church families, at the Sunday services, shews that only 20 per cent. of those families, were represented at all the Sunday services, held since the Church was consecrated, and that a like number have not been represented at all, and many were only represented by some younger members at a number of the services. I hope brethren that God will send us the blessing of a larger number of worshippers during the coming year. Why should not each member of the vestry determine that nothing shall keep him from the services, and moreover, to bring some one else with him. This has been tried elsewhere with success. There are living within three miles of this room 71 families, of these 29 be-

long to the Church of England, and these 29 consist of 139 souls. The average Sunday attendance at the services is 85, ordinary week day service 10; in Holy week the average at the daily services was 19 5-6. At the out stations the number of families belonging to our Church is larger in proportion to the total population, but of course that is not so large. The young men's club, which should have been doing good work now, has not (owing to the prevalence of "la grippe" at its advent), yet made any progress, but I hope to see it soon an established fact. As also a branch of the "Ministering Children's League," which has so much to recommend it. My wife was President of a branch in which God last permitted us to work, and we know the good a branch of this society is capable of doing, in fact it has only been want of funds which has kept us from establishing a branch before.

Abundant opportunities and ever increasing calls for further development of our Church life in Uffington, and in those out stations connected with it, like waiting our attention and requiring our aid. "Be not weary in well-doing," but rather let us see if we cannot so reorganize our time and so readjust our existing responsibilities, that without neglecting them, we may find more time for God. Brethren pray for yourselves, and for me, that I may minister to you in holy things according to God's will, and for our dear Church, that God's presence might be increasingly realized in all our services; and for ourselves, that God may draw us all closer to one another and to Him. This is my unceasing prayer, let it be yours.

None of the members present offering any remarks upon the address the vestry proceeded to consider their position with reference to the stipend fund, after some considerable conversation it was suggested that the vestry clerk should request those who had not paid the amounts pledged, through the "envelope system" to do so immediately, and that the vestry should adjourn to await the result of his request and that all other business should be continued at the adjournment. It was therefore proposed by Mr. McBride, and seconded by Mr. L. B. Smith, and carried unanimously, that the vestry clerk be instructed to write to those members of the congregation who were in arrear, requesting payment before the end of the month. An adjournment to the first Thursday in May was then proposed by Mr. L. B. Smith and seconded by Mr. Thos. Kirkpatrick, whereon Mr. Lancaster said he had some complaints to make, first of what he called the "nonsensical" manner in which the offertory was received; this having been satisfactory disposed of, Mr. Lancaster proceeded to complain that the ante communion service and the litany are not both used at every Sunday morning service in addition to matins and sermon. The chairman remarked that some now complained of the service being too long and wished the catechising of the Sunday school children to be omitted. After some conversation the matter dropped and Mr. Smith's resolution was put and carried unanimously, and the vestry adjourned at 8.30 p.m.

The Rev. H. N. Burden begs to thank Miss G. M. Wilgress and J. W. R., for the parcels of books for the Sunday school libraries in the Mission of Uffington.

#### DIocese of QU'APPELLE.

FORT QU'APPELLE.—Rev. R. C. Croker, incumbent, has been suddenly cabled back to England. Another clergyman will arrive after Easter, who is noted as a missionary, having been for some time Diocesan Missioner in the Diocese of Truro.

FORT PELLX, Key's Reserve.—Rev. J. W. Gregory, formerly of the Diocese has given \$150 towards the building of the church.

REGINA.—Lectures on St. Luke's Gospel and on the Prayer Book were given during Lent.

QU'APPELLE STATION.—The cantata 'Christ and his Soldiers,' will shortly be given by the choir.

GRANFELL.—St. Andrew's Church, Weed Hill's, was opened in March. It will be consecrated in May. It will accommodate 50 person's and cost -1,000.

The altar, reredos, font and furniture are of oak. The Diocesan Synod meets January 3rd.

#### NEW BOOKS.

"JESUIT MORALS."—Rev. John Scrimger, M. A., W. Drysdale & Co., Montreal.

In consequence of the attention which has been drawn to the Jesuits and to their teaching from late events in the Province of Quebec it would appear that Prof. Scrimger prepared a paper to be read before the Protestant Ministerial Association of Montreal, on "Errors in the Moral Teaching of the Jesuits."

A report or synopsis of this paper as read before the Association appeared in the Montreal Star, and called forth a reply from Father Jones, one of the Jesuits, in connection with St. Mary's College, Montreal, and for some little time there was quite a keen controversy carried on between him and Mr. Scrimger. These letters have now been issued in pamphlet form by Messrs. Drysdale & Co., of Montreal, and will be valuable, not merely as specimens of keenly conducted controversy but also as affording some information in regard to the teaching conveyed by Jesuit writers.

CHURCH OF ENGLAND TEACHING.—By the Very Rev. James Carmichael, M. A., D. C. L., Dean of Montreal. W. Drysdale & Co., paper 10c., or \$1 per doz.

This would appear to be the first of a series of tracts, which these well known publishers intend to issue. It was written, says the Dean with the intention of meeting what he has long regarded as a great need, viz.: a clear realization on the part of those continually drifting into the Church from outside bodies of the great landmarks of Her distinctive teaching. We fear that a like need exists on the part of some of those who have been born and brought up in The Church; for there has undoubtedly been a lamentable absence of any direct and positive teaching in regard to Church doctrine on the part of most of our clergy. In many parishes the clergy seem to be afraid to touch on anything distinctive in this respect, and though the Dean has carefully avoided many subjects upon which information is necessary, we are nevertheless glad to see this little tract issued, and we are sure it will be found of great use for parochial distribution. He takes as heads for the treatment of his subject the following:

(a) The Church, its nature; position of the laity and of the clergy, and the continuity of the Ministry.

(b) Baptism; infant, lay, adult; and the position of childhood in The Church.

(c) The Catechism.

(d) Confirmation, its object, preparation for and administration.

(e) The Lord's Supper, or Holy Communion, its character, benefits and effect; and he closes his explanation with the following: "Thus the Church of England follows her children from Baptism until they face the battle of life; and then it leaves them within The Church depending upon the merits of our Lord and Saviour Jesus Christ for righteousness; and aided to live a life of good works, 'springing out of a true and lively faith,' 'pleasing and acceptable to God in Christ' by the three great channels of grace: The Word of God, Prayer, and the 'Holy Communion,' the most comfortable Sacrament of the Body and Blood of Christ."

[For continuation of New Books, &c., see p. 11.]



# The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR APRIL.

- APRIL 1st—Tuesday before Easter.  
 " 2nd—Wednesday before Easter.  
 " 3rd—Thursday before Easter.  
 " 4th—GOOD FRIDAY. Pr. Pss. M. 22, 40, 54. E 69, 88.  
 " 5th—EASTER EVEN.  
 " 6th—EASTER DAY. Pr. Ps. 4. M. 2, 57, 111. E. 113, 114, 115. Pr. Anth. instead of *Venite*. Athan. Cr.; Prop. Pref. in Com. Service till April 13th incl. *Notice of Monday and Tuesday*.  
 " 7th—Monday in Easter week.  
 " 8th—Tuesday in Easter week.  
 " 13th—1st Sunday after Easter.  
 " 20th—2nd Sunday in Easter. (*Notice of St. Mark*).  
 " 25th—St. Mark's Day. (E. & M.).  
 " 27th—Third Sunday after Easter. (*Notice of St. Philip and St. James*).

## EPISCOPACY.

Does the Church of England in any way admit the validity of non-episcopal orders? Does she maintain that Episcopacy, though more expedient, more in accordance with Bible teaching, ecclesiastical history, and primitive usage, yet is not essentially necessary? This vexed question about the *esse* or *bene esse* of Episcopacy, whether it be merely beneficial, or absolutely essential, to the organization of the Church, has been brought again to the front by the Dean of Peterborough and his latitudinarian allies. The old stock quotations have been reproduced from Hooker, Bramhall, etc., and they have been refuted by contradictory extracts from the writings of the same authors; for these men of the end of the 16th and beginning of the 17th centuries sometimes wrote upon the subject considered only in the light of God's truth and of Church history, and sometimes as active sympathizers with the position of foreign Protestants, and as feeling themselves allied with them in warfare against their common foe—the Court and Church of Rome.

The so-called 'historical facts' of men in Presbyterian and 'German' Orders receiving

prebends and canonries in the English Church in the reign of Queen Elizabeth have also been produced, and these too have been traversed or explained away. Some of them, it is replied, like Saravia, must have been ordained, though the record is not forthcoming, if they honestly believed their own writings on Episcopacy; others (as was common enough in those days) were rewarded with the temporal yield and fruits of benefices, who performed no spiritual functions themselves, but employed a vicar; and some few there were who were forced by a powerful Puritan patron on a Bishop whose opinions were of the same color, and who in evil and violent days were simply let alone, and so their position remained unchallenged till the wrong was ended by their decease. These cases all put together hardly reach a dozen. Yet, when every quotation has been made, and every example cited from the Reformation times, the settlement of the question has not advanced one jot as to what is the judgment of the Church of England on this subject.

There is no room for doubt about it before the Reformation. The English Church together with the Universal Church for 1600 years had taught, 'without the bishop, there is no Church.' As in the special Church of the Jews there were high priest, priests and Levites, handed on by fleshly generation, so in every particular branch of the Church Universal, there must be apostle, priests, and deacons, handed on by the spiritual generation of the imposition of the Apostle's hands. "As my Father hath sent Me, even so send I you. \* \* \* And He breathed on them, and said, Receive ye the Holy Ghost. \* \* \* Lo, I am with you all the days, even unto the end of the world." None can give to others what they have not received themselves. The Apostles alone received the commission from Christ, and none but those who have received it from them by Apostolic Succession can either give it, or hand on the commission to others. To collect and command troops in the King's name, not having the King's special commission to do so, is rebellion, and against God it is also sacrilege.

Such being the universal doctrine and law of the Church before the Reformation (so that no schism even was ever attempted without Episcopal leading) we ask, When or where did our Church rescind this universal law after the Reformation? Has she not always had three distinct offices of ordination, first for a Deacon, next for a Priest, and last for an Apostle? Though in Holy Scripture those who immediately followed the Apostles are called 'Apostles of the Churches,' and 'Angels of the Churches,' yet after the death of St. John, they received the special and technical name of Bishops. The word 'Bishop,' which at first was used in its common meaning both for the elder, who was 'overseer' of his parish, and for the Apostle, who was 'overseer' of a diocese, as well as for Christ, who is the 'overseer' of the Church visible and invisible, was now restricted in its meaning to those alone who were officers of the first of the three ranks.

We need not quote the well-known Preface to the Ordination services, in which the statement is made as one which cannot be gainsayed that these three orders have ever existed since the time of the Apostles.

Next, if our Church considered Presbyterian orders valid, it is plain that she would not require a Presbyterian minister to be ordained before she allows him to officiate. To insist upon his being ordained, is a distinct declaration that he is not ordained. Suppose a layman and Roman priest seek office in the Church of England; the former she insists upon ordaining, the latter she takes as already ordained. A Presbyterian minister also seeks office. Does she class him with the presbyter or with the layman? She treats him as a layman, plainly because she considers him a layman.

To this it may be said, 'The Church of Eng-

land prefers Episcopacy, and, therefore, she requires this ceremony to be submitted to for the sake of regularity and order. It is a matter of proper form, not of essential right.' This is a very serious charge to bring against the Church. She does not re-ordain a Greek or a Roman priest, knowing that such an act would be a grievous wrong, would she then do so with a Presbyterian minister, if it were not her deliberate judgment that he is a layman, and unordained? To suppose that for the sake of regularity and order, the Church of England should commit schism by re-ordaining a man already in Orders, and so break all the regulations and canons of the Church universal, is preposterous.

Again, the words of ordination are themselves sufficient proof: 'Receive the Holy Ghost for the office and work of a Priest (or Bishop) in the Church of God now committed unto thee by the imposition of our hands.' It is not merely a commission to act within the fold of the Church of England, but throughout God's *universal Church*; and the commission is then and there given. Whatever may be the prejudices and private opinions of individuals, it is certain that the Church itself would not use such awful language without meaning exactly what she says.

Next, it is said, 'Presbyterian Orders are valid, but defective.' This is impossible, for there can be no degrees in validity. Ignorant people sometimes ask to have a sick child 'half baptized.' But this is impossible. It cannot be half baptized and half unbaptized; neither can a minister be half ordained and half not. Irregularity there might be, as when a man has been ordained by a 'titular' Roman Bishop in England; but the orders are valid, and the irregularity is annulled when the man is no longer schismatic.

Again, it is argued, 'The Church has doubts, but she likes to be on the safe side.' If this were so, she would with her usual caution have drawn up a short rubric to that effect, as she has in the case of 'hypothetical baptism.' In the case of Presbyterian ministers the Bishop would be required to say: 'If thou art not already ordained priest, I ordain thee,' etc.

We can see nothing objectionable in such a course in order to heal the divisions in the Body of Christ. We might go even further and say that if the time ever came when Congregationalists and Wesleyans desired as bodies to return to the fold, and to occupy therein the positions occupied of old by Augustinians and Franciscans, keeping all their property, and preserving the peculiarities of their discipline as Christian communities, but holding the Catholic faith, we should look upon such a concession to their natural scruples against condemning their own position in the past as being generously offered by the Church, and generously accepted by the sects of Calvin and Luther.

Of course, no Catholic refuses to acknowledge the Presbyterian ministers, and those of the other bodies of 'Orthodox Dissenters,' who derive their authority from a modern human institution, as being ministers to their own congregations, and, as such, deserving of worldly honor and respect. Again, it is not denied that, as a matter of fact, they do act as priests in offering up prayers, thanksgivings, intercessions, alms, and bread and wine in God's worship on behalf of others, and that they bless also in Christ's name. Moreover, they repudiate (as we do in the 23rd Article) the fanatical doctrine that nothing is required but an inward call to take upon themselves the ministerial commission. What the Catholic Church does deny is that any can act as Priest by Divine right unless they have received 'the Apostolic commission, that gift which the Scriptures and the Church declare to have been made by Christ to His Apostles, and which gift St. Paul says must be handed on by 'Apostles' 'till the perfecting of the saints through the work of the

ministry, and the edifying of the Body of Christ shall be completed at Christ's second advent. Such a gift was given to Bishop Timothy by the imposition of St. Paul's hands, and he earnestly exhorts him 'to stir it up.'

Such a gift the Church of England declares to be given to every Bishop from that time to this, and the consecrator, after the words of consecration, continues: 'Remember that thou stir up the grace of God, which is given thee by this imposition of our hands.' The Church in Rome had never seen an Apostle among them when St. Paul wrote his Epistle; they had not as yet received this gift, and, therefore, he earnestly desires to go and give it to them (i. 6); it was in this that the Church of Crete was 'wanting' till Bishop Titus should supply its deficiency, and we all know what that gift was—the gift of the Holy Ghost not only for ruling the Church, but for ordaining priests to their work and confirming the baptized in their privileges and duties.

Estimate as highly as we may all the good done by Nonconformist ministers through the blessing of that God who not only works according to His covenanted promises, but who can go beyond them, and work abundantly outside them, nevertheless, it is questionable whether their overt rejection of 'the gift' in Orders and Confirmation does not countervail and counteract everything that could be put to their credit. Who can reckon up the disintegration and weakness of God's House and Kingdom, the disunion, pride and uncharitableness, as well as absence of all discipline, wrought in the Body of Christ by the denial of the gift of the Holy Ghost in Apostolic Orders; or who can measure the ignorance of Christ, and the gracelessness which might have been remedied during the last 300 years, if all the baptized had been properly instructed to receive the Pentecostal Outpouring in that blessed rite of Confirmation which is the peculiar ordinance of the Holy Ghost Himself?—*Church Times*.

### MODERN MARRIAGE.

[From a Lecture delivered by Canon Knox Little at All Saints', Margaret Street.]

For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the Church.

In these days what must be called the Pagan reaction touched all things; but it touched them all, because it went to the root of all—it went for marriage. We knew the ways in which the Pagan reaction had come upon us. There was a great development in the education of women. He hoped it would be clearly understood that no words of his would be taken to mean that he had any fault to find with the higher education of women when that education was sanctioned, guided, governed, adorned, by the teaching of the religion of Christ. But certainly there was a direction which that development was taking which filled the heart of the Christian, at least, with anxiety. Our daughters were sometimes taught, not that God had created two sexes, but that there were two classes, and that those two classes were rivals; that woman was to find herself at home in the cricket field, on the foot-ball ground, on the platform, perhaps in Parliament, at the ballot-box, as much as man. If so, all the magnificent influence of woman, which came from her sex, from her supplying that which man had not; all that wondrous influence of hers that built up homes, trained men, that made a nation, and supported the Church was gone. For this Pagan reaction taught us, not that there were two sexes, to help each other, to be companions side by side, each supplying gifts which the

other lacked, but two classes to fight it out in rivalry and in bitter scorn. But the Pagan reaction went further. In those days it was blatant. It rejoiced in divorce, though, God knows, we had had more than enough of the horrors of the divorce court. It rejoiced in the legalization of incest. England, it was true, had not yet committed itself to the marriage of a man with his sister-in-law, but only the other day the imperial sanction was given to the most wanton of divorce laws yet passed in the colonies. And when we would understand what it all meant, we were told that there was to be justice done to woman, that she was to be kept no more in a state of subordination and subjection to man. One writer reminded us that it was impossible for a wife to do her duty unless the husband paid her for her work, if she was to be independent. Then we were instructed to remember that marriage was not a relation but a contract to be dissolved at the will of either party. We had also been told by the "higher culture" that there was something almost degrading in being a mother! And, lastly, we were informed that, if there was such a thing as a happy marriage at all, it must arise from the softening of the brain on either side. All this was inconceivable nonsense to a sensible person, but these were the counters with which men and women were bartering away the great institution of marriage. We bowed our heads in shame that such things should appear in the newspaper Press. In the name of Christ, he gave the lie to the infamy! In the name of the mother who had made in us all that we were of good, and checked whatever in us was evil, with her large hearted sympathy and tender love, and her intellectual capacity and deeply penetrated sense of the nature of man, he gave the lie to the infamy! In the name of the girl we had loved with devotion in early manhood, in the name of the amiable, faithful, and obedient wife, who gave her troth to the man she loved, in the name of the daughter who brightened the home by her purity and tenderness and sweetness, he gave the lie to the infamy! It was disgusting to think that a woman with an English name could pen anything so atrocious, and that Englishmen and Englishwomen could tolerate such words appearing in a public print. But what was the alleged justification? Unhappy marriages. He was quite aware that there were unhappy marriages enough and to spare—mostly unhappy because they had not been rooted in loyal love, but in love of money and social position. There might be unhappy marriages, there might be unhappy homes; but we were creatures of time born for eternity, and out of darkness He bringeth light. The man who found that he had made a mistake might find with the help of God's grace that he could rise to higher things from his dead self; and those who sprang from unhappy homes might learn the great lessons of truth and duty would they but come under the sunlight of the Christian Church. These apostles of the "higher culture" would cure you by killing you; but the Christian Church pointed to submission, to prayer, to the tender graces of the Holy Spirit. Yet the Church did not say that in this valley of tears all would be brightness and sunlight and glory, but she taught that if a married life was a trial, it was one to be borne, and to be sanctified. People thought that the affections were mere impulses which could not be controlled. He denied it. The affections were to be governed by the will, and we were not to allow ourselves to drift helplessly down the stream of inclination. Yes, in spite of the "high-fallutin" nonsense that appeared in reviews, there were such things as happy marriages, not simply among the foolish and the sentimentalists, but among the real, the strong thinkers, and the hard workers, and they were so because they were guided by Christian principle, because there was the due recognition of the proper place of man and

woman, because the affections were governed, by high principle, and that high principle came from a strong will and an understanding illumined by the grace of God. Was England going to listen to this miserable teaching of the Pagan reaction? Then, if so, England was gone, for patriotism, like society, depended upon the home, and there would be no home-life in England under this new system. Were we going to proclaim in the interest of society a universal licentiousness and call it morality, or to maintain the dignity of law, of self-restraint, of self-mastery, the high ideal of a pure and noble affection, and the thought that deep down at the root of society was the loyal love of the man for the woman and the woman for the man? Long might the Christian view of marriage remain uncontaminated and intact! It rested with Christian women to determine that it should. Men were what women made them, and he appealed to the Christian womanhood of England to insist upon a high ideal of a really noble love.—*The Family Churchman*.

### "CATHOLIC," THE CHURCH'S TRUE NAME.

The word 'Catholic' means universal. It is applied to Christ's Church to show that it was not to be confined to one country or people; that it was to teach all truth, all things necessary for salvation; that it was to bring all classes of men to God; that it was to cure all spiritual diseases. The word is also used to distinguish those Christians who maintained what had been universally taught from the beginning, from those who have detracted from or added to that faith.

In the English Prayer Book the word 'Catholic' is found in the Preface, the Three Creeds, the Prayer for all conditions of men. The word 'Protestant,' on the other hand, does not occur once in that Prayer Book. Protestant was originally applied to the Lutheran party who protested against the Spire edicts in 1526. 'If a man says that he is a Protestant he only tells us that he is not a Romanist. At the same time he may be what is worse, a Socinian, or even an infidel; for these are all united under the common principle of protesting against Popery' (Hook's Church Dict).

'Catholic' denoted union and agreement with the main body and its teaching, the acceptance of those doctrines that can bear the test of the *quod semper, quod ubique, et quod ab omnibus*. Protestant is opposition to and separation from all this.\* Canon 30 shows that the Church of England never separated from the main body or Catholic Church.

The English and American Churches have adhered most tenaciously to this title. It sets forth their claim to oneness with the primitive Church. It is the warrant and assurance that their ministry is of Apostolic origin; that the faith they profess is the one faith that has been handed down from the beginning; that the sacraments they administer were ordained by Christ.

Therefore, to apply the term 'Catholic' to Romanists implies that they are right and the Church of England wrong; that only in the Church of Rome are valid Orders, Creeds, Sacraments; that the English Church is a sect, and English Churchmen merely a portion of a great multitude of Separatists, the 'Protestant Omnium Gatherum.'—*Church Critic*.

[\*We would rather say that 'Protestant' as applicable to the Church of England rests upon her character—that of being truly CATHOLIC: as such she is Protestant relatively to the Church of Rome, in so far as the latter is in error doctrinally and otherwise; and Protestant, relatively to the bodies of Christians generally included in the term, as also protesting against their errors, and their separation from the Church Catholic.—Ed.]

## FAMILY DEPARTMENT.

## OUR EASTER THANKS.

BY MARGARET E. SANGSTER.

Thank God for the dear ones safe to-day,  
Safe at home on the happy shore,  
Where the smile of the Father beams for aye,  
And the shadow of pain shall fall no more.  
Thank God for the hearts that have done with  
sin,  
For the eyes that shall never be blind with  
tears;  
Thank God for the beautiful, entered in  
To the perfect rest of the deathless years.  
Thank God to-day for the pilgrim feet  
Which have trodden the last of the toilsome  
way;  
For the strong, for the frail, for the babes so  
sweet,  
Who have left forever this crumbling clay,  
Who have changed earth's trial and loss and  
moan  
For the victor's palm and the voice of praise,  
Who dwell in the light of the great white  
throne,  
And join in the songs which the ransomed  
raise.  
Thank God to-day for the hope sublime  
Which fills our souls in the darkest hours;  
Thank God that the transient cares of time  
Are wreathed in the glory of fadeless flowers.  
Thank God for the rift in the desolate grave;  
'Tis the soldier's couch, not the captive's  
prison;  
He hallowed its portal, who died to save,  
And we write o'er its arch, "The Lord is  
risen!"

## THE TREE OF LIFE.

"Come unto Me, all ye that labor and are heavy  
laden, and I will give you rest."

An Oak that never dies! whose mighty stem  
Sustains such limbs as stretching far and wide,  
Give shelter from the fierce heat of the sun  
To all who come and in their shade abide.

Around this Tree a desert! where men toil,  
Unsheltered from the noonday heat and glare,  
With weary eyelids, heavy head and heart,  
And bending 'neath the loads they have to  
bear.

Yet have they heard full oft the glorious tale  
Of how within their reach a deathless Tree  
Its healing branches spreads for all to come  
And live beneath their shade for ever free.

From galling load or stroke of noonday sun,  
They still toil on—the tale of rest in vain  
Is told—Ah can it be that these are deaf  
Who still forbear the living Tree to gain?

Or will they not believe the glad report?  
Or can their minds not grasp a scene so fair  
As that the story pictures of the Tree  
And those who dwell beneath it free from care?

They have not heard! Send forth once more  
the news

And let it ring in clarion tones across  
The desert, calling home each care-worn heart  
And bidding rest for aye from grief and loss.

In mercy sent, the message sounds again,  
It sounds in liquid notes so cool and clear  
The worker cannot choose but stay his hand  
And raise his head a moment. Will he hear?

O God, the happy dwellers whom Thy love  
With joy and peace beyond all hope hath blest  
Beseech Thee—let the story reach their ears  
Who toil, and bring them straightway into  
rest.

B.G.W.

Bishop's College, April, 1890.

## WHAT MATTERS IT.

I.

What matter if we are weary  
With the burdens we have to bear.  
Does not our blessed Saviour  
All of our burdens share.

II.

What matter if our hearts ache  
With the world's cold sneers, and scorn,  
Was not the sacred heart once broken  
By taunts, of cruelty born!

III.

What matter if we are foot-sore  
And the path seems long and drear,  
Did not One before us  
Leave blood stained foot-prints here.

IV.

What matter if we but follow  
More closely in those steps,  
With our eyes raised to our Leader  
Away from earth's dark depths.

V.

Then lift your eyes, ye faithful  
And your path shall be filled with light,  
For the Master stands there, with out-  
stretched hands  
To crown your weary flight.

JULIE LADD BAXTER.

## TRUE AS STEEL.

(Continued.)

CHAPTER II.

By this time the boys had left the little  
town behind them and were nearing the open  
fields.

'I don't think I can walk any further, Bob-  
by,' said Willie, in a weak voice; and Bobby  
saw that his limbs were trembling with wear-  
iness. 'Aren't we a long way off our lodging?'  
he went on, looking round in dismay to see  
the town so far off and the fields so near.

'Well, the fact is,' said Bobby, lifting poor  
tired Willie on his shoulder, and trying to  
speak cheerily to keep up his brother's droop-  
ing spirits, 'the fact is, funds is rather low to-  
day, you see, Willie; we haven't turned over  
our stock quite as quickly as I would have  
wished,' pointing to the basket of withered  
flowers; 'consequence is, we shall have to  
camp out to-night.'

'Do you mean we haven't got any money?'  
said Willie, anxiously.

'Well, that's just about it, Willie,' said Bob,  
still trying to speak cheerily. 'For with the  
exception of the twopence we spent for dinner,  
we've took nothing to-day.'

'Then we shan't have no supper?' Very  
faint and low the words came from the weary,  
hungry child, and yet with a quiet patience  
that touched the heart of his bigger and strong-  
er brother.

'No, supper, indeed! won't you though?  
We'll see about that.' And Bobby laughed  
gleefully as he drew a slice of bread and cheese  
from his capacious coat pocket.

'Why, Bobby, I thought we ate every bit of  
it for dinner,' said Willie, whose mouth was  
watering at the sight of the unexpected food;  
'how ever did you make it last out?'

'Management, Willie, management,' said  
Bobby. 'There's no saying how far two  
penn'orth of bread and cheese won't go, with  
good management.'

Ah, Bobby! kind Bobby! all the manage-  
ment it required was to slip away, secretly,  
more than half your own share of dinner, that  
your hungry little brother might not go with-  
out supper, but Willie knew nothing of this.

'Why, Bobby, you're giving it all to me:  
why don't you have some?'

'Don't intend to touch a bit, Willie,' said  
Bobby firmly, 'so you've no need to ask me. I  
suppose, if a fellow likes to eat enough at  
dinner to last him all day, he can do so, can't  
he?'

'I didn't see you eat so much,' said Willie  
innocently.

'There's many things take place that little  
boys like you don't see,' said Bobby sententi-  
ously 'and now, Willie, what do you say to  
sleeping in the blue bell-wood to night? I  
think it will be ever so much nicer than those  
close dirty lodgings, and it will be nice and  
handy for our flowers to-morrow morning.'

'I don't mind where I go so long as I'm  
with you, Bobby,' said Willie, who felt a  
world better since he'd had his supper.

And soon the children were resting on a  
grassy bank, over which the tall trees waved.

It was quite dark now, and they could see  
the stars peeping out and twinkling over the  
tree tops.

'Bobby,' said Willie softly, (he was resting  
against his brother's breast), 'wouldn't you like  
to hear that kind minister tell about the  
Friend who loves poor boys like us? Who do  
you think he meant?'

'Oh, he meant Jesus, Willie, the One who  
mother told me about when she was dying.'

'Tell me again what mother said Bobby.'

'She said,' answered Bobby slowly, as  
though he was repeating a lesson he had learnt  
by heart—"She said, 'Bobby, boy, mother's  
going to leave you and little brother, but the  
Lord in heaven will care for you and him.  
Father has gone there, because his sins were  
washed away in Jesus' blood, mother is trust-  
ing to that precious blood, too, Bobby, and I  
pray God that my children will be saved by it,  
too.'"

'And are you saved, Bobby?'

'I can't say as I rightly know what it means  
to be saved,' said Bobby sadly. 'I know I  
ought to be good, but I ain't, and I know if I  
was agoing to die I should be awful frightened,  
but mother wasn't, not a bit.'

'Bobby,' said Willie timidly, 'I sometimes  
think I shan't live very, very long, and I do  
wish I knew that I should go to that beautiful  
heaven where mother is, and father. Do you  
think we might go sometimes to that kind  
minister who spoke about the kind Friend who  
died for us? Perhaps he would tell us about  
the precious blood, that mother said would  
save us.'

'Of course you shall go,' said Bobby, 'but,  
oh! Willie, don't speak about dying, you're all  
I've got left in the world.'

'Dear Bobby,' said Willie, nestling closer to  
his brother, 'you wouldn't be half so poor if  
you hadn't me to care for. You're big and  
strong, and I know how often you could have  
taken on at jobs if you would have left me, but  
you never would.'

'No, and I never will,' said Bobby, sturdily.  
'I promised mother that I'd take care of you,  
and I always shall.'

Soon the children's voices ceased, and Willie  
dropped asleep. Then, and not till then, Bob-  
by gently removed his arm from under him,  
and taking off his coat he wrapped it warmly  
round his sleeping brother.

It was May, and though the days were warm,  
the nights were chill. 'It don't matter about  
a big strong fellow like me being cold,' mut-  
tered he, 'but it wouldn't do for a poor little  
chap like him.'

'And now,' said he, laughing softly to him-  
self as though it was a good joke, 'I'll take my  
supper of 'bread and cheese.' Then he stole  
quietly to the hawthorn hedge, and nipping off  
the tender young leaves, he tried to quell his  
hungry knowings with them. It never oc-  
curred to him that he was doing anything  
wonderful in quietly giving up his food that  
his brother might be fed, and just as unconsci-  
ously he lay down and bore the chill of the  
night that his weaker brother might be warm.

But for all that, the stars looked down upon a hero that night— one of the many, many heroes that the world wots not of, because no laurel wreath is on their brow.

[To be continued.]

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THE GENESIS AND THE EXODUS OF THE GOSPEL—By Rev. P. Ten Broeck, Lacrosse, Wis.

Bishop Andrews has said that are but there two eminent days—the first and the last. The first of His Genesis, or coming into the world; the last his exodus, or going out: his Nativity and his Passion; and Dr. Taylor Lewis adds without an accurate measurement of the day and year there could be no chronology.

In this treatise, Mr. Ten Broeck aims at showing that the actual day of the Nativity of our Lord was Dec. 25th, and the day of His Passion, the 26th of March, A.D.

His object also is to review the works of Wieseler of 1843; Browne's Ordo Saeculorum 1844, and Jarvis' Chronological introduction to the history of the Church 1845, and to establish the accuracy and correctness of the decision arrived at by Dr. Jarvis, and the incorrectness of Wieseler.

MAGAZINES FOR APRIL.

The Sidereal Messenger.—W. W. Payne, Northfield, Minnesota, contains a letter from Frank H. Bigelow in regard to the U. S. N. Eclipse Expedition to West Africa, also a special article by E. J. Brookings

on the Red Light or Red Sunsets, which began in the autumn of 1883. There is also an interesting paper by J. M. Clarke, C.E., on the English mile, in its relation to the size of the earth and ancient metrics.

The English Illustrated Magazine—McMillan & Co., 112 4th Avenue, N.Y. Amongst much else that is interesting, contains an article on Rowing at Oxford and Cambridge, illustrated with portraits of some of those who have been prominent in connection with those great boat races. J. D. Bourchier contributes an illustrated paper on Social life in Bulgaria. The sketch of English scenery and homesteads in this number is that of Highclere Castle, belonging to the Earl of Carnarvon. There is also an article which will be read with interest, on 'Seals and Seal skins, by Willoughby Maycock.

The Homiletic Review.—Funk & Wagnalls, New York. Although by no means a Church monthly contains not only reference to Easter, but also an Easter service or sermon, an account of an Easter Choral service, and Easter thoughts. We also notice in its Sermonic section a sermon from a Canadian, viz: the Rev. W. M. Roger, London, Ont. There is also a striking sermon by the late Dr. Bersier, of the Reformed Church of France, Paris, in the single word 'REMEMBER,' from the text Luke xvi, 25,

The Kindergarten — Alice B. Stockham & Co., Chicago. In like manner contains special reference to Easter, having amongst its articles an Easter story based upon Caterpillar life, the Easter hare, and the origin of Easter observance. Its leading paper is by Alice H. Putnam, upon the 'Regeneration of the body.' This magazine is intended for teachers and parents and will be found of much interest and benefit.

The Pansy.—D. Lothrop & Co., 324 Washington street, Boston, is one of the most beautiful and interesting magazines for the young which appears on our table. Every number which we have seen contains information not only in very attractive form, but of real benefit. We can confidently recommend it to our young people.

Our Little Men and Women —D Lothrop & Co, surpasses itself in its April number. The illustrations and printing are beautiful, and the stories suited for the younger children are admirably told.

Bodyland—From the same publishers, is equally well got up for children, still younger than those for which the two previously mentioned magazines are intended.

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God." Luke, after a brief introduction, begins with the annunciation of the birth of John the Baptist to Zacharias by the angel of the Lord. John begins with announcing Jesus Christ as the Word that "was with God and was God." Christ is the common theme of all these writers.

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DIED.

JOHNSON.—On Easter Monday morning at 6:15, aged nearly seven months, Mary Gertrude, daughter of Rev. G. Johnson, Rector of All Saints' Church, Dunsmuir, and Alice E. B. Seely, his wife. "Lost awhile, our treasured love, Gained for ever safe above."

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## MISSION FIELD.

## PROMOTION OF RELIGION AT HOME BY FOREIGN MISSIONS.

[A Paper read at the Bishop of Ely's Visitation by the Rev Francis Pott, Rector of Northill.]

## CONTINUED.

But even of their outer life, what do we really know of this? I do not mean their incessant intertribal wars, the savage slaughter or heartless treatment of enemies women and children, or their rude social customs,—but I mean their individual animal life, if you will let me so speak. Of this we get, it may be, glimpses, hints, from the narratives of Missionaries and travellers; but they are and can be hints only and nothing more; for they dare not tell us without reserve all they see and know; they cannot in books which anyone may read do more harm than darkly hint at some of those moral horrors—not exceptional, but customary, as I may be allowed to do before this company: the brutishness, the brutality of lust; the tyranny of lust; the tyranny too of superstition and the cruel craftiness of its practiced manipulators. Even in India, with its civilization, material and intellectual, older than our own, but without Christ, if we only knew, not merely the social tyrannies of which we do hear so much, but the unblushing obscenity of their very religion in its rites and its public symbols, and the sanction, the very consecration, of gross licentiousness in its idol temples! But all this cannot be generally spoken of, and so there grows up a false impression that their state is not so exceedingly bad, and that we have nothing so much better to say of ours! 'Why not leave the poor savage in his simplicity?' 'Why trouble the faith of the Hindoo? some have said. But they know not what they say. I myself know but the merest fringe of what I speak of; but it is enough, and ought to be more than enough, to stir strongly within us, not disgust only and horror, not indignation and contempt, but intense thankfulness for our selves, and to quicken indeed the religion in us which has saved us from it.

You are many of you probably aware of the testimony of Lord Macaulay, a writer by no means predisposed to a favorable estimate of religious influence amongst us. After a residence in India he declared that the most corrupt form of Christianity which had ever existed would be a blessing in exchange for what he saw there.

And even of the highest form of Hinduism, known as Buddhism, now a distinct religion, but originally a reform of the popular faith, it was the deliberate judgment of the great French savant, Barthélemy St. Hilaire, after personal study of it on spot—the judgment, observe, of another quite unbiassed writer—that if it be rightly called a religion at all, and not, more correctly, a sort of moral philosophy, it is 'a religion without love,' without the greatest and happiest of Christian graces,

without which all else is 'nothing worth.' Again, the religion of Mahomet has been described by those who know it as being a religion without morality. And to these we may add the religion, if so it can be called, of the African savage as a religion without trust, without hope. Even, then if you gather it and put together all that has a distant likeness to the truth in all these religions, and all that in them can be reckoned on the side of right and happiness, how infinitely are they all together worthless, beside the truth and grace which come to us in Jesus Christ.

But the promotion of our own religious life need not, must not be sought only through the knowledge and realization of the degraded misery and darkness which a study of Missions reveals to us as the lot of others. The picture of the Mission Field has another side. It brings us into contact with the highest as well as the lowest side of humanity, with man's spiritual capacity in Christ as well as with his natural helplessness in himself; with examples of the noblest as well as of the most pitiable; with examples that may promote our own religious life without any of the risk of flattery which contrast with the heathen might bring to some of us; promote it, I mean, not by raising thankfulness for what we are in Christ by grace, but by humbling us with the thought of what we might be but are not, and so shaming us, and at the same time constraining us to better things; in a word with examples of the wonderful self-sacrifice of the Missionary himself—not, remember, the self-sacrifice of a noble impulse to some heroic deed, such as wins a Victoria Cross, or the bold grasp of some sudden opportunity, but the deliberate prayerful surrender of home, friends comforts, worldly prospects, health, intellectual and social interests,—all that to most men seems to make life worth living,—a surrender and a courage for Christ and His souls which I confess has often staggered me and exorcised all self-esteem. Surely if anything would promote in us religion, a readiness a longing to be up and doing something, a consciousness of having done so little, and risked perhaps nothing, for God, it would be the stories of a St. Francis Xavier, a Henry Martyn, a Bishop Patteson, and just now the noble story of Father Damien, his life and now his death among the ever depressing sufferings of those outcast lepers which he gave himself up to alleviate on the Island of Molokai. And these are but the better known among many more as good and as true, in the past and the present. I have but ventured to suggest two simple reasons why our own exertions in support of Foreign Missions must, if we realise the state of the heathen, deepen our thankfulness, and if we realise the life and work of our Missionaries, quicken our zeal at home.

[To be continued.]

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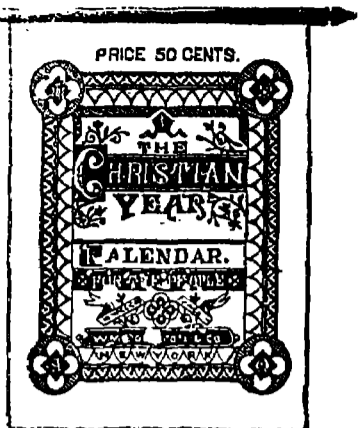
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(Continued.)

But there are so many obstacles to such a scheme, so many difficulties involved in it, perhaps some one objects. Of course there are. Who ever started any scheme to benefit humanity since the world began without encountering them? There is, I believe, no obstacle that cannot be overcome—no difficulty that cannot be conquered in this. The genius of Christianity has proved itself equal to greater ones over and over again. Have we not lately seen that it can accept even joyfully long-life exile in an island peopled with victims to the most loathsome and terrible of all diseases? If there are amongst us men and women whose ardent charity does not shrink from immolation in a leper settlement, there must be also those who, if the untrodden path is but indicated to them, would cheerfully come forward to aid their brothers and sisters to conquer in the terrible hand-to-hand conflict with alcoholic cravings. Not in the ways we all know so well—I had almost said *ad nauseam*; but working with them as well as for them to restore the lost sense of honorable independence and self-respect—to give them hope for the future, when the shame of a miserable past weighs down their spirits; to give them some end in life, and labor practically to induce them to adopt some occupation for brain and hand. Let any taste for music, for painting, carving, modelling, art needlework, writing, be warmly encouraged; let access to the best and noblest literature be freely given; also to gardens stocked with beautiful and curious plants, perhaps with aviaries of sweet singing or brilliant birds, that Nature, with her healing influences, may soothe the morbid, troubled soul. Though I would have such an arrangement eleemosynary in the very highest sense, yet let those who can—or whose relations can—pay for their support according to their means; only the greatest care should be taken to let no *souppçon* of the ordinary boarding house creep into the management of affairs. Above all let them not be always, or, indeed, very much together, but let them have bright energetic companions, ready always to help and strengthen them.

Only those who have had special means for studying the subject know of the pressing need for such homes—for such succour. Very frequently acute and needless suffering is caused by patients of refined feelings and gentle birth being placed in the charge of coarse-minded men and women, entirely better than a jailor's instinct, and a vulgar feeling of triumph over one who is their superior by birth and breeding. I could tell you of a patient kept in a lunatic asylum longer than was needful because of

the difficulty of finding a home, which, when found, proved to be the last degree unsatisfactory. I have known attempts made to prevent the Commissioners in Lunacy from letting an inmate know of his legal freedom, of a suggestion to abstract such a letter if it did arrive. Happily, both these scandalous proposals were frustrated. But there may be other cases in which low cunning like this has succeeded. These are extreme cases. Yet even in "home" where a far more humane and upright ruling prevails, self-interest seems so far to carry the day that serious and sustained attempts to help patients to return to a professional career are rarely if ever made.

None are more helpless, lunatics scarcely excepted, than men or women who have given way to habits of intoxication. There is a shameful and degraded past behind them; its memory and the faces of business-like strangers are with them in the present. Old friends shrink from them, turn away coldly and distrustfully from faltering promises of amendment, and draw aside their children quickly—"unkindest out of all," as if contagion. What wonder if for trembling hands and palsied gait there seems nothing on which to lean,—for dimmed vision and that carkering remorse which makes a foretaste of hell within, there seems no future refuge, but madness, or suicide, or a drunkard's grave.

By all means urge total abstinence on such. But do not think your work ends there; it is begun—there is "aching void" to fill, or seven devils may return with the first to take possession of the empty, swept and garnished dwelling. We know it is almost a common place that many of the finest and most highly wrought minds, the most brilliant intellects, have become slaves to the wine cup. Why should not noble brotherhoods and sisterhoods band together to reach and rescue those who cannot be gained by the more ordinary methods? And those who remember the Divine compassion expressed "for the weak, and diseased, and them that are out of the way," the halting, the torn and wounded in life's battle, will need no other motive in laboring to restore to this poor flock "the grass which the locust and palmer-worm have eaten."

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