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The Church Guardian

Upholds the Doctrines and Fabrics of the Prayer Book.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 24.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. XI. }
No. 5, }

MONTREAL, WEDNESDAY, MAY 29, 1889.

\$1.50
PER YEAR

ECCLIASTICAL NOTES

THE communicants of St John's, Taunton, Eng., have presented to the church a very handsome brass altar cross.

THE Rev. J. H. Thompson, vicar of Coadley, who has just died at an advanced age, has bequeathed £3000 to the Church Missionary Society.

THE Bishop of Ely, in the course of a visitation charge at Cambridge last week, characterized prosecutions for an excess of ritual as extremely mean.

It has been determined that a new pulpit in the choir of Norwich Cathedral would be an appropriate memorial of Dr. Goulburn's ministrations as Dean.

A beautiful brass processional cross set with crystals, was used for the first time on Easter Day in Warminster Parish Church. It was the gift of fifty subscribers.

Bishop Barry is expected to arrive in England about the last week in June, and he will at once commence his duties as Assistant-Bishop of the Diocese of Rochester.

Bishop Darnford, of Chichester, has been astonishing priests and people in his diocese by holding confirmation services twice daily. The venerable prelate is in his eighty-sixth year.

BISHOP PABET, of Baltimore, on May 6th, confirmed a class which was unique, at St John's Church in Washington. It consisted of nine colored candidates, and the sister-in-law of Postmaster-General Wanamaker, the daughter of the late Justice Matthews of the Supreme Court, the daughter of Secretary Blaine, and Justice Gray of the United States Supreme Court.

THE new Parish house of the Church of the Ascension, New York, is a substantial structure of eleven rooms. Just within the vestibule are the words set in mosaic: "For the service of man in the name of Christ." The lower story is occupied from end to end by a spacious room for the Sunday-school. In the three stories above are rooms for committees, for the Rector and assistant, for guilds, societies, the Parish visitor, &c. The cost of the building was \$26,000.

TRURO.—The first wedding in Truro Cathedral since its consecration took place on Thursday, April 25th. The bride was Miss Dora Whitaker, of Truro, daughter of the late Rev. George Whitaker, Provost of Trinity College, Toronto, and sister of the Rev. G. H. Whitaker, canon of Truro; and the bridegroom as the Rev. Eustace Bryan, M. A., assistant curate of All Saint's, Fulham. The service was choral and largely attended.

It is said that there are three peculiarities about the Bishop of Wellington, who has just been elected to the Primacy of New Zealand

He was the first deacon ordained in Sydney—the first clergyman ordained in New Zealand—and the first bishop consecrated without letters patent from the Crown. He is now in his seventy-fourth year.

St. Thomas Church, New York, which is one of the wealthiest of the city parishes, has weekly collections, in other words gives all its Sunday offerings for charitable and missionary objects. These offerings last year amounted to nearly \$22,000. The pew rents are sufficient to pay all the expenses of the parish itself. Other city churches do nearly or quite as well. Is it quite fair to point a finger at such parishes with a charge of fashionable pride and selfishness?

THE Right Rev. Frederick D. Huntington, Bishop of Central New York, has written to the *Evening Post* in response to a request for his opinion of George Washington that "if Washington were now living in the United States he would find the political atmosphere offensive and the political morality intolerable;" and he concludes that in spite of the commanding genius of Washington as a statesman and soldier, "and in the wisdom of rule which have set him foremost among the founders of States, he would probably be at this day ineligible to the Presidency, to Congress, or to any office controlled by political machinery."

THE mind wants steady and setting right many times a day. It resembles a compass placed on a rickety table—the least stir of the tables makes the needle swing round and point untrue. Let it settle then till it points aright. Be perfectly silent for a few moments, thinking about Jesus; there is almost a divine force in silence. Drop the thing that worries, that excites, that interests, that thwarts you; let it fall like a sediment to the bottom, until the soul is no longer turbid, and say, secretly: "Grant, I beseech Thee, merciful Lord, to Thy faithful servant pardon and peace; that I may be cleansed from all my sins, and serve Thee with a quiet mind."—*Bishop Huntington.*

John Bull states that Canon Lucas, one of the Proctors in Convocation for the diocese of Winchester, has tabulated the rulings of the Privy Council. They have ruled:—"Twice that the Ornaments of 1549 may be used, twice that they may not; once that 'standing before the Table' applies to what follows, twice that it does not; once that wheaten breads may be made round, once that they may not; once that the Injunctions of Elizabeth are inconsistent with her Prayer-book, once that they are not; once that a Cross be placed over the holy table, once that it may not; once that the priest when consecrating may stand in front of the table, once that he may not.

ON April 15th, at 8 o'clock in the morning, Father Damien, the noble and self-sacrificing Roman Catholic priest, departed this life among the poor lepers, by whom he had been surrounded for sixteen years. The disease attacked him about three years ago, and has made unusual haste in its work. The labors

of this devoted man will be remembered as long as this fall disease exists among us. They were appreciated by Christians generally, and his fame had spread wherever Christianity is. English churchmen sent sums of money to aid him in his work, and others sent him supplies for his afflicted flock. There is still another priest in the Settlement, who performed the last offices for the dead over his deceased brother. A more elaborate memorial service was held in Honolulu.

At the opening of the General Synod of the Church of Ireland yesterday week, the Irish Primate said that as the peace and prosperity of Ireland, the cessation of crime, and the decrease of agitation were so closely connected with the interests of the Church, spiritually and temporally, he felt bound to express in his own name, and in the Synod's name, the deep sense of thankfulness to God that the dark cloud which overshadowed their fatherland was gradually rolling past, and that faint streaks of a better and brighter day were dawning on them. The wise, firm, just, and merciful rule of the present Government was bearing fruit and drawing closer still the time-honoured bonds of their common Empire, and with hallowed pride they could, in reviewing the dark past, remember that amidst all the bloodshed, rapine, and tyranny, and exclusive dealing under which Ireland groaned, the members of the Church of Ireland were faithful to their God and loyal to their Queen.

A neat story is told of a Roman Catholic priest in Victoria, whose sermons are usually of a practical kind. On entering the pulpit on Sunday he took with him a walnut to illustrate the character of the various Christian Churches. He told the people the shell was tasteless and valueless—that was the Wesleyan Church. The skin was nauseous, disagreeable, and worthless—that was the Presbyterian Church. He then said he would show them the Holy Roman Apostolic Church. He cracked the nut for the kernel and—found it rotten! Then his reverence coughed violently and pronounced the Benediction.

A Chinese Christian recently asked Arch-deacon Moule how many clergymen there were in England. Being desired to guess, he said: "It's a little country; perhaps 15,000" and being told that there were 23,000, said, in astonishment; "Twenty-three thousand! Then you can well spare one thousand for China."—*Record*

The Right Rev. Octavius Hadesfield, Bishop of Wellington, who has been elected to the primacy of New Zealand by the local Anglican Synod, says an evening contemporary, is in his seventy-fourth year, and was educated at the Charterhouse and Pembroke College, Oxford.

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THE NATURAL AND THE SPIRITUAL.

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal."—1 Cor. III. 1.

Easter echoes still resound in our ears. We still seem to hear the words of our special anthem—"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord"—and therefore our thoughts may well linger over that new condition of things which has been brought about by the rising of Christ from the dead. Hitherto man has been "of the earth, earthy," but the "second Man" has come, "Who is the Lord from Heaven," Whose image we are permitted to bear. For as St. Paul teaches, in this and in other Epistle, all who have been baptized have put on Christ, have been made partakers of His new resurrection life, and thus being made "spiritual." But this does not mean that nothing further is required, and that because we have been baptized we are perfectly safe, and can live as we please. Apostolic teaching is very different from this, and any thoughtful reader of this Epistle to the Corinthians must have been struck with what seems the strange contrast between St. Paul's words in the first chapter and those in the third. In the former he writes; "Ye come behind in no gift," "waiting for the coming of our Lord Jesus Christ." In the latter: "I could not speak unto you as unto spiritual, but as unto carnal." But the explanation is simple enough, for it only discloses a state of things with which we, in this nineteenth century, are only too familiar. The act of God in baptism, by which He imparts to us a new and spiritual nature, does not do away with, or destroy absolutely, the old nature which we have inherited from Adam. The two opposing principles exist together, "for the flesh lusteth against the spirit, and the spirit against the flesh," or to quote from the Ninth Article: "And this infection of nature doth remain, yea in them that are regenerated; whereby the lust of the flesh (called in the Greek *pro-nema sarkos*).....is not subject to the law of God." Hence it comes to pass that St. Paul can speak of the baptized Corinthians as being "carnal," i. e., as still living after the "natural man" spoken of in the previous chapter. But in doing so he does not question the reality of the act of baptism; he rather reproves them for their want of spiritual apprehension and spiritual progress; as on another occasion he wrote to the Galatians: "Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?" If, therefore, we come across baptized persons who seem far more "natural" than "spiritual," we are not on that account to say that the connection between the regenerate, i. e., baptized man, and the spiritual man, exists in theory rather than in fact; but we should follow the course of the Apostle, and seek to stir such persons up to a due apprehension of their true standing before God, and of the terrible loss they will sustain if they fail to bring forth fruit unto holiness. There was not much evidence of the "spiritual" in the Prodigal Son, when he was found away from his home feeding swine. But our blessed Lord distinctly tells us that it was "when he came to himself" that he said "I will arise and go to my Father;" and as a son the Father welcomed him home again. Reading this parable in the light of the Epistle, we can see clearly that our blessed Lord was setting forth the case of a baptized person who for a time failed to live as such, but yielded to the temptation of the "natural man," and was "carnal," living after the flesh.

And failure in living in harmony with that

true spiritual condition wrought in baptism is evidenced in other ways than in gross sin, for St. Paul says, "for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk according to man?" And for this reason he "could not speak unto them as unto spiritual, but as unto carnal." But if, on the other hand, we see persons outside the ordinances of the Church living holy lives and in charity towards all men, and thus setting Christians an example they may well follow.—what is that but an illustration of what our blessed Lord spoke of in His days, when He said, "I have not found so great faith, no not in Israel." In saying this he did not call in question the peculiar relation of the Jews to God; neither does the existence of holy lives outside the Church throw doubt upon the value of baptism, nor prove that the same condition can be attained without it.

The centurion's faith did not make him a Jew, or admit him into the Jewish privileges; neither do the faith and love of Quakers make them partakers of baptismal grace, in whatever other way God may acknowledge their faith in Him.

The more clearly, therefore, we apprehend the new spiritual condition into which God has admitted us by baptism, the better prepared shall we be to receive further grace and light through all the ordinances of God's house; and we shall with greater longing desire the perfect manifestation of Resurrection Life in the one Body at the appearing of the Lord Jesus, Who is the Resurrection and the Life.—A. B. C., in *The Family Churchman*.

EFFEMINACY IN RELIGION.

At the Wakefield Synod, of which we gave a short report last week, the question was discussed whether it was desirable to include women in the Diocesan Conference, or to allow them to vote for representatives in that body. On the one hand it was alleged that the signal service which women render to the Church demand some such recognition, while on the other hand, the Bishop and the two Archdeacons—one of them a High Churchman, the other a Low Churchman—were opposed to anything of the kind. The Bishop, in particular, very strongly urged the danger of Church work becoming too feminine. We may well ask whether there are any signs of this danger to which Dr. Walsham How alluded, and if so, how we may best guard against it. Woman has ever been to the fore in all matters of religion and philanthropy since the day when three women were found at the Cross of Christ, and all the disciples but one had cowardly fled. It is not a matter for surprise that women are more favourably disposed towards religious impulses than men; for their very habits of life enable them to attend to works of charity, and to be present at Divine Service when menfolk have to be hard at work bread-winning. Women also are more easily led than men; for the latter have to battle with the world, and are accustomed to take responsibilities on their shoulders every day of their lives, while women, in many cases, know nothing of this. It must, moreover, be confessed that men, by reason of their contact with the world, very commonly have their finer perceptions of religion blunted by the wordly tone of those with whom they mix. Woman, on the other hand, is regarded as the more delicate plant of the two, and as such, is shielded from the ruder blasts which go to brace up the male character. There are difficulties, also, which beset the clergy in their dealings with men; for they have often to be at work till late in the evening, when the clergy are occupied with other

parochial matters, and cannot visit them; while women are generally at home and can be seen when wanted. But after all is said and done, there is no reason why religion should be too feminine.

What we fear the Bishop of Wakefield hinted at was the tendency which exists among the clergy to allow some or all of these hindrances which we have spoken of to have a preponderating influence upon their parochial work. If the men are hard to get at, all the more reason it is that the difficulty should be surmounted; and we are sure that if the same amount—not, necessarily, the same kind—of oversight which is given to the daughters of the Church were bestowed upon her sons there would be no danger of religion becoming too feminine. We cannot, of course, tell what was passing in the Bishop's mind when he addressed this warning to his assembled priests; but we take it that he spoke with a full knowledge of the danger which he wished to avert. A very serious responsibility is laid on every Incumbent for it very much depends upon him whether his church is filled with men or whether women form the bulk of his congregation. There is a very general impression among the laity that the majority of the Clergy display all the weaker traits of the female character without any of its counterbalancing advantages. It always stirs up our righteous indignation to hear this charge made, and all the more so because we know it to be partly true. There is no earthly reason why, when a man fresh from college enters the clerical state, he should immediately become womanish, and we are glad that a large proportion of a somewhat extended clerical acquaintance is the reverse of this. A man who has distinguished himself at his University, either by rowing in his college eight or playing in his college eleven, does not usually become a milkshop when he is ordained; but we are afraid that a good many priests of all schools of thought in the Church do lose their manliness with their coloured clothes. When once this has happened, good-by to the priest's influence over the men of his flock. The women may vote him a darling, but the sterner sex will despise him. At the same time we would not have any priest brusque or rude in his manner towards women. He must never forget that he is a gentleman, and that chivalry requires him to treat all women with courtesy. But there is a medium in all things, and while he avoids boorishness, he is not to give way to softness. We believe that a woman has far more respect for the priest who is conspicuous for true manly qualities than for him who is tenderly solicitous of all her whims. The power of true sympathy is a great gift and one to be coveted, but the priest should show to all the bracing sympathy of a man, not the yielding sympathy of a woman. One of the best priests of the younger generation whom we know will never be a preacher, but he is more than diligent in parochial visitation. He has been known to wash a dirty baby in a hovel, and even trim a little girl's hat; but he played for his University at Lord's, and is idolized by the men of his parish.

But there are other reasons for this effeminacy in religion. One is the kind of sermons which are preached. Men do not want a long continuance of frothy appeals to the sentiment, but something more virile. They like to hear from the pulpit the discussion of subjects in which they are interested. If a priest does not feel himself equal to grappling with the intellectual difficulties of the age—possibly he could if he gave himself the trouble—he can at least be *au courant* with the topics of the day, and may find in his daily newspaper illustrations of the subjects upon which he desires to instruct his people on the Sunday. Men do not object to have sound doctrine placed dogmatically before them, so it be done with discretion and made intelligible to them; for the Word of

God is ever sufficient for His people's needs. But men do object to pretty little ideas couched in gushing language, which are "so beautiful," "so helpful," and "so" all the rest. Such sermons as these are downright nauseating to all men who are really men, and we have a great deal too much of this sort of thing. Another kind of preaching which drives men away from church is that which is too often heard from the lips of fluent preachers. They will get up into the pulpit and talk gibbly by the space of half-an hour, at the end of which time they will retire, having succeeded in saying absolutely nothing. We have heard of priests who made it their boast that they never thought of what they would preach about until an hour before the service began. We trust that there are not many such priests, for do this is nothing short of dishonest, and these sermons are worth exactly as much as the time they spend upon their preparation. We lately "sat under" a leading Evangelical light who was blessed (?) with this fatal fluency, and we have rarely ever heard so many commonplace truisms poured forth in an even stream of familiar language as we listened to on that occasion. Another very potent factor in driving men away from church is the way in which the services are conducted. Slovenliness and finnickiness are equally successful in doing this. A priest who comes into Church half awake, about ten minutes late, without having taken the trouble to shave, does not show much reverence for the Sacrament of the Altar, nor does his conduct conduce to others reverence. So, too, a fussiness about trifles, a magnifying of non-essentials, an unrestfulness, tends to make people—men especially—disgusted with the whole thing. The same may be said of the music used during service. Sugary hymns and hymn tunes—sweet melodies which pall upon good taste after being heard once—have their effect upon the congregation.

These disadvantages may have been some of those to which the Bishop of Wakefield referred in his Synod, but in any case they are faults which need to be mended. While the Clergy may not always be to blame for them, they have it in their power to supply the remedy; and every priest who finds that his congregation consists mainly of women should look to it, for there is sure to be something wanting in himself which keeps his male parishioners from church.—*Church Review.*

To Subscribers.

We would deem it a favour if each Subscriber would examine the label on their paper, and if in arrear remit us amount due, *with renewal for another year.*

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE at the rate of \$1.50 per annum, though to secure prompt payment in *advance* we commenced two years or so ago allowing a rebate of 50c. for *payments strictly* so made: that is for subscriptions paid *before* the subscription year commenced. We also hoped to have a very large increase in the number of subscribers; the paper at \$1.00 *per annum* being the *cheapest* Church of England weekly in the Dominion. We find that many persist in misunderstanding the terms on which this rebate is allowed, and claim it when six months and even a year in arrears. This we *cannot allow*, and all arrears must be paid at \$1.50 rate. Though we contemplate abandoning the special offer above referred to at an early date, we will accept renewals at this rate for the present if accompanied with arrears, if any, at \$1.50 *per annum.*

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

LOCKEPORT.—It is most gratifying to record the satisfactory results of the Lenten and Easter services in all parts of the parish.

The large attendance at the services at Jordan Falls, during Passion week, the rare singing, and the increase in the number of the communicants, augurs well for the future. The chapel-wardens, James T. Holden, Esq., and Mr. William Holden, presented a very favorable report of the finances for the past year.

The Green Harbour congregation, by their good attendance at Church, increased reverence during Divine worship, and untiring interest in their Church and Sunday-school, give much encouragement to their clergyman, who takes extreme pleasure in expressing his satisfaction in the manifest spiritual improvement, that is evident in the settlement.

The Holy Cross congregations, during Lent were large and devout. During Holy Week, Matins and Evensong, with addresses were participated in, by very devout worshippers, and the large addition to the number of Communicants, at the early celebration on Easter Sunday, showed that God was with us of a truth.

The officers elected for the ensuing year are: Churchwardens—George Redding, Esq., and J. E. Richardson, Esq. Vestrymen—Alex. Smith, Thomas Rawlings, Edwin Locke, William Day, Thomas Symmonds, George Haddy, Arthur Locke, Joseph Belong, Reuben Hiltz, James T. Holden, Charles Holden, William Holden.

Easter Offertory, \$85; Good Friday, \$4 05.

DIOCESE OF FREDERICTON.

ST. JOHN.—In a short contribution sent you lately, and published in the *CHURCH GUARDIAN* of May 15th, respecting the Mission Church of St. John Baptist, then in Portland, now, by the union of the two cities, in St. John, I find that, in aiming at brevity, I left room for a misconception of facts. I refer to a statement in one place that we had over 100 communicants on Easter morning, and in another that 203 persons had received Confirmation in the Church since its opening. This seems to require explanation; as, otherwise, it might be said that the ratio of actual communicants to the number confirmed was small. The fact is that this little Church, doing its work chiefly among a class of people who are of migratory habits, has been especially unfortunate in the removal of its members from the city to the United States. The church began in 1882 with twenty communicants; since then it has numbered on its roll 273, and the 43 lately confirmed will swell the number to 316. Of these fully 100 have been removed,—a very few by death, most of them by departure to other lands. The actual communicants at Easter (within the octave) were 121. There should have been 173. Probably all churches experience a disregard of the church's rule in somewhat similar proportion, occasioned partly by unavoidable hindrances, partly by indifference.

The Ladies' Society of Church Workers in connection with St. John's (Stone) Church are preparing for an extensive sale to be held in the Mechanics' Institute on the 6th and 7th of June. In addition to a large and varied display of fancy and plain needlework, a variety of other pleasing attractions will be offered. Tea will be served during the evenings, and cooling refreshments may be had from the ice cream booth. The proceeds are to be devoted to the school house building fund.

A beautiful gold watch was presented to Miss Tingey last week, by the members of the Church of England Institute, on her resignation of the duties of attendant at the reading room and library, which she had discharged in a very exemplary manner for the last eight

years. The watch bears the following inscription: "A. E. Tingey, Church of England Institute, St. John, N. B., A. D. 1881-89."

LATE CANON WALKER.—On Friday, 17th instant, there passed peacefully away in this city, at the advanced age of eighty seven, that faithful standard bearer of the Church militant, the Rev. William W. Walker, one of the Canons of the Diocese of Fredericton.

Mr. Walker was born at Annapolis, N.S., on the 31st of July, 1802. He spent his diaconate at Cornwallis, N.S., as assistant to Rev. Robert Norris, and upon his ordination, in 1827, to the priesthood by the Bishop of Nova Scotia, officiated at St. Margaret's Bay, N.S., and afterwards at Charlottetown and St. Eleanors, P. E. Island. He then (1830) went to Hampton, N. B., of which parish he was Rector for fifty-three years, resigning in 1883. During this long period he performed most laborious work under great difficulties, but with a patience and singleness of purpose well worthy of imitation. Conscientious, practical, self-denying, he has gone to his reward with the record of a well spent life.

Canon Walker leaves four sons: Thomas Walker, M. D., of St. John; Rev. Wm. Walker, of Pittsburgh, North Carolina; Rev. George Walker, of North Andover, Mass.; and Rev. Millidge Walker, of Bridgeport, Conn.

WICKLOW.—The Bishop Coadjutor of Fredericton visited the Mission of Wicklow on the 14th May. He baptized two adults and confirmed eight at Centreville; also consecrated grounds around St. James Church, and set it apart for burial purposes.

Wednesday evening Canon Neales, of Woodstock, and Rev. D. V. Gwilym, of Houlton, lately at Richibucto, delivered missionary addresses in St. James Church, Centreville, for the Rector, the Rev. J. Flewelling.

PERSONAL.—The Rev. Theodore E. Dowling, late Rector of Christ Church, St. Stephen, N.B., has just been appointed permanent Chaplain at Oran, Algeria. Oran is a new S.P.G. Chaplaincy, and the work will commence in September.

DIOCESE OF QUEBEC.

No report

DIOCESE OF MONTREAL.

SUTTON.—The Bishop made his annual visitation of the parish of Sutton, on Thursday, 24th of May. This parish takes a prominent place among the Synodical Rectories of Bedford. It is a spiritual soil long watered by such messengers as Archdeacon Scott, Rural Dean Lindsay and Rev. H. Montgomery. Each of these left their mark upon the material and spiritual advancement of the parish. It remained for the late and much loved and revered Rural Dean Smith to complete the Parochial structure in the gathering and funding of the Parish Endowment, and the inauguration of a self-supporting parish. His labours of a quarter of a century have left an imprint upon the hearts of God's people, which will make his name a treasured one in this parish. Upon such foundations it has pleased a favoring Providence to call the Rev. Charles Bancroft, M. A., to build, and the happy, instructive and impressive services on Thursday at both churches in the Rectory (Abercorn and Sutton village) bear testimony alike to the wisdom and faithfulness of the first Rector, Rural Dean Smith, and the efficiency and zeal of his worthy successor. The latter was at the opening of the service at Sutton inducted by the Bishop into "the real, actual and corporal possession of the incumbency of the said parish and of all the rights, privileges and emoluments thereto pertaining." Bishop, brother priests, Canon Davidson, Revs. Brown, Macfarlane, W. Robinson, Forsey, Meek

and Charters, and people earnestly prayed that the Divine Head "would bless the ministry of His servant," and warmly tendered to the Rev. Charles Barrett at the close of the service their congratulations and hearty wishes for a happy long and successful pastorate. The new Rector presented ten candidates for confirmation at Abercorn, and twenty at Sutton; thirty true believers and earnest workers enlisted, promise fresh strength to the forces of the parish. Afflictive Providence took to His rest last June, the first honored Rector. The kind and all-wise Shepherd above has sent an earnest successor, in which fact, parish, clergy and Church at large will rejoice.

St. Andrews—The Rev. N. A. F. Bourne, who has laboured in the Missions of Thorne and Leslie for the past two years, has removed to the parish of St. Andrews, to which he was appointed some time since.

Mr. John Lloyd Paleston Roberts, an aspirant to the ministry, is carrying on the work in Thorne.

Mr. James M. Coffin, a student of the Montreal Diocesan Theological College, is expected by the people of Leslie to take the services there during the summer months.

APPOINTMENTS of the Lord Bishop for May and June:—

May 29th: Wednesday, Stanbridge, Rev. I. Constantine.

" 30th: Thursday, Bedford, Rev. Rural Dean Nye.

" 31st: Friday, Frolighsburg, Rev. Canon Davidson.

JUNE 2nd: Sunday, Phillipsburg, Rev. F. Allen

" 9th: Whitsunday, Longueuil, Rev. J. G. Baylis.

" 9th: Whitsunday, St. Stephen's, Montreal, Archdeacon Evans.

" 11th: St. Barnabas, St. John the Evangelist, Montreal, Rev. E. Wood.

" 16th: Trinity Sunday, Trinity Church, oridination, Canon Mills.

" 18th; Tuesday, Synod, Montreal.

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

DIOCESE OF ONTARIO.

No report.

DIOCESE OF TORONTO.

TORONTO.—The members of the Girls' Friendly Society in connection with the Church of England, held their annual meeting in the school house of Holy Trinity Church, on the afternoon of 20th May, and combined that event with an "At Home." Rev. John Pearson presided and read a voluminous report of the year's work. There are now 600 active members of the Society in Canada, and new branches are being constantly formed. The object is to assist and encourage working girls in well-doing. Rev. Provost Body gave a short address, and Mrs. S. G. Wood read a paper on the movement, after which refreshments were served. The officers of the central branch of Canada elected on Monday are: President Mrs. S. G. Wood; Vice President, Miss Boulton; Secretary, Mrs. Kenrick; Council: Mrs. Body, Mrs. Sullivan, Mrs. E. R. Osler, Lady Wilson, Mrs. Chas. Thompson, Mrs. Christopher Robinson, Mrs. Williamson, Mrs. Dykes, Miss Howard, Miss Barker and Mrs. Cayley.

PERSONAL.—Rev. Canon and Mrs. DuMoulin, with Rev. J. K. Powell, the assistant rector of St. James' Cathedral, sail from Montreal, via Dominion line, for Liverpool, on Tuesday, 28th inst. The Canon and Mrs. DuMoulin will be absent for the summer.

Mr. Powell returns home to England. On Sunday, 26th inst., he severed his connection

with St. James', after a year and a half ministering to its people, to whom he has endeared himself by his parish work.

The Synod of the Diocese of Toronto has been summoned to meet in St. James' Cathedral Schoolhouse on Tuesday, the 11th of June.

PETERBORO'.—Mrs. Beck, the wife of the esteemed Rector of St. John's Church, was last week presented with a purse of money and a beautiful satchel, by several ladies representing a general committee of the Church, accompanied by an address expressing for the congregation their warm and deep appreciation of the zeal and energy which she had expended in the work of the Church during so many years. They recognized with gratitude her untiring efforts in the reduction of the old debt, the debt on the school house and the debt incurred for the restoration, and for constant solicitude in all matters pertaining to the welfare of the people. In her place at the Rectory she had been looked to for guidance and assistance by all who might require such, and whether in distress or otherwise she had never been appealed to in vain; indeed to the Rector she had in the fullest sense, been a help-meat. Now, when the opportunity was presented for taking a brief respite from her numerous duties, it appeared right to the congregation not only to express the affectionate regard which they entertained for her, but also to place in her hands the means necessary for the object suggested, with the earnest hope that they might look forward to welcoming her at no distant date on her return to her home among them.

Mrs. Beck made a suitable reply, and also referred to the gift by the Children's Guild of a beautiful Prayer book.

DIOCESE OF NIAGARA.

St. Catherines.—St. Thomas' Church—Thos. R. Merritt, a prominent Churchman of the Diocese of Niagara, offered to give \$1,000 towards the interior decoration of the church, and the offer has been accepted. The ladies in a week's canvass secured almost the whole sum. The intention is to make the interior equal to the exterior; St. Thomas Church, in this respect, is one of the handsomest churches in the province.

DIOCESE OF HURON.

No report

DIOCESE OF ALGOMA.

"**OUR FOREST CHILDREN**"—This little periodical, published by the Rev. E. F. Wilson, of the Shingwauk Home, is about to be enlarged and will appear the 1st of June as a 16 page illustrated monthly, price 50 cents per annum. As this will be the only magazine in Canada published *distinctively in the cause of Indians and Indian Missions* we bespeak for it a wide circulation. The June number will contain a concise history of the Ottawa Indians, after whom the city of Ottawa is named, and each subsequent number will contain a short history of one Indian tribe, with a little insight into the structure of their language. There will also be the story of Mr. and Mrs. Wilson's travels in the Southern and Western States, illustrated by a number of amusing little pictures. Give Mr. Wilson a helping hand and subscribe for the paper at any rate for one year. Address Rev. E. F. Wilson, Sault Ste. Marie, Ont.

BRITISH HONDURAS.

ORANGE WALK, Northern District.—The St. Peter's School in connection with the Church of England was started by Mr. Codd about nine months ago, and had then on its roll twenty-four scholars. On the 6th of May, what may be termed the first speech day of the school was

held. The children number of 57, and a more orderly and well conducted set could not be found anywhere. The programme consisted of recitations and singing. The Hon. Mr. Phillips, from Belize, with his two daughters, was present, together with Mr. Pickwood, the resident magistrate, and Mr. Darby, a J. P. of this district. After a few introductory remarks from Mr. Codd, the programme for the day was opened. The recitations were well rendered and gave great satisfaction to those who were present. One boy more particularly, named Daly, took the palm, and was afterwards complimented on the signal success he had achieved.

After the recitations, &c., were over, Mr. Phillips addressed a few words to the children, expressing the gratification their performances had afforded to himself and two daughters, and ended by proposing three cheers for the schoolmaster, Mr. Codd. These were most enthusiastically given, after which the National anthem was sung by all the scholars.

The children then marched in procession, with banners flying, to the adjoining Constabulary parade ground, kindly placed at their disposal by Capt. Kaye, and were soon thereafter in the full enjoyment of buns and ginger beer, intermixed with dancing.

To Mr. Codd great credit is due for the admirable manner in which he has conducted this school, and when we come to consider the difficulties he has had to encounter, and the opposition he has had to fight against former rival sects, the success he has achieved in his manly desire to plant the flag of the old Church in this portion of the colony, merits the thanks and praises of all good Churchmen.

CONTEMPORARY CHURCH OPINION.

The *Church Eclectic*, speaking of the "Living Voices of Living Men," and of the utility of such works, asks if the publishers of our Church books are not really among the most active of our missionaries. Always at some risk and often with loss they scatter broadcast in the parishes the seeds of precious truth, and, like bread cast upon the waters, it is found after many days. We do not know about Mr. Whittaker's profit and loss account; he may be as poorly paid as a good many other missionaries are, but there are few dioceses in which he is not doing efficient work. What is true of books is true of our Church papers, and they should find their way into every house; they are missionaries. Our Methodist friends understand this. Their book concern has just paid a dividend of \$100,000 which goes to the support of their Superannuated clergy. We claim, and rightly, that no Church proportionally is superior to our own in education and religious intelligence. That may be true, but we are not sure that the circulation of our religious newspapers and books would prove it.

The *Church Messenger*, New York, asks:

Are we not getting to be a people of winter-going Christians? The Church appears to have its seasons as well as the opera. Business is dull on the stock exchange in summer, and in the same months too many churches close. Clergymen give nine months to their work, and three months to recreation. Summer visitors leave home and do not take their church-going habits with them. A correspondent of the *New York Mail and Express* writes as follows: "Whether significant or not, it is all the same a fact, that the proportion of people at summer hotels who attend church on Sunday is very small. Their indifference to the suggestions, to say nothing of the duties, of the day, causes one to infer that they have left their religion in town, not to be disturbed until their return. A late breakfast, a piazza lounge and chat, 2 o'clock table d'hote, a nap, a drive or walk, tea, and more piazza chat until an hour before midnight, is the day's formula or programme closely observed by the majority."

The *Church Messenger* says:—

It is an extremely short-sighted, narrow, selfish and suicidal policy for any parish or congregation to exclude itself from participation in the general works of the Church on the plea that it has need of everything for itself. Such a policy is opposed to the spirit of Christ and to the true principle of Christian development. If the individual members were to follow the same course its folly would soon be seen and felt. "We are building" or "We have a debt" is not a good reason for refusing to give to missions. Forbid it that, even for a time, under any pretext whatsoever, a Christian society should cut itself off from the currents of life or cease to contribute to the general good of the body to which it belongs. The reflex benefit from such communication of blessing will be worth more than its costs, and the money which is contributed will not impoverish the parish but will stimulate its life and its ability to do for its own things.

The *Church of To Day* says of Church schools:

One of the palpable duties of all Churchmen is the support of the Church's school of learning. If we believe at all in this Church, in its historic claims, in the associations which cling to it and the traditions it cherishes, we shall not neglect any opportunity to advance the interest of its educational institutions. But apart from all the prejudices we ought to have in favor of Church schools, we can get from them a good preparation for our children at as small a cost as is furnished by any school in the country. The advantages they offer and the instruction they give are second to none."

The *Irish Ecclesiastical Gazette* says:

The Church is often rebuked for its internal dissensions, but our misunderstandings are nothing when compared with the internecine animosities that rage among Nonconformist bodies. It is one remarkable result of the operation of the County Council elections called into operation by Mr. Ritchie's Local Government Act that it has accentuated these differences in a most painful degree. For example the picturesque town of Llanberis lying under the shadows of Snowdon is just now convulsed over the subject of these elections. A local journal says:—"We believe that it would be better politically and religiously were the Llanberis election not called for. Until now, there was a fairly good feeling between the sects at Llanberis. But, alas! what is the state of things now? Well, we deeply grieved to be compelled to confess that they have been severed, and also the Liberal party is split and rent asunder, and worse than all the bitter and fiendish feeling between the Independents and Methodists is beyond conception." Another paper says: "The County Council Elections have brought the question of Sectarianism into prominence, especially in North Wales. It is in this fact our greatest danger lies." A terrible difficulty in the way of Home Reunion lies in this deplorable antagonism of the Nonconformists among themselves. There seems to be little prospect of union with the Church until there is more union between the sects. As matters are, the Church is not as organically one as all good people could wish to see it, but the superficial introduction into it of those whose own separations are not healed would only end in deplorable disintegration.

At the adjournment of the meeting of the General Synod of the Church of Ireland in Dublin, a deputation, representing the Churches of Ireland and England, and branches of the Anglican Communion in America and elsewhere, presented to the Lord-Primate the archiepiscopal Palace of Armagh and its grounds free of rent, in celebration of the completion of the fortieth year of his episcopate.

THE ASCENSION.

Something in the temper of the day is alien to the warm observance of the Ascension. It has nothing in common with that materialism which has engrafted itself on the secular keeping of Christmas and Easter. It is not a fact in the Lord's history which touches the individual sympathies with any sense of participation. It is precisely that event with which unbelief delights to make merry and to air its scornful rhetoric. It points to conditions of life which flesh and blood, thinking and feeling only after the manner of material and earthly existence, can in no wise comprehend. Unbelief feels something repellent, discordant, in the thought of the Ascension. The Lord passes behind the veil which rude hands and gross imaginations would fain pluck aside. Here is a fact presented with which science is powerless to deal. It must be believed, for it cannot be analyzed or comprehended.

The concurrence of the Ascension with Decoration Day this year is suggestive. It will give the freedom and rest of a legal holiday to one of the chief festivals of the Christian year, but the civil celebration will overwhelm the religious observance. We trust that there will be no blending of the two. The thought of the Ascension is quite too precious and sacred to be mingled with other and incongruous services, however fit these may be for their own time and place. And yet there is something in the contrast thought of the decorated graves of those who have fought a good fight and the heavenly life above of the "Captain of our salvation."

Their bodies moulder under the sod. His body is exalted to the right hand of the Father. Their wreaths blossom and fade in a brief day. The eternal years of God are His. They endured and dared. He gathered up all endurance, all courage into the one decisive battle of the world. They gave themselves for a land. He died to set free all the earth, past, present, and to come.

Now let the idea of the one be set apart from the other and how poor, how futile, what a carnival of sorrow does the Decoration Day become. What makes the honoring of the dead soldier's grave impressive, noble and inspiring? Measure it by the agnostic idea alone and what a poor mockery it is. It is the apotheosis of a gallant failure. It is the tribute to a heroism which went without its reward. The whole charm of the May ceremonial is in its offering not to the dead, but to the living. The whole worth of their noble warfare must be measured by beliefs which belong to the better life to come. Death is not a ceasing to be further useful, a flinging away of the powers of life before the need of them was exhausted. The agnostic interpretation is that of the cynic poet: There let them rot, Ambition's honored fools.

The Christian teaching of the lesson of death is the sole justification of the honors paid by patriotic gratitude. It is the unacknowledged but prevailing faith in the Lord's Ascension and of all with which that stands allied, which gives the value to what would be else but a pagan rite, an outworn pageant. The dead have not yet risen. That which they were is still on the earth, but the sense of the hope of their resurrection is surely quickened by the thought of the Saviour gone before. The graves which fond friends strew with flowers are not the eternal prison house of those they hold, but simply the abiding place of their patient resting, till the trumpet call awakens them. And out of this contrast between that which Scripture reveals of the risen and ascended life of the Lord, and the life which goes out in dust and ashes here below, there is accented and emphasized, as it were, the meaning of those mysterious and hopeful promises read above the graves of them that sleep in the Lord. Christ

the first fruits, the ripe perfection of that which the swift fading blossom only typifies and presages; Christ displays to us in the Ascension the glory that shall be. It is not a transference of earth to heaven but a translation, a transmutation of the earthly into the heavenly. The Body in which He suffered, with its scars and wounds, is glorified—is shown in that last glimpse of Him ere the cloud received Him out of the Apostles' sight, to be freed from the limitations and conditions of earth.—*The Churchman*.

CORRESPONDENCE.

(The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.)

To the Editor of the *Church Guardian*:

Sir,—I would first of all, express my personal gratitude for the kindness and courtesy shown me by the leading Church papers of our Dominion, in granting space for my long appeal to our W.A.M.A. members to consider the possibility of our under exceptional circumstances, undertaking the education and training of some of our far away missionary daughters. I take this indulgence on their part as an encouraging proof that they recognize not only the benevolent view of the proposed project but also its prospect of future practical usefulness in the mission field. Those ladies whom our Auxiliary have already sent, have much to unlearn, and very much to learn of the Indian language, habits and modes of thought and a very upheaval of their own preconceived ideas. That they will do all, and bear all which their acceptance of the work entails, no one can doubt, for they could not undertake it at all except by the grace of God, but surely, the daughters of our Missionaries, with a superstructure of special training upon a foundation laid from their very infancy, will be better able to touch the hearts, and reach the understanding of those dusky sisters of ours, to whom, we, as Christian women calling their land ours, owe so paramount a duty.

Everything must have its beginning. The oak was once but an acorn, and the broad river but a mountain rill. Seeing that there are so many other claims calling loudly for help from the mission field at home and abroad, it may be long years before a home or school could be established or supported, but surely we need not wait for that, to begin the work in some such simple fashion as I ventured to propose in my previous letter. "Do the nexte thyng" is a motto so bracing and helpful that I would offer it to the consideration of any of our friends who may give a willing assent to the desirability of our undertaking this "thyng" by and bye, or who hold back because they fear that a very crowd of candidates may be waiting their decision to begin it at all. I venture to predict that if each Diocese will only agree to invite one, or maybe two as the "daughters" of their Branch of the Auxiliary, that that will be the limit at one time of the claims made upon their resources. Should it be otherwise, can we not trust our heavenly Father to make due provision for the need?

If you can, sir, will you give further space for an extract from a letter, from the parents of a dear little child, the daughters of two of the most noble and self-forgetting workers in our own especial mission field of Algoma, which will answer some questions which have reached me, and may set at rest some expressed doubts, as to their willingness to bear the necessary separation from their child. At the same time I would state that it was the mention of this very case in point, which aroused an interest in the subject, and that, whatever, maybe the decision arrived at in September, I pray that friends may be raised up to enable this little one at least to be brought down

amongst us, and trained for what her parents both agree in believing to be the very "work marked out for her."

I will thankfully give names and full particulars to anyone who will help me to increase the little fund. I am raising with the hope that there may be no pecuniary difficulty or delay, in sending for this the first "daughter of the Women's Auxiliary," should she happily be so chosen.

Even under comparatively favourable circumstances, this letter took a month to reach me, therefore unless we thus "Take time by the forelock," I fear winter may be upon us before we should be in a position to send word northwards, "Send us your child."

I beg to subscribe myself gratefully and faithful yours.

H. A. BOOMER

EXTRACT.

Your very kind letter has cheered and encouraged us immensely, as there is nothing which at present we desire more than that our dear little daughter should be educated, which in an isolated place like this would be altogether impossible. We should be very thankful indeed to know that there was a possibility of obtaining a public school education, with the other advantages you name, together with a Christian home. She is now more than ten years old, smart and intelligent; but of course her schooling has been neglected, as my husband can spare but very little time for our children from his numerous and onerous duties. She can read and write fairly; in arithmetic has learned long division, and can answer easy questions in Old and New Testament history, repeating from memory many texts of Scripture. She is particularly fond of music and singing, and is perfect in the Indian language; indeed her father and I feel sometimes that her work as a teacher to the Indians is marked out for her. She is a great favorite with them, has frequently waited upon them in sickness, and has more than once gone without her own meals for their sake. As we have no servant and a family of eight (including two little orphans Indians, which my husband picked up sixty miles from this place last fall, and whom we are hoping to send to Mr. Wilson's Indian Homes next summer). Our child helps me greatly; I shall miss her much, she is always so loving, kind, merry and happy, but we would gladly and thankfully give her up into the care of our dear friends of the Auxiliary, knowing that this is not a place in which to train up children after they reach the age of 8 or 9.

The surroundings are so rough and there are none but Indians for their companions, who are only half civilized. Our nearest white neighbour is sixty miles from us, and we are 120 miles from the nearest town. Our mode of communication is very slow and uncertain. Sometimes we cannot get a mail for several weeks. The Indian who takes this letter leaves to-morrow, but it is very uncertain when it will reach the postoffice.

The father adds: "I need only say that your letter has gladdened our hearts; even the prospect of having the dear child educated has removed a great weight from my mind, as I was beginning to fear that we should have to remove nearer to civilization for our children's sake. Truly we can say, "The Lord careth for us."

A SUMMER RESORT FOR CLERGY.

SIR,—While I am sure the clergy of the Diocese of Quebec will appreciate the kind feeling which dictated E.C.P.'s letter in your last issue, still I do not think his proposal, if carried out, would help us much, nor indeed do I think it is needed.

We have already the following provision in this Diocese for a summer rest and change for our clergy. First Cacouna affords a summer chaplaincy every year to two clergymen, each

for a month. Sixty dollars for four Sunday's duty must always be better than a free furnished house. E.C.P. is mistaken in saying that the Cacouna chaplaincy has been confined to the clergy of Quebec. It has been for seven, or eight or more years filled mainly by clergy not of the city. A country clergyman goes there for July of this year; and it has been offered to four others, three of them country clergy, for August, who have not been able to accept it. None of these would be helped by E.C.P.'s project.

Next, we have provision for summer chaplaincies at the Island of Orleans also, for two clergymen, each for a month.

At Cap a l'Aigle, Murray Bay, our Professor Allnatt has been engaged for, I think, two years in organizing a third regular summer chaplaincy for two clergymen, one month each. A property is on the point of being made over to trustees for this object, which will probably in time include both a church and a house.

Tadoussac also affords a similar holiday for one or two clergymen more, though not, I believe, as completely organized.

Riviere du Loup does not come under this head, being one of our regular Missions with a resident clergyman.

In addition to the above, the Bishop of Quebec has always taken a clergyman with him, usually one of the country clergy, at his own charges, on his visitations of the Gulf Missions, the Magdalen Islands and Labrador—a change of a more radical nature, and, therefore, more valuable.

The number of clergy in the Diocese of Quebec is not very large. When you set aside the Gulf clergy, eight in number, those of the city and of Bishop's College, who can usually provide for themselves, those who have private means and do not need help, those of such charming summer resorts as Magog and Georgeville and other similar places, it will I think appear that not more in any one summer than eight of the remaining clergy would desire to spend a month at the seaside. I think there is no such felt need unsupplied for this summer at least.

HENRY ROE

Bishop's College, 24th May.

DIocese OF ONTARIO.

SIR,—The return from England of the Bishop of Ontario, especially after the recent occurrence in his career of what your colleagues of the press are accustomed to term "An auspicious event," ought not to be allowed to pass without some notice by those whose chief pastor he has been for nearly 30 years. "Our unhappy divisions" preclude all idea of attempting to emulate,—even were such pageantry agreeable to the sober and undemonstrative spirit of our Church and race,—the long procession of priests and people, the gay array of flags and banners, and the festive music with which Archbishop Duhamel was welcomed on his return a few weeks ago to Ottawa from "the threshold of the Apostles." But though the pomp and circumstance of a public reception are not expected or desired by our spiritual father, or by her, whose life-long care for Christ's poor, has always been displayed in that meek and quiet manner which becomes one of those true servants of the Master, who "do good by stealth and blush to find it known," yet the respect we as Churchmen owe to our Bishop, and the sweet savour of Christian alms-deeds which surrounds his bride, ought to ensure some recognition of the event by every parish in the diocese. What form that recognition should assume I shall leave to men of greater knowledge of the diocese to suggest, the object of my letter being intended merely to elicit discussion as to the best mode of commemoration.

To encourage action in this matter, permit me to remind your readers not only of the work

done in the Diocese since Bishop Lewis was consecrated its first Bishop—the facts and figures of which have been already widely circulated—but of the inestimable service rendered by him to the Anglican Communion throughout the world as the original deviser of the Pan-Anglican Synod or General Council of all the English speaking, and English ruled, races, three of which meetings he has been permitted to attend. Who can foresee the world wide results of assemblies from earth's remotest regions, the origination of which was due under God to the keen foresighted intellect, and consecrated energy of him who was at the time almost the youngest Bishop of our Church and the Incumbent of her youngest See! With 100 Bishops gathered around the throne of St. Augustine, the Patriarchate of the new West is no longer a dream. Archbishop of the English, the title bestowed on St. Augustine by the wish of Pope Gregory the Great at his consecration by Virgilius Metropolitan of Arles, can be used in a far wider sense by the present occupant of his chair. For the children of the fair haired barbarians, who, on Whitsunday, 597 were baptised into the Church of Christ, have spread into all lands, and from among the 300 millions of men of many races, colours, and languages, who are now the liegemen of one born of the blood of Ethelbert and Bertha, as well as from the sixty-five millions of the Great Republic, their chief pastors have already thrice assembled in the Mother Church of the English race and tongue.

The Bishop's frequent visits to England have been the subject of much harsh comment, both spoken and written. It appears to me that in discussing the matter, a very narrow and petty spirit has been displayed. Such grumblers forget that Canada is after all a very young and new country, far removed from the main source and currents of thought and action; and that it is well for our Bishops as it is for our statesmen, our great lawyers and physicians, and other guides and leaders of their fellows, by frequently intermingling in the great centres of opinion to get rid of that provincial rust and egotism which are apt to beset even the keenest and brightest minds when set in some isolated sphere of unquestioned authority, where they have but few opportunities of meeting their intellectual equals on equal terms. The Roman church, with its usual shrewdness, formally recognizes this necessity; for every Bishop of every Bishop of her communion is required at his consecration to solemnly promise to visit the Apostolic See at certain stated periods. No diocesan duty has, I believe, ever been neglected as a result of our Bishop's absence; and much of that breadth of view and clearness of mental vision of which he is admittedly possessed, and of which his diocese reaps the benefit, is probably largely due to his close and frequent contact with the religious, social, ecclesiastical and literary currents and counter currents of the London world. Yours, &c.

A. SPENCE JONES.

SIR,—It appears that an unusual number of parishes in the Diocese of Montreal, including the leading Rural Rectories of Knowlton, Danham and Lacolle are vacant. Some confusion of ideas appears to have arisen regarding the method of appointment followed in this Diocese. It is a matter of record that the principle of independent parochial choice of any priest of the Church of England in good standing has been insisted on in the past history of the Diocese, and that the Bishop's intervention is limited to the selection of one of two or more names which are to be presented to him by the vestry. If this be so, the securing of an able and faithful pastor, with the world itself as a field of selection, ought to present but little difficulty. The position is virtually one of untrammelled selection, inasmuch as by usage the Bishop has always selected, if eligible, the first name of the list, as expressing the will of

the vestry. Am I right, Mr. Editor, in these conclusions? I have not access to the definite wording of the law in the Diocese. Would you afford the positive information needful to the vestry in the discharge of its important functions? Yours,

CONSTITUTION.

[We believe that our correspondent is right.—Ed].

SIR,—In your issue of 22nd inst., you print under "Ecclesiastical Notes" an item on the life of the Rev. Mr. Matheson, late of Patterdale, Westmoreland. "To say the least of it his economy, which is there eulogised, is not only misleading but impossible. May I ask by what means he could possibly have saved £1,600, allowing him £18 per annum during the whole of his clerical career. The poor man unfortunately died when he was 90 years old, so that he must have been in receipt of his salary before he was five years of age, and then as your article says, 'lived with his neighbours,' should it not have read, 'lived on his neighbours'?"

I think the majority of your readers and all true lovers of the Church's welfare will agree with me that it is better not to print articles which lead its readers to think or doubt the veracity of what is said. Yours truly,

D. MAITLAND.

SIR,—Can you or any reader of THE CHURCH GUARDIAN give me the address of the Treasurer of The Church Army? and oblige.

Yours, C. B. B. E

Montreal, 27th May, 1889

SHE WANTED A PLACE TO PRAY.

Standing nearly opposite one of the best known Churches in Brooklyn, on a Friday afternoon lately, was a middle-aged woman, dressed neatly and plainly in mourning. Her face was sad and pale and she was evidently ready to drop from fatigue as she looked up and down the street. She stepped diffidently up to a lady who was passing and asked her if she could direct her to the nearest Episcopal Church. As she was not well posted on the churches of that part of Brooklyn the lady could not aid her, but thinking that perhaps a minister was wanted for a hasty wedding or a sick or dying person she told the questioner that in "Beecher's church," opposite, she might perhaps find a minister.

She hesitated, looked doubtfully at the closed doors, and said: "Is it open and free, a place where I can go in and pray for a few moments?" Then her eyes filled with tears, and she continued: "I've been walking around Brooklyn all day, and can scarcely stand. I came to New York to look for my boy, who is an engineer, but he has not written to me for a long time, and I wanted to be where I could search for him. I am to take a situation in St. John's (Episcopal) Hospital to-morrow, and to-day I wanted to find a church where I could pray for him. But I have not found a single one open. It does not matter whether it is Episcopal, or Protestant, or Catholic, we have the same God, but they are all closed now when I am in so much trouble."

THE diocese of Ohio has elected as its Bishop, the Rev. Wm. A. Leonard D. D., rector of St. John's church, Washington, D. C. Dr. Leonard was born in Southpoint, Conn., July 15th, 1848. He was educated at Philips Academy, Andover, Mass., St. Stephen's College, Annandale, N. Y., and the Berkley Divinity, ordered deacon May 31st, 1871, and priest July 21st, 1872. He began his ministry as assistant at Holy Trinity Church, Brooklyn, of which his father is warden. In 1872 he became rector of the Church of the Redeemer, Brooklyn. In 1880 he was elected by the House of Bishops, Missionary Bishop of Washington Territory, but declined. The following year he became

rector of St. John's Church, Washington, his present parish. Last year he was elected Assistant Bishop of Southern Ohio, but was unable to accept. It is believed that he will be able to accept the call of the convention of Ohio. If so, a prosperous future may be predicted for that diocese.

THE GREAT FORTY DAYS.

By M. A. T.

Forty days of risen life!
Wondrous life, unknown before!
Life that set in mortal strife!
Life that rose to set no more.
Changed, but still the same as when
Earth, in mortal flesh, He trod,
Rose the Christ, the light of men,
Very Man and very God.
Spirit-like, His risen frame
Needed not the doors to open,
When, to greet His friends He came,
Chasing grief and kindling hope.
Yet no spirit-form He wore,
But the body that was slain;
And the wound-prints still it bore,
And, for ever, shall retain.
None can tell if e'er He slept,
Whence the robe He chose to wear;
What, for forty days, He kept
Of the things that mortals share.
But we know He left the grave,
First-fruits of the countless dead;
Rose, omnipotent to save;
Rose, of all mankind the head.
When His blood for sinners streamed,
Not the deadless soul alone,
But the body, He redeemed,
To be fashion'd like His own.
As in verdure, bright and new,
Springs the seed from winter's tomb,
So, from dust, His servants true
Shall awake in fadeless bloom.
Sown, corruption's captive thrall,
But in incorruption raised;
Sown, dishonored, through the fall:
Raised in glory—God be praised!
Sown in weakness; raised in power;
Mortal shall immortal shine!
Eden lost, but gained the dower
Of the paradise divine!
—Churchman, N. Y.

NEW BOOKS.

READINGS IN CHURCH HISTORY.—By the Rev. J. S. Stone, D. D., Rector of Grace Church, Philadelphia; author of the "Heart of Merrie England," etc.; Member of the University of Bishop's College, Lenoxville, Canada; Alumnus of the Philadelphia Divinity School; Hon. Member of the Trinity Historical Society, Dallas, Texas, and formerly Professor of History in Wickliffe College, Toronto.

In this volume are carefully examined and interestingly set forth the prominent periods of ecclesiastical history, and much is told of the persons, books, customs and movements which thereto belong. The author, already favorably known by his "Heart of Merrie England," and as a student of history and literature, has brought to the work a fullness of knowledge, an independence of thought, a clearness of treatment and a beauty of style which can scarcely fail to give the book a large circulation and to make it invaluable to those interested in the subjects of which it treats. Ritual Poetry, Monachism, Doctrine, Architecture, Symbolism and Folklore are dealt with; and a rare critical ability is displayed in the analysis of characters such as Augustine of Hippo, Guthlac of Croyland, Thomas a Becket, Henry VIII and George Fox, and of books such as the Inferno, Piers the Plowman, Paradise Lost,

Pilgrim's Progress and the Book of Common Prayer. 12mo. Cloth, extra. Price, \$1.50; Porter & Coates, Publishers, Philadelphia.

GUIDE MARKS FOR YOUNG CHURCHMEN.—By Richard Hooker Wilmer, D. D., LL. D., Bishop of Alabama. New York: Thomas Whitaker. 1889. Pp. 106. Price 60s.

The *Living Church* says: (and we after personal own heartily adopt its statements)

"In easy, perspicuous, and familiar form, the Bishop of Alabama has here arranged the historical *principia* of the Church, the facts in the life and development of the kingdom of God which are an unmistakable guide for young Churchmen to the one true altar of the Catholic Church. The little work also affords a manly, fair, and moderate view of all that is needful to be seen and understood of the different religious bodies in the United States. In one of Dr. Wilmer's concluding chapters, that which treats of scepticism, rationalism, and scientism, there is an abundance of sober thought to clear and steady the brain of young people who have picked up ideas and learned to fondle vain notions from those schools of attack, and from independent writers hostile to Church and Revelation."

MAGAZINES FOR MAY.

The *Church Review*.—Rev. H. M. Baum, 21 Park Row, N. Y.; \$4 per annum, is now issued as a quarterly, in January, April, July and October. This number comprises the first three months of the year, and is a small library in itself. The publisher announces that it is intended to make the *Review* the nucleus of a circulating parish library. It is to be the medium for the discussion by the ablest men of the day of the great questions in which Churchmen are most deeply interested, and for conveying to the laity the ripest scholarship of the Church. We sincerely hope that the publisher will be cordially supported in this further effort (notwithstanding discouragement in the past) to give to churchmen a *Review* in the truest sense of the word. May the hope of the Editor be fulfilled, that every congregation of the faithful in North America may secure at least one copy as a nucleus of a consulting library. It will be a book worthy of being kept for continual reference.

The *Century*.—The Century Co., Union sq., N. Y.; \$4 per annum, begins its 38th volume with the May number; and an admirable number it is; filled with information of every kind. Samoa receives special notice from two writers, Hardy W. Whitaker and Geo. H. Bates—their papers being accompanied by many illustrations. Besides there are illustrated descriptions "Round about Jerusalem"; a Ride through the Trans-Baikal, and The 'Monasteries of Ireland,' all deeply interesting. Of lighter reading there is no lack, and the whole number is one of the best and most generally interesting that we have received for a long time.

The *English Illustrated Magazine*.—Macmillan & Co., 112 Fourth avenue, N. Y.; \$1.75 per annum,—gives as a frontispiece a striking "Study of a Head," from a drawing by James Sant, R. A. Its illustrated articles are "A Peep into the coal country" of England; and "Abingdon." A new serial "Jenny Harlowe" by W. Clark Russell is announced, and "Sant Ilario," by F. Marion Crawford continued.

The *Sidereal Messenger*.—W. W. Payne, Carleton College, Minn.; \$2 per annum—discusses in contributed articles, the Astronomical Theory of the Ice Age; Astronomy in the United States. The Double Star; The Meteor Comets; and the Relative Time of Rotation of any Cosmic Body, a function of its relative density. Current celestial phenomena are also noticed. This is an admirable and most useful magazine for lovers of astronomy.

The Church Guardian

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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 MAY.

- MAY 1st—St. Philip and St. James. A. & M.
 " 5th—2nd Sunday after Easter.
 " 12th—3rd Sunday after Easter.
 " 19th—4th Sunday after Easter.
 " 26th—5th Sunday after Easter.
 [Notice of Rogation Days and of Ascension Day].
 " 27th—
 " 28th— } Rogation Days.
 " 29th— }
 " 30th—Ascension Day. Pr. Pas. M. P. 15 21; Evg. 24, 47, 108. Athanasian Creed. In Communion Service, Pr. Pref. till June 6th, inclusive.

THE HISTORIC EPISCOPATE.

What is the Historic Episcopate? Such was the questions which lately attracted our notice in the "Correspondents" columns of a contemporary. If we remember aright the question was put in this way, 'What is the historic Episcopate which has been so often referred to in connection with the recent Lambeth Conference?' The reply was necessarily very brief, and was to the effect that the historic Episcopate is the line of Bishops which has come from the Apostles in regular succession down to the present day. This answer does not seem to us to tell the tale as fully as it ought to be told, and we propose to supplement it by a few words of explanation; especially because the term is one which, through adventitious circumstances, has had a much more extended currency than could have been foreseen when it was revived at the Lambeth Conference last summer. It is no epigram; nor is it one of those happy flashes of genius which cast in an iron mould for all time, something that a great number of people have been long vainly struggling to utter. On the contrary, the words are almost as old as the hills, and the general ignorance as to their meaning is but a typical instance of how the great majority of mankind forget what they ought to remember, and are ignorant of what they ought to know. Churchmen, of a certain kind, will sometimes sneer-

ingly ask, 'What is the use of the Bishops?' and even go so far, sometimes, as to suggest that without any very great loss to the Church, they might be abolished! It is not unnatural or surprising to hear Dissenters taking up such an attitude, nor, indeed, considering their position, is it a matter of astonishment when they do so, but it is surprising, and not a matter for small sorrow, when so-called Churchmen display so fatuous an ignorance of the foundations of the principles which they profess. Perhaps a few words may show some of these that the Episcopate, which they so lightly value, is not non-essential, but a *cardinal doctrine* of the Church, and that *without the Episcopate there can be no Church*.

The first Bishop, besides the twelve, was, we learn from Acts, i. Matthias, who was chosen by lot to the ministry and apostleship from which Judas by transgression fell. Matthias was then the first of those not chosen by our Lord Himself to be witnesses unto Him into the uttermost parts of the earth. He is the link which connects us with the Apostles. The solemn and deliberate way in which he was selected is a point which ought to be especially observed. It may be regarded as the testimony of the Apostles themselves, that men cannot continue the work commenced by Christ without being properly commissioned to do so, and that the Apostles regarded the *Apostolic i. e., the Episcopate*, office as indispensable for the right performance of that work. If this were not the case, there would have been no reason to fill the vacancy which the treachery and death of Judas had occasioned. It might have been left to any one, or all, of the hundred and twenty who, we are told, were gathered together in Jerusalem at that grave and momentous conference, to adopt any means which he or she thought fit for carrying the glad tidings of their faith to all people. That they were not so left may be considered positive and indisputable proof that the Apostles regarded their ordinance as necessary, and intended it to be perpetual.

Holy Scripture and ancient authors abundantly prove that the precedent which this action of the Apostles created became the rule of the Church in selecting the overseers of the faithful. The act was indeed the *beginning of Apostolic succession*, and there are few historical matters which are supported more strongly by contemporary evidence than this fact of the Apostolic succession. It is one of those things about which there is no more reasonable ground of doubt than the continuance of the monarchy in Great Britain. It is the continuance, the prolongation, of the Apostolic office through such men as Timothy, Simeon, Titus, Polycarp, Ignatius, and others, who were ordained by the Apostles, and who in turn passed on their ordinance to others, that makes the historic episcopate. The bishops of the Church to-day all over the world represent the Apostolic succession carried on through different lines. For instance, the bishops of Rome and the other bishops in Italy represent such a succession protracted through a line of Italian bishops, the bishops of France a line protracted through a succession of Gallican bishops, the bishops of England through a line of Anglican bishops, from which have sprung lines of bishops in the United States, Canada, Australia, Africa, and elsewhere. These lines will in their turn give rise to other lines; and this fact, which is evident to any one, explains the *impregnable* position of Episcopacy. It is the *repetition of what happened in the early days of Christianity*. Each bishop had a certain territorial district placed under his superintendence, whence the city was termed his see (*sedes*), and the district his parish, and subsequently his diocese. In the course of time the districts were subdivided again and again, and other bishops appointed. The more ancient sees seem to have grouped around them the bishops of the later sees, and to have exercised some sort of spiritual authority over

them, and these first bishoprics became metropolitan and primatial sees. History and the ancient authors prove that Episcopacy was an *integral part* of Church life. Eusebius, for instance (born A. D. 264), refers to Episcopacy in this way, 'About this time, i. e., about A. D. 100, flourished Polycarp in Asia, an intimate disciple of the Apostles, who received the Episcopate of the Church at Smyrna at the hands of the eye witnesses and servants of the Lord. . .

. . . Ignatius also, who is celebrated by many even to this day as the successor of Peter at Antioch, was the second that obtained the Episcopal office there.' There is also the well-known and often-quoted saying of Ignatius' written to St. Polycarp before A. D. 115, 'My soul be for those who obey the bishops, priests, and deacons, and may my portion be with them in God! Apart from these there is no Church.'

There is also the notable fact that bishops were every where co-eval with the introduction of Christianity. The Bishopric of London is said to have been founded in the *second* century; in the same century bishops are said to have been consecrated in Ireland, and in the fourth century in Scotland. If the fringe of Episcopacy in these early days reached what was then the end of the world, how numerous and vast must have been its ramifications at and about its cradle! It is not, as is sometimes represented, and as hostile critics delight to misrepresent it, a *chain* stretching from St. Peter or St. Paul down to the present day. This is not a correct symbol. It is indeed no type at all of the actual state of the case. The strength of the chain is the strength of its weaker link, and if one link is broken the chain is irretrievably destroyed. To any one familiar with the Canons of Consecration of bishops the symbol would be not that of a chain, but that of a vast network spreading over and encompassing the whole of Christendom. Meshes, not links, are here, beyond numbering or computing. A tear here or a tear there—such as has doubtless at different times happened—are, in such a net, of no more consequence than the snapping of a single strand in the net of a fisherman.

The possibility, or probability, of such a network having been at any time altogether lifted off, or put away from a nation, is absurd, and if those who feel doubtful will put away the false symbol of a chain, and replace it by the correct one of a net, most if not all of their doubts will be removed. It must not be forgotten that the Historic Episcopate is a cardinal doctrine and one of the *bases* of the Church, and that it cannot be set aside without destroying the pillars of Christianity and severing the link which through St. Matthias joins us to the Apostles, and through them to Christ.—H.E.S. in *Church Bells*.

BISHOP MACLAGAN ON THE COMMUNION SERVICE.

The following letter from the Bishop of Lichfield to his clergy appears in the *Diocesan Magazine*:—

'There are one or two matters connected with the Communion Service to which I think it desirable to call your attention.

'As far as I can ascertain, it would appear that in a very large number of the churches in the diocese, the Exhortation, to be addressed to the communicants at the time of the celebration, is habitually omitted. This cannot be without serious loss. The Church of England, more than any other branch of the Catholic Church, shows throughout our beautiful Communion Service her anxious care to guard against the profanation of the Holy Sacrament by any unworthy receiving of it; and in this Exhortation presses on the intending communicants the great responsibility, as well as the blessing, involved in the reception of the Holy Sacrament.

It may be that where there is careful teaching about the Eucharist, and also frequent Communion, the reading of the Exhortation would be less needful; but in these days, when we are able to thank God for a very remarkable and growing increase in the number of our communicants, it is all the more necessary to be on our guard against careless or heartless Communions, and, above all, against the peril to the individual soul of coming in a state of impenitence or of wilful sin. I desire, therefore, that at least three times in each year, that is to say, on each of the festivals of Christmas, Easter, and Whit Sunday, this Exhortation should be read at whichever service the largest number of communicants are likely to attend.

The same considerations will apply in the case of the Exhortation which is ordered to be read "when the minister giveth warning for the celebration of the Holy Communion." I fear that there are many churches where this is never used at all; and others where nothing more is read than the opening sentence. Where this is the custom, there is no "warning," but only an invitation; and the special purpose of the address is missed. I should therefore wish that this Exhortation also should be read in its entirety, not less than three times a year. The most appropriate times would manifestly be the Sundays preceding the great festivals. It is to be observed that the proper place for this is, not after the Nicene Creed, but "after the sermon or homily ended," and therefore presumably from the pulpit, if the chief minister should be the preacher; otherwise by him from whatever place he may occupy. It might be well if occasionally the Exhortation were made the subject of the sermon, or that at least some reference were made to try by the preacher.

There is one other matter to which I ask your special attention; I mean the custom of omitting the Ten Commandments in the Communion Service. I can think of no reason for this omission, except the saving of time; and as they can be reverently said in about three minutes, it will hardly be thought that the gain in this respect can compensate for the omission of a very important part of the office, and one which specially distinguishes the English form of service. Still less admissible is another practice, which I trust is exceedingly rare, of beginning the service at the offertory sentences, and thus omitting not only the Nicene Creed, which has held a place in the Communion Service from the fifth or sixth century, but also the Epistle and Gospel which, from the earliest times, have been the portions of Holy Scripture selected by the Church for the special edification of her faithful children. These are matters of principle with which we have no right to interfere. Even those who are most desirous of a certain amount of freedom as regards other services in church, ought to be the most zealous for the due performance of all the offices appointed by the Church itself, and, above all, the central service of Christianity.

It is often a subject of regret that in these days so much divergence of opinion should exist with reference to the Blessed Sacrament. But this is not an unmixed evil. It has led to a far more thoughtful and diligent study of the Holy Eucharist, and a much more intelligent appreciation of the singularly beautiful service of the Church of England. It is the more incumbent upon us to present that service to our people in all its completeness with all its component parts, not one of which is without its liturgical value, and with its duly proportioned teaching; and thus to deepen their reverence and their desire for the highest act of Christian worship.

A Subscriber in Nova Scotia renewing for herself and two others, says "It would be well for the Church here if the CHURCH GUARDIAN were taken and read in every house in the parish."

LUTHER'S PROTESTANTISM.

BY THE VEN. ARCHDEACON CHEETHAM.

The 19th of April is the birthday of Protestantism, or at any rate of the name Protestant. It was on the 19th of April, 1529, that the Evangelical members of the Imperial Diet assembled at Speyer, made that protest against an edict by which the majority in the Diet sought to restrain the further progress of the Reformation from which they and their adherents received the name of "Protestants."

Now what did Protestantism mean to these original Protestants? It meant, in the first place, a total rejection of the authority of the Pope. It meant the holding of justification by faith. It meant to proclaim to mankind that union with the Papal Church was not necessary to bring a true believer to salvation. I am afraid it cannot be said that it meant full liberty of conscience. The notion that a man should be free, so far as the law of the land is concerned, to think as he will of things Divine and to worship God in his own way, had as yet dawned upon few.

But what did it mean as regards worship? Luther was at this time the great representative of Protestantism. Let us see what kind of worship he practised and recommended.

He held a doctrine of the Holy Eucharist which is scarcely to be distinguished from that which is commonly held by Anglican High Churchmen at the present day, nor did his conceptions of ritual differ much from theirs. He was content to retain the ceremonial of the old Church, rejecting only what was absolutely offensive or unedifying. He makes much the same complaint of the mediæval services that our own reformers afterwards made. He blames the scanty use of Scripture, the adoption of idle legends, the saying of prayers by the clergy and choir only, and that in an unknown tongue, which were characteristic of the old service. He would give far greater prominence to the reading of the Bible, to preaching, and to the congregational singing of vernacular hymns. But he still speaks of Mass and Vespers in the service books which he put forth for the use of his own Church at Wittenberg. He was content to retain altar lights, Eucharist vestments, and Eastward Position; even the elevation of the Host was retained until 1543, three years before his death. He wished a representation of the Crucifixion to be placed over the altar, and crucifixes are commonly found in Lutheran churches even to this day. He also recommended auricular confession. It must not be supposed that he insisted upon any of these things as if they were matters of necessity, or that he attempted to enforce uniformity of worship in the Evangelical churches. What I wish to point out is that the most ardent of Reformers, the most Protestant of Protestants, was tolerant of many of the ancient ceremonies.

May we not also tolerate them? Is there any necessary incompatibility between Protestantism and the ceremonies which Luther was content to tolerate in the Church when his influence was supreme? I detest law-breaking as heartily as anyone; but is it altogether impossible so to modify our formularies as to permit usages which in the early fervour of change were not objected to in the very focus of the Reformation? I venture to suggest these questions as food for thought now that the birthday of Protestantism falls on so solemn a day as Good Friday—a day when the thought of our common redemption should draw together the hearts of Christians.—*Family Churchman.*

CHURCH ATTENDANCE.

Too many people think it makes no difference if they are absent from God's house on Sundays or any other day when service is held. The congregation won't look any smaller because they are absent, at least no one will notice it. This might be true if only one such member was in every parish, but as there are quite a number of such persons in every congregation it does make a difference in the appearance of the size of the congregation, especially in a small one. But this is not the question. Where two or three are gathered together in My name, says Christ, there I am the midst of them. Those who make such an excuse display a spirit of indifference; they show either that they do not know their duty as Christians and members of the Church, or else they willfully neglect to do their duty. It is dishonouring God. In many cases this proceeds from a dislike to some person or the minister or the way things are done. But do such persons ever think that the great object for which the church is built is to worship God?

"My house shall be called the house of prayer."

"Reverence My Sanctuary" says the Lord. It is the duty of every church member to worship God publicly in His Church certainly on the Lord's Day. "On the first day of the week the disciples came together for to break bread." Act xx. 7. Nothing ought to prevent from coming to His worship except what you can justify before God. If all things do not go as you would like them to be done, don't deprive God of your worship and your soul of His grace and blessing, the injury done will finally be to you and no one else; if the pastor does not come up to your ideal of what a priest ought to be, you are not to be his judge. A little more encouragement will do wonders in stimulating the zeal of pastors. If some fellow Christian has done you any harm or slighted you, don't blame God and His Church for it and deprive Him of the homage you owe Him and the Church of your service and help. Let your place never be empty unless you can conscientiously justify your absence before God.

But besides your duty to be always present to worship God, you have responsibilities to your fellow men. You are known in the community as members of His Church and are scrutinized by the people. Your example either for good or bad will influence some one every time. If you are indifferent, the careless and ungodly will point at you as an excuse for their neglect; it will make the weak careless, and discourage the faithful in their efforts to build up the Church. Large numbers are always an attraction to people, and we must attract them before we can teach them the way to heaven. Let every member and friend of the Church come to every service, swell the number of the faithful both from the sense of duty to God and His Church, as well as that to your fellow men, and soon you will find the seats that are now empty filled with worshippers and eager listeners to the Gospel, ready to enlist for service under the banner of the Cross.—*Church Messenger.*

A leading Layman in one of the Western towns in Ontario writes, renewing subscription: "I must here express my appreciation of the able manner in which THE GUARDIAN is conducted, and of the loyal Church tone which invariably characterizes the articles which appear in it. For my own part I only wish it were taken by every Church family in the land, and I should indeed be sorry not to have it as a weekly visitor. Any little influence I have in this parish shall be exerted in its favour."

"What God has done for you should lead you to do all you can for him."

FAMILY DEPARTMENT.

THE CRYSTAL SEA.

"Before the throne there was a sea of glass like unto crystal."—Rev. iv. 6.

My God, I learn, before Thy throne
There spreads a crystal sea,
And naught can cloud, save sin alone,
Its spotless purity.

I learn that when we mortals die,
Summon'd, O Lord, by Thee,
Our only pathway to the sky
Lies o'er that crystal sea!

Whose depths reflect, as in a glass,
Each pilgrim travelling o'er,
And thus it is, no sin may pass
To Canaan's radiant shore!

I've always known, Omniscient God,
My heart was seen by Thee,
And yet it seemed more terrible
To stand upon that sea!

That crystal sea! so vast, so clear,
Whose depths will then unfold,
The truthful story of each life,
While countless hosts behold!

O God, but for the sacrifice
Of Christ on Calvary,
What mortal could a moment stand
On that transparent sea?

But washed and cleansed in the blood
Which from His side did flow,
Repentant sinners lose their stains,
And crimson turns to snow.

Then glory Saviour evermore,
All glory unto Thee,
Through whom frail man may stainless tread,
Across that crystal sea!

F. M. W.

—in *The Church Messenger*.

Daddy's Boy.

(By L. T. MEADE.)

CHAPTER II.—[Continued]

The many spectators who assembled to witness the funeral of Sir Ronald Jefferson noticed a grave and obdurate little figure, who shed no tears, and even glanced with some surprise at the family servants who cried and sobbed and made many lamentations.

Mrs. Benson, the housekeeper, was in a terrible state of grief, and Dorothy, Ronald's nurse, thought it necessary to use smelling salts to keep herself from fainting. She offered these salts once or twice to Ronald, who pushed them away indignantly, and said under his breath, "Don't make such a fuss."

More than one person remarked the curious gravity, at times amounting to an almost joyful expression, which rested on the little face. The boy's conduct called forth many comments, and it is a sad fact that not one of that crowd of sympathizing and sorrowing friends in the least understood him.

Sir Ronald Jefferson had met with his death so suddenly and unexpectedly that his only sister, who was travelling abroad at the time, did not arrive at Summerleigh until the evening of the day of the funeral.—Mrs. Frere was ten years older than her brother, and was the only near relation he possessed. By his will she and her husband were appointed his boy's guardians, and it was arranged that they should live at Summerleigh with their children during little Sir Ronald's long minority.

Mrs. Frere was in terrible grief when she

came, and Ronald who felt it his duty to comfort her, was much puzzled how to accomplish this task. When she clasped him in her arms he submitted to her embraces, but did not ardently return them.—He was a very reserved child, and had been accustomed to no companionship except his father's. He thought Mrs. Frere rather selfish to cry and lament so much, and put her down in his mental category as one of those rather poor characters who would be sure to have bad colds, and stay in bed for a week at a time, and make great fusses about themselves, like Mrs. Benson, the housekeeper. He thought Mrs. Frere's conduct very tiresome, and he did not like to suggest the only course which he was sure would comfort her.

There was pain in Ronald's brave little heart, which, with all his manliness, he could not overcome, and that pain forbade him to take Mrs. Frere's hand and lead her to the room where Daddy had lain quiet and peaceful, and show her mother's picture, and assure her it was very selfish to cry. He could not bring himself to do this, so the only thing he could do was to stand rather impatiently by the poor lady's side and wish ardently that he might rush out into the garden, and have one wild camper in the sunshine.

"Dorothy would not let me out yesterday," he said to himself, "and I suppose it would not be right to leave Aunt Eleanor the minute she has come, but if this kind of thing goes on my legs will be getting quite stiff, and Dad won't like that at all when I go to him."

"I think, Ronald," said Mrs. Frere, "I will lie down on the sofa; I am terribly exhausted with my long and hurried journey. Come and stand by my side, my poor, dear little boy."

"But you haven't known me long," said Ronald.

"What do you mean, dear boy?"

"Nothing, Aunt Eleanor; I don't understand how people can get fond of each other so quickly, that is all."

Mrs. Frere sighed and looked terribly puzzled, and Ronald longed more than ever to have one run down the broad walk in the centre of the garden before the sunset.

Mrs. Frere was a kind-hearted but slightly commonplace woman, and it was unfortunate for the poor little baronet that he should commence his new life with relations who did not comprehend him in the least.

Ronald was eight years old, and had lived with no companionship but his father's since his mother's death. Ronald knew his mother intimately, but he had no memory of her face, except what the sweet picture in his father's room could tell him, for she had died when he was quite a baby; but this fact did not at all prevent Ronald knowing her.—Every day Daddy and he spoke about her; almost every incident of her short earthly life had been poured into the boy's ears, and Ronald was never tired of questioning his father as to what mother was doing now.—His ideas of the future state were intensely realistic; perhaps none the less true for that.

Ronald's father had never grown tired of these conversations, had never wearied of answering the eager questions which fell from the little lips, and Ronald's vivid imagination drew pictures of the other life which delighted Daddy, but would have scandalized any one who did not know the workings of the boy's mind so minutely.

Now the daily talks and the daily companionship had abruptly come to an end, and the boy, so curiously reared, so manly and so precious for his age, was thrown in on himself. No one pretended to understand him, and as the days and weeks passed away he suffered in more ways than one from the change.

The young Freres arrived and filled the old house with noisy glee; and Ronald romped and played with them, and was indeed considered the noisiest and most riotous of the group.

Mrs. Frere came to the conclusion that Ronald was a child with remarkably cold feelings. Never since her entrance into the house had she seen him shed a tear, and his laughter, which could be merry a month after his father's death, struck on her ears with a painful sense of incongruity.

"Dear, dear," she said once to her eldest daughter, "how rapt up we parents are in our children, and how little they miss us after all! Now, if ever a father really worshipped a boy, my poor brother adored that lad. His letters were full of his name; it was Ronald did this, Ronald did that, until your papa and I got weary; and now just look at the boy! Why, he seems half mad with spirits."

Mary Frere glanced in the direction her mother pointed out. Ronald and little Violet Frere were having a wild game of ball on the smoothly-kept lawn. Ronald's very fair face was flushed with the exercise, his blue eyes were sparkling, and his remarkably clear voice rang out sweet as a bell on the evening air.

"He is a handsome boy," said Mrs. Frere; "I don't wonder at his poor father being proud of him: but," she added, with a sigh, "he is a great responsibility—children without much heart are so difficult to manage."

"But, mother," said Mary, "Ronald's nurse, Dorothy, says he has the sweetest nature in the world."

"Yes, my dear, I grant it may be sweet, I am certain the child is good tempered; but there is no depth, Mary, not a vestige—not a vestige. It is very sad. Such characters never come to much."

Mrs. Frere, in the gentlest manner possible, had always the effect of subduing her children, and Mary, whatever her thoughts, made no further effort to defend Ronald. She had an opportunity, however, that very night of getting at the boy's real self.

Mary was fifteen, and old and thoughtful for her age; Ronald from the first had thought Mary's face beautiful. On her arrival he had looked at her earnestly, and had said to himself, "I don't believe she'd have colds, like Mrs. Benson; I shouldn't think she was a bad sort for a girl."

On this particular night, after her conversation with her mother, Mary happened to go into the room where Sir Ronald Jefferson had died. This bedroom, which was quite the best in the house, and commanded a splendid view, was now kept, by Mrs. Frere's orders, religiously shut up; white dust sheets covered the bed and the dressing table and the easy chairs; the blinds were drawn down; in short, the room was as much extinguished as possible. Mary, who had taken a great fancy to Ronald, and who doubted her mother's estimate of his character, became possessed of a desire to study the late Lady Jefferson's portrait. She had a scarcely tangible hope that the face of the dead mother might give her an insight into the boy's little heart.

She went into the room, and was surprised to find that one of the spring-blinds had been drawn up to the top and that a flood of evening sunlight was streaming across the floor. Ronald was standing in the very centre of this bar of light with his hands clasped and his eyes fixed eagerly on the picture; he started and flushed very red when Mary came in, and made a hasty effort to brush away some tears which were stealing down his cheeks.

"It's ridiculous to keep mother in the dark like this," he said. "When I come in to bid her good night every evening I always draw up the blinds. She smiles when the sun shines across her face. She likes it; of course she does."

"I quite agree with you, Ronald," said Mary; "so if you don't mind, I will draw up the other blinds, and make the room quite cheerful. Oh, what a lovely view!" she exclaimed in ecstasy, as a splendid panorama lay before her.

"Yes; isn't it? said Ronald coming up to her side. "Daddy and I liked this view the best in the house; I mean, of course, we do like it still the best; that's why Dad always slept in this room, and why mother's picture was put here. Oh, I say, do you see that bit of road winding there; we did have such a gallop on that road. Dad and I. Once Bob throw me; but I didn't mind. Daddy always said that a good rider was thrown two or three times. Do you know how to ride, Mary? The great thing is not to be a bit afraid, but to stick on through everything. Yes I'm glad there's plenty of sunlight in the room again."

"If you like," said Mary, "I will come in here every day and draw up the blinds; nobody need know but you and I. Would you like me to do this?"

"Oh, shouldn't I just! and I'm sure mother would like it too; not that mother"—here Ronald sighed profoundly—"not that mother is a bit lonely now. I'm awfully glad of that, you know. Mary do you ever have colds?"

"Why, dear?"
"Well, I don't think you look like it; now I think Aunt Eleanor does. I shouldn't be a bit surprised if she had those coughy, sneezy colds that Mrs. Benson gets. Of course I don't get them; they are very womanish, colds are."

"I really don't suffer from colds, as it happens," said Mary; "but I never knew before they were considered in any way wrong. I always looked on them as a misfortune."

"Well, of course, so they are; and I shouldn't be surprised if Aunt Eleanor was subject to them. Mrs. Benson looks dreadful when she has a cold; she wraps her head in flannels, and her face swells, and her eyes get so red, and she drinks hot elder wine. She says she'd die if she didn't drink hot elder wine. I suppose," added Ronald, with an exceedingly pensive expression, "people do die of colds very often, and I don't suppose it's such a bad way—at least, I mean, for womanish sort of people—for you see everybody has got to die."

"Ronnie," said Mary, putting her arm round the little fellow and drawing him to her side, "what a very, very queer boy you are! I don't think people do often die of colds, and in any case you need not think about dying; you are only eight years old."

"That makes no difference," said Ronald, gazing at her with great surprise, "and you're all wrong about colds not killing people, Mary; Mrs. Benson had a cousin, and she got the sort of cold that kills people; Mrs. Benson called it something, brown—brown—kitis, I think. She got it one day and she went out, Mrs. Benson said, like the snuff a candle the next. It killed her off very sharp, you see. But, Mary, I don't think you'll die of a cold."

"Well, I hope not," said Mary in as cheerful a tone as she could assume. "Shall we come down stairs now, Ronald?"

"Oh, yes, if you like! Stoop

down, Mary, and let me give you a kiss. I shouldn't be a bit surprised, added Ronald, looking earnestly into Mary's eyes, "I shouldn't be a bit surprised if you died of a gun."

(To be continued)

THE ASCENSION.

BY E. O. P.

Jesus, Lord of life eternal,
Taking those He loved the best,
Stood upon the mount of Olives
And His own the last time blest
Then, though He had never left it,
Sought again His Father's breast

Know, O world, this highest festal,
Floods and oceans clap your hands!

Angels raise the song of triumph;
Make response, ye distant lands;
For our flesh is knit to Godhead,
Knit in everlasting bands.

—St. Joseph of the Studium

A WORD TO THE WISE.

"I try so hard to make my children happy!" said a mother with a sigh one day, in despair at her efforts.

"Stop trying," exclaimed a practical friend at her elbow, "and do as a neighbor of mine does."

"And how is that she asked, dolefully.

"Why she simply lets her children grow and develop naturally, only directing their growth properly. She has always thrown them, as far as practicable, upon their own resources, taught them to wait upon themselves, no matter how many servants she had, and to construct their own playthings. When she returns home from an absence, they await but one thing—their mother's kiss. Whatever has been bought for them is bestowed when the needed time comes. Nothing exciting is allowed to them at night, and they go to bed and to sleep in a wholesome mental state, that ensures restful slumber. They are taught to love nature, and to feel that there is nothing arrayed so finely as the lily of the field, the bees, and the butterflies, that there is nothing so mean as a lie, nor anything so miserable as disobedience, that it is a disgrace to be sick, and that good health, good teeth, and good temper come from plain food, plenty of sleep, and being good."

In order to thrive, children require a certain amount of letting alone. Supreme faith in the mother, few toys, no finery, plain food, no drugs, and early to bed, are the best things for making them happy. —Parish Visitor.

No teaching which is merely intellectual or moral can ever know Christ, nor can any statement of Gospel truth, however forcible and clear, be effectual unless, accompanied by the power of the Holy Ghost.—G. H. Bower

God will pardon a repentant sinner more quickly than a mother would snatch her child out of the fire.—Vianny.

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CONN-JAMISON.—At Stellarton, N.S., May 18th, by Rev D. C. Moore, R.D., Wm. Conn to Jane Isabella Jamison, both of Alma, N.S.

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DICKEY.—Entered into rest, at Amherst, N.S., on Sunday, the 18th inst., Flora Haze, youngest child of Barry Dickey and Agnes Mowbray Bent, aged eight months.

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Into His royal fold,
To reign forever with her King,
His beauty to behold,
Sins fell dominion crushed for aye,
Sorrow and sighing fled away

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(Continued.)

In a moment she became calm. She addressed the picture in a most affectionate tone, "Oh dear lady, your son the Priest led my son along the way to God. Both are now with Jesus, with God. It is bitter to us, to you lady, and to me, but it is sweet to them. My heart is broken, but it is all well with them, all grief stays on earth, none gets into heaven. They are with Jesus. They have no pain, they feel no cold, they see no wreck, they see God. Yes, all is well with them. Dear lady, you look older than I am, but it may be God's will that I shall see my son with the bright light upon him before you see your son near Jesus. But you will see him, because the mother of so holy a Priest must be good." The Bishop adds, "This poor Indian woman seemed to me like a messenger from heaven, and I found comfort in her simplicity and faith."

Of the last of these three faithful servants of God, James Colbeck who died in Barmah, in March, 1888, we have less to say, though he is in no way inferior to the other two; but particulars of his death have not been published. He is best known by his courage and devotion at the time when King Theebaw was exercising his cruelties on his unfortunate subjects.

Mr. Colbeck at first refused to leave his converts, but when the British Resident insisted, pointing out that if he lost his life, vengeance must be taken for him, he consented to go, but first made arrangements for conveying all his converts who were in danger out of the country. This he effected by means of various ingenious disguises. When the country came under British rule, Mr. Colbeck immediately returned, recovered the Church School and Clergy house (which had been built by a former king, and used for other purposes by Theebaw), reopened the Mission, and had the joy of welcoming many converts from heathenism into the fold of Christ.

On Dec. 13th he wrote from Mandalay, "There is undoubtedly a movement going on, praise to God for it, which is stirring the Burmans far and wide. Thirty one catechumens were approved and baptized before a crowded congregation on Christmas Eve." Ten days later, "Blessings upon blessings. Forty five baptisms, and we must begin a new large class in preparation for the next baptisms. Is not all this wonderful among the dry bones of Burman Buddhism? Send more men to gather in the ripening harvest. I am in my fifteenth year of continuous service, and would like to go home for a time, but I cannot leave till the Mission staff is strengthened." He did go home, but not to England. On March 5th, he went like Mr. Sheldon to minister to the souls and bodies of some of his flock at a distance from Mandalay, and died

of fever. Two of his brothers had been won by his example to give themselves to Mission labours, and one is now carrying on his work at Mandalay.

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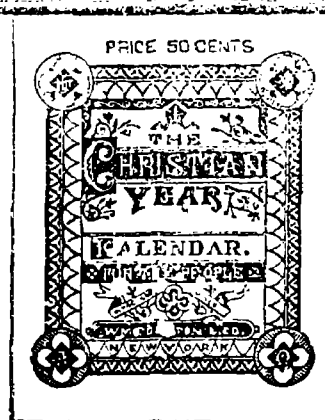
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Now, my brethren, I desire to speak to you to-night about one burden which very many have put upon them, mainly by their own weakness, partly by bad example, partly by evil instruction,—a burden which they find terrible to bear, a burden from which many of them long to escape, a burden which crushes out all their strength, a burden which all those who know anything of its weight and its cruelty recognizes as of all burdens that men ever had to bear one of the most terrible, one of the most difficult to escape, one of the very hardest to stand upright under. I am speaking of the evil of intemperance, I am speaking of that great sin which, though it be not by any means the worst of sins in itself, yet in its fearful consequences both to the sinner and to all that belong to the sinner, and in its overwhelming power when once it has fastened on the character, seems to stand almost alone. Even impurity, which in itself is a far worse sin, yet even that often and often wears out with advancing years. And other sins there are, which though they wear not out, yet for all that are not followed by such terribly evil consequences. But this sin, so far from wearing out, becomes stronger and stronger with the course of time, and the man who cannot escape it soon finds himself helpless in the grasp of the strong temptation, and often, though he struggles, and struggles hard, yet sees all his struggles to be in vain, in vain unless he can get some other help than he can find within himself. How terrible sometimes those evidences are which we see, if ever we come in close contact with the deadly evil; how terrible are the evidences of its power! How shall I ever forget the man who threw himself on his knees before me, saying: "How can I be ever restored? I am that degraded thing, a drunken priest!" Shall I ever forget the pain with which I saw him, after I had done all that I could, six years after again before me, and again bearing witness to his utter powerlessness to overcome this dreadful enemy? Such things as these stamp themselves on the memory, and make any man who desires to serve his God, and to serve his fellows, long earnestly for some effectual power by which he can face this fearful foe, and deliver his own soul in discharge of Christian duty.

"Bear ye one another's burdens." I call upon every Christian to do what in him lies to bear the burden of these unhappy men. I call upon every Christian to see for

himself what it is possible that he can do. I will put before you the path by which I think that much can be done, but I ask not any man simply to follow the directions that I would take, or that I would give; I ask every man only to do this, to study carefully the evil itself, and to put it before his own conscience. How can he fight this terrible battle with an evil that is ruining the souls of many who long to escape, that is destroying the health, that is destroying the spiritual life of many who are, to begin with, quite innocent of their own ruin. I call upon you to think what can be done for the service of the Lord, for the services of our fellow men, when this is before our eyes. We have tried it, and have found one road which seems to promise at least some measure of true success. We find that preaching is not enough. It is good to preach against every sin, and good to preach against this sin. It is our duty to exhort one another in the name of the Master that bought us with His blood; it is our duty never to fail in putting before all men that we can reach the character of such a sin as this, and all the evil that flows from it. It is good to warn; it is good; with all our power, even to threaten; it is good to do all that can be done by honest exhortation in the name of God; and yet how many there are who are not reached by exhortation! They find in exhortation excellent instruction, true guidance, sound warning, a right aim set before them; they find in preaching that which, if only they could do what they were told, would certainly give them the victory, but they find nothing to strengthen, and what they want is not so much to be told of the evil, of its character or its sequel; what they want is not to have their consciences awoke or their understandings enlightened, what they want is something that will strengthen the will and give them the power to do what they are told. And we have tried the example of those who keep altogether from the sin, who keep clear of it in every detail of life, who never, in the very slightest degree, allow their intellects to be clouded by partaking of what is a pleasant stimulus, and what they will not allow to be anything worse, what they are quite able to keep within bounds. We have tried the example and the example does not succeed.

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