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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

NEW HAMPSHIRE.—In an address delivered at a Confirmation held at Manchester recently, Bishop Niles stated that since his coming into the diocese the parishes generally had never been in so favorable a condition as at present, both spiritually and financially.

DEATH OF A PUBLIC BENEFACITOR.—Miss Catherine Lorillard Wolfe, of New York, whose benefactions have for many years made her name a household word in the United States, after a very long illness, died peacefully on the morning of April 4th.

Possessed of immense wealth, Miss Wolfe regarded it as a sacred trust, and distributed it with open-handed generosity and clear judgment. The extent of her private charities will never be known, but it is certain they were neither few nor small. Her gifts to the Church were supplemented by others of a more generally benevolent character, the most prominent of the former being the parish house for Grace Church, at 90 Fourth Avenue, New York; the house now being repaired and beautified at 29 Lafayette Place, New York, (as an office for the Bishop and centre of diocesan work); and the church in Mulberry street (St. Philip's) now the Italian Mission Church of San Salvatore. A handsome memorial window in Grace Church, New York, the vestry room of the same, and \$70,000 for the completion of the spire were also given by her. Miss Wolfe also generously endowed Grace Chapel, and gave large sums to the American churches in Rome and Paris, the Church School at Athens, and the Wolfe expedition to Babylon.

THE CREED WANTED.—A Presbyterian calls his Church to task for not allowing the use of the Apostles' Creed in the services, in the following pointed and sensible manner:—

This precious old Creed should never be dropped. Why, is it one of the old landmarks of the Christian Church. It is our belief. We should love it and cherish it—repeat it in the Church and teach it in Sunday-school.

"The time has come when people must know what they believe. What an answer to doubts are the simple words, "I believe in God," "And in Jesus Christ," and "I believe in the Holy Ghost."

We beseech our Presbyterian ministers, good men and true, to give us our Creed! Say it to us in Church, for we need it. Teach it to us in Sunday-school, for the children need it.

WHAT OTHERS SAY.—The *Liverpool Mercury* (the organ of the Welsh Methodists) thus com-

ments on the late prosecution of Rev. Bell-Cox:—

"We have no concern with the details of the ritual in use at St. Margaret's. As a matter of fact, it is not denied that it is less advanced than that in use in many churches in London and elsewhere attended by members of the Royal family, bishops and statesmen; but our contention is that the Church is to all intents and purposes a voluntary one. The people support their clergy, and that liberally; the State gives St. Margaret's nothing; and Mr. Hakes has no interests in it. He is not an aggrieved parishioner; and it seems monstrous that an outsider should be able to come in and interfere with a clergyman and his flock who are in perfect accord, and who give liberally to local charities outside their own particular work. If Mr. Bell-Cox should be sent to prison for conscience' sake, he will carry with him the sympathies of many who do not agree with his religious opinions, while nothing possibly could do more to advance the views of the so-called Ritualists in this city than that the sight of a clergyman of unblemished character and of conspicuous courtesy and charity should be persecuted by a number of bitter partisans, who would be much better occupied in practical labors of love carried out in ways that most commend themselves to their judgment. Probably nothing has secured for the High Church party among men of the world greater tolerance and sympathy than the fact that they have never taken proceedings against their Evangelical brethren for defects in ritual and disobedience to the plainest rubrics, which the late Dr. M'Neile, on leaving this city, honestly confessed prevailed largely in Liverpool.

It may be noted that amongst the Deacons ordained by the Bishop of St. Albans at his last ordination was the Marquis of Salisbury's second son, Lord Rupert William Ernest Gascoyne Cecil.

THE Archbishop of Canterbury has given notice that a council of all the Bishops of the Anglican communion in the world will be held at Lambeth Palace in the summer of the year 1888.

THE MEANING AND METHOD OF MISSION WORK.—The following statement from Archdeacon Farler's letter in the *March Central Africa*, is instructive for all ministers, at home as well as abroad:—

"Last Sunday, after two full services, Gildart had 100 men in his class, preparing for baptism. I had forty chiefs. There are eighty-one names of chiefs, or headmen, down in my class-book, who come fairly regularly. The number increase rapidly after a week's evangelising, and there are always fresh faces coming for admittance. After the classes they sit in the varanza and smoke, while we sit and talk to them. I do not think any one can realise the mere physical exhaustion which follows after six hours' steady work of this sort, with only a short interval for breakfast. Then we have full evening, with sermon or catechising again. In the evening I receive all the Wazungu in my room, and after that I am utterly tired out, for

besides the climate, with these people the priest must be in full services precentor as well as priest. If he does not lead the singing and keep it bright, it quickly falls dead and flat. He has not only to sing his own part but the choir's part too, besides superintending and working of every details in the service as well. As soon as he gets out of church he cannot go to the quiet of his study, but he finds the whole of his congregation waiting outside, all expecting a shake of the hand and a few kindly words at least, and this mean's another long half-hour's work on the top of an exhausting service. I know it may be said, 'But why do all this, surely it cannot be necessary.' All I know is this, that the doing or not doing of it makes all the difference in Central Africa of a living or a dead mission."

We believe the Archdeacon's last sentence to be true of living or dead missions all the world over.

We recently had occasion, says the *Family Churchman*, to mention a case of native Indian Christians contributing to mission work in Africa. It affords us similar pleasure to remark that the native Christians of Madagascar have given more than £800,000 for the spread of the Gospel within the past ten years.

BISHOP BOYD CARPENTER ON SUCCESS IN SPIRITUAL WORK.—Speaking lately on behalf of the Church Parochial Aid Society, in the Diocese of South Wells the Bishop of Ripon is reported to have said:—

"The success of spiritual work had been as a rule, the result of a *personal agent*. He did not for a moment say that they ought to put bricks and mortar and great buildings on one side. When they looked back at the heritage that had been handed down to them from the great past they must feel thankful that God had put it into the hearts of men to rear the stately edifices that they did, and which proclaimed to them earnestness, stability, and reverence from generation to generation. But at the same time the history of movements taught him that there was no success ever seen in the world that was great or of an enduring character that had not been based upon *INDIVIDUAL* work. All the great religions of the world had been based upon some strong *personality*, and the great religious movements of the world had always been centred round a similar motor. If he were to conduct them down the great cathedrals of all time and ask them why it was that those figures stood in the niches of the cathedrals, and were blazoned on the windows, their answer would be that they were the saints of God, that was to say the men and women whose personal individual power, great sanctity, and sanctified energy had given power and endurance to the movements in the history of the world. They would find the names of men like Wesley, Whitfield, Luther, and amongst the great far-distant past others like Athanasius—all examples of the power and energy that was brought into the world, and that could teach and elevate man as by the order of God from the mediation of men. And therefore the *living agent* was of prime importance."

OUTRAGE ON A PROTESTANT CHURCH IN IRELAND.—On Sunday evening last a dastardly outrage was committed at Athea, in the west of Limerick. The pretty Protestant Memorial Church of Athea is erected some two hundred yards west of the village, and in the midst of an ornamental shrubbery. It was built some twenty years ago by the late Archdeacon Goold, a popular and generous landlord, who was a pronounced Home-ruler and Nationalist at the time when such principles were not usual amongst those in high stations. He erected memorial windows in the little edifice to commemorate the various members of his family, and a lofty Celtic cross in the grounds was erected by the tenantry in memory of the only son of their landlord. The terms under which Archdeacon Goold and his family lived with his people may be learned from a short memoir, which states that—"Whilst the beautiful Irish cross stands beside the church as a lasting proof of Catholic gratitude and affection, the handsome bronze gates belonging to the Catholic Chapel of Athea are a testimony of the Archdeacon's love for his tenantry, being his gift to the people." It is not so very long ago since the daughter, Miss Goold, on her arrival in the village, was met by local bands and presented with enthusiastic addresses from the tenants of her late father's property. Miss Goold established the Athea knitting industry, and, besides, spent all her available resources in aiding those who claimed assistance from her. Yet it is the Goold Memorial Church which was singled out for a scene of desecration. The Memorial windows of stained glass were completely wrecked, and the sacred building strewn with their fragments. By this means entrance was obtained to the church and the seats knocked about. The Bible and Prayer Book which rested on the prayer-desk were ill-treated, and at last thrown out of the building and flung into the shrubbery. There can be no possible shadow of a pretext assigned for such a wanton and shameless outrage, unless downright and unmitigated blackguardism, for if there were one spot in the country which one would suppose would be sacred from outrage, that would have been the Memorial Church at Athea.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

We regret to learn that His Lordship has been obliged to seek medical advice in New York. We wish His Lordship a speedy return to vigorous health.

CONFIRMATIONS are shortly to take place in Colchester and Cumberland counties. Classes are being prepared and the Bishop's visit looked forward to with great interest.

SPRINGHILL MINES.—*Easter Meeting.*—The annual meeting took place on Easter Monday. The Rector's report showed baptisms, 54; marriages, 14; burials, 20. Considerable additions have been made to the parochial list and communicant roll. The churchwardens presented a satisfactory financial statement. By economic management and great self-denial the necessary work of the Church having been done by enthusiastic members, thereby saving expense, the finances had considerably increased in the past eight months, since the coming in of the new Rector. All outstanding bills were paid and running expenses promptly met each month. About \$400 worth of debt had been liquidated during the past seven months, leaving still a debt of \$1200 which the congregation were straining every nerve to quickly liquidate, for a new church is becoming a necessity in Springhill. Messrs. Payne and Robinson were re-elected wardens. The following vestrymen were elected:—Capt. Bowen, Dr. Byers, Messrs. Mattinson, Alloway, R. H. Langille, Booth, Facey, Howard, Kitchell,

Booker, Ridgway, and Alex. Clarke. Mr. Howard was elected Vestry clerk. The following committees were appointed:—*Pit*, Messrs. Geo. Wallis, Payne, Booth and Kitchell. *Envelope*, Messrs. Robinson and Langille. *Cathedral*, Messrs. Lackie, Howard, Payne and Facey.

Votes of thanks to Churchwardens, Organist, and choir were unanimously passed.

FAIRVILLE.—Another Lent has come and gone and it has been, we hope, a season fruitful of much good to the souls of all who have followed the Church's teaching and example.

In this quiet parish of Fairville much has been done by Pastor and people during Lent in the way of voluntary labor by the men and young people. It is very manifest that a very deep spiritual life is gradually being formed in the parish, showing plainly that God is blessing abundantly the earnest and arduous labors of Pastor to the flock.

The Lenten services held on Tuesday, Wednesday, Thursday and Friday mornings and Tuesday and Friday evenings until Holy Week and daily morning and evening services have been well attended. On Good Friday the services were Ante-Communion and Litany with lection, and promptly at 12 o'clock the three hours devotional service begun, so great was the number of faithful ones attending this service that extra seats had to be provided, so deep the devotion that not one left during the entire service. Words are inadequate to fully describe this service. To realise it one must needs have been there.

The exquisite pathos of the Pastor's words in his addresses on the seven last words of Christ. The solemn stillness of the three minutes' silent prayer, the rich melodious hymning forth of appropriate music, as well as the united voices in prayer and Psalm gave the service a reality such that touched the hardest hearts, and many were moved to tears and sobs which were distinctly heard. So deep and manifest was the interest felt that at 7.30 the Church was again crowded to listen to another sermon by the Pastor, and an urgent appeal to the faithful to prepare for their Easter Communion. So deep was the impression that it will long be remembered in this now happy parish. The effect has been most marvellous, and on Easter Day nearly 100, a number unprecedented in the history of this mission, assembled at 8 and 11 o'clock and received the blessed Sacrament of Christ's Body and Blood at the hands of their much loved Pastor, Rev. J. C. Titcombe. The Church decked in her festive garb by willing hands of Pastor and people added much to the dignity and grandeur of the services enabling all to "worship the Lord in the beauty of holiness" Wonderful to relate, not one of the large congregation at the 11 o'clock celebration left the Church, although the service was very long, until that divinely instituted service was completed. The Pastor preached again at this service from the words, "The Sun of Righteousness is risen."

The Church was crowded again in the evening. The Incumbent being worn out by the great strain and also suffering from a cold on his chest, was assisted by the Rev. R. Mathers who preached an excellent and practical sermon from the words "Peace be unto you," St. John xx, 19. The chancel, brilliantly illuminated with many tapers, showed the decorations with a most striking effect.

The new seven branch candlestick, an Easter offering, added much to the appearance and grandeur. That God's blessing may still continue to the Church of the Good Shepherd as well as to the whole Church, is our earnest prayer.

ALBION MINES.—Easter was a glorious day. Our congregations were large; the offertories and the number of Communicants the largest during the year. Mr. Churchwarden Ruther-

ford expended a large amount of time and taste in adorning our chancel, which never looked so well at this Festival. A lovely cross of flowers provided by Mrs. Poole and Miss Rutherford stood on the retable, while growing calla and geranium plants were placed on the chancel steps.

Our volunteer organist, Miss Johnson, received a nicely filled purse, and at the Easter meeting the Choir generally were voted a well deserved resolution of thanks, as were the outgoing Churchwardens, Messrs. Rutherford and Kennedy. Messrs. Poole and Ward were elected Wardens for the current year, and the Vestry was filled up so that the members are now Messrs. J. Maxwell, G. M. Appleton, Jno. Smith, Lewis Johnstone, M.D., W. G. Miller, William Moore, Harry Lewis, R. E. Dawson, Inglis Johnston and George Davidson. Our Vestry Clerk of twenty years' service, Mr. Wentworth, was again re-elected; as was also the sexton, John Mailman, who has served the Church faithfully for several years.

PICTOU.—The services in St. James Church on Easter Sunday, were exceedingly well attended. The rector, Rev. John Edgecumbe, officiated and delivered very able and eloquent sermons on "the Resurrection of Christ." His arguments were powerful, convincing and unanswerable. The singing by the choir was beautiful in the extreme, and the hymns and anthems were particularly well suited to the day. At the close of the evening service, Mr. Edgecumbe referred to the meetings held during Lent, spoke of the good that had resulted from them, not only to himself but also to those who took the opportunity to attend them. He was highly gratified to see so many, especially young people, at the Holy Communion on Easter morning, thus testifying their allegiance to a risen Christ. The number that partook of the Lord's Supper was the largest Mr. Edgecumbe had ever seen during his whole ministry in Pictou.—*Com.*

NEW GLASGOW.—For the first time we have a white frontal with a white reredos and banners for Easter. The ornaments and inscriptions are in old gold. There are the chaste work and kind gifts of Mr. and Mrs. Patton and Miss Harris. The ladies are sisters of the excellent Vicar of Amherst.

LIVERPOOL.—The Frontals for altar, desk, and pulpit, given by the Willing Workers of Trinity Church Sunday-school to the Parish church, arrived in time for the white set to be used on Easter Day. They are all very handsome of rich corded silk, and it is thought that the materials used must have cost the full amount of the money sent \$180, and that the exquisite work which has converted these breadth of silk and lengths of fringe into such suitable adornments for the House of God, is the free gift of those devoted sisters of the Church and members of the Church Extension Association, England, who kindly filled out the order sent by the Willing Workers.

There are three sets of Frontals. White, as noticed before; Green, for general use; and Violet, for Lent and Advent. There is also a beautifully embroidered Super-frontal of a shade that can be used with either of the other colors. We have had for some years a handsome ruby velvet altar cloth, so that now we are provided with altar coverings appropriate for all the Church's seasons.

The same little band of Sunday-school children sent to England a few days ago nearly two hundred dollars for the purchase of carpets for the chancel, dossals, and Communion linen.—the "fair white linen cloth" used in the highest worship of the Church. It will be seen by the two amounts of money named that the work of the children in the past year, aided as it has been by kind friends, has been by no means unfruitful.

We have yet another gift of the Willing Workers to record. On Easter Even, they assembled in full force to present to the Curate, the Rev. A. W. M. Harley, who has given them much kind encouragement, a beautiful red satin stole which they had imported from England for the purpose. The very evident pleasure with which the children presented this gift must have made it especially acceptable to the receiver, and the donors in their turn were quite satisfied that he was pleased with their remembrance.

As this communication is intended to be nothing more than a chronicle of presentations that have been made in the Parish this Easter, we will only add that on Easter Monday the Rector and Parishioners had great pleasure in sending to our Organist, Miss Collins, by the hands of the Church Wardens, a purse containing one hundred dollars in gold. Miss Collins has for nearly ten years given time, skill, and patience, unweariedly, and cheerfully, to the work. And her labor of love has been fully appreciated although our gift is but an inadequate expression of our gratitude.

DIOCESE OF FREDERICTON.

BATHURST.—During Lent daily Matins and Evensong have been said, according to the Church's direction, in St. George's Church, and many have appreciated the opportunity of daily worship. Besides the customary observance of Holy Week, the Three Hours service was preached by the Rector to a full Church. The services of the Festival began with Evensong on Easter eve, after which the new surpliced choir were admitted by a special service. Master Godfrey Ellis was also admitted server. On Easter Day there were two celebrations of the Holy Eucharist at 8 and 11 o'clock. Matins at 10 a.m., and Evensong at 6.30. The celebration at 11 was choral, as also was Evensong, —the music at the former being Gilbert in G, and at the latter Tallis, with the Ely Confession. The anthem was White's, "Ye choirs of New Jerusalem." The solo was taken by Mr. J. F. McLaughlan, and at the celebration Master Hedley Bateman sang the Agnus Dei very sweetly. The choir comprises sixteen voices, and gives great promise. The ladies who formerly were in the chancel, now occupy the front seats of the nave, and supplement the choristers. The largest congregation seen on record, thronged the Church as the choir and priest, headed by cross bearer, entered from the west door, singing "Onward Christian Soldiers."

The number of communicants at both celebrations was 68, against 35 at Christmas, a considerable number being new recipients. The altar has been beautified by some new embroideries, and had eight vases of choice hot-house flowers given by kind friends. Painted panels have also been placed in the reredos, and a new prayer desk and stall given, from Lenten self-denials on the part of the people.

A large and harmonious Easter meeting was held in the School-room after Matins on Monday, at which T. Swayne deBrisay and Richard Hinton were appointed wardens, and Edward Carter, vestry clerk.

A vote of thanks was passed to the Rev. N. H. Street for his handsome gift of a new altar, and the following resolution: Resolved—That this meeting desires to place on record its appreciation of the action and valuable work, both spiritual and otherwise, which has been done in this parish by our present Rector, since his coming thereto, and to bear testimony to the life, activity and reverence which have characterized the Church, and her services during his already short incumbency; and it is the prayer and desire of this meeting that he may be long spared to minister to us in spiritual matters."

FREDERICTON.—Large congregations were

present at all the Easter services in the city churches. Special services were held in the Cathedral and other churches. As usual on Easter Day, the Cathedral was the scene of large gatherings at all the services, including people of all denominations. The church was beautifully decked with lilies and flowers of various kinds. The choir sang a number of special anthems. Mozart's Gloria and the anthem, "I know that my Redeemer liveth." The solo was admirably taken by Mrs. John Black. Bishop Kingdon preached in the morning and the Most Rev. the Metropolitan in the evening.

Instead of Sunday-school a very hearty and well attended service was held on Easter Sunday afternoon at the mills by Bishop Kingdon. A number were unable to gain admission, but stood at the door and listened attentively to a simple yet most impressive extempore address from His Lordship on the Death and Resurrection of Christ.

DIOCESE OF NIAGARA.

MISSION OF ARTHUR AND ALMA.—The Festival of Easter ushered in by beautiful summer weather was duly observed in Grace Church, Arthur. The cosy little church at all times pretty looked its very best. The services for the day opened with a celebration of the Holy Communion, at which the choir under the leadership of Mr. W. E. A. Lewis rendered their part of the service nicely. The sanctuary looked lovely, the altar being vested in a very rich white frontal faced with plush ornamented with plush stoles edged with gold braid. The super-frontal made of plush six inches deep lined with yellow and gold fringe showed to advantage. The face of the altar frontal bore three designs beautifully cut out by Mr. Thomas Wood of Mount Forest. In the centre "The medal of the Church of England Temperance Society," and on the two sides, triangle and trefoil. The reredos was well provided with beautiful pots of flowers kindly lent by Mrs. Bowman and other ladies: The frontal was presented by the choir and a few friends as an Easter offering. Miss Dreaper, Miss Green, Mrs. Wallace White, Mrs. Dreaper, Miss Hynds, and other ladies having assisted in its making. Mrs. D. Robinson, Miss Ebbs, and Miss Green gave the hangings for lectern, prayer-desk and pulpit. The Rev. C. E. S. Radcliffe, the Rev. P. T. Mignot, presented a permanent screen and vases. The services were well attended morning and evening in Grace Church.

DIOCESE OF QUEBEC.

EASTER VESTRY MEETINGS IN QUEBEC.—*English Cathedral.*—The annual Vestry meeting of the congregation was held in the National School Hall at 3 p.m., Easter Monday. The usual business of reading reports and passing votes of thanks followed, after which the Rector informed the meeting that he re-nominated Mr. Edwin Jones as his Churchwarden. Mr. J. E. Hale was re-elected Churchwarden on behalf of the congregation. The meeting then proceeded to the election of twelve members for the Select Vestry, with the following result:—Messrs. T. Beckett, J. Dunbar, R. R. Dobell, H. M. Price, F. Holloway, W. C. Scott, R. H. Smith, R. Turner, J. Patton, jr., W. G. Wurtele. Dr. Parke, J. J. Foote. The following gentlemen were elected delegates to the Diocesan Synod for the ensuing three years, Messrs. W. G. Wurtele, J. Dunbar and R. H. Smith.

St. Matthew's.—The Vestry meeting of this Church was held on Monday evening. Mr. John Hamilton was appointed Rector's Warden and Mr. Edwin Pope elected People's Warden. Hon. Geo. Irvine delegate to the Synod. Rev. Dr. Allnatt announced his resignation in order to accept a professorship of Divinity at Bishop's

College, Lennoxville, to which he had been appointed. After expressions of regret by individual members of the congregation, the following resolution was unanimously passed:—"That it is with profound regret that the Vestry of St. Matthew's Church have heard the Rev. Dr. F. J. B. Allnatt has resigned the rectorship of the parish. Though he has been but two years their Rector, his sympathising, earnest, hearty manner, has won the affection of the whole congregation, and we take this opportunity of stating how much we, as a congregation feel indebted to him for the manner in which he has taken hold of all the various details of the parish work, and continued them all as they had been under his predecessor, the present Bishop of Niagara.

Whilst regretting the loss they will themselves sustain, they know he is acting for the good of the Church at large, and in no way for his own advancement. They, therefore, heartily wish him Godspeed, and pray that the Almighty's blessing may be on him and his, wherever he may be working in his Master's cause."

St. Paul's.—At a Vestry meeting in this church on Monday evening last, E. H. Taylor, Esq., was nominated Rector's Warden, and Oliver Kennedy, Esq., People's Warden for the ensuing year. Geo. Robinson, Esq., was elected delegate to the Synod for the next three years.

St. Peter's.—The Vestry meeting of this Church was held on Monday evening, Rev. Mr. Fothergill, Rector, presiding. Mr. E. T. D. Chambers was re-appointed Rector's Warden and Mr. Ruthman elected People's Warden. Messrs. W. Elliott, A. Hokes, Borland, Phillips, Scott and Baile were elected Sidesmen, and the Hon. Mr. Justice Andrews, delegate to the Synod.

Levis.—Holy Trinity.—The annual Vestry meeting was held on Easter Monday evening, the Rev. M. G. Thompson, presiding. Mr. T. A. Poston was re-appointed Rector's Warden, and Mr. S. T. Brown was re-elected People's Warden. Mr. J. H. Simmons was elected delegate to the Synod.

The Rev. Mr. Barcham, Rector of Trinity Church, who has been indisposed for some weeks past, is still unable to leave his room. The reverend gentleman is, however, on the high way to recovery.

The printed copies of the annual report of the Church Society of Quebec for 1886 were distributed last week.

All the Easter services at the Anglican Churches in this city were largely attended, and the number of communicants was very gratifying. There were special musical services in the Cathedral, in St. Matthew's, St. Peter's and Trinity churches, and the floral decorations in St. Matthew's and St. Peter's were very handsome.

The Rev. M. M. Fothergill, Rector at St. Peter's Church, St. Roch's, has been the recipient, from the members of his congregation, of an Easter offering in the shape of a purse considerably over \$100, making together with the ordinary Easter offertory for the clergyman in charge of the church, upwards of \$140. The reverend gentleman has left town on a well-earned holiday of a couple of weeks, and has gone to New York, where he is to be the guest of the Rev. Dr. Morgan, Rector of the Church of the Heavenly Rest.

EASTER SERVICES.—The Easter services in the various city churches were well attended and the number of communicants was exceptionally large. All the churches, with the exception of Trinity, were suitably decorated for the occasion.

St. Matthew's.—The beautiful and joyous Easter service at St. Matthew's were attended by very large congregations. The Holy

Eucharist was celebrated at 6 a.m., 7.30 a.m. and after the 10.30 a.m. service. The number of communicants was very large. The music was very fine and partook of the festive character of the day. The altar, pulpit and font were tastefully decorated with natural flowers by the ladies of the congregation. The preachers for the day were the Rev. Dr. Allnatt and the Rev. Lennox W. Williams, B.A.

DIocese OF MONTREAL.

MONTREAL.—St. Luke's.—The annual Vestry meeting was held in the Lecture Room of the Church on Easter Monday evening. There was a large attendance, many ladies of the congregation being present. Mr. Snasdell, the Rector's Warden, in presenting his report said that the Church was never before in so prosperous a condition since its erection. The past year showed a large increase in the congregation, all the pews in the Church being taken. The financial condition of the Church is also most satisfactory, there being a cash balance in hand, after paying all the expenses of the year, of \$483. After the reading of the report, the election of officers was proceeded with, and resulted in the election of Mr. J. G. Snasdell and Mr. Wm. Piance as wardens, and Mr. William Salter and Mr. Thos. Lamb, delegates to the Synod. By a standing vote of the vestry the Rector, the Rev. Geo. Rogers, was voted an increase in salary for the coming year of \$300, and a further sum of \$300 for the year that is past. Votes of thanks were tendered to the retiring wardens, the Ladies' Aid, the Young Peoples' Associations, the choir and organist for services rendered. The Rectory Building Committee reported \$3,000 in hand and the Vestry gave the committee power to proceed with the erection of the proposed rectory at once. Mr. John McGranahan and Mr. Wm. Munford were appointed auditors for the present year.

LACHUTE.—The annual Vestry meeting was held on Easter Monday evening in St. Simeus Church, Lachute, where the Rev. Mr. Sanders, pastor, occupied the chair. There was a good attendance and everything passed off pleasantly. The total receipts from this congregation for the year were \$1,058 83, and after paying the Minister's salary and all other demands there was a balance on hand of \$12.98, besides pew rent and subscriptions not paid, amounting to some \$75 or more. The Wardens for the coming year are Messrs. James Fish and Wm. Hills. Sidesmen: Messrs. Wm. Hurd and Wm. Ward. Delegates to the Synod: Messrs. F. C. Ireland and R. W. Evans. Mr. W. J. Simpson was appointed delegate for Arundel Mission. It was decided to call for tenders for building a new parsonage, as a lot has been secured and paid for during the past year. The Rev. Rural Dean Rollet preached on Easter Sunday evening and administered the Holy Communion.

LACHINE.—St. Stephen's.—Our good people commemorated the Resurrection of our Blessed Lord most joyfully and thankfully. For the occasion old St. Stephen's was handsomely decorated. The Holy Table especially looked most chaste, vested in festal white and adorned with Easter-tide flowers, whose fragrance went up a sweet offering to the risen Christ. The chancel rail was tastefully festooned with flowers and ivy. The nave was enlivened with shields clothed in appropriated colors and bearing churchly emblems. Banners broke the monotony of the gallery's fallow front, and plants in bloom filled the windows. The services—at 11 a.m. and 7 p.m.—were well attended. The grand old Easter sentence and the hymns appropriate to the sacred season, speaking of life re-given, were well sung by the choir and heartily joined in by devout congregations. The sermons were preached by the Rector from the text, "Why should it be thought a thing incredible with you that

God should raise the dead?" (Acts xxvi, 8), and "Who shall change our vile body that it may be fashioned like unto His glorious Body." (Phil. iii, 21.)

Thanks are due to Mrs. Thornloe and the choir for the able manner in which the musical portions of the services was rendered. Many, too, were the expressions of appreciation of Mr. R. G. Finnie's kindness in contributing so liberally from his conservatory to the decoration of the Church. Indeed, the remembrance of the Easter just past will long linger in the minds of all whose privilege it was to join in the glad services.

Vestry Meeting.—The annual meeting of this Vestry was held on Easter Monday. The financial report of the wardens was a very satisfactory one, all debts having been paid off and current expenses defrayed in advance up to 1st May, a cash balance also being carried forward to next year. The election of officers resulted as follows:—Rector's warden, Mr. S. J. Doran; people's warden, Mr. R. C. Thornloe. Sidesmen, Messrs. H. P. Evans, J. T. Rathwell, and B. W. Strathy. Auditors, Messrs. S. Shackell and A. O. R. Huddell. Lay delegates to Synod, Messrs. Edward Wilgress and R. C. Thornloe.

The parish has to regret the loss of its Rector, Rev. R. L. Macfarlane, who has tendered his resignation on account of ill-health and leaves Lachine on 1st May. He was greatly esteemed by the parishioners who sincerely valued his ministrations.

HOCHELAGA.—St. Mary's.—This little Church was beautifully decorated on Easter with appropriate mottoes and lovely flowers. A very large congregation was present at the morning service, the largest that has ever been at an Easter morning service before. In the evening the services were choral and well rendered by the choir.

The annual Vestry meeting was held on Easter Monday, when the largest attendance ever seen at such a meeting showed their interest in the affairs of the parish and church. The energetic people's Churchwarden, Mr. Jas. Jackson, was unanimously re-elected, and Mr. B. Norris, of the C. P. R. a former Churchwarden, was nominated by the Rector.

The delegates of last year were also re-elected, Messrs. W. J. Whitehead and Thomas Hawkins. The accounts were found most satisfactory and correct, and the Vestry got through a large amount of business without leaving any material point for an adjourned meeting. Altogether it was one of the best meetings ever held in St. Mary's.

FRELIGHSBURG.—At the Annual Vestry Meeting in the Bishop's Stewart Memorial Church, St. Armand East, Canon Davidson presiding; the following officers were appointed:

Wardens; Col. Asa Westover, and Dr. A. D. Struthers. Sidesmen; Lieut. Zeno V. Whitman, Messrs. George H. Reynolds, and G. E. Barnes. Delegates to the Diocesan Synod; Major Westover and Lieut. Whitman. S. M. Hunter, Esq., and Mr. Asa Westover, Jr., were nominated on the Building committee. Miss Reid, to whom the Church and the Parish is indebted in every way, was appointed Secretary of the Vestry.

LACOLLE.—St. Saviour's Church on Easter Day was as usual well supplied with flowers, and conspicuous amongst them, standing on the Font, was a beautiful ivy covered cross, at its foot were grouped flowers of a brilliant hue, while on the cross were two or three calla lilies.

Then more white forming a soft relief to the sombre shade of the ivy leaves.

The pretty wild flowers of last year were scarcely missed, they had not yet awakened from their winter sleep under the snow.

The day was rather saddened by a funeral service in the afternoon, but the Rector im-

proved the occasion by giving a very good and eloquent sermon benefiting greatly the several denominations attending that service.

Three sets of handsome book-markers were presented to the Rector as an Easter offering by Miss H., of Stottville, one of his congregation.

On the following morning a well attended Vestry meeting was held. Mr. Heman Derrick resigned his office of Churchwarden, which he had well filled for a number of years. Mr. Robert Cuthbert was elected in his place. Mr. Joseph Braithwaite, of Henrysburg, was re-elected Churchwarden, this being his second year. Great expectations are indulged in concerning their work, both being good and energetic men.

Mr. James O'Connor is Secretary. Messrs. Salt and James Stewart are delegates to the Synod as last year.

DIocese OF ONTARIO.

CAYLER, FINCH.—The special church services here during Lent were generally well and sometimes largely attended. Every Wednesday evening before the Holy Week there was a service of a Lenten character, the subject of the address being the Collect. On Good Friday there was service morning and evening (the Incumbent also going to Chesterville in the afternoon) the addresses being, in the morning, upon "The sufferings of Christ on the cross," and in the evening upon each of the "Seven saying from the cross," with suitable hymns between each address. On the other days of Holy Week every evening had its service with an address on "The sufferings of Christ in His Passion." The Easter services were greatly interfered with by the breaking up of the winter roads, but there was a fair congregation. The Incumbent was, however, unable to go to Chesterville, so that unfortunately no Easter service was held there.

The social held before Lent in connection with the Chrysler congregation realised about \$50.

KINGSTON.—The Easter services in the various churches in the city were largely attended, and the floral decorations very handsome. The number of communicants were in all cases largely in increase of former years. On Easter Monday the several Vestry meetings were held with the following results:—

St. George's Cathedral.—Churchwardens, R. Waldron and J. S. Muckleston. Receipts, \$8,471 90; expenditure, \$3,222.95.

St. James'.—Churchwardens, R. V. Rogers and E. J. A. Pense. The Sunday offerings were \$256 more than last year. The total receipts were \$3,215, exclusive of the Ladies' Aid, \$375, and a legacy of \$350.

St. Paul's.—Churchwardens, Henry Toulton and James Marshall. Receipts, \$1,776.44; expenditure, \$1,591.21.

All Saints.—Churchwardens, Col. Oliver, Commandant Royal Military College, and Geo. Creegan. Since Rev. Mr. Prince took charge of this church in June last, the receipts have been \$750.22, an excellent showing, considering that all the pews are free. Votes of thanks were passed to many friends in Kingston, Toronto, and Montreal, and especially to Rev. E. Wood, of St. John's, for valuable gifts.

PORTSMOUTH.—Churchwardens, T. Millmand, M.D., and T. Evans. The finances were found to be in a flourishing state.

ODESSA.—The Easter services in this village were well attended. The decorations were handsome. There was a Litany service in the afternoon with an address to the Sunday-school children.

BARRIEFIELD.—St. Mark's Church was prettily decorated with flowers for the Easter fes-

tival. A handsome bouquet stood on the altar, and a beautiful petunia, kindly lent by Mrs. George, filled the front with a profusion of bloom. Begonias, Callas and geraniums in pots, the offerings of Mrs. Hutton and Mrs. Edward Leader, were grouped about the front and at the base of the pulpit. The congregations were large, and there were over forty communicants.

GANANOQUE.—At the annual meeting of Christ Church congregation held on Monday last, 11th inst., the Rector, Rev. H. Auston, M. A., in the chair, the financial statement showed the expenditure of the year to have been some two hundred dollars greater than the receipts, but with assets in the way of unpaid subscriptions sufficient to cover the amount. The total liability is a mortgage of \$1,350 on the parsonage. The church is clear of debt.

The Rector nominated Mr. John Finucane as his Churchwarden, and Mr. W. B. Carroll was unanimously elected People's Churchwarden.

Mr. T. P. Richardson was elected lay delegate for the full term of three years, and Mr. J. C. Ross for the unexpired term of the late Mr. D. Ford Jones.

DIOCESE OF TORONTO.

TORONTO.—*Churchwomen's Mission Aid.*—The 8th annual meeting of the above Society will (D.V.) take place in the Synod room, Wellington street west, on Wednesday, April 27th, at 3 p.m. The Bishop of Toronto will preside, and it is hoped that the Bishop of Algoma and the Rev. Dr. Mockridge will be present and deliver addresses on missionary work.

All members of the Society, the clergy and all others interested in mission work are cordially invited to attend.

PETERBOROUGH.—At the Easter Vestry meeting of St. John's church, Rev. Rural Dean Beck presiding; Dr. Geo. Burnham and Mr. C. H. Sheffield, were elected Church wardens; and Judge Weller, Dr. Burnham, and H. A. Hammond, delegates to the Synod.

Reports were read from the committees, the Treasurer's report showing a revenue of \$900 over expenses during the year, besides which \$1500 has been paid off the building debt.

Votes of thanks were passed to the choir for their services, and to the ladies for their successful efforts in clearing off the organ debt.

ASBURNHAM.—*St. Luke's.*—At the Annual Vestry meeting in connection with St. Luke's Church here, the Rector, Rev. W. C. Bradshaw occupied the chair.

The Churchwardens presented their annual report and statement of accounts showing the total receipts on current account to have amounted to \$1,900.78, the expenditure being \$1,842.19, leaving a balance on hand after meeting all outstanding accounts, of \$58.59.

The Churchwardens, in their report, congratulated the vestry on the improvement in the finances, the average Sunday collection being the largest in the Church's history, viz., \$26.03, an increase of nearly \$8 per Sunday since 1880.

The outlay for building had been very large, viz., \$4,824.80. Towards this there had been received over \$2,200. The present indebtedness is about \$2,600, towards which a considerable sum had been subscribed.

The Rector stated that during the period of his pastorate—less than 11 years—395 children and adults had been baptized, 303 persons were confirmed, and there had been 71 marriages and 131 funerals. For the last year his work was as follows: 414 week-day and Sunday services, 41 baptisms, 74 celebrations of Holy Communion, 6 marriages, 13 funerals, and 619 pastoral visits. He had

also attended 49 meetings and delivered 200 sermons and lectures, including weekly expositions at the Friday evening Bible class. The communicants at Easter numbered 162, and there had been 1,545 communions made during the year.

The Lay Superintendent of the Sunday-school reported great progress in Sunday-school matters. The average attendance for the year had been 132, as compared with 110 the previous year. There were 17 classes and an excellent staff of teachers and officials. The children's offerings amounted to \$109.23 for the year, and there was a good balance on hand after meeting all expenses.

Messrs. J. Burnham, and H. T. Strickland, were elected Churchwardens.

Votes of thanks were passed to Mrs. Mills and family for the handsome memorial window placed in the church, to Dr. H. C. Burritt for the gift of a corona for the chancel, and to the organist and choir for the efficient services.

Messrs. John Burnham, H. C. Rogers and R. Meade, were elected lay delegates to the Synod.

DIOCESE OF HURON.

GALT.—The annual Vestry meeting was held on Easter Monday, Rev. John Ridley, Rector, in the chair. The accounts for Wardens were laid over until the adjourned meeting on the 19th inst. All the finances have been largely on the increase. Over \$500 have been raised during the year for diocesan and other missions, including \$100 specially given to Algoma. The Sunday-school raised \$218, and has an attendance of 185 scholars and twenty teachers. The school room is already too small and an enlargement must soon take place. The following officers were appointed:—Rector's Warden, Mr. Warnock; People's Warden, Mr. Geo. Godfrey. Sidesmen, Messrs. C. Warnock, T. Peck, A. Ball, jr., R. McMillan, H. B. Lewis, Wm. Strickland. Delegates to Synod, Messrs. R. S. Strong, sr., James Woods. Vestry clerk, J. W. Beaumont.

A sexton is to be permanently engaged whose whole time shall be devoted to looking after the Church, Trinity square, Rectory grounds and the cemetery.

CLINTON.—*St. Paul's.*—Lent was observed pretty faithfully in this parish; there were extra services every week, and as usual daily Matins and Evensong in Holy Week. Devotional Readings at the Morning services and sermons on the "Church Ministry," "Mode of administering Holy Communion," and other subjects. The attendance was much better than usual. On Easter day the congregation was large, the Church beautifully decorated with flowers. The Easter offering was over \$80, and the number of communicants large.

At the annual vestry meeting on Monday evening the Churchwardens presented their accounts for the past year, which were considered satisfactory, all current expenses having been paid and debt reduced. The Rector appointed W. W. Farren as Clergyman's Warden. On motion W. Jackson was appointed People's Warden, and on motion Messrs. John Ransford and H. B. Combe were appointed delegates to the Diocesan Synod. A committee was appointed to consider the question of enlarging and otherwise improving the Church, and providing means to carry the work out successfully.

GODERICH.—Rev. W. Young the recently appointed Rector of St. George's arrived in town by the late train on Saturday week. The rev. gentleman preached to large congregations morning and evening on Sunday following. The annual vestry meeting of St. George's was held on Monday evening, Rev. W. Young presiding. Mrs. J. M. Shepherd and Chas. Seager were re-elected Churchwardens, and Messrs. R.

Radcliffe and T. B. VanEvery were appointed delegates to the Diocesan Synod.

WARDSVILLE.—On Easter Day the chancel of this beautiful Church was most tastefully adorned with flowers. The singing was very good, and the congregation large. The number of communicants was above that of previous years.

GLENCOE.—The service on Easter Day was very bright and hearty. The Psalms were well chanted, and the rest of the singing heartily joined in. The Holy Table and Font were very prettily decorated with flowers.

DIOCESE OF ALGOMA.

The Bishop of Algoma begs to acknowledge with many thanks the receipt from A. F., Nova Scotia, the sum of \$10; also, early in March, if not previously acknowledged, \$30; also from "A Quebec Churchwoman," \$7.

NORTH BAY.—During the past fifteen months considerable progress has been made in the mission district of North Bay, with its far-stretching territory. We have now a third church, which will be completed for service in the early spring, at Chapleau, on the C.P.R., 251 miles west of North Bay. The village of Chapleau contains about four hundred inhabitants, and towards the building of the new church a sum of over £300 has been subscribed by the residents themselves. We expect by summer to have this church finished, free of debt, and ready for consecration.

Our church at Sturgeon Falls has been heavily laden with the grievous burden of debt. But the congregation, though comparatively few in numbers, have all along exerted themselves nobly, and with success. During the past fifteen months a sum of \$240 has been collected and expended in payment of this debt, leaving a balance of only \$50 due on the building, and \$25 on the organ. Towards this happy result, and for the time mentioned, the only outside aid came, through our Bishop, in a grant of \$50 from the Burnside Trust Fund, Diocese of Toronto; and two sums, amounting to \$45, from Miss Alice C. Day, of Sussex, Eng. In the last place, but by no means the least, there is our Church at North Bay. During the same period of fifteen months we have paid over \$600 to creditors, and now on the building we do not owe one cent. Here again the congregation themselves effected this freedom from debt, the only outside aid being also, through our Bishop, in a grant of \$50 from the Burnside Trust Fund, Diocese of Toronto. The Bishop came to North Bay on visitation on Saturday, 26th ult. Next day, Sunday, he consecrated our church, and confirmed fifteen young soldiers in the service of Christ, and preached to us even as Arnold used to preach in the Chapel at Rugby School. We are determined in this mission to strive and always show him still greater progress.

DIOCESE OF NEW WESTMINSTER.

SAPPERTON, St. Mary's.—This Congregation having been for a short season deprived of their regular services, seem to have realized their value, as, since the Bishop has sent the Rev. G. Ditcham to take charge of it during his continued absence in England, the congregation has been very regular in attendance. We learn that a lady in England, has offered three reredosses of terra cotta—one for St. Mary's, another for Holy Trinity, and the third for the Church at Lytton.

LANGLEY PRAIRIE.—The subscription for the proposed Church on Langley Prairie, is now upwards of \$400. About \$1,400 is required and if this be forthcoming, building operations might be commenced this summer.

or fall. A beautiful site has been presented by Mr. James Gray, on the banks of the Nicomeki river.

BARKERVILLE.—Bright and cheering reports come from the Lay Readers at Barkerville and Quesnelle. Services are held regularly every Sunday, no matter what the weather, and much interest is manifested.

CONTEMPORARY CHURCH OPINION.

The Southern Churchman, (Richmond, Va.,) one of the most prominent Evangelical organs, under the title "How learn some of our duties," says:—

A correspondent not long since asked where in the Bible could any order be found for *public prayer*; taking for granted, as we suppose, if no such order could be found, then there ought to be no public prayer. The inquiry suggests one or two comments. *Everything* we are to do, whether as individuals or as a Church, is *not* commanded in the Bible. God has given reason, and reason commands or suggests a great many duties. There is no command in the Bible to build churches, to celebrate Holy Communion, whether once a day or once a year; we are not commanded to have Sunday-schools or to keep holy the *first* day of the week; or to go to church every Lord's day; or to kneel when we pray, or stand for that matter. Thousands of things we are not commanded in the Bible which ought to be done, and which the reasonableness of them makes as pointed a duty as if we were commanded in words.

The question of our correspondent is like the objections made by the Puritans in the Church of England, and which were answered by Hooker. He showed that even they, with their bald churches and church services, were following reason, even though they affirmed they would do nothing unless they had for it a "thus saith the Lord." Things *necessary* to the *being* of the Christian or of the Church are plainly ordered and directed in the Bible; many other things are not ordered, but *obligatory*, because they are the dictates of that wisdom which God has given us, and from which we cannot swerve without injury to our selves. Reason is a guidance as well as the Bible.

The *Irish Ecclesiastical Gazette* in a late number says:—

The arrogant claim of the Rev. Dr. Keller, Roman Catholic parish priest of Youghal, to set himself and his fellow-priests above the civil law, is one that demands the serious attention of the Crown, unless it is prepared to acquiesce in the principle of an *imperium in imperio*. The claim is one which we venture to say would be scouted by every European Power, and the priest who dared to make it would at once feel the result. The sooner the Roman Catholic Church in Ireland is brought to its senses, and made to feel that there must be some limit to its arrogance, the better. It really looks as if her hierarchy and clergy considered themselves to be the supreme authority in the land, above all law, and the sole arbiters of right and wrong. If we do not mistake, Archbishops Walsh and Croke will find before long that they have gone a step too far in trying the patience of Great Britain. There is a true saying—"The pitcher that goes often to the well gets broken at last." The Government should follow the precedent set by the German Empire, and claim the right of veto on the nomination to Roman Bishopsrics in Ireland.

A Subscriber in Ontario, renewing subscription, writes: "The GUARDIAN has become a household necessity with us."

SUNDAY-SCHOOL TEACHER'S WORK.

ITS MOTIVE AND OBJECT—BY A SUNDAY-SCHOOL TEACHER.

What ought to be the one *only* motive, actuating a Teacher in her Sunday-school work? Surely *love*, Love for God. What ought to be the *only* object ever before her in that work? To teach the children to love God, and to instruct them in such religious Truths as will form in them the elements of a religious character!

Her motive ought to be one of love. Ah! but is it? Can each Teacher as she takes her place in her class on Sunday, sincerely and from the heart say, "I am here because I love God, and earnestly desire that these His children should love Him too." Is it not rather, that other and far lower motives actuate us. Perhaps, it is to please our Rector, who, in his dire extremity has asked us to take a class, or, it may be we were getting tired of an aimless, selfish life, and thought it time to begin to do some good to others, or, we were fond, both of children and teaching, so we became Sunday-school Teachers. Very good motives, we flatter ourselves, but, will work thus undertaken last? Will it bear the test which time brings? Let us look at a teacher working with either of these motives? She is regular in her attendance at the teacher's meetings. She finds her Rector's instruction so very pleasing and interesting, that she will ever give up some personal pleasure in order to be present. Every Sunday finds her punctually in her place; well, she does not believe in doing things by halves, indeed, she makes a point of never being late for anything. Her lesson is diligently prepared and pleasantly given, perhaps with the hope that it will result in some good to the children. Now, surely with such a teacher there is little fault to be found. Must we say that such work is for nought! What of this teacher later on, when her first zeal and enthusiasm have somewhat abated? One day, we find her absent from the teacher's meeting—the curate or a stranger has the class. The instruction is not so pleasing to her, indeed, she cannot learn anything from them. Then comes the temptation in the shape of some personal pleasure, a five o'clock tea, or an afternoon call, and she succumbs. On Sunday, how listless she is, what a bother it has become to start out immediately after dinner, the day is stormy, or the streets icy, or the school-room cold. How she wishes she had never become a Sunday-school teacher, and, allowing the wish to master her, she stays at home, leaving her class to be taught by a more faithful teacher, who has already, half a dozen troublesome children to keep in order.

Before assigning a reason for this sad change in our, hitherto, exemplary teacher, let us glance at *one* actuated in her work by *love*. Outwardly, perhaps, there is nothing to distinguish her from the teacher already portrayed, the same regular attendance at the teacher's meetings, the same punctuality on Sunday, the same diligent preparation of lessons and earnest teaching, but this teacher does not grow listless and weary. As time goes on, she is more earnest, more diligent, more faithful in her duties; her work is not a toil, but a willing service. What then is the secret of success in the *one* and of failure in the other? How can we account for such different results from apparently the same kind of work? Is it not, that *one* works without God and prayer, to please man, the *other* works for God, with both Faith and Prayer. Prayer in her private life for grace and knowledge requisite for her work: Prayer for her work's sake; Prayer in her preparation, yes, even in the act of teaching. Her whole work is done in the spirit of Prayer and Faith,

that God will bless her efforts to the benefit of His children, and His Honour and Glory. To such a teacher the teacher's meeting is a means of gaining knowledge in those things which concern her own and the children's salvation; she thinks not so much of the manner in which the instruction is given, as to the *thing* taught. She is punctual on Sunday, because she realizes that the half hour for teaching belongs to God, and allowed her for the specific purpose of preparing His children for eternity. Her lessons are earnest, because she herself realizes more and more, by the power of God the Holy Spirit, those deep Truths of our holy religion, which she is thus permitted to teach, and she is so anxious that these His children should realize them too, to their own happiness, as they have been hers.

Thus she is blessed in her work! Though she may not see any result, the consciousness that her motive is a pure one, makes her content to work on, to sow the good seed, and leave results to God. Nothing interferes with her duties, she is self-denying, giving up many little pleasures, that she may more fully carry on her work. She will accompany her scholars to the children's service, and set them an example of reverent behaviour in the "House of God." She will visit the children in their homes, and interest herself in their daily life, with its little cares and pleasures. In fact, her work will be one of "self-abandonment," no trouble or sacrifice will be too great, if by it, she can win these children to Christ, and keep them steadfast. If a pleasure presents itself alongside of a duty, the *pleasure must go*, and, what if it does go, are such pleasures so "all satisfying" that we find it hard to give them up? The work in which we are engaged is God's work, *self* must be put on one side. He surely will compensate for every little act of self-denial. What pleasure so great as to hear the words "Well done! good and faithful servant." Closely allied to *Love* in our work comes *Patience*. Patience as a natural virtue and as a spiritual grace. As a natural virtue, requisite in every Sunday-school teacher, when she finds the children restless and inattentive, when, in the most interesting part of the lesson, she becomes conscious that the children are busy telegraphing (in a manner peculiar to children) to their friends in another class, quite oblivious of the fact that they are being addressed at all. What need of patience here! how hard it is to check a frown or sharp reproof, and instead, by a well put question, bring back the wandering attention. We need patience too, when, on coming to school we find we have to teach another class with our own. It is very trying. And, how much greater need there is of that spiritual grace of Patience or rather patient trust. So go on with our work when we see no improvement in those taught, they are just as thoughtless, just as careless and wanting in earnestness as ever. How apt we are to despond, to think our work in vain, and why? because of our want of *Trust*, we forget that, though we may be permitted to sow the seed, God alone can give the increase, and it is for us to go on, in the face of seeming failure, *patiently, lovingly, trustingly*.

(To be continued.)

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,—There are one or two points in the letter of "Nova Scotian No. 2," in your issue of March 30th, that should not be allowed to pass unchallenged. I refer to his remarks about King's College. I am surprised that a Nova Scotia Churchman should display such ignorance of the College which has educated over half of the clergy of Nova Scotia and a

large percentage of those working in other parts of Canada. He seems to take for granted that this College is a mere Divinity school and that no one except clergymen are educated there. It does not cost the Diocese a cent to educate a student for the ministry beyond the Endowment fund now being collected. The 10 Divinity scholarships in the gift of the Bishop, are paid from the interest of a sum given by the S.P.G. for that special purpose and under the control of the Bishop as Visitor of the College, and amount to \$150 per student per year, not \$5,000. The rest of the income of the institution is derived from invested capital: as to its being "always in trouble" that is also wrong. It has had its troubles, like any other enterprise in a new country, but has steadily progressed nevertheless. Six years ago the Government grant of \$2,400 a year was suddenly withdrawn, and it is a very flourishing institution that would not have been placed temporarily under a cloud by such a reduction in its revenue. But "Old Kings" is rapidly coming out from under that cloud, and to-day, is on a sound financial basis, although much cramped by her small income. All this information has been published in the College calendar for the current year and is accessible to anyone. I would very much like to know on what grounds your correspondent bases his statement that King's College "is out of date in every respect." If he will examine carefully the curriculum for the Arts course he will find it far from "out of date." If he takes the course in Engineering and compares it, as I have done, with the same course in the leading Colleges of the United States, he will find it will thoroughly stand the comparison. But he may ask for results and results of the last ten or fifteen years. In answer I would ask him to look at the clergy lists of the Maritime Provinces and see the number of graduates of King's, who are working themselves into foremost places in the Church. Edinburgh University admits men who have passed Responsions at King's to the same standing, a privilege it does not extend to the students of any other College in Nova Scotia, or I believe in the Maritime Provinces. In the Engineering department, I have merely to say that fully 75 per cent. of the graduates are now holding good positions in their profession. I do not for a moment wish the oldest university of British origin in British America to stand in the way of the new Cathedral, which I am as anxious as anyone to see built, but I cannot sit still and see such misstatements circulated about my Alma Mater. Thanking you for your space. I remain,
A GRADUATE OF KING'S COLLEGE.

KING'S COLLEGE.

SIR,—The charges made by your correspondent "Nova Scotia No. 2," against King's College ought not to be allowed to pass unnoticed, and I am glad that you have called them in question in the editorial note appended to his letter. No one but an anonymous writer would venture to make assertions so utterly at variance with the truth. It is strange that one who professes to care for the Church's welfare should attempt to defame one of her public institutions without first taking the pains to acquaint himself with the facts. Your correspondent has either neglected to study the facts in this case, or he has wilfully endeavoured to mislead the public by putting forth statements which he knew to be incapable of proof.

Let us examine his extraordinary statement that "it costs something like \$5,000 annually to make a graduated minister there." Now a reference to the financial statement for last year (which anyone can obtain by applying to the Secretary), shows that the gross income for the past year, including Divinity scholarships, prize money, &c., was \$8,689.56. Setting the average number of students at 25, this makes an

annual expenditure of only \$347.58 for each student. Rather different that from \$5,000.

But, perhaps, your correspondent sees fit to ignore lay graduates entirely and to assume that only divinity students should be counted as receiving benefit from the endowments! Yet even so, in my own time, and I think the proportion has not greatly altered—the divinity students were just about one half the whole number. If by "graduated ministers" your correspondent means clergy having academical degrees, he may still wish to weed out from this number all who have not taken the full Arts course. Well, here are the facts. During the ten years from 1876 to 1886 there were twenty-three Kingsmen with degrees in Arts ordained, while several others who have taken their Arts course during that time are awaiting ordination. Three-fourth of these men have enjoyed the privileges of the College for four years and some for a longer time. Let your correspondent reckon for himself then how much the training of these men has cost a year, and he will find, however he reckons, that the result is very different from his estimate.

Now let us look at the matter from the students' point of view. I have before me my bur-sar's bills for three years at Windsor, and I find that they average a little less than \$30 a term, or \$150 a year. This includes the cost of fuel and light. There are some few other expenses outside of this, but they are trifling, and some students make a divinity scholarship of \$150 a year cover everything. The public can judge for themselves from the Kingsmen scattered throughout these provinces whether the return for such an outlay is "simply miserable."

With regard to your correspondents other charges let me say that they are in keeping with this one of which I have already spoken. It is not true that King's College is likely soon to be "absorbed into one of the greatest Universities," and neither is it true that it is "out of date in every respect." If other colleges do more it is because they have more endowments; and if our endowments are small in comparison with what they ought to be, one reason is because Churchmen are found who, instead of exerting themselves to build the College up and increase its usefulness, busy themselves rather in the circulation of such mischievous reports as those of your correspondent.

F. W. VROOM.

Shediac Rectory, N.B., }
April 5th, 1887. }

MAGAZINES.

THE CHURCH ECLECTIC.—W. T. Gibson, Editor, Utica, N.Y.; E. & J. B. Young and Pott & Co., N.Y.; \$3 per annum.

The April number of this ever welcome monthly contains amongst other things the following: "A story in Eschatology"—Rev. H. Percival; "The Religious Influence of Queen Anne in the American Colonies," by Rev. Wm. Beauchamp; "Catholic Principles and Church Union," by Lord Forbes; "The first Resurrection," by Rev. E. P. Gray; "A Moderate Bishop (Joseph Hall)," from John Bull; "A reply by Father Hall to Bishop Doane's article on non-communicating attendance, &c." The number is a good one.

The Homiletic Review.—[Funk & Wagnall's, N.Y.; \$3 per an.]; for April in its Review Section has the third of a series of articles by Dr. Pentecost on *Applied Christianity*, How shall our Cities be Evangelized? Another by Dr. Taylor on the use of the Manuscript in the Pulpit; another by Dr. H. A. Buttz on the question: How can the Pulpit best counteract the influence of Modern Skepticism. In the *Sermonic* Section there is a sermon (or part of one) by Rev. Geo. R. Vandewater (as representing the Church pulpit), entitled "Worship and Work."

The Pulpit Treasury.—E. B. Treat, 471 Broadway, N.Y., \$2.50. The fact that this denominational magazine contains special sermons and extracts suitable to and illustrative of the special teaching of Good Friday and Easter shows how surely and steadily the recognition of *The Church's* system is gaining ground. The *Pulpit Treasury* devotes some 10 pages of the number to "Easter services," in which is a special sermon by Prof. Scrimger on the Resurrection of Christ; another, by Dr. Kellogg on the "Believer's death to Sin," now the text "Likewise reckon ye also yourselves," and an excerpt from a sermon of President Culross, entitled "Gladness on Seeing a Risen Christ." There was a time when Easter and Good Friday were unrecognized amongst the denominations. It is worthy of note that these publishers send the *Pulpit Treasury* and the *Homiletic Magazine* of London, (issued by them simultaneously with its appearance in England) for \$4 per an.

Littell's Living Age.—Littell & Co., Boston, monthly, \$8 per an. The number for April 9th, contains *The Present Position of European Politics, Fortnightly*; *The Trials of a Country Parson, Nineteenth century*; *Jubilee years; Chamber's Journal*; *A Terrible Night, Murray's*; *Incidents of the Earthquake; Saturday Review*; *The Sufferings of the Clergy, and an Old French House, Spectator*; "Robert Cable, the Lightshipman," and poetry.

A new volume began with April.

The Century.—The Century Co., N.Y., \$4.50 per an. The April number of this admirable monthly contains amongst its well filled list of contents, a most interesting illustrated article on Canterbury Cathedral, from the pen of Mrs. Schuyler van Rensselaer; another by Edward Eggleston on "Church and Meeting House before the Revolution," and in its "Open Letters" department replies received from a number of American musicians to a circular sent out by the Century Co., on the subject of an "International Copyright Law."

The Atlantic Monthly.—Hughes, Mifflin & Co., Boston, New York, \$4 per an. The second of the series of papers by Oliver Wendell Holmes, entitled "One Hundred days in Europe," is given with the usual quantity of good reading in the April number of this magazine. It too has a "Lenten Bit" in its contributors columns.

The English Illustrated Magazine.—Macmillan & Co., N. Y., \$1.75 per annum. The April number contains the 4th part of "An unknown country," by the author of John Halifax Gentleman; "Our fisherman," part II, by Runciman; "A journey to Exeter," by John Gay; "Sheridan and Miss Lenloy," by Mathilda Stoker, besides the continuation of the serial "A secret inheritance," and the other usual matter.

The American Antiquarian.—F. H. Reyell, 150 Madison street, Chicago, bi-monthly, \$4 per annum. In the last number (that for March) the Editor continues the discussion of the questions "Who were the effigy builders? to what age and race did they belong?" The Traditions and History of the Puget Sound Indians, received notice from the pen of the Rev. M. Eells, and there is also a large amount of information on other matters of interest to the antiquarian and archæologists.

Received for April:—

The Church Review.—Houghton Mifflin & Co., Boston.

The Brooklyn Magazine.—130 Pearl street, New York.

The American Magazine.—130 Pearl street, New York.

The Cosmopolitan.—Schlicht, Field & Co., Rochester, N.Y.

The Homiletical Magazine.—S. R. Briggs, Toronto.

The Church Guardian

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Special Notice.

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

CALENDAR FOR APRIL.

- APRIL 3rd—6th Sunday in Lent.—(Notice of Days in Holy Week).
- " 4th—MONDAY before Easter.
- " 5th—TUESDAY before Easter.
- " 6th—WEDNESDAY before Easter.
- " 7th—THURSDAY before Easter.
- " 8th—GOOD FRIDAY. (Pr. Pss.: M. 22, 40, 54. Evg. 67, 88.)
- " 9th—EASTER EVEN.
- " 10th—EASTER DAY. (Pr. Pss.: M. 2, 57, 111; E. 113, 114, 118. Pr. Anth. ins. of Venite. Ath. Cr.: Pr. Pref. in Com. Ser., till 17th April instant.
- " 11th—MONDAY in Easter Week.
- " 12th—TUESDAY in Easter week.
- " 17th—1st Sunday after Easter.
- " 24th—2nd Sunday after Easter.
- " 25th—St. Mark, Evangelist and Martyr.

THE CHURCH AND THE MORALS OF THE DAY.

Without any approach to prudery, for which there is no sort of necessity, it must be owned, notwithstanding all that can be said to the contrary, that the condition of morals of the present time is far from satisfactory. It is not difficult indeed to point backwards to days when possibly some things were far worse than they are now, and when language was used 'in Society' which would not be tolerated just at present. On the other hand it may be questioned if 'Agnosticism' and even downright 'Disbelief' was then allowed to assert themselves as they now do; and the results upon the morals of the day are not at all unnatural, though they be frightful and pernicious. But this is not all, and it is not the worst: unbelief has much to answer for; but it appears that gross immoralities are sometimes connected with some of the externals of religion. This is fully admitted; but what causes so strange a phenomenon? What so likely as the prevalence of an idea that, although some attention to things religious is very desirable, there is sufficient uncertainty about the whole matter to render much strictness of life unnecessary? Impurity vaunts itself where it is little suspected, and to an extent that is inflicting much evil on this country. The acknowledged purity of the Court for more than half a century has had much good influence, but the selfishness and lustfulness of the ungoverned affections, even in what is re-

garded as 'high Society,' have broken beyond all bounds, and recent revelations have proven that in the higher ranks of society are found men and women whose *abandon* outstrips and exceeds anything of a similar kind amongst the lower ranks. Amongst the latter it is, alas! too common for young women to be led astray by young men of their own social position, but it is not often that the young women so far puts away every sense of decency as to go forth to the house of another and seek there for the company she may viciously desire. It is a terrible conclusion, but it is too probably a correct conclusion, that the immoralities of some of the higher classes of Society are even worse and lower in their degradation than are the immoralities of any other class. Public attention has of late been much attracted to the frightful scandal, and proofs of degradation amongst those who might have been, and ought to have been, charming, virtuous, bright, and happy, have become during the last few months so numerous and so plain that Society must begin to practise a better code of morals generally, or the results must be fraught with danger to this country. And it may be suspected with too much reason that there be other outrages upon the morals of some of the opulent and of some of those who value long lines of ancestry which, while administering the due reward of sin (as sin ever does), are sad to contemplate. Perhaps this too will 'come out' some day, and at last the immoral will find that after all sin cannot be trifled with as they thought it could be, but that the recompense of a man's work is rendered to him. As regards the injury caused to Society by the publication of the wrongdoings of mankind, it may be confidently affirmed that there are few things worse (except certain novels largely read by ladies, and some of them written by ladies) than the columns of the details of sundry trials and scenes in a Law Court which young ladies read freely, and, it may be feared, comment upon with other young ladies very perniciously.

The whole tone of Society has greatly altered for the worse, of late years, as regards Christianity and the Church, and the results are beginning to show themselves. How is the Lord's Day used now by myriads, and amongst others by many of the religious ladies of the land? Once a-day to church, a few criticising comments upon the anthem, or some hymn, or about the sermon, make up the 'religion' of the day, the remainder of which is freely occupied with letter-writing, as the Post Office can show, and with reading of light books, novels, and newspapers. Such ladies become presently the wives of the young men of their period. Is it wonderful if they do not make good wives? The remedy belongs to the Church. The question is whether she will fearlessly, lovingly, and wisely, but distinctly, do her duty? The teaching and the preaching can be, and must be, made more *distinct and pointed, without being needlessly offensive*. It is useless to keep on preaching mere doctrines, or sentiment, or history, or anything else, unless the practical side of all be brought home. It was said a few months ago of a popular preacher in a very large church, that 'They all liked him till he came to bring home to them the importance of purity.' But it must be done, or this country will be in danger. There is much that is rotten, and it must be excised. The *Church Catechism* has been kept in abeyance too long, and has given place too much to *sentimental* sermons. *The Church Catechism must be catechised into the people*. Men and women—young and old—must be made to know their privileges and their responsibilities as being baptized, and that they ought, therefore, to be dead to sin, buried to sin, risen to a better life, and therefore to 'mortify their earthly members.' People must be taught 'to keep their body in temperance, soberness, and chastity.' Who amongst the

erring brothers and erring sisters of whom so much that is evil has been made known were ever taught, trained, catechised, or preached to, as St. Paul would have treated them? The novel and letter-writing have taken the place of catechising. The lounge and the perusal of some smart critique upon the Bible, or the preacher have taken the place of devotion. Primitive high morality has given place to ironical speeches against Christianity, until a licentious lunge by a bold sceptic has proved successful, and the restraints of Christianity have given place to the broadest utterances of infidelity. A 'Society for the Reformation of Manners' appears to be almost demanded. But, surely, such a Society exists already? Is not the Church of God intended to be this? Is it not this? What manner of men ought members of the Church to be? Here is the true force for remedying the terribly immoral state of society. If only the clergy and the laity will take the matter in hand, as Church people ought to take it, this pestilence would be driven from our midst; but their must be devotedness and devotion not in the clergy only but in the laity as well. Sunday must be treated once again, by Christians, as the Christians Sabbath, as the Lord's Day, as the Sunday or first day of the week. A better example at home is often needed in this particular. The people of rank and fashion must find their way to church (as their respected ancestors did) for *evening prayer as well as on Sunday morning*. Men as well as women must be brought to attend church, and the services must be hearty, manly, intelligent, and good, and the sermon clear, plain, loving, and homely. Fathers and mothers must set a good specimen of a sound Christian practical life. All the sentiment, and doctrine, and fine preaching in the world, will not meet this fearful evil, although the clergy must be circumspect in their language. —*Church Bells.*

HOME RULE AND THE CHURCH OF IRELAND.

The interests of the Church of Ireland have scarcely received sufficient consideration from English Churchmen in the discussion of Irish politics. Disestablishment has not dissolved the union between the two Sister Churches, nor can any human power separate them. Both are integral and sound branches of the Catholic Church. Their early history and fortunes have been different; but the peculiarly secreted bonds which have for centuries connected them are too many and too strong to be submerged or obliterated by the rough waves of St. George's Channel. Their use of the same matchless Liturgy, their adherence to the same Creeds and Articles of Faith, their maintenance of the same primitive and Scriptural orders of Ministry, proclaim them to be one. Then their common protest against the supremacy and errors of Rome has deepened and strengthened their union. Many, too, of our most distinguished Bishops and other clergy, have been proud to acknowledge the Church of Ireland as their mother, whilst not a few illustrious men, such as Whately and Trench, have crossed the Channel to shed the lustre of their learning and piety over the Sister Church. We should, therefore, be unfaithful to our most cherished traditions if we were to regard her future welfare with indifference. We cannot, indeed, undo the grievous wrongs inflicted by Disestablishment and Disendowment, but we should at least do our utmost to prevent further injury to her material interests. The gravity of the danger can hardly be questioned, when we consider on the one hand the inevitable consequences of the schemes of the Separatists and Home Rulers, and on the other hand the

specious fallacies by which they are urged on. The recent admirable Charge of the Archbishop of Dublin (Dr. Plunket), has dealt very forcibly and faithfully with these matters. His figures and arguments deserve the careful attention of all who would favour the dissolution of the Union or the establishment of a separate Parliament in Dublin.

In discussing the question "Who are the Irish People?" he has evidently struck the key-note of the whole controversy. He says with only too much truth that not merely the so-called Nationalist Press, but leading English journals, have used the term 'Irish People' as if it were applicable exclusively to one section of the population. Such writers would divide the country into three sections, 'the home of the Scotch Presbyterians in the north, of the English Churchmen in the east, and of the Irish Roman Catholics in the west and south.' This he shows to be decidedly unfair and untrue. What are the facts of the case? Not one of those sections can arrogate to itself the title of the Irish People. The population of Ireland, like that of England, has been formed of a fusion of races. The blood of many nations, Celtic, Saxon, Danish, Norman, Spanish, French, and Scotch, is inseparably intermingled in their veins. 'No section, whether geographical, political, or religious, has a right to claim that designation for itself.' Representatives of all the most ancient families of Ireland are to be found amongst the leading members of the Irish Church. So far from that Church having title or no standing-ground outside the Province of Ulster, more than a quarter of a million of its sons reside in the other provinces. In the Diocese of Dublin alone there are at least 100,000 Churchmen. To this we may add that, according to the returns of the last census, Protestants of all denominations number 1,173,600, or one-third of the population, and that of these 639,500 are members of the Church of Ireland. Moreover, it should be remembered that a large proportion of Roman Catholics of the higher classes—landed proprietors, merchants and traders—are decided Unionists. Are the vital interests and cherished convictions of all these to be treated as of no moment, and a mere numerical majority of an illiterate and ignorant peasantry, who have no substantial stake in the country, to ride rough-shod over their superiors? This discussion, however, would lead us too far. We would simply now draw attention to the bearing of the whole matter upon the Church. There seems no reason to doubt that, if the schemes of Parnell and his confederates should succeed, they would adopt measures which must drive Protestant landlords from the country, and that with them would be withdrawn the principal sources of support from the Reformed Church and the other Protestant bodies to which they belong. The clergy, with incomes already in many cases reduced to a bare pittance, would be unable to maintain themselves, much less their churches. We cannot, indeed, believe that a church which has done so much good work, and has been such a faithful witness for the truth, would be altogether extinguished. Man's extremity would be God's opportunity. Still, the prospect would be very dark.

One question remains: What is the attitude of the Roman hierarchy in this crisis? They must be well aware of the tendency of such revolutionary schemes, nor can they regard them with unconcern. Surely, with the immense power that they wield over the consciences of their flocks, they could, if they would, turn the scales against these disturbers of order and peace. Have they any desire to do so? or can it be that they see too plainly that all this agitation is secretly doing their own work by sapping the foundations of the Reformed Church, and that, if it be successful, the hated Protestants will be banished, and the ascendancy of Rome will be complete?

The Archbishop, with the caution and charity befitting his high position, gives them credit for better intentions. He traces the Home Rule movement to a great unseen power on the other side of the Atlantic; and then asks, 'Have they (the Roman priests) no reason to fear the effect of this agitation, if the end should be to make Ireland the prey of Continental Secularists and Communists men whom the Church of Rome numbers amongst her most deadly foes? It may be so, and they would do well to heed the warning. But the recent action of Archbishop Croke, in raising the cry, 'No taxes' does not give much assurance of their doing so. Alliance with such godless and inhuman enemies of society and all religion must eventually recoil in well-merited judgment on the heads of all who are drawn into it; and into the pit they have dragged for others they will at last fall themselves.

However this may be, the peril to the Irish Church, and to Scriptural religion in that land, is only too evident. We English Churchmen, who value our own privileges, are therefore bound to use all our influence to avert such a catastrophe from our brethren. Let Liberals and Conservatives rally loyally around the present Government, as the only possible break-water against the seething waves of anarchy and confusion. Their task is herculean, and will require their utmost wisdom and united strength. In the face of the most vexatious obstructions and opposition they have to restore loyalty and order in that distracted country, and then to devise such legislation as may tend to the best interests of all classes and creeds, and promote the peace and prosperity of all her Majesty's law-abiding subjects.—*B. W. in Church Bells.*

CLERICAL PUFFERY.

Human nature being what it is, we need hardly wonder that, even among the clergy, men should be found who will stoop to the arts of self-praise and puffery. But it is a surprising thing that any reputable clergyman should try to exalt himself—or some self-seeking parishioner do it for him—at the expense of his predecessors, *when he is himself reaping the fruits of their sowing.*

Mr. Blank has possibly hardly got settled in the rectory at Wady Petrea before we hear, not only of his great successes, but it is told in such a way as to convey, and designedly so, a sort of *censure* upon his predecessors in office. We are told that the "members of the Church of the Holy Twins, now, at last, begin to realise that they have a great work to do for Christ and His Church." You see they have only *begun* to realise it. It is all due to the *new* rector. The implication is that now, at last, the Church of the Holy Twins has found "the right man" in the person of "the present rector." Then, again, we are assured that, though Mr. Blank has been rector only for a year, new families have been enrolled, and then follows a long list of figures, including the number of "parochial calls" even, and many like items of equal moment. Everything written is meant to extol "the present rector," and, by implication at least, imply that the former rectors of the Church of the Holy Twins did not amount to anything, etc. Wait five years, and then see if Mr. Blank is so in love with Wady Petrea.

Young men who mean to be Bishops, if they can, might well remember how a wise and pious man once said:—"Extol not thyself for the height of thy stature, or the beauty of thy person, which may be disfigured or destroyed by a little sickness. Take not pleasure in thy natural gifts or wit, lest thereby thou displease God, to whom appertaineth all the good whatsoever thou hast by nature. Esteem not thyself better than others, lest perhaps in God's

sight, who knoweth what is in man, thou be accounted worse than they. Be not proud of well-doing; for the judgment of God is far different from the judgment of men, and that oft offendeth Him which pleases them. If there be any good in thee, believe that there is much more in others, that so thou mayst conserve humility within thee."—OBSERVER, in *Church Press.*

THE INCREDULITY OF THOMAS.

Dr. Hanna thus concludes a chapter in his "Life of Christ" in regard to the above. "The title given" (our Lord by St. Thomas, My Lord, my God) "conveying as it did so distinct and emphatic a testimony to that divinity, Jesus at once, as if it were by His birthright, accepts. But though He refuses not the tendered homage, He passes no such approving judgment on him who presents it, as He had formerly done upon Peter, when he had made a like confession of his faith, and Christ had called him blessed. Instead of this, Christ administers now a mild but effective rebuke:—"Thomas, because thou hast seen Me, thou hast believed. Blessed are they who have not seen, and yet have believed." Christ could not mean by saying so, to declare that he who believes without seeing is more blessed than he who upon sight believes; for that would exalt the weakest believer now above the strongest believer of Christ's own age. The idea that Jesus evidently intended to convey was this, that of two kinds of faith equally strong, that was to him a more acceptable, and to the possessor a more peace-giving one, which rested on reasonable testimony in absence of personal observation, than that which would not yield to such kind of evidence, and demanded that ocular demonstration should be given. It was, in fact, as addressed to Thomas, a distinct enough yet delicate intimation, that his faith had been all the more acceptable to his Master if it had not been delayed so long. But though this was the primary meaning of the saying, it is not without its bearings upon those who, like ourselves, have not seen, and yet are called to believe. The spirit of Thomas still lives among us. Have we not often detected ourselves, thinking at least, if not saying, that, had we lived in the days of Jesus Christ,—had we seen what those disciples saw,—we would not have doubted as they did; that, give us but the evidence that they had, and our doubts would disappear? We practice thus a strange deception upon ourselves. We transfer ourselves in fancy to those scenes of the Gospel history, carrying with us all the ideas of our age, forgetting that very different were the ideas of the men of that generation, who, though they had the advantage of the sight, had the disadvantage of the prejudices of their country and epoch. So equalised in point of advantage and of responsibility do we believe the two periods to have been, that we may safely affirm, that the men of this generation who will not believe in the testimony of the original eye-witnesses, had they been of that generation, would not have believed though they had been the eye-witnesses themselves. He who now says, 'I will not believe till I see,' would not, even seeing, have then believed.

Two closing reflections are offered. *First*, Take this case of Thomas, his throwing himself at once at his Master's feet, exclaiming, My Lord, my God, as a most instructive instance of the exercise and expression of a true loving, affectionate, appropriating faith. It is outgoing, self-forgetting, Christ-engrossed. No raising by Thomas of any question as to whether one who had been incredulous so long, would be unwelcome when at last he believed. No occupation of mind or heart with any personal considerations whatever. Christ is there before him; thought to be lost, more than recovered;

his eye beaming with love, his encouraging invitation given. No doubt about his willingness to receive his desire to be trusted. Thomas yields at once to the power of such a gracious presence unshackled by any of those false barriers we so often raise; the full, warm, gushing tide of adoring, embracing, confiding love, goes forth and pours itself out in the expression, *My Lord, and my God!* Best and most blessed exercise of the spirit, when the eye in singleness of vision fixes upon Jesus, and, oblivious of itself, and all about itself, the abashed heart fills with adoration, gratitude, and love, and in the fulness of its emotion casts itself at the feet of Jesus, saying with Thomas, *My Lord, my God.*

Second. Let us take this instance of our Lord's treatment of Thomas, as a guide and example to us how to treat those who have doubts and difficulties about the great facts and truths of religion. There was surely a singular toleration, a singular tenderness, a singular condescension in the manner of the Saviour's conduct here towards the doubting, unbelieving apostle. There was much about those doubts of Thomas affording ground of gravest censure, the bad *morale* of the heart had much to do with them. It was not only an unreasonable, it was a proud, a presumptuous position he took up, in dictating the conditions upon which alone he would believe. What abundant materials for controversy, for condemnation did his case supply! Yet not by these does Jesus work upon him, but by love,—by simply showing himself, by stooping even to comply with the conditions so unreasonably and presumptuously prescribed. And if, in kindred cases, when the spirit of religious incredulity is busy in any human breast, doing there its unhappy work in blasting the inward peace, waiving all controversy we could but present the Saviour as he is, and get the eye to rest upon Him, and the heart to take in a right impression of the depth and tenderness and the condescension of His love, might not many a vexed spirit be led to throw itself down before such a Saviour, saying, *Lord, I believe; help Thou mine unbelief.*

FAMILY DEPARTMENT.

EASTER.

BY JULIA LARNED.

What saith He as He walks in light
Among the lilies fair and white—
More fair than they—
The risen Lord on Easter Day?

"O ye that suffer, sin and die,
I suffer with you even I,
Those thirty years
Of human pain, and toil, and tears.

"And when ye called Me to the tree
I knew My dying love would be
A power so vast
That all the world must yield at last.

"Triumphant over death and sin,
Behold My joy and enter in;
O rise with Me
Glad shares in love's victory!

"My quenchless love that burst the grave,
My risen love is strong to save;
Where'er I reign
From captive souls falls every chain.

"Before Me flies the brooding night,
The sky of dawn is flushed with light;
O lift your eyes
And watch the morn of hope arise."

—The Churchman.

CONFIRMATION.

Some of our boys and girls are now looking forward to being confirmed; perhaps have already pronounced the solemn words "I do," in answer to the question of the Bishop, "Do ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things

which ye then undertook, or your Sponsors then undertook for you?"

It was a very large promise, and they were very great things that were then promised for you, as you will see by referring to the Baptismal service; such a large promise and such great things as were far above your power and the power of your parents to keep. They were promised *by faith*; that is, in a strong belief that all the power of God would be at your disposal to help you to keep them, and that His promises of help and grace, "He, for His part, would most surely keep and perform."

Now we are so anxious that all the boys and girls to whom we talk from month to month, and who are thinking of taking this solemn step, should realise and understand fully what they are about to do, that we want to warn them just here of a serious danger. It is this: older people are sometimes apt to tell young people who wish to be confirmed, that the words in the Baptismal service, "I renounce the Devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that I will not follow nor be led by them," "do not mean *quite* what they seem to mean; that, of course, it could never be expected that young persons should really do all this—should really live up to these words in their strict sense," and so they soften them down and take from their meaning, until those who are about to promise them hardly know what they are to promise.

Now we want to have our young friends understand that these words *mean just what they say*, and that if they intend to take them upon their lips, they must do it with the full knowledge that only by the great power of God can they either understand or do what they promise by them. That great power of God is the Holy Spirit, who will come, if you ask Him, right into your heart, and, when He is come, will show you what these words mean; and, more than that, will make you want to promise them *just as they stand*; and, still more than that, will be in you the power by which you will do them. He knows just what secret spring in your heart must be touched to make you feel as you ought about this solemn step. The best preparation for Confirmation is such a real love for the Lord Jesus that you will want to do *all* that He requires, not just as little as you can. This love is the work of the Holy Spirit to give you, for the Bible says, "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."—*Parish Visitor.*

TWO FRIENDS.

CHAPTER IV.—CONTINUED.

Reggie said nothing, but looked straight before him as if he had not heard.

"Perfectly stubborn and sulky," said Miss Everson to Hannah with a sigh. "It is distressing to see a child so hardened. I think he ought to be sent at once to some strict school. I do hope his mother will not be weak and give way to him."

Reggie was not so indifferent as he had looked. He was filled with wonder as to whether this would make any change in his fate. Surely it was not possible that his mother could be more particular than Miss Everson, and yet she was always referred to as if she were. In story books too, mothers were generally represented as nice. But then in story books there were so many wonderful things that were not true, and besides the people who wrote them were most likely old and had forgotten.

On the earliest opportunity he told Sam, and Sam's view was a decidedly hopeful one.

"Your Ma coming home, Master Reggie, that

is nice for you. She'll be kind to you, you'll see, and give you lots of treats and things."

"Do you think so?" asked Reggie, doubtfully. "Hannah always tells me she'll make me mind when she comes home."

"Never you heed what Hannah says. You'll see I'm right," said Sam cheerfully.

"You haven't got a mother, I suppose?" asked Reggie.

"Bless, you, no, my dear! She's dead this many a long day. But she was a good 'un, she were, and a hard-working soul as ever wos. Nine of us she brought up, she did, and three she buried, and me and my sister Martha, as lives over Stoneham way, is all as is left now."

Reggie was a little puzzled by Sam's way of expressing himself, and thought his mother could not have been very nice if she had buried some of her children. Besides, it must have been so very long ago, that he surely could not recollect a great deal about her.

There was a certain stir and bustle in the quiet household on account of Mrs. Lacy's expected arrival. Miss Everson held great consultation with Hannah as to whether it would be advisable to have the spring cleaning before she came. They would certainly not be able to leave of fires, for Indian people were always so chilly on first coming to a colder climate.

Before it was finally settled one way or the other, a new event engrossed every one's attention; Miss Everson was taken ill. Hannah, in all the years she had been with her, had never known her to have more than a slight cold, or a headache for half a day, but now she was really ill, and confined not only to her room, but to her bed. Hannah was in close attendance. Her mistress was of much more importance to her than was Master Reginald. Yet she took all precautions that she could concerning him, and begged Sam to see that he did not leave the garden.

Sam promised and would not yield to Reggie's entreaties and assurances that he would come whenever he whistled.

"No, no, Master Reggie, you got into trouble once that way, and you shan't again if I can help it. Your Ma coming and all. Why, if Miss Everson had a knowd as I let you go out, do you suppose I'd be here now?"

"But won't you let me go just once, Sam, to say good-bye to Nat. I want to do it so very, very much."

"He's gone long ago, Master Reggie, you may be sure of that, and a good riddance too."

"Well, just let me go out and see, then," pleaded Reggie.

For two or three days Sam turned a deaf ear, but at last he said:

"Well, Master Reggie, if I let you go just once, you won't ask again, will you?"

"No," said Reggie eagerly, "I promise. That is if I see him, you know. It's no good if I don't see him."

"And s'pose he's gone, how are you to see him?" enquired Sam. "Look here, Master Reggie, you promise you'll not worry about it no more, and I'll let you go to-day, and if you don't see him to-day you may go to-morrow. But that's to be an end of it, do you hear? You must make a bargain, or you'll not go at all."

Reggie was obliged to promise, as it was his only chance. He went down the lane, and on to the edge of the Common, and looked all about and could see no one. He waited and waited, and at length Sam's whistle sounded, and he turned to go. Just at that moment a figure appeared in the distance. He ran back to the garden gate.

"Oh Sam, he's just coming, mayn't I stay and speak to him, to tell him to come to-morrow."

"Very well," agreed Sam, "but it's near your dinner-time now, and you must go in."

The next day Reggie found Nat waiting outside the gate, and poured out all his grief to him. It was a comfort to find that his friend had not once doubted him, but was sure he would have come if he could.

"My mother is coming home," announced Reggie, "she'll be here in a few days now."

Nat whistled dubiously. "She'll be taking you away, perhaps, and then there'll never be no chance of seeing you any more."

"Have you got a mother, Nat?" asked Reggie. Somehow it had never occurred to him to think whether Nat had a home or any one belonging to him.

"Yes," he replied, "oh yes, I've got a mother."

"Is she good to you?" was the eager inquiry. Here was a chance of verifying the story books.

"Some mothers is good," replied Nat.

This was clearly begging the question.

"But yours, Nat, yours?"

"She beats me, mostly," said the boy simply. "Not every day, you know. And I shouldn't think a lady'd do that."

Reggie sighed. The story books were confuted by facts, that was clear. There was no good talking about it any more. And in the midst of their good-byes and regrets, Sam whistled, and Reggie and Nat parted.

Only two days later Mrs. Lacy arrived. She had telegraphed as soon as she reached England, so that it was known at what time she would come. Very eagerly did she look out as the door opened for the little figure that she imagined bounding forward to meet her. But Reggie with his best things on, was seated upstairs under strict charges not to ruffle his hair or to make himself untidy, but to wait and be ready to come down at once when he was sent for.

Hannah advanced to greet Mrs. Lacy, and told her of Miss Everson's illness, first, however, saying that Master Reginald was quite well. Her mistress, she said, was then asleep, but would like to see Mrs. Lacy as soon as she awoke; would she go to her room and take off her things?

"Yes, please," was the reply, "and where is Reggie, does he not know that I am come?"

Hannah inquired if Mrs. Lacy would like him to be sent to her, and after showing her to her room, went to Reginald's, and told him to go down.

Mrs. Lacy was very tired, and seated herself, when a timid knock came at the door.

"Come in," she said mechanically, and the boy entered. At the sight of him she started up at once, and before he could half say his polite, "How do you do, mother?" he was in her arms and covered with kisses.

"Oh, my darling, my dear little Reggie, I am so glad to see you, my dear boy."

(To be continued.)

BAPTISMS.

At New Glasgow, N.S., on April 10th, (Easter Day), in St. George's Church, Elizabeth Blanche Jamboorough, of Trenton. At Stellarton, N.S., on March 30th, Sydney Edgar White, of Westville, (privately). At Albion Mines, N.S., April 1st, in Christ Church, John William Vachereasse and Agnes Cummings Reid.

MARRIED.

RYAN-WILLIAMS.—At Lockeport, March 31st, William Ryan to Catherine Williams, both of East Green Harbour.

DIED.

KILLICK.—Entered into rest at Augusta Georgia, March 24th, Mrs. Killick, widow of the late Rev. John Homer Killick, of Bolton, England. Interred at Silver Mount Cemetery, Staten Island, New York. "He giveth His beloved sleep."

ATKINSON.—Entered in the rest of Paradise, March 24th, Margaret Atkinson, aged 65, of Amherst, N.S.

FULLERTON.—Entered in the rest of Paradise, April 1st, 1887, Emma Fullerton, aged 18, of Amherst, N.S.

HEATH.—Very suddenly, on March 23rd, at New Glasgow, N.S., Thomas Beverly Greenhill, third son of Charles Wallace Heath, of Toronto, aged 38.

PLACE.—At Westville, N.S., on March 26th, Jane, relict of the late Robert Place, and widow of Joseph Richardson Overman, (lost in the Drummond mine explosion, May 15th, 1873).

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MISSION FIELD.**SYMPATHY WITH THE MISSIONARIES.**

Let us not think of Foreign Missions as an abstraction, but as reality in which earnest, consecrated souls that have gone forth from us, sent by us, are contending with false systems and false worship, earnest souls striving and pleading, praying and planning and working in the name of Christ to make the people who sit in darkness see the great Light which hath shined from Heaven. God forgive us that we have permitted it to become an unreality to us, and have become so far separated from them! Our souls should be linked to theirs in loving concord, and our prayers blend with theirs in fervent entreaty that God would give success to their work. If we desire fruits of Foreign Missions and would see signs of success we must be helpers by every means in our power. If there has been lack hitherto, is not the fault in us who have been so faithless? The half-heartedness and selfish forgetfulness and stony coldness of Christians at home are a sufficient cause to account for want of great success.

The task of Foreign Missions is a difficult one indeed; but it is a task which God has set before His Church; and it will be less difficult when love is warm and faith is strong and the disciples at home hold up the hands of the workers and plead with the Lord of Heaven and earth to sustain and strengthen them and prepare the way before them. It is not a question of money so much as of love and faith and courage. We want a kindling from on high, a true revival of faith, and those whom we have sent ask, and they have a right to ask, our interest, our sympathy, our prayers for the work which they are doing, and long to do better and better. Let us go on praying daily "Thy Kingdom come," but let not our prayer be vain words; let us put meaning into the words, put heart into them, put the whole soul into them and think of those who are trying to make them real and to bring that blessed Kingdom nigh unto those who know not the joyful sound of the Gospel. The time is short. The movements of Divine Providence are rapid. Life is intensely earnest. Now is the season of glorious opportunity.

The native Christians of Tinnevely, in Southern India, have sent a gift of \$400 to the Church Missionary Society of England, as an expression of their sympathy with the persecuted Christians in Uganda, Africa.

NEED OF WORKERS.

Bishop Williams, of Japan, is in want of a lady, not over thirty years of age, in sound health, who is a trained teacher; another of about the same age and with qualification to teach Bible-women. The Bishop also wants two young, unmarried clergymen. All these are desired now, and we have no applications before us.—*Mission Field,*

"ONLY AFTER DEATH."**WHAT WONDERS THE MICROSCOPE HAS DONE FOR US.**

NO LONGER OBLIGED TO DIE, TO FIND OUT "WHAT'S KILLING US."

One of the leading scientific publications states that many people are now using the microscope to discover the real cause of diseases in the system, and to detect adulterations of food and medicines.

This wonderful instrument has saved many a life. A microscopical test shows, for instance, the presence of albumen, or the life of the blood, in certain derangements of the kidneys, but medicine does not tell us how far advanced the derangement is, or whether it shall prove fatal.

The microscope, however, gives us this knowledge:

Bright's disease, which so many people dread, was not fully known until the microscope revealed its characteristics. It greatly aids the physician, skilled in its use, in determining how far disease has advanced, and gives a fuller idea of the true structure of the kidney.

A noted German scholar recently discovered that by the aid of the microscope, the physician can tell if there is a tumor forming in the system, and if certain appearances are seen in the fluids passed it is proof positive that the tumor is to be a malignant one.

If any derangement of the kidneys is detected by the microscope, the physician looks for the development of almost any disease the system is heir to, and any indication of Bright's disease, which has no symptoms of its own and cannot be fully recognized except by the microscope, he looks upon with alarm.

This disease has existed for more than 2,000 years. It is only until recently that the microscope has revealed to us its universal prevalence and fatal character. Persons who formerly died of what was called general debility, nervous breakdown, dropsy, paralysis, heart disease, rheumatism, apoplexy, etc., are known to have really died of kidney disease, because, had there been no disorder of the kidneys, the chances are that the effects from which they died would never have existed.

As the world becomes better acquainted with the importance of the kidneys in the human economy by the aid of the microscope, there is a greater alarm spread through the communities concerning it, and this accounts for the erroneous belief that it is on the increase.

As yet neither homeopathist nor allopathist is prepared with a cure for deranged kidneys, but the world has long since recognized, and many medical gentlemen also, recognize and prescribe Warner's safe cure for these derangements, and admit that it is the only specific for the common and advanced forms of kidney disorders.

Formerly the true cause of death was discovered only after death.

To-day the microscope shows us, in the water we pass, the dangerous condition of any organ in the body, thus enabling us to treat it promptly and escape premature death.

As the microscope in the hands of laymen has revealed many diseases that the medical men were not aware of, so that preparation, like many other discoveries in medicine and science, was found out by laymen, outside the medical code; consequently it comes very hard for medical men to endorse and prescribe it. Nevertheless, Warner's safe cure continues to grow in popularity and the evidences of its effectiveness are seen on every hand.

Some persons claim that the proprietors should give the medical profession the formula of this remedy, if it is such a "Godsend to humanity," and let the physicians and public judge whether or not it be so recognized.

We, however, do not blame them for not publishing the formula, even to get the recognition of the medical profession. The standing of the men who manufacture this great remedy is equal to that of the majority of physicians, and the reason that some doctors give for not adopting and prescribing it—viz: that they do not know what its ingredients are—is absurd.

Mr. Warner's statement—that many of the ingredients are expensive, and that the desire of the unscrupulous dealer or prescriber to realize a large profit from its manufacture by using cheap or injurious substances for those ingredients would jeopardize its quality and reputation; and that Warner's safe cure cannot be made in small quantities on account of the expensive apparatus necessary in compounding these ingredients—seems to us to be a reasonable and sufficient one.

The universal testimony of our friends and neighbours, and the indisputable evidence that it, and it alone, has complete mastery over all diseases of the kidneys, is sufficient explanation of its extraordinary reputation, and conclusive proof that it is, perhaps, the most beneficent discovery known to scientific medicine since the microscope revealed to us the all-important nature of the organs it is designed to reach and benefit.

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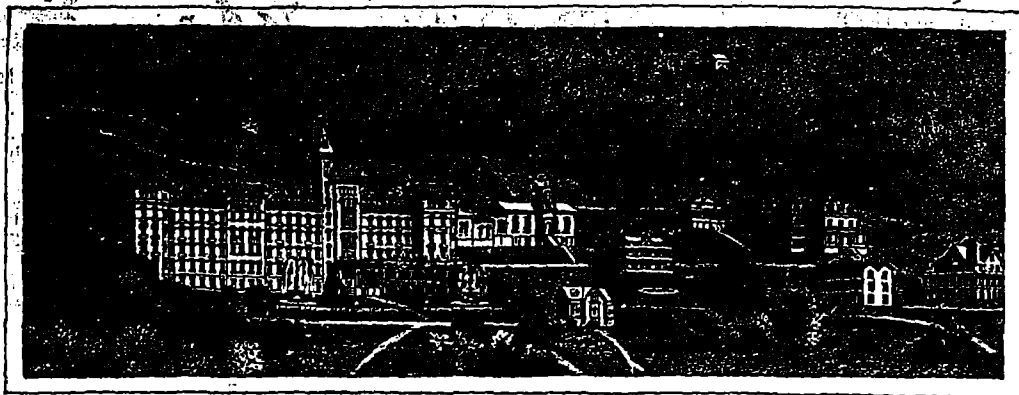
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Specially Written by Mrs. E. H. Mitchell, and Music composed by Fred. E. J. Lloyd, of Shigiwake, P. Q.

The above Hymn, which will be published early in order that time may be afforded for practicing it, has been so warmly approved of by that of their Lordships the Canadian Bishops, to whom both the words and music have been submitted, that it may be confidently recommended as most appropriate for use on the occasion of the Centennial Festival to be celebrated in August next, when it is hoped it will be used in every Church and Mission Chapel in the Dominion.

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