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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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## ECCLIASTICAL NOTES.

**THE DIVISIONS OF CHRISTENDOM AND MISSIONS.**—*The Japan Daily Mail* of Jan. 28th, gives an account of the 13th annual meeting of the Evangelical Alliance. One of the speakers, the Rev. George W. Knox, of Tyoko, pointed out how completely the Alliance had failed in Japan:—"Now glance at our actual method. In Toyko are fourteen missionary societies, and in Japan are twenty. We are trying to establish fifteen distinct churches. There is neither co-operation, nor even mutual consultation. Were we labouring only for the saving of individual souls our policy might be intelligible; but if the establishment of the Church be our aim, our policy is fatuous. Only two missionary bodies in Toyko are adequately manned, the others representing various degrees of inefficiency. The cry is ever for more men—more men for evangelistic work, more men for schools, more men for all our varied activity. Each tiny contingent looks to its own needs, manages its own weak schools, and sends its Evangelists through its own little list of stations. Thirty men united would do more efficient service than the forty-two missionaries scattered in our fourteen societies; and to-day it is only the Council of the United Presbyterian Missions with sixteen men that feels itself through union in some fair measure master of its situation. *This division of Protestantism is not only wasteful of force in mission work—it is a positive hindrance to the accomplishment of our aim.* The organisation of fifteen churches in Japan is needlessly to continue in the heart of heathendom our sectarian strife. Of necessity in some degree we work at cross purposes, and thwart each other's plans; nor will the warmest desire for unity wholly avert these difficulties until a reorganisation at home overcomes the central cause."

**A GOOD IDEA.**—At Buxton some time ago, a Church Missionary box was placed by a watchmaker on the counter of his shop, and in answer to an expression of pleasure at seeing it, the assistant said that his master wanted to help on missionary work, and as he had often had little jobs to do for visitors too small to charge for, he asked them to put something in the missionary box instead of paying him. Might not many other tradespeople do the same?

**THE MILWAUKEE MISSION.**—The Rev. Theo. M. Riley writes to the *Church Eclectic* on the "Mission at Milwaukee":—

The effect of the whole Mission upon the entire city has been very marked. Milwaukee has been exceptionally worldly, and exceptionally hostile to Supernatural Christianity, and to everything that represented it; but notwithstanding, night after night, men of every class, of every parish, of every religion (Jews, Roman Catholics, Methodists, Presbyterians, etc.) and of no religion, have flocked to the Cathedral to sit absorbed and serious under the preaching of the Missioners, and in many cases to cast themselves at the feet of the Missioners to lay bare their sins and seek God's pardon. Here is where an especial feature of this Mission presents itself. Men are not left only to their

emotions, but are first stirred to contrition, then offered the Ministry of Absolution, then are led to the altar of Christ, to receive Him into cleansed and renewed hearts. No Mission can be thoroughly successful without this. And the Church owes much to the Bishop of Wisconsin in this as in other matters connected with his administration of his Diocese; that he has trusted everything that is God's to God's own protection, and has been held back by no weak or unworthy fear of abuses, which exist more in men's fancies than in real possibilities.

**A LONG AND USEFUL LIFE.**—Few parish clergymen are permitted to labour fifty-seven years in one charge. But the death of Lord Wriothlesley Russell, at the mature age of eighty-two, deprives us of a valued friend, who had accomplished this exceptional performance. He was appointed Rector of Chenies, Buckinghamshire, in 1829, and Canon of Windsor in 1840. In 1850 he became a chaplain to the Queen and Deputy Clerk of the Closet. A brother of Earl Russell he married in 1829 Elizabeth Laura Henrietta, daughter of the late Lord William Russell. Lord Wriothlesley was appointed a Canon under the old system, and to the last only kept one month's residence. He has seen the Chapter almost entirely changed three or four times.

**THE "TIMES" ON THE CHURCH OF IRELAND.**—The *Times* says the facts bearing on the position of the Church of Ireland ought to have a peculiar interest for Mr. Gladstone. He has been proud of the success of his Disestablishment policy, and has greatly exaggerated the results of voluntary effort. But it appears from the testimony of those best acquainted with the prospects of the Disestablished Church that the *Home Rule policy seriously threatens the very existence of Protestantism in Munster, Leinster, and Connaught.* On the one hand, the removal or the ruin of the landlords, whether they are bought out or stamped out, will deprive the Church of the greater part of the revenue provided by voluntary subscription. On the other hand, the larger portion of the capital of the Church is invested in mortgages upon land upon which the security would be gravely impaired, if not wholly destroyed by the transfer of legislative and executive power to a Parliament in Dublin.

**THE "SOCIETY OF JESUS."**—The General of the Jesuits has published the statistics of the Order, showing that it counts 2,500 missionaries, and that it can boast of having had 1,500 martyrs, 13 Popes, 60 Cardinals, and 4,000 Archbishops and Bishops. The number of "Saints" is returned as 248.

**THE COUNTESS OF ABERDEEN AND THE G.F.S.**—Her Excellency the Countess of Aberdeen lately visited the Dublin Lodge of the Girls' Friendly Society for Ireland delivered two kindly and sympathetic little speeches to those present. Addressing the girls who are residing at the Lodge, her Excellency said:—"Our influence, too, might be good from a moral point of view; but our lives would never be complete our lives would still be wasted, if we did not believe in the great reality of an ever

living and ever-present Christ with us; and that is the reality which I would desire to press upon you. I am sure that many of you feel the wondrous blessing of realizing that present Saviour, day by day. But still there are many, even many from the way we are all brought up from our childhood, to be Christian in name only. We get accustomed so much to hearing it that we sometimes forget to grasp it for ourselves. Do we all believe really in the presence of Christ here with us, or do we, some of us, only believe in Him as a Saviour who lived and died for us, died for the world 1800 years ago? Or, is it to us day by day a wondrous strengthening power to feel that He is with us, that He is consecrating and beautifying and sanctifying our common daily life, or daily work? That is the great reality that the Girls' Friendly Society wants all its members and associates to bring to their minds."

**REFORM MOVEMENT AT ROME.**—We are glad to note that the Church Reform movement at Rome, under the headship of Mgr. Savarese and Count Campello, is striving vigorously against difficulties. These having been lately augmented by the raising of the rent of the hall they used for worship in the Via Genova, in consequence of which their Christmas Celebration was removed to the American Church. But these confessors for true Catholicity stand firm alike against insults and bribes.

**THE ENGLISH MISSION TO NESTORIA.**—Ever since the Reunion Conference at Bonn,—which was attended by the late Bishop of Lincoln, Canon Liddon, Dean Howson, and representatives of all the Eastern and Catholic Churches,—a good feeling has existed between the Greek and Anglican Churches. Now that we are going to reform the Nestorian or Assyrian Church, it was only right that the Ecumenical, Patriarch and the Orthodox Patriarch of Antioch should be consulted. It is gratifying, therefore, to read that the Archbishop of Canterbury's letters were received by the former and complied with without even the knowledge or advice of the Holy Synod. The mission clergy, the Rev. Canon MacLean, M.A., and the Rev. W. H. Browne, LL.M., have not yet left England, but will probably proceed to Kurdistan in the course of the next two months, if the Primate's appeal for funds has received by that time an adequate response.

**THE BISHOP OF MANCHESTER.**—An Australian clergyman writes:—"You are robbing Australia (in the person of the Bishop of Melbourne, Dr. Moorehouse, who is to go to Manchester) of one of the greatest men who has ever come to these shores. I can hardly tell you what a blow it is to us in the colony. It is evidently right for him to go, but let England recognize the prize she is taking from us. We regard it as an honour to have our Bishop go to follow such a man as Dr. Fraser. He will most certainly toll, even in England. We look to England to give us some of her very best in return. God Almighty bless the good, noble man who goes from us! To show you how we all feel it, *Punch* has Victoria seated in a church weeping, whilst the Bishop is going out at the door."

## NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

**WINDSOR.—Easter.**—"The Lord is risen." Easter has come around once more, and lifted is the gloom of the forty days' fast, and the passion and death of our blessed Lord. With the increasing age of the world there seems to be a growing willingness to dwell not only upon the more joyful lessons of Christ's ministry, but also upon the sadder and more solemn—to be buried with Him, that there may be also a rising with Him.

The daily Lenten services were well attended here, the morning and evening services of Holy Week being marked by excellent congregations. Besides the rector and curate, the sermons (evening) of Holy Week were taken by the Revs. President Brock, of the College, and Mr. Harrison, of Falmouth.

On Good Friday, in addition to the morning and evening services, a service of meditations was held in the afternoon.

On Easter Day, the altar, upon which was a new altar cloth and frontal of white and scarlet and gold, the workmanship and gift of several ladies of the parish, was beautifully adorned with choice flowers. Under the pulpit and desk hangings, also now and by the same hands, were garlands of May flowers, while at the west end a beautiful cross of May flowers crowned the font. The Easter services were correspondingly bright and cheerful, and everything in our handsome church combined to make us realize that "He is risen indeed."

**KING'S COLLEGE.**—The many friends of King's College in the Maritime Provinces and elsewhere will be glad to hear that the Most Reverend the Metropolitan of Canada has kindly consented to preach the anniversary sermon at the coming Festival of the Eucœnia, Thursday, June 24. At the suggestion of the Acting President, and by the joint action of the Board of Governors and the Board of Discipline, a joint Committee has been appointed, consisting of the Faculty and resident Governors of the College, to carry out the necessary arrangements for the Eucœnia. One important change in those arrangements has already been agreed upon. Hitherto the Convocation has followed immediately after the service in the Parish Church; and people in consequence have been tired out before the proceedings of Convocation was half over. At the next Eucœnia there will be an interval of at least two hours between the service and the Convocation, which last will be held, as at Lennoxville, in the afternoon. This will give ample time for lunch or dinner in the middle of the day. All publicity will be given to the arrangements when by the action of the Committee they have been perfected.

The recent lectures of Dr. Partridge at the College, on Apologetics and on the Proper Manner of Reading the Bible in Public, were attended by several outsiders, besides Professors and students. A letter appeared in one of the Windsor papers from the Presbyterian clergyman of Windsor, showing how highly the lectures were appreciated, and how grateful he and others were for the invitation to attend extended by the College authorities to the people of the town.

The King's College Restoration Fund has just received a noble donation, in the shape of a contribution of \$100 from the Lord Bishop of Nova Scotia. Several donations of \$50 and \$25 have been given by the resident Governors and other inhabitants of Windsor. Let the wealthy citizens of Halifax and St. John follow speedily the example thus set them. The Secretary of the Restoration Committee, C. Wilcox, Esq., Windsor, N.S., will be happy to receive and

acknowledge their donations.—*Bis dat, qui cito dat.*

**HALIFAX.**—Easter Day was well observed in all the churches. The music was particularly hearty, and the floral decorations were brilliant. The number of communicants was very large in most of the churches, and a very great improvement was noticed in the increasing popularity of early communion. The Easter meetings have been more than usually interesting this year. The following accounts we take from the reports in the daily papers:—

**St. Luke's.**—Receipts, \$14,081.58. Assets, \$135. Liabilities, \$5,657.41. The contributions to special objects amounted to the handsome sum of \$1,538.65. The following officers were elected:—Churchwardens, C. Bullock and James Gossip. Vestrymen, Maynard Bowman, Capt. Clarkson, C. J. Wylde, C. M. Creed, Hon. Judge Rigby, E. D. Tucker, W. B. Reynolds, E. C. Fairbanks, Thos. Brown, F. J. Tremaine, J. A. Cameron and W. H. Wiswell, who was re-elected vestry clerk. Dr. Cowie and F. G. Wainwright were elected auditors, and W. C. Silver and J. T. Wylde delegates to Synod.

**St. Paul's.**—The election of a new rector brought together a large meeting. The committee submitted the names of four clergymen for consideration, viz., Rev. S. W. Jones, of Ontario; Rev. Dr. Hole, England; Rev. Mr. Dunfield, Newfoundland; and Rev. T. B. Hackett. In connection with Dr. Hole's application was on offer to come to Halifax for a few months on trial. After some discussion, a resolution accepting Dr. Hole's offer was unanimously adopted. It was also decided to hold a meeting of parishioners a week before Dr. Hole's term of trial is up, to decide whether or not he shall be appointed rector.

The estimates for the year was passed, with the exception of the new rector's salary, \$2,000, this being laid over to be passed on at a subsequent meeting.

The wardens of last year were re-elected. Balloting for vestrymen resulted as follows:—Honry Romans, J. H. Harvey, Hon. A. G. Jones, J. H. Symons, Judge Norman Ritchie, J. C. Mahon, C. C. Blackadar, E. J. Lordly, I. H. Mathers, J. Y. Payzant, A. Mackinlay, M. F. Eagor. E. D. Meynell was appointed auditor and Judge Ritchie and Robie Uniacke representatives to Synod.

The annual statement showed the total expenditure to have been \$11,612.

**St. George's.**—Receipts, \$3,903.67. Assets, \$713.51. Liabilities, \$1,751.36. Estimate for ensuing year, \$4,870.36. The rector's report showed that there had been 114 baptisms, 44 marriages, and 62 burials. The rector pressed for provision for a curate, and promised to supply deficiency if \$400 were placed in estimates for this purpose, but the meeting was unanimous against any appointment at present.

Votes of thanks were accorded the outgoing officers and the choir.

A special resolution unanimously regretting the departure and eulogizing the work of the curate, Rev. W. C. Wilson, was passed and amended so as to include the name of Mrs. Wilson.

The following officers were appointed:—Delegates to Synod, J. J. Hunt and D. H. Whiston. Churchwardens, G. A. Woodill and C. A. Rennels. Treasurer, Mr. Marshall. Vestry clerk, C. Pickford. Auditors, J. B. Johnstone and Mr. Toomee. Vestrymen, C. Pickford, F. W. Symonds, D. A. Whiston, C. Strong, E. Marshall, J. J. Hunt, W. Bennett, C. Neale, C. H. Pickford, H. Bligh, T. Forhan, Mr. Payn.

**St. Mark's.**—There is no published report. Messrs. Rutherford and Harrington were elected churchwardens, and T. Power vestry clerk. No provision was made for a curate, so both north-end rectors stand for the present without assistance.

**DARTMOUTH.—Christ Church.**—The principal business was the appointment of a rector. After the clerk had read some twenty applications from different places in the upper provinces, United States, Nova Scotia, and one from England, a ballot was taken. The names of the Revs. W. R. Raven, W. C. Wilson, C. McCully and Howe were the only names voted upon. Thirty-nine votes were necessary for a choice, and Mr. Raven, having previously promised to resign when called upon by the parish, obtained forty-one votes, and was declared elected. J. W. Allison and James Simmonds were re-elected wardens for the ensuing year. James Stewart, James Settle, W. R. Foster, A. C. Johnston, C. E. Creighton, C. H. Harvey, Alex. Lloy, A. E. Ellis, A. Hutchinson and W. McDonald were elected vestrymen.

**St. George's Day.**—The festival of St. George's Society was observed on Tuesday, the 27th April, by a special festal service at St. Paul's Church. The various city rectors took part in the service, and the Lord Bishop preached a timely and earnest sermon on the duty of loyalty.

**SHELBURNE.**—There has been an improvement in the attendance at the Lenten services in Christ Church this year. In addition to the other services one of Intercessory prayer has been held on Monday afternoons. During Holy Week there was daily service, with a short address. On Maundy Thursday the Holy Communion was celebrated at 11 a.m. On Good Friday the "Hours" service was preached by the Vicar. The services on Easter day were full choral celebration of the Holy Eucharist at 11. and choral evensong at 7 p.m.

The music at the celebration was from the "Ely" service, with Kyrie, Gloria, and Agnus Dei, from Missa de Angelis. Evensong was sung to Talli's Festal setting; the anthems for the Easter octave are Whyte's, "Ye choirs of New Jerusalem," and Stainer's, "They have taken away my Lord." The choir never acquitted themselves better, and shewed by the prompt and hearty rendering of the services, painstaking, persevering practice. After the benediction, Jackson's *Te Deum* was sung.

The altar and font were adorned with quantities of beautiful and fragrant flowers. In the afternoon at three o'clock a children's service was held, with chatechising, and the children's offerings, collected for that purpose, were sent to the Church Extension Association, Kilburn, towards the fund for "poor children's dinners." The Society in question has given generously to this parish.

A new chancel has been added to the Church of the Resurrection, Churchover, during the past year, and this good work has stimulated the people greatly, as the congregation is much larger, and great interest in the services is shown. At the Wednesday evening services in Lent, the Church was filled, sometimes crowded. The chancel when finished will be quite handsome. There are seven steps from nave to footpace. The altar was given by N. W. White, Esq.; prayer-desk by Rev. Dr. White, rector; handsomely worked cloth by Church Extension Association; hangings by Miss Eades, of London; communion set and linen by Mr. Hunt for Guild of St. Paul; credence table and reredos by the priest in charge. The latter is in nine panels, set in heavy deal frames, bevelled in gilt. Three of these panels are over the Holy Table and three on each side. They are filled with paintings on zinc. The centre has the Resurrection Scene, Christ stands a little in the background, and at his feet kneels Mary Magdalen—one of his hands is raised in blessing and the other warns, "Touch me not," &c.; this panel is about four feet high by 2½ feet wide. The side ones are kneeling angels. On either side are to be the four evangelists, and St. Peter and Paul. The frames are also to be illuminated in colors. These paintings are the

work of the Vicar, done and given in memory of his mother.

There were three services in this Church during Holy week, and a celebration on Easter Day at 8 o'clock. At this service voluntary offerings of the people to the amount of \$28 were presented at the altar towards the fund for the east window. A small cross for the retable was kindly given by Rev. J. M. Davenport, of St. John.

At Sandy Point, the Church is nearly finished, and will we trust be occupied before the coming winter. The people at Sandy Point show their devotion to their Church by handing in their part of the clergyman's stipend promptly to the day.

**PICTOU.**—The Ladies' Sewing Society of St. James' Church were entertained at Miss Davies, on Wednesday afternoon, 28th inst., being the last meeting for this season. The Rector, Rev. John Edgecombe, in a few chosen remarks thanked the ladies for their labor of love and self denying efforts in the Master's cause. Prompted by a sense of duty and love to the Saviour they raise a handsome sum every year for the benefit of this church.

The Mite Society is also progressing—thanks to the lady collectors.

### DIOCESE OF QUÉBEC.

**SHERBROOKE.**—A Missionary meeting will be held in the Church Hall, Montreal street, on Thursday, 6th May, at eight o'clock p.m.

At the Easter Vestry meeting Messrs. H. A. Elkins and W. Farwell were appointed Wardens. The Rector announced to the Vestry that Dr. E. D. Worthington had offered to give a site in East Sherbrooke, on which to erect a Church.

A vote of thanks was unanimously passed to Dr. Worthington for the grant.

A resolution was then adopted to the effect that the Rector and Wardens be authorized to take in hand the matter of building a Church in East Sherbrooke, and to report thereon to an adjourned meeting of the Vestry to be held two weeks from that day.

**LENOXVILLE.**—Easter Sunday was one of the finest here for many years, and accordingly its observance was very general. A large congregation attended the morning service at St. George's Church, filling the body of the Church and the galleries. The font and chancel were beautifully decorated with flowers, such as roses, lilies, geraniums, heliotropes, &c. The number of communicants was exceptionally large, numbering well over one hundred.

**BISHOP'S COLLEGE, LENOXVILLE.**—A special and important meeting of the Convocation of the University of Bishop's College was held at the College on Wednesday, the 25th instant, when an amendment to the College statutes, in reference to the granting of degrees of Divinity was specially adopted. These amendments appeared in the *GUARDIAN* of April 14th, and are of a nature to remove all necessity for the exercise of any degree giving power in Divinity by any other Church of England institution in either of the Dioceses of Quebec or Montreal. The provisions of the new statutes are exceedingly liberal and are of such a nature as to form a foundation for that which many, who have the interests of Church Education at heart are longing for and aiming at, viz: a general Church University for the whole Ecclesiastical Province.

At this same meeting the degree of B.D. *ad eundem* was conferred upon the Rev. J. S. Stone, B.D., Rector of St. Martin's Church, of Montreal, and, we believe, he intends to proceed to the degree of D.D., at the next Convocation. The many friends of Mr. Stone, both in Montreal and Toronto, will be pleased to hear of this additional and well won honor.

The question of the application now being made by the Montreal Theological College to the Local Legislature for power to grant degrees of Divinity was also considered by the Convocation, and a strong resolution disapproving of such application, as well on educational grounds generally, as because of its involving an infringement of the rights and charters of Bishop's College, and as unnecessary, was adopted by the Convocation, with but one dissenting voice out of the large number present. It was resolved to address a petition to the Lieut.-Governor and each branch of the Legislature protesting against the granting of the power asked; and a special deputation was named to appear before the Private Bills Committee in support of the Petition of Convocation against such application.

### DIOCESE OF MONTREAL.

**MONTREAL.**—*The Church of England Womens' Association for Domestic and Foreign Missions.*—In our advertising columns will be found a notice of the meeting of this Society, to be held on Thursday next. The objects and work of this Society are such as should commend it to the hearty support of all Churchmen, and we feel sure that, having the approbation of the Bishop, this result must follow. As we understand it, the Society aims at diffusing more generally intelligence regarding mission work the world over, and of uniting missionary zeal and interest. To this end interesting papers in reference to work carried on in different parts of the Mission Field, form one feature of the various meetings. We hope that the attendance at the coming meeting will be large, and that this Association may prove (as a similar association in the United States proved) a most valuable aid to the General Board of Domestic and Foreign Missions. Mrs. Principal Henderson, we believe, is at the head of this local organization, and her well known energy and Christian zeal affords assurance of success.

A drawing-room missionary meeting was held last week in the Rectory of Christ Church Cathedral, to meet Bishop Young, of Athabasca. It was only the previous evening that it was known that the Bishop was in town and could attend; so that only a few hours were available for inviting those interested in Missionary work. In spite of this there was a room full, mostly ladies, to meet the Bishops of Athabasca and Algoma. Bishop Young gave a most interesting account of his diocese, its position and extent, its work, and its needs, which must have stirred up the sympathy of all who heard it. Bishop Sullivan made a few remarks, but reserved for another occasion, probably in a week or so, his address on the work in Algoma.

### EASTER VESTRY MEETINGS IN MONTREAL.

It is exceedingly gratifying to note that all of the Easter Vestry Meetings seem to have been conducted harmoniously, and that the reports of the year's work show progress throughout. We have only space enough to give a mere summary of the proceedings:—

**Christ Church (Cathedral).**—The Rector, Rev. J. G. Norton, M.A., presided. Mr. Joseph Rielle read the annual report of the churchwardens, which was a most satisfactory one, showing that notwithstanding the smallpox epidemic, and the great loss due to the absence of strangers during the summer months last year, the attendance had gradually increased to very large numbers, and the offertories had been large, there being an increase in this respect of some \$500 as compared with the previous year. The sum of \$2,200, of which \$1,050 was collected by the ladies, was paid off the rectory debt. Mr. A. M. Crombie read the

financial statement, from which it appeared that the receipts during the year, including a balance of \$1,182.46 from the previous year and \$5,364.92 from pew rents, were \$16,401.43. The expenditure for the year was as follows: Current expenses, \$10,356.18; old debts paid, \$3,104.93; benevolent and charitable fund, \$2,655.07; total, \$16,116.18, leaving a balance on hand of \$285.25. Wardens: Messrs. Joseph Rielle and A. M. Crombie. Delegates to Synod: Messrs. Geo. A. Drummond and Robert Evans.

**St. George's.**—The Dean (Rector) presided, and the reports submitted showed very substantial progress. Both Rector and people are to be congratulated upon the fact—then announced—that their beautiful church is now free of debt, and it is to be hoped that ere long it may be formally and fully consecrated. The statement of accounts submitted showed: Receipts from pew rents, \$8,990.15; Offertory, \$8,251.46. The trustees of the debt fund reported that the debt on the church had been entirely paid off, leaving on hand at credit of that account \$3,215 against the debt on the rectory. A report was read recommending certain repairs to the church and school buildings, which were ordered to be made. The wardens having reported that the Committee of the Colonial Church and School Society were willing to accept the sum of \$2,700 in extinguishment of their claim on the school building, the trustees of the debt fund were authorized to pay the sum and so free the school building from the claim held by that body, and the discontinuance of its use as a school. The fact that the Rev. Campbell Fair, D.D., of Baltimore, who had been tendered the position of assistant minister, had replied, stating that he could not see his way to leave his present charge and accept the offer from St. George's, was communicated to the vestry. The resignation of the Rev. Mr. Hood was received and accepted. A committee was appointed to assist the rector and wardens in the securing of an assistant and the procuring of temporary assistance for the Dean in the meantime. The wardens reported that in view of the success of the envelope system, which they hoped would be still more generally adopted, they had reason to expect that the surplus of ordinary revenue over expenditure would next year be sufficient to make the repairs above suggested, amounting to about \$2,400. The retiring wardens—Messrs. J. W. Mills and George Lightbound—were re-elected.

**Church of St. James the Apostle.**—A very pleasant full meeting of the Church of St. James the Apostle was held, the Rev. Canon Ellegood, rector, in the chair. Wardens: Messrs. James Stephenson and J. W. Marling. Delegates: Messrs. J. W. Marling and George Macrae, Q.C. The finances were in a satisfactory state. Immediate action is to be taken to put the church and rectory in thorough repair.

**Trinity Church.**—Rev. Canon Mills, Rector. The vestry meeting was well attended, and everything passed off most harmoniously. The statement of the wardens showed a most satisfactory state of affairs. The receipts of the church for the year were over \$6,300. Wardens: The rector re-appointed Mr. Baile and the congregation re-elected Mr. Fatt, but that gentleman declining to serve, Mr. Charles Garth was appointed.

**St. Martin's Church.**—The Rev. J. S. Stone, B.D., Rector, presiding. The revenue for the year was \$7,413.44, with a special collection of \$725.95 for the diocesan missions and hospital chaplain. The disbursements were \$8,059.53. The floating debt had been reduced from \$2,000 to \$1,000. A long discussion ensued as to the best method of collecting the arrears of the pew rents. Wardens: Messrs. S. Bethune, Q.C., and J. F. D. Black. Delegates: Messrs. S. Bethune, Q.C., and Alex. Gowdey.

**St. Stephen's.**—Ven. Archdeacon Evans presided. The financial statement read was eminently satisfactory; showing the yearly revenue to have been nearly \$4,000, a sum considerably in excess of the ordinary expenditure. The rector said that considerable damage had been done to the basement of the church by the flood, and many of the parishioners also had lost heavily. Wardens: Messrs. Thos. Brophy, C. E. Cooke; delegates to Synod, Messrs. J. Tough, F. McCulloch.

**St. Jude's.**—The Rector, the Rev. J. H. Dixon. The reports of the wardens and treasurer were thoroughly satisfactory. Wardens: Messrs. J. H. Redfern, H. J. Mudge; delegates to Synod: Messrs. G. L. Wight and Jas. H. Redfern.

**Grace Church.**—The Rev. Canon Belcher, Rector, presided. The Churchwarden reports read were very satisfactory. Wardens: Messrs. D. Robertson, E. W. Summerskill; delegates to Synod: Messrs. W. McWood, G. Outram.

**St. Thomas'.**—The Rev. Robert Lindsay, Rural Dean, (rector), presided. The amount received during the past year was \$2,287. Wardens: Messrs. C. H. Becket and J. Cowan; delegates to Synod: Messrs. W. Drake and R. Slack.

**St. Luke's.**—Rev. Geo. Rogers, B.A., Rector. Wardens: Messrs. J. G. Snasdell and W. Prince; delegates to Synod: Messrs. Lamb and W. R. Salter.

**Eglise du Redempteur.**—Rev. A. Lariviere, presided. The annual report showed a prosperous state of affairs. Warden: J. Lepage; delegates to Synod: Messrs. N. Picard and H. Tucker, B.C.L.

**MONTREAL.**—**St. Luke's Church.**—The annual meeting of the vestry of St. Luke's Church was held on Easter Monday evening, the rector, the Rev. Geo. Rogers, B.A., in the chair. The report of the churchwardens was most satisfactory, showing an increase in the revenue of the church during the past year, and a balance in hand with which to begin the new year. The churchwardens elected were Mr. J. G. Snasdell, rector's warden, and Mr. W. Prouce, people's warden. The delegates elected to the Synod were Messrs. W. R. Salter and Thomas Lamb. Messrs. Mumford and McGranahan were appointed auditors. The report of the wardens showed that over \$2,000 had been subscribed during the year to the building of the proposed rectory. The wardens also reported that families were applying for pews who could not easily be accommodated, and a re-arrangement of sittings in pews was made to meet the difficulty.

**MASCOUCHE.**—**Grace Church.**—The regular Easter vestry meeting of Grace Church, Mascouche, was held on Easter Monday, the incumbent in the chair. The retiring churchwardens' report for the past year showed the finances of the church to be in a sound condition. The following officers were elected:—F. A. Robinson, minister's warden; Robert Ewan, people's warden; George Robinson and R. Robinson, sidesmen; Andrew B. Ewan and R. Robinson, Lay Delegates to Synod. The meeting was well attended.

**TERREBONNE.**—**St. Michael's.**—The Easter vestry meeting of St. Michael's, Terrebonne, was held on Easter Monday, the incumbent, Rev. A. Bareham, presiding. Mr. Wallace acted as secretary. The following officers were appointed:—Henry Moody, minister's warden; Matthias Moody, people's warden; H. Kempley and George Arnold, sidesmen; Matthew Moody, Jr., and George Sumner, Lay Delegates to Synod. The congregation being very much in need of a new church, as the present one is too small, an animated and enthusiastic discussion ensued on the subject. Finally the meeting was adjourned till Wednesday, the 5th instant.

**LACHUTE.**—The Easter vestry meeting was held in St. Simeon's Church, and was presided over by the Rev. Wm. Sanders, pastor of the church. It was largely attended, harmonious and pleasant throughout. The financial condition was more satisfactory than at any previous year, and a resolution passed for the purchase of a site for a new parsonage. Messrs. George Bishop and James Fish were appointed churchwardens, and Messrs. C. S. Burroughs and F. C. Ireland were elected delegates for the ensuing year.

**BEDFORD.**—The Easter Vestry meetings of this parish were highly satisfactory to both Rector and congregations. The services throughout the year have been well attended, and nothing has occurred to mar the peace and harmony which has for several years prevailed in this important charge. The Churchwardens' report showed that the receipts from the offertory had sufficed to defray all expenses, and that a small balance remained in hand. The following are the officers elect for the current year:

**St. James' Church.**—Wardens: James Edmonds, Wellington Bockus; Lay Delegates: E. W. Morgan, J. F. Whitwell; Sidesmen: W. D. Alcombrack, W. A. Burrage, A. D. Gall, J. H. M. Hungerford, J. H. Martin, F. L. Rouse, George Walsh, W. Williamson.

**St. George's Church.**—Wardens: R. H. Channel, Wm. Bockus; Lay Delegates: M. M. Tait, Q.C., R. H. Channel; Sidesmen: Jno. Capsey, Chas. Bockus, Thos. C. Reid.

#### DIOCESE OF ONTARIO.

**KINGSTON.**—The church not only in this city but in the diocese has sustained a deep loss in the death of Mrs. Spencer, the beloved wife of Rev. A. Spencer, Clerical Secretary. This sad event occurred on Maundy Thursday after a long and painful illness, which she bore with true and cheerful resignation. Mrs. Spencer was possessed of rare intellectual powers, and was always ready to employ them in the service of her master. When the Volunteers were ordered to the North-west a year ago she it was who organized that little band of ladies, who under her direction did so much for them in Kingston, and little did those noble hearts who cheered her then think that she was so soon to be called away. She will long be missed from our midst; and by none more than by the poor and needy whom it was always her first effort to relieve. Her remains were taken to Kemptonville on Good Friday for interment.

The Easter Vestries were held in the city churches on Easter Monday. At St. George's Cathedral the Churchwardens for the ensuing year are Messrs. R. J. Carson and J. S. Muckleston. The Revenue was for the year, \$6,336.52.

At St. Paul's, Messrs. John Gaskin and James Marshall are the wardens. Revenue, \$2015.18.

At St. James the accounts not being audited the officers were not chosen. This will be done at the adjourned meeting.

Mr. James Shannon, Registrar for the diocese, was re-elected lay-delegate for St. Mark's, Barriefield.

The city churches were beautifully decorated with flowers for Easter Sunday. The services were bright and impressive.

**ODESSA.**—For some time past the Church of England congregation at Odessa have been preparing for the Easter celebration. On Easter morning, Beaver hall, which has, through the kindness of Dr. Booth, been set apart for the services of the church, presented many improvements. On the communion table was a very handsome new altar cloth, presented by the ladies of St. George's Cathedral Churchwomen's Aid Society of Kingston. The cloth is crimson, with the sacred monogram worked in gold letters on the front, with a superfrontal ornamented with gold fringe and braid. It was

put together and fitted to the table by the ladies of the congregation, to whom much credit is due for the very great interest they take in all church work. There was a neat prayer desk, made and given by Mr. Joshua Elson. The altar platform and kneeling benches have been newly covered with carpet provided by the congregation, the work of covering them being kindly done by Mr. George Manour. On the lectern is a handsome book-mark, also crimson, ornamented with gold fringe and crosses, the work of Miss Booth. The Easter decorations consisted of a large floral cross suspended over the altar, on which were placed two handsome vases of flowers with overhanging vines entwined. Several pots of flowers ornamented the room. There were two services, matins at eleven o'clock with a celebration of the Holy Communion and sixteen communicants. Rev. H. E. Pless, of Kingston preached an excellent and instructive sermon from 1 Corinthians, xv. 20th verse: "Now is Christ risen from the dead." Even song was said at three o'clock and the Sunday-school addressed by Mr. Burns, who spoke from St. Luke i, 15th verse. "He shall be great in the sight of the Lord," holding up to the children the cause of St. John's greatness, viz., obedience, and urging upon them, like the great forerunner, to dedicate themselves to God. The congregations were good, and both services hearty and much appreciated by those who took part in them. The singing was good, as it always is, thanks to an excellent choir. The Sunday-school now averages twenty-five children and four teaches. Mr. Burns has now been in charge of this station for six months.

**STIRLING.**—During the season of lent cottage lectures have been held weekly, from house to house, by the incumbent, the Rev. T. Godden, and have been well attended; a collection has been taken up at each service. The Sunday-school children have made a Lent offering for the Algoma Indians, and the parochial collections of Stirling and Rawdon far exceed last year. The Easter services were bright and impressive; congregations large, and singing excellent. The anthem, "The earth is the Lords," and the story of the Resurrection sung at both services, was very beautiful. The interior of St. John's Church put on its Easter apparel, which consisted of handsome banners with appropriate texts and designs. The ladies of the congregation sent pots of lovely flowers. The Sunday-school children brought many flowers, and one little girl presented a beautiful bouquet for the altar. Most excellent sermons were preached by the incumbent. Holy Communion was celebrated at morning service, and that grand hymn, "The King of Love," A. & M. sung by a full choir, brought the day to a close, which will long be remembered.

**OTTAWA.**—The services in all the churches here on Easter Sunday were of a particularly joyful nature, special music being sung by all the choirs. The number of communicants, the largest known here for years, speaks exceedingly well for the work done by the Church, especially among the newly formed congregation of St. George's, where the number of communicants greatly exceeded that of any other Church.

**Christ Church.**—At the annual vestry meeting the retiring wardens, W. H. Rowley and G. A. Mothersill, presented a very creditable report, showing a surplus on hand. Mr. Rowley was re-chosen rector's warden, and the people elected Mr. D. Robertson as their warden. A special vote of thanks was passed to G. W. Wickateed, Esq., for the beautiful reredos placed in the church to the memory of the late Mrs. Wickateed. It was decided to have a new roof put on the church this year.

**St. John's.**—The wardens' report showed an increase in the receipts, but a deficiency in the year's transactions of \$700, to liquidate which a Committee of Ways and Means was chosen.

The rector appointed Col. White his warden, and the people Major Stewart.

*St. Alban's.*—The accounts not having been audited, the business of the annual vestry meeting could not be proceeded with, and was adjourned. The churchwarden, Mr. G. E. Jessop, presented a statement showing the church to be in a highly satisfactory condition. Messrs. Slocombe and Fortescue were elected auditors.

*Ladies' Guild.*—Last Thursday evening a very successful and novel entertainment was given in the school-room, under the auspices of the Ladies' Guild. The admission was a pound parcel, which were auctioned off by Mr. Jessop at the close of the evening to an extravagant and hilarious audience. The musical programme was one of unusual excellence, and was appreciated thoroughly by the fashionable audience assembled.

*St. George's.*—Mr. C. P. Shaw and Major Walsh were re-elected churchwardens. The statement showed a very large balance on hand. It was decided to fix the rector's salary at \$1,800 per annum, exclusive of house rent and fuel.

#### DIOCESE OF TORONTO.

*EASTER VESTRIES.*—With scarcely a single exception the reports presented by the officials of the Churches in the city and elsewhere show a decided advance. The communicants have been much larger in number than formerly, and a spirit of unanimity and good fellowship pervaded all the vestries, except perhaps one. Easter came late, and although the day was not the most favorable, the worshippers were numerous, the music glorious, and the offertories good. We append particulars of some church vestries, to be followed by more.

*TORONTO.—St. James.*—Rector, Rev. Canon Dumoulin; Churchwardens: Messrs. W. R. Brock and O. Howland; Delegates to Synod: President Wilson, Dr. Hodgins and J. K. Kerr, Q.C. Receipts, \$17,176.45; expenditure, \$17,117.22. Upwards of \$15,000 was contributed by direct collections in church, part of which was for the Protestant Divinity School, otherwise known as Wycliffe College. The Churchwardens were authorized to apply to the Legislature for an Act consolidating the debenture debt of \$75,000.

*St. George's.*—Churchwardens: E. M. Chadwick, H. W. M. Murray; Lay Delegates: H. W. M. Murray, E. M. Chadwick and Elwes Henderson. The accounts submitted show total receipts, \$10,043.41; expenditure, \$9,971.35; of which receipts on revenue account amount to, \$5,204.85; expenditure for maintenance, exclusive of Sunday-school, &c., \$5,116.64; amounts raised and disbursed for Missions and charities, \$1,548.33; amounts spent in building and improvements to the church, \$1,518.94; to the School-house, \$474.59; also in the erection of a Mission Hall on Phoebe street, \$999.60. The improvements to the church consist chiefly of a new roof of slate and the decoration of part of the interior.

*St. Peter's.*—Rector, Ven. Archdeacon Boddy. Churchwardens: Messrs. Thomas Hodgins, Q.C., and J. R. McCaffrey, jr. Receipts, \$5,669.06; disbursements, \$5,501.30.

*St. John the Evangelist.*—Rector, Rev. A. Williams; Churchwardens: Dr. E. W. Spragge and Mr. E. T. Lightbourne; delegates, Messrs. A. R. Boswell, James Wilson and R. L. Barwick. Receipts, \$3,430.19; expenditure, \$3,510.99; debt on organ fund, \$1,600.

*St. Paul's.*—Rector, Rev. J. C. Des Barres; Churchwardens: Messrs. W. B. Evans, and J. R. Roaf; delegates to Synod, Major Evans, Mr. J. Grant Macdonald and Mr. J. R. Roaf. Receipts, \$4,933.45; expenditure, \$4,863.45; increase over last year, \$282.16.

*Church of the Redeemer.*—Rector, Rev. Septimus Jones; Churchwardens: Messrs. George Musson and H. W. Evans; delegates to Synod, Messrs. Edward Burch, A. H. Campbell, Thos. Shortiss. Receipts, \$7,029.26; expenditure, \$7,016.54; paid on account of building fund, \$2,261.22.

*St. Philips.*—Rector, Rev. J. F. Sweeney; Churchwardens: Messrs. H. Mortimer and G. M. Evans; delegates to Synod, Col. R. B. Denison, J. T. Jones and G. M. Evans. Receipts, \$3,608.75; disbursements, \$3,596.90. The Rector is at present absent owing to ill health, and his place is supplied by the Rev. F. W. Bayly-Jones.

*St. Luke's.*—Rector, Rev. J. Langtry; Churchwardens: Messrs. W. Taylor and Dr. H. C. Burritt; delegates to Synod, Messrs. Clarkson Jones, J. C. Kemp and H. J. Brown. Receipts, \$7,540.30; expenditure, \$6,490.50.

*Grace.*—Rector, J. P. Lewis; Churchwardens: Messrs. James Tilt, Q.C., and Thomas Kennedy, jr.; delegates to Synod, Messrs. R. Birmingham, Dr. Morton and Thos. Kennedy, senior. Receipts, \$3,805; expenditure, \$3,763.

*St. Thomas.*—Rector, Rev. J. H. McCollum; Churchwardens: Messrs. John Payne and C. K. Unwin; delegates to Synod: Messrs. G. Furnival, Henry Trollope and C. K. Unwin. Receipts, \$790.49; expenditure, \$763.42.

*Holy Trinity.*—Rector, Rev. John Pearson; Churchwardens: Messrs. H. P. Blackford and Wm. Kersteman; delegates to Synod, Messrs. W. Tuce, C. J. Campbell, and L. G. Wood. Receipts, parochial purposes, \$4,124.27; non-parochial, \$1,600.68; special, \$2,919.63. Total including last year's balance, \$9,514.23.

*Church of the Ascension.*—Rector, Rev. H. G. Baldwin; Churchwardens: Messrs. J. Berkely Smith and R. H. Temple; delegates to Synod, Hon. J. Patton, C. R. W. Biggar and P. Delamere. Receipts, \$9,048.62; expenditure, \$8,943.12; average attendance at Sunday-school from Advent to Easter, 567.

*St. Matthew's.*—Rector, Rev. J. Scott Howard; Churchwardens: Messrs. Herions and Mitchell; delegates to Synod, Messrs. Marling, Alley and Ayer. Receipts, \$582.05; expenditure, \$531.12.

*Trinity.*—Rector, Rev. A. Sanson; Churchwardens: Messrs. John Gillespie and T. R. Whitesides. The meeting then adjourned until 10th May, when the accounts will be submitted.

*St. Bartholomew's.*—Rector, Rev. G. I. Taylor; Churchwardens: Messrs. W. T. Hawthorne and Chas. Martin; delegates to Synod, Messrs. M. Crombie, J. A. Worrell and B. E. Hart. Receipts, \$415; disbursements, \$380.

*Matthias.*—Rector, Rev. R. Harris on; Churchwardens: Messrs. Geo. W. Verral and W. J. Thompson; delegates to Synod, Messrs. A. H. Lightbourne, W. Wedd, Geo. Verral. Receipts, \$3,272.36; expenditure, \$3,020.60.

*St. Stephen's.*—Rector, Rev. A. J. Broughall; Churchwardens: Messrs. W. A. Browne and G. M. Adams; delegates to Synod, N. W. Hoyles, Jas. Pepler and W. A. Browne. Receipts, \$3,437.92; expenditure, \$3,333.69.

*All Saints.*—Rector, Rev. A. H. Baldwin; Churchwardens: Messrs. G. Goulding and Dr. E. H. Kertland; delegates to Synod, Messrs. C. H. Greene, A. M. L. Howard and H. Symonds. Receipts, \$6,124.17; expenditure, \$5,915.36. Church debt reduced from \$16,000 to \$15,400. Communicants Easter day, 370; average Sunday offertory, \$101.92.

*St. Anne's.*—Rector, Rev. J. M. L. Ballard; Churchwardens: Messrs. S. A. Denison and W. Wright; delegates to Synod, Colonel Denison, Messrs. Goode and Kirkpatrick. The meeting was a most inharmonious one. The Bishop states his intention of appointing a commission to enquire why the people refuse to pay their Rector. His letter called forth a heated and unpleasant discussion.

#### DIOCESE OF NIAGARA.

##### HALTON AND NORTH WENTWORTH DEANERY.

*GUELPH.*—Nowhere in the Diocese does there seem to be so much interest in Sunday-school work, as in St. George's Church, Guelph. This is now the third year in succession, in which a class of Sunday-school teachers have presented themselves for the Church of England Sunday-school Institute "Teacher's Examination." Many of the teachers here have already obtained excellent certificates of qualification from the Institute in England.

*OAKVILLE.*—The Lenten services here were more numerous than formerly, and were well attended. The church seems to be prosperous. The sale of the old church building will enable the congregation materially to reduce the debt on the new one.

*BURLINGTON AND NELSON.*—The Vestry meetings were held as usual on Easter Monday. At St. John Church, Nelson, the former Churchwardens were re-appointed, and the financial statement was quite satisfactory. The faithful organist of this church, Miss Althea Ireland, was presented with a purse from the congregation as a token of appreciation of her services. At St. Luke's Church, Burlington, Mrs. Thomas Greene, the faithful and efficient organist, was presented, on her retirement from that position, with a valuable donation and the best thanks and wishes of the congregation. Mr. J. G. Y. Burkholder was appointed Rector's Churchwarden, and M. W. Acland re-appointed people's churchwarden. Mr. E. Weber, Mr. Burkholder and Mr. Ireland are the delegates to the Synod.

#### DIOCESE OF HURON.

*LONDON.*—The following vestry meetings were held:—

*Chapter House.*—Rev. Mr. Ballard presided. Churchwardens' report showed receipts for the year to be \$1,673.70. Wardens elected—Messrs. Danks and E. A. Taylor. Delegates to Synod—Messrs. Imlach and George Cox.

*Memorial Church.*—Rev. J. B. Richardson opened the meeting with prayer. Receipts for the year, \$3,341.15. Wardens—Messrs. Baines and Joanes. Delegates to Synod—Messrs. B. Cronyn, Gillard and Rowland.

*Christ's Church.*—Rev. Canon Smith in the chair. The receipts were in excess of last year. Wardens—Messrs. Wright and Westlake. Delegates to Synod—Messrs. Robinson and Wright.

*St. James' Church.*—Rev. Evans Davis presided. Churchwardens' report showed the receipts for the year to be \$3,534.07. Officers elected: Wardens—J. Beattie and R. B. Hungerford. Delegates to Synod—Messrs. Moore and Sutherford. The rector's report showed that there had been 40 baptisms, 34 confirmed, 1,387 communicants (the largest number at one time being 203), 8 marriages and 32 deaths; number of families left parish during year, 5; number of families arrived in parish, 14; total number of families in parish, 214; week-day services, 73; Sunday services, 109.

*St. Paul's.*—Rev. Canon Innis presided. Wardens' report showed the receipts to be \$8,019.79. Wardens elected—Messrs. W. J. Reid and T. H. Marsh. Delegates to Synod—Messrs. Bayly, Barker and Reed. Rector's report—Visits paid and received, 1,735; classes held, 63; baptisms, 38; marriages, 26; burials, 25; services in church, 196; celebrations of Holy Communion, 33.

Bishop Baldwin preached in Ingersoll on Sunday, the 18th; addressed a meeting on the 19th; preached in Woodstock on the 20th; in Stratford on the 21st; in St. Paul's, London, Good Friday morning, and in St. James' on Good Friday evening. On Easter Sunday

morning he preached again in St. Paul's, and held a Confirmation service in the Memorial Church in the evening.

LONDON.—The several churches were well attended on Easter Sunday. The musical service at St. Paul's was really excellent. Bishop Baldwin preached an admirable sermon, which was listened to with wrapt attention. The Holy Communion was administered at 8.30 a.m. and also after the mid-day service.

St. James'.—The Rev. W. Haslam preached in St. James' on Easter even and also on Easter Sunday morning and evening. The congregations were very large; on Sunday evening the aisles were crowded, and every space filled with chairs. The Holy Communion was administered at 8 a.m., and after morning and evening service; 193 persons communed. The singing by the choir was very good. It was a most joyful Easter.

GODERICH TOWNSHIP.—St. Stephen's.—The annual vestry meeting was held on Easter Monday. Rev. Mr. Steele reported good attendance on ordinances, and an increase in the number of communicants and of missionary contributions. Mr. Thomas Grim was chosen people's warden, and Mr. John McGibbon clergyman's warden. Geo. P. Montgomery, Esq., was chosen Delegate to Synod.

St. James'.—The old wardens were re-elected, viz., Mr. John Middleton, clergyman's warden, and Mr. John Marshall, Jr., people's warden. Mr. Geo. C. Middleton was chosen Delegate to Synod.

#### DIOCESE OF FREDERICTON.

FAIRVILLE.—Church of the Good Shepherd.—Since this church has become a separate mission (Oct. 1st, 1886), and the advent of the Rev. J. C. Titecombe among us, a much greater interest than heretofore has been manifested. Special services have been held through Lent, at which Revs. Canon Medley, Greer, Newham, Raymond, Troop and the rector preached. During Holy Week two services were held on each day till Good Friday, when there was ante-Communion service at 10 a.m., three hours' devotional service from 12 to 3 p.m., and evensong and sermon at 7.30 p.m. On Saturday the Willing Workers, with their pastor in the fore, rapidly but very tastefully decorated the chancel with flowers, &c. A number of Easter gifts for chancel and altar were received by the pastor. On Easter Day, Holy Communion was celebrated at 8 a.m., Matins, sermons and Holy Communion at 11 a.m., children's service and baptism at 3 p.m., and a choral evensong at 7 p.m. Too much praise cannot be given the choir for their untiring efforts in getting up the Easter music—efforts which were crowned with a splendid success. May God add His blessing, and continue the work He has so gloriously begun.

#### CONTEMPORARY CHURCH OPINION.

The Church Press says:

A proposal is being agitated in England for musical performances on Sunday afternoons and evenings in the churches. Many a church, it is said, which now has only a scanty congregation on the Lord's Day would be filled to overflowing if such music as the "Messiah" Mendelssohn's "Hymn of Praise," or "Praise Jehovah," or "Christus," with a symphony of Beethoven's (as truly religious as any oratorio), could be heard there, thoroughly well performed, on a Sunday afternoon, with a few prayers to sanction the performance and assert its religious character. The same thing has been mentioned here. We have no sympathy with it, and heartily indorse the remarks of one of our London contemporaries, who says: "Of all

the trivialities of our flimsy and superficial culture none is more contemptible than this latest fad of 'Sunday art.' Let us have good music, by all means, and the more tasteful and artistic it is the better; but do not let us create a gulf between the worship of God and earthly enjoyment. This is the last thing which a self-indulgent, if still believing, age would wish to do. By going to church for art's sake (the prayers would be a mere pretence), and not for worship, we should lose the one element of sacred art which gives us highest pleasure—the element of reverence. No doubt the "Messiah" is a religious service in itself; and it is perfectly in place in church. But it is of essential consequence whether the audience thinks it is attending a religious service or a mere concert."

The Church Standard says:

The Bible is the Church's book, as our Sunday is the Church's day. The latter she appointed; the former she wrote. The Church, established at some time between "I will build" and "There were added," did in due time both these acts, and Day and Book are hers in trust and in fact. The Holy Scriptures are God's Word; but His through her. The Bible is, besides other things, the Saviour's biography and her autobiography. Her authority in the matter of using them is neither infallibility as usually understood, nor yet compulsion. Too many would seem to reject the idea of the Church having any "authority," as if she claimed a sort of shrievalty or a Judge-like right of subpoena and attachment force. (It is we who should have an attachment.) One goes so far as to say, "It is time that every man should make his own creed." Another wants every one to put his own sense on the Scriptures. What nonsense these senses would make, and what pretty litter of little creeds would be brought forth. The way in which I fancy the popular idea would be presented, would be in nice, pretty, curling, dry shavings—each theological practice trying to see who, in all the shop, could draw his plane the most dexterously and shave the thinnest.

A writer in the *Anglican Church Chronicle* (Honolulu) says:—

When the writer was in England a short time ago he was struck with the immense crowds of people who flocked on every occasion to the churches, and the wonderful order which they maintained both in assembling and dispersing. Not three months elapsed before the English newspapers relate the doings of crowds who were bent on assembling for other and far different purposes. In the first case, the people assembled to learn how best to fulfil their duty towards their fellow-men, to give of their substance, to feed the hungry, clothe the naked, and to heal the wounds of the afflicted. In the second, the crowds assembled to do injury to their fellow-citizens, to destroy their property, and to jeopardize their lives. The crowds in the first instance were composed of people bent on doing good in the world, and of glorifying and giving praise and honor to God. Those in the second comprised men who denied God and His goodness, and scoffed at His worship and service. False to the core, assuming the role and character of people they did not represent, the unemployed and destitute, they were led by men who warred against everything held sacred by the true Christian, and consequently they were fighting against the very help which could bring them peace and comfort.

The moral is plain: Once destroy and injure the faith of men in their God and Saviour, and the peace of the world is at an end.

The Presbyterian Messenger says:—

The Eastern houses have no conveniences whatever for immersion. Orientals never bathe at home, but in some tank or stream, and

where could such have been found in Jerusalem? The Kedron is a mere rain-torrent in winter, and quite dry in summer. Siloam afforded no possibility for immersion, and Bethesda was a most unlikely place. As the apostles travelled through the cities of Asia and Europe, they met with a state of things that made immersion a very difficult thing to accomplish. The fact is, that it is only by forcing the meaning of the word *baptize* that anything with the appearance of argument can be got out of apostolic usage. There is absolutely not a single passage which tells us unequivocally that the whole person was plunged under water.

#### BRITISH BUDGET.

The Bishop of Lincoln conducted the service of the Three Hours in his Cathedral on Good Friday.

On the 10th instant Sir Arthur Sullivan will unveil in Westminster Abbey a memorial of the late Sir John Goss, the organist of St. Paul's Cathedral.

The induction of the Rev. J. Fenwick Kitto, late rector of Stepney, to the Vicarage of St. Martin-in-the-Fields, by the Venerable the Archdeacon of Middlesex, took place on the 14th ult., in the presence of a large congregation.

It is announced that the Dean of Peterborough has instituted evening services with sermons every Sunday in his Cathedral. When he came to the diocese evening services were never held in the Cathedral, except during Advent and Easter. During his second year he instituted the plan of making the evening services continuous throughout the year, and his attempt has met with the greatest success. He has a hearty service, a large choir, and generally manages to secure a good preacher.

With the death of Archbishop Trench, the office of Chancellor of the illustrious Order of St. Patrick came to an end, as did that of Prelate of the Order, by the death of the late Primate. The only surviving officer of the religious side of the Order, which is now completely secularized, is the Dean of St. Patrick's, who is Registrar.

The Bishop of Down has conferred the Deanery of Connor upon the Ven. John Walton Murray, LL.D., Archdeacon of Connor and Rector of Ballymena. Dr. Murray is the author of several works, chiefly relating to the Irish Church, and is a frequent contributor to the magazines.

The Ven. John Alcock, Archdeacon of Waterford, has retired from the service of the Church, after a long life spent in his Master's service. By his retirement the incumbency of St. Patrick's in that city, as well as the Archdeaconry and Treasurership of the Cathedral, become vacant.

We learn with much pleasure that, notwithstanding the persecutions recently raised against those attending the Irish Church Missions School at Drogheda, the work still continues, and even prospers. Several Romanists have recently manifested a very friendly spirit towards the Society's agents, who are, however, very closely watched by the priests.—*English Churchman*.

The Rev. T. L. F. Slack, M.A., Lower Longfield Rectory, Drumquin, County Tyrone, secretary to the Derry Marriage Law Defence Union, has recently forwarded for presentation to Parliament fifteen petitions, with 1,476 signatures attached, against the Deceased Wife's Sister Bill now before the House of Commons.

These petitions include two numerous signed ones from the Diocesan Synod of Derry and Raphoe, headed by the signature of the Bishop, who also earnestly recommended these petitions to the support of the Synod and of the Church.

**AMERICAN BUDGET.**

The death of Rev. Erastus F. Dashiell, D. D., Rector of St. Michael's Parish, Talbot county, Md., occurred on the 30th ult., after an illness of several months. He was one of the most prominent clergyman in the Diocese of Easton, and occupied conspicuous positions in the councils of the Church.

Bishop Hare has returned to his missionary district in improved health, and should be addressed at Sioux Falls, Dakota.

Fifteen acres have been set apart at Jackson, Mississippi, for the new diocesan house, chapel and school-house, which, in due time, Bishop Thompson hopes to see erected. The former episcopal residence, destroyed during the war, was situated upon the same grounds.

A chapel at South Bethlehem, Pa., in memory of the late Judge Paeker, founder of Lehigh University, is to be erected by his daughter at a cost of \$200,000.

Bishop Jagger, of Ohio, visited St. Paul's Church, Rome, Italy, on Sunday, March 28th, and held a confirmation. The church was crowded, and the bishop's sermon made a deep impression. It will give pleasure to the many friends of Bishop Jagger to learn that he has so far recovered his strength as to be able to preach. He goes at once to Capri for a month of absolute quiet, and returns to Rome for Easter.

**"A PLEA FOR THE CHRISTIAN MINISTRY."**

(Continued.)

But upon the young men themselves there devolves frequently the high responsibility of selecting their future calling. It might prove advantageous in many instances if people were to examine the reasons upon which they decide against the claims that the Christian ministry has upon them. It is not denied that somebody ought and must preach the gospel, but that particular somebody, according to present views, is virtually non-existent. This is manifestly wrong, and the wrong is directly traceable to home influences, which, in the majority of cases, are antagonistic to the simplicity of the faith as well as to the unpopular heroism of a devoted and self-denying life. Some plead for a special call, by which we are possibly to understand a supernatural call like that which came to St. Paul under the new dispensation or to Samuel under the old. But, for the most part, our children have had a very distinct call, in that they have been made partakers with Christ by baptism, and it is imperative upon Christian parents and Christian children that they do not minimize its force nor attempt to explain it away. We do not say that every young man should enter the ministry, but we do say that there are far too many young men of the Church, suitable in every way for her service, who decide in favour of some other profession because of its superior possibilities as a place for making money, or against the ministry because of the difficulties surrounding it. There is hardly any use in disguising from ourselves the fact that winning souls is of far less moment than winning cents. And yet no higher motive can be suggested to move human energy than the love of Christ constraining an earnest and godly young man to endure hardness as a good soldier. He may not be able to amass much wealth in the ministry, nor does

he need it, but he will secure what wealth cannot purchase,—the blessings of those who have, through his instrumentality, been won from the paths of wickedness and vice to serve the living and true God. While others are burning "the candle at both ends" and joining in the mad but sickening revel of what is called fashionable society, the young minister is preaching a gospel of love and mercy in the gutters of great cities or in the isolated, snow-bound homes of the backwoods. He is making a name among the worthies of history who have not counted their lives dear unto them,—Middleton, Stewart, Livingstone, Moffat, James, Heber, Martyn, Patterson, and a host of others. Such work lives not alone in time, but more important still in eternity. To ask our young men to adopt this holy calling is to ask them to undertake the most ennobling of all works. It is related in the biography of the Honorable and Right Reverend Charles James Stewart, fifth son of the seventh Earl of Galloway, that on one occasion he spoke with the greatest enthusiasm of his promotion when laboring as a missionary in Canada. "It was pleasant," says Hannah More, relating the incident, "to have a man of his birth speak of it as a great advancement that he was now appointed a travelling missionary instead of a local one." Birth, learning, and wealth may all be advantageously employed in the service of Christ. It is a service requiring the best courage as well as the best literary and spiritual training. What we ought to guard against is making the mistake of supposing that we are not called, when in reality the call is pressed upon our acceptance from a hundred different sources. The position of matters is somewhat like that of any army, where every man is under fighting orders and in the last resource,—if a true man, bound to accept any duty the general in command may direct. But instead of "ordering" the general calls for volunteers. Every Christian is personally under obligation to respond to the call which Christ makes to them, through the instrumentality of the Bishops and pastors of the Church. Who will man the walls,—who occupy the waste places? There are many young men spending a pointless, if not a useless existence, who would achieve great results for the Church and the world if they would only respond to the voice which says, Why stand ye here idle all the day? But let us not be misunderstood. We are far from urging men to rush indiscriminately into the ministry. Quite the contrary, but we think that parents, whose responsibility is very great in this regard, ought to direct the mind of one son at least towards this object. Where this is done in faith and holy submission to the Divine will, God will assuredly make good the promise of His Holy Spirit. Develop every gift the child possesses, and let them be consecrated to the service of the Temple. We have no sympathy with the theory which obtains in these days, that children are "vessels of wrath" until they are, as it is termed, "converted." This is a novelty in the Christian Church repugnant alike to the facts of history and the plain declarations of God's word. "The school of the prophets" is as necessary now as it ever was, perhaps more so, and early training just as essential as early training for any other profession. Should these remarks fall upon "the good ground," may it prove a realization of the words of the prophet: "I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, Here am I; send me."

ROBERT KER.

13 Rue Hebert, Quebec.

**CORRESPONDENCE.**

To the Editor of THE CHURCH GUARDIAN:

GREER MOUNT,  
April 26th, 1886.

SIR,—The name of Thorne is probably familiar to some of your readers as a lonely coun-

try mission. It is, I believe, one of the largest and poorest in the Diocese of Montreal. For nineteen years the people have been worshipping in a rough log school-house, but they are determined that they will not bear that reproach any longer, and we are now building a very pretty little stone church. It is taxing their powers to the uttermost to complete it (with some outside assistance). We hope to have it ready for consecration at the Bishop's visit in August. Of course, there are some of the fittings we must expect to lack for some time; but it will be very sad if we have no organ to lead the voice of thankful praise on that joyful opening day. It is hopeless to think of raising even part of the price of one among ourselves, for the reason which I have given. We have taken much pains training our choir, but it seems like labor lost when we have not an instrument. Many of our people have never heard an organ, and have no idea of the musical part of a service.

I ask your readers to help us in the name of Him who went about doing good. However small the amount, it will be a gift to God, and most welcome to those poor people, enabling them to worship the Giver of all good in decency and order.

Yours faithfully,

NETTIE M. GREER.

N.B.—Please address communications to Mrs. A. J. Greer, The Parsonage, Groer Mount, Thorne, Que.

**TEMPORARY RECTORS.**

SIR,—A year ago I troubled you with a letter upon this subject. A Rector had then been "appointed for a term of five years." Now we have one appointed for "two years," and another for "a few months" on trial! What are we coming to? Can the clergy who allow these things be aware of what they are doing? How they lower themselves in the eyes of the laity? Can they be aware of the consequences to themselves? That they shut out from themselves the best men among the clergy, who would never submit to be "sampled." I say again as I said a year since:—"This action approaches the 'warning-pan' system winked at during past years in the Mother Church, but unlawful. There a clergyman cannot be inducted without taking an oath that he has made no compact of the nature of simony.

Private patronage, purchase of advowsons or presentations are happily unknown in the Church in the Colonies; but ought a clergyman or a parish to introduce a system by which it is virtually said: "I will hold (or you may hold) this Rectory and receive its emoluments for five or two years, or even a few months, with the understanding that another may be put in the place at the end of that period, if so it please the majority of the parishioners." Or (it may be) if one of the influential parishioners have by the end of the period a son ordained for whom he would desire the parish, or a son-in-law (just to keep dear Mary near her mother, you know)!

Last year I wrote, "It may be for one year, as well as five"—well it has got down to two years! And though it is fair to presume that a man here, "for a few months on trial" will not be inducted—still we are coming (as I prophesied) "to the degradation of the pastor to the position of a preacher paid by the year (or by the month), like a 'hired man,' and we help to create a race of priests who shall come under the curse of Eli. 'It shall come to pass that every one that is left in thine house shall come and crouch, for a piece of silver and a morsel of bread, and shall say: put me, I pray thee, into one of the priests' offices, that I may eat a piece of bread.'"

AN ENGLISH CHURCHMAN.

[A quantity of Home Field matter from Diocese of Fredericton and elsewhere comes too late for this number.]



# The Church Guardian

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## CALENDAR FOR MAY.

MAY 1st—St. Phillip and St. James, A. & M.

" 2nd—1st Sunday after Easter.

" 9th—2nd Sunday after Easter.

" 16th—3rd Sunday after Easter.

" 23rd—4th Sunday after Easter.

" 30th—5th Sunday after Easter.

(Notice of Rogation Days and Ascension Day.)

" 31st—Rogation Day.

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## THE CHURCH IN ITS RELATIONS TO OUR COMMON LIFE.

As one of the grand cathedrals which adorn our mother-land may be viewed alone, standing in its proper isolation from the habitations of men, and from the scenes of their industry, though in their midst, so the Church may be contemplated apart and alone; but it may be also viewed, and it is best viewed, in its relation to the common life around, which it seeks to embrace in its fellowship, and to purify by its ministrations. It is a grand, it is the grandest, the most noble, the most beneficent institution known amongst men. Founded by Divine authority for ends the most exalted, it may be regarded in its origin, its progress, and its end; in its organization, its methods, and its instruments; or in its history and its widespread influence, its past struggles, its present position, its assured future triumph. Viewed in its widest comprehension, it is the Holy Catholic Church. It embraces the godly of all ages and of all climes, it numbers in its ranks the purest, the most heroic, and the most charitable, and, stretching its arms far and wide, it gathers of every kind within the embrace of its charity and effort. In its more limited aspect, it is "Christ's Church militant here on earth," divided, struggling, and imperfect—imperfect alike in the spiritual condition of its individual members, in the range of its knowledge, in the fervor of its zeal, and in the warmth of its charity. It may be thought of in its struggle with the world—the world of

evil, error and self-seeking; and here rise into view its many ministries, its precious services to classes, tribes and nations of men. It is enriched by the truths it is commissioned to proclaim, by the pure morality it is commanded to illustrate, by its lofty ethical code reaching to all conditions and embracing the duties of all the relations of men, by its spiritual illumination, its sacred records, its Divine ordinances. It finds its encouragement in the life which is the simplest and, at the same time, the most sublime illustration of the truths which it teaches, and the typical example up to which it exhorts all its members to strive to grow. No grace can adorn the human life that it does not acknowledge to be within the compass of its duty to cultivate. It exalts conscience, it promotes righteousness, peace and truth. It insists on honorableness in trading, fidelity in trust, patience in suffering, purity in thought, unselfishness in action. It rejoices in the progress, the refinement, the joy, the utmost welfare of all. It promotes learning, it cultivates taste, it refines habits. It cannot neglect to feed the hungry, to clothe the naked, to bless the enemy, without doing violence to its own canons of conduct, and contradicting the very spirit it seeks most of all to diffuse. It teaches, illustrates and promotes the truest, the purest and the most rational brotherhood of men. Nor are these the limits of the Church's work. To bow the head in reverent worship before the Creator of all worlds and the Judge of all men, and to teach men so; to proclaim the Gospel of the world's Divine Redeemer; to invoke upon all men the grace of the Holy Spirit; to publish laws of which it is the custodian, that are applicable to all races of men and all periods of time, form part of an imposed duty which it is the Church's joy to fulfil. It honors age, seeking to make the hoary head a crown of glory. It blesses childhood, finding in its simplicity and teachableness the typical example of its neophyte, and, in its great Master's name, it pronounces words of blessing over its young life, sealing the dedication of that life unto the Lord by His own appointed sign. Its songs are the expression of the holiest aspirations of the human heart; its hopes transcend the present, for, while setting before the eyes of men the purest ideal of human life, it sets before the hopes of men the loftiest conceptions of human happiness. The Church ministers to the sick, comforts the sorrowful, relieves the poor with its charity, and warns the wicked with its word. It soothes the dying with the consolations of hope, and brings to the bereaved in their tearfulness the comfortable assurance of "the resurrection of the dead, and the life of the world to come." Smiling upon whatever tends to refine, exalt and enrich the human life, the Church knows no antagonism but to whatever impairs human blessedness, or darkens the horizon of human hopes, or withers the strength of human virtue.—*Selected.*

## UNBELIEF AND SECTARIANISM.

We have frequently insisted that the existence of the uncalled-for and sinful divisions of Christendom contributes to the infidelity of the age, and stronger testimony to the truth of this position perhaps could hardly be adduced

than that furnished by the famous Mr. Spurgeon, of London, England, in a Sunday morning sermon lately preached by him in his "Tabernacle." He is reported to have said:—

"To-day the revelation of God is treated with indifference, or talked of as if it deserved no reverence or credit. Unbelief has sapped the foundations of the social fabric. Worst of all—I must not hold back the charge—many of the avowed ministers of Christ are no ministers of the faith at all, but promoters of unbelief. *The modern pulpit has taught men to be infidels.* Think not that I am aiming at the Church of England. With all my objection to a State Church, I am not so unjust as to conceal my belief, that I see in the Episcopal Church at this time *LESS of unbelief than among certain Dissenters; in fact, Nonconformity in certain quarters is eaten through and through with a covert Unitarianism, less tolerable than Unitarianism itself.* So frequently are the fundamental doctrines of the Gospel assailed, that it becomes needful, before you cross the threshold of many a chapel to ask the question, "Shall I hear the Gospel here to-day, or shall I come out hardly knowing whether the Bible is inspired or not? Shall I not be made to doubt the Atonement, the work of the Holy Ghost, the immortality of the soul, the punishment of the wicked, or the deity of Christ?" I know I shall stir a hornet's nest by these honest rebukes, but I cannot help it. *I am burdened and distressed with the state of religion; a pest is in the air; no truth is safe from its withering infection.*"

## THE CHIEF OBJECT OF CONFIRMATION.

The following remarks, which we take from our valued exchange, *The Church Standard* (New York), will be found specially *apropos* now that in many of our Canadian dioceses the annual visitation of the Bishop is either in progress or is about to commence:—

What is Confirmation? What is that solemn rite that year by year the Bishop comes to the Church to administer? What is this ceremony that, not for a hundred years, but ever since the days of the Apostles, has been faithfully observed by the Church?

Each person to whom the questions are addressed will probably give a different answer. But three replies may be sufficient to give a clear idea of the subject. We will consider them in order:

I. It is common to speak of Confirmation as the renewal of our Baptismal vows, or the taking of our vows upon ourselves. And this is a correct answer. The Prayer Book says that it is a convenient and proper thing for children, having learned what their godfathers and godmothers promised for them in Baptism, with their own mouth and consent to ratify and confirm the same.

It is indeed right and proper that children should be permitted to say: "We know the covenant our sponsors made for us; we know the obligations that they placed us under; and now we, having come to years of discretion, gladly assume these vows." Not that they would be released from these obligations, if they did not voluntarily undertake them. A child has to obey the laws of the community in which he lives. His parents have to see that he does so. For whatever damage he does while a minor, the law holds his parents and guardians responsible. But when he attains to manhood, he has to take upon himself all such obligations. He has to pay taxes, obey the laws, and do his duty as a citizen, whether he

has the desire or not. The present Czar of Russia is the eldest son of the late ruler of the Russian Empire. Whether he likes it or not, his birth made him "heir apparent" to the throne. Immediately upon his father's sudden death, without promises or ceremony, he became Emperor, and began to perform his duties, although he has not yet been formally crowned.

So it is with us. In Baptism we have been made citizens of a heavenly country. We have been made heirs of a heavenly throne. It is indeed a beautiful sight to behold those who appreciate their gifts, crowding to the chancel steps to say that they value what their parents did for them, and that they gladly confirm vows then made in their behalf. But whether they do this or not, they are under the same obligations. We must obey the law, we must do our duty to God, or we shall certainly suffer the consequences. While, then, it is convenient and proper that we renew the vows and promises of our sponsors, yet this is not the chief object of Confirmation.

II. Again, it is said that Confirmation is the confession of Christ before men. So it is. The young and the old who have not done so before, "with their own mouth," "openly before the Church," own their allegiance to Christ. For man or woman to break away from corrupt associates and careless or evil habits, and promise before the world to be faithful followers of Christ, is a brave and noble thing to do, always requiring courage and decision. Our Lord knew this, and therefore He said whoever would confess Him before this wicked and adulterous generation, He would confess before His father and the holy angels.

But coming to Confirmation is but one of many ways by which we confess Christ before men. Every time we refuse to laugh at some evil joke, or to mock at religion; every time we refuse to be dishonest in business, or irreverent in church; every time we stand to sing a hymn, or kneel to say a prayer; every time we bow our heads at the Holy Name, acknowledging the power of the Crucified—we by this means confess Christ before men. While, then, we do take a stand in Confirmation, and profess that we are Christ's soldiers, yet this is not the chief object in coming to this holy rite.

III. The great object of coming to Confirmation is to receive "the gift of the Holy Ghost." Eighteen hundred years ago and more, a young Deacon driven from Jerusalem by the fierceness of the first persecution, went to a neighboring people for refuge. While among them, he preached the Gospel and baptized many converts. When the Apostles in Jerusalem heard this, they immediately sent two of their number down to these people, and after they had questioned them and prayed for them, "they laid their hands on them, and they received the Holy Ghost."

Ever since this event, recorded in Acts viii., baptized people have been coming to Confirmation, that they may receive the laying on of hands and be blessed with the special gift of the Holy Ghost. Ever since that day, as we read in Heb. vi., the laying on of hands—with repentance, and faith, and Baptism—has been reckoned among "the principles of the doctrine of Christ." Again, then, we assert that the great object in coming to Confirmation is to receive the gift of the Holy Ghost.

It is well to renew your vows; it is well to profess Christ openly before the Church; but it is a greater privilege to receive the sevenfold gift of the Holy Spirit! We might be ever so willing to do our duty, and yet fail for the want of strength.

In the olden times, when every freeman wore a sword, it was the custom, when the Creed was recited, for every man to draw his weapon, in token of his willingness to fight for the faith that he professed. In this day, no hostile foes are seen around us, to war upon

our Christianity. But we have unseen foes that we must dread. There is a wicked host around us, seeking our destruction. In Confirmation we buckle on an unseen sword—to fight these battles. Yes! the sword of the Spirit shall then be ours; and if we have the will, and the perseverance, and the wisdom to use our weapons aright, we shall always have the power, and the majesty, and the victory on our side to keep the enemy at bay through life, finally to beat him down under our feet, and at last to be "more than conquerors through Him that loved us."

A lull has taken place in the great Parliamentary struggle over the future government of Ireland. We share in the wonder of an Irish Church contemporary that a stern *non-possumus* was not presented to Mr. Gladstone's motion to bring in his Home Rule Bill. The result of the first reading has undoubtedly been to familiarize the English public with the idea of legislative separation as a not improbable event, and so far to prepare the way for its ultimate adoption. Amid the too general lethargy which has succeeded the first burst of indignation in England, it is refreshing to read the out-spoken utterances of the *Guardian*, which, after supporting Mr. Gladstone through thick and thin for nearly forty years, says of his latest attempt at legislation:—"It is as bad in execution as it is in intention, as clumsy in the way it brings about the dismemberment of the United Kingdom as it is reckless in the sacrifice of national interests to party purposes."

THE Provincial Legislature of Quebec has gone out of its way to express its sympathy with the anti-British schemes of the English Premier and his new friend and henchman, Mr. Parnell; but the Marquis of Lorne has informed the British public (and in doing so has once more proved himself a true friend to Canada) that such resolutions on this side of the Atlantic mean nothing. They are simply designed to catch the Irish vote, which, in our large cities especially, is a not unimportant factor in political elections.

#### A SHORT PAPER ON THE PLYMOUTH BRETHREN.

READ AT THE WINNIPEG CLERICAL UNION, ON APRIL 8TH, 1886.

(Continued.)

A third grave error of the system also emanates from that prolific source of evil, spiritual pride. Naturally, a body of sinless and perfect people must experience extreme difficulty in selecting one of their number to be the instructor of the rest. Consequently, they give it up, and, to avoid all jealousy, constitute all alike priests and teachers, both men and women. They hold that under the present dispensation of grace, there is no regular ministry in Christ's Church, that "all are kippes and priests unto God."

Does it not seem to you that people must have a veil over their eyes when they fail to perceive that an ordained ministry is recognized in God's Word and continually alluded to? The Lord Himself chose twelve apostles. He afterwards sent seventy disciples, two and two, to teach and to preach. Paul and Barnabas ordained elders in every church. Titus was left in Crete, that he might ordain elders in every city. The command was given to the Hebrew Christians, "Obey them that have the rule over you, and submit yourselves." And St. Paul, writing to the Corinthians, exclaims,

"Are all apostles, are all prophets, are all teachers?" Certainly not. These are offices to which men are specially called. Our God is a God of order, and not a God of confusion; and one of the very few rubrics laid down in Scripture is this, "Let all things be done decently and in order." Everything in Holy Writ points to a settled ministry and the perfect organization of the Church. But does not experience and even common sense itself enforce and support the same doctrine? Can we expect the Church to present a bold front to the enemy, and do aggressive work for God, if all its members are like a rope of sand, without cohesion, without organization? What would become of God's heritage if the Plymouth Brethren system was to grow to any extent? What would become of the dark places of the earth, for on principle they do no missionary work? Their attention is entirely devoted to unsettling the earnest and faithful workers of various Church organizations. They resemble that unprincipled bird which roams over the forest in search of ready-made nests in which to lay its eggs and get them hatched by other birds gifted with more patience and industry.

More than eig teen centuries ago, the Lord Jesus Christ, whom these paragons of perfection profess to revere and follow—the Lord Jesus Christ then handed His apostles the following commission: "Go therefore and teach all nations, baptizing them in the name of the Father, the Son and the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Again, in the parable of the supper, He commanded His servants, when all things were ready, in the following unmistakable words: "Go ye out into the highways and hedges, and compel them to come in." But these self-satisfied individuals are supremely indifferent to all such injunctions. Far from going out into the wilds of heathen lands—far from crossing the seas, scaling mountains, braving the frosts of the poles or the pestilential climes of the tropics—they will not even labor among the ignorant and depraved of the towns and villages in which they are themselves. The prevailing idea among them is that their mission is to the "awakened in the churches."

As I said in the beginning of this little paper, this sect, which first saw the light in the year 1830, presents contradictions which it is almost impossible to reconcile. They seem to prize the "pearl of great price" for themselves, and yet they are more assiduous far in poisoning the minds of Christian people against the various churches through which they have been brought to Christ than in teaching and enlightening strangers to God and His Holy Word. Such is not the spirit of Christianity.

They seem to reverence and study the Word of God, and yet they treat some portions of it with something little less than contempt. They profess great regard for God and his law, and yet the Commandments, which the Saviour said he had not come to destroy, but to fulfil, they repudiate and refuse to be bound by them. In truth, Plymouth Brethren are Antinomians.

They profess great humility, and yet practically they are so proud as to refuse even to worship with members of other Christian bodies.

I cannot undertake to explain how it comes to pass that so much good and truth can co-exist with so much that is false and evil. I merely suggest that not a few in that small sect are better than their creed, as is frequently the case among Romanists.

The literal explanation of some isolated passage of God's Word has forced them into certain untenable positions. They cannot recede from one without giving up the whole, and that they refuse to do. Besides, there is something very flattering to the human heart in the fancied superiority which the people affect. The Pharisee felt immense satisfaction as he stood and sounded his own praises. There is a humility which is very like pride.

## FAMILY DEPARTMENT.

WILLIE.

A TRUE STORY.

Willie was playing by Grandmother's bed,  
Four-year-old Willie, with sunny hair;  
Laughing and playing in childish glee,  
Suddenly climbed he on to a chair,

To look at the picture above his head,  
A cross of wood, and One hanging there,  
Nails driven fast through the Hands and Feet,  
A thorny crown on the death-damp Hair.

Soberly down he stepped to the ground,  
Soberly up he climbed on the bed.  
'Granny, who is the Man on the Cross?  
And why did they put Him there?' he said.

Then Granny, she spoke of the Saviour's love,  
Told How He came to earth from heaven,  
To die for us on the cruel Cross,  
To die that our sins might be all forgiven.

And Willie listened, the baby face  
Still for a moment to childish awe;  
Then he heaved a little sigh of distress,  
And back he went to his toys on the floor.

Nay, the child was off on some further quest;  
Granny heard his feet on the attic stair.  
But he soon came back with determined face,  
Climbing once more on the wooden chair.

His little hands were now firmly clasped  
Round his father's hammer, a strange, rough toy;  
Granny cried anxiously from her bed,  
'Oh, what are you doing with that, my boy?'

'Granny—He was so good and kind  
To come from heaven to this earth below;  
I want to take out the cruel nails  
From His Hands and Feet; they must hurt Him so.'

'Oh, Willie darling, you can't do that;  
But try to be good, and true, and sweet;  
And so, perchance, with your baby strength,  
You may loose the nails from His Hands and Feet.'

—Banner of Faith.

## BESSIE'S EASTER MORNING.

BY MARY CADWELL FISHER.

It was late one afternoon, and the dense crowd of eager men pushed and jostled each other in their haste to reach the wharves. The roar and rattle of the drays, carts and stages that blocked the street drowned the voices of the multitude, and the oaths of the impatient drivers, cursing the delays.

A handsome coupe, drawn by superb horses, covered with gay trappings, dashed into the jam of vehicles, forcing its way to the boat, when suddenly the horses stopped, reared, then plunged forward, urged by the lash of the angry driver. A quick jolt startled the sole occupant of the carriage, but he passed on unmindful of the scream that pierced the air.

Every moment of time was worth untold gold to the great Wall street magnate.

Some few of the hurrying multitude paused a moment to inquire what had happened.

Only a little street waif crushed on the crossing. No one knew or cared to ask who she was. A big policeman waved back the crowd, and gathered her limp form in his arms, thinking she was dead, but found life was still left in the bruised body. He called an ambulance, and took the poor little one to the nearest hospital.

"Ah!" said the good doctor, as he found the terrible injuries, and stitched the gaping wound in the head, cut by the cruel hoofs, "it were better she had died, than live to be a suffering cripple."

One leg was broken, and her spine was injured fearfully. One cold, blue hand held in a tight grasp the neck of a black bottle, which had been broken in the fall.

The matron gently took off the filthy rags, washed the dirt and bloody stains from the unconscious child, and laid her tenderly in one of the little cots that stood in a long, white row in the sunny upper room, filled with little sufferers.

The drawn, pale face, pinched features, and scanty, ragged garments, told a pathetic story of hunger and neglect.

The poor child, indeed, knew nothing else. The blessings of home, and mother's love, had never shone upon her pathway. Left worse than an orphan by a mother who died by the

hand of the child's drunken father, she was taken by "Old Suke," a wretched woman, who shrewdly foresaw that the baby's pretty face and taking ways would prove a fortune to her. Many a coin found its way into Old Suke's withered hand, as she stood at the crossings, with the prattling child in her arms, and begged for a few pennies for the "Love of Heaven, to buy bread for a poor motherless baby, whose father was soon to be hung for his crimes."

As little Bess grew older, she taught her to lie, beg and steal. The old hag lived in a foul cellar, in an alley swarming with miserable creatures, who lived in moral darkness, under the shadow of the cross, and in the very midst of Christian light. Bess knew nothing of love, virtue or goodness, and the nearest approach to happiness the forlorn child had ever felt was when, after a day of unwonted success at begging, she was allowed to go to her wretched bed, without hard words, or still harder blows, from the old termagant.

For two days after the accident occurred she lay wholly insensible, but on the third morning she opened her eyes, moaned with pain, muttered a few words, and slept again, but soon awoke, and stared in bewilderment at the strange place, then staring, with sudden recollection, said:

"Where is the bottle? Oh! I have lost my money. I must go back right away. Old Suke will be so angry with me, and I am afraid she will kill me."

The nurse tried to quiet her fears, and told her no one would harm her, and that she should never go back to Suke again.

"How did I get here?" said the child.

The nurse told her she was picked up in the street, and brought there to be taken care of till she got well.

"Oh, I remember now. I was going for whiskey, and was trying to get across the street, and the great black horses came so fast that I did not see them in time to get away."

Poor Bess was very patient, although she suffered great pain all the time. The doctor said she was so badly hurt that she could not get well, and mortification would soon put an end to her misery.

One day, after a long sleep, she waked free from pain, and lay quietly gazing around in wondering content. The bright, pleasant room, the clean, soft bed, the gentle, low-voiced nurse, seemed like Paradise to the poor child, in contrast to the dreadful place which had been her only home.

Suddenly, she spied a bright-colored card lying on the bed, with a beautiful picture of an angel, bearing a little child in its arms, in its heavenward flight (a kind friend has sent cards to all the little ones). As she lay with it in her hand, wondering what it meant, some one entered the room. Bess looked up and saw a bright, sweet-faced young girl, with a large basket full of fragrant flowers—sweet blue violets, lilies, great red roses, white, pink and yellow rose-buds, scarlet geraniums and trailing smilax. The child looked wistfully at them, and Alice asked which one she would like best. She touched a lily, with its pure white leaf folded round the golden heart. Laying it in the wide, glossy leaf, Alice placed it in the little red hand. Her dark eyes shone with delight as she raised them, eloquent with thanks, to the face bending over her.

Alice told her it was an Easter lily, and the pretty card was an Easter card. Bess did not seem to understand her, and asked what the picture meant. Alice told her she would tell her about it after she had given her flowers to the other little ones. She soon came back to Bess, and sitting down on a low stool by her bed, and taking the hard, rough little hand in her own, told her that the next day would be Easter Sunday, the day on which Christ rose from the dead. Seeing that the child did not know the meaning of her words, she told her the blessed

story of His death on the cross, and how He rose again on Easter morning, and all the angels sang for joy, that the world was saved from sin by His death. Alice told her how He loved little children, and how, when He lived upon the earth, He called them His lambs, and took them in His arms and blessed them, and when they died they went to live with him in a beautiful, bright home, where there were no cruel, wicked people, no hunger, cold, sickness or pain, where the trees were always green, and the lilies never faded and died, where little children were always good and happy in His love, and God Himself was their Father.

The child listened with awe and wonder as she heard the glad tidings, and begged to hear it again. Alice promised to go again the next day and tell her more of Jesus's love for her. After service she went to fulfill her promise, and, as she went up the long stairway her heart swelled with love for Him who had taught His children love and charity for suffering, sinning fellow-beings.

She found Bessie asleep in death, with a smile upon her parted lips, and her precious lily in her folded hands. She had been cleansed from the stains of sin, and taken from the privations and sorrows of her wretched life here on earth, to the fullness of joy in the "life eternal."

Just as the sun ushered in the day that "saw the Lord arise," the angel came for her and took her to dwell forever with Him who died that such as she might live in the blissful mansion prepared for the children of God, their heavenly Father.

YORK, Easter, 1886.

—The Church.

## EASTER LILIES.

BY MARAH.

Beauteous, golden-hearted lilies,  
Types of purity and grace.  
How each snowy, waxen petal  
Lightens up this Holy Place!  
Quivering in the gleaming sunlight  
Streaming thro' the painted pane,  
Lo! each one its glorious beauty  
Lifts to God, all free from stain.

Brilliant, pearly-petaled lilies,  
Lifting up your fragrant breath,  
Incense to a risen Saviour,  
Lord of life and Lord of death!  
Truly does your waxen beauty,  
Lightened by those golden rays,  
Seem to us, this Easter morning,  
Nature's hymn of joy and praise.

Yes, from dark and gloomy,  
'Neath the cold and heavy sod,  
She this pure and snowy carol  
Raises to the Triune God.  
Plainly, too, these gleaming lilies,  
With their pure and fragrant breath,  
Speak this blessed truth to mortals,  
Life is ever lord of death.

Pure and blessed Easter lilies,  
Decking now the House of God,  
Eloquent of life and beauty,  
Springing from the frozen clod!  
Ye have brought to me a lesson,  
One I fain would ponder well;  
Wondrous tales of love and duty  
All your gleaming petals tell.

Easter, A.D. 1886.

—Living Church.

A Subscriber renewing writes:—"We like the GUARDIAN very much, and were they better Church people here I could have sent you other names, and will still try to get subscribers. We think ours too good to waste, and send it to a missionary in —. I wish other people would do likewise; so many would be so glad of such good, instructive reading. With every kind wish for the paper."

BOOK NOTICES, &C.

THE CHURCH REVIEW.—The Church Review Association, New York. Rev. H. M. Baum, Editor.

The April number of this most valuable Church quarterly comes to hand with its 290 pages crowded full of matter, every portion of which is worthy of careful perusal. We notice amongst other articles an able reply by Earl Beauchamp to the article in a previous number from Professor Wainwright on "Marriage with a Deceased Wife's Sister," in which the noble Earl defends the position of the Church of England. The other articles of most general interest are "Scripture and Tradition," by Rev. Dr. Benedict; "The Origin and Structure of the Pentateuch," by Prof. Olsson; "Christianity and Philosophy in Modern Thought," by Prof. Jewell; "The Route of the Exodus," by Hon. A. W. Thayer, and a paper by Bishop Doane in reply to a criticism of Rev. Mr. Hall, of Boston, on "The Communion Office and its Proposed Changes."

A POCKET MANUAL FOR THE USE OF THOSE WHO TRAVEL BY LAND OR SEA.—By F. M. B. The Young Churchman Co., Milwaukee.

This is the title of a handy little book containing selections and prayers suitable for those journeying. It will be found most useful and welcome.

THE CENTURY MAGAZINE.—The Century Co., Union Square, New York.

"Hawthorne's Philosophy" is the article which will first catch the attention of many readers of the May Century, partly because his personality is one of lasting interest, and also for the reason that his son, who writes the paper, has an intimate philosophical way of appreciating the elder's genius. In the frontispiece portrait, after a daguerreotype, we have the novelist as he appeared, with clean-shaven face, in 1848, while he was surveyor in the Salem Custom House. With the article appears, also, a portrait from a photograph taken about 1862. The Rev. T. T. Munger writes in this number on "Evolution and Faith." Special stress is placed on the profusely illustrated articles, which in their order are an attractive chapter on "American Country Dwellings," by Mrs. Schuyler van Rensselaer; "The Flour Mills of Minneapolis," by Eugene V. Smalley; "A Californian's Gift to Science," meaning the Lick Observatory, by Taliesin Evans; and "The Breeding of Fancy Pigeons," by E. S. Starr, which is quite remarkable, both for the beauty of the engravings and the special knowledge of the writer. In "Topics of the Time" there are editorials, entitled "Geo. Bancroft on the Legal Tender Decision," "James Russell Lowell's Bible Argument," "The American Opera Company," and "A Readjustment of the Industrial Order."

We have received the April num-

bers of the following, which for want of space we have been unable to notice at length:—

The Homiletic Magazine, of London, issued simultaneously in New York by E. B. Treat, 771 Broadway.

The Church Eclectic.—E. & J. B. Young & Co., and James Pott & Co., New York. A specially good number, and from which we quote on page 9.

The Theological and Homiletic Magazine. Canadian edition published by S. R. Briggs, Toronto. Both this and the Homiletic above named (American edition) containing much seasonable and interesting matter.

The Pansy (D. Lothrop & Co., Boston) for January, February, March and April. One of the most attractive monthlies for little folks, and only \$1 a year.

Littell's Living Age.—Littell & Co., Boston. Always full of most instructive and lively selections from the great magazines and reviews of the day.

The Century, the May number of which is referred to at length above.

Art and Decoration, Vol. II., No. 6. Publication office, 7 Warren street, New York. Containing illustrations for interior and exterior decoration of houses, and much information valuable to artists.

The Catalogue for 1886 of The Willard Tract Depository, Toronto.

It is only a personal matter, there is no need to strike back. The Lord is the keeper of those who do his work.

It is a coal from God's altar that must kindle our fire; and without fire, true fire, no acceptable sacrifice.—Penn.

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BENJ. CHAMPION, J. D. WOODMAN, Wardens. Alberton, April 8th, 1886.

IMMIGRATION.

The REV. J. BRIDGER is now on his way with a party of immigrants—farm hands, gardeners, grooms, domestic servants and office boys. Persons desiring the services of any such should apply without delay to the REV. THOMAS W. PYLES, South Quebec.

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NOTICE.

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AT ELEVEN O'CLOCK,

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The Second Edition of Reasons for Being a Churchman is now ready. The book has had an extraordinary sale, and advance orders have already largely depleted the second thousand copies. The Missionary Visitor, of California, says:

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## MISSION FIELD.

## INDIA.

The past month, says the *Lahore Church Gazette*, has been a most eventful one in the Diocese of Lahore, as far as conversions and baptisms of Non-Christians are concerned. In fact, there seems to be really a shaking amongst the dry bones, especially in certain districts. For obvious reasons it is wiser to refrain from going any more fully into details. Suffice it to say, that we heartily congratulate our missionary brethren, but while rejoicing that they seem to have cast their net on the right side of the ship, we prayerfully sympathize in the very grave and perplexing difficulties which results so marked have not failed to stir up. Doubtless the storm of opposition now fiercely raging will be over-ruled, as of old, to the furtherance of the Gospel.

Caste in its old forms is fast losing its hold on Bengal, but this does not imply that caste is ceasing to exist. In so remarkable a society as Bengal presents, caste seems destined to pass through many stages. Caste, based on birth and bounded by rules as to eating, is fast decaying. The rules of eating are now so generally ignored that the claims of birth are being ignored also. The railway has been a great leveller for years, and now the steamer on the ocean and the tram-cars of Calcutta are auxiliary levelling instruments. The touch of a man of low birth no longer defiles a Brahmin, and a journey to England and back has become possible to a man even yet in caste. Indeed, caste is being reshaped to meet the changing conditions of society. Some advocates make wealth the test of caste, others claim for intellect the caste-making power. None, so far as we know, talk of moral purity as the test of caste. That honor is left for Christ. The society of Christ's disciples are the only people who expel a man for evil living. Where birth or wealth or even intellect is the bond of union, a man may be a thief or an adulterer and yet not be expelled the society of his fellows, but the Church of Christ cuts such off from fellowship. Hence is the caste which India needs.—*Indian Christian Herald*.

## PERSECUTION IN PERSIA.

The letter given below has lately been received and translated by Mr. Dooman, a native of Oroomiah, who, with his friend Neesan, is now in the General Theological Seminary, New York, where they are fitting themselves for the work of pastor and teacher among their suffering countrymen.

These young men, one of them already in the graduation class, are here, with the approval of the Syrian Church, for a definite purpose, to which attention may be called hereafter.

The letter is offered as an illustration of what Christians in that

far-off land have to endure from their Mohammedan rulers, and to suggest that these cruelties may be greatly modified or overcome if certain plans now in contemplation can be carried out. The letter reads as follows, and is dated

"OROOMIAH, PERSIA,  
"Feb. 1, 1886.

"A Christian young woman living about two miles distant from this place, in the village of Tackaloo, was enticed by a Mohammedan neighbor to embrace his religion and marry him. After living with him two months, she fled away. This fact was brought to the governor of the town, himself a Mohammedan prince, and he at once despatched several bodies of cavalry to capture the woman, while at the same time twenty-seven of her male relatives were brought before him and tortured with extreme cruelty, by having hot irons applied to their bodies and ice placed on their head-tops. After suffering these and other indescribable atrocities, they were bastinadoed several times and cast into jail. Yesterday a brother of the young woman died while under torture, and the other twenty-six of her relatives are in a most pitiable condition.

"To-day the woman herself was captured, her feet being frozen while escaping barefoot into the mountains in the severity of winter, and they must be amputated. She now lies in prison under sentence of death, which will be carried out unless she again embraces the Mohammedan faith.

"This is the simple statement of a story which we believe to be true in all respects, \*W\*"

The above facts have been brought to the attention of the writer from two entirely distinct sources, and the two accounts agree in all details.

## CENTRAL AFRICAN MISSION.

This Mission was set on foot in 1859, at the request of Dr. Livingstone, who, though himself a Presbyterian, was anxious that the united Church of England and Ireland should undertake it; and, whilst chiefly looking to the university for its supply of clergy, it from the first appealed to the Church at large to set up the kingdom of Christ amongst the slave-trodden tribes of Eastern Intertropical Africa. At the present time the Mission has three great centres of operation—(1) Zanzibar, (2) the Usambara country north of Zanzibar, (3) the Revuma District, 400 miles south of Zanzibar, and leading up to the district originally occupied by Bishop Mackenzie. One great feature of this Mission is the part it has played in the suppression of the slave-trade. It has turned the old slave-market in Zanzibar into a centre of Christian teaching, and a noble church, mission-house, schools, and a native Christian colony, now occupy the spot where, twenty years ago, some 30,000 slaves were annually exposed for sale. Here the Church com-

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plots the work of freedom that the nation begins, by receiving the slaves that are intercepted by British cruisers, tending them whilst they are sick, educating them, and Christianizing them, and in many instances then restoring them to their own country. For this purpose the Mission has a farm of 130 acres at Mbweni, outside the town of Zanzibar, for the reception of adults, on which the girls' school also stands, and a boys' school as Kiungani, also outside the town, where there are various workshops, and especially the printing press, at which the released slaves have printed the whole of the New Testament, as it has been translated in Swahili, a language understood throughout the interior, by Bishop Steere. There are now 20 natives, formerly slaves, employed in Zanzibar, and on the mainland, in the direct work of Evangelization, one of whom is in Deacon's Orders; and no expedition to the Interior, whether explorative, mercantile, or missionary, is considered complete without one or more of the lads trained by the Mission as guides. Another special feature of this Mission from its beginning has been not to pay stipends to its members, but to supply them with all necessities. By this system rich and poor are able to work well together as brethren. The Bishop, the Archdeacons, the richest man or woman on the staff, eat all at the same table and lodge in rooms furnished on the same scale with the poorest, and the community of feeling thus engendered has proved of the highest value to the Missionaries themselves and the success of their work amongst others. There are at the present time 36 Europeans on the staff, viz., 15 clergy, 11 laymen, and 10 ladies. The Income of the Mission for 1885, from every source, exceeded \$13,000, whilst the cost of collection was less than a penny in the shilling. After the payment of home expenses, all moneys are sent out direct to the Bishop, and administered by himself and his clergy in priest's orders. Thus needs can be met as they arise, and funds apportioned by those who being on the spot are better able to distinguish between the relative urgencies of various claims than any committee at home could possibly do

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**Temperance Column.**

**TEMPERANCE QUESTION.**

The following thoughtful letter from the pen of a correspondent of the *Church Press*, is very suggestive, and demands attention. We must have the subject discussed thoroughly, and must avoid being led away by mere popular excitement.

"We of the Church, having for a long time kept ourselves, perhaps too much, aloof from current schemes of philanthropy, are now taking hold so zealous y that there is no little danger that we shall be found among those who out Herod Herod. Our treatment of the temperance question ought to be radically different from that pursued by outsiders; for theirs is based on totally erroneous assumptions. They, the 'regular temperance party,' hold that the use of alcoholic beverages, including wine and beer, all being called 'rum,' is everywhere and always sinful. They also claim the right to set up a standard of virtue, and force all men to conform their lives to it. Both these propositions churchmen have always protested against. Here we are truly protesting Episcopalian. These outside brethren have, moreover, practically carried the idea that when a person allows himself to fall into sin the responsibility shifts from his shoulders to those of his fellows, who must alter their mode of life in order that the sinner may be forcibly kept from a course which is wrong for him because he has voluntarily made it such. This, also, is a totally erroneous doctrine. When a man urges that my drinking certain stimulants in my reasonable way, induces him to sinful indulgence, and that it is therefore my duty to abstain for his sake, he is simply impertinent, and that is the whole of it. If I choose, for any reason, to curtail my liberty so that I may, as I think, the more effectually labor to draw others from sin, my voluntary sacrifice is my own affair, and cannot be drawn into a precedent or made into an obligation. The use of alcohol, more or less diluted, is an act totally devoid of moral significance, and it is a wrong to draw it within penal limits. He who sets up arbitrary standards of right and wrong, not based upon reasonable scriptural interpretation, is an enemy to true religion, and should be so considered.

"Prohibition' involves a 'forgotten man' who used God's gifts as not abusing them. A portion of the trade in both hard and mild intoxicants is perfectly legitimate, and free from wrong either in the seller or buyer. The only reason why 'prohibition' has ever seemed to succeed is that it has never yet prohibited. This forgotten man has made no stir because he has not felt the pressure. When he does, a new element will come to the front. The enactment of penal laws on this subject, in any State, means chiefly that a number of enthusiasts have pushed them, and no one cared to make strenuous resist-

ance. It is understood in New England, that no one ever votes against propositions supposed to be in the interests of 'temperance.' The statute books of several States are loaded with cumulative enactments, piled Pelion upon Ossa, the only significance of which is that none are ever literally enforced. It is like providing that hanged men should be drawn and quartered, which seems dreadful till you learn that there are none hanged.

"Far be it from me to attempt laying down a rule of action for my brother churchmen; I only desire to call attention to certain conditions which may reasonably induce them to caution, so as to avoid running into positions from which, though never so much desired, extrication may be difficult, and through which a notable loss of prestige and influence must ensue. A. C."

**A TEMPERANCE FACT.**—The British budget teaches an impressive temperance lesson. Within the last ten years the revenue from alcohol has decreased \$22,500,000, concurrent with an enormous increase in the revenue derived from the comforts of life. The money once spent for liquor now goes to the family.

Chief Waubano, of the famous Delaware Indians gave a most interesting and powerful address on the influence of religion and abstinence on his fellow Indians, at a meeting of the Emmanuel, Maida Vale, London, England, Branch of the C.E.T.S., recently. He appeared in the garb of a chief armed with the tomahawk (now used as a pipe of peace.) He is seventy-one years old, active, vigorous, and speaks strongly in favour of total abstinence, which he has practised for over thirty years. Mr. Richardson, Recorder of Cork, who presided, said he had been an abstainer for thirty-five years, and could bear strong testimony to the value of total abstinence, both in his official and personal capacity. On the motion of Dr. Norman Kerr, a vote of thanks was awarded to the lecturer and chairman.

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Perhaps the most extraordinary success that has been achieved in modern science has been attained by the Dixon treatment for catarrh. Out of 200 patients treated during the past six months, fully ninety per cent. have been cured of this stubborn malady. This is none the less startling when it is remembered that not five per cent. of the patients presenting themselves to the regular practitioner are benefitted, while the patent medicines and other advertised cures never record a cure at all. Starting with the claim now generally believed by the most scientific men that the disease is due to the presence of living parasites in the tissues, Mr. Dixon at once adapted his cure to their extermination; this accomplished, the catarrh is practically cured, and the permanency is unquestioned, as cures effected by him four years ago are cures still. No one else has ever attempted to cure catarrh in this manner, and no other treatment has ever cured catarrh. The application of the remedy is simple, and can be done at home, and the present season of the year is the most favorable for a speedy and permanent cure, the majority of cases being cured at one treatment. Sufferers should correspond with Messrs. A. H. DIXON & SON, 305 King Street West, Toronto, Canada, and enclose stamp for their treatise on Catarrh.—*Montreal Star.*

Franklin Simmons offers for the statue of Longfellow, awarded him by the Statue Association, a seated figure with cloak thrown back on the chair, and the left leg covered. The left hand holds a roll of manuscript and the right hangs over the arm of the chair. The square at the head of State street, Boston, has been chosen for the monument.

It seems to be pretty well understood that children must be sick at times, we would say to all anxious mothers that Nestle's Milk Food is an excellent preventative of cholera infantum, and all such complaints so common to children.

By the way—Milestones.

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