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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.

VOL. XV. }
No. 34. }

MONTREAL, WEDNESDAY, APRIL 18, 1894.

In Advance } Per Year.
\$1.50. }

ECCLESIASTICAL NOTES.

THE Bishop of Worcester has returned from his tour in the East.

THE Brotherhood of St. Andrew is growing very rapidly in Texas.

AT Grace Church, Newton, Mass., the offertories on Easter amounted to over \$1,000.

THE total offerings during the year at St. James' church, Chicago, amounted to \$82,000.

TEN additional Lay readers were publicly licensed to the Bishop of Pittsburg during Holy Week.

ARCHDEACON GREEN, of Ballarat, Australia, has been elected to the Bishopric of Grafton and Armidale.

ON March 24th Bishop Potter confirmed 104 persons in the parish of the Holy Communion, New York.

THE Church Club of the Diocese of Long Island is now in successful operation, and numbers 400 members.

THE death is announced of Sir James Fitzjames Stephen, the eminent ecclesiastical lawyer and successful journalist.

THE chapel of Grace church, Baltimore, has been fitted up for deaf mute worship. There are now 45 deaf mute communicants.

GRACE CHURCH, Galveston, Texas, was recently enriched by the late Henry Rosenberg, one of its members, who left to it \$30,000.

NOTICE has been issued for the 109th annual meeting of the Diocesan Convention of Massachusetts, to be held in Boston on April 25th.

THE work of the Church in the Diocese of Southern Virginia is reported as full of promise, large confirmations being held in all parts of the Diocese.

ON the evening of March 12th Bishop Potter confirmed at Port Jervis, N.J., nine persons, most of whom had their early training among the Baptists and Presbyterians.

THE rector of Emanuel church, Anacostia, Md., attributes much of his success in bringing men to church and confirmation to the efforts of the Brotherhood of St. Andrew.

AN appeal has been issued by the Dean of Ripon for subscriptions towards a reredos for the cathedral. It will cost between £3,000 and £4,000. The Dean is an Evangelical.

AT Trinity church, Binghampton, N.Y., on Easter Sunday, the rector asked for a \$2,000

offertory towards wiping out the parish indebtedness of \$4,800. The result was an offering of \$4,662.

CHIEFLY at the expense of Lord Sudeley, Tregynon church, near Newtown, which dates from the early part of the thirteenth century, has been restored. The work has cost about £1,500.

MR. DAVID JONES, lately a minister of the Methodist Body, and now a candidate for Holy Orders in the Church, has been given provisional charge of the services in Christ Church, Pittsburg.

BETWEEN the morning of Palm Sunday and the evening of Easter Day, Bishop Whittaker, of Pennsylvania, held twelve public and two private Confirmations, at which he laid hands on 423 persons.

THE Business Men's Association of Syracuse, N.Y., held its annual banquet at Yate's Hotel on March 29th, and among other toasts there was that of "The Church," to which Bishop Huntington responded.

DIOCESAN reports from all parts of the United States show that Easter was observed by the Church with special fervor; beautiful floral decorations, magnificent music, with large and reverent congregations.

AT the Cathedral of St. Peter and St. Paul, Chicago, Easter Day, seven distinct services were held, the chief celebration being at 11 o'clock. Bishop McLaren administered confirmation to 32 men, women and children.

THE C.E.T.S. is doing a great work in Somerset. There are 131 branches in active work. The juvenile section numbers over 13,000, and the adult over 9,000. In addition to this 667 agencies antagonistic to the public-houses are at work.

THREE of the churches in Philadelphia acknowledged offerings on Easter Day as follows: Grace, \$4,300; the Transfiguration, \$1,020; Church of the Covenant, \$1,200. Offerings exceeding \$1,000 were not exceptional on Easter Day last in the States.

CANON BARDLEY, D.D., has been appointed to the Archdeaconry of Craven, Yorks, by the Bishop of Ripon. The now Archdeacon was for many years one of the most prominent lecturers of the Church Association, but subsequently withdrew from its ranks.

ON Easter Eve at St. George's church, Belleville, in the Diocese of Springfield, U.S., three persons, formerly Romanists, were received in the Church by the Bishop of Cairo, and six lapsed communicants were restored to the communion of the Church.

THE venture of St. Andrew's Brotherhood, Chicago, in organizing an Employment Bureau for the winter, has proved a success. It assisted 3,897 men, being an average of 72 a day. As a social experiment the Bureau was a decided success; many of the men were influenced for good, and brought to the Church; some were enabled to get permanent positions, and it is hoped a large number have made a new start in life.

THE newly-appointed Bishop of Honduras writes: "Please convey my best thanks to the Committee of the Colonial and Continental Church Society for their goodness in having made a grant of £100 a year towards the salary of a clergyman for Greytown. Your committee may rest assured that I will appoint only Evangelical men in my diocese." If the quotation above given be correct it reflects no credit on the writer. To be and openly acknowledge oneself to be the Bishop of a party is a contemptible position, wholly at variance with the spirit of the office itself and with the nature and character of the Church.

THE *English Churchman* (ultra-Evangelical) says: "By a curious coincidence the text chosen by the Bishop of London for his Easter Sunday sermon and that chosen by Cardinal Vaughan were identical. Both selected Romans x. 8, 9: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." The papers do not report the Cardinal's sermon, but there can be no doubt that his Church imposes other conditions of salvation in addition to those named in the text. It is necessary to salvation, in the opinion of the Church of Rome, that a man must believe many things not taught in the Bible. It is not enough, in her estimation, to confess the Lord Jesus, and to believe in His resurrection. You must also believe in the Pope, in his supremacy and infallibility, and a host of other things which St. Peter never taught.

It is curious to note how universally the designation of Holy Week, as applied to the week before Easter, has come to supersede that of Passion Week, which was the term always used by English Churchmen up to a quite recent date. A few old-fashioned people, and here and there a Protestant of extreme views, are found to protest against the change, but "Holy Week" is now spoken of and written about as a matter of course by men of all parties. The services of the week in London this year have been very numerous, and in western London, at any rate, there are few churches which were not open daily. The performance of oratorios in churches has been apparently more general than ever not only during last week but throughout Lent. Maundy Thursday is evidently coming to be more generally kept as a high day, though its observance is not provided for in the Prayer Book except as the Thursday before Easter.—*Scottish Guardian*.

D. & F. M. SOCIETY OF THE CHURCH
OF ENGLAND IN CANADA.

BOARD OF MANAGEMENT EASTER MEETING, 1894.

The Board of Management of the above Society met in St. John's Hall, Ottawa, on Wednesday, April 4th, 1894, at 10 o'clock a. m.

There were present:—From the Diocese of Fredericton, A. P. Tippet, Esq.; Huron, the Lord Bishop; Niagara, the Lord Bishop and Rev. Geo. Forneret; Nova Scotia, the Lord Bishop; Ontario, the Archdeacon of Kingston, Rev. Rural Dean Pollard, R. T. Walkem, Esq., Q. C., R. V. Rogers, Esq., Q. C.; Quebec, Capt. Carter; Toronto, the Lord Bishop, Rev. Canon Cayley, Rev. A. J. Broughall, the Rev. Canon Mockridge, D. D., secretary-treasurer. The Dioceses of Algoma and Montreal were unrepresented.

The Lord Bishop of Toronto presided, and opened the proceedings with prayer.

The Lord Bishop of Saskatchewan and Calgary, Rev. Canon Sweeney, D. D., and Rev. E. P. Crawford were invited to seats at the Board.

The secretary-treasurer read the minutes of the last regular meeting of the Board, and of the special meeting held last January in Toronto, both of which, on motion, were confirmed.

The secretary-treasurer read letters:—

I. From Rev. J. G. Waller, giving a report of his work at Nagano Shinano for the year 1893; also a letter from Bishop Bickersteth, of Japan, regarding Mr. Waller's work, and recommending that a sum of money be raised, if possible, to procure a residence in Nagano for Mr. Waller, the cost of which would be about one thousand or fifteen hundred dollars.

II. From Miss Jennie C. Smith, asking for assistance in procuring nurses, native doctor, and drugs necessary for her work.

A resolution to the effect that Miss Smith's application do lie on the table until it is settled that the mission building at Nagano can be provided, so that she may remove there and work under Mr. Waller, as recommended by the Bishop of Japan, having been lost, it was resolved:—

[1] That this Board grant Miss Smith the sum of one hundred dollars quarterly in advance for payment of nurses, native doctor, and drugs, while she remains in Kobe, as mentioned in Miss Smith's letter.

It was resolved:—

[2] That the Board grant out of the balance now at the credit of unappropriated foreign mission fund—dollars towards the purchase of the lot and erection of the mission buildings at Nagano, as recommended by the Bishop of Japan, and that an earnest appeal be made for the balance at the missionary meeting this evening, and through the Church papers, so that these buildings, which are so necessary to the work of the Canadian mission in Japan, may be provided without delay.

It was resolved:—

[3] That the letter of the Bishop of Japan be referred to a special committee, whose duty shall be to ascertain what title can be obtained to mission land and buildings, and how the views of the bishop can be carried out; and that, if in the opinion of the committee a grant can be safely made for the purpose, the committee be authorized to sanction such a grant, not exceeding two thousand dollars.

That the committee be the Bishop of Toronto, the Bishop of Huron, the Bishop of Niagara, Dr. R. T. Walkem, and Mr. R. V. Rogers.

III. From the Rev. Mr. McDuff, of the Punjab, India, asking for aid in C. M. S. missionary work among the lonely highlands of the Himalayas. It was resolved:—

[4] That the letter from the Rev. Mr.

McDuff and the others relating to the Himalayas be referred to a committee to be named by the chairman, to report at next meeting of the Board, and that any letters coming from the C. M. S. on this subject be handed to the same committee.

The committee named:—The Lord Bishop of Huron and Niagara, Rev. A. J. Broughall, Rev. G. Forneret, and Mr. R. V. Rogers.

IV. From the Rt. Rev. W. C. Bompas, Lord Bishop of Selkirk, regarding the need of teachers in his diocese. It was considered that the Board could take no action in this matter.

V. From the the Rev. Geo. Rogers relative to the needs of the Diocese of Rupert's Land. This was left over for consideration when the question of appropriations should come up.

VI. From the Woman's Auxiliary of St. James' Cathedral, Toronto, regarding the stipend of Rev. Mr. Hinchcliffe, Piegan Reserve, Diocese of Calgary. Consideration deferred.

VII. From Miss Paterson, Toronto, offering to go as a missionary teacher to Nagano, Japan. It was resolved:—

[5] That this Board has heard with much pleasure the offer of Miss L. Paterson to go to Japan to work under the Rev. Mr. Waller as a teacher, or in any other capacity that may be desirable in connection with the work of the Board in Japan, and cordially approve of her proposal.

The Lord Bishop of Niagara then read draft of the Ascensiontide Appeal. It was resolved:—

[6] That the Ascensiontide Appeal as prepared and presented to the Board by the Lord Bishop of Niagara be adopted by this Board.

[7] His Grace the Metropolitan was authorized to answer on behalf of the Board the inquiries made respecting the secretary-treasurer by the Guarantee Co. of North America in connection with the security required by the Board to be given by him for the faithful performance of the duties of his office.

It was resolved further, regarding the secretary-treasurer:—

[8] That a sub-committee of the Board be appointed to define the duties of the secretary-treasurer, and to prescribe the matter in which his duties shall be performed, including the mode of acknowledging and dealing with moneys received, the mode of paying out moneys, and the manner in which the books shall be kept, and that this committee shall have power to act immediately, so as to give the necessary direction to the secretary-treasurer, but shall report its action to the Board at its next meeting; that the committee shall consist of the Lord Bishop of Toronto, Rev. Canon Cayley, Mr. L. H. Baldwin, and the mover, Dr. Walkem.

The following were recommended as instructions to diocesan secretary-treasurers:

(1) That all moneys be kept under the following heads: Domestic missions, foreign missions, Indian missions, children's Lenten offerings, and Jewish missions.

(2) That contributions to Jewish missions be designated P. M. J., or London Society, as the case may be.

(3) That all moneys be remitted to the secretary-treasurer for domestic missions not later than— in each year, and for foreign and other missions not later than— in each year.

(4) That no money nor vouchers for money contributed for any object within the Province of Canada other than Algoma shall be remitted to the secretary-treasurer, or passed through the books of the Board.

REPORTS OF COMMITTEE.

The committee appointed to take over the affairs of the society from the late treasurer beg leave to report that they met in Mr. Mason's office, Hamilton, on Monday evening, January 29th, 1894, in the presence of Messrs. R. L. Gunn and C. S. Scott, auditors. There were present

the Very Rev. the Dean of Huron, L. H. Baldwin, Esq., and the secretary-treasurer. Mr. Mason, being confined to the house through illness, was not present, but his bookkeeper was able to make all necessary explanations. The auditors had evidently performed their work most thoroughly and efficiently, and all necessary entries were made and carefully examined. The accompanying statements were made showing the actual financial condition of the society at the close of their year.

(This statement is published in *extenso* in the March (1894) number of *The Canadian Church Magazine and Mission News*, and will also appear in the annual report for 1892-1893, soon to be issued.)

The secretary-treasurer reported the financial condition of the society to date to be as follows:

1. APPROPRIATED SUMS RECEIVED.	
<i>Domestic.</i>	
Balance from late treasurer	\$1,342.87
Cash rec'd by present sec.-tr.	1,849.17
	\$3,192.04
<i>Foreign.</i>	
Balance from late treasurer...	\$470.51
Cash rec'd by present sec.-tr.	852.37
	\$1,322.88
Total sums appropriated	\$4,529.92
2. UNAPPROPRIATED SUMS RECEIVED.	
<i>Domestic.</i>	
Balance from late treasurer	\$2,665.65
Cash rec'd by present sec.-tr.	623.42
	\$3,289.07
<i>Foreign.</i>	
Cash rec'd by present sec.-tr.	\$2,127.54
Deduct debtor balance.....	866.48
	\$1,261.06
Total sums unappropriated....	\$4,529.13

EXPENSE ACCOUNT.	
Cashing cheque.....	\$.25
Honor'm to Dec. 1, '93	150.00
Stipend of sec.-treas. to	
April 1, 1894.....	450.00
R. L. Gunn, auditor	
for 1893 and 1894...	60.00
C. S. Scott, auditor for	
1894.....	20.00
Guar. bond to Apr 1, '95	37.50
	\$717.76
Domestic unapprop. received.	\$3,289.07
Deduct half exp. as above	357.87
	\$2,931.20
Domestic funds available	\$2,930.20
Foreign unapprop. received	\$1,241.06
Deduct half exp. as above	357.87
	\$883.19
Foreign funds available.....	\$883.19

A detail statement of the financial condition of *The Canadian Church Magazine and Mission News*, and also of the *Canadian Church Juvenile*, was laid upon the table, and shows that the receipts are substantially gaining upon the outlay, there being a small balance of \$11.65 to the good. It is to be remembered, however, that a note of \$500 given by the directors of the Board to meet past indebtedness of the magazine is still outstanding against the society. Both periodicals, however, are increasing in circulation, and renewed interest in them is evidenced.

The *Juvenile* is now taken in about ninety-five Sunday Schools, making a circulation, in all, of about 2,716. The circulation of the magazine is about 5,000.

Proceeding to the business of the meeting it was resolved:—

[9] That the Venerable the Archdeacon of Kingston and R. V. Rogers, Esq., Q. C., be requested to prepare the Epiphany Appeal.

The Board then adjourned, it being six o'clock.

A well-attended missionary meeting was held in St. John's Hall in the evening; The Lord Bishop of Toronto in the chair. Good, practical speeches were made by the Lord Bishop of Saskatchewan and Calgary, Nova Scotia, and Huron. The collection amounted to \$45.14.

The Board reassembled on Thursday morning, April 5th, when it was resolved:—

[10] That the unappropriated funds for Domestic Missions be divided as last year.

Regarding the application of St. James' Cathedral W. A., it was resolved:—

[11] That, in the opinion of the Board, the application should, more properly be made to the Woman's Auxiliary of the Diocese of Toronto.

By resolution:—

[12] A grant of \$480 was made to the Bishop of New Westminster for Chinese work in his diocese.

In order to remove misunderstanding as to the distribution of the funds for Foreign Missions, it was resolved:—

[13] That the secretary-treasurer be requested to publish in *The Canadian Church Magazine and Mission News*, and elsewhere, a statement of such distribution, showing clearly the substantial reasons for the apparent inequality of grants to the various English societies.

It was resolved:—

[14] That the secretary-treasurer, in conjunction with the Bishop of Toronto and Dr. Walkem, be authorized to take such steps as may be necessary to get the Domestic and Foreign Missionary Society of the Church of England in Canada incorporated in the various provinces.

[15] The application of Rev. F. W. Kennedy to be sent as a missionary to Japan was considered and accepted, subject to the usual conditions.

The secretary-treasurer introduced the question of the free distribution of pyramid mite boxes among the children of the church. It was resolved:—

[16] That the secretary-treasurer be authorized to procure and distribute, gratuitously, boxes, similar in character to the pyramid mite box, to the children for their Lenten offerings.

The letter of Rev. W. A. Burman, secretary of the Missionary Committee of the General Synod, was discussed. It was resolved:—

[17] That a committee, consisting of the Bishop of Toronto, the secretary-treasurer, Rev. A. J. Broughall, and R. T. Walkem, Esq., Q. C., be appointed to draw up suggestions asked for by the joint committee on the missionary work of the Church, and submit them to the next meeting of this Board.

Captain Carter introduced the question (of which he had given notice) to reconsider the whole matter of the appointment of a secretary-treasurer, but withdrew it.

Certain necessary alterations were made in the order of business for the proceedings of the Board, and the following resolutions were adopted:—

[18] That Messrs L. H. Baldwin and Geo. B. Kirkpatrick, members of the Board, from the Diocese of Toronto, be the auditors of this Board for the ensuing year, and that they have authority to employ a professional accountant for the purpose of assisting in the auditing of the accounts of the secretary-treasurer.

[19] That in view of the statement of the secretary-treasurer to this Board that it is impossible for him to retain his position on the salary of \$1,800 per annum, he having been obliged to give up all parochial duty and give his whole time to the service of the Board, he be allowed the sum of \$2,000 for the ensuing year.

[20] That the secretary-treasurer be instructed to forward, annually, to each of the bishops whose diocese is receiving aid from this Board the form adopted at the meeting in 1886, and

to request that the same be returned to him before—, and to inform the bishops that the Board cannot consider the apportionment of their unappropriated funds in the case of any particular diocese until the statement asked for is before the Board.

Diocese of Fredericton.

ST. JOHN.

ST. JOHN'S CLERICAL ASSOCIATION.—A regular meeting of the Association was held on the 3rd inst., at St. John's schoolhouse, St. John. There were present: Archdeacon Brigstocke, chairman; Rev. J. deSoyres, J. M. Davenport, G. E. Lloyd, W. H. Sampson, W. Eatough, II. M. Spike, J. S. Parkinson, L. Hoyt and A. G. H. Dicker. A very able and practical paper was read by Mr. Dicker upon Religious Education, in which he advocated a combined effort on the part of the Protestant churches to obtain a larger and more efficient measure of religious teaching in the public schools. After considerable discussion the meeting was adjourned until May 15th.

CONFIRMATION SERVICE.—An immense congregation thronged Trinity church on the 3rd April, when sixty-five candidates were confirmed by his Lordship Bishop Kingdon. The candidates were from the following churches: Trinity church, 8 males and 16 females; St. John the Baptist church, 6 males and seventeen females; St. Mary's church, 6 males and twelve females. His Lordship preached an admirable sermon previous to the Laying on of hands, and delivered a short address to the newly confirmed. The music by the choir of the church was excellent. In addition to the Rectors of the three churches named there were present the Revs. Mr. McKiel, the rector-elect of Fairville; Parkinson, of St. Mary's; McCully, of Fredericton, and Spike, of Musquash.

Diocese of Quebec.

QUEBEC.

CHURCH SOCIETY.—The annual meeting of the Church Society on the 6th inst. in Victoria Hall, in the city of Quebec, was a gratifying success in every particular. The Lord Bishop of the Diocese occupied the chair, and there were with him upon the platform the Bishop of Vermont, the Very Rev. the Dean of Quebec, the Revs. Principal Adams, Canon Thornloe, Canon Foster, Canon Von Iffland, Canon Richardson, A. J. Balfour, J. B. Dobbage, Norrie and Parroch, and the Hon. George Irvine, Hon. H. G. Joly and John Hamilton, Esq. The Bishop expressed his regret at the absence of the Ven. Archdeacon Roe, who was too indisposed to attend the meeting; and also at the absence of Chancellor Henneker, who was to have been one of the speakers of the evening, but had been ordered to Bermuda on account of his health. His place was most ably filled by John Hamilton, Esq., who delivered an excellent and practical speech explanatory of the position and aims of the Church Society. It was established some fifty years ago, and had now about one-half million dollars invested, the interest of which they were using for various purposes, having paid stipends last year amounting to \$25,592, besides \$2,500 to infirm clergymen and \$3,087 to the widows and orphans of clergymen. Aid was also given to sixteen schools in poor districts, and \$740 had been contributed towards the education of the children of the clergy. Outfits of \$100 had been given to four young men, and the building of

three churches and two parsonages had been aided. The Society also had circulated many hundreds of Bibles, Prayer Books, etc., and a sum of \$40,000 had been raised for the Bishop William's Memorial Fund. All these funds had to be maintained and increased. Though there was an increase in the stipends paid to the clergy, these were still too small, and though the regularity of their payment was cause of satisfaction, it was mainly because the amount was so small. He bespoke not only money, but also active, personal interest in the work of the Society. He referred to the liberal response made in St. Mathew's and the Cathedral to the appeal of a clergyman from Rupert's Land, who had told a number of interesting and pathetic stories of his work, but he knew just as pathetic tales in relation to the Diocese of Quebec. He urged more systematic collection for the funds of the Society, believing that some people could and would give five and ten times more than what they actually did if necessary information were placed before them. He appealed to those present to score out their old subscriptions and begin anew.

Mr. Hamilton was followed by the Rev. Canon Thornloe, M.A., Rector of Sherbrooke, who delivered a very eloquent address, and was greeted with loud and prolonged applause. He spoke of the similarity of the position of the Church in the Eastern Townships and in the neighboring Diocese of Vermont, the See of Bishop Hall, who was present and was to address the meeting. The difficulties to be contended with in both places were much the same. In speaking of these he noted the *sectarian divisions* which led people to become utterly indifferent to religious forms, inducing unsteadiness and lack of constancy, and indiscriminate going to all Churches, and finally coming to believe in none in particular. Another difficulty was the old and unfounded prejudice against the Church of England, which was regarded as formal, exclusive, unspiritual, which prejudice was becoming extinct, and the people were learning to love, appreciate and respect The Church. He referred to a case in the Eastern Townships, where there had been no Church of England, but where there were Adventists, Lutherans, Unitarians, Methodists, Presbyterians, Baptists, Congregationalists, Roman Catholics, and no religionists at all. In this township active work had been undertaken by the Church, and funds raised largely in Quebec city for the erection of a pretty little Church building and a comfortable parsonage, and a clergyman had been placed in charge, and the work was prospering. At another place, pretty much of the same character, the Bishop had recently been called upon, and a mission had been held, and many had come forward and joined the Church. A prominent resident of the place had himself offered to undertake a very large share of the cost of the building, and there was now a flourishing mission at this point.

Another difficulty was how to get men and means to answer the calls which were made upon the Church. This in the past had been largely obtained through the private munificence of individual laymen and through the noble Church Society in whose interests they were gathered. He spoke of the admirable management of its funds, not one cent of which had been lost through bad investments during the fifty years of the Society's existence. Although this was due largely to the business talent of the able and noble laymen connected with the Society, yet it had also been because the hand of God was upon it.

The third address was delivered by the Bishop of Vermont, whose eloquence is well known. He commenced by referring to the fact that, as neighbors and friends, there was always a certain amount of intercourse between Vermont and Quebec, one Mission in Vermont being actually served by a priest from the Dio

case of Quebec. He also referred to his having been an English priest, though now an American Bishop, and not being a stranger of Canada, having preached missions and held retreats both for clergy and laity from Halifax to New Westminster. He had heard much of the excellent plan of the Church Society for the payment of country clergymen, the "Quebec plan" so called, and had come up to learn all about it. He coincided in Canon Thornloe's views as to the similarity of the work and its difficulties in his own Diocese and that of Quebec. Speaking of the tendency of the people in both Dioceses to go West, he said: "Let them go, only give them something to take with them. We owe something to the West. Let them be well instructed Churchmen when they go, devout Christians, good Quebec Churchmen, good Vermont Churchmen." Referring to the fact that in both Dioceses the Church was a small body in the midst of hostile populations, he said that in order to accomplish her work in this particular the Church must be truly reformed and yet truly Catholic.

He expressed his approbation of the assessment plan adopted by the Church Society for raising and paying the stipend of the different clergy, feeling that a clergyman should not be altogether dependent upon his congregation if he was to be free to rebuke where rebuke was needed, to speak out independently when necessary: "A rich ungodly layman who had perhaps contracted an unholy marriage, or who had offended in some other way and could not endure to have his pot vice denounced, would perhaps hold his purse-strings so tightly if his clergyman dared to speak that the latter would be either squeezed out or starved out." He was decidedly opposed to allowing the congregation the power to starve out a clergyman when they were tired of him. He referred also to the Pension Fund and the Widow and Orphan's Fund, and advocated the interests of the latter, although himself a celibate; but he pleaded for a class of unmarried clergy, who either for a number of years or for life would give themselves up entirely without any thoughts or affections, divided by domestic ties and human comforts, to the promotion alone of God's glory, like the saintly Bishop Stewart, of Quebec. Church people in this Diocese had excellent traditions, and to them he begged them to adhere.

After the singing of a hymn and the taking up of the collection, a cordial vote of thanks was proposed to the speakers of the evening by the Hon. Mr. Joly, seconded by the Hon. George Irvine, and the Lord Bishop of the Diocese, before putting the motion, spoke of the self-denying labors of the country clergy, and urged more consideration for their condition, referring to the privations they endured and the difficult work they had to undertake. He mentioned that last year he had confirmed 1,150 candidates, who as a rule were better and more carefully prepared for the holy rite than confirmees in England; and he was reported to have concluded by saying: "When such excellent work was going on it was a shame that it should be hindered in remote country districts where the truth was not known, by the drivelling nonsense sent out from Quebec, which here, of course could not be productive of any harm. It was indeed sad to think of God's work hindered by the wickedness of man. In conclusion he asked for daily prayer for the Church Society and for Church work in the diocese, and said that all qualified Churchmen in the city should be ready to serve upon some of the Committees of the Society." (Applause.)

His Lordship closed the meeting with the Benediction.

BISHOPS' COLLEGE.

A meeting of the Trustees, and of the Corporation of the College was held in Montreal on the

4th inst., at which the Lord Bishop of Montreal, the president, presided, and there was a full attendance of trustees and Council.

The accounts for 1893 were submitted, and received; a resolution of condolence passed in connection with the death of Rev. Canon Robinson, M. A. of Abbotsford, and Col. Kippen, of Lennoxville, members of the Corporation that have died since the last meeting; Reports were received as to College and School, all of which were satisfactory. The attendance at the school is now about ninety. A vote of thanks was passed to the Hon. Geo. Irvine for a gift of books to the library.

MARBLETON.

From the reports presented at the annual vestry meeting on Easter Monday it was apparent that during the six months of Mr. Weary's incumbency, a decided and energetic revival of Churchwork had been attained and the prospect for the future were very promising. The total outstanding debt against the church and parsonage was now reduced to only \$145, which it was confidently expected would, though the Ladies' Guilds, be wiped out during the summer. It was decided that the Rev. T. S. Chapman should be requested to prepare an historical account of the past history of the parish, to be kept of record in the Parish-book. A special vote of thanks was tendered to the Rev. Mr. Chapman for his many generous gifts and untiring zeal in church work, and to the Rev. E. Weary, the incumbent, for a new and beautiful baptismal font. Thanks were also returned the Ladies Guild, the choir, Miss Chapman, and Mr. G. P. Hunt. Messrs Bennet and J. H. Barker were re-elected wardens.

EAST DUDWELL.

An entertainment was held in the school-room on the 27th of March, at which an address was given by the Rev. Mr. Weary, an amusing reading by the Rev. T. S. Chapman, and a musical programme rendered, all of which proved most enjoyable to those present. The proceeds, \$7.00, were given to Mr. Weary for church purposes.

Diocese of Montreal.

MONTREAL.

The Lord Bishop of Montreal purposes holding an Ordination in Trinity church, May 20th. The following gentlemen are expected to present themselves: For the Order of Priest—Rev. E. I. Rexford, B.A., Rev. James A. Elliott, B.A., Rev. John I. Strong, Rev. Alexander Elliott, Rev. R. F. Hitchings, Rev. J. A. Luckey, Rev. T. W. Bull, B.A., Rev. R. C. Brewer, Rev. C. G. Rollit, Rev. Charles Wright, Rev. J. H. Bell, Rev. W. J. M. Waterson, Rev. B. S. T. Marriott. For the Order of Deacon—Messrs. F. A. Pratt, B.A., Jas. Thompson, B.A., A. E. Mount, A. C. Asch, A. Wilson, R. Emmett, Wm. Stocker, H. O. Loiselle.

ORMSTOWN.

St. James' Church.—The morning and evening services at this church on Easter Sunday were, considering the very bad state of the roads, well attended, and the number of communicants very good. The decorations were simple and tasteful, consisting of Easter banners of white and gold in the chancel and on the pulpit and reading desk. On the Holy Table were placed vases of cut flowers and several growing plants, the centre one being a lovely cross of living ivy.

There was also a good attendance at the annual Easter Monday Vestry meeting, the pro-

ceedings being most harmonious throughout; the Rev. A. D. Lockhart, Rector, in the chair. The following were the appointments for the forthcoming year: Messrs. W. Rice, sen., and Samuel Cottingham were re-elected as church wardens, and also as delegates to the Synod. It having been recommended by Mr. Strachan Bethune, Chancellor of the Diocese, and Mr. J. K. Elliot, Q.C., that the expenses incurred in the McLean case by the Rector, the Rev. A. D. Lockhart, in defending the Church property, be repaid him out of the Endowment Fund of the parish, the following resolutions were moved, seconded, and carried unanimously:

"That the Rector be and is hereby authorized to repay himself out of the moneys belonging to, and forming part of the Endowment Fund of the parish, the amount of his expenses as mentioned and detailed in the statement submitted to this meeting by the Rector."

"That we, the Vestry of St. James' church, Ormstown, desire to express our sympathy with the Rector, the Rev. A. D. Lockhart, in the annoying litigation to which he has been subjected in his efforts to protect the glebe property connected with this church; and we also wish to assure him that he has our full approval and endorsement in the matter."

"That we, the Vestry of St. James' church, Ormstown, at this our annual Vestry meeting, desire also to place on record our high appreciation of the earnest labors of the Rev. A. D. Lockhart, Rector of this church, who has always been ready at the call of duty, and who has laboured with zeal and energy to forward the best interests of the Church in this parish for upwards of eighteen years. We wish also to bear witness to the cheerful and untiring efforts of Mrs. Lockhart and daughters, both in the choir (one of them always being organist), and Sunday school, and in all good works connected with the welfare of the young."

After a vote of thanks to the church wardens for the improvements and repairs carried out by them on the church property during the two years in which they have been in office, the Benediction was pronounced by the Rector.

Diocese of Ontario.

KEMPTVILLE.

Special services during Lent showed a slight increase of congregation. Holy week with its extra catechizings after second lesson in the morning, and for half an hour before Evensong brought out a still larger proportionate increase of numbers. A new feature at the 3 p. m. service on Good Friday's contemplation of the last Seven Words from the Cross consisted in a number of the children singing on their knees, the Litany of the "Last four things," and appropriate hymns between the contemplations. At Evensong the "Litany of the last Seven Words" was sung, all kneeling. Mrs. O. Bascom taking the solo parts in a soft, pathetic tone in harmony with the words.

Easter Day the church looked brighter than ever. There were two Celebrations. One hundred and seven communicants. There were more at the early Celebration than at any previous time. At Matins and Evensong the Rector was assisted by his son Mr. Bouchier Emery, of the Union Bank of Canada.

At St. Paul's Evensong was said at 3 p. m. The Rector on entering the Vestry was pleased to find a little boy, Sandy McIntyre, awaiting him with a subscription list amounting to \$2.40 which he had collected in five and ten cents sums from the little children of that corner of the parish, [for the Clergy and Orphans Fund], being additional to the canonical offertory. An example for other children to follow. There were four services during Easter day. During the year the church had been beautifully calcu-

mined, kneelers, and choir desks placed; two handsome priest's stalls and prayer desk erected, the organ put into first rate order; at a cost of \$325, by the Ladies' Aid.

Offerings made in the parish and their objects during the year: For Divinity students, \$2.50; Bishop Blythe's Jerusalem Fund, \$6.30; For Ontario Diocesan Missions, \$107.75; Clergy Superannuation, \$2.75; Church Extension Association, \$7.25; Domestic Missions, \$4.28; Foreign Missions, \$2.68; Clergy, Widow and Orphans, \$15.62; Sunday school Easter services on Low Sunday to assist building church at Middlechurch, N.W., \$6.55; collected by Rev. T. Stiles to assist building a church in his parish, \$69.80; collected by Churchyard Guild for new fence, \$65; Sunday school, \$78.56; Ladies' Aid, \$267.15, amounting in all to \$657.65. The churchwarden's account of offertories, etc., for the year, \$670.

On 27th March Miss Brown, from the "Piegan Mission," gave an interesting account of her work in St. James' Hall. On Monday, April 9th, there was a grand concert in St. James' Hall. Master Turnbull Sinclair, of All Saint's, Margaret street, London, delighted a large and appreciative audience. Mr. Charles Harriss, of St. James, Montreal, accompanied him as organist. Mr. Harriss took the people by storm with his solos on the parish church organ. Mrs. Jones and Mrs. McGrigor, the Misses Haperd, Clothier and Tomkins, and Mr. Derrick, afforded great satisfaction in their rendition of choice songs. Miss Emery and Miss Nellie Archibald performed a beautiful duet on the piano. Mrs. Laing and Miss Blackburn, the parish organist, evinced their admirable skill as instrumental accompanists.

St. James' Hall has been renovated and beautified by the "Ladies' Aid" during the last few weeks. A new drop curtain, 17½ by 12½, with handsome damask curtains, add greatly to the general effect.

BELLEVILLE.

St. Thomas' Church.—The Rev. F. C. Powell has resigned the curacy of this church.

GANANOQUE.

At the adjourned meeting of Christ Church vestry, on the 2nd April, Mr. C. E. Britton was re-elected people's warden, and Mr. Gillett re-appointed by the Rector as his warden. Mr. Caroll was re-elected lay delegate. The Church wardens presented their accounts, and the whole tone of the meeting was that of a determination to carry on the churchwork with more vigor and zeal.

KINGSTON.

The Archbishop will administer Confirmation in St. Mary Magdalene's church, Napaneo, on the 20th April, and in St. John's church, Lansdowne Front, on the 25th April.

It is in contemplation to build a Cathedral Rectory on the now vacant corner of the Cathedral property, opposite the residence of the late Chancellor Henderson, to cost \$18,000.

St. George's Cathedral Woman's Auxiliary has re-elected its officers for the coming year. The receipts were over \$300 and valuable bales were sent to needy persons. Misses Gildersleeve and A. Muckleston were appointed delegates to the annual meeting in Cornwall in June.

St. James's Church.—A meeting of the talent workers of this congregation took place on Wednesday evening, 4th April. The Rev. J. H. Coleman presented the financial report, a most encouraging one. During February and March, in which the scheme has been tried, the net gain from the sum at starting of \$50 has been \$195.73. After the original loan has been repaid and some money reserved for future use, the talent workers will be able to make a contribution of \$150 towards the church debt.

NEWBORO.

The Rev. George Bousfield has resigned this parish and accepted 'Billingsbridge, near Ottawa. A farewell address and a purse of money were presented to him on his leaving the former place.

AMHERST ISLAND.

The second half annual meeting of the Rural deaconal Chapter of Lennox and Addington will be held in this parish on the 2nd and 3rd May. It is expected that all the clergy of the Deanery will be present. The preacher at the opening service in St. Alban's church will be the Rural Dean, Rev. E. H. M. Baker, Rector of Bath.

Diocese of Toronto.

PETERBOROUGH.

St. John's.—At the adjourned vestry meeting of this church, the auditors' report submitted showed the position of the finances to be more favorable than expected. Mr. Patton who had been previously elected people's warden, being unable to accept the position, Mr. Harry Long was unanimously chosen in his stead, his appointment evoking much enthusiasm. The annual statement of the South ward mission showed a good balance on hand, and was satisfactory in every way. Reports were received from the Woman's Auxiliary, chancel Guild, Girls Guild mission band and St. Andrew's Brotherhood, all of which were most encouraging and showed good progress. Mr. W. H. Walkey presented the Sunday School report which also satisfactory.

An excellent entertainment was given in connection with St. Luke's parish on the evening of the 3rd inst., which was very largely attended; and enjoyed by all present. It consisted of vocal and instrumental music, a very pretty dramatic representation of the "Sleepy Beauty," and the "Fairy Drill" by twelve little girls. The rector in closing, hastily thanked those who had assisted in getting up the entertainment, especially Miss Maggie Calcutt, who had been chiefly instrumental in bringing it to a successful issue.

ORILLIA.

The Church of England Temperance Society in St. James' parish here is a live institution. During the past year twelve executive and eight public meetings were held, and a great deal of good work was done by the Society, both privately and publicly. It has offered this year again a prize to be competed for, by the public schools on Temperance subjects. The report of the Rector, the Rev. Canon Green showed 158 services during the year of which 119 were Sunday services and 39 week day. Holy Communion had been administered in Orillia 38 times, and at out Stations six, and 24 times privately. The total number of communicants at the former, being 1,380, and at the latter 92. Thirty-two persons had been confirmed during the year and fifty baptized.

The annual meeting of the St. James' Woman Auxiliary was held on 28th March, Mrs. Green presiding. The reports presented showed a large increase in membership, and an increasing interest in the work. The treasurer reported the amount contributed to Missions during the past year as much in advance of the previous one, the total reaching a sum of \$506.04. A considerable amount of work was on hand for different Missionary objects. An address was delivered by Mrs. Young, wife of the Bishop of

Athabasca, whose 'home is on the Peace River far away to the North. She told many tales of Indians suffering and dying without a knowledge of the truth, and of the need of more workers, the field being so large.

BEAVERTON.

The Woman's Auxilliary in this parish now numbers sixteen. Since November last they have held monthly meetings and have sent a bale containing 134 articles of clothing and bedding to the central rooms; \$6.00 towards the Home mission fund; and \$4.00 to the Algoma and North West missions. The ladies are now hard at work making up useful and fancy articles for a sale later on, for the purpose of raising funds for repairing the Church. A class for confirmation is now under instruction and bids fair to be the largest in the history of the mission. It is expected that the Bishop of the Diocese will visit the parish on Sunday April 20th., and administer the rite.

COLDWATER.

The Rev. J. H. Shoppard, incumbent of this mission, in a letter to the *Leaflet* for April reports only one Church in the mission namely. St. Matthias at Coldwater, but services are held at several other points in country school-houses, and at Waubushone in a building belonging to the Georgian Bay lumber company. Since going to the mission two years ago, a debt of \$1420, on the Church in Coldwater has been paid off and a nice parsonage put up, upon which, however, there will be considerable debt. The church is gaining ground here slowly but surely, and there is work for two more clergy.

Diocese of Niagara.

GUELPH.

St. James.—The rector in his fourth annual review of the work done in the parish, which appears in the *Parish Magazine* for April, notes with satisfaction the continual increase in attendance at Holy Communion, of which he says: "The Holy Communion is the Lord's own service and should hold the first place in the services of the Lord's Day." At the Easter vestry meeting, the Church warden's report showed total receipts \$2,654 and expenditures \$40 less. During the year \$446, had been contributed to the Building fund through subscriptions and special collections, and a further sum of \$287.00 had been raised for the Organ fund.

Messrs E. Harvey and Charles Walker were appointed Churchwardens, and Mr. M. Jones, Lay delegate to Synod. A petition from the Brotherhood of St. Andrew asking that the church should always be open was discussed, but it was considered unwise to adopt the suggestion at the present time. Total number of services held in the church during the year was 270, the average attendance on Sunday being 221, on week days 53. There were 99 celebrations of Holy Communion, with a total attendance of 2,070, and average of 15 for the early, and 53 for the Mid-day celebration, showing a slight increase over the numbers for last year. Thirty four persons have been confirmed, and there are now 200 Communicants on the roll.

All the parochial organizations were working faithfully and well, amongst these is the Sanctuary Guild, consisting of 12 communicants who care for the Sanctuary, and provide flowers week by week for the Holy table.

The Easter services were hearty and the church beautifully decorated with flowers. The Communicants on Easter day numbered 150, and the offertories amounted to \$450. Mrs. Dobreiner has made and presented to the Sun-

day-school a very handsome banner, which will be carried on festal occasions, and will be used regularly by the "banner class" of the School.

Diocese of Huron.

LONDON.

St. Paul's.—The services in connection with the re-opening of St. Paul's Cathedral here on the 8th of April were impressive and interesting, and were attended by enormous congregations; every seat in the magnificent edifice being filled, and yet many being forced to stand, and others unable to obtain access.

At the service at 11 a.m. there were present the Lord Bishop of Toronto, the Lord Bishop of Huron, and the following clergy: the Very Rev. Dean Innes, M.A., Rector of St. Paul's; Canons E. Davis, J. W. P. Smith, J. B. Richardson, London; W. A. Young and Rev. W. R. Hicks, Simcoe; W. E. Scott, Ridgeway; Rev. Mr. Jacobs, Sarnia; and J. P. Curran, Brantford.

The Lord Bishop of Toronto acted as celebrant, and Bishop Baldwin as special preacher.

The music was very fine, being rendered by a large choir of men and boys, assisted by ladies, under the direction of Mr. Geo. Buckley Sippi, F. S. Sc., Eng. The splendid organ filled the building with sound, having been enlarged and beautified. In the afternoon the Rev. Principal Miller was the preacher, and the building was again crowded. In the evening the Right Rev. Dr. Sweatman, Bishop of Toronto, preached; the throng at the two services preceding being exceeded, hundreds being turned away unable to obtain entrance, and it was with difficulty that standing room could be found inside. The music was again magnificent. His Lordship preached an able sermon from Haggai ii. 9: "The glory of this latter house shall be greater than that of the former, saith the Lord of hosts." The acoustic properties of the Cathedral appear to be all that could be desired; the preacher of the day being easily heard in all parts of the building. The offertory at the several services was largo. The organ, which was built some twenty years ago by Warren & Son, of Toronto, and always considered a very fine one, has been improved by the addition of the latest appliances, and a wave arch filled with pipes has been added. The key-board has been placed on a line with the front row of the choir boys, in such a position as to enable the organist to see the whole choir. Within the organ there is no mechanism seen. As a primary part of the system, tiny magnets are provided which have their magnet circuit complete, and require but the faintest impulse of electricity to energise them, but on the removal of the panels of the organ, a net work of wire is seen, all of which are laid to test boards at the sides of the console and are then formed into a cable transmitting the current to the magnets above described. The keys are hinged at the back so as to allow perfect freedom of regulation, and they act when turned up as when in their proper position. The response to the touch is instantaneous. The pedal combination innovations are the crescendo and full organ pedals, the former of which brings on the stops one after another, commencing with the softest and working up to the full organ, including all couplers as may be desired by the player, and reducing again at will. The full organ pedal brings on the full power of the instrument instantaneously. Another prominent feature is the new electric connections, which are perhaps simple and reliable. The form of magnet and contact are peculiar to the builders, and Mr. Warren claims that the system is not excelled by any. There are in all about forty miles of wire in the instrument, the console alone containing two miles. The electric current is generated by a small dynamo, driven by a small turbine water-wheel.

Diocese of New Westminster.

The following letter has just been received by the General Cor. Secretary of the Woman's Auxiliary from Mrs. Sillitoe:

"I regret exceedingly to tell you that the Bishop is again suffering from an attack of pneumonia, the third within the last twelve months. He has been terribly overworked lately owing to having the whole work of this parish on his hands, besides his own proper work. A fortnight ago yesterday [March 31st.] he returned from taking a confirmation in Kamloops, with a cold and although feeling very ill, got through the early celebration and morning service at the Cathedral on Palm Sunday and then went to St. Pauls, Vancouver, for a confirmation. After that he returned home and went to bed and there he still is. He is quite unable to attend to business, and since Mr. Irvine left at Christmas has had no secretary. Consequently there is an alarming pile of unopened letters. Would you send a notice to the Church papers, otherwise people will wonder why their letters remained unanswered. The doctors say the Bishop must take a thorough and long rest and must go away for next winter. It is much easier to order such a change than to carry it out. The new rector for this parish arrived on Friday last, so the Bishop has that off his mind.

THE RESURRECTION AND HUMAN LONGINGS.

The nobler man's little life on earth is made, the more inexplicable it becomes if there is nothing beyond. If "to-morrow we die," it were wise enough to "eat and drink;" but mere waste and folly to "fight with beasts at Ephesus." It is by a perfectly wise instinct that men regard pain as a warning that something is wrong; the pain of hunger and thirst, the pain of a blow, the obscure and often excruciating pains of various forms of disease, all put them on their guard. A life of continued suffering, regarded as a whole, would not be worth living; and self-inflicted suffering, for no future and permanent benefit, would be empty folly. Indeed, foremost among the natural indications—why may we not say proofs? of immortality, is this sense of incompleteness, which increases with the increase of all that is noblest and best in human purposes and lives. There must be something beyond; there must be some opportunity of finishing what has been so well begun; the best of earthly life is manifestly but a part of some beautiful whole, which somewhere must be attainable.

Such hopes are inextinguishable, and the noblest of men have lived in the spirit of this belief; but still the spirit longed for some absolute demonstration, some one conclusive instance, of a life that death had no power to break. No mere poetry or metaphor can satisfy that demand of intellect and heart. Jesus Christ proclaimed Himself the very Son of God; He lived a pure and blameless life; His meat and His drink was to do the will of Him that sent Him. He lived for eternity; His teaching was for all time; His Kingdom for all mankind. As in life, so in death, He was unalterably faithful: "Father, into Thy hands I commend my spirit." What was to come of it? Was such a life to be extinguished? Was the immortality of Jesus to be like the immortality of the autumn leaves which reappear in the verdure and the blossoms of the next spring? Was He to "join the choir invisibly;" and, dead Himself, to live only in the lives of others? "Risen, indeed!" In every fact; not in the

new life of His disciples, not in the future of the human race. In them truly He does live, but only because He Himself the very Jesus who was crucified, dead, and buried, was "alive again for ever more." There He was, to be recognized by those who had known Him so well, to whom every look and tone of voice had become so familiar. And so, sufficiently at least for their present needs, He shows to all men the life to come. So will His disciples rise. So will those whom death has severed meet again, and know each other, and find all that was noble in the old life raised to a loftier level and assured of victory and permanence. It is the real, liberal, bodily resurrection of Jesus that is the hope, the confidence, of the individual and of the world.—Y. Y. Churchman.

IS CLERICAL LIFE MONOTONOUS?

For our own part we are quite disposed to answer this question decidedly in the negative. We know there are many superior people who regard the surroundings of a country clergyman's life as supremely dull, and the clergyman himself as one of the dullest of the unhappy beings condemned to such banishment from the realms and resources of civilization (this is the way of them), but our estimate is different. What, such people exclaim, can be more monotonous than preaching week after week, year after year, to a congregation limited in number and still more limited in intelligence, of country bumpkins; who never had a new idea all their lives, and then, as for the school-work and visiting, what is it better than the other; is it not sure to pall with constant repetition? And then you wear out all your little circle of friends and acquaintances whom you are of necessity meeting over and over again; all freshness is gone; you have travelled over their minds and they over yours repeatedly until all charm of novelty is hopelessly gone. Well, there may be a good deal of truth in all this, but "*Audi alteram partem.*" In the first place, then, a certain amount of sameness or monotony pervades all work, professional, mechanical, &c., call it by what name you will. But this is by no means altogether an objection to it; the constant repetition, if a man has any capacity of improvement in him, begets a facility of execution that is very valuable; and also it may be very agreeable. This of course holds with a clergyman; if he have the makings of a public speaker in him, in due time he becomes a good one by constant practice, and the mere ability to do a thing well, if we have any taste for the thing to be done, is a source of pleasure. Constant preaching to a man who has neither taste nor capacity for it, we grant, must be almost as dreadful to the man himself as to his hearers. The same holds as regards catechising children. The person who regards this as dull and monotonous work can know very little of the feelings of a clergyman interested in his parochial school in which he is found almost every day regularly catechising. We have no hesitation in saying that the work of teaching a number of lively, bright, sparkling, quick-witted, affectionate Irish children is as far as the poles asunder from anything like monotony. Parochial visiting, too, that is worthy of the name—we speak especially of the help that God enables one to be in times of loss, sickness and death—it would be little short of profanity to describe as monotonous. No one can calculate what a real pastor will learn himself by sick-beds and death-beds, and there are numberless times when such a man will really feel and say to himself, Well, I know that I have made little or no mark in the eye of the world, I am not in the running, or a rising man, but I thank God that I have undertaken this work for Him, and if I had two lives instead of one I would spend them in it. We believe there is an affectionate relation be-

tween clergy and people, that does not to the same degree hold in other professions. A trusted lawyer or doctor may be much liked and respected, but the intercourse which a clergyman has with people in their childhood gives him a closer and more affectionate hold upon them. We have said enough, we hope, to refute this charge about the dulness of clerical life; of course it immensely depends on the taste and capacity of the individual; the square man in the round hole is never happy; a man, we admit, may be unhappy because he has far too little to do. He may be beating his head and wings against the bars of some little cage for lack of other employment. There are, it may be, too many such places with us, and we believe they are very dangerous places for young men. A man must be firm with himself, and if so situated must say, Well, I will wait, but in the meantime I will try to employ my too abundant leisure in certain lines of professional study. I know there is an old proverb that "the stone that is fit for the wall will not be left on the road." I will try to use this period of irksome and enforced idleness in fitting myself to such a charge should it ever come to me. After all, certain men might bend such unfavourable circumstances to their own advantage. A man may be so over occupied with purely official routine work, that he has no time at all to read, his mind consequently is feeding merely on such experience and practice, and has no stream of literature flowing into it to fertilize it. This of course must tell, and we therefore advise any of our younger brethren who may apparently be laid aside for a time, to occupy it laying in and laying down, a stock of good, sound, solid, professional reading, that will tell later on. Clerical life is certainly as interesting as any other professional life; it is as many-sided, and to men who take high and true views of it, it is its own reward. It is not as a rule one in which men can make much money, and thereby procure much variety or change; its chief interest can only be found in itself, but to those engaged in it, who see it in this light, it needs no apology or defence.—*Irish Eccl. Gazette.*

JOHN WESLEY'S OPINIONS.

1. AS TO BISHOPS, PRIESTS AND DEACONS.—"We believe that the threefold order of ministers is not only authorized by its Apostolic institution, but also by the written Word."—*Journal, Works, vol. II, p. 329, ed. of 1809.*

2. AS TO GODFATHERS AND GODMOTHERS.—"They are highly expedient, for when they are prudently chosen they may be of unspeakable use to the person baptized, and a great relief and comfort to the parents of them."—*Works, vol. X, p. 507.*

3. AS TO THE LITURGY.—"I believe there is no Liturgy in the world, either in ancient or modern language, which breathes more of a solid Scriptural, rational piety, than the Common Prayer of the Church of England, and though the main of it was compiled considerably more than 200 years ago, yet is the language of it not only pure, but strong and elegant in the highest degree."—*Wesley's Works, vol. XIV, p. 317.*

4. AS TO THE SACRAMENTS.—"We believe it would not be right for us to administer either Baptism or the Lord's Supper unless we had a Commission to do so from those Bishops whom we apprehend to be in succession from the Apostles."—*Wesley's Works, vol. XIV, p. 317.*

5. AS TO THE CHURCH OF ENGLAND.—"Having had an opportunity of seeing several of the Churches abroad, and having deeply considered several sorts of Dissenters at home, I am fully convinced that our own Church, with all her blemishes, is nearer the Scriptural plan than any other in Europe."—*Letter to Sir H. Trelawney, Wesley's Works, vol. XIII.*

6. AS TO METHODISM.—"What may be rea-

sonably believed to be God's design in raising up the preachers called Methodists? *Not to form any new sect, but to reform the nation, particularly the Church, and to spread Scriptural holiness through the land.*"—*Wesley's Works, 8vo., London, 1831, vol. XXIII.*

Correspondence.

To the Editor of THE CHURCH GUARDIAN:

SIR,—With the observations of your correspondent "Pro Ecclesie Dei" I am in full accord, and deem it my duty to strengthen his protest by stating that while the meeting of the Board of Management at Halifax, at which the combination of the offices of Secretary and Treasurer was made, was a small one, the Board was not unanimous on the question. It was very forcibly argued that the abandonment of the sound business principle of the check one officer exercises over the other was to weaken the confidence of Church people at large in the care which the Board is expected to bestow upon its financial responsibilities. It was also pointed out that when \$2,000 was deemed an adequate income for a Bishop and that the greatly needed division of Dioceses was held in abeyance for lack of this amount, the expenditure of \$1,800 to maintain a paid Secretary-Treasurer would not be well received by the supporters of the Missionary Board.

I myself pleaded earnestly for delay, and made a motion to postpone the consideration of the matter to a special meeting to be held in Montreal a month later. My object as I stated was to give time to any members to look out for a Treasurer, and I gave the name of a gentleman of exceptionally high standing and qualifications, who I thought would—from a sense of duty and love of the Church—undertake the work. The will of the majority was, however, in favor of immediate action, and without regard to constitutional objections the appointment was made—the by-laws, without previous notice, being hastily amended to suit the altered condition of things. I am convinced that the action of the Board was in conflict with Canon XIX, which in reciting the composition of the Board of Management includes "the Secretary and Treasurer of the Board," which seven words till October last have been deemed to refer to two individuals. It will be for the Provincial Synod at its next meeting to enquire into this subject, and either confirm or disallow the step taken by the Board at the Halifax meeting.

Yours very truly,
A. A. VON IFFLAND.

To the Editor of the CHURCH GUARDIAN:

DEAR SIR,—I would like to endorse the statements of your correspondent, "Backwood's Missionary," in your issue of the 21st inst., re Methodist mis-statements, and the need of some plain, clear pamphlet on the subject to be put into the hands of those who call themselves "Methodists," but when asked why they are "Methodists," cannot tell. I would also like it in order to place it in the hands of many of our own people who are too ready to admit that "Methodists," etc., are just about as right as we of the dear old Church of England are.

I have much "Methodist" opposition to contend with in my large Mission. A short time ago I let a young man, whose father is a "Methodist," have "The Churchman's Life of Wesley;" he was anxious to know the truth, but the "Methodist preacher" came, and he was asked about the book, and said it was "very shallow," etc., and told the young man he ought to read "Stevens' Life of Wesley,"

etc. I could give many cases of open opposition to our Church's work here, and many needs of such a pamphlet on the above subject; also for any other information for my own personal use on the same subject.

If it is printed, I think it would be well to have it done at once, so that the good work of spreading the truth may begin at once, and the work of evil report may be checked. I shall be glad to have one hundred copies as early as possible.

I have opened a room in our house for a Reading Room. Could any of my fellow readers help me with books, etc. Any help will be gratefully acknowledged. T.

APPEAL FOR HARBOR BRITON, NEWFOUNDLAND

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you kindly permit the attention of your readers to be drawn to a need for practical sympathy in Newfoundland? The Rev. T. P. Quintin and his flock of Harbor Briton have met with a sad loss, their church was burnt on Jan. 12th. An active member, who writes requesting me to make an appeal on their behalf to the people here, says, in her description of the burning of the sacred house, and their helpless onlooking, "it was like the death of a dear old friend, as indeed it was to us." The greater portion of the church (I think the chancel and more than half the nave) was very old, though in good condition, and consequently many revered associations were connected with it. This was no doubt a special cause for the people's venerated attachment to it, and their grief at its destruction. Readers of the CHURCH GUARDIAN will recall the late calamity which befell the capital of the colony, (the sad results of which can, however, only be fully known to and felt by Newfoundland itself, owing to its peculiar position and resources) in which church people suffered so much, especially in the loss of the Cathedral. That disaster made such demands upon churchmen outside of St. John's that they are not prepared for a more recent one among themselves, and the people of the capital though sure to do something, cannot be expected to do much. Hence this appeal to your readers outside the diocese of Newfoundland. Will Newfoundlanders in the Dominion be good enough to take advantage of this opportunity to show our remembrance of our dear old home, and our love for the even dearer old Church. And will Dominion churchmen kindly unite with us in sympathy for our and their brethren in the Faith in this their time of need.

Contributions, either in money or in kind, are earnestly solicited, and may be sent to the Rev. T. P. Quintin, Harbor Briton, Fortune Bay, Newfoundland.

I shall be glad to forward, and will thankfully acknowledge any donations sent to me for the above object. Address as below.

With thanks, I am, sir, yours respectfully,
ELIAS W. GARDNER,
Lay Reader, Woodstock, N.B.

To the Editor of the CHURCH GUARDIAN:

SIR,—I have seen occasional notices in the papers of tubular bells for churches. Will you or some of your readers, kindly give me some information respecting them?

1. As to tone and power. How far can they be heard with effect? Have they a good bell-like tone?

2. What would be the cost of a set of (say) eight?

3. How are they rung, or played?

4. Are they to be had in Canada, or must they be got from England?

Answers to the above questions would greatly oblige.
Yours,

W. J. ANCIENT.
Acadia Mines, N.S.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 504, Montreal. Exchanges to P. O. Box 1968. For Business Announcements See page 15.

CALENDAR FOR APRIL.

- APRIL 1—1st Sunday after Easter.
 " 8—2nd Sunday after Easter.
 " 15—3rd Sunday after Easter.
 " 22—4th Sunday after Easter. [*Notice of St. Mark.*]
 " 25—ST. MARK. Ev. and Martyr.
 " 29—5th Sunday after Easter. [*Notice of St. Philip and St. James; Rogation Days, and Ascension Day.*]
 " 30—Rogation Day.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

Author of "Arrows for the King's Archers,"

FOURTH SUNDAY AFTER EASTER.

"The engrafted Word."—St. James i. 21.

I.—This Epistle of St. James, a storehouse of practical precepts and instructions in godly life, rather than a statement of doctrine. The passage before us contains (a) a declaration (b) an exhortation based thereupon. First it points to the general truth that all "good gifts," i.e., all "graciousness of giving," and every perfect gift thus given, is from one eternal and unchangeable God, called emphatically the "Father of Lights," (both physical and spiritual). The general truth applying to the whole creation. The Providence of God. The Apostle had been dealing with the question of temptation, and had given a caution against supposing that we are tempted of God. "God," he says, "cannot be tempted with evil, neither tempteth he any man." He is not in any degree the author of sin; on the contrary, everything that is good proceeds from God, even as the sun is the source of warmth, and light and faithfulness. As God created the material light, so is he the author of all intellectual and spiritual light. The "lights" of reason, conscience, Divine knowledge, virtuous dispositions, all issue from God, as the Fountain or "Father of Lights." To God we must look for light. In Thy light shall we see light.—Ps. xxxvi. 9.

II.—Of the "good gifts" and "blessed lights" which issue from this source of all real illumination, the Apostle instances our "new birth unto righteousness"—"of his own will begat He us with the word of truth, that we should be a kind of first-fruits of his creatures." We are begotten of God—a new principle of life has been conveyed into our souls; and this by the "word of truth," or as it is afterwards called, "the engrafted word," which is able to save our souls. The supernatural life of the Lord Jesus Christ is the "seed" by which we are thus born "again," 1 Peter i. 23, and this is "engrafted" into the soul, and so conveyed by the Holy Spirit in baptism to each individual, that the soul is made partaker of a "new nature," 2 Peter i. 4, being joined in Christ to God as a

branch is joined to the living vine, St. John xv., and in this begetting us to a new life God acts of his own will. "We are born not of the will of man, but of God," St. John i. 33. The end of this new-birth—that we should be a kind of first-fruit of his creatures. The first-fruits were that portion of the offerings of the Levitical economy, which were set apart for God, being the best of their kind, and thus it is intimated how excellent is that nature of which the regenerate are partakers, and how precious these are in God's sight.

III.—God acted of His own sovereign will in electing man to the grace of life, and begetting him anew in Holy Baptism as first-fruits of His creatures. But it is yet necessary that man co-operate and act with God in this matter. The "Free-will" of man, his noblest endowment, must be used in harmony with the Divine purpose concerning Him. The heart must be willing to accept the promptings and leadings of grace, or else the gift will have been bestowed "in vain." Divine grace and man's submission to its influence must be ever inseparably joined if the man is indeed to rise to his original destiny as the "first-fruits" of all created beings. The "engrafted word," the power of the risen life of the eternal sin, given through the sacramental channels of the Church, is able "to save the soul." "My grace is sufficient." "There is no sin which that grace cannot remove in power or consequence, no doubt which that grace cannot change into confidence, no weakness which that grace cannot repair, no breach in the spiritual life which that grace cannot strengthen."

IV.—God has done his part. Our part is set out for us, thus [1] "Lay apart all bitterness and superfluity of naughtiness"—rooting out all evil affections which would choke the new life, St. Mark xiii. 23. [2] Receive with weakness the word"—as little children, feeling deeply our need of teaching, our ignorance by nature of what is true and right and salutary; being "swift to hear, slow to speak." Slow to controvert in holy things. The plant of Divine grace is very sensitive. It can only thrive in an atmosphere of pure calm, sweet faith and holy obedience. The world to-day is suffering from a multitude of "teachers"—who are carried away with a zeal which is too often without knowledge, and who presume to intrude offices which do not belong to them. But there are signs that men are already wearying of this "strife of tongues" with reference to what is Truth and what is Duty. Above the tumult rises the voice of authority, "Hear the Church,"—"Receive with meekness the engrafted word"; "Abide in me,"—One Lord, One Faith, One Baptism. "There shall be one Fold and one Shepherd."

THE FIRST EASTER AND THE LASTING CHURCH.

And St. Peter has passed on into the temple; he has joined the other Apostles; he has told them the secret, and on the first Sunday of the Christian era there is gathered together the nucleus of the future Church, and to them Jesus Christ appeared for the first time, St. Peter being with them on this Easter Day. Many things are being started into life to-day, —Sunday instead of the Sabbath,—and now is the inauguration of that life and power of Christ which has made the Church such a blessing in the world. There they are met together in fear and dread, huddled together for fear of the Jews, talking together over the perplexities of the day, and weighing the wild rumors that had reached them. St. Mark tells us they were sitting at meat, as if in fulfilment of His own

promise that where two or three were gathered together in His name, there would He be in the midst of them. There, from their simple meeting together, it has become an assembly of the Church, a foreshadowing of the Christian assembly which ever afterwards should meet especially on the Sunday. Christ's risen self is there to secure with His blessing and His presence the assembling together of the faithful, and the burden of Christ's message to them is peace and power, not to look into the deeper mysteries of the moment, or to study those words of which we have each of us felt the power at the most solemn moments of our lives. This is the impression: it is the prevailing result of that solemn meeting in the assembly of the first Easter—*peace and power*,—and where the Church has been true to herself these have ever been the prevailing characteristics of her life. Or if we look at the individual Christian, we shall see even clearer Christ's presence in His Church is to him a presence of peace and power. Sometimes we can see remaining in some of our old churches, on the tower, a ring which local tradition calls the sanctuary ring, pointing back, if the tradition be true, to the old days of sanctuary, when the pursued might escape to the Church in days of imperfect security, and there be safe from his enemies. We know, at all events, what it is to be able to escape to the Church from the pursuit of an overwhelming temptation and the talons of pursuing care. Every day we live we have to thank God for the help and the blessing of His presence in His Church: those whose lives have been moulded by the Church's service know what a help it has been to them. Time flows on, and the great round of feast and festival. It rejoices when they rejoice; it weeps when they weep; the streams of life flow into it and out of it, but still it goes on. Now it is the seven Bishops imprisoned for conscience sake. What cheer on the day of their discharge! Or, again, it is the deliverance of the Apostle from prison. The service of the Church, where it is allowed to be part of our life, never grows wearisome, never seems to be out of touch with our joys or sorrows. Here we learn, as we learn nowhere else, the deeper truths of our religion; here Christ Himself meets us and gives us power as of old. He stood in the midst of His disciples on that Easter Day and said, "Peace be unto you," and, breathing on them, said "Receive ye the Holy Ghost," turning their meeting of fear and surprise into the foretaste of the blessing His presence would be to the Church, and the peace which would envelop their lives; so that even when they met again eight days hence there is no more mention of closed doors or fear of the Jews. The peace of God is the garrison which keeps their hearts and minds through Jesus Christ. CHRIST IS RISEN; peak after peak has flashed on the glorious news; the Magdalen, St. Peter, the women, the two travellers on the road, the Apostles; still the message speeds on. There are depths of sin and degradation everywhere waiting for its cheering voice; there are penitent hearts waiting for its comfort. Africa, India, China, Japan, the vast regions of heathendom, still want to hear the glorious Easter news. It is for us to kindle the beacon of holiness, so that others may see our good works, and glorify our Father which is in Heaven. "Christ is risen!" This is the song we shout, earth and heaven in one, on Easter Day; with this we part from our loved ones; with this they answer us from the other land; with this we lay us down to rest; the echo of this we listen for from beyond the grave. There is, it is said, a beautiful custom in parts of Sicily when the fishermen are going on some expedition into the deep sea; their wives and their children accompany them to the shore, and as they embark they raise altogether their voices in a hymn of praise to God, and, as they put out to sea, those in the boats answer those on the shore

in an antiphon of devotion, verse after verse, until their voices die away in the distance, and the yearning sea carries them out of sight and hearing. So we to-day stand on the shore of eternity, and as soul after soul puts forth into the deep, and passes from our sight, we raise the song of confidence, "Christ is risen!" and the answer comes back from the bosom of that boundless ocean,

Christ is risen, risen, brother,
Brother, Christ is risen indeed.

—Rev. Canon Newbolt, St. Paul's Cathedral, London.

THE TRUE REMEDY.

In view, no doubt, of the Apostolic custom of fasting and prayer previous to the conferring of holy Orders, as also of the disastrous consequences which from time to time overtook the Church of Christ through haste, inadvertence, or even sinister motives in the selection of candidates, therefore, the two prayers to be said every day in the Ember weeks which occur four times a year were added at the last revision of the Prayer book, and are peculiar to the Church of England. "In the first of these we pray to God" who has purchased to Himself a universal Church by the precious blood of His dear Son, that He will mercifully look upon the same, and so guide and govern the minds of His servants, the Bishops, who are the pastors of His flock, the earthly fountain of pastoral authority, that they may lay hands suddenly on no man, but faithfully and wisely make choice of fit persons to serve in the ministry of His Church. This prayer was the composition of Bishop Cosin. The second is taken from the Ordination Service. It acknowledges that of His divine Providence, God has appointed divers orders in His Church, and prays that He will give His grace to all those who are to be called to any office, whether of deacon, priest or bishop, or any administration, *i. e.*, a special charge, and so fill them with innocency of life, that they may faithfully serve before Him, to the glory of His great Name, and the benefit of His Holy Church."

By the 31st canon of the Church it is ordered "that deacons or ministers be ordained or made but only upon the Sundays immediately following these Ember fasts. Nelson, in his "Festivals and Fasts" of the Church" says:—"The ordination of fit persons to serve in the sacred ministry of God's Church being of that vast importance to the welfare of it, as well as to the salvation of those souls that are members of that body, it is very necessary and fitting that all Christians, who are so much concerned in the consequences of it should use their best endeavors to make it successful and efficacious; which cannot be done better than by the united prayers and fasting of Christians, which have always been esteemed an admirable method to procure God's favour and blessing upon such occasions. Besides, the time of ordinations being publicly stated, the people have the advantage and liberty of making their objections, if they have anything material to offer against the candidates for Holy Orders; a privilege which the ancient Church always allowed, and is very much encouraged by the Church of England; who gives free leave to every man to declare, if he knoweth any impediment or crime in any person's presented to be ordained; and calls upon them to come forth and shew the crimes alleged."

At various times since the very beginning of Christianity, the spirit of Antichrist has manifested itself, either by denying the Incarnation of the second Person of the Holy Trinity, or impugning the wisdom of Jesus Christ or denying the work of the Holy Spirit in the inspiration of the canonical books of Holy Scripture.

In every case, so far, God has enabled His Church to put to flight the armies of the aliens, and to put to silence the ignorance of foolish men, no matter how great their pretensions to learning; in every case God has shown that a full belief in the Incarnation is the sure test of a standing or a falling Church. But faith is the gift of God, and He works by means. Our Lord Himself said that the most potent of evil spirits go not forth but by prayer and fasting.

In our day we see clear indications of a present visitation of Antichrist. Some will fall away, but even by this means the faithful will be made manifest. Their weapons, as of old, will be prayer and fasting. The most to be dreaded of all Satan's temporary victories is his power to draw from their Master's side the ministers and stewards of His mysteries. Are we sufficiently using the means against this which our Church has provided? In our revival seasons of Advent and Lent do we sufficiently examine ourselves as to our use or neglect of Ember week prayers and fastings, public and private? God only knows how far each one of us is chargeable with the great evil, the admission of wolves in sheep's clothing as leaders and pastors of that flock for whom Christ died.

Let us hear more than we have heard of Ember day work, and we shall soon hear less of ill-prepared candidates for Holy Orders, and expelled clergymen. Our laity, already aroused to the danger of semi-Arian and unrebuked clerical orators at Church congresses, will make ever-increasing use of the means which their Church so clearly points out for their protection, and will look for its due public prominence. Then will the dictation of the secular press sink to its proper level in the nomination of our spiritual guides.—*Halifax Church Work.*

THE CONSECRATION OF POWER.

How much there is which needs sanctifying and rectifying in our worldly and natural endowments; how much work is spoiled by pride, maimed by temper, or frustrated by selfishness! To have seen the Lord is the consecration of power; it is to turn natural endowments into sanctified gifts; to have seen the Lord is to have something within us of that enthusiasm, that God within which we so sorely need in the conditions of our life. It is the fashion now rather to appear to care intensely for nothing, to take religion calmly and easily, to look upon it almost as a sign of bad breeding to be intensely concerned in the existence of the soul, and to interfere with man's religious belief as you would with the existence of his income. The fetish of undenominationalism has its votaries in the religious world; where to be indefinite is to be moderate; to be moderate is to be safe; to be safe is to be committed to nothing, but to be an honorary member of all forms of religion. To have seen the Lord, to have felt the enthusiasm of Easter, is once for all to disperse this wretched paralysis, to have the abiding presence of a sacred memory which eclipses in its splendor all lower and lesser religious aims,—it is this which drove the Apostles back in spite of blows and threats in their obstinate persistency: "We cannot but speak the things we have heard."

In view of the dark clouds which will come driving even across the Eastern sun, when the flowers which decked our altars are also brought to deck the tombs of those whom we have loved and lost, then we know the time is not far distant when round us, too, the mists of death will be closing. We know what we need in view of these dark mysteries: the strength of a personal conviction, the memory of a meeting with Jesus Christ, who is the Resurrection and the Life. Surely on this Easter Day we shall look out for it; look out for it in those places where

He so often comes to meet us—those avenues of prayer, those avenues of meditation, of Sacramental meeting. We shall look out for Him in the quiet walk; we shall look out for Him as we lay flowers on the grave; we shall expect the thin air to part where the echoes of melody and the progress of prayer and the brilliancy of worship fill His temple with glory. To have seen the Lord was the seal of forgiveness, but also it was the planting of a conviction.—*From an Easter Sermon by Rev. Canon Newbolt, D.D.*

THERE is a district of California which, to quote from an eye-witness, is "a succession of substantial residences, amid the beauty and fragrance of orange and lemon groves in a wilderness of flowers, palms, and lawns, covering over fifty square miles, and pierced by the most beautiful boulevard in the world." Less than twenty-five years ago this territory was a barren plain, devoid of vegetation, inhabited only by jack-rabbits, ground owls, sand birds and ants. What has made the change?

The answer is in one word—WATER. A judicious and extensive system of irrigation has literally made the desert blossom as the rose and support hundreds of happy homes. Skill in engineering, liberal and wise use of money have helped to bring about this result, but without the water all would have been of no avail.

In both the Old and the New Testament Scriptures, water is made the type and emblem of the Holy Spirit. Thus in the forty-fourth chapter of Isaiah we read, "I will pour water upon him that is thirsty and water floods on the dry ground. I will pour my spirit on thy seed, and my blessing upon thy offspring, and they shall spring up as willows by the water courses." Our Lord uses the same figure in speaking to the woman of Samaria. "Whosoever drinketh of the water that I shall give him shall never thirst: but the water that I shall give him shall be in him as a well of water springing up into everlasting life" [St. John iv. 13, 14], and again, "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water" [St. John vii. 38], and St. John adds in explanation: "This spake he of the Spirit which they that believe on him should receive."

We hear a good deal said in these days about the needs of the Church, her need of preaching, of lay effort, or earnestness and separation from the world. All these things are good in their way, just as the money and the engineering and the digging in the Mesa land were good in their way; but as these would have availed nothing without the water, so all the means which the Church has at her command are useless without the Holy Spirit. "Not by might, nor by power, but by my spirit, saith the Lord" [Zech. iv. 6.]

Let us, then, who are called by the name of the Lord beseech Him earnestly to pour out His Spirit upon His Church and people. These days between Easter and Whitsun-Day are, so to speak, waiting days. The Sunday after Ascension Day is sometimes called Expectation Sunday. Let us earnestly pray that the Church may experience a new Pentecostal season; who knoweth but He will repent and return and leave a blessing behind Him—a blessing which will make the deserts of this world rejoice and blossom as the rose with the sweet flowers of praise and thanksgiving, and the fruit of abundant good works, to the praise and glory of God? Let us be faithful and earnest in doing our work, and we may confidently expect that the Lord will do His part.—*Parish Visitor, N. Y.*

"Not by mere moods may I know whether I am living the life of God, but only by knowing that God is using me to help others."—*Bishop Brooks.*

Family Department.

Eva's First Prayer.

Through all our beautiful morning service, the glorious chants and solemn litany, Eva's mind had been wandering.

"What a lovely bonnet Grace Sowell was wearing. What stranger could that be in the next pew? How hard her lessons were for the next day, and still only half learned. The service is too long, anyway," she thought, "and the litany dull and tiresome. Why not devote all the time to music? If one must come to church it had best be as pleasant and attractive as possible."

So Eva was still thinking as they passed slowly out from the house of God, and when, after dinner, she sat in Auntie's cosy little library, very much the same ideas were present in her brain.

She was an orphan and for several years had lived entirely at a distant boarding school; but now her home was to be in this lovely place, with Auntie who had no one to be nearer or dearer than she.

"Auntie," she said, suddenly, "don't you think the prayers and litany much too long; I get so dull and tired."

"Why, no, dear; the prayers seem very precious to me, and the litany full of comfort and strengthening grace. I would not have it shorter."

"Well, but who is the use in praying for so many different things? We are not going to sea; we are not sick; we are not in danger of a pestilence; and there is a separate petition for almost everything one can think of!"

"Yes; but to me, that is the greatest beauty of the litany. When we go through it earnestly, devoutly, fervently, we seem to have craved our Father's blessing and sympathy in all dangers that may assail us; we have, as it were, encased ourselves and any possible enemy. None of these dangers are impossible. Any one may come to us, and it is to me a great comfort to ask, each Sunday, God's tender care and watchfulness against any threatening calamity."

"Well, I've gone through, or at least listened to the litany hundreds of times, I suppose, and never thought of it just that way before. In fact, I fear I never will."

"Suppose you try, next Sunday. Keep your Prayer Book open and follow reverently. See if it does not give you a deeper and more personal interest in that portion of the service."

Eva promised, and the next Sunday really tried to keep her thoughts from wandering, and to join in the service more devoutly. But still she thought more than once, during the litany, that part of it might quite as well be left for another day.

In fact, she was quite eager for the service to be over, and the day to be gone. On Monday she was to go, for the week, to a friend's house, a short distance from the city, and the visit had so long been anticipated that it seemed she could scarcely wait for the slow-creeping hours. They did roll away, however. Monday morning came, and the swift-rushing train bore her to the bustling little station, where she was met by Emily Fields—her dearest friend—in the most charming little pony carriage imaginable. Off they went, in the crisp morning air, with the blue sky overhead, and the tall, leafless trees standing guard on either side.

Oh! how beautiful it seemed, after the crowded city, and Eva thought, "The very happiest week of all my life it will be."

And it was a happy time. There were riding parties, evening parties, impromptu concerts, social gatherings of every kind! Indeed, nothing was forgotten that could make her stay

enjoyable. But at the very height of all the merry-making—Thursday evening, it was, when a large company of young people had come together—Eva slipped on the stair and sprained her ankle.

It was too bad, and the thought, harder to bear since it seemed so entirely the result of her own carelessness. There was nothing to do but go patiently to her room, have the bandages adjusted, and remain very quiet; but it was a great trial, and after she had insisted that her young friends should leave her, and return to the parlor, the hot tears would come, and impatient, rebellious thoughts crowd upon her mind.

The next day she was no better, and when evening came, and Emily stated her determination of remaining at home, instead of attending the gathering at a friend's house, some miles away, it seemed too bad that they should both lose the pleasure, and Eva begged most earnestly that no one should stay on her account. So, at last, they yielded, and one of the servants remained to care for her, replenish the fire, and see that nothing was needed.

There was no real reason she should not be alone, Eva thought; in fact she quite preferred it, and after a while, the woman was dismissed—sent to the servant's quarters—and Eva was left quite solitary.

How still the house seemed! But she took a book from the table, at her side, and soon became engrossed. The moments slipped away, she leaned back in the luxurious chair, and—well—knew nothing more until, with a thrill of terror, she tried to rise to her feet, forgetting until the sharp, almost unendurable pang, owing to her recent accident.

What was that dull, pulsating roar sounding in her ear? What, that strange rush and crackle? She clasped her hands above her head, wondering, "Am I really awake, or is it a dream?" But suddenly the truth flashed through her brain—*fire! fire! The house was on fire!*

For one moment she was utterly paralyzed, and all the intense hopelessness of her situation unwrapped her energies. Then, quickly struggling to her feet—holding a chair—pushing it—following, with excruciating pain, as the poor swollen foot and ankle hung unsupported—she reached the door, opened it a little way, but with a sickening cry of horror, it was thrust back, and she fell to the floor.

A winding column of flame was mounting the spiral stairway! A coil of eager tongues, like angry serpents already lapping through the servants' wing. The hot smoke enveloped her, and with an appalling sense of despair, she sank back, almost unconscious. But she must try once more. This was the only hope! Once in the hall, there might be some other way of egress! Again she struggled to her feet, and opened the door a little way; but the ravenous flame was just outside, and almost touched her cheek.

With a wild cry, she retreated! Oh, for help! help! in her extreme need! Should she pray? Should she call upon God, who had never seemed a near presence, or a real existence to her dormant soul?

No word of prayer came to her unaccustomed lips. He was far—so far away, she must die! And on the floor she sank again, yielding to her fate! She would not try the door again—she must perish! But suddenly, as from some distant voice, came clear and distinct:

"From lightning and tempest; from plague, pestilence, and famine, from battle and murder, and from sudden death; *Good Lord deliver us!*"

Who had spoken? Who had cried out in this dire extremity, and plead with the great God for her? Again she listened—

"That it may please Thee to comfort and help the weak-hearted, to succor, help and comfort all who are in danger necessity, and tribulation."

Surely, some one was pleading for her! She

roused herself a little, and through the roar growing momentarily louder, there was a sudden consciousness, like a beam thrown from above! The little gallery, outside the window! There might be escape! Some one might come in time! As if aided by super-human strength, and with those beautiful words still sounding in her ears, she crawled along the floor, reached the window just as the hungry flame burst through her door, threw up the sash, and dragged herself out!

The stars were shining above, and in all her life she never forgot that one upturned glance to what seemed heaven, while the loud voices of a gathering multitude sounded below, and the crisp night air rang out with their terrified cries.

"Good Lord deliver us!" she breathed, and lay fainting, when down the ladder she was borne to a place of safety.

"Ah, Auntie! a bulwark of strength they are—armor and shields all in one—those dear words! How strange that they should have returned to me in that moment of supreme danger! I had given up entirely, hopelessly; but when in that strange way, they sounded through my soul, it seemed as though the angels were praying for me, and bending above, to help. Then I remembered the gallery outside the window—then I was saved!"

"Thank God! thank God my darling—not only for this salvation from a horrible and 'sudden death,' but for what, I trust, will work the eternal waking of your immortal soul."

ANNAH ROBISON WATSON.

—Church Messenger.

NOTES FOR S. S. TEACHERS.

The school and its lessons, the Church services for the children, and the services in the school-room should be:—

Simple, suited to the understanding of those concerned. Long words should be shortened, deep doctrines should be explained in simple, clear, and definite language, difficult passages and questions not avoided, but the confidence of the children secured by the teacher. This would either be by the teacher definitely acknowledging "I do not know, but I will find it out," or by giving a simple explanation. The attempt to explain a matter which is not clear to your own mind is a most hazardous enterprise, and children are able critics to detect a flaw. Again, be—

Bright: teacher, teaching, and scholars will act and react upon each other. The lesson at the fingers' ends—independence if possible of notes—teaching with eyes and hands and gestures, as well as with the tongue, with suitable and ready action; the picture of the subject graphically drawn, the lessons clearly enforced, the children individually remembered. The impression left on their minds should be one of privilege and pleasure in belonging to that school, in being taught by that teacher, in the growing wiser in the Scriptures, and in allegiance to their Church as they grow in years. Again, be—

Short, Remember we have very young people to deal with, with short memories and small powers. Brevity is a distinct virtue. Again, be punctual, both in opening and closing the school and services. Let it be known that you give no law, have no favourites who are allowed to be late, that all are treated alike, that the bell for closing is not forgotten by a minute, all little things in their way, but all going to make a happy time, and a confidence in fixing the attention during the appointed space. See that your lessons are—

Repeated, at frequent intervals. The same leading truths must be taught again and again. Little people soon forget. The homœopathic

principle of "little and often" is most useful, reminding us of the Scripture maxim, "Line upon line and the regularity as well as the frequency of the dose will all help to impress the truth upon the minds and hearts of the hearers.—From paper by the Rev. C. W. Claridge in Church S. S. Magazine.

A VAIN ATTEMPT.

How the attempt to adapt the International Series of lessons to the Church of England Sunday school teaching strikes a prominent Churchman in the United States, is evident by the following extract from a letter lately received by us. The writer is one who has ever taken great interest in Sunday school work, and is one of the foremost in that branch of the Church's undertakings in the United States. He writes: "I believe the International Series is not only a mistake, but it is harmful from beginning to end. The passages selected are chosen to suit conflicting denominations, and consequently dogmatic lessons are excluded. The series is colourless. It deals only with historical or ethical subjects; doctrine, and especially such as relates to The Church and to the Sacraments, is purposely and carefully ignored. Every guide to the elucidation of the lessons is written from a sectarian standpoint, and when our people, misled by a false charity, encourage this series, they are simply giving up every principle for which The Church is a witness. I find it hard, indeed, to have patience with men calling themselves Churchmen, and then, despising the precious heritage preserved for them by the mercy of God and the fidelity of their forefathers, hailing with delight the poor, miserable mess of pottage offered them by a committee which hates The Church, rails against her prerogatives, and struggles to hinder the progress of her life. I am thankful to say that out of more than a hundred parishes in this diocese, not more than three or four—perhaps by this time not so many—use the International Series." The diocese referred to is classed as Evangelical.

The Roman Catholics of Stratford (England) have issued a card to raise funds for their schools. The following is a copy: "A GENEROUS Return for Twelve Pennies. We simply ask for TWELVE PENNIES ANNUALLY (the caps are in the original) and give in return a weekly mass at eight every Wednesday morning; 52 masses in the year (through St. Joseph) for all possible intention, with mementos every morning, children's prayers thrice daily, monthly novenas, daily rosary, and the prayers of the whole congregation. . . Think of others and of the dead, and enrol them, 1s each. . . Devotion to the Dead is closely allied to it (to S. Heart), and if we release but one soul daily, what a harvest for eternity! . . . Say daily: "O Sacred Heart of Jesus, through Mary and Joseph, have mercy on us; help the dying, help the departed, and grant all we ask."

Sin, before Christ came, was a pathless waste, in which many a soul lost its way without a hope of recovery; but since He lived and died and rose again, the penitent feels that a higher and better life is open to him, a strengthening hand is held out to penitence. St. Peter's denial, is tenderly, lovingly forgotten, and he is being prepared to receive his threefold charge, and to protest, out of a broken heart, "Lord, thou knowest all things; thou knowest that I love thee."—Canon Newbolt.

THE Resurrection is the Central Miracle of all the Miracles of the Gospels and Acts. If that be rejected all the others go with it; if that be established all the others are easy after it. If Christ did not rise, then we are of all men most miserable; if Christ rose, then shall we also rise through Him.—Rev. E. L. Cutts, M. A.

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NOTES OF THE MONTH.

[From the S. P. G. Mission Field for December.]

[CONTINUED.]

"With regard to the effect of preaching Christianity to these Kols of Chota Nagpur, it was quite possible—and indeed probable—that some of them became Christians from unworthy motives, yet undoubtedly the doctrines of Christianity had obtained a most vigorous hold over the minds of the tribe. Colonel Dalton, the Chief Commissioner, in one of the most interesting books ever written on the Native Races of India, published some years ago, said 'the Atonement, the mystical washing away of sin by the Blood of Christ, is the doctrine on which their simple minds most dwell,' and this was a most striking illustration of the hymn they had just sung:—
Of Thy Cross the wondrous story
Be it to the Nations told.
Turning to the general prospects of Christianity in India, Lord Northbrook said:—

"There was no doubt there had been a very marked progress. Not only had there been a marked progress in the actual number of Christians as shown in the Census of 1891 compared with that of ten years previously, but anybody who looked at the condition of mind of the educated Hindoos—he put on one side the Mahomedans—must be aware that great progress had been made, if not absolutely towards the embracing of Christianity, at any rate in the direction of Christianity. He was much struck the other day in conversation with one of the very ablest and most distinguished of the Hindoos of the whole of India, when he told him his favourite book was Thomas a Kempis—although that man called himself a Hindoo, he could not be very far from a Christian in his heart. He had himself always believed, in dealing with such tribes such as those he had been talking about, that direct missionary effort would gradually induce the main part of those tribes to embrace the Christian religion. In giving any forecast of what the prospects of Christianity were with respect to the great Hindoo community, he thought he was only expressing the opinion entertained by some of the wisest and best men in India when he said that in his belief a time would, in God's providence, come when there would be a great wave of Christianity extending over the whole of the Hindoo community. But he did not believe himself that that wave of Christianity would come actually and positively from the preaching of missionaries belonging to the English Church, or of those from the continent—his belief was that it would come from the Hindoo themselves, that it would come from some able, eloquent, and earnest Christian Hindoo, who would by himself lead his fellow-countrymen

to embrace the Christian religion. In saying this pray let them not for a single moment think he depreciated the effort of Christian missionaries in India; he did not, he believed they were paving the way for the great movement, but he thought the movement itself was likely to be national."

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TEMPERANCE.

THE PROHIBITION QUESTION.

A Sermon Delivered by the Rev. James Simpson, M. A., at St. Peter's Cathedral, Charlottetown, P. E. I.

I suppose it will be admitted that the mere passing of a law, at the request of a majority, and perhaps (as in the case of the Scott Act) a very small majority of the electors is not going to change the opinions of the minority on this subject. Of course it ought to do so. As loyal citizens we ought to submit at once to any law that is passed, so long as it does not conflict with the law of God—we may do our best to repeal it, but so long as it is law it is our duty to abide by it. But even the most sanguine of us could hardly hope for such submission in the present instance—our own experience under the partial prohibition of the Canada Temperance Act; the experience of New Brunswick, the North West Territories and some of the States under total prohibition, warn us all too plainly that this will never be. The minority, rightly or wrongly, look upon such a law as an infringement on their rights as free men, and proceed to resist it to the utmost. And so I am confident, that not ten per cent. of those who now use stimulants, would ever think of willingly discontinuing them because a Prohibitory Act was passed, and it is easy to test the truth of this statement by making a few enquiries from your friends as to what course they would pursue under the circumstances. We must remember that very many people, including numbers of those who would vote for prohibition, will not admit that the drinking of intoxicants is sinful in itself, and so it is contended that the State has no more right to prohibit their use, than it has the use of any other necessary, or, (if we prefer to call it so) luxury. And certainly, once admit the right to prohibit things not sinful, and it is difficult to know where the matter will end. Tobacco may shortly be put on the list, and what, if men realizing, at length, (and none too soon, seemingly) that the health of their mothers and wives and daughters is being ruined by the excessive use of tea, also have this prohibited? Or, to put it another way: In the Province of Quebec, a very large majority of the electors are Roman Catholics. Good Catholics consider the eating of flesh meat on a fast day to be quite as sinful as some temperance advocates consider the use of intoxicants. Whether either or both of these are right or wrong, is not to the point, the fact remains. It would be quite possible for the Quebec Legislature, therefore, to prohibit the use of flesh meat on fast days, but we could hardly expect the Protestants of the Province quietly to submit to such a law. On the contrary, we should look to them to resist it as a matter of principle. Can we then be surprised if those who use wine or beer in moderation, or those who like to have some in the house in case of sickness—resist prohibition as a matter of principle?

I think then that we must all acknowledge that there will be resistance to the law. People of all classes will not scruple to break it—even those who think prohibition very good for others, will not all feel bound to observe it themselves, and so we shall have an immense amount of lawlessness and hypocrisy. Surely the state of our morals is bad enough now without opening the door for further deceit and shame, and double-dealing.

(To be Continued.)

A MIRACLE OF TO-DAY.

THE STARTLING EXPERIENCE OF A YOUNG LADY IN ST. THOMAS.

A Constant Sufferer for More Than Five Years—Her Blood Had Turned to Water—Physicians Held Out no Hope of Her Recovery—How Her Life Was Saved—A Wonderful Story.

From the St. Thomas Journal.

"The Angel of the Lord encampeth round about them that fear Him, and delivereth them." Such is a verse of holy writ made familiar to very many residents of St. Thomas by the well-known evangelist, Rev. J. E. Hunter. In letters of gold on the stained glass fanlight over the door of his residence, No. 113 Wellington street, is the text "Psalm xxxiv, 7." Though we live in an age noted for its energetic, zealous Christian endeavor, this idea of Mr. Hunter's to impress the truths of the Scriptures upon those who read though they run, is altogether so original and so novel that it at once excites the curiosity. Those not familiar with the text make a mental note of it, and at the first opportunity look it up. This is just what was done by a representative of the *Journal*, who had occasion to visit Mr. Hunter's residence the other day. But with the object of the visit and the information obtained the reader will be more concerned. The reporter was assigned to investigate a marvellous cure said to have been effected in the case of a young lady employed in Mr. Hunter's family, by that well-known and popular remedy, Dr. Williams' Pink Pills. And it was a wonderful story that the young lady had to tell, and is undoubtedly as true as it is wonderful. Last June the same reporter interviewed Mrs. John Cope, wife of the tollgate-keeper on the London and Port Stanley road, who had been cured by Pink Pills of running ulcers on the limbs after years of suffering, and after having been given up by a number of physicians. The old lady had entirely recovered and could not say too much in praise of Dr. Williams' Pink Pills, which had given her a new lease of life. As it was with Mrs. Cope, so was it with Miss Edna Harris, the young lady in the employ of Mr. Hunter's family, who has been restored to health and strength by Pink Pills. Miss Harris has just passed her twentieth year, and is a daughter of George Harris, who lives at Yarmouth Heights, and is employed by Mr. Geo. Boucher, florist and plantsman.

"I believe Dr. Williams' Pink Pills saved my life, and I am quite willing

that everyone should know it," was the reply of Miss Harris when asked if she had been benefitted by Pink Pills, and if so would she make public her story. Continuing, she said, "When I was twelve or thirteen years of age I was first taken sick. The doctors said my blood had all turned to water. For five years I suffered terribly, and was so weak that I could barely keep alive. It was only my grit and strong will, the doctors said, that kept me alive at all. If I tried to stand for a short time, or if I got the least bit warm, I would fall over in a faint. My eyes were white and glassy, and I was so thin and pallid that every one believed I was dying of consumption. During the five years I was ill I was attended by five physicians in St. Thomas, two in Detroit, one in London and one in Aylmer, and none of them could do anything for them. I was so far gone that they had no hopes of my recovery. Towards the last my feet and limbs swelled so they had to be bandaged to keep them from bursting. They were bandaged for three months, and my whole body was swollen and bloated, and the doctors said there was not a pint of blood in my body, and they held out no hopes whatever. Two years ago I saw in the *Journal* about a man in Hamilton being cured by taking Pink Pills. I thought if they could cure him they would help me, and I decided to try them. Before I had finished three boxes I felt relieved; the swelling went down and the bandages were removed. I continued taking Pink Pills until I had taken seven boxes, then irregularly I took three more, one of which Mr. Hunter brought back from Brockville. I am perfectly cured. I have not been ill a single day since I finished the seventh box of pills. I came to Mrs. Hunter's a year ago, and she will tell you I have never been ill a day since coming here, and I always feel strong and able to do the work. I can and do strongly recommend Dr. Williams' Pink Pills," said Miss Harris in conclusion. Her appearance is certainly that of a strong, healthy young woman.

Mrs. J. E. Hunter, wife of the evangelist, told the reporter that Miss Harris was a good, reliable and truthful girl, and that perfect reliance could be placed in her statements. "She looks like a different girl from what she was when she came here a year ago," said Mrs. Hunter.

The facts above related are important to parents, as there are many young girls just budding into womanhood whose condition is, to say the least, more critical than their parents imagine. Their complexion is pale and waxy in appearance, troubled with heart palpitation, headaches, shortness of breath on the slightest exercise, faintness and other distressing symptoms which invariably lead to a premature grave unless prompt steps are taken to bring about a natural condition of health. In this emergency no remedy yet discovered can supply the place of Dr. Williams' Pink Pills, which build anew the blood, strengthen the nerves and restore the glow of health to pale and sallow cheeks. They are

a certain cure for all troubles peculiar to the female system, young or old. Pink Pills also cure such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration, the after effects of la grippe, and severe colds, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. In the case of men they effect a radical cure in all cases arising from mental worry, overwork, or excesses.

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The *Methodist Times* (London, Eng.) thus writes on the question of the performance of great musical works in our churches and cathedrals:—"Those purblind individuals who imagine that Christianity is losing its hold upon this country should have been in St. Paul's Cathedral last Tuesday night, [i.e., on the Tuesday in Holy Week], when the annual rendering of Bach's Passion music took place. The vast cathedral was crowded in every part. It is absurd to say that the attraction was purely musical, because Bach's music does not appeal to the man of the world, or the listener whose sole desire is to gratify the nerve of hearing. Bach's music is intensely spiritual and devotional. Moreover, anyone who watched those crowding thousands would notice how devout they were, how reverently they knelt at the appropriate times, and how heartily many of them joined in the chorales which were intended to be sung by the congregation. When we remember what St. Paul's was fifty years ago, and what it has become now, we have an impressive illustration of the ever-advancing power of the Christian religion in this country."—*Church Review*.

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THE ADVENT NUMBER, ISSUED 15TH NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work feeding her lambs.

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