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## Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, APRIL 15, 1885

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### ECCLESIASTICAL NOTES.

**WHAT THE CHURCH OF ENGLAND IS.**—The one Church which alone provided for the religious wants of the people for many hundreds of years before sects were heard of.

The Church whose members in early times divided the country into parishes, and by their own personal liberality built parish churches.

The Church whose own members provided the means of support for her clergy, by making an annual charge upon their lands, called Tithes.

The Church, and the only religious body, which ministers alike to rich and poor, making no difference, and in her Baptismal, Communion, Marriage, Burial, and other services, speaks to peer and peasant alike the same words of counsel, comfort and warning.

The Church, and the only religious body, which has been with the people of this country in all times of their growth, prosperity, adversity, sorrow, joy, and social and national development.

The Church, and the only religious body, which in early times of our country's history, struggled for and wrung from kings and princes liberties for the people; and to whose great Bishop (Stephen Langton) we are mainly indebted for the great foundation of the people's liberties as set forth in the well-known document called Magna Charta.

The Church which educates more of the children of the English poor than all the School Board schools and schools of other religious bodies put together.

The Church which is voluntarily spending more than a million a year in increasing and improving accommodation in her churches, and chapels for the public worship of Almighty God.—*Ext. Standard of Cross.*

**CRUSADE OF THE WHITE CROSS.**—"You cannot frame any five words in a commandment upon the obedience of which will depend more happiness or misery than those contained in the seventh commandment."

So said Judge Arnoux in his address to the colored congregation at St. Philip's Protestant Episcopal Church, New York, on the subject of the White Cross movement in that city.

"We wish the co-operation of the young men of St. Philip's," he said. "In so worthy a cause I could not give a negative answer to the invitation I received to address you to-night."

"No man can be free who is the slave of any passion; and I say with Hoar, 'Those who yield from pleasure to sin transform themselves from men to brutes.' Nothing is of value without striving for it. You hear of a yacht race where the wind blew hard, the sails were blown away and the crew worked hard to win the prize. They do win it and speak proudly of their victory. If there were a smooth sea and not much wind the race is spoken of as easily won. Try to win the prize by working hard for it and gain credit for yourselves."

"Two wrongs must be righted—intemperance and licentiousness. Women must learn that they have it in their power to purify the entire community. As it stands now woman's regard of another woman's opinion of herself is of more importance to her than a man's opinion. A woman who sins is turned out, ostracised from society and trampled on by both sexes; but what is done with the man who caused her downfall? You receive him with open arms and give your sister or your daughter to him in marriage."

"Is this right? I ask you—is it just? No, a thousand times no. Each one resolve that you will be pure and refuse to tolerate impurity in others. Let women banish the men who degrade women, punish them socially, let them understand that they are exiled from society and you'll find the evil abating at once."

**THE BISHOP OF LICHFIELD AND THE DECEASED WIFE'S SISTER BILL.**—The Bishop of Lichfield recommends to his clergy to preach upon or to read after the Nicene Creed on Sunday, July 6th, the resolution of the Upper House of Convocation on marriage with a deceased wife's sister.

It might be well that some attention should be shown to the same subject in the several congregations of this Ecclesiastical Province, and therefore we give the resolution in full. There would seem to be an absence of earnestness on the part of Churchmen in Canada in upholding the law of the Church in this particular. The resolution is as follows:—

"First, that the proposal to legalise marriage with a deceased wife's sister is contrary to the just inferences drawn from the prohibitions specified in Holy Scripture on the subject of unlawful marriages; that in the Book of Leviticus a marriage between a widow and her deceased husband's kindred within the third degree, is expressly forbidden; that our Lord and His Apostle, St. Paul, having declared that in regard to holy matrimony husband and wife are on an equality, a widower is by necessary inference forbidden to marry his deceased wife's kindred, within the same limits; and whatsoever rule or concession to the contrary may have been made in the Mosaic legislation is by our Lord's authority thus finally abolished.

"The primal declaration in Holy Scripture thus repeated by our Blessed Lord only receives in the Table of Prohibited Degrees its fuller and more detailed exposition.

"Secondly, that the Church has so understood and interpreted the declaration of Holy Scripture from the beginning; and that there is no trace whatever of any such marriage having been recognised as permissible until fourteen centuries after Christ, when dispensations were first granted by Papal authority. The mind of the Church of England on this subject has been clearly declared in her Table of Prohibited Degrees, her Canons, and in the decisions of her ecclesiastical courts. In Scotland and on the Continent the Reformers, both Calvinist and Lutheran, were equally clear in interpreting the Word of God as condemnatory of these marriages.

"Thirdly, that if the rule thus derived from God's Word be set aside no other rule or principle can be found to take its place. No distinction between the wife's sister and the rest of the wife's kindred has ever been made out. If the relationship by affinity is no bar in one case it is no bar in any case; all stand or fall together. A code of law which should allow one, and only one, relaxation would be on the face of it self-condemned; nor is there any example in Europe of a country in which the law, having been so altered as to permit marriage with a deceased wife's sister, has remained without further relaxations.

"Fourthly, that the proposed relaxation of the marriage laws would tend to impair the reverence

felt for the sanctity of Christian marriage, and to produce a more widely spread social corruption. In countries which have allowed union between persons near of kin, divorce has been more and more freely permitted, with the inevitable effect of effacing the true significance of our Lord's solemn repetition of the words, "They twain shall be one flesh."

"Fifthly, that it is the plain duty of the Church to guard and maintain the purity of domestic life, and to teach that the members of a Christian family are bound together by common interests and mutual affections growing out of the marriage tie between the parents. That the aunt or other near kinswoman of the children should stand in no relation to their father, and be regarded by him as a stranger, would be inconsistent with the very idea of the family, subversive both of its happiness and of its moral welfare.

"Lastly, that if the law of the land, which in regard to marriages of this nature, has from the very first been identical with the Divine law, should be changed, grave scandal and perplexity would inevitably ensue. The Clergy, bound to maintain the law as contained in the Bible, and referred to in the Book of Common Prayer, would be brought into frequent collision with the claims of those who might have availed themselves of the relaxation that would thus have been granted for the first time. It is of the utmost importance that the Clergy should thoroughly inform themselves on these points and on others which bear on this grave question, and that they should on proper occasions explain clearly and firmly, with all charity to opponents, its true character and bearings."

**BISHOP WHIPPLE IN ROME.**—The Bishop of Minnesota has just brought to a close a visitation of St. Paul's Church, Rome, Italy, which has been of great interest and of most real help to the spiritual interests entrusted to our Church in that famous city. He preached on three successive Sundays in St. Paul's Church, to large congregations, telling on the last occasion of his own great mission work among the North-Western heathen. On the first Sunday in Lent he held a confirmation, at which six candidates were confirmed. Again, on the 3rd of March, he confirmed three more candidates under circumstances of peculiarly touching interest. Out of the nine confirmed in all, three had been baptized as adults by the Rector but a few days before the confirmation. Monsignore Savarese was present at the first confirmation.

The Bishop's action at this time came like a special providence to Monsignore Savarese and his hardly pressed followers. They had been taken, it is true, under the protection of our Episcopate two years ago or more, but no Bishop had visited them, or given them in person the right hand of fellowship, or a Bishop's counsels, or a Bishop's blessing on their worship.

Speaking of these Italian reformers in his last sermon in St. Paul's Church, Bishop Whipple used the following words:—"I see a new life stirring the heart of the Italian nation under the wise rule of a noble son of the house of Savoy, which had never faltered in devotion to the people; so I believe the day will come when life from our Incarnate God will be breathed upon His Church in Italy, and they know nothing but Christ and Him Crucified, and thus it will be as in St. Paul's time, their faith will be everywhere spoken of throughout the world."—*Churchman.*

DIocese of Nova Scotia.

"The Bishop intends commencing his Western Confirmation Tour at Hubbard's Cove, Saturday, May 9th." Further appointments are as follows: May 10 and 11—Chester and Western Shore; 12 and 13—Mahone Bay; 14—Lunenburg; 15—La Have, St. Matthew's; 17—Bridgewater; 18—Pleasant River; 19—La Have, St. Peter's.

PRAYER

Authorized and recommended by the Bishop of Nova Scotia, to be used during the continuance of the War in Egypt, unless some other shall be ordered by higher authority.

O ALMIGHTY GOD, King of all Kings, and Governor of all things, whose power no creature is able to resist, be present we beseech Thee with the forces of our Country sent forth to maintain their cause in a Foreign Land. Preserve them from the perils of the climate, direct the counsels of the leaders, and vouchsafe to all such strength and fortitude, that no adversary may be able to withstand them; that so the world may acknowledge Thee to be our Protector and Mighty Deliverer, and that we may glorify Thee, the only giver of all victory; for the sake of Jesus Christ our Mediator and Advocate.—AMEN.

RIVER JOHN.—The following address was recently presented to Revd. J. L. Downing, rector of St. John's church:—

Reverend and Dear Sir.—We, your Parishoners, desire to offer you our hearty good wishes on the completion of eleven years of your ministry amongst us, and to express our earnest hope that you may long continue going out and coming in, to the different scattered settlements and homes in this widely extending mission. Living as most of us do at considerable distance from the Parish Church and Rectory, we should be most ungrateful did we not acknowledge warmly your never failing attention to us. Not only has the Parish Church been rebuilt through your exertions, but you have been the means of providing the excellent "New Church known as Holy Trinity," while no state of the roads or of the weather has hindered you from most punctual attendance thereat, as well as at Tatamagouche, Barrasois, Brule and the Cape.

In sickness and trouble your sympathy has never been wanting, while at your own house we have ever found you and Mrs. Downing to be most hospitable and considerate.

Praying that the Good God may continue to bless your work among us for many years to come. We are your sincere friends and grateful Parishoners.

Signed on behalf of the Parishoners,  
Holy Trinity—David Mingo,  
Joseph Neville.  
Barrasois—Samuel Buckler,  
John McBourne.  
Tatamagouche—John Irvine,  
William Buckler.  
Cape John—James Murphy,  
Thomas Robison.

REPLY.

My Dear Friends and Parishoners.—It is not easy to say what I feel with regard to your kindly address. The affections and prayers of the people for whom one is set to minister in holy things are most gratifying. In the matters which you particularize, I can take no more credit than that I have tried to do my duty. Difficulties such as your name are to be expected, but when they are appreciated as you appreciate them, the hardness vanishes. Nor have you allowed your feelings to be expressed merely in words. I have to thank you—as I do most sincerely—for more material proofs of your kindness; the handsome sleigh robe

new clergyman, the church must be proportionately benefited. It is when instead of looking upon a flock, bodies and souls must be proportionately benefited. It is when instead of looking upon a Pastor thus, disaffection creeps in and "a man is made an offender for a word" that souls are endangered and the growth of envy, hatred and malice and all uncharitableness, is encouraged, it is then that the church suffers.

Sincerely thanking you for all your kind expressions towards Mrs. Downing and myself, and craving for you the best blessings of the Great Head of the church. I am your loving friend and Pastor. J. L. DOWNING.

ALBION MINES.—The Easter services were well attended. A goodly number of communicants kept the Easter Feast at the parish church, which looked bright with the white frontal, dossal, &c., and the cut flowers and altar cross of white azaleas, offered by some of the ladies. A service was held at Westville by Mr. Morris Taylor (Divinity Student) which was well attended. Mr. T. had also enabled the rector to give Westville a Good Friday evening service, by keeping the parish church open.

A new choir cheered the service at St. George's New Glasgow, consisting of Mrs. Bent, Mrs. Patton, Mr. Jennison, Mr. Bent, Mr. Patton, Mr. Godfrey, and Miss Campbell as organist; every one was delighted (after the entire fast from music during Lent) with the excellent and jubilant chanting and singing.

The Easter meeting was held according to Law; the greatest praise the meeting can receive, is that there is little to be said of it; everyone was re-elected—(one vacancy in the Vestry being filled by Mr. Wm. Blenkinsop) and everyone was considered entitled to thanks.

The Fabric Committee was strengthened by the addition of Dr. Johnson, and it is understood will take steps to procure means for further improvements—being out of debt and a few dollars in hand. Seats and windows require reconstruction; what the committee will do first remains to be seen. The wardens are to see to keeping up the "envelope system" in its integrity, as through removals from the place, &c., this has become needful for the maintenance of the church work.

The offertories for the conversion of the Jews, on Good Friday were \$10.11.

HALIFAX.—St. Mark's and St. John's Parish.—The Lenten and Easter services in St. Mark's Church have been very well attended this year. A large congregation assembled every evening during Holy Week, when several of the city clergy preached special sermons, the rector filling their places. It was gratifying to see many more at the Easter Communion than in any previous year, especially at the early service, which was semi choral. The church was beautifully decorated with flowers, in four vases on the re-table, and a number of potted plants in bloom, chiefly from the hot-house of W. E. Warrall, Esq. The choir acquitted themselves very creditably, especially in the Easter anthem "Now is Christ Risen" which was particularly well rendered. There were altogether six services in the parish on Easter Day, the Lord's Supper being administered four times. The curate, Rev. J. O. Crisp preached at the morning service, and the rector, Rev. H. J. Winterbourne, occupied the pulpit in the evening, both preaching appropriate and earnest sermons.

A lady has presented to St. Mark's a chaste and handsome alms-plate, bearing the sacred monogram I. H. S. in the centre with flowers surrounding, while the rim has on it the following text: "Thy prayers and thy alms are come up for a memorial before God."

A new two-manual organ is to be placed in the church this week which will be both useful and ornamental, and will no doubt be a great addition to the musical part of the services. The parishoners have subscribed most liberally towards the instrument, bringing their energies in some cases to

the flock committed to their charge. We believe that there is real life in St. Mark's Church and that it is not confined to two of the city churches as a recent correspondent would lead some people to imagine.

HALIFAX.—EASTER.—The festival was a joyous one in all the churches. Decorations of flowers were profuse and handsome. The Cathedral was specially tasteful in gorgeous banners, rich altar vestments, white callas and pot plants. The arrangement of the flowers was simply exquisite, both in the chancel and at the font. The Bishop's chapel was prettily decorated and much pains had been expended on the decorations. There was a chancel screen surmounted by appropriate Easter text, and both chancel and font were simply filled with flowers. The scene on first entering the chapel, was very imposing. Bermudian lilies were profuse at St. George's, and in all the other churches some attempt had been tastefully made to mark the Queen of Feasts. There was a manifest improvement in the music at all the churches and compositions of an ambitious nature were sung. The number of communicants on Easter Day was very large at most of the churches. Your correspondent will send a comparative list next week. The following are from the published reports of Easter meetings; the reports of other churches will be sent next week.

St. Paul's.—The financial statement showed: expenditure, \$8,148.96; receipts, \$7,911.21; balance on hand, \$139.46. The estimated expenditure for 1885-86 is placed at \$7,761; receipts, \$7,400. The total expenditure for the year by this parish was \$13,274.92, this includes the distribution of fuel, food, etc., among the poor. St. Paul's alms house of industry, missionary in Country Harbor, etc. A resolution passed requesting the rector to nominate Rev. David Neish for curate at St. Paul's. Churchwardens, Robt. Taylor and R. Uniacke. Vestry, E. J. Lordy, Hon. A. G. Jones, J. C. Mahon, I. H. Mathers, C. C. Blackadar, A. DeB. Tremain, J. H. Symonds, A. C. Edwards, F. S. West, Augustus Allison, W. H. Hill, W. J. Stewart. The rector was granted leave for a long vacation during the coming summer. The estimates for the coming year shew a reduction in some of the salaries, the estimated expenditure being \$7,409.00 against \$8,148.96 expended last year.

St. Mark and St. John.—The financial report of these two churches showed receipts \$1,516.16; expenditure \$1,487.51. Estimated expenditure for the coming year \$2,174.38. The church is small and steps are to be taken shortly for improving and enlarging the church as increased accommodation is needed. The following officers were elected: Wardens, John W. DeWolf and William Woodill, Vestrymen, G. M. Connor, Wm. Taylor, J. E. Wilson, A. Vizard, F. Ward, C. S. Harrington, W. Hedley, C. R. Harrington, F. W. Harley, John Overy, Daniel Rutherford and H. F. Worrall.

St. George's.—The financial report shews receipts for the past year to have been \$3,251.93, and the expenditure \$3,220.69. The estimates for the ensuing year are: Income, \$5,000; expenditure, \$4,969. The Wardens report says: "Our collections now are larger than they have ever been, I believe, in the history of the parish. In 1882 they were \$396, now \$834.20. In 1882 pew rents were \$923, now \$1,325.90. The gain from these two sources to the revenues of the parish, since 1882, is nearly \$900. Since Easter, 1882, 45 pews have been rented. Fifteen hundred dollars have been expended in beautifying the church, every cent being raised by private subscriptions. In looking back we find that the largest amount received by the church, during its said to be the best days for any one year was, for offertories, about \$400, and for pew rents, \$1,600. Of this last amount \$300 was received from the gallery. Now, the gallery is practically free. We have received then, during this year, as large a sum for

the days in the body of the church as was received during the year alluded to. We have great pleasure in testifying to large and often crowded congregations, to excellent music, and also to a particularly bright and hearty service. The Rector's report for the year shows communicant roll last Easter 350; this Easter 441; confirmed 51; baptisms 92. The report stated that the response to the appeal for the curate's salary had exceeded what was expected. The meeting unanimously then assumed the responsibility of placing the curate on the regular list of the officials of the church. D. H. Whiston and G. A. Woodill were elected churchwardens, and the following gentlemen as vestry: Messrs. Marshall, Hunt, Bennett, Rennels, Payne, Neal, Lownds, Pickford, Bligh, Forhan, Cudlip and Trider.

**St. Matthias Mission.**—The treasurer's report shewed receipts \$930.07, expenditure \$897.91. The report shews that the mission is now free from all liabilities and that over \$500.00 have been paid during the last six months in liquidating the liabilities of former years. The report urges a special effort for the purpose of plastering and making the building comfortable for the growing needs of the mission before next winter. The Missionary's report shews: Baptisms 12; confirmed 15; burials 3; services 126; meetings 100. The following gentlemen were elected members of the executive committee: Rev. Dr. Partridge, Rev. W. C. Wilson, Captains Dauphinee, Brinckman and Hawes, Messrs. J. B. Johnstone, W. A. Garrison, B. Beatty, B. Lowe, R. Morton, W. Saunders, J. Beatty, E. Boutilier, J. Jordan, W. Lovitt, G. P. Boutilier, J. Rudh, J. Baines, Gabriel Edmonds, J. F. Curren, Frank Keating, J. Hull, C. Hilchie and J. Deal.

**NEWPORT.**—The Easter Services were very bright and hearty, the singing good, and the pretty cross, of flowers on the table and in the font, and the white hangings and mural decorations gave St. James, quite a festal appearance. The Easter meeting, though not large, because of the rain, was eminently successful. The offertory and subscription list furnishing a surplus of some \$45 over the salary, which was devoted to defraying other expenses. Jas. F. Cochran and Nelson Woolaver, Esqs., were re-elected Churchwardens, and Luther Mumford and Martin Mumford, Esqs., were re-elected Chapelwardens of St. Anne's, Woodville.

The Easter meeting at Walton takes place on the 13th. In this section of the parish the Rev. H. How has nearly seventy who have taken a pledge of total abstinence for three months, at the expiration of this time they are invited to renew for the same period.

**PUGWASH.**—Through ill-health the Rev. F. F. Sherman has been obliged to leave this parish, having obtained three-months leave of absence from the Bishop. He has gone to the United States, and it is earnestly hoped that he may soon be restored to health, and to his work here. The new church has been used for Divine service, yet it is in an unfinished state, having no paint on the interior. Any aid towards that object will be thankfully received and acknowledged. A very beautiful white dossal for lectern and hanging for prayer desk, in cashmere, crimson and gold coloured velvet, and gold trimming, was presented to the Church as an Easter offering, the work and gift of Mrs. Rufus F. Bent, of Amherst. Rev. V. E. Harris, Vicar of Christ Church, Amherst, officiated here on Friday the 10th inst., greatly to the comfort and happiness of this little flock.

**AMHERST.**—In reviewing the Lenten season that is just past, when by prayer and meditation on the sufferings and death of our Saviour Jesus Christ, we prepared ourselves to celebrate His glorious Resurrection, and enter more fully into this great Easter joy, how many true and faithful hearts can now say, "Surely the Lord was in this place and I knew it not." The services have all been well attended, especially during Holy Week. Beside Matins and Evensong on Good Friday, there was

a short service at nine a.m. and at half-past two p.m. The weather on Easter Day was not pleasant, but it dull without, all was bright, warm, and hearty within "Christ Church," which was very beautifully decorated with pots of lovely flowers, grouped about the chancel, and on the altar, also pretty banners at the entrance to the former, and within the sanctuary. After a short choral service at three o'clock, the Sunday-school was publicly catechised by the Vicar. This is usually done on the last Sunday in each month, at three o'clock, after the Litany has been said. At the two celebrations, seventy-seven persons fulfilled our Blessed Lord's command—"Do this in remembrance of Me." The offertory amounted to \$93, of which sum, \$75 was a special offering. During the winter a number of boys have been in training for the choir, and for a few Sundays past they have taken their places in the stalls and joined in the praises to the "Most High." They sing very nicely, and their reverent and devout manner is observed by all. There was a most enjoyable social held in the school-room on the 8th inst.; music, speeches, readings, and refreshments, together with agreeable conversation served to pass a pleasant evening.

#### DIocese OF FREDERICTON.

**ST. JOHN.—St. Luke's Church.**—The chancel, reading desk, pulpit and font were tastefully decorated on Easter Day with cut flowers and potted plants. In the afternoon, the rector baptized ten children and eight adults in the presence of a large and interested congregation. A children's service was held in the evening, with singing of carols and special sermon to children. On Thursday afternoon, the 8th inst., the Bishop administered the rite of confirmation.

#### EASTER ELECTIONS.

**ST. JOHN.—Trinity Church.**—Churchwardens, John Sears and C. W. Weldon; M. P. Vestrymen, Simeon Jones, John Magee, Jas. H. McAvity, Morris Robinson, C. P. Clarke, W. L. Prince, G. W. Whitney, G. F. Mathew, W. C. Vroom, Jas. McNichol, A. H. DeMill, Edward Sears, jr.

**St. John's, Stone Church.**—Churchwardens, T. W. Daniel and J. R. Ruel. Vestrymen, G. S. DeForest, W. K. Crawford, Capt. Thomas, Dr. J. C. Hatheway, F. O. Allison, W. M. Jarvis, W. H. Merritt, C. Masters, A. P. Tippet, L. R. Harrison, John McAvity, C. Henery. Delegates to Synod, W. M. Jarvis and A. P. Tippet. Substitutes, W. K. Crawford and Chas. Masters.

**St. Paul's (Valley) Church.**—Churchwardens, W. C. Drury and T. Barclay Robinson. Vestrymen, R. P. Starr, John A. Wright, G. H. Lee, A. H. Beddome, W. L. Hamm, F. E. Barker, Alex. Shives, Jer. Harrison, T. R. Jones, G. S. Smith, W. H. Thorne and M. Chamberlain. Delegates to Synod, G. Sidney Smith and T. B. Robinson. Substitutes, M. Chamberlain and R. P. Starr. Delegates to Diocesan Church Society, R. P. Starr and M. Chamberlain. Substitutes, T. R. Jones and Barclay Boyd.

**St. James' Church.**—Churchwardens, R. W. Crookshanks and E. Willis. Vestrymen, R. B. Emerson, W. Cunard, John Holden, James Price, Henry Duffell, sen., Wm. Kee, G. L. Robinson, R. K. Jones, E. N. S. Stewart, Fred. Sandall, James G. Jordan and W. Lamb. Delegates to Diocesan Church Society, E. Willis and G. L. Robinson. Substitutes, James G. Jordan and Henry Duffell, sen.

The election of delegates to the Synod was postponed until April 20th, as the notice of the election required by law had not been given. The meeting also passed a resolution that the sum of \$250 be given to the Rector, Rev. G. O. Troop, for his untiring services during the past year. The rev. gentleman responded, thanking the congregation for all their kindness to him in the past.

**St. Luke's Church.**—Churchwardens, R. A. Gregory and John Tapley. Vestrymen, Hon. Jas. Holly, S. Holly, M. Hamm, Capt. D. F. Tapley, William Court, Jos. Ruddock, H. Hilyard, R. E.

Coupe, J. G. Tobin, David Tapley, J. T. Kennedy, D. H. Nase. Lay Delegates to the Synod, Shadrack Holly and W. S. Fisher. Substitutes, John Tapley and M. Hamm. Vestry clerk and treasurer, A. C. F. Sorrell. Organist, Miss Bessie Farmer.

The receipts of the past year were \$4,750. Two gentlemen present at the meeting gave respectively \$100 and \$50 toward the church debt, which is thus reduced to \$850.

**CARLETON.—St. George's Church.**—Churchwardens, Wm. J. Cornfield and F. C. Whipple. Vestrymen, D. B. Lord, S. T. Mosher, W. C. Allen, S. Sewell, B. H. Appleby, Theo. Stackhouse, Samuel Watters, Thomas Johnston, John W. Long, Thos. J. Fairweather, James Burridge, James Baker.

**St. Jude's Church.**—Churchwardens, S. L. Brittain and E. J. Wetmore. Vestrymen, E. S. Nichols, John Durant, Stephen Purdy, S. M. Wetmore, Jas. Correll, Fred. Dodge, H. Finch, W. Craft, Geo. F. Harding, Chas. Pidgeon and John M. Ring. Vestry clerk, Chas. Pidgeon. Delegates to the Synod, E. J. Wetmore and S. L. Brittain. Substitutes, C. Pidgeon and S. Purdy.

**PORTLAND (ST. JOHN).—Mission Church of St. John Baptist.**—This Church, situated in one of the poorest localities of the neighboring cities of St. John and Portland, and with a seating capacity of about 250, completed its third year on the 28th of January last. It began in January, '82 with a small congregation and 20 communicants. It has since numbered on its roll 149 of the latter, of whom some have removed to other places, but leaving 130 in regular communion at Christmas, 1884.

Besides these some 20 others have been more or less transient communicants at the church. The Sunday-school, which was started with about a score of children, had increased to 120, with an average attendance of 90, and 13 teachers, two librarians and a lay superintendent. During the three years 73 persons of all ages, and of whom many were drawn in from various religious bodies, have been confirmed in the church by the Metropolitan, and have all become communicants. The church is entirely free, and always open. Though founded in great part by the liberality of a single individual, it is without endowment or income, and has received no support from any source but the offertory, and the voluntary contributions of its friends. At the close of its third year it was entirely free from debt for current expenses, although still burdened with the sum of over \$4,000 on building account. On the other hand, the congregation have contributed above \$1,650 to the Diocesan Church Society, and about \$230 to Algoma and Foreign Missions. During the past year there were 26 infant and 9 adult baptisms; and 198 Sunday and 638 week day services. The Holy Communion is celebrated every Sunday and Thursday and upon all holy days. There is a surplined choir, and Matins and Evensong on Sundays are always choral. The Holy Communion is choral once a month, and on all the great festivals. Thursday, July 3rd, 1884, was a red letter day in the history of this Church, when during the session of the Diocesan Synod, at St. John, the Venerable Metropolitan and thirty priests of the Diocese Communicated at St. John Baptist's. In connection with the Church is a Guild, combining a Men's and Women's Ward, by which a night school is carried on two nights a week during the winter months. Money is raised for and carefully distributed among the poor, and an annual sale of work held, from the proceeds of which many useful and tasteful adornments of the church and altar have proceeded, and small gifts of similar kind bestowed upon some of the needier churches in the Diocese. The way in which the services on Good Friday were attended this year, and especially the three Passion service of Holy Week, when some 150 persons remained throughout the whole devotion, was a cheering sign of the hold which spiritual things are gaining on the people. On Easter Day the church looked very lovely, with its noble altar beautifully decorated with embroidery, flowers, and lights, and the services were all largely attended. It

is only due to the devoted priest in charge to say that whatever of success has attended this Church is mainly due to his single-handed and self-denying labors.

**DIocese OF QUEBEC.**

**QUEBEC.**—*St. Matthew's Church.*—The Rev. Canon Davidson, M.A., Rector of Frelighsburg, in the Diocese of Montreal, preached an eloquent sermon in this church on Sunday morning, the 12th inst., setting forth the claims of the Bishop Stewart Memorial Church in his parish, upon Churchmen generally. He gave an interesting historical review of Bishop Stewart's work.

**SHERBROOKE.**—It is reported that the Rev. B. B. Smith, the esteemed Rector of this parish has accepted the call of the Cathedral congregation of Kingston, Ont., and that the Rev. G. Thornloe, M.A., will probably be chosen as Rector of Sherbrooke.

**DIocese OF MONTREAL.**

**EPISCOPAL APPOINTMENTS.**—The following are the appointments of the Lord Bishop of the Diocese for the month of April:—

- Sunday, April 16.—Bedford: Rev. H. W. Nye, M.A.
- Monday, 17.—Stanbridge East: Rev. I. Constantine, M.A.
- Tuesday, 18.—Phillipsburg: Rev. Frank Allen.
- do. —Pigeon Hill: do. do.
- Wednesday, 19.—Frelighsburg: Rev. Canon Davidson.
- Thursday, 20.—Dunham: Rev. J. Ker.
- do. 9 a.m.—Dunham Ladies' College: Mrs. Holden.

**EASTER VESTRY MEETINGS.**

**MONTREAL.**—*Christ Church (Cathedral).*—Churchwardens, Messrs. Jos. A. Rielle and A. M. Crombie. Delegates, Messrs. C. Garth and Geo. Macrae, Q.C. Select Vestry, Messrs. Dyde, Rae, Carsley, M. H. Gault, J. D. Adams, C. Garth, R. Dingleish, Drummond, R. Evans, W. J. Buchanan, J. Duncan, J. Ogilvy.

*St. George's.*—Churchwardens, Messrs. J. W. Mills and G. Lightbound. Delegates, Messrs. Jas. Hutton and Thomas White.

*St. James the Apostle.*—Churchwardens, Messrs. Robertson and Marling. Delegates, Messrs. Fred. Kingston and Marling. Sidesmen, Messrs. Foster, Barlow, Reynolds, Nelson, Dyer, Lyndon and Smith.

*St. Martin's.*—Churchwardens, Messrs. S. Bethune, Q.C., and J. F. D. Black. Delegates, Messrs. Bethune and Gowdey. The finance committee and Sidesmen were re-appointed. A vote of thanks was passed to Canon Mulock for assisting the rector in the services of the church. A vote of condolence to Mrs. Thos. Cramp was also adopted.

*St. John the Evangelist.*—Churchwardens, Messrs. J. H. Plummer and E. M. Holland. Select Vestry, Dr. Fenwick, Messrs. J. C. Spence, A. N. Rhodes, R. F. Meredith, P. M. Haskell, J. Thomson and A. H. Plimsoil. Delegates to Synod, Messrs. J. H. Plummer and E. M. Shadbolt.

*St. Thomas.*—Wardens, Messrs. C. H. Beckett and John Cowan. Lay Delegates, Messrs. Walter Drake and James Slack. Sidesmen, Messrs. J. McGillivray, J. H. Molson, Slack, Drake and Mitchiner.

*Trinity.*—Wardens, Messrs. S. C. Fatt and A. Baile. Delegates, Dr. Finnie and Mr. Chas. Garth. Sidesmen, Messrs. Rabbitts, McKay, Bone, Sinn, Ackerman, Ruddy, McKenzie, Dodds, Garth, Crossby, Simpson and W. M. Lemesurier.

*St. Luke's.*—Delegates, Messrs. Salter and Lamb. Wardens, Messrs. John G. Snasdell and William France.

*St. Stephen's.*—Churchwardens, Messrs. Thomas Brophy and Charles E. Cooke. Delegates, Messrs. John Lough and A. W. Morris. Sidesmen, Messrs. John Cox, R. Booth, F. McCulloch, W. Sloane, Jas. Brown and H. Walsh.

*St. Jude's.*—Churchwardens, Messrs. J. H. Redfern and H. J. Mudge (both re-elected). Delegates, Messrs. G. L. Wight and Jas. H. Redfern. Sidesmen, Messrs. John Forgave, H. C. Burket, Jas. McKeenan, Jas. Cunningham, Purcell, Lockhart, H. J. Beeman, Wm. Clark, T. R. Johnston, R. Ernest Wight, Norman Wight, Thos. Barnes, Robert Foster, F. C. Silcock, Geo. Elliott, Wm. Burke and W. H. Monsell.

*Eglise du Redempteur.*—Churchwardens, Messrs. J. Lepage (re-elected), and L. Froidville. Delegates, Messrs. N. Picard and H. Tucker, B.C.L.

A pleasing and satisfactory feature of the Easter reports of some city churches is found in this, that they have not only met all current expenses and have a surplus, but also have been able to reduce more or less the indebtedness resting on the church property. This is specially the case in St. George's and St. Martin's parishes. In the former case the net debt at Easter, 1879, was \$40,269; the net debt at Easter 1885 is \$10,762.44, and the subscriptions already received, and payable on 1st January next, will reduce this to \$5,862.44, which by an effort made this year will be entirely wiped off. The floating debt of the church was reduced during the year by about \$600. In St. Martin's it was resolved to apply \$900 of the surplus revenue to the reduction of the debt.

Another pleasing feature of these meetings is the evident harmony and Christian feeling which prevailed in all—no, alas! we cannot say in all, but in all but one. With deep shame and humiliation we chronicle the fact that in the Vestry Meeting of the leading congregation of the city—and that, too, bearing the title of the *Cathedral*—occurrences are stated in the secular papers to have taken place which are quite irreconcilable with the conduct of Christian gentlemen. We can only hope that the conduct referred to was the result of hasty and excited feeling (none the less blameworthy), and will be duly apologized for; but in the meantime dishonor has been done, not alone to the congregation, but to the Church at large, by the outrageous and unseemly conduct of three or four hasty and uncontrolled spirits.

**COTE ST. ANTOINE.**—*St. Mathias Church.*—Churchwardens, Messrs. Thos. Montgomery and Fred. W. Evans. Sidesmen, Messrs. John Macfarlane, John B. Goode, Henry S. Evans and Chas. P. Sclater. Delegates, Capt. R. T. Raynes and W. H. Clare.

**POINT ST. CHARLES.**—*Grace Church.*—Churchwardens, Messrs. D. Robertson and A. Starke. Delegates to Synod, Messrs. W. McWood and G. Outram. Sidesmen, Messrs. E. Summerskill, F. Duckett, S. W. Rainsford and S. Vaux.

**HOCHELAGA.**—*St. Mary's Church.*—Messrs. T. Hawkins, J.P., and W. J. Whitehead were elected Delegates to Synod. Select Vestrymen, Messrs. Thomas Hawkins, Richard Hemsley, Charles Bryant, George Silverman, John Heuld and Wm. Beale. Mr. John Bramly, People's churchwarden. The Rector's warden will be elected at the adjourned meeting on Monday next.

**BERTHIER (en haut).**—*St. James.*—Churchwardens, Messrs. Archie Rolston and W. G. McConnell. Sidesmen, Messrs. H. G. S. Dixon and P. P. Demeray. Delegates to Synod, Lt. Col. Hanson and Mr. G. F. C. Smith.

**FRELIGHSBURG.**—The Annual Vestry Meeting of the parish of St. Armand East took place in the Bishop Stewart Memorial Hall on Monday, at 10 o'clock a.m. The following appointments were made: Wardens, Lieut. Zeno V. Whitman and Mr. Wm. Hagan. Delegates to Diocesan Synod, H. N. Whitman, Esq., and Col. Asa Westover. Sidesmen, Messrs. John Krans, George H. Reynolds, Joel Baker and Peter Young. Building Committee (re-nominated) S. N. Hunter, Esq., and Col. Asa Westover.

**BEDFORD.**—The Annual Vestry Meetings in this parish were very satisfactory in every respect,

except a somewhat meagre attendance. The reports of the Rector and Wardens disclosed a prosperous state of affairs, which is very gratifying in view of the financial troubles of the community during the past year. The number of families identifying themselves with the Church is 118, communicants, 134. It was unanimously resolved to adopt the weekly "Envelope System" for the Rector's stipend for the ensuing year. The following is a list of the officers appointed and elected:

*Church of St. James the Apostle, Bedford.*—Churchwardens, James Edmonds, F. C. Saunders. Lay Delegates to Synod, R. Alcombrack, E. W. Morgan. Sidesmen, Windsor Alcombrack, F. J. Borden, Geo. Creller, J. M. Hungerford, C. H. Martin, J. H. Martin, M. F. Rice, W. A. Shelton. Mr. F. C. Saunders was elected as the lay representative of the parish in the Corporation of Dunham Ladies College.

*Church of St. George the Martyr, Mystic.*—Churchwardens, Chas. Vaughan, Henry Channel. Lay Delegates to Synod, Jno. N. Mills, C. Vaughan. Sidesmen, Chas. Bockus, William Bockus, John Capsey, G. F. Mills.

**CHAMBLY.**—The Annual Vestry Meeting of St. Stephen's Church was held on the evening of Easter Monday, and was well attended, the Rev. Canon DuVernet in the chair. The statement of the churchwardens was highly satisfactory. The election of officers for the ensuing year resulted as follows: Churchwardens, Robert Kydd (re-elected), and C. Chaloux. Delegates to the Diocesan Synod, J. W. Howard, Esq. (re-elected) and Sir William Johnson, Bart. Sidesmen, S. Bell and Henry Watts. Votes of thanks were given to the outgoing wardens and to the lady organist and members of the choir. The receipts from all sources amounted to \$1,035. Through the assistance of the Ladies' Church Aid Association, the debt on the Church property has been reduced \$200, leaving \$400 still to be made up.

**MONTREAL.**—*St. Martin's Church.*—At a largely attended meeting of the young men of this church, held on Wednesday evening, in the school-room, it was resolved to form an association for the purposes of religious, social and intellectual improvement, and general Christian usefulness, to be known as the St. Martin's Guild. The Rector, the Rev. J. S. Stone, presided, and a constitution and by-laws were submitted and provisionally adopted. Over thirty young men signed the roll. The officers elected were as follows: President, the Rector, *ex officio*; first vice-president, Mr. W. Garth; second vice-president, Mr. H. W. Reynolds; secretary, Mr. George Notman; treasurer, Mr. George Cleghorn; committee of management, Messrs. H. Robinson, Bastable and G. H. McGowan. The next meeting of the Guild will be held on Thursday evening, the 16th inst., after which the meetings will be held regularly every fortnight.

**SALES.**—The Ladies Aid Societies of St. James the Apostle and St. Martin's Churches held sales on the 7th inst., the first named in the Natural History Rooms and the latter in the hall of their church. Both were successful.

*St. Jude's.*—A musical entertainment took place in the lecture hall of St. Jude's Church, on Tuesday evening, 7th inst., in aid of the choir fund. The entertainment proved a very pleasant one, and the receipts good.

**DIocese OF ONTARIO.**

[We regret that our usual budget from this Diocese has not come to hand this week.—ED.]

**BROCKVILLE.**—*Trinity Church.*—At the Easter Vestry Meeting in Trinity Church the attendance was good, and the business was put through without any hesitation. Mr. J. DeCarle was elected people's warden, and Mr. Jas. Reynolds was re-appointed by the incumbent. The sidesmen are Messrs. McConkey, White, McClean, Derbyshire, Galbraith, Johnston, Young and DeCarle.

A motion was passed increasing the salary of the Rector, the Rev. E. P. Crawford, M.A., to \$1,200. Dr. Brouse was re-appointed lay delegate.

*St. Peter's Church.*—The proceedings at the Easter Vestry meeting at this church, as reported in the Brockville papers, were not only stormy but disgraceful, and reflect little credit upon the participants therein. The Rector appointed Mr. G. H. Weatherhead as his Warden, and Mr. S. Reynolds was elected people's Warden upon division. Mr. Sam. Keefer, was appointed delegate to the Synod. Messrs. Peter Davis, A. M. Webster, J. Marron, F. Wilkinson, G. R. Ward, J. H. Williams, J. Webster, J. Ringland, T. B. Steacy and H. Shepherd, and as the Advisory Board, Judge McDonald, E. J. Reynolds, T. A. Allen, W. L. Hamilton, G. W. Baker, R. Davis, H. W. Davis, E. Lawless, W. T. Birney and John Steacy were appointed Sidesmen.

DIOCESE OF TORONTO.

*ANNUAL VESTRIES.*—Herewith will be found particulars of the Easter Vestry meetings in most of the city churches. The accounts on the whole show very much progress, increased liberality, satisfactory statements, debts removed, and above all, a pretty general growth of unity, concert, and harmony. We shall supply particulars of some country churches next week. It has been impossible to procure fuller reports for this issue. Our condensed accounts of the Churchwardens financial statements give a good idea of the prosperity and growth of the Church in Toronto. Sixteen churches show a total revenue of \$64,282.12 for ordinary church purposes alone!

*St. George's.*—Rector, Rev. J. D. Cayley. Delegates to Synod, Messrs. H. W. M. Murray, E. M. Chadwick and Elines Henderson. Churchwardens, Messrs. E. M. Chadwick and H. Hayes. Annual receipts, \$6480; of this, \$1,200 was collected for missions and charities. It was proposed to establish Parochial mission rooms, and a plan for the formation of a new parish was fully discussed.

*St. Thomas.*—Rector, Rev. J. H. McCollum. Delegates to Synod, Messrs. G. T. Timms, Lewis Moffatt and Geo. Furnival. Churchwardens, Messrs. Henry Trollope and Frederick King. Income for the past year, \$664.80; expenditure, \$658.20.

*St. Bartholomew's.*—Rector, Rev. George J. Taylor. Delegates to Synod, Messrs. M. Crombie, C. K. Unwin and Y. E. Hart. Churchwardens, C. K. Union and James Haliburton. Gross receipts, \$758.98; disbursements, \$713.22. Sunday School receipts, \$232.23. Expenditure, \$222.28.

*TORONTO.—Holy Trinity.*—Rector, Rev. John Pearson. Delegates to Synod, Messrs. Wm. Ince, S. G. Wood and C. J. Campbell. Churchwardens report most satisfactory and encouraging. Receipts, including balance from last year, \$6,265.74. Average weekly offertory, \$60.46; an increase of \$9.35 over the preceding year. A new Sunday School building is shortly to be erected.

*Church of the Redeemer.*—Rev. Septimus Jones, Rector. Delegates to Synod, Messrs. A. H. Campbell, Thomas Shortiss, and F. Arnoldi. Churchwardens, Mr. H. W. Evans, for the Rector, and Mr. George Mussen for the people. Financial situation good. Debt on church reduced \$1,119 during the year, still due \$2,906.89. Receipts, including last year's balance, \$7,249.94; disbursements, \$7,245.40. The pew rents amounted to \$3,225.26; general offertory, \$3,605.61.

*All Saints.*—Rev. A. H. Baldwin, Rector. Delegates to the Synod, Messrs. C. W. Green, A. McLean Howard, and H. Symons. Churchwardens, for the Rector, Mr. Goulding; for the people, Dr. Kertland. Receipts, including a donation of \$576.38 from the Rector, \$6,039.80;

expenditure, \$6,037.40. Offertory on Easter Day, \$400. Number of Sunday School scholars, 600.

*St. John's.*—Rector, Rev. A. Williams. Delegates to Synod, Messrs. James Wilson, R. Banvick and A. R. Boswell. Churchwardens, Messrs. P. Clarke and Robert Quinn. Total receipts for the year, \$2,408; offertory for Sunday, \$32. A very large number of sidesmen were chosen to fulfil their duties during the current year.

*St. Matthew's.*—Rector, Rev. J. S. Howard. Delegates to Synod, Messrs. Alex. Marling, C. J. Agar and H. Alley. Churchwardens, Messrs. Edward Haines and Thomas Mitchell. Receipts, \$508.16; expenditure, \$486.21; cost of new school building, \$1,185.93; remaining indebtedness, \$287.

*Church of the Ascension.*—Rector, Rev. H. Grasset Baldwin. Delegates to Synod, Hon. J. Patton, Q.C., and Messrs. C. R. W. Biggar and T. D. Delamere. Churchwardens, Messrs. J. E. Berkley Smith and R. H. Temple. Receipts, including a balance from last year of \$921, amounted to \$8,582, and expenditure, \$5,669; showing a sum of \$2913 on hands. Rev. A. Bilkey, the assistant minister was allowed an addition of \$200 to his salary.

*St. Paul's.*—Rector, Rev. T. C. Des Barres. Delegates to Synod, Messrs. J. G. McDonald, Jas. R. Roaf and W. B. Evans. Churchwardens, Messrs. W. B. Evans and D. M. McDonald, the former representing the Rector. Offertory less than last year by \$150. Sunday school receipts, \$345; expenditure, \$322. Average attendance of pupils, 106, teachers 19.

*St. Luke's.*—Rector, Rev. John Langtry. Delegates to Synod, Messrs. Clarkson Jones, John Kemp and H. J. Brown. Churchwardens, Messrs. Walter Taylor and H. J. Brown. Contributions, \$7,074. Included in this sum is \$2,100 contributed for the church debt. Rev. Charles Whitcombe, the assistant, was granted an increase of \$200 to his salary. The congregation of St. Luke's has so increased that there is not sufficient room.

*St. Stephen's.*—Rector, Rev. A. J. Broughall. Delegates to Synod, Messrs. T. R. Fuller, N. W. Hoyles and Dr. Machell. Churchwardens, Messrs. James Pepler and W. A. Brown. Receipts for the year, \$3,008.91, expenditure the same. The Sunday offertories had been insufficient to meet liabilities, and nearly \$500 had been secured to aid in meeting the expenditure, by special subscriptions.

*St. Matthias.*—Rector, Rev. Richard Harrison. Delegates to Synod, Messrs. William Wedd, Alderman Verral and Wm. Flower. Churchwardens, Messrs. William Smith and William Thompson. Receipts, \$4470.69; expenditure, \$1,469.71; leaving a balance of \$13.98. A committee was formed for the erection of a new church; to cost \$50,000.

*St. Peter's.*—Rector, Ven. Archdeacon Boddy. Delegates to Synod, Messrs. Thos. Hodgins, Q.C., Sheriff and H. S. Northrop. Churchwardens, Messrs. C. C. Dalton for the Rector; for the congregation, Mr. H. H. Tomlinson. Receipts, \$5,221.46; disbursements, \$5,160. Liabilities, \$700, assets failing to cover this by \$159.16. A discussion took place regarding the appointment of a curate, but nothing was done.

DIOCESE OF NIAGARA.

*THOROLD AND PORT ROBINSON.*—On Good Friday in this parish, sermons were preached morning and evening in St. John's Church, Thorold, and in the afternoon in St. Paul's, Port Robinson, on behalf of the London Society for Promoting Christianity among the Jews, and considering the very inclement weather all day, the services were on the whole well attended and the collections fairly good. On Easter Day, the altar and chancel and

font of St. John's Church, Thorold, were appropriately decorated with flowers of great beauty, chiefly calla lilies and "lilies of the valley," offerings by two ladies of the congregation. Since last Easter a large and handsome pipe organ of great sweetness has been purchased and placed near the chancel which, together with the choir in the proper place as leading the service of praise, instead of in the gallery above and behind the congregation as heretofore, is a great improvement and made the musical portion of the services of the day much more attractive and impressive. The attendance morning and evening was large and the offertories liberal.

EASTER VESTRY MEETINGS, HAMILTON.

*Christ Church Cathedral.*—Churchwardens: Messrs. V. E. Fuller and George Roach. Sidesmen: Messrs. Mason, Lottridge, Bull, Kennedy, O'Reilly, Murton, Wolverton, Stiff, Southam, Pidley, Jones, Kemp, Orr, Ferris, Gaviller, McKeand, Foote and Edworthy. Delegate to Synod, J. J. Mason, Esq.

*Church of the Ascension.*—Churchwardens: Messrs. Adam Brown and D. J. Greer. Sidesmen: Messrs. Burns, Hillier, E. Browne, Griffith, Carey, Muir, Bruce, McLaren, Colbeck, Lucas, Martin, Q.C., Sadlier, Parker, Morson and Wilson. Delegate: Mr. T. D. Walker. Sidesmen: Messrs. T. D. Walker, Woolcot, Wands, Treble, Wright, Blackford, Studdart.

*All Saints.*—Churchwardens: S. T. Ross and Joseph Wilson. Delegate: Mr. William Porter. Sidesmen: Messrs. P. Corridé, Hinchcliffe, Hull, Ferris.

*St. Thomas.*—Churchwardens: Messrs. Morgan and W. Bowman. Delegate: Mr. R. T. Steele.

*St. Luke's.*—Churchwardens: Messrs. Hotrum and John Day. Sidesmen: Messrs. T. Partridge and G. Unsworth.

EASTER IN HAMILTON.

*Christ Church Cathedral.*—Easter was marked by three sermons, and early celebration of the Holy Eucharist at 8 a.m.; morning service at 11 a.m., with second celebration, and evening service at 7. The communicants numbered 283. At morning service several very fine selections were well rendered by the full Cathedral choir, under the able management of Mr. Geo. Robinson. The evening service was full choral, with processional, recessional, and Easter anthem. The congregations were all very large; in fact, at the evening service, the large edifice was well nigh crowded. Owing to the kindness of several ladies of the Church, the altar, reredos, pulpit and font were most beautifully decorated with natural flowers. Indeed the whole back of the communion table was one solid mass of roses, geraniums and lillies, surmounted in the centre by a beautiful cross of large white lillies. During the services the large sum of \$825.56 was placed on the Lord's table as the offerings of the people. Rev. Dr. Mockridge occupied the pulpit both morning and evening. Mr. Harvey assisted at the midday and evening services, Miss Ambrose presiding at the Organ.

*Church of the Ascension.*—The congregations were large, especially at the evening service. There was a celebration of the Holy Communion at 9.30 a.m., as also at morning and evening service. The Rev. Hartley Carmichael took the whole duty throughout the day. There was a delightful children's service in the afternoon, and over four hundred teachers and scholars were present. The galleries were occupied by members of the congregation. The Rector fittingly and happily addressed the children. Professor Johnston led them in singing Easter carols, and Miss Edith Ramsay played the organ. The music and singing at morning and evening services were very fine. The

collection for missions exceeded the Synod's assessment.

**St. Luke's Church.**—The services in this quiet little church, situated in the midst of the busy workers in the northern portion of the city were of a very joyous character yesterday. There were two celebrations of the Holy Communion—one at 9.30 a.m., the other at noon. At 7 p.m., the usual evening prayer was said.

The eastern portion of the choir, where stands the holy table, was tastefully adorned with a sufficiency of choice flowers (cut and growing); two of the Calla lilies brought by a lady friend of the congregation having reached a perfection in size and color such as one rarely looks upon.

Easter Day was still further a marked one at St. Luke's. The choir, numbering eighteen men and boys, took their places wearing surplices, the gift of a generous Churchman belonging to another congregation in the city. Mr. Treble's generosity is all the more worthy of mention as St. Luke's parish is merely in its infancy.

**St. Mark's Church.**—The Easter service was one of the best ever held in this Church. The chancel was bedecked with festal colors, and the altar decorated with handsome flowers, a beautiful floral cross standing out prominently. The eleven o'clock service was attended by a large congregation and at the twelve o'clock choral celebration some seventy persons communicated. The school service was very interesting and appropriate. In the evening the Church was crowded to excess. The choir was in full force and entered the Church from the west door with cross and banners, singing the hymn "Christ the Lord is risen to-day" as a processional. The proper psalms were well sung and the music throughout was fully up to the standard of this choir. The Rector, Rev. R. G. Sutherland, took the whole of the services and preached two excellent sermons. The recessional was the favorite hymn, "Jesus Christ is risen to-day"

After the service the choir met in the vestry to take farewell of their choirmaster, Mr. David Kemp, who is leaving for Toronto. The gentleman made some very touching remarks, thanked the choir for the assistance given to him in carrying out the musical work of the church, and gave good wholesome advice to the younger members. Mr. Kemp has rendered valuable aid in the training of the choir, and his absence will be much regretted. Mr. Wm. Webb, the new organist, is gradually getting used to the style of music in this church, and his playing on Sunday showed a marked improvement. The Churchwardens received, from all sources, yesterday, the sum of \$314.10.

**Church of St. Thomas.**—Interesting and impressive services were held in this church on Easter Sunday. Through the kindness of the ladies the font, pulpit, reading-desk, and choir screens were beautifully decorated with flowers. The music was excellent, being rendered by a choir of thirty voices, in a manner that reflected great credit upon the organist.

#### DIOCESE OF HURON.

LONDON.—Much excitement has prevailed here since the 7th Battalion was called out for active service. While the men have been in great spirit, anxious for marching orders, the wives and families are feeling very bad. On Sunday, the 5th, the Artillery corps paraded and attended service at St. Paul's Church in the forenoon. The 7th attended service at the Queen's Ave. Methodist Church at 2.30 p.m. On Tuesday, the 7th, the order to go forward reached here, and a hearty cheer from the force filled the drill shed. Our noble fellows left by train at 3 p.m. The whole city turned out to see them off, and wish them a hearty God speed and a safe return. The streets through which the procession passed to the station were densely thronged. Such a crowd was never before seen at the depot. May the God of battles be with those

loyal men who from the several parts of the Dominion have gone forth in obedience to the country's call to protect the helpless and stamp out rebellion.

**St. Paul's.**—The Right Rev. Bishop Baldwin preached in St. Paul's on Sunday morning, and assisted the Rector in the administration of the Lord's Supper.

**Memorial Church.**—The evangelisation services were brought to a close on Easter Sunday. Bishop Baldwin preached in the evening. The church was crowded. The Rev. Mr. DuVernet left for the East on Tuesday. His labors were much appreciated, and we trust good will be the result.

**St. James', London South.**—The Rev. Professor Kerr assisted at the Morning Service in this church on Easter Day, and helped the Rector in the administration of the Holy Communion. Mr. Davis preached from the last part of 54th v. of xv. ch. of first Cor. There were 128 communicants.

LONDON.—The public will regret to hear of the death of Mrs. Kerr, wife of the Rev. Professor Kerr, which sad event took place on Tuesday, the 7th, after a short illness. The cause of death was typhoid fever. She was beloved by all who knew her. A most estimable, humble minded, Christian lady. She has left two little children, who with Mr. Kerr, have the prayerful sympathy of the community. The relatives of the deceased are, as we write, on the way from St. John, New Brunswick, her former home.

SARNIA.—Services were held each evening of Passion Week in St. George's Church, and also on Good Friday morning. The subjects were the seven last words from the cross. The attendance was large at each service on Easter Day, the subjects were our "Easter joy." Psalm xxxviii, 5. Evening, "The false report explained." St. Matt. xxviii, 13-15. There were 112 communicants, being double that of any previous Easter in this church.

EASTER VESTRIES IN LONDON.—**St. Paul's.**—The Rev. Canon Innes, chairman. Officers elected for the year:—Delegates to Diocesan Synod, Messrs. Richard Bayly, E. B. Reed, and R. W. Barker. The Rector appointed Mr. Wm. J. Reed his Churchwarden. The Vestry elected Mr. Marsh as the people's Warden. Messrs. H. A. Baxter and George Laing were appointed auditors. Adjourned for two weeks.

**Memorial Church.**—Rev. J. R. Richardson, chairman. Officers elected:—Delegates to Synod, Messrs. V. Cronyn, J. A. Roe, and F. Rowland. Rector's Warden, Mr. Cronyn; people's Warden, Mr. Tackaberry. Auditors, Messrs. Bullen and Fraser.

A resolution was submitted to the Rector and passed unanimously, conveying the sense of the meeting of the great benefit and blessing resulting from the Mission, recently held by Rev. F. H. DuVernet, and expressing the hope that the rev. gentleman may be likewise successful elsewhere. The meeting adjourned for two weeks.

**Chapter House.**—In the absence of the Rector, Col. Shanly was elected to the chair. Office-bearers elected.—Col. Shanly and W. J. Imlach, as delegates to Synod. Messrs. Isaiah Douks and E. A. Taylor, Churchwardens. Messrs. Parry and Crossley, auditors. Adjourned for two weeks.

**Christ's Church.**—Rev. Canon Smith, chairman. Officers elected:—Delegates to Synod, Messrs. Wm. Horton and Wm. Robinson. Clergyman's Warden, Mr. Justin Wright; people's Warden, Mr. Geo. Westlake. Auditors, Messrs. A. McCormick and T. A. Hall. Adjourned for two weeks.

**St. James' Church.**—Rev. Evans Davis, chairman. Officers elected:—Delegates to Synod, Messrs. Wm. Moore and T. D. Sutherland. Clergyman's Warden, Mr. C. Richardson; people's Warden, Mr. R. B. Hungerford. Auditors, Messrs. Ellis and A. Hughes. Adjourned for two weeks.

**St. George's Church.**—Rev. Canon Newman, chairman. Officers elected:—Delegate to Synod, Mr. J. H. Lings. Clergyman's Warden, Mr. Sam.

Gibson; people's Warden, Mr. Lings. Auditors, Messrs. John Gower and D. C. Macdonald. Adjourned for two weeks.

**St. Matthew's Church.**—Rev. Mr. Seaborn, chairman. Officers elected:—Delegate to Synod, Mr. John Stanford. People's Warden, Mr. W. Brown.

MITCHELL.—An unusually well attended Vestry meeting was held in Trinity Church, on Monday evening last, to consider the appointment of a successor to the Rev. Mr. de Lom, whose connection with the parish ceases on Easter Sunday. After prayer, the chairman stated the object of the meeting, when Mr. A. Dent, one of the deputation appointed to wait on the Bishop, explained the interview with His Lordship, and read a letter from him expressing his willingness to sanction a call to Rev. Mr. Ridley, of the city of Quebec, should it be extended to that gentleman. He also read letters from several clergymen speaking in the highest terms of Mr. Ridley, as a preacher, a worker, and a Christian. It was finally moved that the incumbency of this parish be offered to Rev. John Ridley, and that the stipend be raised from \$800 to \$1,000. (Mr. Ridley has accepted.) The congregation is to be congratulated on the appointment of so able and faithful a man.

#### DIOCESE OF ALGOMA.

The following contributions are very gratefully acknowledged:

**Mission Fund.**—Sunday School—Church of the Ascension, Toronto, \$40; Rev. E. Rexford, Bible Class, Quebec, \$25; C. W. Johnson, Esq., Aspdin, \$10.

**Shegniandah Church.**—S. J. (widow) and three children, \$1; M. H. (widow) and three children, \$5.50; per S. Shreve, Esq., C. E. Orillia, \$4.

**Missionary Boat.**—Rev. J. J. Curling, Newfoundland, \$20.

**Widows and Orphans Fund.**—Offeritory, per Rev. J. S. Cole, Manitowaning, \$3.

E. Algoma,

April 7th, 1885.

MAGNETTAWAN MISSION.—The Bishop of Algoma accompanied by Mr. A. J. Young, Catechist, commenced his annual visit through this Mission on Sunday, 15th March, with Matins at Pearcey 7 miles North East of Magnetawan. An early start was made as the service was timed to begin at 10.30, but owing to a violent snow storm, the worst of the season, which broke over the district the previous afternoon, continuing all night and the greater part of Sunday, the roads were so blocked with drift snow as to be almost impassible. Travelling was very slow, but thanks to Mr. Irwin who kindly lent a strong horse, and volunteered to pilot us, Pearcey was reached about noon without any misfortune, to the surprise of the settlers who judged it impossible for us to have accomplished the journey through such weather. After a short interval service was commenced, the Bishop read the lesson, preached and administered the Sacraments of Baptism and Holy Communion. The congregation was very small owing entirely to the inclement weather, many being sadly disappointed at being compelled to miss the Bishop's service. Service over we adjourned to the house of Mr. S. Pearce who had kindly provided us with dinner, here the Bishop subsequently baptised three children, and administered the rite of Confirmation to Mrs. T. Pearce, all of whom were prevented from getting out to church. Again the horses were put in, everything made ready for the homeward journey and a start made, the roads were now worse than in the morning, and it took the greatest care to keep the horses on the track which was completely hidden. Here and there the snow-drifts were so deep, that it seemed almost impossible that any horse could get through, however the journey was at length accomplished safely, and Magnetawan reached in time for Evensong at St. George's Church at 6.30. Prayers having been read, the Bishop preached an eloquent and impressive sermon from the text Hebrew II verse

18, which was listened to with attention throughout. Three young persons received the rite of Confirmation, the Bishop addressing them in a few earnest, plain words of counsel and encouragement. Nine persons partook of the Sacrament of the Holy Communion, including the newly confirmed. The attendance was good and the service hearty throughout. The day will be ever remembered as a red letter day in connection with the church at Magnettawan, everyone regretting that the Bishop's numerous engagements precluded the possibility of a longer stay. Next day an early start was made for Midlothian, where Matins was held at St. Peter's Church, the Bishop again preaching. Three persons were presented and received the rite of Confirmation, 15 receiving the Sacrament of the Lord's Supper. The people turned out well and the service was very hearty, the singing being good and deserving special attention. Subsequently a business meeting was held, and after refreshments a start made for Dufferin Bridge, 12 miles distant, which we reached at 8 o'clock. Here we were welcomed by Mr. and Mrs. Richard Irwin who had invited a few members of the congregation to meet the Bishop. Next day, Tuesday, matins was held at St. John's Church at 10.30, here there was a good gathering, prayers were read by Mr. Young, and the Bishop preached from the text, Psalm XLVIII, verses 12 and 13, Baptizing 11 Confirming 5. Thirteen received the Sacrament of the Lord's Supper. At the close a business meeting was held, several matters being discussed. The Bishop expressed the pleasure he felt at seeing the church so nearly completed, and pointed out the necessity of organizing a Sunday School. Here too, the service was most hearty. In the afternoon a start was made for Seguin Falls 2½ miles south. Here Evensong was held at St. Paul's Church at 6.30. After prayers the Bishop again preached, Confirming 6 persons, and administered the Sacrament of the Lord's Supper, 9 persons communicating. The remainder of the evening was spent with Mr. and Mrs. Fry who also kindly sheltered us for the night. This completed the Bishop's third winter tour, and he left early on the 18th March for Toronto.

UFFINGTON.—Good Friday was commemorated in St. Paul's Anglican Church as usual. In the afternoon the incumbent, Rev. J. Greeson conducted the meditations on the "Seven last words from the cross." The service opened with the Good Friday collects, and an introductory address, and after each meditation the congregation feelingly united in the singing of the hymn. There was a fairly good congregation notwithstanding the severity of the weather, some having walked from the out-stations through three feet of snow. In the evening the combined choirs of Purbrook and Uffington rendered very creditably the service of song, entitled "The Man of Sorrows," illustrating the Passion and Death of our Lord. Miss Moffatt sang very nicely the solo, "He is despised," from Handel's Messiah, and Miss Kirby ably officiated at the organ.

Religious Enthusiasm Wanted.

A SERMON FOR THE TIMES. BY THE REV. C. H. MOCKRIDGE, D.D., RECTOR IN CHARGE OF CHRIST CHURCH CATHEDRAL, HAMILTON, ONT.  
(Continued.)

Let me quote from a Pastoral Letter, lately sent by the Bishop of Lichfield (Dr. McLagan) to his Clergy. It so exactly suits the feeling that I have had in this matter, and have had for years, that I give it to you, with hopes that his words will impress where mine might fail.

"What," he says, "We sorely need is more enthusiasm in the things of God, This cannot be said as yet to be, in any special sense, characteristic of the Church of England as a whole. We

have other admirable qualities, a sound rule of faith and a sober standard of feeling in matters of practical religion, and these, of course, are inestimable and in some sense sufficient for the settled work of the Church, for the perfecting of saints and for building up the body of Christ. But for our aggressive work, the work which is now forcing itself upon us, *which many who do not belong to us are doing along side of us*, for this something more is needed, a burning *love for souls*, a readiness to spend and be spent if by all means we may save some; a self-sacrificing courage which neither fears the frowns of the world nor seeks its praise; in short some measure of that divine enthusiasm which filled the heart of our blessed Lord himself and inspired his holy apostles.—(Church Bells, Jan. 16th, 1885, p. 167.)

Much of this aggressive work, the Bishop feels, should be done by the laity; it is impossible for the clergy to do it. The laity should help. "The old fallacy," he says, "that the Church is the clergy, 'dies hard';" but, brethren, die it must. We are *all* responsible before God for the salvation of souls.

"Dear friends, listening to me this morning, you hold yourselves to be good in the sight of God, and I hope you are; but, even if you are right, is it enough to be good? Should you not feel that you belong to Christ and should work for him? The prayer that was said over you at your baptism was that you might continue his faithful soldier and servant unto your life's end. A soldier! What would you think of a soldier who contented himself with being good and obedient in the barracks, but who would never advance to the battle? A servant! What would you think of a servant who observed all the rules of your house but did not work for you?"

We want some enthusiasm from you, my friends, or else our religion will not flourish. Sometimes in my parochial visiting I try the experiment of knocking at the door of some house altogether unknown to me. I ask, What church do the people who live here attend? I often get such answers as, "No church," "Nobody asks me to go to church." "Nobody seems to care whether I go or not." "There is so much pride and coldness among church people that I long ago gave up church-going!"

Now I tell you that a few visits like that are enough to make a man think, if there is any religious thought in him whatever. Among all our congregations in this city there are thousands of people utterly neglected,—and the reason is very plain. Each congregation in this city, of whatever denomination, has its own little beaten circle of work and round that circle *and nowhere else*, it is continually going. That is one reason. Another is that each congregation expects one man to do the work of two or three hundred. You are a Christian as well as I am, and you should visit to find people and bring them to God as well as I. Infidel literature is being industriously circulated and hundreds of men are reading it; their faith is being shipwrecked. Where are you, Christian, to throw round them the beautiful protection of Christian charity or love? Echo answers where! They feel that no one cares for their souls. They know that people meet to sing hymns and say prayers and listen to preaching but they are conscious that no practical benefit has ever come from all that, to them. They look at it in the light of natural logic. Are the principles of the holy Jesus practical towards them? In a city of churches the masses are as little cared for spiritually as the heathen that have never heard the name of Christ.

Now think over this and pray, over it in the name of God, and ask yourself what is the reason of it. Is your own love for God and the Saviour as strong as it might be? Look into your heart and see if the real trouble is not here? Cold, cold, cold; as cold as this awful winter which has broken the hearts of many weeping mothers and caused hundreds of children to shiver on the very brink of the grave. Spiritually listless and cold! Wake up, good brother "It is high time to wake out of sleep." You have a soul to save and others have souls to save. In God's name be in earnest about it. The day is far spent and the night is at hand. You have energy for work; have you no energy for God? Gain the whole world if you will, what is it to the soul?

The want everywhere *live congregations*, people not only alive to finances and good statistics, not only, I may say, alive to frequent services and Church order and rules, but alive to the noblest work that can fall to the lot of an intelligent being, THE SALVATION OF THE SOULS OF MEN.

The *Christian at Work* says:

A little more tact, a little more liberty, two and a-half centuries ago, and the Book of Common Prayer would be the common inheritance of all the English and Scottish Churches to-day, while a little more tact on the part of the Reformed Church would have secured its liturgy to constant use and profit. But these things are past, and we have to do with the present. And the feeling of to-day unquestionably in many quarters goes out not to enlarge liberty—the liberty already exists by right—but to some modification of the inelastic, barren worship-methods so prevalent in many churches. Where this voice is heard, it will be wise to listen to it. The strong church of the future—unless present indications greatly mislead—will be a moderately liturgical—not ritualistic church, and one having some regard to the beauty and the worship idea of the Church Year.

Book Notices, Reviews, &c.

REV. ANDREW GRAY has just published a small book on Confirmation, which has reached a second edition. The book is a useful one, with the exception of one part of it, which part seems to contradict the teaching in the former pages. In page 1 we are told that Confirmation is "for this very purpose, that the weak soul may receive more strength." "The soul is confirmed or made stronger." But on page 8 occurs the following misleading and incomplete statement:

"What is the end and design of Confirmation?" "That baptized Christians should by their own deliberate choice take upon themselves that vow and promise which was made in their names by their Godfathers and Godmothers."

Now all children are taught in the Catechism to say that they are bound to believe and to do all that their Godfathers and Godmothers promised for them; and we contend that the end of Confirmation is not for this. We call the author's attention to this important point in the teaching of the book, and hope that it will be more consistent in future editions.

THE MEN AND MEASURES OF THE MASSACHUSETTS CONVENTION OF 1784-85 (Geo. F. Crook, 7 Music Hall, Boston), the discourse delivered in Christ Church, Cambridge, Mass., by the Right Rev. Dr. Perry (Bishop of Iowa), on the occasion of the celebration of the centenary of the founding of the Diocese, is issued in pamphlet form, and contains much valuable historical information as to the founding of the Church in America. He points out that the *earliest* New England colonization was *CHURCHLY*, not Puritan, not Separatist. The Church's words of Common Prayer and Common Praise were heard on these New England shores *years before* the Pilgrim Fathers sailed from Leyden, or the *Arabella* bore to the shores of Massachusetts Bay the *professed* children of their "dear Mother, the Church of England," who soon forgot that Mother and persecuted her ministers and true children. This sermon should be widely circulated and read.



# The Church Guardian

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## CALENDAR FOR APRIL.

- APRIL 2.—Thursday before Easter.  
“ 3.—Good Friday.  
“ 4.—Easter Even.  
“ 5.—Easter Day.  
“ 6.—Monday in Easter Week.  
“ 7.—Tuesday in Easter Week.  
“ 12.—First Sunday after Easter.  
“ 19.—Second “ “ “  
“ 25.—ST. MARK.  
“ 26.—Third Sunday after Easter.

## Second Sunday After Easter.

Not with any marked departure from the previous line of Easter thought, but only with somewhat more of definiteness and distinctness of teaching, the Church draws out, in parallel lines of sympathy and importance, her threefold lesson to-day of the risen Christ, the *pattern* and the *power*, personal and ecclesiastical, and of the *Church* continuing His work.

It is a narrow and mistaken view which sees only in the epistle the two points on which the collect dwells, “the sacrifice,” and “the ensample.” And the eye is blind which fails to detect, in the exact and accurate balancing of petition and promise in the prayer, that something more is asked for than the grace of gratitude, and of what St. Thomas à Kempis calls the “Imitation of Christ.” For the sacrifice is, in the Gospel record, “the Good Shepherd giveth His life for the sheep,” “I lay down my life for the sheep,” as much as, in the Epistle’s statement, “Who His own self bare our sins in His own body on the tree.” And this thought of the Shepherd’s life given welds into one the two passages of Scripture, since “the Good Shepherd” of the Gospel is the Epistle’s “Shepherd and Bishop of our souls.”

Now of this sacrifice it is important to notice that it is not merely exemplary, but also propitiatory. We are not only “to follow His steps,” but “by His stripes we are healed.” And it is not too much to say that the statement of our Lord’s inessness, which St. Peter so strongly elaborates and urges, is not more important to show us how perfect we must strive to be who are to be like Him, than to prove Him who, as He was Priest and Victim, so also is Shepherd and Lamb, to have been “the Lamb of God,” “without blemish and without spot”; who, having no sin Himself, could bear “our sins in His own body on the tree.” Nay, more than this, it must have been our sins He bare, since only by becoming “a curse for us” could the sinless Man have fulfilled that which is

written, “Cursed is every one that hangeth on a tree.”

Taking, in the full meaning of the *tense* of the verb, our Lord’s own words, “The Good Shepherd giveth His life for the sheep,” we may consider them the central truth which St. Peter develops, the cardinal principle of the sacrifice, and, in their future reference, the explanation of the purpose and power of the institutions of Christianity which are in the world to-day. And we must note, besides, the pattern and example for pastors and people to follow.

It is true that St. Peter states, with a very marked difference in the Greek tense, the single central act of consummated sacrifice, when our Lord as the one sacrifice of sins forever, “carried up” *anēnēken*, “our sins in His own body on to the tree”; because the crucifixion was the earthly climax; and because the language here realizes the full thought of the sacrifices of the Law, of the “iniquities” of the people transferred to and *laid upon* the victims that were offered. This is not “taking away sin,” but the “taking our sins,” as our vicarious sacrifice. If one may mix the figure, it is “the Good Shepherd carrying in His arms the lost sheep,” all lost humanity, that is, up to the tree of the cross, and expiating its sins. But the giving of the Lord’s life, the suffering of Christ for us, neither began nor ended here. Its every step, from that first immeasurable descent out of the bosom of the Father to the virgin’s womb, was one long act of suffering, of sacrifice, of giving life for others. The wood of the manger and the wood of the cross were cut from the same tree. Indeed “one may say, mindful of that tremendous text “the Lamb slain from the foundations of the world,” that this life-giving began before the Incarnation; and surely one must say, mindful of the act of Christ’s eternal priesthood *in heaven*, by which He *pleads*, and mindful of the act of His continuous priesthood *on earth*, by which He *applies* His sacrifice, that this life-giving still goes on, and will go on till all “the sheep” are brought “into the one fold.” And hence it is that it may take in the purpose of the long past, the power of the present, and the continuous work of the future; that our Lord’s words empty the indefinite present of timelessness, and read, “The Good Shepherd giveth His life for the sheep.”

It seems the best place here to call attention to the teaching which this truth involves, first, of what the pastoral office ought to be and do: and next, of what is involved in “receiving the inestimable benefits” of this sacrifice. I say the pastoral office, specially, because although the ensample of suffering wrongfully, and yet patiently, is set to all people, and is, in all people, not so much “thankworthy” as a *charis*, an act of grace; and although the living for others, living not to one’s self, is the duty of all people, there is a sense in which the “giving life for others” is a peculiar privilege of the ministry. I do not mean merely “for conscience toward God, enduring grief,” suffering for “doing well”; nor merely guilelessness and unthreatening patience; nor merely that which is the clue to all these, “committing one’s self to Him that judgeth righteously.” These are eminently pastoral necessities. “These marks of the Lord Jesus they bear about in their bodies.” But there is another lesson here, not of the sacrifice of *suffering*, but of the sacrifice of *doing*. And when the ministry shall have learned to reproduce in its devotion the Master’s giving of His life—when it

shall have learned, that is to say, that by the very necessity of His presence in them, of their representation and perpetuation of Christ’s pastorship, they must surrender, consecrate, devote, their whole selves, time, talent, substance, everything, to the souls of those they seek to serve and save, they will not, perhaps, secure immunity from suffering, but they will secure that it shall be the suffering of them that do well. And in the good old English of the Collect, with its active verb and its qualifying adverb, means continuous effort and implies serious difficulty to the people, the priest will be reminded, by the exhortation in the Ordinal, that it means still more for *him*; the intense, incessant, energetic bringing to bear upon himself of all his consecrated powers, that he may “daily endeavor himself to follow the blessed steps of the most holy life.”

There is very direct teaching also in the prayer of the Collect, that we may “thankfully receive the inestimable benefit” of Christ’s sacrifice for sin. It reaches beyond St. Peter’s teaching, that “being dead unto sin, we should live unto righteousness,” and it lays hold upon the present and earthly meaning of the Shepherd *still* giving His life for the sheep. It means, without any forcing of the words, that we are “to receive” unto ourselves the life which Jesus gives. It points us to that Eucharistic feasting in which “the bread which He gives is his flesh, which He gives for the life of the world.” It tells us how continuously we may partake of His life, refresh His life within us, receive benefit, inestimable indeed, from that other side of every sacrifice, *partaking* of it, which is as true a side, as *offering*. And by no means confining the thought to our communions, it tells us how every act of communion with God renews and strengthens the life which He giveth, not *for* only, but *to* the sheep. And so it points us to the only way in which, by His life, given to us, renewed in us, received by us, we can “live unto righteousness.”

The ecclesiastical lesson of this passage from St. John’s Gospel, the continuance by the Church of the work which Christ began, is no less seasonable and no less suggestive. It will be noticed that our Lord, in the verses immediately preceding this, had described Himself as the “door of the sheep” and had declared him only to be “a shepherd” (it is *poimen*, without the definite article) who “enters in by the door. And still He calls Himself *the* Shepherd, without the slightest inconsistency. Because He is *the* Shepherd in every shepherd who enters in by Him “to find pasture” for the sheep. “Under the lintel of His cross, and His extended arms,” one writes, “do the pastors pass to the sheep which He has purchased with His blood.” This is the pastoral “imitation of Christ”; their giving, in some sort as He gave, their life for the sheep. But this is not all. They must enter by Him as the door; that is, by His commission, according to His institution, sent by those whom He sent to send others, as the Father had sent Him. The figure, at first sight mixed and double, clears itself in this way: that He is the Shepherd *in* them, to whom He has been the door. And thus there opens out, before the Church and before the ministry, the far-reaching power of the Lord’s perpetual purpose of “giving His life for the sheep,” since it is His life that is given in our continuous ministry for souls. And there opens out also, for duty and for privilege, the meaning of that strange word, “them also I

must bring," which is the clue and cause of all the Church's missionary work, through which He is bringing the "other sheep" which He has now because He has "bought them with His blood," to "hear his voice," and to be gathered into "the one fold."

I know of nothing that could so energize and electrify what we call "the missionary spirit" of the Church as the realization of this thought. It is not merely St. Paul's idea of "the necessity laid upon us to preach the Gospel." It is, if I may so say, an unfulfilled desire, even an unfulfilled duty, of the Master; something that He yet *must* do, by the constraint and compulsion of his great love; something that He can only, at least, *will* only, do by us; something, therefore, that we *must* do, under a necessity whose impulse, if we take it in, must be the strongest in the world. What better evidence can we give that we "thankfully receive the inestimable benefit of the sacrifice" of His life and death, than to extend that benefit to all for whom He lived and died? How can we pretend even to any "endeavor to follow in His footsteps," who came "to seek and save the lost," who "went out into the wilderness until He found the sheep," while we are so half-hearted, so close-handed, so slow-footed about our effort to carry on towards its completion the work at which He "*worketh*" still, of bringing the "other sheep which are not yet" within the fold to "hear His voice"? Surely this was at once the impulse and the inspiration of missions, under which they "went forth and preached everywhere, to whom the Lord spoke "of the things pertaining to the kingdom of God."

From "*Mosaics*" of BISHOP DOANE.

### The Devotional Life of the Home.

Too much importance cannot be attached to the integrity of the family life, and especially to that which concerns its moral and spiritual interests. There is much in the spirit of the age that is inimical to it. Efficient people are too busy to make their homes all that they might be, and in this direction little can be expected from careless and indifferent people. The greater number of good people find that it is not so easy as they could wish, to make their homes what they would like to have them. It is a serious question, what they can do. It is conceded that the atmosphere of a Christian home should be religious, but it is one thing to have grace at meals, and daily family prayers, with religious instruction of the children on Sundays, and quite another to have a true devotional life, the result of an habitual sense of what belongs to order, reverence and piety in the daily goings-on of one's home. The pressure of outward things upon busy or burdened people, the tendency to overwork, or to excess in social indulgence, the habit of being pre-occupied with important but not absolutely essential matters, account for a great deal of the leanness in our family life.

And yet, with the drift of the age, with the changes in religious and social life, and the growing fears and rush in which men are obliged to do their work, the home is less disturbed than the other relations of life, and seems to be one of the most permanent things that is left to us. It is the devotional life in the home that is the most conservative and persuasive influence, because the religious aspirations and sanctions are the most abiding things of this present existence. It is the healthy devotional life in our families that, like the

grace of charity, is able to cover a multitude of sins. It is this life that touches the sense of mystery, the innocent and wondering spirit of adoration in the minds of children, and fixes in them that feeling after something above and beyond, which, once fully impressed upon any mind or heart, is never wholly lost. Where the home is controlled by a truly religious life, where the forgiving and charitable spirit abides, where the home of the child Jesus is the pattern of the home of to-day, there can be no better influence for freshening and guiding young minds and hearts; and the child-lives in such a home in turn reflect the heavenly vision to their parents. It is easy to construct this ideal home. It is a luxury of imagination to think of it when one has failed to make his own home what it might be. There can be no advance beyond the proposition that one of the very highest earthly blessings is the consecrated atmosphere of a thoroughly religious home. All the best things are here nurtured, and the strongest and best people of all ages have always been agreed that such a home, under God, is the source of the strength that goes into our lives as an abiding influence.

It is such a strength which our modern life needs to-day. People enter into marriage relations too thoughtlessly, contribute too little to make a common basis for a good home, have hearts too rough for its sacred obligations, and are often cruelly disappointed because their ideals are not realized. The trouble is that the home does not begin with the family altar, and that the kindred relations of Heaven and Home are not thought of. It is the spirit and power of a gentle, reverent and consecrated life that makes homes what we desire them to be, and that does most to bring children to the haven where they can make the most of themselves. There is nothing in life that reaches out to so many good things for society or individuals as the devotional life in our homes.

### Editorial Notes.

We greatly regret to learn that an effort is being made to introduce the abomination of the "Sunday Newspaper" into Canada. We have no sympathy with the puritanical spirit which would surround the Lord's Day with all the restrictions of the Jewish Sabbath, but even this is infinitely to be preferred to the levelling doctrine which, save in the matter of rest from labor, regards all days alike. Once allow the sanctity of the Christian Sunday to be broken in upon, on whatever specious plea, and you open the gates of society to the irruption of every form of irreligion and vice.

The fears which we expressed in a recent issue have been verified by the collision between the Russian and Afghan forces in the vicinity of Pendjeh. Our latest advices indicate that the Russians were the aggressors in this deplorable event, which, we fear, has destroyed the last hope of peace. The English people are justly indignant at the duplicity of their rivals, who have evidently been using the time consumed in negotiation, to push their forces forward and complete their preparations for the predetermined conflict.

The outlook in the North-West is not improving. It is evident that the revolt of the half-breeds has enlisted the sympathy of several Indian tribes and will, too probably, secure their active support. The nature of Indian warfare is so horrible that

the country will demand of the Government the adoption of every possible means to avert, or, if that is no longer possible, to circumscribe the area of so terrible a calamity.

### CORRESPONDENCE.

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

#### "HOW SHALL THEY PREACH EXCEPT THEY BE SENT."

To the Editor of THE CHURCH GUARDIAN.

The "Mission" of the clergy is the "complement" of their ordination—when properly viewed.

"Calling" is not "sending," and some way should be found to make general in an Ecclesiastical Province that which is recognized in one or more of the Dioceses—that Episcopacy is *real*.

I am glad to observe from time to time in your columns that this subject is interesting the Church in Canada more and more. Papers are read at Rural Deanery meetings on "appointment of clergy," for and in the neighbouring Province of Rupert's Land. I am glad to know this subject is carefully being taken up. We certainly should not let the matter drop; twice, it is true, I have not urged the matter on the Provincial Synod as I had the opportunity and my resolution in the Synod of Nova Scotia is lying over, because it is better (I think) to have the matter *will* thought of before final action is taken. We need not, I think, be careful whether the New Zealand and Irish plan (of a combined Nomination Board of parishioners and delegates) be adopted, if the "sending" of the Bishop be maintained, or whether the Vestry be the representative body of the parish in the premises, or if the wardens and delegates of a parish are deemed sufficient with the Bishop, but "popular election" by the whole congregation cannot be right and is not calculated to produce proper relations between pastors and peoples.

D. C. MOORE.

The Bishop of Albany in his annual address for 1885, again speaks on this matter (almost incidentally) and I hope you will oblige me by reprinting the passage. "Changes will occur—men will come and go, if in no other way by death. And as they go, there comes that very puzzling problem, the choice of a new rector. I am not going into what seems to me the simple remedy for most of its difficulties: the recognition of the Episcopate in the Episcopal Church, which seems hardly a violent thing to do: not the irresponsible power of patronage, but the overseeing power of nomination and counsel. When I see the great readiness of presbyters to advise about filling vacancies, while the same men repudiate all control for the Bishop, to whom belongs some share of the responsibility for these souls, I recall the quiet suggestion of Mr. Caird's Cathedral paper: "The introduction of the Cathedral system would be followed by an increase of power to the Episcopate, and I suppose this is the principal objection to the system. The cry is raised—the danger of the centralization of power. It is possible this may mean that the presbyter, in addition to the power that *belongs* to his order, wants to secure to himself a little of the power that belongs to the Episcopate."

Election by the Vestry from a list of persons recommended by the Bishop under canonical provision; this is the remedy which the Church, I think, one of these days will apply to this evil, when it has reached its consummation; for bad as things are, they will be worse I fancy before they are better." The Bishop then goes on to speak of holiness in the clergy.

#### "THE HALIGONIAN GRUMBLERS."

To the Editor of THE CHURCH GUARDIAN.

SIR,— "Churchman" must not be allowed to think that he has so "easily pricked the bubble" as he would have us imagine. I agree with the "grumblers" that a "concentration of force" is

Meg's Easter.

BY MINNIE E. KENNEY.

(Continued.)

"You have one thing, dear child," answered Flossie's mother. "You can give Him your heart, and it will be the most acceptable offering you can make. That must be the first thing always. All other offerings and sacrifices are in vain unless we give Him our hearts; but surely it ought not to be a task to love One who has done so much for us."

"I never knew about Him before," answered Meg.

"Did you ever go to Sunday-school?" asked Flossie's mother.

"No; I never had any clothes that were good enough to go in," answered Meg, glancing down at her ragged dress. "What do they do at Sunday-school?" she asked. "Do they teach about Him there?"

"Yes," answered Flossie, eagerly; "and they sing beautiful hymns. Oh! it's so nice. I know you would like it, Meg. Oh! I have such a lovely idea, mamma," she exclaimed eagerly. "Won't you come into the other room, and let me tell you about it?"

Mamma smiled assent, and giving Meg a picture book to look at, she followed her little daughter into the next room.

"Well, darling, what is it?" she asked.

"Oh! mamma, can't I have her for an Easter offering?" exclaimed Flossie, fairly dancing up and down in her excitement.

Now I must tell you what Flossie meant by wanting to have Meg for an Easter offering. Every Lenten season, Flossie saved all the pennies that she had given her for spending money, and besides that she earned a great deal. Mamma gave her ten cents a week for going without butter, five cents every time she went without dessert, and paid her for going errands, running up and down stairs, and denying herself little treats.

In this way Flossie always managed to save quite a goodly sum for an Easter offering. Of course it was hard work sometimes; it was hard to go without butter all the time, and Flossie was so fond of sweet things, that it took all her strength of will to go without desserts; but every victory over herself made the next one easier, and it was a real pleasure to count the rapidly accumulating pile of pennies and silver pieces.

One year, with her offering, she had purchased a Bible, printed in raised letters, for a poor blind woman to read. Last Easter her offering had bought a rolling chair for a poor cripple, who had lost the use of his limbs. This year she had no special object in view, but she had just thought of a way to use up her little hoard.

"Mamma, don't you think I might take my money to get clothes for Meg to go to Sunday-school in? I have enough, haven't I?"

"I think I had better find out whether she would be able to keep them," answered her mother, kissing the earnest upturned face. "Perhaps her mother or father might take them away from her, and then it wouldn't be of any use to give them to her. I will ask her about it, and if she can keep them I think it would be a very nice way to spend your money."

Flossie was very much afraid that she could not get the clothes for Meg, and she was quite relieved when she heard her say in answer to her mother's questions that she had no mother or father, but lived with a woman who treated her quite kindly.

"Wouldn't you like to go to Sunday-school if you had clothes to wear?" asked Flossie.

"Indeed I would like to go," answered Meg, warmly. "Could I go in these clothes," she asked. "I can't earn much money, and I'm afraid I can't get any nicer ones."

She was surprised and delighted when Flossie told her what she meant to do. Her eyes grew bright with pleasure, and Flossie was equally happy.

"Couldn't we possibly fix her so she could go to-morrow?" asked Flossie, eagerly. "I know we wouldn't have time to get everything, but we could

get a hat, and shoes and stockings for her this afternoon, if we could only manage about a dress."

"I have a dress that I think I could fix over for her to wear to-morrow," answered Flossie's mamma, after a few moment's thought. "Yes, dear, I think we can get her ready to begin to-morrow," and she went to the wardrobe in search of the dress, while Meg looked on, too happy even to speak.

I don't think anyone would have recognized Meg a few hours later. The tangled mass of hair had been transformed into a neat plait, she was plainly but very neatly and comfortably dressed, and cleaner than she ever remembered having been in all her life before.

Flossie was radiant with delight over her "Easter offering," as she called her, and walked around her admiringly, noting every change which had been made in her.

"Now you will be sure to come to Sunday-school early to-morrow, won't you?" asked Flossie, as Meg was ready to go home. "I am in mamma's class, and I will meet you at the door and take you up with me. I know you will like it better in her class than in any one else's, because she explains everything so beautifully. Good-bye."

"Good-bye," answered Meg. "I will be there half an hour early. Thank you so much," she added gratefully, wishing that she knew a word big enough to express all the gratitude that was in her heart.

Meg went to her miserable home in a perfect dream of delight. This was the first time that any one had ever taken any interest in her, or done anything for her, and Flossie's kindness had made her very happy.

Her mother had died six years before, and a kind-hearted neighbor had let her come in and sleep with her own children, and whenever she had not been able to earn enough to eat, had shared her own scanty meals with her. She had six children of her own, and very often she wished that Meg had some other home, and she did not mind letting her know how much she was in the way on such occasions; but she never was actually unkind to her except in words, so poor Meg, not knowing where else to go, still remained with her. She did not know whether the woman would be pleased at her good fortune, or envious because it had not happened to her own daughter, and she hesitated a little before she entered the house.

"Look at Meg!" cried one of the younger children as she entered the room.

His mother looked up from the wash-tub, and stared at Meg in astonishment.

"Well, whatever has come to you? she exclaimed. "Why, you look like a lady."

Meg told her the occurrences of the afternoon, and of the kindness of her new friends.

"The lady told me such a beautiful story," she went on. "Let me tell you about it," and the children gathered about her, and the mother stopped her washing, while she repeated all that she remembered as well as she could.

"I used to hear all about that when I was young and went to Sunday-school; but it's so long ago that I've clean forgot it all," said the mother, resuming her work again.

"It's a good place to go to, and I'm glad you've got clothes to go in, Meg," as she rubbed vigorously away, "Maybe you can lend the clothes to Susie, now and again, and she can go too."

Easter morning dawned clear and bright, and Meg could scarcely wait till Sunday-school time, she was so anxious to see her little friend again, and hear more about that wonderful story.

She dressed herself neatly, arranged her hair as nicely as she could, by the aid of a broken bit of looking-glass, and washed her face and hands carefully.

More than half an hour before the appointed time she was at the church door watching eagerly for her little friend.

At last she saw her coming, and ran forward to meet her, her face bright with pleasure.

(To be Continued.)

desirable. The cool way in which "Churchman" of Halifax, assumes that *most* life is in St. George's and in St. Luke's is almost refreshing. But, Mr. Editor, "it's all in the way you look at it." If multiplied services with few attendants, Guilds and Societies which when minutely examined are not *quite* what their originators puff them up to be, and if *life* means no end of printer's ink, advertisement, and coming forward on all occasions, then certain churches may rightly claim *life*. I contend that there is more "puff" than "life" in all this. That many of these things are bubbles of the first water, and that the "central church" shews more real church life than some of those which resort to noisier and more observant methods. "Churchman" speaks of the serious diminution of attendance in the "central church" where the pulpit power is acknowledged to be pre-eminent. Mr. Editor, the attendance at the morning service (when the orator preaches) more than twice outnumbered the attendance at either of the other churches named, or is more than both put together. Weaker pulpit effort, to some extent, depleted the attendance at the evening service; but this is only a point in favour of Grumblers' contention, for when a good preacher was once more put into the pulpit the congregation at once ran up fifty per cent. Another point noted by "Churchman" is that the revenue of said parish was affected. It is true, I believe, that the revenue is a little lower this year; but it changes the aspect of things when we note that said church pays its rector as much as the combined salaries of the other two rectors, and its revenue amounts to twice as much as the combined revenues of the other two parishes. A stronger case is this; that St. Mark's is left out of the category of "live" parishes. A few years ago St. Mark's was attached to St. George's and was then always struggling to make both ends meet. The healthiness which comes from separation and independence soon filled the Church, and now the rector of St. Mark's gets as much salary as the rector of the present parish receives; all the pews in the church are taken; and when a new organ was wanted the full amount for the same was obtained in less than six weeks. These instances I note simply to shew that churches that are not afflicted with a plethora of guilds, services, etc., and are carrying on their work in a quiet unobtrusive way are in a pretty live condition. I hope that your Nova Scotian correspondent will endeavour to give us the *real* and not *ex parte* statements of what each church is really doing. I heartily concur in the opinion, and such opinion is very general, that some of our men, especially those in large cities, should show more signs of power in the pulpit even at the expense of losing some of their pet machinery and printer's ink. HALIGONIAN.

FAMILY DEPARTMENT.

FLOWER PIECES.

I think in that far time when Gabriel came  
And held short speech with Mary in sweet wise—  
That when the faint fear faded from her eyes,  
And they were lighted with a sudden flame  
Of joy bewildering and wonderment—  
With reverence the Angel in her palm  
Laid one white lily, dewy with the balm  
Of the Lord's garden, saying: "This is sent  
For thine espousal—thou the undefiled,  
And it shall bloom till all be consummate."  
Lo then he passed—she prayed where she sat  
Felt her life moved in manner wondrous mild;  
Then laying 'gainst her bosom the white flower  
She bowed her head and said, "It is God's dower."  
Bring lilies to God's altar, it is meet—  
I think when in Christ all things were complete,  
And He had passed from out the sepulcher,  
The angels who held watch where He had lain  
And gave such loving greeting to those twain,  
Who came while it was early yet—said unto her  
Who after should see first her risen Lord:  
"Into thy hand we give this blessed flower  
In earnest of the new life born this hour  
In thy poor earth. Thy prayers in heaven are heard."  
Bring lilies to God's altar, it is meet!  
God's Angel sayeth, "It is Eastertide."  
Thou too mayst find rest in His wounded side;  
Thou too, as she, mayst rise to kiss His feet.  
HORATIO GILBERT PARKER.

DIVERSITIES OF GIFTS.

Why expect Wisdom with love in all? Each has his gift— Our souls are organ pipes of diverse stop And various pitch; Each with its proper notes, Thrilling beneath the self-same breath of God, Though poor alone, yet joined they're harmony.

REVERENCE FOR AGE.

Reverence for age is a fair test of the vigour of youth; and conversely, insolence towards the old and the past, whether in individuals or nations, is a sign rather of weakness than of strength.

A DAYS WORK.

Make a rule, and pray to God to help you to keep it, never if possible to lie down at night without being able to say, I have made one human being at least a little wiser, a little happier, or a little better this day. You will find it easier than you think and pleasanter.

EXPECT MUCH.

Expect great things from God, and also expect the least things, for the great test of faith is shown in the least matters. People believe their soul is sure to be saved, who have not the heart to repeat that God will take away some small burden.

A RELIGION.

If all that a man wants is "a religion," he ought to be able to make a very pretty one for himself, and a fresh one as often as he is tired of the old. But the heart and soul of man wants more than that: as it is written "My soul is athirst for God, even the Living God." I want a living God who cares for men, forgives men, saves men from their sins—and Him I have found in the Bible, and nowhere else, save in the facts of life, which the Bible alone interprets.

ORILLIA (ONT.)

Sixty members have joined the Church of England Temperance Society, since the last annual report—October.

ROWING WITH TWO OARS.

It is said that Sir Walter Scott, when crossing one of the friths of Scotland, noticed the ferryman had two oars on one of which was written "Faith," and on the other "Works." The great poet asked the ferryman what that was for. "I will show you," said he. He rowed with "Works," one oar, and the boat kept whirling round, then he tried the other, "Faith," and the boat whirled round and round, then he tried both, and the boat went a head.

There ought ever to be a connection between these two. Those who labor with one oar alone in the Christian life will never go on, they will make no head-way. The illustration, as far as it goes, is perfect, although the full truth is, we can never really use the one oar without using the other.—Anonymous.

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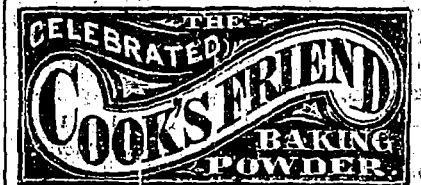
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THE MISSION FIELD

JAPAN

Report comes from Japan that the Buddhist priests of Kioto have appointed a committee to go to Europe to study Christianity.

REMARKABLE OPENINGS IN JAPAN.—The Rev. Mr. Atkinson, of the Mission of the American Board, at Kobe, Japan, refers to the remarkable openings for Christian labor, and the activity of the heathen priesthood.

"Villages are now opening near all the towns and cities where work is carried on, and the first to hear and follow are the most influential persons in the several places.

"The heathen priesthood is active everywhere, and is thus making known something of Christianity where otherwise nothing would be heard of it. In every town placards are often up announcing a public discussion of Christianity and Buddhism.

INDIA

CONVERSION OF A MOULVIE.—The Church Missionary Intelligencer contains a striking account of the conversion of a Mohammedan moulvie, or doctor, named Abdul Haqq.

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"Be it known by the learned among the Islamites, that their servant, Abdul Haqq, a follower of the traditions, wishes to represent to them that he has been coming to Calcutta in the interests of the spread of Mohammedanism for the space of nine years.

Some time after this Abdul Haqq connected himself with the congregation of the Church Missionary Society, and gave himself to the study of the Christian faith. He made public renunciation of Mohammedanism on the very spot where he used to preach it.

At an "At Home" given by the members of the Oxford Mission of Calcutta, on a recent Saturday, the Archdeacon of Colombo gave an interesting account of Christian work in Ceylon.

vice was held in English, Tamil and Telugu. This good feature of the Church at Ceylon, however, was more than neutralized by the observance of caste amongst the Native Christians which, we regret to say was tolerated by the European clergy.—Indian Christian Herald.

Missionaries in Japan are beginning to use with effect the argument in favor of Christianity to be drawn from the changed lives and happy deaths of Christians. They do not hesitate to affirm openly that heathen religions have no such power.

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**HISTORY REPEATS ITSELF.** And, perhaps in the distant future when the ages have grown old, and move with slow and failing steps down the corridors of time—When the adjuncts and appliances that now make life endurable are forgotten, how gladly will the people hail the re-discovery of Putnam's Painless Corn Extractor, the great and only sure pop corn cure of this age. Without a rival for efficacy or painless action, certain in every case and yet perfectly harmless to every other part, surely its loss would be felt in future ages as keenly as its value is now appreciated by all in this. Try Putnam's Painless Corn Extractor. Sure and safe. N. C. Polson & Co., Kingston, proprietors.

The exports of agricultural products were—Of Canada \$1,235,936; not of Canada, \$26,146. The imports entered for home consumption amounted to \$6,579,555, of which dutiable goods were \$5,004,244, coin and bullion \$9,279 and all other free goods \$1,566,012. The duty collected was \$1,310,682. In 1884 the value of goods was \$5,868,487, \$4,476,371 being dutiable \$1,362,196 free and \$29,914 coin and bullion, the duty collected amounting to \$1,117,713.

If you want knowledge you must toil for it; if you want food you must work for it; if you want pleasure you must earn it,—but if you want nice soft hands you have only to use Estey's Fragrant Philoderma.

Parnell has issued a manifesto advising the municipalities to observe a respectful neutrality regarding the visit of the Prince of Wales.

Do you feel languid and dull, and have no appetite, then your system is out of order and requires a good bracing medicine. Take a few bottles of Estey's Iron and Quinine Tonic.

Sir William Harcourt has prepared an extradition bill, which authorizes the Government to amend all British treaties for the purpose of securing the surrender of persons charged with murder, malicious wounding, or conspiracy to murder a ruler, sovereign, or member of a royal family, and also persons charged with the illicit manufacture or storage of explosives.

In a pianoforte for private home use, the very first and chief requisite is refinement and purity of tone. For use in a concert or other large room this is not so important, as the roughness of tone is not so perceptible. The New Upright Pianos of the Mason & Hamlin Organ Company have this for their prominent attraction, that their tones are so pure and free from all noise without pitch. In part, this comes from their new method of fastening the strings by metal fastenings instead of by mere pins driven into wood.—*Boston Traveller.*

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Public Benefactors are not alone confined to the higher orders of scientific research. Indeed but few have done more for the welfare of the working masses than James Pyle through the introduction of his labor-saving Pearline.

Lord Annesley, the British Consul-General at Hamburg, recently sent a letter to Earl Granville describing the African Syndicate of Hamburg as a chamber to promote the extension of the German and the extinction of the British trade in the German colonies. A partner of the firm of Woermanns requested Lord Annesley to correct his statement, that Woermanns' steamers were not the sole property of the firm. Lord Annesley sent a reply challenging the partner to a duel.

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1885.

The next Examination will take place on MONDAY, the 25th of May, 1885, and will be open to all persons who, when they make application, shall be Teachers in a Church of England Sunday School. The following are the

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Teachers who belong to a School which is in subscribing connection with the Institute, or is in union with a Subscribing Local Association, will be allowed to enter on the payment, in each case, of a fee of 1s.

Teachers who do not belong to a Subscribing School, nor are connected with a Subscribing Local Association, will be allowed the same privilege on the payment, in each case, of a fee of 2s.

All applications must be made to the Examination Secretary for the District in which the candidate resides. In localities where a Secretary has not been appointed, intending candidates should apply direct to the Secretary of the Institute for information. A list of the Local Secretaries for Canada is given below, to whom apply for further particulars.

The Prize-takers may select books to the amount of their award from a catalogue which will be sent to the successful candidates.

The Local Secretaries for the Teachers' Examination are responsible for efficiently carrying out the regulations and instructions to be issued by the Examination Committee from the Central Office, and have authority to make all the local arrangements necessary for the conduct of the Examination, the papers being sent from and the answers returned to the Head Office.

The Fees, which go towards the expense of printing, postage, etc., are payable in full, without reduction for local expenses, which have to be met by the local authorities.

The Secretary of the Institute will be glad to receive the names of any clergyman willing to act as Secretary in localities which are not represented on this list.

**Local Secretaries for Canada.**—AMHERST, N. S., Rev. V. E. Harris; OTTAWA, Rev. H. Pollard, M.A., St. John's Vicarage. PETERBORO, the Rev. W. C. Bradshaw, B.A. QUEBEC, Rev. J. W. Garland, South Stukely. BURLINGTON, Rev. Canon Belt, Burlington, Ont. ST. JOHN, N. B., Mr. W. S. Carter, Grammar School. TORONTO, Mr. C. S. Biggar, 349 Simcoe Street, Toronto.

**SUBJECTS OF EXAMINATION FOR 1885.**

SCRIPTURE.—St. John, chapters i to x. PRAYER BOOK.—The Service of Holy Communion and part of the Church Catechism, commencing, "How many Sacraments hath Christ ordained in His Church?" to the end. LESSON.—To be selected from St. John, chapters i to x.

The last day for receiving applications from candidates is MONDAY, the 20th April, 1885.  
JOHN PALMER, Secretary.

**PUTTNER'S EMULSION!**

PUGWASH, N. S., Feb. 10, 1882.  
Dear Sirs:—I take this opportunity of congratulating you upon the widespread reputation your justly esteemed Emulsion of Cod Liver Oil has earned for itself throughout this extensive country. As a remedy of general utility in the household it is inestimable, and in cases of over-taxation of mental or physical labour to which the clergy are exposed in the ordinary performance of their parochial work, no one can have an idea of its efficacy before giving it a trial.  
Suffering from extreme debility for a length of time, after trying a number of other remedies, I was induced through persuasion of my clerical brethren to try one bottle of your Emulsion. Its controlling power was so surprising that I continued its use as prescribed for a few weeks, and am now enabled to undertake and go through as long journeys with almost as little inconvenience as I experienced when I entered upon ministerial duty thirty-five years ago. Being thus fully convinced that sufferers from exhaustion, brain weakness, or rheumatic attacks will gain speedy relief from the use of your Cod Liver Oil Compound, I feel it a duty to make known to such its remediable effect upon the system.  
I am, dear sir, yours respectfully,  
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A FESTIVAL HYMN FOR THE

Lord, our strength and weakness... We pray to Thee for grace... For power to fight the battle... For speed to run the race... When Thy baptismal waters... We then were sealed and hallowed... By Thy life-giving Word... Were made the Spirit's temples... And members of the Lord... With His own Blood He bought us... And made the purchase sure... His are we; may he keep us... Sober, and chaste, and pure... He, God in Man, has carried... Our nature up to Heaven... And thence the Holy Spirit... To dwell in us has given... Joined in that blest communion... May we so use His grace... That we may come together... To that pure, happy place... Conformed to His own likeness... May we so live and die... That in the grave our bodies... In holy peace may lie... And at the Resurrection... Forth from those graves may spring... Like to the glorious body... Of Christ, our Lord and King.

The pure in heart are blessed, For they shall see the Lord, For ever and for ever By Seraphim adored; And they shall drink the pleasures, Such as no tongue can tell, From the clear crystal river, And Life's eternal well.

Sing, therefore, to the Father, Who sent the Son in love; And sing to God the Saviour, Who leads to realms above; Sing we with saints and angels Before the Heavenly Throne, To God the Holy Spirit; Sing to the Three in One. Amen. BISHOP C. WORDSWORTH.

THE NECESSITY FOR INCREASED REGULATION OF THE SALE OF ALCOHOLIC DRINKS, ARISING OUT OF THE MORAL, PHYSICAL AND SOCIAL EFFECTS OF INTemperance.

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There is now a general feeling pervading all classes, that something must be done in the matter, that some efforts must be made to stem the torrent of Intemperance, with all its attendant evils of vice and pauperism, of lunacy, misery and ruin. The public conscience is being awakened; now therefore, above all, must the public mind be educated. Temperance workers are recognized, by all whose opinion is of any value, as persons who are doing their best to cure a great evil, and even when our efforts do not induce active sympathy or cordial approval, they at least command respect. Much has thus been gained, not always by force of argument, nor power of reasoning, but rather by plain statements of fact, and by drawing public attention to those grave evils of which I now specially write.

To touch upon these in order, the first great moral effect to which I would call attention is the deadening and perversion of our higher powers. An eminent Physician (Dr. Braithwaite, of St. Bartholomew's) in answer to the Archbishop of York, states: "We find that the highest powers of the mind are first affected by the drink, the judgment, for example; the whole of the lower powers of the mind, such as the imagination, being still untouched, or made more active than before. Herein consists the prime danger of such drinks—the true lights of the mind are quenched by them, the false and misleading ones are kindled."

(To be continued.)

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THE months of March, April, and May the system undergoes a change. The blood becomes thin, and requires looking after. To bring about the desired result, there is no remedy that has the same power to perform the work as

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By its use the blood is purified. It removes that low despondent feeling that most people experience during the Spring. After using it for a short time they will find their appetite improved, their spirits become more cheerful and they feel and know that every fibre and tissue of their body is being brood and renovated.

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**NEWS AND NOTES.**

Strong cold tea is an excellent and most grateful eye wash. Wet soft linen in it and bind over the eye, bathing freely with the tea from time to time.

In the months of March, April and May the Blood should be purified, and the system strengthened, so that it be able to withstand the debilitating effects of the changing weather, and resist the attack of disease. The most reliable medicine to take to bring about the desired result is Estey's Iron and Quinine Tonic. For sale by all Druggists.

More than three quarters of a century has passed since Johnson's Anodyne Liniment was invented, and it is to-day the most widely known as well as the most valuable internal and external remedy in the world. No family should be without it a day.

To PREVENT freckles and sunburn use Philoderma.

During the recent snow storm over sixty sheep belonging to Mr. Whitman R. Crawley, wintering on Crawley's Island, perished. The flock numbered 117, and only 51 escaped.

PHILODERMA is a sure cure for sun-burn and prevents freckles.

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Canterbury Station, York Co., N.B.,  
October 10th, 1876.

Mr. J. H. Robinson,  
Dear Sir,—In reply to your letter of enquiry, I would say that your *Phosphorized Emulsion of Cod Liver Oil with Lactophosphate of Lime* is the best preparation of the kind I have ever seen or taken.

I was ordered by my physician to take it, and commenced about the last of August, and since that time I have felt a different man, and also look differently, and all for the better, as the doctor can testify.

I was unable, in the summer to walk any distance without much fatigue. I can now take my gun and travel all day, and feel first-rate at night, and eat as much as any lumberman. Have not bled any since I took your preparation, and can now inflate my lungs without feeling any soreness, and I think I can inflate them up to full measurement, same as before I was sick; have also gained in flesh, my weight in the summer was 173 lbs. and now it is nearly 190 lbs., which is pretty well up to my former weight.

The foregoing is a correct statement which I am prepared to swear to, and I hereby authorize you to give it publicity in my name.

I am, dear sir, truly yours  
(Signed) C. H. S. CRONKHITE.

We, the undersigned, hereby consent to have our names published as witnesses to the effects of Robinson's *Phosphorized Emulsion* on the person of Mr. Cronkhite, and do assert that the foregoing statement is correct in every particular.

Alexander Bennett, J. P.,  
(Signed) William Main,  
Rev. Thomas Hartin.

Prepared solely by Hanington Bros., Pharmaceutical Chemists, St. John, N.B. and for sale by Druggists and General Dealers. Price \$1.00 per bottle; six bottles for \$5.00.

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It is said by reliable persons that Sheridan's *Cavalry Condition Powders* fed sparingly to laying hens will increase the quantity of eggs two-fold. Try it! It won't cost much! Don't throw away your money on the large (25c) packs. Sheridan's absolutely pure.

With regards to the Cameroons difficulty, the Under-Secretary said in the House of Commons that negotiations were still pending between England and Germany for a friendly settlement. The negotiations embraced a general scheme for the adjustment of all questions in dispute between England and Germany with regard to their respective colonial claims in the entire region of Africa and the South Pacific, on the base of mutual concessions.

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NOTICE.—We beg to notify the Medical Profession and general public that the only Emulsion made by Puttner Bros., is the one known as BUDD'S CREAM EMULSION, and is the only one used and prescribed in the Provincial & City Hospital. See House Surgeon's report in another column. Samples sent free by sending to our laboratory, 125 and 127 Hollis St., Halifax, N.S.

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and WINE OF RENNET. This I did, and after using about five bottles of the PHOSPHOLEINE, taking a teaspoonful at a time in a wineglass of milk, increased afterwards to a tablespoonful, and shortly after each dose a teaspoonful of your WINE OF RENNET she became thoroughly well, her improvement commencing after the first half bottle had been taken. She can now superintend her household duties without inconvenience, eats and sleeps well, and every symptom of consumption has vanished. I have to thank your medicine for her restoration to health.

WALTER R. FINSON,  
Vanceboro', Maine, U.S.

The statement of facts contained in the above certificate is in all respects accurate, I feel assured that I owe my cure to your medicines.

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I kept where the moon, serenely bright,  
 Shone full in my face through a summer night;  
 I dreamt I was in a Land of Light,  
 With Fielding and Moore and Shelley and White,  
 And Shakespeare and Milton—a goodly  
 With Addison, Dryden, and others, quite  
 Too numerous to mention;  
 And there the worthies, one and all,  
 Whom were the "classical authors" call,  
 Bathed the shade of Parnassus tall,  
 On Pegasus Place, in Helicon Hall,  
 Were holding a big convention.

Virgil was sitting beside Voltaire,  
 Boccaccio chatting with Dumas, pere,  
 And Pope curled up in the corner there,  
 While old Sam Johnson was in the chair,  
 Wall-eyed and grim, with carryty hair,  
 And he said, "Of course you're all aware  
 Of the latest earthly advice:  
 The publishers seem to be going to  
 "grasp" the great "economy" last  
 For John B. Alden is cutting a dash  
 Exceedingly reckless and awfully rash,  
 In selling for almost nothing for cash,  
 And ruining regular prices!

"I hold in my hand a letter from four  
 American publishers who feel sore,  
 And they speak for a score, or possibly  
 more,  
 Who live by traffic in printed lore.  
 I read: "We pray from this earthly  
 shore—  
 Ye authors of old attend us!  
 O, give us a lift in this hour of need,  
 For the publishing business is going to  
 "seed."  
 That man Alden is making with speed  
 As many books as the folks can read,  
 And selling disgracefully low, indeed,  
 It cheapens your fame—for you we  
 "bleat."  
 Ye talented ghosts, defend us!"

"What word shall we send to this  
 earthly band?"  
 Then Scott, with an "Elsevir" in hand,  
 Arose (amid cries of "Take the Stand!")  
 And said, "This scheme will possess the  
 land,  
 No god is the Harper or Scribner brand  
 While Alden shows that he can com-  
 mand a band."  
 The bright of age and scholar  
 A shilling for Pope—had hanging on:  
 The same for the poems of Tennyson;  
 Ten cents for "Your Pilgrim's Progress,"  
 John B. Alden's  
 For the finest thirty cents; and Don  
 Quixote for half a dollar!

Then Chaucer said, "I am rather old,  
 But I am mighty glad this day to be sold  
 How cheap my Canterbury Tales are  
 And the price of my Anne of Cleve  
 And the good and wife of the Queen,  
 Steale the bright and De Foë the bold,  
 Berkeley the sober and Swift the scold.  
 From the time of Sir Walter Raleigh  
 Shakespeare's works, and Smollett's  
 and Stern's,  
 Bacon, Bolingbroke, Byron and Burns,  
 And Babington Lord Macaulay."

Charles Dickens said, "I would be fool  
 To let to let:  
 Good luck to let:  
 For the price  
 Milman's Gibe  
 Dante and Virg  
 For a dollar ad  
 And Mill on  
 And I see by this  
 Sent up by J. B. Alden  
 Three cents you get  
 For a dime King  
 And for three the  
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