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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, MAY 22, 1889.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

THE Conference of Anglican Chaplains on the Continent is this year to be held at Copenhagen.

THE Bishop of Lincoln has received an expression of sympathy from a number of English clergy in Madras.

CHURCH WORK IN CARDIFF.—A correspondent of the *Western Mail*, gives figures in detail relating to Church building, restoration, and the provisions of organs and necessary church furniture in the borough of Cardiff during the past five years, showing that £50,000 have been so expended.

IN memory of the late Dean Scott, their father, and as an Easter offering, the Misses Scott have just placed in Rochester Cathedral beautiful specimens of the metallic art in the form of a massive and highly ornamented brass rail for the altar space, and a desk of similar material for the priests engaged in the Communion Service.

THE gross income of the Missions to Seamen for last year was £29,865 5s. 7d., or one-fifth more than in the previous year; the increase being mainly due to efforts to provide better worshipping accommodation for the crews of ships and fishing vessels at several seaports. Buildings for the purpose of the recreation and worship of seamen and fishermen had been provided or greatly enlarged during the past year at the port of Sutherland, Newport Docks, Mon., the port of Dublin, Newhaven Harbour, Yarmouth Harbour, Lowestoft Docks, Poole Harbour, and Avonmouth Docks; whilst a similar Seamen's Church and Institute is about to be erected at Cardiff Docks, and a Church is to be added to the seamen's Institute at Southampton Docks.

THE Bishop of Rochester has issued another appeal with respect to Confirmations in his diocese. Mock pearls, white satin shoes, semi-bridal veils, and all the fripperies of feminine apparel are the Bishop's particular abhorrence at Confirmations. Neatness and simplicity are the great desiderata. Acting upon Dr. Thorold's former appeal on the same subject, a few bold South London clergymen have introduced the Continental mode, requiring female candidates to be attired in plain white dresses of muslin or lawn, with white veil or hood of the same material falling over the shoulders. "Nothing," says the Bishop, "would distress me more than to have to send a candidate back for showy or tawdry apparel, but, for example's sake, it may be necessary for me to do it."

There has just died at Patterdale, in Westmoreland, a clergyman of the name of Matheson, aged 90 years, and who has been incumbent of that parish for the long period of 60 years. "During the early part of his life," says the *Yorkshire Post*, "his benefice brought him only £12 a year, but it was afterwards increased to £18 a year, which it never exceeded. On this he married, brought up four children, and lived comfortably with his neighbours, educat-

ed a son at the University, and left upwards of £1,600 behind him. With that singular simplicity and inattention to form which characterises a country life, he himself read the burial service over his mother, he married his father to a second, and afterwards buried him also; he published his own banns of marriage in his church with a woman whom he had formerly christened, and he himself married all his children."

ST. DAVID'S.—The statistical summary given in the St. David's *Diocesan Directory* for 1889 of the work in one of the four Welsh dioceses furnishes a remarkable proof of Church progress in Wales. From this we gather that the diocese has an area of about two and a quarter million acres, with a population of 482,245 souls and 411 benefices. It has 483 parish churches and ancient chapels, 23 modern chapels, and 112 mission chapels, and other buildings licensed for Divine worship, the whole affording sitting accommodation for 126,732 persons. The clergy engaged in parochial work number 479. There are 231 day-schools belonging to the Church, having 26,848 scholars on the register, while the attendance at the Sunday schools numbers 36,789. There were 4,307 baptisms during the year 1887. The gross income of the parochial clergy is returned at £92,445, while the average net value of the benefices is only £184. The expenditure from voluntary sources on buildings and endowments for the past four years has been no less £25,692 in 1886, £30,536 in 1887; and £28,950 in 1888.

WAKEFIELD.—A pastoral staff was presented on behalf of the laity of the diocese to the Bishop of Wakefield for himself and his successors. The staff, which is of a very beautiful design, is five feet ten inches in height. The crook is done in silver and silver gilt, and is so arranged as to enclose on one side the emblems of the four Evangelists with the Divine Dove in the centre, and on the other side, the emblems of the Passion. Immediately underneath is a canopied octagon, the four main niches of which contain small figures of St. Paul, St. Peter, and St. Barnabas. The four remaining niches are filled with shields charged with symbols, and the whole is supported by handsome foliated work. Lower still is a shaft bearing the dedicatory inscription resting on an arrangement of eight shields charged with the coat of arms of the first Bishop and of the seven most important towns in the diocese (namely, Wakefield, Huddersfield, Halifax, Barnsley, Dewsbury, Batley, and Morley), all depicted in proper heraldic colours. The whole is supported by a black reeded staff, divided half way down by a screw joint ornamented with jewels.

OUR NEAREST COLONY.—On Thursday afternoon, May 23rd, the S. S. Oregon (Dominion Line) will sail from Liverpool with a large batch of emigrants. The vicar of All Saints, Monkwearmouth (Rev. Alexander A. Boddy F. R. G. S.), who has Canadian experience, has consented to act as chaplain and accompany the party to Winnipeg and still further west to British Columbia. The old Church of England

Society for Promoting Christian Knowledge does its best to secure a welcome to new arrivals from the local clergymen in Canada. On the voyage across the Atlantic the Rev. A. A. Boddy will hold services and classes and will endeavour to provide secular and religious reading, and to promote harmless amusements among the travellers. He will be glad to post to anyone a set of Government books and papers on Canada on receipt of a newspaper wrapper (1d. stamp) properly addressed. This is the best time to emigrate, and all should read the last "Canada Circular," which he will send with the above papers. Our readers will remember Mr. Boddy's articles in the *Courant* on his travels in far distant parts of the world.—*From the Newcastle Courant, Eng.*

A REMARKABLE "SERVICE OF SONG."—The *Yorkshire Post* says that the most fitting way of celebrating Good Friday takes curious and diversified forms, according to the standpoint and feeling of the people concerned. Some people regard it with more solemnity than any other day in the year, while some make it the occasion of feasting and jollity. But what historical inaccuracy or other misapprehension can have called forth the following announcement for Good Friday?—

"PRIMITIVE METHODIST CHAPEL,
St. Thomas' Road, Spalding.

On Good Friday, April 19th, 1889,
in connection with the Spalding Working
Men's Coal Club,

A GRAND SERVICE OF SONG,
entitled

THE LIFE OF THE RIGHT HON. W. E.
GLADSTONE, M.P.,

will be given by the United Choir, conducted
by Mr. G. Hopper.

Connective Readings by Mr. J. W. White."
And to whom is the "Service" rendered?

MARRIAGE WITH DECEASED WIFE'S
SISTER.

The bill which seeks to legalize the marriage with a deceased wife's sister made its annual appearance in the House of Lords on Thursday May the 9th., and was duly rejected, this time by a majority of 27, the bishops as usual assembling in full force and voting *en masse* against it. The Prince of Wales also, as usual, did his best to induce the peers to support the bill, and recorded his own vote in its favour. The history of the bill is curious. Years ago some wealthy men, who had contracted illegal unions with their sisters-in-law, met and agreed to subsidize an agitation in favour of the alteration of the marriage laws by means of this bill. The agitation has been since kept going, entirely by the money of the rich people personally interested in seeing the law changed. There is little popular interest in the question. The Prince of Wales originally championed the bill for family reasons, the Queen being desirous that the Princess Beatrice should marry her brother-in-law, the Grand Duke of Hesse. Ultimately she got tired of waiting and married young Battenberg, but the Prince of Wales

has remained faithful to the cause. The House of Commons has frequently passed the bill and on occasions its promoters have caught the bishops napping and rushed the second reading by a small majority, but at a later stage the Lords spiritual, mustered in overwhelming force and threw out the bill. It is probable the bill would pass if the promoters would drop the clause making its operation retroactive, but this would not suit the noble and wealthy patrons who want their irregular unions legalized and their offspring legitimized at the same time, nor the few hundred humbler couples, who every year defy the law and marry within the prohibited degree. The discussion recalls the remark of an American that Englishmen seem to always marry the wrong sister first.—*Press Despatches.*

Want 10,000 subscribers; who will help in securing them?

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

MAITLAND.—Our Easter services were very bright and hearty with unusually large congregations. In Holy Trinity Church a beautiful brass altar cross with illuminated vases to match, the gift of Nelson Murphy, Esq., in memory of his late beloved wife, were dedicated to God before the beginning of Morning Prayer.

The Cross, ordered from M. S. Brown & Co, of Halifax, N.S., has this inscription upon its base: "To the Glory of God, and in memory of Clauria A. Murphy, who died on March 1st, 1889, aged 55 years."

Mr. Murphy has also presented Holy Trinity with a new bell, which is on its way to us now.

Two other beautiful and useful gifts have been given to the Church this year by two of her devoted sons.

R. E. King gave a magnificent lamp, and Thomas Dickie gave a beautiful and much needed bookcase for the library.

The other parts of the parish have not been behind hand. The ladies of Northfield presented Mrs. Martell with a handsome autograph quilt, as a token of the love and esteem with which she is regarded by them.

On Easter Monday we had a most successful parish meeting in St. John Baptist Church. The parish is clear of debt with a small balance on hand. The church and rectory are in excellent condition.

Last year too we gave up our B. M. M. Grant, so that we are now, with the exception of the Endowment fund money, self supporting. Our people are doing nobly. Their zeal for the Church's welfare is showing itself in many ways, for which "we thank God and take courage."

YARMOUTH.—"Entered into life eternal on the morning of Good Friday, April 19th, James C. Parish, M. D., aged 75, of Yarmouth, N. S."

In his death the church has lost a loyal and generous son, the community an example of Christian manhood, and the family and friends a dear and valued councillor.

Holy Trinity.—The report of the Rector and wardens of the past year's work has been issued in neat pamphlet form, for free distribution among the parishioners. From it it appears the receipts amounted to \$2,829.68, and the expenditure to \$2,812.84, leaving a balance in favor of the account of \$16.84. This balance, however, is only an apparent surplus, because the salary of the Missionary at Tusket and All Saints is still not quite all paid, as the accounts of the Committee who manage the affairs of that Mission will show. The present financial condition of the church is encouraging. The past due coal bill has been reduced from \$225 to \$100, and this, with a note for \$400 borrowed some few years ago, are the only outstanding

amounts for which the parish is indebted. The regular and ordinary expenses of the year have been met and paid. The wardens give voice to a complaint which is not *local*, we fancy. They say:

"We do not receive the amount of offertory contributions which, in common fairness, we ought to receive. Some who attend the services of the church, and occupy comfortable seats which they look upon as their own, and which they expect to find reserved for them, enjoying all the accessories of music, light, warmth, &c., yet seem to possess their minds with the idea that no obligation rests upon them to contribute, in proportion to their means, so fair an amount as will help to pay for those conveniences which they content themselves with now enjoying at the expense of others. Such persons could not belong to any other social organization, or go to any other public resort without being obliged to contribute towards the payment of that which they receive; and putting the matter on this common, every-day ground, there is no reason why the church should not receive a fair return for what she gives. With an open door for any who choose to come among us, and seats free to all, it should, however, be kept in mind that a church, to be in this position must have some source from whence to keep her seats free, and in our case that only source is the offertory, to which every right principled person will contribute according to that which he hath. The common sense rule should apply to church matters as well as to the circumstances of ordinary life—Pay for what you use. Only those have any claim to free worship, who have no worldly means for contributing thereto.

SHIP HARBOUR.—Wednesday and Thursday, May the 8th and 9th, will long be remembered by the Parishioners of Ship Harbour as days of rejoicing thankfulness. When they had the honour and pleasure of receiving among them the Bishop of the Diocese for the first time. At an early hour on the 8th of May, His Lordship accompanied by the Rector of the Parish, the Rev. R. A. Heath, proceeded to St. George's Chapel, Bowers Settlement, when the churchyard was consecrated and 11 candidates received the laying on of hands. After luncheon, which was kindly provided by Mr. and Mrs. Peter Bowers, the Bishop drove to St. James' Chapel, Jeddore Head—here 37 candidates received confirmation, after which his Lordship proceeded to the Rectory, and in the evening held a confirmation at 7-30 in St. John's Chapel, Jeddore by the Pond, when 32 candidates were presented. His Lordship spent the night at the Rectory, and started early next morning for the Parish Church St. Stephen's, Ship Harbour, here 18 received, the Apostolic rite, and a cemetery was consecrated. A short address of welcome and good-will was presented to the Bishop in the name of the Rector, Churchwardens, and Parishioners, to which his Lordship made a hearty and suitable response. Dinner was kindly provided for the Bishop and clergy by Dr. and Mrs. Jameson. The Rev. E. H. Ball, Rector of Tangier, was kind enough to attend the service at St. Stephen's and by the request of the Bishop acted as his chaplain. All the churches were tastefully decorated and large congregations were present at all the services. His Lordship confirmed three persons unable on account of sickness to attend the services, one of whom, Mrs. Elizabeth Mitchell, had attained the advanced age of 81 years; making a total of 100 persons confirmed, 52 males and 48 females. Those who listened to his Lordship's eloquent and heart-stirring words of counsel and advice could not fail to be both touched and edified and many young and old, will sincerely utter the simple but beautiful prayer suggested in his Lordship's own words "God bless our Bishop." In the afternoon the Bishop, accompanied by Rev. E. H. Ball and R. A. Heath, were kindly taken

across the ferry by Mr. A. Cowan one of the Ship Harbour wardens; after which they proceeded to Tangier.

WINDSOR.—The new Rector, Dr. Mookridge, of Christ Church arrived from Hamilton on Saturday the 11th inst. At the station he was met by some of the gentlemen of the congregation, and received a cordial welcome. He is presently the guest of Wm. Dimock, Esq. On Sunday morning the 12th inst., a large congregation assembled at the morning service. The lessons for the day were read by Rev. Canon Maynard. Before delivering the sermon, the Rector addressed the congregation briefly saying that in coming before them for the third time, and on this occasion as their Rector, he hoped that God would bless him and them in the work connected with the parish. It was his earnest desire that they should all work together with him for the souls of men. It was quite possible that some things might be done differently, for all could not see eye to eye in matters of detail, but so long as there was unity of purpose in carrying out the great objects for which the Church was established, the minor differences in detail were of no great moment. The world he said was full of sin, and it was the duty of the Church to reclaim the sinner and bring him back to God. In this grand work he hoped to have the hearty co-operation of all who truly loved The Church and her noble work.

TANGIER.—Confirmation was administered in this parish on Thursday, May 9th, and the following day. At 7 30 on Thursday evening the Rev. E. H. Ball presented 17 males and 19 females for the Holy rite. The Rev. R. A. Heath, Rector of Ship Harbour, did duty as Bishop's Chaplain. The Bishops address beamed with tenderness, loving warning, good nature and encouragement and was masterly and eloquent.

After the service, when the Bishop had unrobed, Mr. Joseph H. Townsend read and presented an address in the name of Rector, Warden, and parishioners which was marked by well chosen language and with thoughts which drew the Bishop's commendation. His Lordship made a very pleasing and ready reply.

Next morning, Friday, the 10th, found the Bishop ready for rough work. There being a few candidates at Mooseland, distant 13 miles inland by a very rough road, a few candidates from Moose River, distant 9 miles still further over a still much worse road, and one candidate even from Musquodoboit 15 miles beyond Mooseland, his Lordship took kindly to the drive and confirmed 13 in the unfinished Church at Mooseland. The Missionary will not forget the kind words of encouragement, nor the candidates the lesson of David slaying his Goliath, nor all Mooseland the handshaking and kind words outside the Church door especially to the two youths crippled by mill accidents: nor will Mr. John Prest household forget the pleasant intercourse with their Bishop as they entertained him at dinner. The Bishop took very good naturedly three miles of exceedingly bad road on the return journey but preferred to walk them.

At St. James' Church, Spry Bay, confirmation was administered at 7 o'clock to 8 males and 15 females. It is reckoned that fully 300 managed by one means and another, to find room where only 225 can be comfortably seated. The Bishop's plain, loving, and eloquent appeal to the candidates to become communicants cannot surely fail to bear fruit.

In all seventy-two were confirmed in the parish, 24 males and 44 females. Four male candidates were unavoidably absent.

The Bishop and Rector enjoyed the comfortable hospitality of Mr. and Mrs. Henry Leslie and proceeded next day, after breakfast, to Sheet Harbour.

And now that the Bishop has left us he has

taken all our hearts with him. So we hope for his return as soon as his extensive duties and his readiness to perform them shall in the ways of God's providence permit.

WESTVILLE.—On St. Barnabas Day, the corner stone of our new church, to be known as St. Bees, will be laid. The Grand Lodge of Nova Scotia will hold an emergent meeting, on its way to the Annual Communication in the town of Pictou, in Westville, and the stone will be laid by Grand Master Moore, in whose parish Westville is situated.

DIOCESE OF FREDERICTON.

FREDERICTON.—*The Cathedral.*—Sir Leonard Tilley and Sheriff Sterling were elected delegates to the Diocesan Synod, at the Vestry meeting held on the 6th inst., and Auditor General Beek and City Treasurer Moore were elected delegates to the Diocesan Church Society.

ST. JOHN.—Arrangements have been completed for the Parochial Mission which began in St. James' Church on Saturday evening last, and will continue until Wednesday, 19th inst. The Missioner is Rev. F. H. DuVernet, of Wycliffe College, Toronto. On Sunday, the 19th inst., three services were held, the one in the afternoon being for children; and on the following Sunday afternoon a service for men only will be held. During the week-days services are held each afternoon at 4 o'clock, and in the evenings at 8 o'clock.

CARLETON. *St. Jude's.*—The Association of St. Jude's Church, Carleton, are arranging for an entertainment of Oratorio music on the evening of June 4th. Some well-known city singers have consented to assist.

BATHURST.—A late Easter made good attendance at Lenten devotions a difficult matter. For a month in the spring our roads are almost impassible owing to the enormous masses of decaying snow. Many of those who attend the services live at distances of four, five, eight, and fourteen miles. Still through Holy Week there was a very good attendance, and at the three hours service the church was well filled.

On Easter day forty persons communicated at the early celebration, more by far than have ever received at that hour. The high celebration was sung to a new service, arranged by the Rector, very heartily by the choir of men and boys numbering eighteen. Evensong also was choral. On Easter Tuesday, services were held in the church, at New Bandon.

At the Parishioner's meeting on Easter Monday, William Good, and Richard Hinton were elected wardens, and Robert Ellis, vestry clerk. The rendering of accounts, shewed that the stipend fund had for the past two quarters been promptly paid, a highly satisfactory circumstance. The following resolution was passed.

"Resolved that the church wardens, vestry, and congregation of St. Georges' Church take this opportunity of expressing their full and complete appreciation of the course pursued by the Rev. G. J. D. Peters, as rector of St. George's since his advent amongst them, and trust that God may long spare him to guide and instruct them for their spiritual welfare.

Our much loved lay reader Mr. Alan W. Smithers is once again with us, having completed his college course and taken his degree. Having passed a highly creditable examination, he was created B. A., at the last meeting of Dalhousie college convocation, held in the Academy of music, Halifax, during the month of April. His many friends here rejoice over his well merited success, and heartily welcome him again to his old field of labour. The rector cannot feel sufficiently thankful for his able and ready assistance in this enormous parish and mission, where the work is so far

beyond the labour of one man; and earnestly hopes and prays some way may be found of retaining him for some time in this field of labour.

DIOCESE OF QUEBEC.

DUDSWELL.—The "Induction" of the Rev. T. A. Williams to the Mission of Dudswell by Rev. Ven. Archdeacon Roe, Bishop's commissary took place on Sunday, the 12th inst., in presence of a large and interested congregation. Matins was said by the Rev. Mr. Chapman and Rev. Archdeacon Roe delivered a very able sermon in which the mutual duties of the people towards their minister and the minister towards the people were eloquently set forth. The Holy Communion was celebrated by the Archdeacon assisted by the newly "inducted" incumbent and the retiring pastor at which a goodly number of the congregation joined in "fellowship" with the new pastor and with each other at the feast of thanksgiving.

The full Induction Service, which is a very significant and impressive one, was repeated at the Church of the Good Shepherd, Dudswell Centre. The Church Wardens as in the morning delivered the keys of the church, the Holy Bible, and book of Common Prayer to the Bishop's Commissary who delivered them in turn the Rev. Mr. Williams in token of his duties and responsibilities in his new Pastorate. "The right hand of fellowship" was given by congregations at the close to their new Pastor. We trust this is but an earnest of that unity and good will which should always characterize all the relations of Pastor and People.

At St. Paul's in the evening, Litany was said by the Archdeacon, and the new incumbent delivered an impressive sermon to a large and attentive audience. The mission is to be congratulated on getting so good a man.

It is doubtless with feelings of thankfulness coupled with solemnity, that the old incumbent, with advanced years and impaired health retires after an incumbancy of 40 years of pioneer work to enjoy in the evening of life a needful repose.

WATERVILLE.—The Ladies of the Guild of St. John's Church will hold their annual garden party on the Queen's birthday in Mr. Spriggin's beautiful grounds. The proceeds will, as usual, be applied to "good works."—*Sherbrooke Gazette.*

DIOCESE OF MONTREAL.

IRON HILL.—The Lord Bishop visited this parish on Sunday, May 12th.

At 10:30 a. m., a very large congregation greeted their Bishop in the Church of the Ascension, West Brome; the congregation occupied not only the pews but also the aisles and even the porch. The Church was beautifully trimmed with flowers and plants in bloom and two very handsome frontals adorned the pulpit and prayer-desk. The Apostolic Rite was conferred on fifteen candidates.

His Lordship addressed the candidates, and also preached an earnest and eloquent sermon; after which the Holy Communion was administered to a large number, including the newly confirmed.

At 3 p. m., another large congregation was present in Holy Trinity Church, Iron Hill, which was also made bright by willing hands prompted by willing hearts. Here a class of seven was presented by the Incumbent, the Bishop again preaching, and the Holy Communion was again administered.

The Bishop was assisted by the Incumbent, the Rev. Frank Charters.

WEST SHEFFORD.—An historic day for this parish passed on the 17th inst. It was the date of the annual visitation of the parish by the Bishop. Special features, however, marked it

which called forth the interest and congratulations of parishioners, priest and clergy in general, and the chief pastor, as representing the Body of Christ in this Diocese, of which we are members in particular. It must have been a day of thankful gladness to the pastor, the Rev. W. Robinson, who has for several years been diligently labouring upon foundations laid since 1821, by such ministering servants of the Divine Master as Revs. Whitwell Salmon, Balfour, Whitten, who with the centre of their work at Waterloo held regular services at this the outlying station. A rearrangement gave West Shefford a distinct and separate parochial existence in 1862, with the Rev. A. Z. Whitten as its first incumbent, followed by the successive pastors: Revs. R. D. Mills, Nye, F. R. Smith, Saunders, Given and Robinson. The old church of peculiar type was one of the many which derived their existence from the Apostolic labours of the venerated Hon. and Right Rev. C. J. Stewart, of whom it stands on record, "He has been the honored instrument of causing twenty-four churches to be built." This building had fallen into great decay when the energies of Mr. Saunders caused the abiding foundations of the present solid and beautiful structure to be laid, giving proof of the vitality of the need by faithful services scattered along the years. At Florence, it is said, that there are two significant statues within the precincts of the great Cathedral, of its two architects, representing the one as if examining critically the foundations, and the other with the plan of the cupola upon his knee looking up intently to the completion of the design. The one represents the many successive ministers of the parish, who with the people have struggled for the completion of the great undertaking; the other may represent the present and newly installed first Rector, who has yet to see the tower rising in wider proportions crowned with the heaven pointing spire. With the lessening of material strains; he has also to incorporate the "living stones built up as a spiritual house," and continuously to offer within a temple so complete and well compacted, spiritual sacrifices." Accordingly on Friday last, the incumbent, churchwardens and parishioners were joined by the Bishop, Ven. Archdeacon Lindsay, Rev. Canon Davidson, M. A., and Revs. Bancroft, Longhurst, Macfarlane and Charters in final act of consecration "from all unhallowed, ordinary and common uses" of the Church of St. John, in the village of West Shefford, according to the impressive office ordained by the Provincial Synod of Canada. The choir was efficient and led praises hearty and devout. It was very appropriate that this completing act was attended by another, in some aspects more significant, viz:—the institution of the valued and tried Incumbent to the advanced position of a Rector and the launching of the Parish as a self-supporting Synodical Rectory. The admirable situation, the convenient premises of the Rectory and Church, the rich agricultural country surrounding and the characteristics of the inhabitants, all bespeak a prosperous future for this parish which so auspiciously enters upon its spiritual majority. It has a mission to fulfil, to the present and future generations, which will do credit to the faithful ones who have sown in tears, and crown their work with an ever multiplying harvest of saved souls. The serious and reverential act of the seven candidates confirmed, cast additional brightness upon the scene and afforded an omen for the future. That St. John's Church, Shefford, may prove the workshop of great spiritual activities the centre of unceasing earnest prayer, the scene of many spiritual conquests in the conversion of the sinful and the edifying of God's chosen, a place of marked preparation for Heaven's exercises and Heaven's joys was the present prayer and wish of all who rejoiced with parishioners and had a hearty Good-speed to the faithful Rector and Priest who enters upon a promising Rectorate.

MONTREAL.—*Christ Church Cathedral.*—In his sermon a few Sundays ago, as to the centennial of this Church, The Rector of Montreal (Dr. Norton) gave the following interesting particulars as to the history of the parish. "Christ Church" has been successively a chapel (1789-1820), a Parish Church (1820-1850), and a Cathedral Parish Church since 1850. The Rev. David C. Delisle, was the first Church of England clergyman, and he commenced in 1766 the first register of the Protestant Church in the "Parish of Montreal." His congregation was known as the "Protestant Congregation of Montreal," and some of its prominent members were Presbyterians, who had then no minister of their own. For many years the congregation was weak in numbers and in means; and being unable to build a church they applied to the Recollet priests, who, in a spirit of true Christian charity, allowed Mr. Delisle and his congregation to worship in the Recollet chapel at hours when it was not required for mass. This arrangement seems to have continued for about twenty years. At the close of the American war of Independence, many loyalists from the revolted colonies settled in Montreal, and Mr. Delisle's congregation increased so rapidly that the Governor, Lord Dorchester, in 1783, granted them the use of a Church which had become Crown property. A vestry meeting was held at the Recollet Church on Sept. 20th, in that year, when it was decided to raise £500 to fit up the new church. On the suggestion of the Bishop of Nova Scotia it was called "Christ Church," and on December 20th, 1789, the Rev. Mr. Delisle preached the dedicatory sermon.

On the death of Mr. Delisle, his assistant, the Rev. James Tunstall, was presented to the vacancy by the King. In 1791, the Constitution Act (31 George 3, c. 31) was passed, giving representative government to Canada, and providing for the establishment in this country of Rectories which were to be in all respects exact copies, as it were photographs, of the Rectories in England. In the following year a petition was sent to the Governor praying him to found a Rectory in Montreal. The petition did not produce any immediate result. In 1801, the Rev. Jehoshaphat Mountain, elder brother of the first Bishop of Quebec, succeeded Mr. Tunstall, and in 1803 the Church was destroyed by fire. The congregation then resolved upon building a new "Christ Church," and the Governor granted the land upon which the Church was to stand. During the time that the new Church was building, the St. Gabriel street Presbyterian Church (erected in 1792) was generously lent at suitable hours for the English Church service. For six years (1803-1809) the congregation of Christ Church had the use of the St. Gabriel Church free of charge, but afterwards they paid a rent for it. After many disappointments and delays, the new Christ Church in Notre Dame street, was opened in 1814, and the Rev. Dr. Mountain preached on the occasion. Dr. Mountain died in 1817, and was succeeded by his assistant, the Rev. John Leeds, who resigned the position in 1820. In June, 1820, Royal letters patent were issued (under the authority of the Constitution Act of 1791), constituting "the Parish and Rectory of Montreal, and presenting the Rev. Jno. Bethune to the Rectory." From 1789 till 1820, Christ Church was called the "Parish Church of Montreal," but, in the strict legal sense it was not advanced to the dignity of a statutory "Parish Church" until 1820.

From that year till 1859, Christ Church was a parish Church and nothing more. Meanwhile, the rapid development of Montreal and the surrounding district, and the equally rapid growth of the Church, soon made the mother an important ecclesiastical centre. Christ Church in Notre Dame street was conventionally called a Cathedral long before 1850. It was then, however, only a pro-cathedral, that is, a parish church used temporarily as a cath-

edral at the discretion of the Bishop and the Rector. Christ Church was successively a chapel (1789-1820), a parish church and a pro-cathedral (1820-1850) and then a cathedral proper and parish church since 1850. In England and Ireland many of the cathedrals proper were originally, and still are, parish churches. The donors of Episcopal endowments, and others who promote the formation of a new diocese, usually stipulate or request that the principal town in the district shall be raised to the rank of a city, and that the parochial mother church shall receive the cathedral title and dignity, by having the Bishop's *cathedra*, that is, his throne or official seat, fixed in it forever by competent authority. Such requests are usually granted. Similarly in 1850, royal letter patent were issued erecting the town and district of Montreal into a new diocese, independent of the diocese of Quebec, ordaining that "the said town of Montreal, shall henceforth be a city," and further ordaining and declaring "that the parish church, called Christ Church, in the said city of Montreal shall henceforth be the Cathedral Church." Thus, the existence of our diocese, the rank of our town as a city of the British Empire, and the Cathedral dignity of our Church, rests upon the same foundation.

The same particulars are recited and reaffirmed in a subsequent patent issued in 1862. In December, 1856, the old parish Church and Cathedral in Notre Dame street was burned down. The present excellent site was, however, soon obtained, and Christ Church Cathedral and parish church was speedily rebuilt, and was reopened in 1859. It was duly consecrated at a later date; 95 per cent of the total outlay was met by the congregation and their friends; 5 per cent was contributed by the friends of Bishop Fulford in England. It was built at the beginning of the great modern revival of ecclesiastical architecture, when the principles of Anglican Church building were less perfectly understood than they are now. The architect who designed the building died before it was completed, which probably accounts for some curious mistakes in detail, such as the putting black floor tiles against the wall behind the Communion table where the original designs provided that there should have been ornamental work. But, notwithstanding some disadvantages which can be rectified as time goes on, Christ Church Cathedral still holds its place as the most correct and beautiful Gothic church in the Dominion of Canada. And, although some larger and more costly places of worship have since been erected on this continent, competent judges affirm that in purity of taste, and correctness of ecclesiastical style, Christ Church Cathedral is still without a rival. It is a Church to be thankful for and proud of.

CLABENDON.—The Tenth Ruri-docanal meeting will be held at Portage-du-Fort, on Wednesday, May 22nd, 1889. Holy Communion at St. George's Church, at 9 o'clock a.m., and the business meeting will commence immediately thereafter at the parsonage. The following is the order of business:—1. Reading of reports from parishes; 2. Reports of work amongst lumbermen; 3. Mission fund; assessments, meetings and grants; 4. S.P.C.K. report of Secretary; 5. Sunday-schools; can they be made more efficient? how?; 6. Parochial Endowments; 7. General matters affecting the work and extension of the Church.

APPOINTMENTS of the Lord Bishop for May and June:—
 May 22nd: Wednesday, Glen Sutton, Rev. H. A. Meek.
 " 23rd: Thursday, Abercorn and Sutton, Rev. C. Banoroft.
 " 24th: Friday, Sweetsburg and Cowansville, Rev. G. Forsey.
 " 26th: Sunday, Farnham, Rev. Canon Mus-

" 27th: Monday, Adamsville and East Farnham.
 " 28th: Tuesday, Dunham, churchwardens.
 " 29th: Wednesday, Stanbridge, Rev. I. Constantine.
 " 30th: Thursday, Bedford, Rev. Rural Dean Nye.
 " 31st: Friday, Frelighsburg, Rev. Canon Davidson.
JUNE 2nd: Sunday, Phillipsburg, Rev. F. Allen
 " 9th: Whitsunday, Longueuil, Rev. J. G. Baylis.
 " 9th: Whitsunday, St. Stephen's, Montreal, Archdeacon Evans.
 " 11th: St. Barnabas, St. John the Evangelist, Montreal, Rev. E. Wood.
 " 16th: Trinity Sunday, Trinity Church, ordination, Canon Mills.
 " 18th; Tuesday, Synod, Montreal.
 Letters may be sent to meet the Bishop, to 17th May, South Stakely; 24th, Sweetsburg; 31st, Frelighsburg; afterwards, Montreal.

DIOCESE OF ONTARIO.

No report.

DIOCESE OF TORONTO.

Toronto.—*Church of England Sunday School Association.*—We have received the annual statistical report of this Association, now in the sixth year of its existence. The return shows a most steady and gratifying progress since the formation of the Association in the Fall of 1883. The figures are as follows:

	Schools.	Teachers.	Scholars.
November, 1883...	20	500	5,000
do 1884...	23	672	7,367
do 1885... (No returns)			
do 1886...	35	835	8,806
do 1887...	44	906	9,525
do 1888...	42	966	10,314

It will be observed that from 1883 to 1889 inclusive.

- (1) The number of schools *Per cent.* has increased from...20 to 42 equal 100
 - (2) The number of teachers has increased from...500 to 966 nearly 100
 - (3) The number of scholars has increased from 5,000 to 10,314 equal 100
- Surely a wonderful increase within the short period of five years!

The last meeting of the Association held in McMath's Hall, Parkdale, on the 11th of April last, was attended by more than 200 Sunday school teachers and workers, and was one of the best in the history of the Association.

The closing meeting for the present season was a Choral Service held in St. George's Church on the 9th of May at 8 p. m. The preacher was the Rev. T. W. Paterson, M. A.

The officers for the present year are as follows:—

President:—The Right Reverend the Lord Bishop of Toronto, Seo House, St. Alban's Park, Toronto.

Clerical Vice Presidents:—Rev. Canon Dumoulin, M. A., St. James' Rectory, Adelaide Street East. Rev. J. Fielding Sweeny, D.D., 140 St. Patrick St.

Lay Vice-Presidents: Samuel G. Wood, Esq., L.L.B., 100 Pembroke Street; George B. Kirkpatrick, Esq., 2 Coolmine Avenue.

General Secretary: Charles R. W. Biggar, Esq., M. A., 249 Simcoe St.

Assistant Secretary: Ernest J. Wood, 89 Howard Street.

Corresponding Secretary: Matthew Currey, Esq., 177 Beverley Street.

Treasurer: John C. Wedd, Esq., Dominion Bank, corner King and Yonge Street.

Executive Committee: Rev. Richard Harrison, M. A., 237 Jameson Ave. Rev. Anthony Hart, 36 Coolmine Ave. Rev. C. L. Ingles, M. A., 22 Cowan Ave. Willoughby Cum-

ings, Esq., 391 Markham St. Grant Helliwell, Esq., 25 Rosedale Road. H. P. Roberts, Esq., 62 Brunswick Ave.—*Teachers' Assistant.*

St. Matthias.—The annual Confirmation took place on Thursday in Passion Week when 37 candidates were presented to the Bishop.

The Young Peoples' Association gave an "At Home" on Tuesday, April 30th, at 58 Euclid avenue. Over 125 persons were present and a most enjoyable evening was spent. Refreshments were served toward the close of the evening. The Committee will be glad to receive the names of any who wish to join the Association, which now numbers about 90 members. The fee is only 25 cents. All young people would find their membership not only a source of enjoyment, but of instruction. Mr. Charles Phillips, 29 Henderson avenue, is the Secretary.

St. Mary Magdelene.—This formally began its existence as a Parish Church on Low Sunday, April 28th. Special services were held to mark the event. At the morning service Rev. Prof. Clark preached a beautiful and most appropriate sermon. A children's service was held at 3:15, when the children's Lenten savings were presented upon the altar, and an address given by Mr. Samwell from the Ottawa Mission, who, by a happy coincidence happened to be in Toronto, and who will take back with him to the head of the Mission the \$10 or \$12 that was realized. At Evensong the Rev. J. C. Roper of S. Thomas was the preacher. Though a steady down-pour of rain prevented a very large attendance at the morning service, at Evensong the Church was crowded to its utmost capacity. The music, under Mr. Lane's supervision, was throughout the day excellent, and was the subject of very general remark.

The altar, font and lectern were decorated with flowers, and all looked well. The offertory amounted to \$60 and this with what had been collected during the five previous weeks brought the amount up to \$1400.

The first Vestry meeting of the new parish took place on Easter Monday, at 8 p. m.

The Rector, after thanking Mr. Tokor and the Vestry for a few kindly words of welcome proceeded to nominate as his own churchwarden one who from the beginning of the work has been one of its trusted and most self sacrificing supporters, Mr. Clubb.

Mr. James Perks was elected by the people, though efforts were made by Mr. Perks and many others to induce Mr. Restoll to accept the office.

The sidesmen chosen were Messrs. Restoll, Sindrey, Moth, Stroud, Gribble and Smith.

Delegates to the Synod are: Messrs. E. J. Toker, G. Crawford and W. Bullock.

The Rector appointed Mr. W. P. Thompson his Lay Reader, subject to the Bishop's approval, and Mr. Bullock Vestry clerk. The building committee elected were the Rector, Messrs. E. J. Toker, A. H. Lightbourn, Nixon, Clubb, Thompson and J. Perks.

Votes of thanks were passed to the various officials, special mention, being made of the services rendered by Mr. and Mrs. Thompson, Miss Clubb, Mr. Bullock, and the choir.

The accounts shewed a balance in hand of some \$37, the expenditure since the opening of the Church being \$694.34. The estimate for the ensuing year amounted to about \$800.

On Tuesday, April 25th, a social gathering of the congregation was held in the school-room to celebrate the inauguration of the new parish. A committee consisting of Mesdames Smith, Stroud, Clubb, Holmes, Perks, Crawford, Blomfield, Hutchings and Messrs. Moth, Gribble and Crawford worked with a will and the result of their labours was a most successful and enjoyable evening. After a most bountiful supper served from 7 to 8 p. m. the Messrs. Rudge and a detachment of Girls' Grenadiers from the Church of the Holy Trinity, under the care and direction of Miss Thompson, afforded

infinite pleasure and amusement to the company present.

To Messrs. Ball and Nixon thanks are specially due for the manufacture of seven large tables, which will be of permanent use, and also to Messrs. Webb and Woods for their ready help in other respects.

Owing to the recent purchase of fifty additional feet of land, the church property now embraces 100 feet on Manning avenue, and 50 feet on Euclid avenue, the whole being bounded on the south by Ulster street to the extent of 269 feet. This will be land enough to allow for the future development of the work, and all efforts henceforth will be directed to the advancement of the building.

If \$500 dollars more could be raised, the present building will be at once extended, so as to afford accommodation for 300 people. This also will be a step towards the commencement of the nave of the church.

On Easter day there were large congregations at all the services. There were fifty communicants. There have been five marriages and upwards of thirty baptisms at S. M. M., since its beginning.

The outlook for the new parish, though naturally not without anxiety, owing to the smallness of the present portion of the building, and the comparative scantiness of the population, is on the whole full of encouragement.

The parish already possesses property worth nearly \$11,000, on which there is a mortgage of \$5,000. There is land sufficient for all future needs, and the first stage of the permanent church has been erected, and by the time the population becomes very large, the parish ought to be in a position to proceed with the main building. The congregation look forward with hopefulness to the future.

DIOCESE OF NIAGARA.

HAMILTON.—*The Cathedral.*—The Rev. Dr. Mockridge, was the recipient of gratifying tokens of friendship from those among whom he laboured so long, on the eve of his departure from Hamilton. After the morning service at Christ Church Cathedral on Sunday, April 20th, the members of the choir presented the Dr. with an address expressive of the high esteem entertained for him, wishing him prosperity and happiness in his new field of labor. The address was accompanied with the presentation of a travelling case. The Dr. replied appropriately, speaking feelingly of the many happy hours they had spent together.

In the afternoon the officers and teachers, on behalf of Christ Church Cathedral S. S., presented him with an address, expressing their deep sense of his untiring energy and devotion, hearty co-operation, timely counsel and zealous interest which had so materially contributed to the welfare and advancement of the school. As a slight token of remembrance, the Dr. was presented with a handsomely engraved gold pencil and pen. Dr. Mockridge made an appropriate reply.

A well filled purse of gold (\$210) had been previously presented to Mrs. Mockridge, on behalf of the ladies of the congregation.

Dr. Mockridge was also the recipient of an address and purse of \$50 from the friends of Temperance in Hamilton, as a slight acknowledgement of his earnest advocacy of the cause of Temperance in that city.

Church of the Ascension.—The Rev. E. P. Crawford of Brockville, has, it is said, accepted the Rectorship of this parish, and will assume his duties next month. The parishioners are to be congratulated upon having secured one of the leading presbyters of this Ecclesiastical Province as their Rector.

DIOCESE OF HURON.

LONDON WEST.—*St. George's.*—The adjourn-

ed vestry meeting of St. George's Church, London West, was held on the 6th inst., when there were present Rev. G. B. Sage (rector), Churchwardens J. H. Lings and J. E. Snow, Messrs. Jolly, Kingsmill, Gibson, Edmonds, F. Peters, W. W. Fitzgerald, Gahan, Houghton, Garratt, Ward, D. C. Macdonald and Hardy.

From the Rector's report it appeared that during the year 50 baptisms, 14 marriages and 9 deaths had taken place, and 26 candidates had been confirmed.

The Warden's report is that the ordinary Sunday collections show a large increase, being \$70 over any previous year; also a good increase in amount of pew rents. The new method of collecting pew rents, and being paid quarterly, has been found to work very well, leaving the small amount unpaid up to 1st, April, \$35.50; part of that amount \$12, balance by contra account, leaving actual amount of unpaid pew rents to 1st, April, 1889, only \$23.50. The mortgage on the church property, of \$600 and interest, has been paid off during the past year. We are indebted to the members of the Guild for having aided us with over half that amount. We would especially call your attention to the want of seating accommodation.

The financial statement showed the total receipts to have been \$2,031.04, as follows:—Balance from 1888, \$99.69; Offertory, \$456.82; Pew rents, \$283.25; Ministers' stipend, \$323; St. George's Guild, \$324.20; Special collections, \$172.27; Special income, \$155.25; Rector's surplus, \$144; Mission Fund, \$61.75; Sundries, \$10.81.—Total, \$2,031.04.

The disbursements for Salaries, general expenses, special collections, school house, and Mission fund amounted to \$1,099.07.

The assets were placed at \$6,027.47, and the liabilities at \$228, leaving assets over liabilities \$5,799.47.

The choir and members of the guild received a hearty vote of thanks for their services during the past year.

A hearty vote of thanks was tendered to Mr. S. Gibson, the retiring Rector's Warden, for the amount of time and assistance devoted to the church during his long term of office, nearly fifteen years; also to the People's Warden, Mr. J. H. Lings, for his untiring efforts in paying off the debt, and rendering every assistance in his power for the interests of the church.

The Churchwardens were empowered to supply extra accommodation for the Sunday school and the church, and make what alterations they may think fit.

The members of the congregation contemplate erecting a new church in the near future as the congregation and general attendance has largely increased since being able to support a clergyman—who is now living in the parish, Rev. G. B. Sage. The debt on the church and school-house has been paid off during the past year. Extra accommodation is much wanted for both church and Sunday school purposes. Though a larger church is much needed, the congregation being far from wealthy it is impossible to build one unless help can be obtained from outside sources.

DIOCESE OF ALGOMA.

GRAVENHURST.—At the annual Vestry meeting of St. James' Church, the Rev. W. T. Noble, incumbent, the Church wardens presented their accounts for past year, which were audited, passed, and ordered to be printed. The Incumbent nominated Mr. Podler as his Churchwarden, and Mr. Swan was elected as the people's Churchwarden for the ensuing year.

A cordial vote of thanks was passed to the retiring Churchwardens—Mr. H. H. Marter and Mr. S. J. Henderson—for the able and efficient manner in which they conducted the business of the church during the past year. Mr. H. H. Marter has filled the office of Churchwarden for the past nine years.

DIOCESE OF NEW WESTMINSTER, B. C.

DIOCESAN SYNOD.—The Diocesan Synod will meet in New Westminster on Tuesday and Wednesday the 18th., and 19th., June.

VANCOUVER.—*St. James'*—This Church was beautifully decorated for the great Festival of Easter. The chancel, pulpit and font were tastefully adorned with flowers and ferns chiefly due to the kindness and energy of the Misses. Dove, to whom the officers and congregation tender the thanks so well earned.

The Church was further beautified by a new sanctuary carpet presented by the members of the congregation, at the instigation of *St. James' Guild*. The attendance at all the services was large in spite of the downpour of rain. One hundred and twenty five persons made their Easter communion on that day and the offertory amounted to \$125 being the largest Easter offertory in this parish. On Monday, the vestry meeting was held, the rector in the chair, the following were elected for the ensuing year: Church Wardens—Mr G. Hobson and Mr. S. Peak.

Christ Church.—The services of Christ Church, on Easter Sunday, commenced at 9 a. m., with a celebration of the Holy Communion at which there was 21 communicants. At the 11 o'clock service the room was packed, every available seat being occupied. Fifty-four communicants remained, making seventy-five altogether. At 3 o'clock, instead of the usual Sunday school, a children's service was held at which the rector gave a short address on the Resurrection. At 7 o'clock another large congregation assembled who entered most heartily into the service. The room had been very beautifully decorated with flowers, ferns and moss, and the effect was very striking. At the back of the Holy Table was a beautiful motto: "He is risen," the letters being of moss and pansies upon a white ground.

Nearly \$1000 was subscribed in the room and the new church will soon be commenced.

St. Paul's—The Bishop visited this Church for the first time on Sunday, April 28, saying Mattins and Celebrating Holy Communion, Mr. R. E. Leonard reading the lessons. During the service Mr. Leonard was solemnly admitted a Lay Reader, and in the absence of Mr. Clinton or other Priests he will officiate regularly in the Church. *St. Paul's* could not be dedicated as there is still a debt upon it. It is a very well designed, and handsomely finished Church and does great credit to the willing hands that laboured for love in its erection.

YALETOWN.—*St. Paul's*.—Was very prettily decorated, most of the flowers being donated by members of the congregation. Some of the flowers used in decorating were brought over from Westminster. There was no special service.

LYTTON.—*St. Paul's*.—On Easter Eve there was a celebration at 8 a. m., and Evensong with address and preparation at 7:30 p. m. On Easter Day Holy Communion was administered at 8 a. m., to 13 communicants. Service was also held at 10 a. m., and again, with Baptism, at 4 p. m., and on Easter Monday there was another celebration at 8 a. m., with 16 communicants, and at 11 a. m., there was a service of instruction, two baptisms and three marriages. The offertories at these Indian services amounted to \$3.80.

BRITISH HONDURAS.

BELIZE.—*St. Mary's*.—The May Day Feast in connection with the parish on behalf of the debts upon the new church was a grand success in every way. How could it be otherwise when all classes in the congregation did their

utmost to make it so? Plenty of tea, abundance of cake, bright smiling faces, willing hands and plenty of people made everything go off splendidly. Indeed, as everybody said it was the best feast that had been held; good order, complete enjoyment and no grumbling.

The Rectory grounds—the place where the Rectory has to be built, when \$4,000 are forthcoming, may they soon be sent along—were tastefully decorated with flags, banners and seven ornamental booths, covered with the branches of the stately palm. Under these booths the tables were placed, literally groaning with the good things tendered for the satisfying of hungry and thirsty souls, and presided over by about forty dames and maidens dressed out in their best bib and tucker, all looking the picture of happiness and contentment. A string band caused the afternoon hours quickly to glide by; but when the light fantastic was indulged in the moments passed as they all said far too swiftly, so that 7 o'clock arrived almost too soon, when the signal for dispersal was given by the band, viz. "God Save the Queen."

Where every one worked so well praise must be given to all alike, only your correspondent must in justice say that he had never been present at a more orderly, better conducted or well behaved number of people than was gathered at our first May day Feast. No remonstrances were required, no need of the secular arm of the constabulary.

The feast being over the little church was speedily filled to keep the Evensong of the Festival of *St. Philip and James*. It was a bright and happy scene to see the church crowded with worshippers, nearly all of whom took their respective parts in the rendering of the choral Evensong. The Rector addressed a few words to those assembled congratulating them upon the success of the Feast, and expressed his delight at seeing so many present at the Festival Evensong. He hoped, he said, to make May day the annual Feast in connection with the Sunday-school.

The New Church.—We are all delighted to learn that services will be regularly held in the new building after the 2nd Sunday after Easter as not only will we have more room, and more ventilation, but the acoustic properties of the new church are so excellent that the singing of the service, &c., is rendered much easier and more satisfactory. One chief difficulty is the smallness of the chancel and sanctuary, so that there is very little room for the large choir.

The dedication and consecration services cannot be held until the fall, when we hope on the return of the Bishop of Jamaica from England, and Assistant Bishop Douet from Colon and Panama, to have a visit from one of them.

Diocesan School.—An important meeting of the churchmen of the city was held in the Diocesan school room on the evening of Monday April 29th, 1889, when the Rev. H. Nethercott, Rector of *St. John's*, occupied the chair.

The meeting was convened to consider the advisability of erecting a memorial to the memory of the late Mr. John Tex, merchant of this city, who had very munificently left a sum of money to the Church of England, the Baptist and Methodist bodies in the city. A large proportion of that left to the Church will be appropriated to the Bishopric Endowment Fund, so that we may hope speedily to have a resident Bishop in our vast Diocese. Various resolutions were passed approving of the object of the meeting.

After some discussion it was unanimously resolved to erect organs with suitable inscriptions in each of the city churches in memory of the late Mr. John Tex, and that the Standing Committee of the Diocese be requested to see that the tenor of the resolutions be carried out as speedily as possible, with the consent of the Bishop of Jamaica and British Honduras.

The Railway.—The contemplated railway

seems likely soon to be started. Tenders from syndicates have been received. The effect will be to open out the locked up resources of our country, to bring into being new industries, to remove our isolation, to bring us more completely and efficiently into contact with the advances of civilization, to open out fresh markets for produce, to connect us with Guatemala, to make Belize the chief city on the route connecting Southern with Northern America. It is most probable that in a very few months the first sod will be upturned; the results being such as at no distant date to cause "a poet to be born to us, for living men to hail—dismounted from old Pegasus—to mount the fiery rail" that "the bravest bird of later time (in Honduras) will not remain unsung."

THE KINGDOM OF CHRIST.

(From an address on Church Unity in Church Life.)

Now, he who does study the past will arrive at certain definite conclusions:

First, he will find, perhaps to his surprise, that Christ's apparent aim was not to launch an idea upon the world and leave it to take care of itself, but to found a kingdom, of which He Himself would be the Head, into which His children would be gathered, and in which there would be chosen and appointed witnesses to proclaim the truths of His revelation and to administer means of grace. That Christianity as a religious system was to be perpetuated *by and in an organization*, we infer from this important promise of Christ, "I will build my Church," from other statements of inspired Scripture, and from the facts which accompanied and followed Pentecost.

Upon this point I quote from Bishop Williams' lecture on Acts: "Christianity came into the world not merely as a doctrine, or a life, or an idea, or a book; but as an institution—the Mount Zion, the City of the living God, the heavenly Jerusalem." Of this there is abundant evidence in Holy Scripture. "When our Lord began His ministry, 'He came preaching the gospel of the Kingdom of God;' when He sent out His twelve Apostles, 'He sent them to preach the Kingdom of God;' when Philip preached in Samaria, following Apostolic example, he 'preached the things concerning the Kingdom of God;' when St. Paul preached in the synagogue at Ephesus, 'he disputed and persuaded the things concerning the Kingdom of God;' when he bade adieu to the elders of Ephesus, he reminded them that he had gone among them, 'preaching the Kingdom of God;' and, finally for two years in Rome, he 'received all that came to him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ.' But, of course, this kingdom was not preached apart from the king; rather, they who preached the kingdom, preached it because of the king. The kingdom, was a living body vitalized by the Holy Ghost; but it was such a body only because of its risen Head and Lord, whom 'God exalted with His right hand to be a Prince and Saviour,' giving Him 'to be Head over all things to the Church, which is His Body, the fullness of Him that filleth all in all.'"

How much comprehension of this important truth has the average Protestant Christian of to-day? Simply none at all. He is rather taught to believe that Christ merely projected a fact into the world and left it to look out for itself. If he dare to ask: What, then, is the Kingdom which Christ founded and which the Apostles were so careful to preach? he either receives no reply or else is virtually told that it is a heterogeneous company composed of all who believe in Christ, held together no one knows how, and leniently regarded by the Almighty as a well-ordered and satisfactory king-

dom, even though it must appear to the unprejudiced eye of man as much less a kingdom than the most undisciplined principality to be found in the wilds of Central Africa. If this be the kingdom which Christ so painstakingly founded, surely it is the merest irony to call it by such a title.

Second, he who looks into the past and carefully studies the record of inspired Scripture, will discover that Christ founded, not kingdoms, but *one Kingdom*. No one presumed, in Apostolic days, or in the early years of Christianity, to take what has been called "the Christ idea," and build up around it and out of it an entirely new kingdom, claiming for his novel production the whole wealth of Scripture prophecy and promise. It was distinctly understood and taught, that he who left the *one Church*, cut himself off, if not from Christ, most certainly from *the Kingdom of Christ*. It would seem that he must be willfully and willingly blind, who can read the New Testament and the writings of the Apostolic and the post-apostolic age, without ascertaining that men, and inspired men, in those days stoutly proclaimed a kingdom, and *one Kingdom*, as there can be and is but "*one Lord, one faith, one baptism.*"

Nowadays the prevailing impression is: if you wish to have "Christ and the Church," take Christ, and make a Church for yourself; your Church is as good as any other; go ahead; "the more the merrier!" The whole idea is *unscriptural and unsound*. Men do not reason in this way with regard to any institution. Who, for instance, would presume to take the "Masonic idea," and build up around it and out of it an organization, calling it Free Masonry?

THE LEGEND OF WESTMINSTER ABBEY.

The Dean of Westminster gave a lecture recently on "Westminster Abbey." He said that what caused the Abbey to be so interesting in the eyes of all who spoke our language was not the impressive beauty of the churches in the world, but the fact that from the first dawn of English history the Abbey had been connected with that history, and had twined itself round the hearts of the people as no other church had done. To find the origin of the Abbey they must go back a good many centuries—to the beginning of English history, properly so-called, when the Romans had left Britain, and the ancient Britons had been driven out by our own adventurous forefathers from across the sea. These were heathens; but soon came their conversion to Christianity—about A.D. 600. Then, said the old legend, which after all represented very much the mind of the time, the king of the West Saxons raised a church and monastery a good way out in the west of London, on an island in the marsh of whitish sand. This was going to be consecrated the first day of the Year by the Bishop of London, but early in the morning a fisherman on what would now be the Lambeth side heard a shout, and he took a man across in his boat, and waited to take him back, and while he was waiting he saw the church lighted up, and sounds of music coming from it, and he was amazed. Soon after the mysterious stranger came back to the boat, and he seemed in the fisherman's eyes to look larger and stabler than an ordinary man. Then the stranger told him that he was also a fisherman—the fisherman of the Sea of Galilee; and St. Peter told the fisherman that he had come all the way from Heaven to consecrate the church; and he told him to cast his net into the river, and he did so and pulled up a miraculous draught of salmon. Then St. Peter promised him that he and his fellow-watermen should never want fish provided they would give one tenth of what they caught to the newly consecrated Church. This legend had been quoted

again and again in a court of law, and even in Parliament, and for centuries the monks of Westminster demanded and obtained one tenth of all the fish caught between Gravesend and Greenwich. In 1231 the monks brought an action in law against the priest of Rotherhithe, in which they compelled him to give up to them one half of the tithe of all salmon caught in his parish. Another result of this legend was that the Bishops of London were never allowed to have any control over this Church, and to this day the Dean of Westminster has a diocese of his own. There was still another result of this visit of St. Peter, and that was that the Abbey had always been regarded as an inviolable sanctuary.

MAGAZINES FOR MAY.

The Church Eclectic.—W. T. Gibson, D. D., Editor and proprietor, Utica, N. Y.; Jas. Pott & Co., N. Y.; \$3 per annum, contains a paper by the Editor on "Anglican Catholicity and Limits of Ritual," which is worthy of careful reading. He urges adherence to the Faith and Ritual of the Anglican portion of the Catholic Church, at least as reformed and restated in 1549, and declared to be in conformity with the Primitive Church, rather than accept "the whole Catholic past," including that fearfully corrupt period immediately preceding the Reformation. We have already given our readers the benefit of another paper in this same number entitled "Musical Art in Divine Worship."

The Treasury for Pastor and People.—E. B. Treat, 5 Cooper Union, N. Y.; \$2.50 per an.; clergy \$2, is strongly representative this month of the Congregational Body, being largely occupied with sermons and addresses in connection with the installation of the Rev. J. M. Dickson, D. D., as pastor of the Pilgrim Church, Providence, R. I., and by selections from writings of other Congregational preachers.

The American Church Sunday-School Magazine.—Philadelphia, \$1 per annum, will be found most useful by all S. S. Teachers, being full of instruction and hints, based on experience as to the conduct of S. S. work. This number contains papers on: (1) The Instruction and employment of elder scholars; (2) Training a Child's faith; (3) A Threefold card; (4) Editorial notes on the faults of teachers: Preparation: Education gradual: Management of children.

The Atlantic Monthly opens with a new serial monthly called "The Begum's Daughter," the scene of the novel is laid in old New York about 1689, and some of the familiar Knickerbocker names appear in it. It is a new field for modern fiction, and a good one. This is followed by a paper on "Temperance Legislation, its Uses and Limits," particularly necessary to study just at present, written by Chas. Worcester Clark. Mr. Fisk contributes an historical paper, on "Brandywine, Germantown, and Saratoga." Mr. W. H. Bishop writes a graphic sketch of "The Parish Exposition in Dishabille," giving its appearance when the buildings were just being completed. He also describes the Eiffel Tower, the great landmark of the Exhibition. Josiah Royce contributes the first of two papers on "Reflection after a Wandering Life in Australasia;" Another paper of a lighter kind, also having to do with travel, is "At Sesenheim," by Bliss Perry; Sesenheim is the place not far from Stasbourg where Goethe wooed, won, and ran away from Freiderike. Houghton, Mifflin & Co., Boston.

Littell's Living Age.—The numbers of *The Living Age* for May the 4th and 11th contain *The Political Situation in France*, by Gabriel Monod and Philip Gilbert Hammerton, *Contem-*

porary; *The Baluch and Afghan Frontiers of India*, by Sir Charles Dilke; *The Brain Power of Plants*, and *The Sonnet in America*, *National*; *A Burmese Boat-Journey*, and *A Visit to the Karum River and Kum*, *Blackwood's*; *A Turkish Democrat*, *Macmillan*; *A Little Girl's Recollections of Alfred de Vigny*, Mr. Disraeli, and the Palpit in the Good Old Days, *Temple Bar*; Lawrence Oliphant, *Time*; *The Unripe Fruit of Education in India*, *Leisure Hour*; *The Eiffel Tower*, *Spectator*; *The Parcel Post*, *St. James'*; *Common Sense in Military Dress*, *Civil and Military Gazette*; with instalments of "A Chronicle of Two Months," and "Sophy," and poetry.

For fifty-two numbers of sixty-four large pages each (or more than 3,300 pages a year) the subscription price (\$9) low; while for \$10.-50 the publishers offer to send any one of the American \$1.00 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Co., Boston, are the publishers.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR,—The season has come round to us when the thoughts are turning to some seaside or country resort, where the sick, weary and over worked can find a short cessation from the wear and tear of life, and obtain that recuperation so much needed by all overtaxed constitutions. And amongst the classes who claim the privilege of a summer holiday, the clergy are, perhaps, the least thought of, not in all cases, but in a great many. Take the rural clergy who plod their weary way through sunshine and storm over hundreds of miles of Mission space, a round of work monotonous and wearying, even though it be attended with incidents of much interest and pleasure. I have often thought what a benefit it would confer upon these poor untought of workers, if some philanthropist were to take in hand to establish a "clergy house resort" at some of our St. Lawrence watering places, say a house plainly furnished with all the requisites for summer housekeeping, where in turn, at the Bishops nomination the clergy could take a respite from toil for a month. I believe it has been usual with the present Bishop of this Diocese to offer such a boon to some of the clergy by asking them to take the duty at Riviere de Loup and Cacouna, where each, in his turn, has received from ten to fifteen dollars a week to cover his expenses, but this provision is of such a limited nature that it can scarcely embrace all the claims of the Diocesan clergy, and has, I believe been confined to the City clergy. I am not urging this scheme from any personal expectations, as I am too old a veteran to look forward to such a benefaction, and have managed to pass forty-five years of clerical weary plodding with not more than six months of holidays, all told, during that term, but I do know that upon two occasions it was the means of recuperating an almost broken down constitution, and I can, and do feel for others, who may need the comforts which such a home resort would afford them.

Three Rivers, May 13th, 1889. E. C. P.

THE ONTARIO LIBRARY.

SIR,—will any member of the "Ontario Library Chain" inform the writer, when the ship will arrive with those theological books which were intended for the benefit of Ontario and Algoma clergy, or has her chain broken and she is carried beneath the waves never to rise again.

AN ANXIOUS ENQUIRER.

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MAY.

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

THE PULPIT AND THE PEW.

There is, doubtless, a great deal of poor preaching, but it is not to be denied that in nine cases out of ten if the preaching is bad the listening is worse. And so it is a matter of dispute between pulpit and pew whether the preachers are wholly responsible for so many dull sermons. That good listening does not make good preachers is admitted by the preachers themselves, but that it is a very powerful inspiration to the man who has the elements of a good preacher in him is obvious to every man that has heard a sermon. There is, then, great reasons why we should learn Christ's precept to take heed how we hear.

It may be that our Lord was not thinking of dull sermons, and that He meant no more than that we should be careful to learn the truth, and the whole truth, without any error, but it will not be foreign to the spirit of His teaching to say that we ought to make an effort to listen whenever the dullness of the sermon or (as is not unfrequently the case) our own dullness makes an effort necessary. And after all it is no very bad thing to say about a sermon that it may require an effort to listen to it. In occasional addresses the novelty, the curiosity, and the excitement of the hour are of themselves sufficient to keep the attention, but the occasion of a sermon has no such supports. There is certainly no novelty about it, for we have been church-goers as far back as we can

recollect; the subject the preacher chooses is never unduly exciting, and the preacher himself has been among us too long to be an object of curiosity. The business man, who has bustled about with super-human activity all the week, settles down in his comfortable pew with tired brain and exhausted energies, and is satisfied if he can catch between naps half the best thoughts of the preacher. The tired housewife, soothed by the hallowed quiet or the music of the sanctuary, finds it very hard to listen to truths that are so foreign to the thoughts which occupy her mind in the monotonous routine of her busy life. And the young people—they absolutely must have novelty, they can't live without it, and as there is no novelty in the preacher they seek it in the congregation, and so the gospel they carry back to their homes is about new bonnets and fine dresses and strange faces, and now and then a pretty bouquet which the preacher may throw out to catch their attention.

Now and then a celebrated preacher appears and the church is crowded, and the choir does its best and the congregation is all attention, and then people go home and say, if the preaching were better there would be no trouble about the listening. But the facts do not go to prove it. People will listen to almost any kind of a preacher the first time, and on the other hand there are people who would go to sleep under an Alexander or a Reichel after they had ceased to be objects of curiosity. The fact is the congregations of our ordinary preachers are, on the whole, about as attentive as the congregations of our great pulpit lights. And another fact which may be whispered in the ears of those who heard the "celebrated preacher" that created so much excitement is, that it was the large congregation and the fine music and the breathless attention that helped to make his sermon great—helps that have all along been denied the regular pastor whose sermons are complained of as dull. In his interesting "Colloquies on Preaching" Canon Twells makes one of his interlocutors say: "I am afraid that if I may judge by my own past experience in listening to sermons, university sermons among the number, young preachers are not the only men who failed to attract attention. Somehow one's thoughts, unless exceptionally interested at the outset, have a way of escaping from the preacher almost directly he has begun, and careering all round the world."

The Church needs to wake up to the fact that the pew has responsibilities as well as the pulpit. The popular idea is that with the preacher all is duty, and with the people all is privilege—the preacher must preach, the people may listen if they choose. But it is just as much a religious duty to listen carefully to the Gospel Sunday after Sunday as it is to preach it.

We have no right to listen to a sermon as we would to a secular address—free to hear what is agreeable and pretty and to turn from it altogether if we don't like it; we must make it a matter of conscience to hear every word. We are saved by the light we have only when we have all the light that is within reach—by doing the best we know how, provided we know all that we have opportunity to know.—*Irish Ecclesiastical Gazette.*

NO. XII. OF EARL NELSON'S HOME REUNION NOTES IN CHURCH BELLS.

THE BREADTH OF THE CHURCH CATHOLIC.

SIR,—is no greater mistake than to look upon Reunion as a narrowing, cramping, and restricting process. The *Christian World*, writing of the daughter Church in the United States, points to 'the exclusiveness of that Communion.' And the *Methodist Recorder*, in a

long article on the desire for reunion, which it allows to be very far-reaching, dwells on the exclusiveness of the Episcopal Churches, and writes as if in a Reunited Christendom all special methods of work would be absorbed by a rigid uniformity. This fear is utterly groundless, as the history of the Catholic Church in the earliest ages, and in our own country up to the time of the Reformation, clearly shows. The narrowing, restrictive process, dates from the history of our divisions.

One glance at this wonderful article in the *Methodist Recorder* of last month shows the narrowness of sectarianism in every sentence. The so-called flirting with Rome, or with the Socialists, or with the Stage, is vigorously denounced. The purity of the writer's own exclusive form of Protestantism is extolled, and though he condescendingly allows the possible salvation of individual Greeks, Romans, and Ritualists, it would be sin for him and his to enter into corporate reunion with the great Christian Churches, which have held the common faith from the beginning until now.

Compare this sectarian narrowness with the breadth of the true Catholic spirit which we find in the Bible. The one Lord, one Faith, one Baptism, and one settled form of Church Government in all its distinctive parts, united under the Apostles' teaching and fellowship, in the breaking of bread and in the prayers. But side by side with this is the unfettered outpouring of God the Holy Ghost, working through all the various and ever-varying ministrations of men and women in the unity of the One Catholic Church. (Rom. xii. I Cor. xii.; xiii.) The whole energy of the Apostle of the Gentiles seems to have been pretty equally divided between his zeal for the propagation of the Gospel and his endeavour to check in the bud the narrowness of the sectarian spirit, wherever it shows itself, either in the attempt of the Jewish converts to separate themselves from the Gentiles, or in the first beginning of schism in the Corinthian Church, where the 'I am of Paul, and I of Apollos, and I of Cephas, and I of Christ,' were all equally denounced as alien to the expansive power of the Gospel of love, by which all selfishness should be rooted out for ever.

This egotistical religion which sees only one side of a truth, which is unduly magnified according to the individual beliefs of certain leaders of thought from time to time, is of the very essence of division, and is the cause of that bigotry and persecution which is for a time in abeyance, mainly from the growth among us of a more truly Catholic spirit. Persecution from without we must always be subject to, but the disgrace of Christians persecuting one another, is something which all should endeavour to put an end to. The only security for the permanent deliverance from this evil is the restoration of the unity of Christendom, which, based on the broad foundation of the one faith and one form of Church government held from the beginning, will admit of great freedom of method and pious belief in non-essentials in the full and complete embodiment of the Christian law of love.

EDUCATION OF THE CHILDREN OF THE UPPER AND MIDDLE CLASSES IN HOLY SCRIPTURE AND CHURCH HISTORY.

BY THE REV. T. TRIGNMOUTH SHORE M.A.

It may, perhaps, be well at the outset to explain that by the words "children of the upper and middle classes," I mean roughly those young persons whose social position places them somewhat outside the circle which is reached by our National Sunday-schools. In restricting my

remarks to these, it is not at all my intention to depreciate the importance of the religious education of the humbler members of the community. But while their instruction is in some degree provided for, those of whom I speak are, I fear, in this direction, to a large extent at all events, the neglected classes. These have not about them the visible halo of misery and want which lends a pathetic interest to the poor: nor does the question of their religious instruction involve those questions of political and ecclesiastical rivalry which, in the case of others, awaken an enthusiasm which might otherwise be wanting. And yet I firmly believe that it will be only at the risk of the faith of thousands of young Englishmen and Englishwomen, and at the great peril of our Church, that we can continue to ignore or to neglect the urgent need which exists for making permanent and general provision for the definite, accurate, and systematic instruction in Holy Scripture, and Church History of the young persons to whom I refer.

No one who is at all acquainted with the existing conditions of our modern English life can be ignorant of the fact that there is an unusual amount of disbelief, at all events of indifference and unbelief. The extremely low standard of morals which is at least acquiesced in, and sometimes gloried in by English society, the character and style of the literature which is so fatally popular with nearly all classes, the increasing indifference to the observance of the Lord's Day—these are all ominous indications of the waning power, and the weakening of the influence of religious principles in the consciences and in the conduct of large numbers of the community. Now this is, to a considerable extent, the outcome of a vague and oftentimes undefined feeling that the authority of Holy Scripture has been shaken, and that the Bible is no longer the supreme standard of life and morals.

The scathing, sometimes perfectly honest and candid, sometimes utterly scrupulous criticism, to which the Bible and the doctrines of Christianity have been subjected, has weakened the faith of some, and has impregnated the whole atmosphere of Christian life with an enervating influence. The faith of many professed believers has degenerated in a half-hearted opinion that, after all, Christianity may be true. But the fair fabric of the Christian faith cannot rest upon a "Perhaps."

I am deeply convinced that the first and best remedy for this state of things, the surest security for the faith of our young people, is an accurate and intelligent knowledge of the Holy Scripture. Half the objections against the Bible, which have for our young men the fatal fascination of novelty, are not really arguments against the written Word itself, but against some ignorant and merely traditional interpretation of it—objections, sometimes perfectly sound and true, not to what is in Scripture, but to what is said of it. Half the moral difficulties which are urged against certain of the fundamental doctrines of Christianity—even against the Atonement itself—are attacks, and sometimes deserved attacks, not upon the doctrines themselves, as expressed in Holy Scripture or in the Creeds, but upon merely human explanations which explain nothing, and popular illustrations which illustrate nothing. These would lose altogether their disturbing power if people were intelligently acquainted with the teaching of the Holy Scriptures themselves, instead of being content with what are sometimes merely popular travesties of them.

Now let us ask what opportunities exist, as a rule, for such sorely needed instruction? There are, of course, in some churches Bible readings. These, however, are generally, and perhaps necessarily, of quite a different character from the kind of teaching to which I refer. These

reading contain so much purely spiritual teaching and exhortation that they can rarely be described as systematic, technical and detailed instruction in the books and in the text of the Bible. They fulfil the purpose, but that purpose is not the particular one to which I am venturing to direct attention now. There is again a possibility perhaps of such teaching being given in the home. The large extent, however, to which foreign governesses are employed, the general ignorance, and the lamentable indifference of parents themselves, render home instruction in religious knowledge a very remote contingency. I do not know a single mother of the upper classes (with one illustrious exception) who has made anything like the same provision for the religious education of her family as she has done for their instruction in music or languages, or even dancing. We can scarcely hope for any striking results in this direction.

There remains the time of preparation for Confirmation. I pass by the obvious fact that its brevity makes it quite inadequate for the purpose. Apart from this difficulty, my own not very limited experience has led me irresistibly to the conclusion that, to fulfil its main object, preparation by the Clergy for Confirmation should be as far as possible purely spiritual. It is a great and a unique opportunity to kindle and to strengthen the spiritual nature in young persons just entering upon the greater responsibilities and temptations of life. There is a great danger lest they should come to imagine that their fitness for Confirmation is established by their passing a kind of examination, or answering a string of questions. Yet we all know how the exigencies arising from former neglect compel us to devote much time to mere instruction, and thus let slip the higher value of the opportunity and so deprive the preparation for Confirmation of much of its deeper spiritual value for the candidates themselves. How this difficulty is to be met is a subject which, at all events, demands the consideration which this resolution respectfully suggests. Whatever may come out of the investigation, of one thing I am certain, that it will have in some way to be dealt with by the clergy themselves.

If, however, systematic religious instruction be no added burden, it will also have an enormous advantage. There is, I fear, a general idea in some directions that we clergy are the "stupid party" of the present day, that we know little of the doubts and difficulties which modern criticism and scientific research have suggested. We are sometimes supposed to regard all inquiry as "wicked." This is to a large extent undeserved. It is perhaps only the result of the tone adopted by a small class who used to think that a sarcasm about "unenlightened intellect" was a sufficient answer to all "modern thought"; and forgot that if unenlightened intellect was objectionable, there was also such a thing as unenlightened stupidity, which was hardly less dangerous. The serious matter is that when young people have doubts, they are often afraid to come to their clergyman—who will only, they imagine, regard them as very wicked—and then instead of dragging out their difficulties to the light of day, and meeting them candidly and fearlessly with the systematic help of their pastor, they hide them away in their hearts as if they were guilty secrets to do their deadly work.

Therefore there will be much gained, both directly and indirectly, by the development, in some way or another, of the strictly teaching functions of the ministry.

A similar line of argument applies to instruction in Church history. There is extraordinary ignorance amongst otherwise well-educated people on this subject. The prevalence of this ignorance is an opportunity of which the Church of Rome and Dissenting sects in this country largely, and, from their point of view, quite wisely, avail themselves. The

other day a member of the society which facetiously calls itself the Liberation Society said to me that he had never met a layman of the Church who seemed to know anything about or care anything for the distinctive characteristics of the Church as such. This is, in some directions only too common. If the upper and middle classes were really instructed in the general outline and the essential incidents of Church history, they could do much to spread a knowledge of those facts in place of the gross caricatures and the imaginary romances which are, to the Church's detriment, designedly scattered broadcast among the masses.

I have ventured to bring forward these questions, and to urge them, I fear, at undue length, but I hope not with undue earnestness, because I am persuaded that the maintenance of the faith in this country depends largely on our showing the people of high and low degree that we are not afraid of truth from wherever it may come, that the living Word of God stands in no need of a stupid intolerance or an almost criminal ignorance to maintain its supremacy. And also the future of our Church, or the National Church of the country, will largely turn upon the extent and accuracy of the knowledge possessed by the people as to her origin, her history, her policy, and her work.

We have nothing to fear, we have everything to gain from the spread of true and accurate knowledge regarding the rights and the position of the English Church. All we have to fear is complacent ignorance, on the one side and wilful misrepresentations on the other. Around the Church of our fathers has clustered in the past all that is noblest and best in the art, the literature, the philanthropic enterprise, the practical Christianity of centuries of Englishmen; and if only we, at any personal risk or trouble, spread a knowledge of those principles on which she has been established, and maintain the doctrines which she has been Divinely commissioned to teach, she will still continue, as I fondly believe, to evoke the enthusiasm, to kindle the genius, and to preserve the purity of generations of Englishmen yet unborn.—*Emily Churchman*

To Subscribers.

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

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

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

FAMILY DEPARTMENT.

THE EASTER PROMISE

"Because I live ye shall live also."—*Motto on Easter card.*

O BLESSED Word of Promise sweet,
Which comes the drooping heart to greet,
This hallow'd Easter morn;
"Because I live ye too shall live,—
For life is Mine, and life I give
To all of Adam born:

"To all of Adam born, who strive
The love of God to keep alive
Within the human breast;
Who turn away from sin and shame,
And magnify God's Holy Name,
And seek His promised rest."

O Jesu! to Whose sepulchre
Love brought her spices and her myrrh,
But found an empty cave; *
Grant that when I my offering bring,
I may behold my risen King,
Triumphant o'er the grave. †

This cold sepulchral heart of mine
Unseal, and fill with life Divine,
The promised life, O give!
Since Thou hast risen, bid me rise,
And, in the mansions of the skies,
With Thee for ever live.

J. FARMER.

Easter Day 1889

* *Luke xxiv. 1 3.* † *John xx 16 18.*

DADDY'S BOY.

(By L. T. MEADE.)

CHAPTER I.

Pussy was seriously unwell. He knew this fact perfectly, for Daddy had so often told him him that when pussies and doggies were in health the tips of their noses were cold, and this poor pussy's nose was very hot indeed. He knew that this was so, for he touched it many times with his soft little fingers. Pussy also at intervals coughed violently, and when she coughed it seemed to Ronald that she must die, so terrible and appalling were the exertions she made; her eyes, too, instead of looking very round and very bright, were dull and half closed.

There was no doubt at all that pussy was ill; so he resolved to sit by her and nurse her. He could have had a glorious game of play in the garden if he had preferred it, for Guy and Walter were both there, and Mary would come into the garden presently, which would be a great inducement, as he looked up so much to Mary, and thought her so beautiful.

He had some new colored marbles in his pocket, too, and Violet would have enjoyed a game with these marbles, and he could have taught her a new way of playing with them which she really ought to know; and he might further have induced spirited little Violet to consider the fact, that girls must be taught to know their own places, and not be too masterful and encroaching. He could have had his game of play with Violet, and then afterwards have the dear delight and honor of handing a cricket bat with Guy, who liked him and called him a plucky little chap; but somehow he preferred to sit in the cool barn by pussy's side, and stroke her head right down to the tip of her tail, and then from her tail to the point of her nose. He liked to sit here in the dark, and he hoped sincerely no one would find him, for the poor, sick pussy reminded him of Daddy.

The darkened barn, through which the summer light only came in little chinks and sharp

lines of brightness, brought back vividly to Ronald's memory a scene in Daddy's life. It was a short scene, but impressive and not easily to be forgotten.

Daddy who had never known a day's illness, who could handle a gun and land a salmon better than any other gentleman in the country, whom Ronald had always known as the brightest and most cheery and delightful of human beings, who had taken him to ride on his shoulder, who had taught him to climb trees, and to manage his Shetland pony, and who had even begun to give him his first delightful lessons in cricket, had suddenly, like poor pussy, become ill. Ronald did not know how it happened, there was something said about a gun and about an accident, and there was a great tumult and excitement in the house, and more than one doctor came in his carriage and stayed for an hour and went away.

Ronald curled himself up one day with his face pressed against the landing window, and counted three doctors' carriages. He could not make out what it all meant, nor why his joyous and bright young father should suddenly have become ill.

"It was not a bit Daddy's way," Ronald said to himself. Daddy never had colds like Mrs. Benson, the housekeeper, nor pains in his joints, nor any of those tiresome, disagreeable things which Ronald considered the reverse of manly. He certainly could not understand it, and he wished very much to go to Daddy's room and ask him what it was all about.

It was just after the third doctor's carriage had driven away, that Ronald made up his mind to follow this impulse.

He jumped down off the window ledge, where he had been kneeling for so long, and ran along the passage and down the wide stairs of the large house, until he reached father's room. The sun from a western window shone directly on the little fellow, as, with his golden curls all crumpled up, and his velveteen suit in a very dusty and dishevelled condition, he tried to turn the handle of the door which led to father's room.

The room inside was darkened, with just little rays of light darting in here and there. One of these rays of sunlight lay across the portrait of a girl in a white dress which hung just over the mantelpiece.

Ronald never passed this picture without glancing at it; and saying softly under his breath, "Mother."—He was quite glad now, when he came into this dark room, to see that the sun was kissing the sweet pictured face of his young dead mother, who had gone away to God so long ago.

Ronald gave a quick little answering smile to the smiling eyes which looked down at him. He had always a great many thoughts about mother, and he considered it his duty to smile at her picture, and to assure her by many little nods and intelligent glances that he and Daddy never forgot her. He nodded and smiled to her now, and then went rapidly round to the side of the great bed where Daddy was lying.

The trained nurse was not in the room at this moment, and Ronald raised himself on tip toe and gazed anxiously at the face he knew and loved. Daddy certainly was greatly changed—the bronze on his cheeks had given place to pallor, and there was another look which made the little anxious child's face pucker up with a queer wonder and dread.

"Dad," whispered Ronald, in a low, half-whisper, "don't stir if you are asleep, and if you are resting; but if you are not asleep, just open your eyes for a minute."

The blue eyes which Ronald knew so well, and which were still blue and unchanged, instantly opened wide and fixed themselves with a hungry intensity on the boy.

"Ah, Ronnie," said the old voice, a little weakened, certainly, but that did not matter at all, Ronald thought. "Ah, Ronnie, so you have found me out."

"Yes, father. I'm rather messy and dirty, I know, but I couldn't wait after that third doctor's carriage bowled away. I want to know what it all means, so may I climb up on your bed and will you tell me?"

"Just the same pickle as ever," said Daddy, with a smile in his eyes. "You may sit on my bed if you like, little man, I want to see you; and you may ask me anything you please."

Ronald instantly availed himself of this permission, and seated himself on the bed with a deep sigh of satisfaction.

"Now, Dad," he began, "how many more doctors are coming?—You've had three already to-day. I don't mind, really, how many come, if they will only make you well as quickly as possible. How long do you really expect to be ill, Dad?"

"Not long at all, my boy; it is my own belief that I shall be quite well by the time the stars come out to-night."

"These are moonlight nights," said Ronald, "and there will be heaps of stars, only the worst of it is, I'm generally sleepy when the stars come out. Still, that isn't long to be ill, is it, father? I'm glad the doctors have done you so much good; Mrs. Benson never gets rid of her colds so quickly. She is generally in bed for a week at least, and you will only have been in bed for two days and a half, Daddy. If you get up to-night, when the stars come out, you will have been in bed just two days and a half."

The white face on the pillow smiled, and the blue eyes looked full at Ronald.

"You see, Ron," said the voice, which would still keep so weak, "I never was like Mrs. Benson; I never would go in for colds; I didn't approve of them."

"I'm glad it wasn't a cold," said Ronald, nodding his head. "I don't think it's manly to be ill with colds; 'twas a gun, wasn't it, father?"

"Yes, boy, poor, silly, unfortunate gun, which mistook me for a partridge."

"How tiresome!" said Ronald, packing his brow. "Well, you weren't so much hurt as partridge, because the partridge gets killed."

"Sometimes wounded first," said his father, in a weaker voice than ever.

There was a little silence, and the shining rays of sunlight crept across the room.

The sick man closed his eyes, but not for long; each moment they opened wide and fixed themselves on the boy, who gazed at him placidly.

"Tell me what you did to-day Ronald," said Daddy, presently.

Ronald became wide awake and excited.

"What I did all day long?" he inquired.

"Yes, everything."

"Bath first," began the boy, counting on his fingers; "two plunges and my hair well wet. I didn't mind when Dorothy scrubbed it. Then breakfast, two plates of porridge, two slices and a half of bread and butter; I was hungry; then a quarter of a slice of bread and jam, and a spoonful of marmalade from Dorothy, because you weren't there to have breakfast with me. Then I went out and dug in my garden; there were two fat worms, and the seeds are coming up where we planted them, and I pulled away some weeds; then a canter on Bob, then I came in, and I couldn't find Dorothy, and I went to the laundry and watched Susan.—Susan gave me one of your pocket handkerchiefs to iron, and I ironed it well, only I blistered my finger, but that doesn't matter. Dad, will you buy a little iron for me to have for my very own to-morrow, when you are quiet well again? How far have I got? oh, to my fourth finger. My fourth finger means dinner, soup and fish and pudding. The pudding was dumplings. Then my fifth finger, that's the doctors; three doctors in three carriages. I was so tired watching them."

At this moment the hired nurse and Mrs. Benson both came into the room.

"Dad's much better," called out Ronald in his clear voice. He's going to be quite well to-night when the stars come out. He was not hurt half so bad as the partridges are, and I am sitting with him now and amusing him—aren't I amusing you, Daddy?"

Mrs. Benson's eyes were very red indeed, and she came up and tried to lift the child off the bed.

"Come away, Master Ronald. Oh, sir, how did you come in here?"

The trained nurse also came round to the other side of the bed.

"Now, Sir Ronald, surely you are wasting your strength."

"I am not going—I am not going," half screamed little Ronald.

"Let him stay," said the voice which was growing so sadly weak.

"I have something to say to the boy, and I want to be alone with him.—Let him stay."

The two women left the room and Ronald clapped his hands softly.

"Daddy, shall we both go for a ride to-morrow morning?"

Daddy stretched out his hand and clasped his fingers over Ronald's.

"Ronnie," he said, "you and I have often talked about mother!"

"Oh, yes, Dad."

"And you have pitied her?"

"Well, yes, father, I have," said Ronald. "I never could make out, you know, how she could get on without you and me. I know, of course, she's with God, and she's up in a beautiful place on the side of the blue sky; but then you and I, we are always together, you see, Dad, and mother must be so lonely without us; it doesn't seem fair that two should be here and one there; that's the way I look at it, Daddy."

"Put your little hands into mine, Ronald; my brave boy need not pity mother any more; two will be there and one here, Ronald."

"Why, Daddy, what do you mean?"

The voice had grown very, very weak, and the eyes were very dim.

"Lie down by my side, Ronnie.—This is what it means, my son. You and I shall have, I firmly, I fully believe it, many another play together, many another happy hour together, but not down here. The fact is, Ronnie, that gun served me quite as badly as it served the poor partridges, and I am going to mother. There will be only one down here."

Ronald's little face had grown very white. "It's fair enough," he murmured. "I don't quite understand, but it isn't unfair. I always did know it was hard for mother.—Do you think one will be long down here by himself, Dad?"

"My son, mother and I will wait for you."

"Oh, yes, be sure you keep looking through the gates for me. I won't be a coward, Daddy; it isn't so unfair."

(To be continued.)

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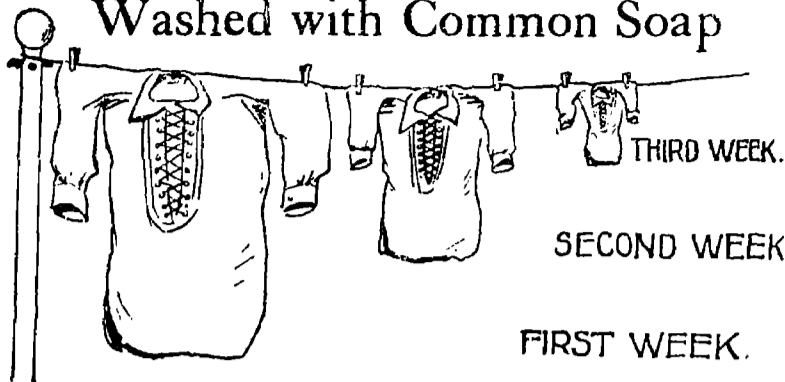
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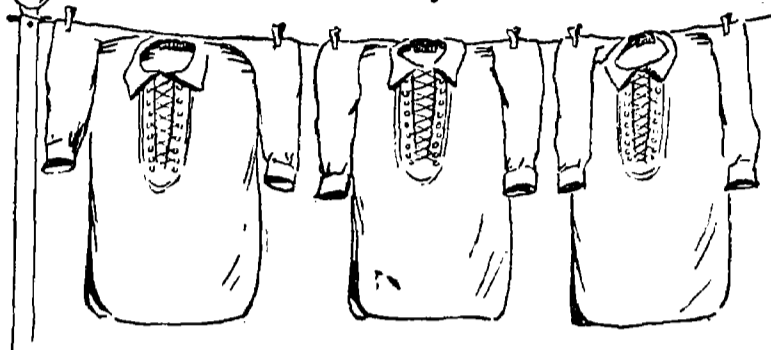
In Basutoland Richard Keble Champernowne, who "for nine years had toiled on, often in indifferent health, asking for nothing in return for his labours, giving up literally all for Christ's sake," entered into rest so peacefully, that the exact time was not known. He had taken the native school, a large one, in the morning of Dec. 14th; in the afternoon, had begun a sermon, and had just written these words, "Death is near. Do you realize the fact that you will really die? It may be to-day or to-morrow"—when he was interrupted by a violent head-ache, which was attributed to the intense heat. He lay down on his bed, and at 10.30 seemed, to his friend and fellow labourer, Canon Widdicombe, to be sinking into a deep slumber. But the next morning, soon after six, his friend went into his room, and "found him with quite a radiant smile upon his face, peacefully asleep in Jesus." In the morning there was a celebration of Holy Communion, at which all the converts were present. The service proceeded amid the suppressed sobs of this little band of faithful souls, who felt this sudden departure most deeply: and at the funeral, which was attended by a vast crowd of natives and every European in the neighbourhood, there were many tears shed.

In strong contrast with this almost painless death was that of Harold Sheldon, drowned in British Columbia, Feb. 20th, 1888. He was on his way to Fort Simpson, where were many sick people to whom he intended to minister medically as well as ministerially, in a canoe with four Indians. "A heavy squall struck the canoe, and the strain on the mast was so great that the canoe split from end to end, but did not separate into two parts, being held together where the grain of the cedar ran crooked. It capsized, throwing all its occupants in the water. All the drowning people tried to hold by the canoe, and the wide open slit made it comparatively easy, but only one survived. He said, 'Mr. Sheldon prayed always, and never cried out. He prayed, said the youth, 'for us boys, and asked the God of Heaven to have mercy.' At the end of about an hour Mr. Sheldon's hand was withdrawn, but he did not immediately sink, for he had pressed his cloak into the split. The survivor described him as holding his hands before his face, I suppose in his ever-devout attitude of prayer. He no longer spoke. 'I saw the blood on one of his hands, and the flesh was torn off his fingers,' said the youth, in tones of pity. 'I feel unmanned,' says Bishop Ridley, 'as I picture this true servant of God in his

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(To be Continued.)

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"Bear ye one another's burdens, and so fulfil the law of Christ."—Galatians vi. 2

"The law of Christ,"—that is the commandment which He gave to His disciples, that new commandment which is the old commandment, "Love one another: as I have loved you, love one another." When we are commanded to love there arises often a sense of despair, because we feel that love is an emotion of the heart, and is not under the command of the will. How can we make our hearts feel that which they do not feel of themselves? How is it possible that love can be constrained? How can a man make himself love that which does not attract him? How can he stir his own soul with emotion, even if he earnestly desire it? Is it not the complaint of the Christian—the complaint which arises in his soul, for ever and ever seeming to spring up again; "I cannot love as I would; I would love God and man, but my heart is cold, and hard, and dead. How is it possible for me to make myself love? I look up to God, and I desire to love Him with my whole heart, and still, in spite of all desire, I feel dead and cold. I look around upon fellowmen—I would love them if I could, but I know not how. The heart seems impenetrable to all command; I cannot make it love, do what I will. Nay, even prayer seems not to touch it; and I pray that I could love better than I do; and, in spite of prayer, I feel still that my heart is cold and unmoved." And to this there comes the answer of the Lord: "Would you love your Father in Heaven? then keep His commandments." He sees deeper than you can see, He recognises in your obedience the beginnings of that love which one day shall spring into a burning flame. He sees—although you cannot see it—that when you give yourself to His service, the emotion of love has begun already, and He will make it grow. "He that keepeth My commandments, he it is that loveth Me." And so, too, when we are bidden to love our fellowmen, the beginning is always to be found in the devotion of the will and the life. If you would learn to love your fellowmen, begin by serving them with all your power, begin by living for them and not for yourself. If your heart be ever so hard, and ever so cold, yet know that in serving others you are learning to love them; and the more you serve them, and the greater and the truer your self-sacrifice, and the more persistent your continual endeavour to do them good, the more sure is the growth within the soul of the love that even you yourself shall be able one day to recognize as the love of the heart for your fellows. Fulfil

the law of Christ; fulfil it by serving your fellows. And here the Apostle marks out one particular kind of service which he chooses as most suitable for Christian care: "Bear ye one another's burdens." The weight that your fellows have to carry through life, the troubles, the difficulties, the despondency, the fear—all these things are the burdens that weigh upon us. Bear ye your share of the burdens of others, and so you will fulfil the royal law of love. If you can do anything for your fellow creatures, and, above all, if you can make the burdens of life lighter for them to carry, if in any way you can make it easier for them to walk on the narrow road, if you can in any way help them up the steep ascent which they have sometimes to climb, then know that here is the beginning of the fulfilment of the supreme law of charity. Begin with this, and live in this, and you shall find that the longer you go on in this service of man, the more shall your heart be drawn towards the men whom you serve, and you will feel within you a longing desire, increasing day by day, to be truly theirs and that they may be truly yours, and you will long that you may be able to do your part in winning for them that happiness which you have already found from your Heavenly Father.

"Bear ye one another's burdens." There is no question what are the burdens that the Apostle is here speaking of. Just before he had been speaking of those who have been overtaken in faults: "If any man be overtaken in a fault, ye that are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." He is speaking of spiritual burdens, he is speaking of overwhelming temptations, he is speaking of the difficulties which surround the path of the sinner, he is calling you to restore those that are fallen, to restore them in the spirit of meekness, in the spirit of Him Who once washed the disciples' feet, and told us all that we were to follow His example, and that, if we undertook to cleanse one another, we must do it in the attitude of the humble slave that is performing the menial office of washing His Master's feet. In the spirit of meekness, in all humility, recognizing your own sin, recognizing your own weakness, recognizing the possibility that you in your turn may need the same service to be rendered to yourself,—recognizing all this, "Bear ye one another's burdens."

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