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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII.—
No. 45.

MONTREAL, WEDNESDAY, APRIL 15, 1891.

PER YEAR
\$1.50

W^e want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one of these cities.

ECCLESIASTICAL NOTES.

DR. LIDDON'S literary executors have decided, with the consent of his family, to publish a selection of his letters. The letters will be so arranged and connected as to show, so far as possible in his own words the course of his life and work.

THE Rev. W. M. Statham, formerly minister of Harecourt Chapel, Canonbury, England, who seceded from the Congregational body to the Church of England about five years ago, has been appointed by Canon Cadman to the Rectory of Iver Heath, Bucks.

MISS MARY ELEANOR BENSON, whose sad death from diphtheria, contracted while district-visiting, occurred a few months ago, bequeathed £2,000 for the purpose of training girls from the parishes of Lambeth, Eng., as servants, providing them with outfits, and also with the means of securing a holiday. Miss Tait, a daughter of the former Archbishop, is entrusted with the administration of the fund.

ON Thursday, the 12th ult., the old parish church of Llangyfelach, in the diocese of St. David's, Wales, was reopened, after undergoing a much-needed restoration at a cost of over £11,000. An entirely new chancel has been erected by the Ecclesiastical Commissioners, and a sum of about £600 has been spent by the parishioners in bringing about many structural alterations of an extensive nature in the nave, and in furnishing the church generally, so that Llangyfelach Church, instead of being a disgrace to the parish can now bear a favorable comparison with the majority of country churches. The Bishop of St. David's preached at the re-opening service and thirty-four clergymen in surplices took part in the procession. The Rev. D. Watkyn Morgan (vicar) is engaged in building two other new churches, which, together with the restoration of the parish church, represents an outlay of £6,000 in one year.

ON Saturday, March 18th, the south transept of the church of St. Bartholomew-the-Great, West Smithfield, Eng., which has been restored under the superintendence of Mr. Aston Webb, was re-opened for Divine service, the sermon on this interesting occasion being preached by the Bishop of London. The Bishop took for his text the words, 'Till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled,' and pointed out that in all God's dealings with the human race the one principle was not that what was old should be destroyed and clean swept away, but that when circumstances made change necessary the old materials were preserved, and that which was new was the old created afresh. He then applied this principle to the spirit in which reverent Christians desired to keep up the con-

tinuity of ancient sacred buildings which had come down to them out of the past, the outcome and evidence of the devotion and reverence which characterized their forefathers. It was a suggestive subject certainly, treated in a very suggestive manner. That we should desire to keep our old churches, in spite of that utilitarian spirit which is for sweeping them away whenever their sites seem available for building business premises—that we should desire, when they have fallen out of repair, to restore them to their original beauty, is indeed wholly laudable in us, and nobody will deny that nowadays this desire is widespread, and expresses itself in most practical forms. It may, indeed, with great reason be urged that what we need just now is not so much to be spurred on to work of restoration, but rather to be guided and curbed in our methods of carrying out such works. The destroyer has done very much to rob us of our inheritance in the past, but we fear that it can scarcely be questioned but that the restorer has done something in this way too. A church built originally in the Gothic manner comes to need repairing. In the course of years many generations have added to it substantial pieces of structure, or furniture, or decoration, in their own proper manner. Of these we take no account, but sweeping them all away produce a brand-new building in what we imagine to have been the first, original style. Our intentions may be excellent, but not so their result. At best we have only got an antiquarian imitation of something long since passed away, and in many ways really alien to us. Let us rather respect all that is past, not merely that which the first builders established. If we had a living architectural and artistic sense prevalent amongst us there would be little need to insist upon this sound and very radical principle.—*Church Bells.*

THE GENERAL THANKSGIVING.

The following letter appeared in a late issue of *Church Bells* :—

SIR,—In your issue of February 27th last, you were good enough to insert a letter of mine asking for reasons why the 'General Thanksgiving' in our Church services, in very recent times, has been repeated aloud by the congregation (except the 'Amen'), at least in so-called Evangelical Churches. Failing once more to get the information sought (for the letter signed 'Incumbent' can hardly be meant for a reply, as it does not touch the question), I am venturing again to trespass on your kindness by asking you to publish some reasons why it should not be repeated :—

1. To the General Confession is prefixed a rubric ordering it to be said by 'the whole congregation.' A like order would have been given with respect to the General Thanksgiving had it been intended it should be said in like manner. Its absence shows it was not so to be repeated.
2. The practice is a very modern innovation.
3. It has become a fresh badge of party strife in the Church.
4. There is no authority for it whatever.
5. It is directly contrary to authority. The

present Archbishop of Canterbury, when the question was laid before him, gave a decisive answer that it should not be so repeated. The word 'general' in connection with both the Confession and Thanksgiving, refers to the general character of what is confessed or thanked for, and has nothing to do with its being said aloud by the general congregation. §
SERRX.

Clifton, March 14th, 1891.

JOHN WESLEY AS A SOCIAL REFORMER.

THE Wesley centenary of this year has taught us much of which we were previously ignorant about the life and work of the founder of Methodism, and it has shown very clearly to those who had eyes to see how far, in some respects, the followers of Wesley have departed from the ideals which animated their leader. In one direction, that of social reform, this failure to follow out the directions indicated by Wesley has been very marked, for Wesleyans are not distinguished any more than other Nonconformist bodies for great activity in social work. We do not mean to cast this in the teeth of Nonconformists generally or of Methodists in particular; we are only repeating the statement of an eminent Nonconformist preacher, Dr. Parker, in saying that the Nonconformist sects have not distinguished themselves in this direction. This being the case, it is all the more interesting to see how much John Wesley did himself, and how little his successors followed up his efforts.

Every one knows that Wesley and the 'Holy Club' of his friends began their work at Oxford, but it is often forgotten that they began it amongst the poor of the town and among the prisoners in the gaol. Much opposition was raised to their social—as apart from their religious—work, and to face it Wesley drew up a series of questions, to which he judged rightly his enemies would be unable to reply with any show of humanity. The following are some of the most striking :—

'Whether it does not concern all men of all conditions to imitate as much as they can Him "Who went about doing good?"'

'Whether all Christians are concerned in that command: "While we have time let us do good unto all men?"'

'Whether we can be happy at all hereafter unless we have (according to our power) "fed the hungry, clothed the naked, visited those that are sick and are in prison," and have made all those actions subservient to a higher purpose, even the saving of souls from death?'

'Whether, upon the considerations above mentioned, we may not try to do good to those that are hungry, naked, or sick? In particular, whether if we know any necessitous family, we may not give them a little food, clothes, or physic, as they want?'

'Whether we may not try to do good to those that are in prison? In particular, whether we may not release such well-disposed persons as remain in prison for small sums?'

'Whether we may not lend smaller sums to those that are of any trade, that they may procure tools and materials to work with?'

Such are the simple questions which Wesley propounded to his opponents. Later on in his work he began to institute social agencies of the very same nature as 'General' Booth has started with a flourish of trumpets, whereby we learn once again that there is nothing new under the sun, and that the 'Salvationists' are not the first social reformers. If the Wesleyans had followed up the work which John Wesley, as a clergyman of the Church of England, be it remembered, had begun, and had not withdrawn themselves from the Church, and split into so many sects, there would not have been so much work for the Church Army and the Salvation Army to do now. Let us see what John Wesley actually did.

He started a workshop for the unemployed, as we see from his diary of November 3rd and 25th, 1740, which speaks (1) of the distribution of clothes among 'the numerous poor of the Society,' and (2) goes on to say: 'After several methods proposed for employing those who were out of business, we determined to make a trial of one which several of our brethren recommended to us. Our aim was, with as little expense as possible, to keep them at once from want and from idleness; in order to do which we took twelve of the poorest and a teacher into the Society room, where they were employed for four months, till the spring came on, in carding and spinning of cotton. And the design answered; they were employed and maintained with very little more than the produce of their own labor.'

In the next year, 1741, we find, under the date May 7th, an account of how Wesley reminded the United Society of the poverty and distress then existing, and asked them to give what clothes they could spare and a penny a week to their relief. 'My design, I told them, is to employ for the present all the women who are out of business, and desire it, in knitting, and to give them wages for what they do.'

Then, again, Wesley started the first medical dispensary for the poor in London, to which about thirty came the first day, 'and in three weeks about three hundred. This we continued for several years, till, the number of patients still increasing, the expense was greater than we could bear.' He started also the first 'poor man's bank,' on the lines which 'General' Booth has since adopted. Thus, under Sunday, January 17th, 1748, we read in the diary: 'I made a public collection towards a lending stock for the poor. Our rule is, to lend only twenty shillings at once, which is repaid weekly within three months. I began this about a year and a half ago; 30l 16s. were then collected, and out of this no less than 255 persons have been relieved in eighteen months.' Then, finally, as at the beginning of his work at Oxford, Wesley always attached much importance to visiting prisoners in gaol, to the 'prison mission;' so often went to the Newgate and Marshalsea prisons in London to comfort and save their unhappy inmates.

Thus we see how he started the germs of institutions which, unfortunately, lapsed, and are now being revived, as perfectly original, after a period of more than a century. He spoke, too, with no uncertain voice upon the evils of wealth not rightly used; indeed, so strong were his views upon the evils of money that he condemned all accumulation of riches among members of the Society. 'The design, procuring more of this world's goods,' he said, in one of his last sermons, 'than will supply the plain necessities of life (not delicacies, not superfluities), the laboring after a larger measure of worldly substance, is expressly and absolutely forbidden.' And he was really troubled in spirit when he saw that the promotion of godly, frugal, and sober, and prudent habits among Wesleyans was naturally helping them to acquire wealth. 'I fear,' he said,

'wherever riches have increased, the essence of religion has decreased in the same proportion.' So, in despair, he advised all true Methodists to part with all their substance: 'Hoard nothing, lay up no treasure in earth, but give all you can, that is, all you have. I defy all the men upon earth, yea, all the angels in heaven, to find any other way of extracting the poison from riches. I give you this advice before sinking into the dust. I am pained for you that are rich in this world.' These are words of despair, for Wesley must have already seen the spirit of worldliness creeping into his flock. And his despair was not altogether unjustifiable. A hundred years after his death the Methodist world was asked to commemorate his centenary by a thankoffering amounting to an average of 2½l. per head was expected to realize 250,000l. But the utmost that has actually been raised is only 11,500l. (certainly this seems as if Wesley's forebodings as to wealth causing indifference were only too true. But, surely, Christianity teaches us that if we have wealth we can use it in a Christian way, and that the possession of great riches brings also great responsibilities. Riches to a true Christian are not so much a matter for despair as for hope—hope that now he can do something for his poorer brethren.

We have thus endeavoured to summarize the main points of Wesley's thought and action upon social questions, upon the practical alleviation of poverty, and upon the use to be made of riches. They are interesting as showing a side of his work which his followers have rather neglected, but which anticipated in some points the work of social reform in which the Church and outside bodies are so earnestly engaged.—G. in Church Bells.

GAMBLING IN OUR SPORTS.

In Lecky's *History of England in the Eighteenth Century* we read that 'Chief Justice Kenyon in 1796 delivered a charge in which he dwelt on the scandalous gambling at faro which was carried on at the houses of some ladies in high society. He threatened to send them to the pillory if they were convicted before him. In the following year Lady Buckingham and two other ladies of position were in fact condemned, not indeed to the pillory, but to pay 50l. each for illegal gambling. It was proved that they had gaming parties by rotation in each others' houses, and sat gambling till three or four in the morning.' We are afraid that when the historian of the nineteenth century comes to record the doings of the society of the day, he will have to write down something very like the last two sentences of this extract, without, however, recording that any lady of high social position was punished for gambling. Nor, indeed, do we think it altogether wise that attempts should be made by the law to put down in society a practice which can never become extinct till something like a moral change comes over the community. If attempts are made they should be made with great vigour and should be fully successful, otherwise they bring the law into unnecessary discredit. Those that have been made so far have not really touched the evil at its source, and we believe that the extinction of the evil is the work not so much of the law as of the Church.

And we are all of us, as Churchmen, glad and proud to see that the Church, both in congress and in conferences, has lifted up no uncertain voice upon the matter. It has denounced gambling as wrong, yet not so much wrong in itself as in the harm and ruin which it inevitably causes to so many of its votaries. It is wrong in the same way as intemperance is wrong, because it is an abuse of what in itself might be almost harmless. And yet, after all, dare we say that even the most innocent forms

of gambling are harmless—even the mildest form of it, indulged in merely for an evening's amusement and for infinitesimal stakes—when we see the tremendous evils to which it leads? We are not now referring—however tempting such a reference might be—to a certain notorious case which has occurred in the highest circle of society, and which will shortly be the subject of legal proceedings. We are referring to the widespread nature of gambling generally, and to the multitudinous forms which it has taken upon itself in the modern world. It does not exist, as some papers of a prejudiced mind are so fond of asserting, only in the richer and more fashionable circles of society; though we all know that it exists there to an unfortunate extent. It exists in every class of society, and in none, perhaps, more, proportionately, than in some of the middle and lower classes. For we think it is not sufficiently recognized how deeply the whole mass of British sport is penetrated and permeated with the most offensive form of the gambling spirit. We need not, of course, quote the case of horse racing as an example, for that is perfectly well known, and the betting ring is a legalised and a national institution, though one of which we have no reason to be proud. But since we were speaking about the subject of horse racing we may as well remark that one of our great midland centres of population, Nottingham, has found the evils of horse-racing, though indulged in in the town for only four days in the year, sufficiently serious to cause its Council to take the decisive step of abolishing the races altogether. This has actually been done within the last few months, in spite of a certain pecuniary loss which the abolition entailed.

However, as we said, the question of horse-racing may be left out of consideration for the present. It does not appeal so invidiously to all classes of the community as do football and cricket. These two really noble games have been the glory of our British youth for ages, and are most distinctively our national pastimes. Till recently they were not infected with the gambling spirit to any appreciable extent. But to-day, in proportion as their pursuit has been widely developed, they have become the excuse for betting and gambling of the most insidious description. If you go to any large manufacturing town in the north of England on a Saturday afternoon—especially to any town in the factory districts of Lancashire and Yorkshire—you will see games of football in the winter and of cricket in the summer eagerly watched, not by hundreds but by thousands of spectators, chiefly, of course, men, youths, and boys. The attendance is far larger than is usually seen in the southern counties of England, and any clergyman living in a large northern town can corroborate our statement as to the huge numbers which these weekly football or cricket matches attract.

Nearly every man, youth, and boy on the ground has 'something on the match.' We know that many people who only look at the outside are not aware of this, and think that because there is no authorized betting-ring there is therefore no betting. The writer, on remarking upon the prevalence of betting at these matches to a curate, who was exceedingly fond of both games and an ardent admirer of good play, was told by him that he (the curate) had been to many great matches, and had only once or twice noticed any open betting. It is quite possible to do so if one goes only in certain parts of the ground, but it is utterly impossible to ignore it in other parts. And it is a well known fact to the initiated that bets on even ordinary matches (not only great contests) can be placed or booked, or whatever the term may be, at many apparently innocent shops which are supposed to supply only what are known as 'cricket and football requisites.' The worst of it is that these bets are often very small—mere boys can put their twopences and

threepences 'on,' and betting tickets are sold for these sums. Thus gambling of the most insidious kind is placed within the reach of all and temptations are offered to even the young est.

We have thought it well, at a time when the attention of Christian people is being called sorrowfully to the consideration of a great social evil in our midst, to point out in this way that betting and gambling are not the vices of the rich more than of the comparatively poor, and certainly not vices peculiar to a class. We believe that if gambling is wrong—and any gambling beyond one's means is certainly wrong, and dangerously wrong too—it is just as wrong to gamble for twopence as for two thousand pounds. We believe, too, that there is a serious and hitherto unsuspected danger in the degradation of our two national games if some efforts are not made to check the betting evils connected with them. We believe, lastly, that the Church and her clergy can do far more than the law, and we hope they will do it by setting forth in no uncertain voice the evils which such practices bring in their train. —*H. G. in Church Bells.*

[We fear that the evil referred to by this writer is all too intimately connected with the national game of lacrosse in Canada and with our winter sports.—*Ed.*]

BY THEIR FRUITS.

We are witnessing a deliberate attempt in many quarters to prove that the moral fruits of Christianity owe nothing to its beliefs; that were the creed of Christianity gone, its works might and would survive; that men of the most opposite schools, from the extreme Calvinist to the extreme agnostic, are equally lovable in character and equally great and generous in their devotion of self-denying aims and labours for human good; that men can be Christians in act and fact though they deny almost every truth which Christians have held sacred; and that, in fact, what we call religious beliefs may be put aside and yet leave all that is most attractive and generous in human nature. This, as you know, is the insidious teaching of the books which are having a popular run—'Robert Elsmere,' 'John Ward, Preacher,' 'A Story of a South African Farm,' and in a somewhat less degree Edna Lyall's works—all of them full of pure and tender thought, suffused with the finest Christian sentiment, and pointing to unexceptionable moral ideas. But the conclusion to which they lead throughout is that it is of no consequence what you believe, or how much of Christian doctrine the age rejects, life will be just as gracious and human love just as dear, and philanthropy just as active, and purity of life just as rigidly preserved as before. And there are solitary instances which bear out this conclusion. One cannot deny that there are Robert Elmeres who still carry through life the mellowed character and beautiful thoughts which were begotten in them by Jesus, though they have ceased to believe in Jesus except as a man who lived and died and rose no more. There are agnostics like Raeburn in 'We Two,' who have buried all their faith, yet have clung to its sweet human affections and purity of vision.

There are few who have cut themselves off from the original source of inspiration, yet carry with them still some, or all, of its moral effects, and unbelievers point to them and say: "See what great and generous and true lives men can live without your Christian beliefs! Yes, but what was it that made those lives great and true! Many a man remains noble, though the mother who trained him to that nobility is dead. But if there had been no such mother, what then? Is any one so foolish as to say that the mother had nothing to do

with it because she is no longer present to influence that life? Last year one of my plum trees had a branch laden with fruit nearly smitten off by the storm. It hung on by a mere strip of fibre and bark, yet the fruit showed no decay. I gathered it a month afterwards sweet and ripe. But what insanity it were to suppose that the fruit owed nothing to its living connection with the tree. The effects of forces often remain long after the forces have ceased to operate. The locomotive does not suddenly stop when the steam is shut off; the tidal wave still flows for a while, though the attraction of the moon is no longer felt; and the glory of a summer evening lingers on gliding into tremulous and beautiful twilight, long after the sun, which was the source of the illumination, has vanished below the horizon. The fruits of Christianity are often found in those who have drifted from Christian beliefs. They appear even in the next generation. The godly father has an unbelieving son. He has rejected his father's faith, but he has inherited the moral qualities which his father won in the school of faith. And the world says: See what a sterling and upright character a man can show without being a Christian!—forgetting that the goodness in him has had a distinctly Christian origin. You cannot judge the fruits of unbelief and compare them with the fruits of Christian faith from these instances. You must take any society, community, or nation from which Christian beliefs have been almost banished, and compare with the community or nation in which Christian sentiments and beliefs are strongly held. You must take the Church as a whole and take the unbelieving world as a whole—set on one side the great company of those who hold the distinctive doctrines of Christian faith, and on the other side the greater multitude who either deny these doctrines or pay no regard to them. Compare them in any age, in any land, whether Catholic or Protestant. Take any number of Christian worshippers, no matter what section of the Church they belong to, and weigh them against any equal number of people who are living alongside of them in neglect of religious exercises or in acknowledged defiance of Christian truth. The instant that Christianity and unbelief are brought face to face in this way and challenged to show their respective fruits, the question is settled beyond all doubt. Which of the two classes contain the high minded and honorable members of the community? Who fill the positions of trust? Where do the active philanthropists come from except from the Churches? Who are foremost in all educational matters? Who are they that labor among the poor, and stretch out helping hands to the criminal and the outcast? To whom do widows and orphans apply? Whose contributions support hospitals and infirmaries? Who carry on the war against drunkenness and the social evil? From what homes do the sober and industrious young men go forth, and the maidens who make the sweetest and the most helpful wives? Really, it is almost absurd to ask the question, because the answer is so self-evident. If you wish to know the fruits of unbelief, look at the betting ring, the low amusements, the social evil, the gin palace, the frightful chasms which open between rich and poor, the national vices and the hatreds of classes. If you would see the fruits of Christian belief, look at the missions, orphanages, hospitals, the host of self-denying laborers in any sphere of human service, the noble endeavours to bridge over social chasms and grapple with the evils that infest social life. If it were not for the Church, and the moral restraints which it everywhere imposes, and the salt which it infuses through society, there would be one universal scramble of selfishness and sin.

We are always confessing our inconsistencies as Christians, always lamenting that our Churches are not sufficiently awake to their calling, that our Church members fall far below

their professions; and this is right. It is a necessity of our position. Our ideal is so great that the performance must always seem poor and incomplete. We are always apologising for the scantiness of our service, because we set it against the claim of a perfect Master. But set the Church against the world and it has no need to apologise at all. If unbelievers and sceptics can find a man in their midst who lives a beautiful life, a life of heroism and solid worth, they trumpet his praises as if he were some unaccountable miracle. We have thousands of such men and women, and take them all as a matter of course. If a Christian falls and becomes a scandal a thousand voices proclaim it. It was so unexpected there, yet the same thing is happening every day in the ranks of unbelievers, and the world takes it as a matter of course. No one looked for any particular fruits of righteousness there. The very eagerness with which the sins and failures of Christians are fastened on by the world is a confession of the general superiority of their lives. The black sheep would not be noticed out there among the crowd of black sheep. He is only a conspicuous object because found among those who are fairly white.—*Rev. J. G. Greenhough in The Pulpit.*

THE PRAYER BOOK.

The following extracts from well known writers show how thoroughly the Prayer Book of the Church of England is appreciated:—

"One thing I note in comparing old prayers with modern ones, that however quaint, or erring, they are always tenfold more condensed, comprehensive, and to their purpose, whatever that may be. There is no dilution in them, no vain or monotonous phraseology. They ask for what is desired, plainly and earnestly, and never could be shortened by a syllable."—*Ruskin.*

"I enjoyed the fine selection of Collects read from the Liturgy. What an age of earnest faith, grasping a noble conception of life, and determined to bring all things into harmony with it, has recorded itself in the simple, pregnant, rhythmical English of those Collects and the Bible."

"An admirable book, in which the full spirit of the Reformation breathes out, where beside the moving tenderness of the Gospel, and the manly accent of the Bible, throb the profound emotion, the grave eloquence, the noble-mindedness, the restrained enthusiasm of the heroic and poetic souls who had rediscovered Christianity, and had passed near the fires of martyrdom."—*Taine.*

"There is no fear of the most excellent minister who ever preached making me desert the Church of England. Every time I go I feel more strongly how beautiful our services is."—*J. Hare.*

"The Prayer Book was placed in the hands of the people as an educating, elevating influence, whose intention was to raise the laity to a sense of their equality with the clergy, as participants in the spiritual priesthood of all Christians. There have been few things which have affected the character of the modern English more than the Liturgy."—*Allen.*

"The English Liturgy indeed gains by being compared even with those fine ancient liturgies from which it is to a great extent taken. The essential qualities of devotional eloquence, conciseness, majestic simplicity, pathetic earnestness of supplication, sobered by a profound reverence, are common between the translations and the originals. But in the subordinate graces of diction the originals must be allowed to be far inferior to the translations. And the reason is obvious. The technical phraseology of Christianity did not become a part of the Latin language till that language had passed the age of maturity and was sinking into bar-

barism. The Latin of the Roman Catholic services, therefore, is Latin in the last stage and decay. The English and our services is English in all the vigor of suppleness of early youth. The diction of our Common Prayer has directly or indirectly contributed to form the diction of almost every great English writer, and has extorted the admiration of the most accomplished infidels and of the most accomplished Nonconformists."—*Macaulay*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

ROUND HILL.—Easter services at St. Paul's—Rev. Mr. Howe arrived from Annapolis at 3 p. m., time appointed for Evensong, and entered the sanctuary while the choir sang hymn 195 A. & M. The Psalms and canticles were sung alternately, with glorias in full chorus. Psalm 118th, Parcell 114th, Tonees Pregrines 118th, J. Battishill. The 'Magnificat' Gregorian, while the 'Nunc Dimittis' was to Farrant. The anthem 'Christ being raised from the dead' was composed by J. L. Blauvelt, organist and choirmaster of St. Paul's. In the evening there was a Service of Song, ending with a Te Deum.

STELLARTON.—The Eastertide services in Christ Church were beautifully rendered. The Processional hymn, 'Christ the Lord is Risen to-day' opened the service. The service throughout was full choral, Barnby's in G, the Anthem was taken from I Cor. v., 'Christ our Passover is sacrificed for us,' by Dr. Hall; the solo being taken by Mrs. Miller, was well rendered. The choir has undergone great improvement under the organist, Rev. Mr. Stevens, who is certainly master of his work. The altar was well set off with beautiful lillies and flowers and floral cross.

YARMOUTH.—*Holy Trinity.*—On Sunday, 5th April, Rev. H. L. A. Almon preached a farewell sermon to a large congregation. His text was Act 3: 26, and he dwelt chiefly on the words "sent Him to bless you in turning away every one of you from his iniquities." On Saturday evening a number of parishioners gathered at the Yarmouth Hotel, where an Easter sale was in progress, and quite took Mr. Almon by surprise by reading the following address, which was accompanied with a purse containing \$410:—

"To the Rev. H. L. A. Almon. We the undersigned communicants and parishioners of Holy Trinity Church, and others, on the eve of your departure from this Parish for another sphere of usefulness, cannot allow you to leave us without testifying to the earnest and efficient manner in which you have labored among us for the past six years, during which time the debt on the Parish Church has been reduced nearly one half through your energy and perseverance; in this you have been ably assisted by Mrs. Almon, to whom we tender our sincere thanks and in token of our esteem and regard, we beg you will accept the accompanying purse, and we pray that the Great Head of the Church will prosper your efforts in the parish to which you have lately been called, and wishing you and yours every blessing, we are, Rev. and Dear Sir, yours faithfully. The address was numerously signed. Mr. Almon having recovered himself, responded in suitable terms. Mrs. Almon was the recipient of a purse from the teachers and scholars of the Sunday school. Mr. and Mrs. Almon left for their new home on Tuesday, April 7th.

HANTSPOET.—A grand Easter service was held in "The Anglican Church" at Hantsport on Sunday. It was the first of the kind ever held here, and so it naturally attracted a large number from the other Christian bodies of our quiet village. As is customary in all well cared

for churches in the Anglican Communion, great pains were taken by Mrs. Browne and Mrs. Charles Tobin in decorating the altar and sanctuary with flowers. The centre of the table contained a floral cross of white flowers, while at each end were vases filled with the same. On each side of the Holy Table, potted plants principally Calla lilies, were tastefully arranged. From the quantity of flowers sent, in St. Andrews, the uninformed, might have gone away from the church with the erroneous idea, that it was what is termed in the Anglican Church "A Flower Service," but it was not. The Anglican body had assembled within the courts of God's house to laud and magnify Him who rose the third day from the dead. For several weeks previous to Easter "the choir" met and practised the music which was sung on Sunday. All acquitted themselves admirably in the execution of the various parts assigned them. The cornet accompaniment in the Anthem by Mr. Ralph Lawrence was exceptionally good. The choir is also very much indebted to Mr. Vincent Lake for the very valuable assistance he always gives in rendering the musical part of the services. Miss Annie Andrews, the soprano, and the other members of the choir are so well known in musical circles that comment on their performance is unnecessary. Besides chanting the anthem, the Proper Psalms, Te Deum (Domas), and Jubilate (Aldrich), in Morning Prayer, the choir sang "the Kyries" (Monk) in the Communion service, an offertory Anthem by Sherman, "Sarsum Corda" (Monk), Ter Sanctus, Agnus Dei, Gloria in Excelsis, Nunc Dimittis (all by Concone). Those present must have arrived at this conclusion, that since this was the first time a choir in Hantsport ever rendered the same kind of a service, that it did remarkably well. Miss Ella Smith deserves great credit for the painstaking efforts put forth by her, in so faithfully discharging her duties as organist. The celebrant and preacher for the day was the Rev. C. H. Fallerton. The text taken was from I Cor., xv. 20. In the introduction of his sermon proof was given, first, from Holy Scripture and then from the early Christian Fathers as to the doctrines set forth in them concerning the Resurrection. He showed that this great festival has always been observed in the Church. The importance of a belief in the Resurrection to the Church and its members was dwelt upon, and the attention of the congregation was directed in the closing portion of the sermon to the fact that Christ is "the first fruits of them that slept." A large congregation attended this "glorious Easter Service."

THE COTTAGE HOSPITAL FOR SPRINGHILL MINES.

To Editor of the Church Guardian:

Dear sir,—I gratefully acknowledge the receipt of the following subscriptions:

Rev. F. L. Spencer, Thorold, \$9; Rev. E. H. Ball, Easter offerings, Tangier, \$15; Rev. G. M. Cox, \$6; Rev. J. M. O. Wade, offertory from Aylesford and Berwick, \$13; Miss Alice A. Webb, from St. Peter's Band of Hope, P. E. I., \$21.25; Rev. T. B. Reagh, offertory from Milton, P. E. I., \$9.40; Rev. G. D. Harris, offertory from LaHave, \$6; W. Topsfield per Rev. George Nicholls, \$2; Rev. A. T. Brown \$1; Mrs. Stewart, Linwood, \$1; J. Farncomb, Newcastle, \$10; Rev. W. T. Hill, Holy Week offerings, \$17.63; A friend, Montreal, \$1; Rev. Henry Plaisted, offerings, \$3; Rev. R. W. Norman, D. D., \$5; Rev. W. E. Coopers, offering from Sunday school, \$3; Rev. W. J. Dart, offerings from St. Barnabas S. S., \$10; Rev. Henry J. Akehurst, Palm Sunday offering, Qu'Appelle, \$13; Per Canon Osler, \$6.—Total \$152.28. Amount already acknowledged \$276. Full total \$428.28. Amount required \$4,000.

We have been deeply touched by the receipt of the noble offering from the St. Peter's Band of Hope. The sympathy of the children is

always a blessing and inspiration to us. We trust that many of our lay brethren to whom God has given much 'so richly to enjoy' will send substantial sympathy and succor to men who suffer frightfully when mining accidents occur.

I remain, yours sincerely.

W. CHAS. WILSON.

Springhill Mines, April 9th, 1891.

PERSONAL.—Rev. V. E. Harris, M.A., Vicar of Amherst, has gone to England on a three months' visit for the benefit of his health.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's.*—Holy week services were well attended. The number of people present at the early celebrations was considerably increased during the week. The first celebration on Maunday Thursday was choral, the choristers wearing cassocks only and sitting in the nave. At 9:15 on Good Friday, the congregation of children who came to the children's services more than filled the chapel; the sacristies had to be thrown open for their accommodation. After Matins had been said and the 'reproaches' sung, the Priest vested in black cope proceeded to the altar and said part of the office for Holy Communion, ending with the prayer for the Church militant. The incumbent conducted the three hours' service from 12 to 3 o'clock, and delivered seven addresses upon the seven last words from the Cross, treating them in connection with the seven capital sins. These addresses, as well as those delivered at each of the evening services during the week, which services were unusually well attended, were most searching and devotional. The addresses on Good Friday were preceded and followed by the *Veni Creator*, the seven penitential psalms, prayers and hymns. At the first celebration on Easter day there were 118 communicants—a larger number than ever previously at this service. The church was filled at the second celebration at eleven o'clock, and thronged at Evensong. The altar was vested in white and lighted as usual. It was laden with a profusion of flowers. Pots of flowers were also arranged at the sides of the altar in a mass from floor to top of reredos. About the lectern were a number of foliage plants, palms, &c. The church never looked brighter at Easter, the services were never more hearty. The incumbent preached at each service; the sermon upon the text 'Come see where the Lord lay' was one of the finest ever heard in St. Peter's. After Evensong the procession of choristers, cross bearer and banner bearers, acolytes and clergy, the incumbent wearing a white cope, returned to the choir and sang a solemn Te Deum about the altar in thanksgiving to Almighty God for His many blessings during the year. The brilliant and impressively solemn scene will not soon be forgotten. The offertory during the day amounted to \$294.70.

CAPE BRETON.

SYDNEY.—The fifty-first meeting of Sydney Rural Deanery was held at Sydney on Wednesday in Easter week. Morning Prayer was said by Ven. Archdeacon Smith, after which followed a celebration of Holy Communion, at which Rev. Rural Dean Bambrick was the celebrant, and Rev. W. J. Lookyer the preacher; subject 'The Resurrection Life.'

Revs. H. H. Pittmann and A. Ansell were prevented from attending the meeting, owing to the weak condition of the ice, &c.

Rev. T. F. Draper arrived in time for the latter part of the Communion service.

The meeting was convened at the Rectory at 3 o'clock. Chapter vi, 8 of the Epistle to the Hebrews to the end of chapter was read in Greek and discussed at length.

Letters from Revs. A. Ansell and H. H.

Pittman were read regretting their unavoidable absence.

Several matters of importance to the Deanery were discussed after which the meeting adjourned to meet again at Baddeok on or about the 20th of May.

Evensong was said at 7 p.m. by Rev. W. J. Lockyer; the Lessons were read by Rev. T. F. Draper, and a sermon preached by the Rural Dean from the text, 'Why seek ye the living among the dead.'

The services of the Deanery were bright and devotional. The new organ, which was exceedingly well played by Miss Nellie Hill, is a timely and valuable addition to the requirements for public worship.

The anthem, 'Why seek ye the living among the dead, &c.,' was very well rendered by an efficient choir. If the music of the next hymn or anthem could be so far forgotten by the members of the choir as not to take up the time that should be given to prayer and attention to the lessons, one might add, a very reverent choir. *Ai-je raison du tort?*

DIocese OF FREDERICTON.

BATHURST.—The severe winter, with its incessant snow storms and frequent blizzards has made church-going difficult upon the north shore. The lower part of this mission has been virtually shut up since January. To make matters worse the Caraquet train has stopped running, owing to the enormous quantity of snow along the coast. However, an occasional visit has been paid to the 'Capes,' and in the new mission of Teteagouche, regular services have been kept up. The Holy Week services were well attended, and the Church was well filled for the 'Three Hours,' on Good Friday. The choir of twenty men and boys, with some ladies as helpers has given much time to preparation of their Easter music, with the result that the services have never been so well rendered. At the high celebration, the service was one selected from different sources and arranged upon the key of F. The hymns were all from the new supplement of Hymns A. and M., and some of these are most valuable, such as 'To Thee and to Thy Christ O God,' 'Welcome Happy Morning,' and 'On the Resurrection Morning.' The 'introit' used was the sentences appointed to be used at Easter instead of the Venite.

The Offertory sentences were special ones. 'Why seek ye the living among the dead,' and 'He is not here but is risen,' and were sung as solos by the Rector, and Mr. Edward McDonald. The 'Benedictus qui venit' and 'Agnus Dei,' from the Missa de Angelis, were sung by Mr. W. F. Pepper. St. George's Choir has in Messrs. Pepper and McDonald two formerly choristers in Cathedrals at home, the former at Peterborough and the latter at Christ Church, Dublin.

The Voluntaries, 'I know that my Redeemer liveth,' 'Sweet Spirit hear my prayer,' and Gounod's Grand March were most effectually rendered by the organist, Miss des Brisay. The Altar was garnished with many choice flowers, and vested in white.

Tallis' festal service was used at Evensong with White's anthem, 'Ye Choirs of New Jerusalem.'

Sixty three persons communicated on Easter day, over twenty more are on the list, but were prevented being present then. At the Easter Monday meeting Richard Hinton and Samuel Carter were appointed wardens, and Robert Ellis, Vestry Clerk.

FREDERICTON.—The St. John's Globe of 6th April says: "The Most Rev. the Metropolitan has been quite seriously ill since Easter Sunday, no doubt owing to being over-worked on that day. He has been confined to his bed all of the past week, and is very poorly."

This will cause much anxiety to his many

friends and to the Church in this Ecclesiastical Province.

St. JOHN.—St. Jude's Church.—The congregation of St. Jude's Church, Victoria parish, with some interested friends, assembled on the evening of the 6th April in the school room attached to the Church, for the purpose of taking a farewell of Rev. Mr. Crisp and Mrs. Crisp. The choir was occupied by Mr. S. L. Brittain, the senior warden, who stated the object of the meeting, and expressed his great regret at the resignation of their pastor. Mr. V. W. Tippst spoke at some length, voicing the general feeling; and Mr. J. V. Ellis in a few words spoke of the loss they would all sustain by the withdrawal of so excellent a citizen and so earnest a Christian teacher as Mr. Crisp. All of the speakers, too, said many kind things about Mrs. Crisp, whose brightness, cheerfulness, and interest in the people won for her the esteem of the entire community. The general sentiment of the congregation was, however, summed up in an address which was read by Mr. E. J. Wetmore. This address was engrossed on vellum, artistically illuminated in gold and colors, and bound in morocco covers. It referred to the esteem and love felt for Mr. Crisp and of the sorrow of the congregation upon the severance of the ties which had united them. It referred to the interest which Mr. and Mrs. Crisp had constantly exhibited in the temporal concerns of the parish, an interest which had displayed itself so practically and with lavish generosity, had been most heartily appreciated and would long be held in grateful remembrance; but even more than this do we appreciate the earnest Christian zeal which you have constantly shown in promoting the spiritual welfare of the congregation, and your unselfish and untiring labors to benefit all entrusted to your pastoral care.

DIocese OF MONTREAL.

LACHINE.—On Monday evening, March 30th, the annual vestry meeting of this parish was held in St. Stephen's Church hall. There was a large attendance, quite a number of young men having signed the roll and become members of the vestry under the communicant test. The Church wardens in presenting their report made a brief recapitulation of the history of the parish, showing a steady increase every year from the time in which they paid their clergyman \$400 per annum until the present time when the Rector's stipend is \$1,000.

The old 'pew rent' system has been superseded by the present method in which the sittings in the Church are free and the revenue is obtained by voluntary contributions.

The Sunday collections during the past year have increased \$1 per Sunday, and the average attendance is larger than former years by 11 persons.

A very satisfactory point in the report for the past year is the fact that all promised contributions have been paid up. Extensive repairs and improvements have been effected, besides paying off some outstanding debts.

The offertory for outside objects has been doubled—a fact which speaks for itself.

Messrs. R. C. Thorneloe and S. J. Doran, the wardens who have seen so much accomplished during their long incumbency, desired to withdraw from office and their resignation was accepted.

The Rector nominated Mr. A. P. Bastable, and the Vestry unanimously elected Mr. J. G. Brook, who were declared the Churchwardens for the ensuing year.

Messrs. Thorneloe and Doran were re-elected Lay Delegates to Diocesan Synod.

The Sunday school is still increasing. A children's service was held in the Church at 3 p.m. on Easter Sunday which was attended by over 80 children. A short sermon was preached

by the Rector on the 'Joys and gladness of Easter.'

St. Stephen's Guild is a power for good in the parish. An ever increasing number of zealous workers are being enlisted and a widening interest in all branches of parochial work is constantly being manifested.

The Musical and Literary Chapter have held fortnightly concerts all winter on the penny reading plan and each concert attracted a larger number of attendants until at the last two performances it seemed as if our large hall were growing small.

The District Visitor's Chapter has also been set at work and the good effect is unmistakable.

Perhaps in no branch has greater energy and zeal been displayed than in the Sewing Chapter. All winter have the needles been plying on fancy work and plain sewing in preparation for a 'sale' of fancy and useful articles which was held on Wednesday and Thursday afternoons and evenings, April 1st and 2nd.

The Hall presented quite a gay and festive appearance when the tables were arranged.

The second evening was made specially attractive by a series of Children's tableaux vivants, which were remarkably pretty and interesting, and the manner in which the little ones performed their parts was a credit to those who prepared them for the entertainment.

Altogether the bazaar was the most successful ever held in the parish. The object for which the Chapter is working is the liquidation of the debt on the Church Hall, which was built two years ago, largely by the efforts of the ladies of the congregation.

OAKSTOWN.—St. James'.—'The Queen of Festivals' was duly celebrated in this parish by bright, hearty services both morning and evening. The singing of the joyful Easter hymns and the anthem, 'Why seek ye the living among the dead,' together with the simple but appropriate decoration of the Sanctuary with bright flowers and pot plants, amongst which a cross of silver edged growing ivy looked especially beautiful, and the Easter banners and texts, harmonizing with the pure white of the holy table, and bathed in the radiance of the glorious sunshine, could not but tend to raise the minds of the worshippers to a clearer perception of the high place which Easter joy should occupy in the hearts of those who believe, not only that Christ died for us, but that He also rose again for our justification.

A handsome pulpit frontal of white velvet, with the sacred monogram embroidered in gold, the work of Miss Mary Lockhart, added greatly to the general effect, as did also the new three light chandelier hung in the Chancel, the gift of Mr. W. Gale. The congregations were large, and the number of communicants at the morning service was very good, considering the bad state of the roads at this season of the year.

A Children's Service was held in the evening, the Sunday school children occupying the front pews, and assisting in the singing of the chants and hymns, in which they had been carefully trained by Miss Lockhart. A special sermon, on the death and resurrection of Christ, was preached to the children by the Rector, the Rev. A. D. Lockhart. The offerings of the Sunday school for the past year were presented by two little girls, Jennie and Elith Gale, and are to be forwarded to the Rev. E. F. Wilson of the Diocese of Algoma, for the Wawanosh Home for Indian girls.

The usual Vestry meeting was held on Easter Monday at which there was a good attendance, the Rector occupying the chair. A very satisfactory state of the finances was reported, a balance being in hand after all the expenses were paid. Mr. Samuel Cottingham was appointed by the Rector as his, Churchwarden, and Mr. W. Gale was re-elected by the

people. Messrs John Cottingham and James McGerrigle were appointed delegates to Synod.

MONTREAL.—Trinity—A Confirmation service was held here on Sunday evening last, when 43 candidates were presented to the Bishop of the Diocese, and received the 'Laying on of hands.' There was a large congregation. The Bishop delivered a very impressive sermon.

It is announced that the Rev. E. A. W. King, M.A., has sent in his resignation as assistant. This will cause much regret to many, and will be a loss to the parish.

St. Jude's—A Children's service was held on Sunday morning last, and in the evening the Rev. G. Osborne Troop, M.A., Rector of St. Martin's, exchanged pulpits with the incumbent.

St. George's—The Y. M. C. A. of this parish have issued a very neat programme of 'events' for April and May, amongst which are yet unfulfilled: an address on the evening of the 16th April, by Rev. E. A. W. King, M.A., on 'Betting and Gambling,' followed by stereopticon views Here and There in Quebec, by Rev. L. N. Tucker, M.A., On the evening of the 30th April a paper will be read by W. W. L. Chipman, Esq., and Dr. Longley will give some 'Reminiscences of the American War.' On the evening of May 14th, Rev. Principal Henderson will continue his 'Account of Missions in India,' and Dr. Beckett will speak on 'Light, and how we see it; and for the 28th, Mr. J. P. Edwards has promised a paper on 'Montreal 1800 to 1828,' and Mr. McNab one on 'American Idiosyncracies.'

The parlor and reading rooms of the Association on Stanley street are open every evening from 7:30 till 10 o'clock, and a cordial invitation to make use of the rooms is extended to all young men.

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

- April 26th, Sunday, Chambly, Rev. T. Butler; and Rougemont, Mr. Watterson.
 " 27th, Monday, Abbotsford, Rev. H. E. Horsey.
 " 28th, Tuesday, Granby and Milton, Rural Dean Longhurst.
 " 29th, Wednesday, Waterloo, &c., Archdeacon Lindsay.
 " 30th, Thursday, West Shefford and Fulford, Rev. W. Robinson.
 May 1st, Friday, South Roxton, North Shefford and Warden, Rev. R. F. Taylor.
 " 3rd, Sunday, Boscorobol and North Ely, Rev. C. P. Abbott.
 " 4th, Monday, South Stukely, &c., Rev. J. W. Garland.
 " 5th, Tuesday, Bolton Centre, &c., Mr. Rollit.
 " 6th, Wednesday, Mansonville, Rural Dean Brown; Glen Sutton, Mr. Blunt.
 " 7th, Thursday, Sutton, &c., Rev. C. Bancroft.
 " 8th, Friday, Bromo, Rev. J. Carmichael.
 " 10th, Sunday, Knowlton, &c., Rev. W. P. Chambers.
 " 11th, Monday, Iron Hill, &c., Rev. F. Charters.
 " 12th, Tuesday, Sweetsburg, &c., Rev. R. D. Mills.
 " 13th, Wednesday, East Farnham, &c., Rev. W. C. Bernard.
 " 14th, Thursday, Dunham, Rev. George Johnson.
 " 15th, Friday, Frelighsburg, Rev. Canon Davidson.
 " 17th, Sunday, Pigeon Hill, Mr. Morvyn.
 " 18th, Monday, Bedford, &c., Rev. Rural Dean Nyo.
 " 19th, Tuesday, Stanbridge, Rev. J. Constantine.
 " 24th, Trinity Sunday, Montreal, ordination
 The Bishop places himself at the disposal of

the clergy during his visit. Letters may be directed as follows: Waterloo, until April 27; South Stukely, until May 2nd; Knowlton, until May 7th; Frelighsburg, until May 13th; Bedford, until May 17th.

DIocese OF ONTARIO.

OTTAWA.—The Easter Vestry meetings at all the churches passed off very quietly. Notwithstanding the increase in the number of churches and the consequent decrease in the congregations of some, the collections have not fallen off and in every case a satisfactory showing was made by the respective churchwardens. In addition to building a very pretty Church, Grace Church congregation have added a very nice pipe organ which was ably presided over on Easter day for the first time by Mr. Fred. Colson.

Church entertainments, which was partially discontinued during Lent, have been resumed, and the fortnightly 'Penny Readings' at St. Bartholomew's School House still draw the usual large audiences, while St. George's Church and St. John's have each already held very interesting and profitable concerts.

Confirmation classes are being prepared in all the churches for Whitsuntide, but a very great cause of regret is the continued illness of Lordship Bishop Lewis, which will prohibit his taking the confirmations. His place will be taken by the Bishop of Niagara.

ALMONTE.—The annual vestry meeting of St. Paul's Church, Almonte (adjourned from Easter Monday) was held in the church basement Monday evening, 6th inst. The Rector, Rev. G. J. Low, presided over the meeting, which was a large and thoroughly representative one. The financial statement presented by the churchwardens was exceptionally favorable, showing a very material advance over last year in the amounts received from pew rents and from the usual Sunday offerings. In addition, the congregation is to be congratulated for responding so liberally to the numerous calls from outside the parish. The amount subscribed for the various missions, the Widows' and Orphans' and Divinity Students' funds being over \$200. An excellent showing was also made by the treasurer of the Church building fund, the amounts collected for this fund being largely in excess of former years, and the Churchwardens were able to give the gratifying information that they had reduced the Church debt by \$600, besides paying all sums due for interest and for other charges. With such a favorable showing the business of the meeting was rapidly concluded, and an adjournment was made after passing a warm vote of thanks to the young ladies of the Interest Guild for the zeal and energy shown by them. The Churchwardens appointed were: Mr. Jos. Ainley and Mr. Jas. Rosamond, jr.; and the delegates to the Synod, Messrs. Noble Bennett, John Gammill and Jas. Rosamond, sr.

During the past Lent the children of St. Paul's Sunday school, by means of entertainments in the basement and direct contributions gathered together the nice sum of \$25, to be devoted to Missions in the North West.

DIocese OF TORONTO.

ORILLIA.—Notwithstanding the harmonious meeting of vestry on Easter Monday referred to in your last number, there would appear to be still some malcontents in St. James' parish, who regard it as necessary to evidence their unhappiness, assumed or real, by extensive fault finding. The *Orillia Packet* of the 10th instant contains no less than six letters over assumed signatures, attacking more or less bitterly Rector and vestrymen. Some of the effusions are contemptible; one of them libellous in its attack on Canon Greene. It is certainly most regrettable that the efforts of the

Rector to secure and maintain peace and harmony should be imperilled by such unseemly conduct on the part of those who call themselves Churchmen. It is to be hoped that all good men and true of whatever side or party, will be at one in opposing the factious spirit manifested by most of these writers.

HAVELock.—This is a very thriving village in the township of Belmont in the County of Peterboro', which has sprung up since the Canadian Pacific Railway line was opened in 1855. It is the divisional point on the main line between Toronto and Montreal. The population is about 700, principally railway people. It has four churches. The Church of England, St. John's, is the pride of the village. It is built of stone and seats 250. It has a magnificent bell. At the Vestry meeting on Easter Tuesday, statements were read showing property worth \$2,600 belonging to St. John's Church. The Rev. W. Burns, formerly of Elmvale, is the incumbent, and Messrs. John Dixon and Henry Waymark are churchwardens for the present year 1891-2. The township of Belmont was set off as a new parish in November last, when Mr. Burns was appointed to the charge. There are several out stations where services are held. Mr. McClure, an efficient lay-reader, assists at St. John's Church. There is a prosperous Sunday school, with a good staff of teachers. The village is 24 miles from Peterboro'.

DIocese OF HURON.

TILSONBURG.—The Easter services in St. John Church passed off very successfully. There were three celebrations of the Holy Communion at 8, 9:30 and 11 a.m., the latter of which was semi-choral. A very large number of persons received. There was full choral Evensong. The surpliced choir of men and boys assisted at both services and a processional and recessional were sung. The congregations at both services were very large. The Church was beautifully decorated with flowers and banners. On Monday the Vestry, which was the largest and most harmonious ever held in Tilsonburg, assembled. A vote of confidence in the Rev. Mr. Dixon and thanking him for his untiring labors on behalf of the Church was unanimously framed.

KIRKTON MISSION.—The annual Vestry meetings in the several parish Churches of this extensive mission were held during Easter week, when the following office-bearers were appointed:

St. Paul's—Wardens, Wm. Robinson and McCausland Irvine. Delegate to Synod, Robt. Creery, senior.

PRESPECT HILL—Trinity.—Wardens, Wm. S. Dinsmore and Adam Chillick. Delegate to Synod, Sam'l. Dinsmore.

BIDDULPH—St. Patrick's—Wardens, Francis Davis and Wm. Culbert. Delegate to Synod, Francis Davis.

The greatest unanimity prevailed throughout all the meetings, and the good feeling between clergyman and people was commendable.

DIocese OF ALGOMA.

SAULT STE. MARIE.—**St. Luke's.**—On Palm Sunday the incumbent presented 23 candidates for Confirmation, 13 female and 10 male, mostly married people. In the afternoon the incumbent drove the Bishop to Christ Church, Korah, where eight candidates were confirmed, five female and three male.

In St. Luke's Church, the Lenten services have been extremely well attended, especially during Holy Week. The services on Easter Day were very beautiful, particularly at night as the service was full choral. There were about ninety communicants present at the early and midday celebrations. A very beautiful

altar cloth and dossal have been presented to the church, and were used for the first time at Easter.

The Committee of the Indian Homes met at Bishophurst on Monday, March 17th ult. There was a full attendance. It was resolved to engage a weaver for the coming summer. The new Shingwauk Hall is completed the upper part is to be used as a schoolroom, the lower as a gymnasium and drill hall.

Mr. Wilson stated, that owing to economy during the winter, he hoped to open in May with full numbers. He also said that an appropriation of \$2,500 had been made by Government and placed on the estimates, for the laundry and the commencement of the New Wawanosh Home near the present Shingwauk.

APPOINTMENTS.—At the request of the Board of Domestic and Foreign Missions the Right Rev. the Lord Bishop of Algoma will (D.V.) visit the following places in the Diocese of Huron in April and May, 1891:

- Woodstock, New St. Paul's and Old St. Paul's, Sunday, April 19.
- St. Thomas, Trinity, Monday, April 20.
- Aylmer, Trinity, Tuesday, April 21.
- Simcoe, Trinity, Wednesday, April 22.
- Berlin, St. John's, Thursday, April 23.
- Galt, Trinity, Friday, April 24.
- Brantford, Grace Church and St. Jude's, Sunday, April 26.
- Listowell, Christ Church, Monday, April 27.
- Wincardine, Messiah, Tuesday, April 28.
- Wingham, St. Paul's, Wednesday, April 29.
- Goderich, St. George's, Thursday, April 30.
- Clinton, St. Paul's, Friday, May 1.
- Stratford, St. James' and Memorial Church, Sunday, May 3.
- Seaforth, St. Thomas, Monday, May 4.
- Mitchell, Trinity, Tuesday, May 5.
- St. Marys, St. James, Wednesday, May 6.

ST. ANDREW'S BROTHERHOOD NOTES.

Twenty-six new Chapters are announced in the April number of *St. Andrew's Cross*. These were formed in California, Pennsylvania, Virginia, Maryland, Colorado, New York, Delaware, Massachusetts, Kentucky, Illinois and Vermont.

There are at least seven thousand men in the Brotherhood of St. Andrew to-day.

The Brotherhood continues to grow steadily and rapidly. More Chapters were formed during February than during any other month in its whole history. Twenty-six Chapters were added in March.

A new feature of Chapter meetings at Christ Church, New Haven, Conn., consists in reading on some instructive topic with informal discussion. Bishop Thompson's book, 'First Principles,' is being read at present. Other works upon the history and doctrines of the Church will follow. The object is to fortify the men for Brotherhood work, and the members of the Chapter are encouraged to see that such a course has now been strongly recommended by Bishop Williams, of Connecticut, in the March number of *St. Andrew's Cross*.

Brotherhood men in surpliced choirs should pay particular attention to the choir boys and give them a faultless example of reverence and devotion.

Many Chapters report good work toward raising funds for parish buildings, the members contributing largely to the work. Surely giving and persuading others to give toward Christian work is an essential part of the work of every Brotherhood man.

The Choir boy is brought into contact with religious things,—wherein lie great chances for good and great dangers. Keep him from becoming a mere formalist, give him the mission-

ary spirit, and build him up in the Faith. The Brotherhood man who joins the choir need not think that he is lost to the active work of his Chapter. He is simply going into a new field.

A writer in the *Canadian Advance*, an unsectarian religious paper, says of the Toronto Brotherhood Convention that it was a most encouraging success. 'It at once struck the visitor,' he says, 'that the young men who took part in the conferences and talks were of above the average ability. They were polished in style, confident in manner, thoughtful in matter, and prompt in speech beyond their years. I had come to their convention fresh from the Y. M. C. A. gathering at Kingston, and the contrast was marked. The young gentlemen of the Y. M. C. A. were more devotional, but their brothers of St. Andrew excelled them in clear thought and incisive speech.'

CONFIRMATION.

ITS SEVERAL NAMES.

1. 'Confirmation,' referring to what is done
2. 'Laying on of hands,' referring to the manner in which it is administered.
3. 'Principle of the doctrine of Christ,' referring to its authority.
4. 'Foundation,' referring to its place in the Christian System.

Some Objections Answered.

- 'I'm not good enough.'—Grace will now be given to change you.
- 'I cannot be consistent.'—Trust God; not yourself.
- 'I am not prepared.'—Now is the accepted time.
- 'I'll wait till next time.'—Will another opportunity ever come?
- 'Church members are not consistent.'—Follow Christ, not man.
- 'I do not see the necessity.'—The *Apostles* did; the *Church* does.
- 'I do not care.'—If we deny Him, He will also deny us.

Methodist Testimony.

'I was determined not to be without it, and therefore went and received Confirmation—even since I became a Methodist, preacher.'—*Dr. Adam Clark*.

Baptist Testimony.

'We believe that *Laying on of Hands*, with prayer, upon baptized believers as such, is an ordinance of Christ, and ought to be submitted unto by all such persons to partake of the Lord's Supper.'—*Baptist Association, Sept. 25th, 1742*

Congregational Testimony.

'The confession of the name of Christ is, after all, very lame, and will be so, till the discipline which Christ ordained be restored and the rite of Confirmation be recovered to its full use and solemnity.'—*Dr. Coleman, Boston*.

Presbyterian Testimony.

'The rite of Confirmation, thus administered to baptized children, when arrived at competent years—shows clearly that the Primitive Church in her purest days, exercised the authority of a mother over her baptized children.'

Committee of the Gen. Assembly:

'This custom is frequently mentioned by the ancient writers. Such imposition of hands as is simply connected with the benediction, I highly approve, and wish it were now restored to its primitive use unconnected by superstition.'—*John Calvin*.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to subscription has been paid.

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.

ARCHDEACON PHAIR'S LETTER.

To the Editor of the *Church Guardian*:

SIR,—In a late issue of the *Church Guardian* appeared a letter from Archdeacon Phair, dated London, Ont., where it evidently received its inspiration, and in which he gives for a manifest purpose a little of his experience on the subject of education in the families of Indian missionaries.

The writer has had quite as much experience on that subject as the Archdeacon and the writer's experience has led him to advocate the employment of lady missionaries possessing the necessary qualifications for teaching in the Missionaries families or in the Indian School house. It is contrary to plain facts to say that such ladies cannot be found; they have been found and sent out to the Mission Field from every Christian denomination. Young children are better under the parental roof, but as they grow older it will be necessary to send them away for higher education to qualify them for any state of life to which it may please God to call them. The Archdeacon volunteers the information that he sent or took his children to England for their education, apparently on the authority and after the example of Pharaoh's daughter to whom he refers, and whose language he quotes: 'Take this child away and nurse it for me, and I will give thee thy wages.' Some such language as this, I suppose the Archdeacon used to the authorities of the C. M. S. Home when he left his children there. And it was quite right and proper so to address them, and quite as right and proper that he should have the wages to pay them and honestly discharge his duty as a parent. But is it necessary to send children to England to be educated when every large city in Canada has its admirable and most efficient Church school in which the children of clergymen, including of course the children of missionaries, are or may be admitted at reduced rates? Are the rates still too high for poorly paid missionaries? Then they should have better pay, or the rates should be still further reduced by the authorities in the schools; if this is impossible, then let the inability of poorly paid missionaries, be met by liberal and generous contributions from those Christian friends who are interested in the education of Missionaries' children. Why not establish scholarships &c. for their benefit in Church schools at present existing? It would be less expensive than establishing new Homes. But the whole subject of education is, as I understand, to be dealt with by the General Synod, which alone can effectively deal with it. Why not therefore leave this matter to the General Synod?

I remain, yours respectfully,
JAMES CHOWN.

A BEAUTIFUL PRAYER.

The first four words of the Bible are the model motto for every enterprise and labour of man: 'In the beginning God.' The late Prince Albert, Queen Victoria's husband, evidentially recognized this, and began every important movement of his life in a devout spirit. He built a beautiful home on the Isle of Wight, which he called Osborne House. When he and his wife went to live in it, he repeated this prayer, which Martin Luther had written in German long before:

"God bless our going out, nor less
Our coming in, and make them sure,
God bless our daily bread, and bless
Whate'er we do—whate'er endure;
In death unto His peace awake us,
And heirs of His salvation make us."

The Church Guardian

— EDITOR AND PROPRIETOR: —

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

— ASSOCIATE EDITOR: —

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

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

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 he 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 APRIL.

- APRIL 6th—1st Sunday after Easter.
 " 12th—2nd Sunday after Easter.
 " 19th—3rd Sunday after Easter.
 [Notice of St. Mark.]
 " 25th—ST. MARK.
 " 26th—4th Sunday after Easter.
 [Notice of St. Philip and St. James]

THE RESURRECTION.

(Canon Liddon.)

Of the considerations which our Lord's resurrection suggests, let us content ourselves with three.

1. We are reminded by it what Christianity really and truly means. It does not mean mere loyalty to the precepts of a dead teacher, mere admiration of a striking and unworldly character that lived upon this earth eighteen centuries ago. True Christianity is something more than literary taste, something more than mere moral archaeology. It is before all things devotion to a *living Christ*, to a Christ who lives now as energetically as He lived on the morning of the resurrection, to a Christ who proved His indestructible vitality by raising Himself from the dead. If Christianity were a false resurrection, literary men might still endeavor to reconstruct the history of its earliest time by their profound researches, by their cultivated historical imaginations, by their vivid descriptions, by their artistic word painting. This is what we do with the great Pagan teachers of antiquity, with Socrates, with Plato, with Marcus Aurelius, and with Epictetus just as much as with Him who is the subject of the Gospels. But there is this difference,—what the great teachers wore, is all that we can hope to know about them in this life. What they are and where they are, we may not know. They are somewhere indeed in God's universe, somewhere waiting for the last award, but assuredly not more capable of helping others, not themselves less helpless and less incapable, than the millions who have admired their sayings since they departed hence. But with Christ our Lord, how utterly different is the case! He who could at will resume the life which he had willed to lay aside is not thus powerless among the spirits of the dead; and

as faith listens she hears His voice sounding from the very depths of the eternal world, 'I am He that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death.' In the fulness of that life and indestructible power which He asserted by His resurrection He still rules the world, He still hold communion with the Church and with every living member of it; and our relation to Him, so far from being that of mere students towards an ancient literature, is really that of members of a great family living in intimate, constant association with an unseen but watchful and most tender parent or brother, whose power of helping us is never doubtful to those who remember that on Easter morning He raised His own body from the grave.

Do not mistake me. Literature has done, it may yet do, great service to Christianity by investigating and by exhibiting its early history. But a literary Christianity is one thing and a living Christianity is another. A living Christianity means a living Christ; and unless in our acts, and words, and thoughts, we have renounced the fatal mistake of treating Him as merely the subject of an ancient literature, while forgetting that He is at this moment just as much alive, just as much present, infinitely more aware of all that is going on around and within us, than the person who sits on the next seat to us in this Cathedral Church, we have not learned the very first lesson of Easter Day.

2. Next we see here the foundation of our confidence in the future of Christianity. Based as it is on a risen Christ, a Christ who raised Himself from death, we dare to say that it cannot pass away. Great teachers there have been upon whom men have lavished the enthusiasm of a passing admiration, but they have died and they have been forgotten. The age in which they lived perhaps announced that the very dust of their writings was gold—a succeeding age never opens their folios. Why are we Christians certain that this fate does not await the great Teacher, whom we obey and worship? Because man's loyalty to Him rests from age to age, not mainly on His words, not even on His example, but on *His person*. Christ, it has been finely and profoundly said,—*Christ is Christianity*—not Christ's example, not Christ's words, but Christ. And why is it that in thus clinging to His person Christian faith is so certain of the future? Why is it that faith is undismayed in days of declension, of darkness, of weakness, of division, of apparently hopeless failure and collapse? Because she has before her a *Christ* who was not conquered by death. She has not before her a Christ whose spirit was dismissed to find a place somewhere near Plato, or Confucius, while his corpse rotted in a rocky grave beneath the sky of Syria; but a Christ who, when to the eye of sense He seemed to have succumbed to the agencies which drag or which thrust us down to the tomb, as a palmist says of God in providence, suddenly awaked as one out of sleep and, like a giant refreshed with wine, smote His enemies sin, death, and hell on the hinder parts and put them to a perpetual shame. Of that decisive victory the effects are not transient, since He Who then rose from the sleep of death dies no more.

Had it been otherwise, Christianity might well have perished more than once. It might have died outright of the great pagan persecutions, and the public and astonishing wickedness of the Roman Court in the tenth century. It might have been crushed out of being by the hordes of Islam in the first flush of their conquests, or under the great Sultans of the 15th and 19th centuries. It might have sunk beneath the accumulated weight of corruption which invited the Reformation. It might have disappeared amidst the babel of self-contradicting voices which the Reformation produced. At one time, it had been threatened with death by the relation of the Church to corrupt or

absolute Governments; at another, by the rash levity, or even the dishonest enterprise, of speculative and faithless theologians. Men said that the Church was killed under Decius and Diocletian. They said so again, with greater reason and confidence, after the literary blasphemies and after the moral outrages of the first French Revolution; but practically each reverse, each collapse, each period of sickness and decline is followed by revival, by reinvigoration, by victory. Why is this, but because Christ is *incarnate* in Christendom, and Christendom reproduces in its history His momentous words? Again and again in history He might seem to have laid down His life, and lo! presently He takes it again. The heaviness of a people may endure for a night, their joy cometh in the morning; for He is there who died on Good Friday, and lay in the grave on Easter eve, and rose when He willed to rise on Easter morning, Master of the life which for His own high purposes He thus could lay aside and thus resume.

3. Easter is one of those days on which the dead must have a great place in the thoughts of Christians. Every anniversary has this effect to a certain extent; each birthday recalls those who shared it with us last year, or in years that have preceded it, and who are no longer on earth. Each family gathering reminds us, by its gaps, that of those who are close to us by blood, some are no longer present in the flesh, but have passed into that sphere of being which awaits us all, and public holidays and Church holidays have the same mournful reflection inevitably attached to them. We can not help thinking of any that were here, one, or five, or ten years since, who are here no longer. Easter day, though the queen of festivals, brings with it this sad, piercing thought. But it also brings with it the consolation which no serious Christian will miss. They have passed away those whom we have known on earth it may be better than any who yet remain—they have passed into the world of disembodied spirits. They are waiting, in all that belongs to essential character, with that simplicity, with that disinterestedness, with that affectionateness, with that lofty and interpid purpose, with that lowly and penetrating sympathy which won our hearts while they were yet on earth; but they are waiting in a scene which we cannot even imagine, but which we too one day, perhaps not long hence, shall gaze upon. They are waiting for another change which will restore them to the completeness of their past selves; and of the reality of this change Easter is the guarantee. He who could at will resume the life which He had laid down upon the Cross can surely quicken at pleasure the bodies which have mingled with the dust, and can reunite them to the spirit with which they were joined from the earliest moment of existence. He who could do the greater can achieve the less. We cease to marvel at the raising of Lazarus when we remember that He raised Himself. It is this conviction which makes life so entirely different a thing to a believing Christian, from the thing that it is to a man who has never shared, or who has lost, a Christian faith.—*The Pulpit*.

THE RISEN LORD.

The forty days of Easter follow upon the forty days of Lent. The ideas represented by the two periods are the counterpart one of another. They stand for the two sides of a shield. The death unto sin is with a view to the new birth unto righteousness. The latter without the former is impossible. The former without the latter would be worthless. The self-discipline of Lent is to lead to a larger, fuller, freer life. 'I will run the way of Thy commandments when Thou hast set my heart at liberty.'

We must be really careful that Easter, which

stands for a new and higher life, does not for us mean a return to old indulgences which for a time during Lent have been forsaken. So it has, alas, too often been. 'Christ being raised from the dead dieth no more.' Our spiritual resurrection is to be after the model of our Lord's literal resurrection. The very same Body rose, but in altogether changed conditions, and to a new and higher kind of life; so it must be with us. The grace of God claims for His service all our faculties of body, mind and heart,—our talents, energies, social influence and the like; all that has been used for the world and for self is now to be used for God's glory and our brother's good, to be exercised according to higher laws, as new motives, aims, powers come into our life. Let practices of prayer and devotion which have been formed in Lent be carefully cherished in Easter-tide. The risen life of Christ was for the most part hidden. From His veiled life of communion with God He came forth on occasions to comfort and instruct His disciples. This should be the law and pattern of our work, speaking to others of those things which we have heard and seen with God, calling others into that fellowship with Him in which we rejoice to live.—A. C. A. Hall.

A BRIGHT EXAMPLE OF CHRISTIAN BENEVICENCE.

THE LATE E. E. SHELTON, ESQ.

The following announcement has appeared obscurely in the secular papers of this city. The motive prompting, and the signal generosity illustrated, are worthy of much more prominent mention. We give it, however, in its compressed form:

"The will of the late Mr. E. E. Shelton bequeaths over \$200,000 to the Mission Fund of the Anglican Diocese of Montreal. The donation is subject to the charge of paying legacies to the amount of \$5,000, of which the Montreal General Hospital and the Montreal Diocesan Theological College receive \$1,000 each. The estate is charged with the payment of an annuity of \$4,000 to Mrs. Shelton. The legacy is probably the largest ever received by a Mission Board in Canada."

Mr. Shelton has thus built an imperishable monument to himself and 'for the greater glory of God.' His act reflects rays of brightness from old St. George's of this city and the spiritual life developed by the teaching of the late venerated and Venerable Archdeacon Leach, nurtured further by the ministrations of his successors, the Rectors of St. George's, including the Right Rev. Bishop of this Diocese. The revenue derived from Mr. Shelton's noble bequest will approximate to a doubling of the annual contributions of the Diocese to the Mission Fund. It gives proof that the spirit of devotion which laid the foundations of the Ancient Church of England is finding congenial soil in this new land, and proving its faith by its works, and may here be relied upon for like grand results. It will lift a dark cloud long overshadowing many a rural parsonage brightening long deferred hopes, and qualifying for more effective labours. It virtually guarantees what has hitherto been persistently though vexatiously spread upon Church Society and Synod Report, viz.: the honourable payment of the stipulated and adequate salary to each missionary of the Diocese. It promises expansion in the evangelization of destitute fields. It assures the living voice—beyond ordinary peradventure—of God's messengers to future generations, and eternity only will disclose the ever-multiplying spiritual stars which shall gleam—through a Saviour's Redemption and the instrumentality of His servant—in the unfading crown of the pious donor. Such an act, unhampered we believe by any narrow-

partizanship or unworthy restriction—not dishonoured by any ecclesiastical fast-attachment—reflecting implicit confidence in the all-wise administration of Him who is Head over all things to His Church, and evincing the confidence of one who would stand on no more contracted base than that of a son of England's Church; such an act affords an inspiration and incentive, and gives convincing proof that the prayer "Thy Kingdom Come," is no effete form of words. There can be no doubt that the action of the Diocese in the acceptance of this noble trust will give illustration of the words of the Psalmist that "the righteous shall be had everlasting remembrance."

CHURCH OR SECT.

Every religious organization which pretends to own Christ as its head, must partake of either one of two characters, namely, that of a Church or that of a religious sect; and these two characters, although frequently confounded, are yet so clearly distinct from each other that they never can be identical. The Church will always be a Church, and the sect a sect. The Church has certain attributes which the sect can never have, and these she always retains. They are her *indelible marks*, and cannot be altered without destroying her existence; while the sect has no distinctive feature, but may vary in form and order, in faith and ordinances, in innumerable ways, and yet be a sect still.

The Church will always have three orders of ministry regularly derived from the Apostles, two Sacraments, a prescribed form of religious worship, together with the Apostles' or Nicene Creed, which she constantly repeats in public worship. The sect may have two orders of ministry, or one, or none, no creed or liturgy, and no sacraments; and whichever one of any of these it pleases to adopt, it may alter, change, or vary at pleasure. Its range of doctrine may also lie between the highest Calvinism on the one hand, and the lowest socialism or Universalism on the other.

The idea that the adoption of what is called the system of 'Evangelical doctrine,' will make any number of men associating themselves together and adopting it, a Church of Christ, is one of those unfortunate delusions of the day which has led to many evils. Evangelical doctrine has its varieties and shades of opinion, concerning which there has been as much contention as concerning the orders of the ministry. If it be said, Justification by Faith and Regeneration by the Holy Spirit are the cardinal doctrines of the Evangelical system, who does not know that these doctrines have often been associated with Antinomianism on the one hand, and mere revivalism on the other, and that the precise limits and bounds of these doctrines have never been settled, and to this day are not agreed upon, even by those who nominally regard them as the cardinal principles of an orthodox faith? Sectism flourishes in Evangelical soil as well as in the latitudinarian fields of rationalism, and wherever it takes root it bears fruit according to its kind; and no process ever yet discovered can make a sect a church, but the simple one of abandoning its human basis and becoming established on that foundation of doctrinal faith and ecclesiastical order, on which the Church Catholic has always rested. Irenæus, the great Bishop of Lyons, says: 'Obey those Presbyters who have the succession from the Apostles, who with the succession of the episcopate received the gift of the truth according to the good pleasure of the Father. But those who keep aloof from the principal succession and have gatherings elsewhere, hold ye in suspicion as of evil report, or as heretics, or schismatic, proud self-pleasers, or as hypocrites doing this for gain or vainglory.' Lib. iv. cap. 23. Do

the multitude of sects condemn the Church, because she will not concede to sectarianism the ecclesiastical position of a Church primitive and Apostolic? Let them first agree among themselves, what such a church is, before they ask her to indorse their endless vagaries both of doctrine or polity. No, the Church understands too well the effect of such an admission ever to betray her sacred trust by making it. As long as she is a Church she never can acknowledge that everything else is Church, even though it take the name of Christian and is zealous for Christ. Her duty (painful though it may be in many instances, and uncharitable though it may seem) is ever to bear witness to that primitive faith and order which she has always held fast, and seems, in the Providence of God, destined to transmit to the latest generation.

What would have been the consequence if the early Christian Church had admitted into Christian fellowship the Carinthians, Ebionites, Marcionites, and other early sects, which departed from the faith and order which had been everywhere established, for the sake of propagating their own peculiar views. The answer to this question is furnished by Dr. Waterland, vol. iii. p. 467: 'Christianity would have been looked upon as the most uncertain, inconstant, and inconsistent thing in the world, and both the religion itself and the Scriptures which contain it would very probably have been lost before now, or have come down to us so mangled, adulterated, and disguised that no one could know what to depend upon as true and sincere, either as to words or sense.' Thanks to the early Fathers, heretics and schismatics found no favor or sympathy with them. Neither were they acknowledged in or of the Church. The confusion produced by the different religious denominations in this land, and the skepticism and infidelity which has sprung out of the false teaching, or vain boast, that every one is entitled to his own belief and that we must have charity for all, is fast overthrowing Christianity as a Divine system, whose principles are unalterable, and making it the mere creature of private interpretation. True, every one has a *civil* right to believe what he pleases in regard to religion. He may be a Jew or Pagan, Mohammedan or Infidel, and as it regards Christianity, may reject its fundamental principles and yet claim that he is a Christian. But his neighbor is not compelled to recognize him as such, and no more violates the law of charity in repudiating his claim, than he himself does in rejecting all other opinions as erroneous which differ from his own. The law of charity never requires us to be indifferent to any truth or tolerant of any error.—*Theoklesia*.

"BE MEN, EVERY INCH OF YOU."

In the course of one of his famous talks to young men, Dr. Thain Davidson makes this appeal: 'Be men every inch of you; be yours the iron sinew and the brawny muscle; the firm foot and the erect bearing; and, as you walk the earth, may your step be that of the noblest race God hath put upon it.'

Such words as these are well worth quoting. They suggest an ideal of Christian manhood which involves the training and development of the body given to man by his Maker. They indicate that the Church and the world to-day are calling, not for puny, weak-backed, dyspeptic, piggish apologies for men, but for strong, masculine, muscular fellows, who can hold their own with any man. Temperance and exercise, it has been said, are the best doctors; and he would not be far wrong who should maintain that fresh air, plain food, cold baths, rough towels, chest weights, boxing gloves, bicycles, and in door or out door exercise in general, could fairly be counted as means of grace.

Let those who really want to be all-around men make time and opportunity to train their

bodies to strength and health. They will find it easier to withstand temptation and face the evil about. They will be able to do the work of God among men with more power and larger results. For the world wants men of iron, who have gone safely through the fire and can endure hardness. It wants men who can do a huge day's work and be none the worse for it. It wants men who can stand firm and stand together and fight against evil with the consciousness of a pure life and a seeing faith. It wants men like the Master Himself, of Whom it has been said that 'He was ready for every duty because He came up with it strengthened by the perfect discharge of the duty preceding it.' Such men shall have the victory.—*St. Andrew's Cross.*

FAMILY DEPARTMENT.

TO DIE IS GAIN.

Come unto me—

A whisper, solemn, soft, and sweet
From heaven falling, soothes the troubled
breast;
And calling us unto our Master's feet,
It fills our sorrowing hearts with holy rest.

Come unto me—

No longer in the midst of sin
And earthly sorrow, linger tempted, tried,
To heaven summoned, gladly enter in
And evermore in joy and peace abide.

Blest are the dead—

Yea, surely, those are happier far,
Who sinless live, whose labor here is done;
Whose happiness no earthly ill can mar,
Whose strife is o'er, their glorious victory
won.

Blest are the dead—

Are those, who dying in the Lord,
From sin and sorrow gain eternal rest;
Grudge them not then their sweet reward,
Nor mourn, that they are where to be is
best.

Blest are the dead—

Let us not grieve, but rather let us pray
Our Saviour Christ, that, giving us His
grace,
We, following their good example, may
In heaven at last behold Him face to face.
—R. G. S. K. in *Irish Ecclesiastical Gazette.*

THE LITTLE MAID FOR ME.

I know a little maiden,
Whom I always see arrayed in
Silks and ribbons, but she is a spoiled and pet-
ted little elf,
For she never helps her mother, or her sister
or her brother,
But, forgetting all around her, lives entirely for
herself;
So she simpers and she sighs,
And she mopes and she cries;
And knows not where the happy hours flee,
Now let me tell you privately, my darling little
friends,
She's as miserable as miserable can be,
And I fear she's not the little maid for me.
But I know another maiden,
Whom I've often seen arrayed in
Silks and ribbons, but not always; she's a
prudent little elf;
And she always helps her mother, and her sister
and her brother,
And lives for all around her, quite regardless of
herself;
So she laughs and she sings,
And the hours on happy wings
Shower gladness round her pathway as they
flee.
Now need I tell you privately, my darling lit-
tle friends,
She's as happy as a little maid can be?
This is surely just the little maid for me.
—*Harper's Young People.*

EASTER ROSES.

BY BARBARA YCHTON.

(Continued.)

'I ain't made up my mind yet,' replied Hetty, with apparent carelessness, but she thought so seriously on her way home that quite a furrow came between her eyebrows.

Jim was sitting in the doorway of the big tenement house, it was the first time he had been out since the accident, so Hetty simply nodded to him and went upstairs alone.

Getting on a chair, she took down the precious hat—how beautiful her treasures looked in the bright afternoon light! She smoothed the roses, and picked out each green leaf carefully, then held them off to admire the effect. They certainly were beautiful! How could she give them up? And yet the Lord had done more than that for her. He had worn a crown of thorns on His head—how it must have hurt! And the nails in His hands and feet, and the spear in His side! all that for her. A rush of gratefulness flooded the little heart, the big brown eyes were shining. Annie Walsh and Tilly Weeks were denying themselves for their Lord, and should she be the only ungrateful one? Miss Alison had said the Lord saw and knew everything, and that the harder it was to do anything for Him the more He loved the person who did it. 'I'll give 'em,' said the little girl, nodding to the tiny patch of blue sky which was visible from their window. 'The Lord knows it's hard, 'cause He knows every thing—but I'll give 'em—I 'most think I'm glad, too.'

The light of a high resolve shown in the small pale face, as she unpinned the spray of artificial roses, and did them up carefully in a piece of brown paper—then they and the shorn hat were replaced on the shelf.

A very happy little girl flitted about the shabby tenement house for the next few days. The carols, which had been hushed for a little while, again rippled from her lips; even Jim was fascinated by the tunes and allowed her to teach him the words of her favorite hymns.

On Easter even Jim asked Hetty: 'What you going to do for a off'rin'?'

'I'm a goin' to do what you said, I'm a goin' to give me roses,—' there was a shy grace in her manner that touched even rough Jim.

'Did you mind it much? Wor it hard?' he asked, kindly, and Hetty accepted the query as a sign of brotherly interest.

'It wor orful hard at first,' she said, simply, 'but now I've made up me mind, I'd rather give 'em than any others.'

'Hetty,' said Jim, slowly, 'if you are a gell, you're a brick!' And Hetty knew that was the highest compliment he could pay her.

'I wish you'd come to-morrer morning,' she pleaded, 'it'll be lovely, and your foot is well.'

'I don't make no promises,' said Jim. 'I'll see when to morrer comes.'

But in the early Easter sunshine two figures went from the crowded tenement to the mission chapel, one was Jim, a look of virtuous resignation on his face, the other Hetty; she wore the old black hat, shorn of its glory, and in her hand was a clumsy paper package.

Each girl in the class carried a paper parcel, and Miss Alison opened them, one after another. There were roses, red, yellow and pink, and one or two lovely white lilies. Hetty's parcel was last—'Why Hetty!' cried Miss Alison, 'what have you here?'

The little girl mistook the tone of astonishment for one of admiration, and pressing close to her teacher's side, whispered, with sparkling eyes, 'Aint them lovely, Miss Alison?' Them's marm's roses.

A few adroit questions drew out the little story and Hetty wondered why there were tears

in Miss Alison's eyes when it ended, and why she kissed her so warmly.

Miss Alison talked a while to Dr. Green, Hetty saw him lift the paper and peer in at the roses, then he came over to the class and spoke to all, but he patted Hetty's shoulder, and she heard him say in a low voice to Miss Alison—'We 'can do all things through Christ which strengtheneth us,' and there were tears in his eyes, too.

Then they all marched into church, singing their Easter carols, and the Easter offerings were placed in the font among the exquisite Easter roses and lilies which were already there. And as Hetty told Jim afterward—she had never been so happy before in all her life.

FLORA FENTON'S 'MANTLE.'

Frisk was on the back of the elegantly-cushioned easy chair, trying her utmost to win smiles and energy from her weary, sad faced little mistress, Elinor Fenton. As a rule Frisk was not allowed on the backs of the parlor chairs. That is, she used not to be, but everything and everybody was changed in the Fenton home. Poor Frisk did not know what to make of it, being only a kitten, but the others understood it only too well. The mother was gone away and would never come back. Only six dreary weeks since that January day when they had followed the slow moving hearse which carried her away. Only six weeks! yet every member of the family privately counted over the days, at times, feeling sure there must be some mistake. Was it not six months instead?

As I said, everything was different. The tables and chairs and carpets and curtains were the same, it is true, but they did not seem to be; they had lost their brightness, and their sense of home cheer. Mr. Fenton sighed as he looked around the sitting room upon the changes—the closed piano, mother's chair pushed into the farthest corner as much out of sight as possible, the gas turned down very low, and Flora standing motionless within the shadow of the curtains, weeping, he was sure. Sometimes, when he came up from dianer and looked in here upon the dreariness, he moved with slow step towards this motionless form, and tried to speak a few faltering words to his desolate fourteen year-old daughter. But oftener he could not control the tears sufficiently to speak at all, and would turn away and flee to his equally desolate room, and try to plunge into business letters or business worries and forget the desolation as much as possible. Roger sometimes came up and stood at the door, irresolute, whistling more softly, then after a moment turned away, muttering in under one, 'A fellow can't stand the gloom in there, anyhow,' and made haste into his overcoat and got away. Flora could not go down town, of course, and she had no business letters to flee to, and it would not do to leave poor little Elinor, who was only eight, alone, while she went to her room to cry, so she stayed and studied algebra as hard as she could, though 'mamma' used to have her try to plan so as not to study much in the evening. So the hard days and harder evenings passed.

Things seemed to grow worse instead of better. Elinor confided as much to the kitten on the day when she tried to coax her into a frolic, 'O, Frisk! I can't play with you; I can't even want to; all the play seems to have gone out of me. It is so lonesome, Frisk! I wish school lasted until ten o'clock at night, and began as soon as the seven o'clock bell rang in the morning. I didn't use to like school very well either, but you know everything in this world has changed. I wish I could. Sometimes I wish I could die and go to heaven with mamma, only poor papa would miss me some, I guess, and Roger, and all of them. Don't, Frisk,' as the kitten crept nearer, 'don't pull

my hair, that's a good kitty, it hurts; and you ought not to be on this chair, either. Don't you remember that mamma did not like to have you? O, dear! I wonder if we are all learning to do things that mamma did not like to have done, just because we cannot bear to live without her? I wonder if mamma knows how we are going on, and getting drearier every day? I hope she doesn't because it would make her feel bad, Mamma said Flora would take her place, and be mamma to me, and help papa; but poor Flora doesn't know how.

Elinor, from being a frail little girl who could not go regularly to school, and so was often alone, had learned to do a good deal of talking to herself, or rather to Frisk. But on this particular day there was another listener. It was Saturday, the hardest day, except the Sabbath, for these motherless girls, for then there was no school to take up attention, and the very air seemed to be full of memories of the absent one. Flora had struggled bravely through the morning, but had broken down at last in a perfect passion of grief, and hidden herself just in time behind the heavy curtains of the portiere just as Elinor, book in hand, had lounged wearily into the room. Nothing which had happened had touched Flora's heart and roused her conscience more than the lonely little sister's talk with Frisk. Yet she did not know what to do.

A very pitiful cry for help went up from her sad heart that night, and even then the answer was being made ready.

'He took up the mantle of Elijah that fell from him and went back.' That was Dr. Sunderland's text the next morning, and the theme was the dropped mantles of those who have gone away—somebody ought to take them up and continue their work. The sermon was to busy men and women, having reference to great duties and responsibilities. Dr. Sunderland had not once thought that week of the desolated home on Clarke street; his mind had been filled with certain great things which he felt ought to be pushed though the massive brain on which they had relied for it was stilled. Had he thought of Flora Fenton, he would have put in perhaps somewhere a crumb for her, or else would have been sorry that the importance of the subject did not admit of a place for her. But the Holy Spirit fitted the truth to her heart and made her understand its application. She went home with a quieter face than she had worn in weeks, and leaving Elinor to the father's care, spent much of the afternoon in her room.

Monday evening, when Mr. Fenton turned the corner near which his house stood, he was half startled to see a flood of light streaming out from the windows. It looked almost like old times. In the dining-room, which was also lighter than usual Flora was sitting about, 'We are waiting for you papa,' she said cheerily, 'and Elinor has made muffins for dinner—your kind, you know. She made them herself, don't you think! Papa, I

I really believe your youngest daughter is going to do honor to you as a cook.'

What has happened to Elinor? It was six weeks since her voice had been cheerful. All through the dinner hour she bravely held her ground chatting pleasantly; telling of little things which had happened at school, and beguiling Roger into a description of what some of the 'fellows' were getting up for St. Valentine's day. It was certainly a more cheery meal than they had eaten since the shadows fell upon them. After dinner Flora led the way to the sitting-room. 'Papa, come and hear our new duet,' she said, 'Elinor and I have been practicing it for you. Come on, Roger, and you and I can have a sing presently.' Sung enough, the piano was open, and the room was in exquisite order, even to a few flowers from the green house in the tiny vase on 'mamma's table.' Mamma's chair had been drawn out from its dark corner, and the delicate white tidy she had always used was thrown over it, Flora, still clinging to her father's hand, led him gently towards it, and whispered, 'Sit down here, papa,' and he sank into it.

I cannot say that the evening was an easy one for any of them, yet I know that it did not seem so long nor so dreary as the others had been, and that Elinor drew a relieved little sigh when the clock struck nine, and said, in innocent surprise, 'Why, nine o'clock has come real quick to-night, hasn't it?'

And Roger said, with a start, 'I should think it had! I was going out to see some of the fellows, and now it is too late. Well, never mind, I don't care.'

But Flora did care, and was glad he had not gone. As for papa, when Roger and Elinor had gone, and his oldest daughter came to bid him good-night, he drew her down to him and said tremulously: 'I think my daughter is wearing dear mamma's mantle to-night. Thank you, my darling; you have been brave and unselfish; we will all try to help you after this. It is the right way, the way mamma would like; but I did not think you could.'

—Pansy.

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LIFE AMONG THE LEPERS.

Sister Rose Gertrude has written another article for *Ladies' Home Journal* for June, on 'What it is to Be a Leper,' in which she gives a clear glimpse of leper-life in Molokai; how the disease is contracted; how it is treated and cured, and how the lepers live in their exile.



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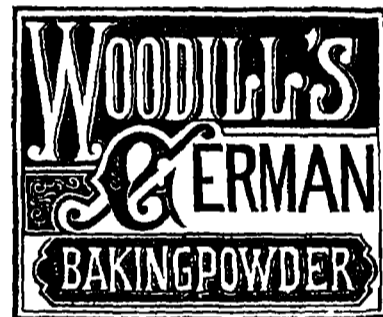
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MISSION FIELD.

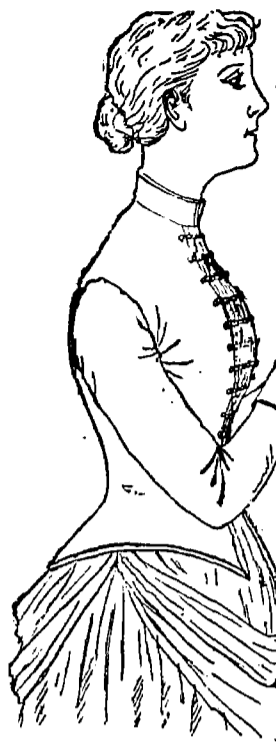
[From the Spirit of Missions N.Y., for April.]

STUPENDOUS FACTS.

We are in the presence of gigantic facts. The world is open to us, with comparatively few exceptions. The world does cry out for our help. The recently reported utterance of a Congo man represents its feeling: "My heart is hungry for something, and I do not know what it is," and we know of the Bread of Life, of which the Divine Master said 'I am the Bread of Life; he that cometh to Me shall never hunger, and he that believeth on Me shall never thirst.' The cry must be met, and met liberally. The Bread must be distributed among the starving multitudes. But the demands are becoming so pressing, and so far beyond all human power and expectation, that I am quite sure the whole thing must be lifted up and raised to a higher plane altogether. The time has come, I venture to repeat, for a new departure. Man and man's device are manifestly quite inadequate to the work. If it is to be done, it will be done by the power of God. We need a fresh and unusual outpouring of the Divine Spirit, and to that end there must be a new pleading that the Lord would grant unto His servants "that with all boldness they may speak Thy Word by stretching forth Thine hand to heal." Why is that not true of the work of missions every bit as much as of the work of pardon and of mercy? I believe it is and we must act upon it. So long as we continue to look so low and expect so little, as I fear, all but a very few do, we shall say with one of old: "Behold, if the Lord would make windows in heaven, might this thing be?" We reply, Why not? What hinders the almighty hand from making windows in heaven? Why may not He who has the residue of the Spirit, pour out that Spirit again in Pentecostal abundance and power? What hinders it but a Church not straitened in Him but in her own self? I do not look for heroic remedies for the lacking. I do not believe in any of the sensational expedients of the day. I look to prayer. I look to it because God has said of His promises, in which the whole resources of Heaven are deposited: 'I, Jehovah, have spoken it, and I will do it. . . . Yet for all this will I be enquired of to it.' And I believe God—that it shall be as He has said.—*Rev. Edward Lembe.*

BISHOP TUCKER'S FIELD.

In Uganda, which Mr. Stanley says is the gem of equatorial Africa, the work of evangelization has been carried on for fifteen years, and yet in all this time no missionary has died in the country itself. Great, however, has been the loss of life caused by the terrible three months' journey thither from the east coast through hot, malarious and roadless regions, abounding in dense jun-



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gles and forests, travelling parties being subjected to attacks or harassments from unfriendly natives and avaricious and exacting chiefs. Of the first eight men sent to this field by the Church Missionary Society four died on this trying journey, and of the seven men sent recently to labor with the newly consecrated Bishop Tucker four died before Uganda was reached. It will be greatly to the advantage of the Missionary work in this country and in the neighboring ones in central equatorial Africa when the railroad shall be completed from Mombasa to Uganda, which is to be built by the Imperial East Africa Company, and a beginning of which has been made. The Rev. R. P. Ashe is to return to this field in which he labored long and successfully, and another clergyman and a physician have been appointed to go with him in May, and the Society appeals for six or eight men to accompany them.

Writing from Uganda before the arrival of Bishop Tucker, the Rev. Mr. Gordon gives a truly interesting account of the native Church there. The Christians had finished their new church building at the capital, eighty feet long, and the services were well attended and heartily joined in. Several leading members had received important chieftainships. Three of the leaders have declined chieftainships, as they desire to give themselves wholly to missionary work. Many were asking for baptism, but Mr. Gordon was exercising great care in admitting candidates. Translation of the Holy Scriptures was going on. The translation of the Baptismal Service for adults had proved of great value as a basis of teaching for candidates.

The Rev. Mr. Walker, in writing concerning his recent illness, refers to the exceeding kindness and affec-

tionateness of the Uganda Christians during his sickness. Of two of them he says: 'Sembera is a man of great courage, a good Christian, a devoted brother and a perfect gentleman. Mika does not yield to him in anything as to his qualities.'

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[From the Temperance Chronicle, C.E.T.S.]

Before this meets the eye of our readers, the Church of Christ will have completed another year of her warfare; another year of her great account will be laid up in the archives of heaven.

We are concerned only with the branch of the Church planted here in England, and its responsibilities in relation to the national sin of intemperance.

What has the account been? Let us follow out the figure which the word 'warfare has suggested.

In the midst of our land a citadel has been erected, which, only too successfully, has withstood every assault directed against it. It is the citadel of strong drink. It is impossible to look around on the crimes which, whether for number or character, are the disgrace of our civilization—the cruelties, the murders, the suicides, the breaking up of family life, the disorganization of social life, the pauperism, the hidden vices of different kinds, the derivation of these, acknowledged by common consent to be mainly from the free, or excessive, use of strong drink—and not to see that through this one prolific cause the prince of the power of the air has acquired a seat and great authority among us, and has found in prevalent customs and usages and legalized traffics the stronghold from which his emissaries may overspread the land.

It is against this stronghold that the Church of Christ is bound, if she would not abrogate her appointed function of representing her great Head till He comes again, to set herself in array.

What are the conditions of victory?

It is not, it cannot be, by hurling a few weak battalions against the walls, it is not by confining herself to any one mode of attack, that an impression on such a fortress is likely to be made. It is the army itself, taking up its position; the army directed by the counsels and unseen Presence of the Great Commander, and characterised therefore by unity of purpose; the army investing the fortress on every side; bringing to bear every weapon and every mode of attack known to warfare—the sap, the mine, the parallel, the trench, the cutting off of supplies, the preventing the entrance of fresh recruits; and the attack, whether on outposts or on the citadel itself, delivered only when these, in their joint operation, have brought success within the bounds of reasonable expectation.

To drop the metaphor, it is not a single society, this or that, however well organized or largely supported; it is not any single remedy, such as total abstinence, legislative reform, Bands of Hope; that will be sufficient for the arduous conflict that lies before us. These and like agencies are useful, each and all needed, in their place. But the forces of the enemy are spiritual, directed by a master of stratagem; the forces of attack must be spiritual too. It is the 'Church herself,' relying upon,

and seeking the constant direction of, Him who is the appointed Conqueror of Satan; acting through the organization which He has planned; using all the powers and gifts which He has entrusted to His faithful servants; remembering that her weapons of warfare are not to be carnal, but 'mighty through God to the pulling down of strongholds'; looking for the co-operation of angelic hosts to confront and hold in check the unseen hosts of the adversary—these are the main conditions of success in the great struggle. How far can we say that the Church in England has risen to them in the last year?

In looking for a favorable answer there are not wanting tokens of real encouragement. That the Church of England, through its appointed authorities, has long since recognised the true character and urgency of the situation needs no saying here. In its diocesan and parochial constitution it has an organization signally adapted to reach every corner of the land; it is by the C. E. T. S. that it proposes to carry on the warfare. It is full of encouragement then to find the Archbishop of Canterbury saying in his visitation charge:—

'So then the Christian Church it would seem—if it is to fight, if it is to conquer—stands now in the midst of a campaign and a peril, in which nothing but the supernatural vantage of Christ's presence amongst His troops would give them hope. To put it baldly—of the entire overwhelming necessity that the Church should strenuously contest the ground with intemperance, there is no manner of doubt. It is in one way the work of this present day of Christ, for, unless it is done, very little else can be lastingly done.' ('Christ and His Times,' page 124).

(To be continued.)

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