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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLESIASTICAL NOTES.

RT. REV. JOHN WILLIAMS, D.D., LL.D.—The Bishop of Connecticut, the Rt. Rev. John Williams, D.D., LL.D., the Presiding Bishop, though nearly 70 years of age, is active both in body and mind. Without assistance, he has discharged the duties of a large Diocese, having 194 clergymen and 172 Parishes and Missions. He has been nearly forty nine years in the ministry, and in the Episcopate for nearly thirty-six years. He enjoys the confidence of Churchmen throughout the land, and worthily represents the Bishops, the Clergy and the laity of our communion. He is a man of culture, and as the President of Trinity College, and the founder of the Berkeley Divinity School, at Middletown, has shown himself the possessor of organizing and administrative power.

PRIZE-WINNER.—The Prize of \$250 for the best essay on Beneficiary Education, offered some months since by a "prominent layman" through the columns of the *Church Review*, has just been awarded to the Rev. Frederick W. Harriman, of Windsor, Conn., son of the late Secretary of the Society for the Increase of the Ministry.

A PRAYER FOR CHURCH WORKERS.—O Lord of Souls, Who hast chosen and called me to service in Thy Church, all my trust is in Thee, for in Thee are the springs of my life. Abundantly give me of Thy Blessed Spirit, without Whom nothing is strong, nothing is holy; and use me as it shall please Thee for the glory of Thy Name. Make my will patient, my conscience pure, my temper bright. Empty me of self, and fill me with the meekness of wisdom. Increase my faith, mellow my judgment, stir my zeal, enlarge my heart. Let my life enforce what my lips utter. Do Thou choose for me the work I do and the place in which I do it; the success I win and the harvest I reap. Preserve me from jealousy and

impatience; from self-will and depression. Make me faithful unto death, and then give me the crown of life:

And this I ask for Christ's sake. Amen.

UNWELCOME FACTS.—The Diocese of Western Michigan comprises 34 Counties, having a population of 740,479. In seven of the newer counties, having a population of 53,370, there are now no services. In eight others, containing 168,805 inhabitants, there are only the occasional services of the Bishop and the General Missionary, given to 3 cities and 7 villages having a population of 15,690. In the remaining nineteen counties containing 518,304 people, there are 14 cities and 16 villages with a population of 162,007, in which regular services are maintained.

Thus the ministrations of the Church are given regularly to a little less than 22 per cent. of the population of the Diocese, and occasionally to another 2 per cent. That is to say, the Church does not afford one-fourth of the people within the Diocese a chance to use her Liturgy and appreciate her ways. Of our fellow citizens, 592,782 are therefore beyond the immediate influence of the Church. Most of these live in the rural districts, but by no means all of them. There are three cities having an average population of 3,283, which are destitute of services. There are 4 villages with an average of 2,687 people without services. There are 8 villages with an average of 1,669, 12 with an average of 1,194, 38 with an average of 732, and 23 with an average of 353, which are all without our services. In fine, 3 out of 20 cities, and 78 out of 110 villages are destitute, though it may be well to add that in about 30 of these 81 unoccupied towns, some Church work has been done in the past, and in many of them, Parishes or Missions were organized which have now lapsed. Such is the field in its extent and destitution.

STATE OF JUDAISM.—The existence of the Jewish nation is a standing miracle. The Old Testament is full of predictions concerning this people. Many of these have been so literally fulfilled that it might be taken rather as history than as prophecy. It is interesting to read what the Rev. Dr. Kohler, a prominent rabbi of New York, said last Saturday concerning the present state of Judaism:—

"The Jewish pulpit at present gives evident signs of decline. The reason seems to be, first of all, lack of the right moral support of the congregation, or rather of the Jewish community. Judaism is to be the light of the nations. So at least our lofty seers declare, but the desire to be enlightened in order to be a beacon unto storm tossed humanity is but little exhibited by the Jewish communities. The majority of members of the Jewish congregations, whether orthodox or reform, rarely attend divine service during the year. The regular audiences consist chiefly of elderly men and a fair number of pious women, the stronghold of the congregations being the four principal holy days of the year, and even then the demands of the younger element are but slightly taken regard of. Consequently the pulpit has no field to work in for the future. It lacks the stimulus, the inspiration of the com-

munity. The Jewish minister is but a preacher in the wilderness, for the reason that most of his people, being absorbed by the necessity of providing for the material welfare of their households, cannot attend divine service on Saturday, and yet have not the courage nor the religious earnestness, to allow services on another day to offer a substitute for the neglected Sabbath day worship."

DEACONESSES.—The Bishop of Rochester, at a special service for admittng Mrs. Gilmore to the office of Deaconess, laid his hands upon her in the name of the Trinity; and in his address referred to the order of Deaconesses as being, (1) *A Revival* of an ancient idea, and what we are doing to-day has the stamp upon it of Primitive Church History. (2), *The explanation of the principle* that skilled woman's work is essential to the Church, and that trained woman can alone fully carry out the meaning of the phrase, "Woman's mission to woman." (3), *The recognition of a fellowship in work.* This house may presently make way for a larger one, and thus our Deaconess Home may become the centre for the corporate life of all those who are engaged in woman's work for God in this populous diocese. Here the various threads of such work can be gathered up and properly combined.

THE RESPONSIBILITIES OF THE HEAD DEACONESS.—Turning to the Head Deaconess, the Bishop of Rochester said: "You have to found this house. The solidity of the foundation will depend upon the clearness and distinctness of the principles you inculcate, and by your power of winning and persuading the right kind of persons to join our Home. We begin with two probationers. There is room for six. But it is far better to begin cautiously, and by degrees to secure those really likely to be fitted for the work. Again, you will have to train others. I can't conceive a happier work. By personal conference and conversation and advice you will guide, instruct, and encourage those engaged in nursing, in teaching in schools, in preparing candidates for baptism, and in conducting mother's meetings, &c. Again, you have to edify those who live here by example, consistency, devoutness, and the power arising from Christ living within you. People will not come here as angels; and living together you will find out one another's defects, and those you meet in daily intercourse must be built up into Christ by the influence of your character and life. Last of all, you must rule this house with firmness, self-respect, dignity, and gentleness. The rules will be few and simple, but essential, and they must be kept conscientiously. The faculty of ruling wisely comes from God, and from first learning to obey. May God's richest blessing rest upon you, and in the power of the Resurrection, may you to-day consecrate anew your conscience, will, mind, and heart, in obedience to this honoured call. May God supply all your need, and may His presence ever go with you."

CONSECRATION OF A DEACONESS IN NEW YORK.—The Right Rev. H. C. Potter, D.D., Bishop of the Diocese, visited St. George's Church, New York, on the morning of May

1st, and confirmed a class of 154. The Confirmation service only was given, in order that the time which would have been occupied by morning prayer might be devoted to the consecration of a Deaconess. The confirmees numbered 154, and at the close of the service the Bishop preached from Acts iv. 17: "They took knowledge of them that they had been with Jesus." The sermon was susceptible of a two-fold application, bearing equally on the duties and privileges of the newly confirmed, who had consecrated their ordinary life to the service of God; and those of the sister in Christ (long an earnest and devoted worker in St. George's and other parishes), who was immediately to be set apart from ordinary in obedience to the call of her Master. In the second portion of the sermon, Bishop Potter spoke of the need of the restoration of the "lost order" in the Church, and of the efficiency of the service women can render to their Lord and the Church in many cases where their finer instincts and tender sympathies are required to supplement the labors of the clergy. At the close of the sermon, the candidate, supported by the Rev. W. S. Rainsford, D.D., and Rev. Henry Wilson, D.D., knelt before the Bishop, who addressed (according to the form of service provided) first the congregation, explaining the occasion, and then exhorted the candidate, afterwards asking the questions set forth:

Will you conform to the laws and discipline of this Church, rendering willing obedience to those who are set over you, especially to the direction and authority of the Bishop, thus seeking to promote the welfare of the whole Body of Christ, preserving it in peace and harmony?

Ans.—I will strive so to do.

Will you diligently perform the duties which may be required of you, with a cheerful spirit seeking to serve the Lord in all good works, and keeping yourself unspotted from the world?

Ans.—I will endeavor so to do, the Lord being my Helper.

Know this, beloved, that except the Lord build the house, they labor in vain that build it: Except the Lord keep the City, the watchman waketh in vain; Will you then labor only in the Lord, seeking your strength in Him? Will you watch always in the Lord, looking to Him for deliverance to keep your feet from falling? Will you by constant prayer seek ever to be guided in your goings and directed in your duties, as it shall please the Lord?

Ans.—I will do so by the help of God.

Three collects having been said, the Bishop taking the candidate by the hand, said: "For the service of the Lord we receive thee, henceforth to be called and known by the name and title of a Deaconess in the Church of God." The Lord's Prayer and a Collect, with three special prayers from the prepared service, followed; and the congregation was dismissed with the Episcopal benediction.

The church was full to overflowing long before the hour of commencing service, and the consecration of the first Deaconess in the Diocese, was observed with deed and reverent interest by the immense congregation.

CONTEMPORARY CHURCH OPINION.

The Church Helper, the Diocesan organ of Western Michigan, commenting on the astounding facts referred to in our Ecclesiastical Notes, has the following remarks of general application:—

As a part of the Catholic Church, this diocese has no other justification for its existence than that it is doing effectively the work which the Holy Catholic Church was commissioned to do: that is, to occupy, to grow, to enlarge her borders, extend her ministrations, and fill the land with fair fruits of grace. This is the business of the diocese, because this is the one ob-

ject for which the Church exists in the world. But there are especial considerations which should move us to do our utmost to extend the influence of Church principles.

As Churchmen, our chief duty is to do our utmost to make the Church a blessing to our fellow-citizens. Only as we do this with all the means we have, will the Church be the blessing to ourselves, but a trust for others. In so far as the Christianity of any community is sectarian instead of churchly, there is somewhat lacking to the religious prosperity of that people. Let distinctive church principles be practically and faithfully exhibited in any town, and all the existing denominations are compelled in self-defense to act more or less on these same principles, and the whole religious tone is deepened and extended. It is given the diocese, not to do the whole work of evangelisation, but to demonstrate a "better way," to act as leaven, till the Christendom of which we are a part shall come to see what a sin sectarian churches are, and, arising in its might, shall abolish the whole lot.

The Southern Churchman, under the heading Filial Respect, says:—

If filial respect and obedience is the ground of national permanence, as is plainly declared in the word of God, parents can see how important—first, to deserve the respect of their children, and then to require it. Children are to obey their parents, says the commandment, that their days may be long in the land—meaning not so much long life to them as long life to the country. When the Jews were to be cast out of their land the rebuke of the prophet was, they had not walked in the old paths and had not respected the voice of their fathers, as the sons of Jonadab had done. When, in the time of Christ, they were to be cast out again, one great sin of which they were convicted was, they had set aside the fifth commandment to keep their miserable traditions. As the Old Testament canon was completed, one benefit of the new covenant was, the hearts of parents should be turned to their children, and the hearts of children to their parents. Every nation that has a history bears witness to this truth. Rome maintained her influence in part to its patria potestas. China has owed her long existence to the simple way she has uniformly acknowledged the authority of fathers. Not for the sake of our children only, nor for our own sake, but for the sake of our country, should children be brought up to honor their father and mother. If we have made a mistake in this respect, it may not be too late to remedy it: in love and tenderness showing there is no happiness for them or us and no permanence for the country unless due respect and obedience be paid their parents."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SPECIAL SYNOD.—A meeting of the Synod of this Diocese has been called for the 6th July now next, for the election of a Bishop in succession to Dr. Binney.

BISHOP BINNEY AT REST.

A sudden stroke of paralysis of the larynx came and in three minutes the beloved Bishop was numbered with the blest. The hopes buoyed up by the Bishop's visit to New York for superior medical advice were shattered by the news of the dreadful blow that our beloved chief had died in a strange land, died working and planning to the last, worn out with worry and work. The body was at once forwarded to the diocese, accompanied by Mrs. and Miss Binney; but a wash-out on the Maine Central necessitated the circuitous route via Quebec,

and made delay. The Vicar of Amherst, V. E. Harris, met the remains at Amherst, at the boundary of the diocese; the bell of Christ Church tolled, and some prominent churchmen were at the station to pay the sad last tokens of respect. The body reached Halifax at 5.30 o'clock and was met at the station by the following clergymen: The Archdeacon, Rev. F. R. Murray, Rector of the Cathedral, and Revs. Messrs. Moore, Nichols, Stamer, Winterbourne, Partridge, Neish, Edwardes, Gwilym, McCully, Wilson, Greator, Hudgell, Raven, LeMoine, V. E. Harris, Lancaster, Harris, Snyder, Hole and Bent, beside a large number of prominent laymen. The body was placed in the library of the late Bishop and, after prayers by the Archdeacon, it was surrounded with the many floral crosses and wreaths which had been sent by societies, parishes and private friends. A *prie-dieu* stood at the head of the coffin and on it was placed a brass cross and two candles. The Archdeacon, Rev. V. E. Harris, and Rev. Mr. Lancaster watched through the night hours, and at 5 o'clock a.m. a private celebration was held near the remains by the watchers and participated in by the Bishop's household. At 6 o'clock a.m. the clergy met at the Bishop's residence and carried the remains to the hearse, which conducted them to the cathedral into which they were carried again by the clergy. The Cathedral was hung with purple, white and crape, and near the Bishop's throne were the words "Jesu, Mercy." When placed upon the bier and surrounded by beautiful flowers the coffin was opened and there lay the Bishop, head reclining to the left, as if in peaceful happy sleep with an expression gentle and attracting which made us long to look again and again on his face.

The body was encased in a handsome oaken coffin with heavy silver handles, and large oaken cross on the top from head to foot, and the coffin as well as the space surrounding the remains were literally covered with floral decorations—among others a floral mitre, crozier and cross sent by the Church Women's Missionary Society; a magnificent lot of flowers from St. Luke's congregation; a crown of flowers from the Rev. Mr. Winterbourne of St. Mark's; a cross from St. George's Church Vestry; a cross from Christ Church, Amherst; and one from Truro; a handsome offering from Springhill Church; a cross from the Girls' Friendly Society; and another from Rev. Mr. Edwards, Garrison Chaplain; a cross of St. George from St. George's Society; a floral cross from the choir of St. Stephen, besides a very large number of floral offerings from loving friends.

The Bishop was robed in full Episcopal vestments and a rich white stole was placed around his neck. The inscription on the coffin bore the following:—

HIBBERT BINNEY,

Bishop of Nova Scotia,

Entered into rest April 30, 1887,

In the 68th year of his age,

and

the 37th of his consecration.

"So He giveth His beloved sleep."

From seven o'clock in the morning people began to visit the Cathedral to take a last look at the earthly remains of one whom they so highly respected in life. The stream of people increased as the day wore on, until at times the building was packed, several thousands of persons viewing the peaceful remains.

At 7.30 o'clock Holy Communion was celebrated by Rev. Dr. Nicholls, Rector of Liverpool now, as well as when Dr. Binney came here as Bishop, assisted by Revs. Messrs. E. A. Harris, H. Stamer, and F. R. Murray. There was a large number of communicants present who partook of the Sacrament. At 11 o'clock

a full choral celebration took place, the choir and some of the clergy entering the church singing the hymn,

"They whose work on earth is o'er."

The Kyrie was sung to Tour's setting, and the Creed, the solemn plain chant Merbecke. Then followed the hymns:—

"Now the laborer's task is o'er."

and

"Draw nigh and take the Body of the Lord."

The Sanctus and the Gloria were sung. The singing was exceeding tender and effective, some parts scarcely above a whisper. At the distribution of the Sacrament, a very large number partook, two clergy, Messrs. Wilson and Gwilym, being stationed at the entrance of the chancel to avoid crowding.

At 3 o'clock about one hundred white-robed choristers and nearly all the clergy of the diocese met at the Cathedral to follow the body to its final resting place. Here a solemn scene took place, a short parting service was held in the Cathedral, all kneeling while the Nunc Dimittis was sung, and then before the cover was closed the Archdeacon's lips pressed the forehead of the Bishop, and he was followed in this by the clergy present. From St. Luke's to the Bishop's Chapel the route was lined with masses of people. The choir boys carried the floral offerings; and the procession, one of the largest ever seen here, marshalled by Lieut.-Col. Lane, Military Secretary to General Lord Russell, then proceeded to the Bishop's Chapel in the following order:—

- Church Army, St. George's Society.
- Choirs in surplices—Garrison Chapel, St. Stephen's Chapel, Cathedral Choir, Special Choir,
- Vestries—St. Mark's, Dartmouth, St. George's, St. Paul's, "Stephen's" Committee. Cathedral Church.
- King's College—Under Graduates, Faculty Registrar of the Diocese in Robes. Clergy in surplices. Lay Readers. Deacons.
- Priests (in order of seniority). Rural Deans. Canons.
- Rector of Cathedral Church. Archdeacon—Administrator. COFFIN.
- Mourners. Friends.

Senator O'Dell and I. W. Binney (of Moncton) were chief mourners, followed by Messrs. Twinings, Lieut. Governor Richey and aids Sir Adams Archibald, Hon. W. B. Vail, Lord Alexander Russell and Staff; members of the Local Government; M.P.s. and other mourners and friends, embracing His Worship the Mayor, the clergy representing all denominations—Rev. Father Murphy and Canon Carmody representing the Roman Catholic Church.

On arriving at the Bishop's Chapel (St. Stephen's) the choir took up the position in the chancel and aisles, and clergy and mourners in front seats, while a solemn dirge was being played from the organ. The body was removed from the hearse and carried into the chancel by Revs. Messrs. Partridge, Edwardes, Hind, V. E. and E. A. Harris, McCully and Gwillan, with Lancaster, Bishop's Chaplain, bearing the pastoral staff. While the body was being carried in the opening sentences of the burial services were recited by Rev. Canon Maynard, who is one of the oldest clergymen of the diocese, and the lesson was read by Rev. Canon Brock, president of King's College. Several hymns were sung, the one

"Jesus lives! Thy terrors now Can no longer, death, appal us."

being especially effective. Indeed though the scene could not be otherwise than saddening

yet, to the minds of nearly all present, death had been largely robbed of its terrors by the whole trend of the ceremony—its calm joyousness, beautiful flowers, white festal vestments, rich in design and handiwork; and "the sure and certain hope of the resurrection to Eternal Life" so firmly and beautifully expressed by the whole tenor of the service and surroundings. Mayflowers and roses lined the railings of the chancel, while portions of the sanctuary were decorated with roses, camellias and callas. On the altar were English violets and white roses, while a magnificent floral cross stood behind the brass cross. The Bishop's chair was covered with purple and black, a handsome cross of roses lay on his desk, and a favorite white satin banner, worked by the late Mrs. Belfield and scarcely finished before her death, was suspended from the wall. About a quarter to five the procession re-formed and marched in the same order to Camp Hill Cemetery, where an immense crowd had congregated about an hour previously, and which City Marshal Cotter and his staff of police officers had all they could do to keep at a necessary distance from the grave, which is located in the north-east corner of the cemetery, adjoining the Bliss lot. The grave is immediately beside that of Mrs. Belfield's, the Bishop's daughter, who died four years ago (the Bishop by a strange coincidence dying on the anniversary of her death). Instead of the usual damp, cold and gloomy appearance of the grave, this excavation was brightened, sweetened and beautified by being completely lined with moss and mayflowers—the moss being sown on cloth.

On arriving at the grave the choirs formed a circle around the family burying lot, the clergy and chief mourners being within the circle. At the head of the grave, supported by Rev. Dr. Nicholls, stood Miss Binney, who, with deep feeling, witnessed the last sad rites. The beautiful service of the Church was read by Archdeacon Gilpin, administrator. When the body was lowered, the Bishop's travelling pastoral staff was lowered into the grave and buried with the body. At the words "earth to earth, ashes to ashes, dust to dust," several of the clergy cast clots of earth upon the coffin. At the close of the service, the hymn,

"Art thou weary, art thou languid,"

was sung—a hymn which was a great favorite to the deceased. Here a striking scene took place—some of the older clergy spontaneously taking the shovels and beginning to fill the grave; the remainder of clergy followed the example in turn, until the grave was filled. Then another pall of moss and mayflowers completely covered all traces of the newly made grave. On this pall were deposited the various floral offerings, which converted the grave into a mound of moss, mayflowers, roses, callas, violets, etc. Thus, in this imposing manner, never to be forgotten by the spectators, was consigned to their last resting place all that was mortal of Hibbert Binney, the fourth Lord Bishop of Nova Scotia. Before the procession re-formed, the Archdeacon-Administrator ordered the clergy to wear mourning on the left arm for eight weeks, as a token of respect to their departed Bishop. The procession then wended its way back to the Cathedral, and after short prayers, was dismissed.

So ended the painful duty of last respect, and so he left with the calm assurance of his resurrection to eternal life, and praying that we, with him and all those who are departed in the true faith of God's Holy Name, might have our perfect consummation and bliss in God's Eternal Kingdom. Feeling sad, too, that we should see his face no more on earth, and that we should find it difficult to select a Father-in-God, possessing the energy, executive ability, and generous charity of him whom we laid in the grave, enjoying the sleep of the beloved. To the late Bishop's family the whole Canadian Church, this paper, the CHURCH GUARDIAN, in particular, which, in its early days was fostered

by his favor, and the Diocese of Nova Scotia extend deepest sympathy and sincerest prayers.

ALBION MINES.—On Sunday, May 1st, Rev. D. C. Moore gave notice of Confirmation on the authority of a letter from the Bishop then in New York. The next day the news came that—before the notice was read—the noble soldier of the Cross was at rest "with all his armour on." The news simply stunned us. We happened to have a business meeting that night, when the following was ordered to be sent:—

To Mrs. Hibbert Binney:

MADAM,—We the Rector, Churchwardens and parishioners of Christ Church, Albion Mines, were assembled for parish business on May 2, 1887, when the news reached us that God had taken away our father from our head.

Our Church in which we meet is, we believe, the first consecrated by Bishop Binney after his own consecration to be Chief Pastor of this diocese, and it was unanimously felt that we could not part without offering to you and our good Bishop's children an assurance of our deep sympathy in your most sad bereavement, and of our own full sense of loss. We have often felt the great value of his honest care for the charge committed to his trust, and though it is most sad that we shall not again listen to the ringing tones of his earnest exhortations. We pray that we may, through the holy doctrine which he taught, be permitted to be with him hereafter, through Jesus Christ, his Lord and ours.

(Signed), DAVID C. MOORE, Rector.
JOHN RUTHERFORD, } Wardens.
GEORGE WARD, }
JAS. WENTWORTH, Vestry Clerk.

On Sunday the Rector spoke as well as he was able, but all too feebly of the Bishop's grand life and self-sacrifice, even unto death, from the words, "Behold how He loved him," and again in the evening from "I know, O Lord, that Thy judgments are right, and that Thou, of very faithfulness, hast caused us to be troubled."

It is the general fear that we "no'er shall look upon his like again!" "Domine Dirige Nos."

The Bishop's chair in Christ Church as well as in St. George's is draped in deep mourning. But He who is the Resurrection and the Life is still shown forth in purest Easter decorations, as it was well known that our Bishop would like no mere human sorrow to cast a shadow over the joy of his Lord.

DIocese OF FREDERICTON.

FREDERICTON.—A pleasant evening was spent by a large number of persons at the Parlor Concert under the auspices of the Ladies' Branch of the Church of England Temperance Society at the Church hall on the evening of the 9th May. An admirable programme had been selected and well carried out. Mrs. C. H. B. Fisher's solo being the principal feature and receiving a hearty encore. During an intermission, ice cream and cake were served to the audience. The proceeds are to be applied to the Victoria Hospital.

DIocese OF MONTREAL.

THE SUNDAY-SCHOOL ASSOCIATION of the Diocese held its Monthly meeting in Synod Hall on Monday evening last, the subject of the set paper being "Early History of the Church of England," and the question for discussion, "Responsibility of Teachers."

The Dean of Montreal, with Mrs. Carmichael, has gone west for a short visit. Canan Mills supplied his place in the morning and preached

MONTREAL.—The annual convocation of the Montreal Theological College was held on the evening of the 9th May, when His Lordship Bishop Bond presided, and there were also present on the platform, Principal Henderson, Dean Carmichael, Archdeacon Evans, Canon Mills, Rural Dean Naylor, Hon. Justice McKay, Dr. Johnson, and Mr. Charles Garth.

After devotional exercises and the singing of a hymn, His Lordship delivered a brief address.

The educational council in the annual report read at the meeting, say:—

"In presenting the thirteenth annual report of the Montreal Diocesan Theological college, it is our duty to record the loss sustained by the Board of Governors in the removal by death of the Ven. Archdeacon Leach, who for some years took an active part in the educational work of the college, and to whom it has been indebted on several occasions for the benefits of his valuable counsels and advice.

It falls within our province also to refer to the contest on which we were unexpectedly engaged before the Legislature last year respecting the power of conferring degrees. To state the matter briefly, we applied, we contended, and we were unsuccessful, owing to the opposition of Lennoxville University. Although we are a college of McGill University, we were denied this reasonable request and were referred for a decision of the question in dispute to the Church Synod, which has no jurisdiction in the premises. The present position of the question is this: The Bishop has bound himself personally (not the college) not to sanction another application to the Legislature for the term of three years. Meantime, committees are to meet and consider the question in all its relations, with a view to arrive at some amicable and equitable arrangement, and report at the next regular meeting of the Provincial Synod. This College has already determined the course which it will recommend its representatives to pursue, and while it will vote for united action, on certain conditions, it is resolved, as far as possible, to maintain the independence of the Bishop of the diocese in the matter of clerical education."

The total number of students during the year is reported as twenty; the present number nineteen, of whom only two are stated to have previously taken their B.A. degree, and two more have taken it at the Convocation lately held at McGill University.

The teaching staff of the college it appears now consists of five lecturers in divinity and two tutors in the preparatory course. The Rev. G. O. Troop, M.A., has succeeded the Rev. Dr. Stone as lecturer in ecclesiastical history, and Mr. Warner has given a course of lessons in elocution during the last term.

(We hope to give next week the report of the address of the Principal.)

BEDFORD.—The Constitution of the Bedford District Clerical Union, contains the following articles:—

1. We rejoice in the comprehensive character of our branch of the Church Catholic, representing primitive truth as embodied in the three Symbols of the Christian Faith, sustained by the General Council and reflected by the living voice and mission of the Apostolic Ministry as embodied in our "Book of Common Prayer."

2. We hold all baptised persons to be members of the Church Catholic, and regard it as the special duty of the Church of England, amid the scattered and divided members of Christ's flock, to endeavor prayerfully and labour faithfully for the realization of the petitions of the Good Friday Collects.

3. We believe that a spirit of Congregationalism in any degree in any Parish, or Mission, is in conflict with the true nature of the Redeemer's Kingdom upon earth, and that as

individual Priests and Deacons set over God's Flock, we shall best correct such influences by the enlarged sympathies which can be awakened or strengthened by frequent intercourse, communion and conference among the clergy whereby the spiritual life of each may be invigorated, the result of parochial isolation in a great degree lessened, and parochial experience, turned to the benefit and advantage of all.

AYLWIN.—The advance guard of the party of farm hands chosen by the Church Emigration Society of London, England, for this district, arrived by stage on Saturday evening. There were twelve souls in all, eight single young men, and a married couple with their four children. The Sunday evening service at Kagubagua, at which all were present, was exceedingly cheery, the clear English voices ringing out with capital effect in the singing and responding. A second contingent of 20 souls is expected to arrive this week.

The representation of this mission in the next Synod, will probably be as follows:—

St. Peter's, P. M. St. George, H. M. Giles; Holy Trinity, Dr. L. H. Davidson, Q.C., J. C. Spence; St. John's, F. W. Thomas, E. P. Hannaford; St. James, George Hadril and C. G. Geddes.

DIOCESE OF ONTARIO.

KINGSTON.—The ladies of St. George's Cathedral Churchwomen's Aid Society held a very successful sale of plain and fancy work in St. George's hall on the 11th instant.

St. James' Temperance Society held their usual monthly meeting on the 10th.

The Anglican Choral Union gave a concert in St. Paul's schoolhouse on the 11th inst. It was well attended. This Society, although but recently organized, is winning golden opinions.

DIOCESE OF TORONTO.

TORONTO.—*St. Barnabas*—Some six or seven years ago the mission of St. Barnabas was established, chiefly by the efforts of Rev. R. Harrison, in the fast growing district between the parishes of St. Matthias and St. Anne. The services were at first conducted by Rev. H. S. Leslie in a small room in Dundas street, and the congregation scarcely numbered a dozen for the first few weeks. From this small beginning has grown the large congregation which will henceforth worship in the handsome new church in Halton street, which was opened for divine service on Sunday, May 8th, when Rev. Provost Body, of Trinity College, preached and celebrated Holy Communion, assisted by the Rector, Rev. W. H. Clark. The church is of red brick, with stained gothic windows. The interior decorations are not quite complete but in view of the fact that the former building has long been quite too small for the congregation it was thought better not to delay opening the new church.

St. George's.—*Church Army Wedding.*—On Saturday, May 7th, Capt. Robertson, of the Church Army, was married in this church to a lady just arrived from England. The ceremony was performed by the Rector, assisted by Revs. R. Moore and F. Webster, and a celebration of the Holy Communion followed. The newly married pair, with the clergy and officers present, were afterwards entertained at luncheon by the Rector and Mrs. Cayley. In the evening Capt. and Mrs. Robertson were present at a reception given in their honor in Phoebe street mission hall.

The Bishop of Algoma preached in this church on Sunday morning, May 8th. His Lordship expected to leave in a few days for his diocese. He will be greatly missed in Toronto.

St. Luke's.—A very pleasant and instructive

evening was spent on Monday, May 9th, in the school house of this church, when Mr. Harry Ryrle, assisted by Mr. F. B. Whittemore, under the auspices of the Guild of St. John of this church, gave an illustrated account of his rambles through Europe on a bicycle. The lecture and views were much appreciated and the audience were highly delighted with the beautiful scenery through which the bicyclist took them.

St. Matthew's.—An attempt is being made to raise the necessary funds to purchase a site and to build a rectory in connection with St. Matthew's church. Mr. J. S. Howard has offered to give \$500 on condition that the congregation will guarantee an equal amount. Mr. John Russell has also volunteered a donation of \$100 towards the same object.

The Clerical Association, which embraces the clergy of Toronto, met in the Synod office on Monday, May 9th, Rev. Richard Harrison in the chair. Fifteen clergymen were present. The subject of religious instruction by the clergy in the city schools after school hours was discussed at length.

ORILLIA.—On the 3rd ult., Miss C. Stewart, daughter of the incumbent of the parish, was waited upon by two members of the congregation who, in their behalf, presented her with a purse containing over \$60, "with the thanks of St. James' congregation for her services as organist and in the choir."

MEDONTE.—The Rev. John Jones, incumbent of Medonte, has, says the *Orillia Packet*, offered to give \$100 to anyone who can show a country Church in the Diocese of Toronto, at a cost of \$3,000, which can be pronounced as beautiful and substantial as the new St. George's Church in his parish, which cost only \$2,000.

DIOCESE OF NIAGARA.

ST. CATHARINES.—The Ruri-Decanal Chapter of Lincoln and Welland met at St. George's, here, on Monday and Tuesday, May 2nd and 3rd, and three clergy were present. A communication from the Bishop of Niagara was read, stating that Rev. Canon Holland having resigned his office of Rural Dean, he desired the clergy to nominate a successor. Rev. J. Gribble, Rector of Link and Port Dalhousie, was elected by the clergy, and the Bishop of Niagara has been pleased to appoint him to that office. A resolution was passed, expressing the deep regard and affection of the clergy for Rev. Canon Holland, and bearing testimony for the faithful and able manner in which for so many years he had discharged the duties of Rural Dean; also a resolution congratulating Rev. J. Fenwell on his having been, through God's blessing and prayer, restored to health. Part of St. John xviii was read and considered. There was also an animated discussion on the obligation of the tithe. An instructive sermon was preached by Rev. J. W. Spence, the new Rector of Thorold, on Church Unity.

DIOCESE OF HURON.

The Synod of the Diocese will be held on June 28th, which is later than usual, owing to the Jubilee celebration.

SARNIA.—A large Confirmation class is being prepared by the Rector, who expects his Lordship the Bishop towards the end of next month.

His Lordship the Bishop of Algoma visited Sarnia and preached in St. George's Church recently. The congregation gave him \$114.67 for his Diocese, and Mr. Gurd, one of the most faithful and liberal members, has since sent him \$100 additional.

BERLIN.—Rev. Dr. Beaumont, who is about to remove to St. Thomas from Berlin, was waited upon recently by his parishioners, at

the residence of Dr. Bowlby, and presented with an address and purse containing \$105.25. Dr. Beaumont made a suitable reply.

MORPETH.—Rev. Freeman Harding, who has been the clergyman for the Church of England in New Hamburg for seven years is about to remove to Morpeth, to which place he has been appointed by the Bishop. There are two Churches in the Morpeth parish.

LONDON.—The Rev. Dr. Mockridge, of Hamilton, preached in St. Paul's on Sunday the 8th. Collection in aid of choir boys. Rev. Canon Innes took duty in Hamilton.

At a very large gathering of members and friends of the Woman's Auxiliary Missionary Association assembled at the residence of the Bishop of Huron to meet the delegates from the various branches on the 20th of April last, when the Diocesan Treasurer of the Churchwomen's Jubilee offering to the Widow's and Orphan's Fund of the Diocese of Algoma had given a most hopeful and promising report of the satisfactory state of the Fund. The question arose as to the time when all the Jubilee offerings should be gathered together into one focus, and who should be asked to act as general treasurer for the same was discussed. On the supposition that the acting President of each Diocesan Branch would receive all sums collected by its own Women's Auxiliary members, it remained only for the Bishop of Algoma to be asked whom he would appoint to act as General Treasurer for the fund, and at what date the books should be finally closed.

The Bishop has since been communicated with, and he was strongly in favor of an extension of time until at least after the meetings of the Diocesan Synods.

Mrs. Boomer, Treasurer for the Diocese of Huron for the Churchwoman's Jubilee, thankfully acknowledges \$168.95, sent in various sums for the above fund, irrespective of the collections being taken up throughout the Diocese.

A most interesting letter from Fort Macleod has been received, expressing gratitude for the large gifts of clothing, work bugs, toys, &c., sent by the ladies of London to the Indians of the Blood Reservation. Their needs had been great throughout the winter, and a snow blockade had prevented their getting the help sent to them earlier. All having kindly intentions towards the Indian Missions of the Northwest had better begin their collections at once to avoid a similar disappointment.

ST. THOMAS.—Rev. S. L. Smith preached his farewell sermon here on Sunday, the 8th, before leaving for Berlin. The congregations were large and feelings of regret were manifested.

PERSONAL.—The *Winnipeg Free Press* has the following:—"The Rev. F. F. Davis who has done a noble work in Virden and the neighborhood, building no less than three churches in the space of two years, and these all paid for, will shortly leave this Diocese for the Diocese of Huron, where he has accepted work. He received a very flattering farewell, accompanied by a substantial testimonial from his late parishioners. It may be mentioned that the energetic young clergyman referred to is a son of Judge Davis, of London.

GLENCOE.—The anniversary sermon to the Odd Fellows was preached by the Rev. W. J. Taylor, from Titus i. 14: "A peculiar people zealous of good works." There was an overflowing congregation; a great many members of the Order from a distance attended.

WARDSVILLE.—The Rev. W. J. Taylor has been confined to his bed for a week by an acute attack of asthma and bronchitis. Overwork and a chill caught after service in a hot Church seem to have brought it on. His duty was

taken on Sunday last by Mr. Bray, of Huron College.

SEAFORTH.—At the annual Easter vestry meeting of St. Thomas Church the Rev. T. W. Magahay, the newly appointed Rector occupied the chair, and C. E. St. Clair-Simpson, Esq., was re-appointed clergyman's warden; Geo. E. Jackson, Esq., people's warden; F. Holmsted, delegate to the Synod. It is earnestly hoped that the Rev. Mr. Magahay may be able to build up the Church in this parish, which for some months past has been in rather a disorganized condition.

The Right Rev. the Lord Bishop of the Diocese paid a visit to this parish on Wednesday, the 4th inst., and held a special service in the Church in the evening, which was but fairly attended, owing most probably to the hour and the short notice. His Lordship proceeded to Hensall in the afternoon, and held a Confirmation there in the evening.

DIOCESE OF ALGOMA.

SHINGWAWK HOME.—The *Algoma Pioneer* says: "An exhibition was given on the evening of the 29th ult., by the pupils of the Shingwauk and Wawanosh Homes, under the management of Rev. E. F. Wilson, the Principal. Sharp at the appointed hour up went the curtain revealing some thirty Indians busily working at nearly all the mechanical trades usually found in a large village, and the ring of the anvil, the stroke of the axe, the rush of the plane, the hiss of the saw, tailor, shoemaker, doctor, baker and barber all joined in the chorus to the work song. The crowded house was completely taken by surprise, and the rounds of applause which greeted the first tableau assured the managers of the entertainment of a perfect success. Another tableau representing other Indian boys and girls doing 'chore work' was equally effective. A speech by a Sioux boy, telling the story of his wild early life, followed by school work on the blackboard, in which a number of specimens of good writing, correct spelling, general information, and drawing told the delighted audience how far the Indians had advanced into the outworks of civilization. A fairly sustained debate on the question as to whether Canada or the United States has done the most for the Indians, created a good deal of merriment; but beneath the flashes of fun were to be seen an earnest effort to inculcate and establish principles of temperance and truth. The Indian who filled the post of captain of the debate cleverly reviewed the arguments presented and declared that, population and wealth considered, Canada had done the most good for the Indians. Debate gave place to singing, and "Rock of Ages," "How beautiful upon the mountains" work songs, and "God Save the Queen" were sweetly sung by the Indians without any assistance whatever by their teachers. In fact from the beginning of the entertainment to its close the teachers disappeared and the Indians were left to run their own show, and they do it effectually and well. A better satisfied audience rarely left a public hall than that which witnessed the testimony given that night that the Indians are advancing to become useful and honorable citizens of the Dominion, and if Principal Wilson decides on making a tour of the Province with his pupils, we bespeak for them crowded houses, and a higher and more general appreciation of the great life-work to which he has devoted himself.

DIOCESE OF NEW WESTMINSTER.

YALE.—Daily services were held in St. John's Church throughout Holy Week, viz., Matins, Celebration and Evensong with sermon, except on Wednesday, when there was only Evensong with sermon, and on Good Friday, when there was no Celebration, but the three hours' ser-

vice. On Easter Day there were two Celebrations besides Matins catechising and Evensong with sermon, at the Indian Church, and again at St. John's at 7.30. The Church was very nicely decorated by the Sisters of the Indian Mission House. The attendance at the services was very fair, considering the small number of people now in Yale. The machine shops of the C. P. Railway here are closed down, and the workmen sent elsewhere, a few families remain, till the men can get settled in their new abodes.

LYTTON.—The clergy of St. Paul's Indian Mission, have received, through the Rev. G. Ditcham, from the Sisters of Bethany, Lloyd Square, London, England, a red super frontal, four frontals, white, red, green and violets, of plain material, neatly and tastefully worked, and also an alb and fair linen cloth. A set of vestments are shortly to follow from the same source. Indirect notice has been also received of the offer of altar ornaments, once in use in a Church in Exeter, for St. Paul's, Lytton.

Five adults were baptised on Easter even, and five infants on Easter day, in St. Paul's Church.

A vestry meeting was held in St. Paul's Church after Evensong at 7 p.m., on April 12th, at which the Revs. R. Small and H. Edwardes and a number of Indian communicants were present. After the usual preliminaries, William Michell was again unanimously elected as delegate to the Diocesan Synod. Joseph Zohopezah was chosen as Incumbent's warden, and Thomas Wokelst was unanimously elected as people's churchwarden. Martin Whitkain and Stephen Chatzough, Chief of Lytton Indians, were elected as sidesmen for the ensuing year. Mr. Edwardes presented the church accounts from the Easter 1886, showing total receipts \$277.95, including balance from the preceding year, and \$94.51, special donations from friends; and a total expenditure (including \$134.75, paid for the church building to W. Michell) of \$255.32, leaving a balance in hand of \$22.63. Mr. Gillies, of Lytton, kindly audited the accounts. The meeting closed with prayer.

BURTON PRAIRIE, ETC.—This Mission district just started afresh along the line of the C.P.R., takes in Burton Prairie, Nicomen, Harrison, and Agassiz stations, together with the Hot Springs on the Harrison Lake, named the St. Alice Springs. The district gives promise of a rapid growth, for we have a few men of energy and enterprise there, who can be trusted to go forward, and do a good day's march, and we hope that a forced one, if necessary. The Local Government lately sent out men to prospect for land at the head of Burton Prairie, one of whom spread abroad the news that good land was found sufficient for a large settlement. This is a large amount of land which residents think could be kept from the effects of high water by a dam and flood gate, at the mouth of the Hattie Slough. Just above Farr's Tunnel there are men working at a Silver Lead. One of the men developing this "Abbot Silver Mine" had a good supply of specimens on view, which looked very rich, and the small opening made into the side of the mountain shows good promise of fortune for the owners. The land at Farr's Prairie and at Agassiz is dotted with cabins, with a comfortable house here and there. The Hot Springs are wonderfully interesting, and men who have been there in search of health have come out, all speaking well of the place and proprietor. When the buildings come in sight, after passing along the road from Agassiz Station through the forest, astonishment will make anybody stop and wonder how the Hotels and Baths got there, and the surrounding scenery is charming, alluring one to search and seek for hidden things with a force almost irresistible. A bridge has been built over the slough which runs be-

tween the hotel and baths, and a path cut from one to the other.

NEW WESTMINSTER.—A grand concert, in aid of the Diocesan Mission Fund, was given in the Drill Shed here on Thursday, 21st April.

FAREWELL SERVICE.—On Tuesday, April 19th, there was a Celebration in Holy Trinity Church, New Westminster, on behalf of one well known to the congregation, and indeed to those outside the congregation, having gone in and out amongst them since the time when in her early girlhood she came to New Westminster—Miss Woods, daughter of Archdeacon Woods. Amongst the communicants were the members of the "Guild of the Holy Trinity for Intercession," of which she had been secretary from commencement. The Rev. Charles Croucher taking for his text Matt. xiv, 28-29, "Lord if it be Thou bid me come unto Thee on the water. And He said, come," delivered a very earnest address to all present, closing with a few encouraging and strengthening words to her who was so soon to leave so many she loved, and so much in which she had long taken not only a deep interest, but an active and helpful part. Next day Miss Woods left for England to join the Sisterhood of All Hallows, Ditchingham, a branch of which has been doing so good work at Yale since 1884.

Holy Trinity Church.—At this church the Easter services were hearty and well attended. There were three Celebrations, at 7, 8 and at the 11 o'clock service. At Mattins the anthem was "Alleluia! Christ is risen from the dead," composed by the choir-master, Mr. Morey. At Evensong the newly trained surpliced choir sang as "Processional" and "Re-cessional," hymns 134 and 391. The Easter offering for the Rector amounted to \$63.

SAPPERTON.—*St. Mary's.*—Holy Week and Easter were well observed in this Church. On Monday, Tuesday and Wednesday Matins were said at 8.45, and Evensong at 7.30 with an address. On Thursday Holy Communion was celebrated at 8 a.m., Matins at 8.45 and Evensong at 7.30. On Good Friday Matins and Litany were said at 8.45, the Three Hours' service from 12 to 3 and Evensong at 7.30. On Easter even, after Matins, the church was tastefully decorated, and the altar and sanctuary looked very bright with lights and flowers at Evensong. On Easter day there was a Celebration at 8 a.m., at which 14 persons made their Easter Communion. At this service the Eucharist lights were used, symbolising so beautifully that our Lord Jesus Christ though having two natures, was "The One Light of the World;" three hymns were also sung, altogether making the service bright and hearty, besetting the presence of the "King of kings" on this the greatest of all Christian Festivals. Evensong was at 3.30, when the Church was full. The services were very well attended considering the small number of parishioners.

THE PSALTER.

A Paper Read by the Rev. Canon Norman, M.A., D.C.L., before the Sunday-school Association of the Diocese of Montreal.

(CONCLUDED.)

The next point to consider is the interpretation of the Psalms. There may be said to be four meanings belonging to them. The first of these is obviously the signification, which in many instances is somewhat hard to discover, owing to the character of Hebrew and Eastern poetry, which often enwraps in mystery the meaning of a passage.

The second is the prophetic meaning. Of this and of its application there can often be no

manner of doubt, because we have explanatory allusions in the New Testament, and because of the application, by the consentient voice of the Church, of some portion of a Psalm to Christ and to Christianity.

The third is the moral meaning; whereby we can apply to our own consciences the expressions found in the Psalms, can read denunciations against the sins of individuals, such as Doeg, Saul, Ahitophel, and can draw from this inspired source lessons of nobleness and love.

The fourth is the spiritual or mystical meaning. This was much in vogue among the early Fathers, and may be studied in the Commentary of Dr. Neale, continued by Dr. Littledale. Several of these ancient commentators seem to have possessed a traditional method of interpretation, inasmuch as there is a singular harmony in their views and deductions. Many of their explanations may appear to us in modern times strange and fanciful. This may arise not so much from their intrinsic improbability as from our lack of familiarity with such a system of interpretation. And the first rule of such spiritual interpretation is to find Christ everywhere in the Psalter; to note His life, His words, His glory, underlying all praises and prayers. Such was the plan of Augustine. His eyes were enlightened by faith and love, and where our coldly critical faculty can detect no reference to the Saviour, he could say, "This Psalm breathes wholly of Christ." But if we are afraid of exceeding the limits of wisdom, we are safe in holding those Psalms to be Messianic which are so interpreted in the New Testament, as e. g., the 22nd, which soars far above any incident in David's life; the 45th and the 110th, as also those marked by a sort of sacramental character, and which find a place in our Church services on those holy days, which commemorate our Lord's birth, passion, resurrection and ascension. In these, we may surely seek and find the Lord, and hear Him speaking in His own Person.

The second rule of spiritual interpretation may be said to be based upon Scripture. It consists in attaching a new and inner meaning to certain expressions and images. The following are samples:—The feet are interpreted to be the affections, with which we run to Christ; the Sun is the Lord of Glory; the Moon is the Church; the Stars are the Saints; the Heavens are the Scriptures; the Clouds are mysteries; Sheep, are Christian people; Oxen are Christian ministers; the Ten-stringed Lute is the decalogue; the Lion is Satan; the Young Ravens the heathen. The history of the Israelites is considered allegorical of that of the Christian Church, the tyranny of Pharaoh is the tyranny of sin, the Red Sea represents Christian baptism; the wilderness is the scene of earthly temptation, the rest of Canaan is the rest of Christ's Kingdom, Sion is the Church on earth and Jerusalem is the Church in Heaven. Some of these and many others may be said to possess direct Scriptural sanction.

I may here observe that the 16th and 17th Psalms alone appear to insist decisively on the truth of a future state. No doubt this was not so definitely revealed to the chosen people as to ourselves, but their belief broadened and deepened as time went on, and there are many passages of the Psalter in which we can detect this truth, latent if not openly expressed, which may not have been perfectly clear to the nation at large. The old Fathers did not look for transitory promises.

Next as regards their structure. The Psalms may be said to be lyrical poetry of the highest order, full of imaginative description. All that touches the heart of man in ordinary life is brought out with unspeakable force and beauty. The Psalms are characterized by the system of parallelism. This is an arrangement not of

words only, but of thoughts, which is formed by a responding of thoughts and things to one another. All can detect this feature for themselves. There are generally two lines consisting of three thoughts in each, corresponding with each other; but sometimes these thoughts or ideas vary in number. And the system of parallelism is multiform and more or less complicated. I should weary you if I were to enter into detail on this question. Suffice it to say that there is scarcely a limit to the variety of treatment of which this particular arrangement is susceptible, and that it is a characteristic of Hebrew poetry in general. One very noticeable fact in connection with it is, that, unlike ordinary poetry, it can be translated into any language without detriment to its structure or loss to its peculiar beauty. This is surely Providential.

Next, let us consider the estimation in which the Saviour held the Psalter. He not only referred to it during His ministry, but when fastened to the cross, at that supremely awful time, He quoted from it. Out of those seven unapproachable sayings, three were quotations from the Psalms, an indication how dear these must have been to the Redeemer's heart, and how great was His reverence for the Old Testament. These three were (1) from Ps. xxii, 1; (2) Ps. lxix, 22; (3) Ps. xxxi, 6.

Then again, out of 283 passages from the Old Testament, which are found in the New Testament, 116 are quotations from the Psalms. Also there is very little doubt that the Psalter formed a great part of the Hebrew Liturgy. It is said that the Jews used Psalm 24th on the first day of the week, the 48th on the second, the 82nd on the third, the 94th on the fourth, the 81st on the fifth, the 93rd on the sixth, the 92nd on the seventh.

Then, proceeding onward in Christian history, we find that people in primitive times knew the Psalter by heart. The whole Psalter for many ages used to be weekly recited by the clergy. These last were expected to know the Psalms, the Canticles and the Baptismal Service by heart. Besides this weekly recitation, the 119th Psalm was said daily, and some of the Psalms used at special hours never varied. Some great men, such as Patrick and the learned Aelwin, English by birth though he died in France in the 9th century, said the entire Psalter every day.

Here it is proper to allude to the place which the Antiphon held in the early Christian use of the Psalter. The Antiphon was the interlating of some verse or fragment between the verses of the Psalm that was being sung, (one choir taking the Psalm, the other the Antiphon), and varied according to the season of the Church. It was sung after every verse or every Psalm, as was the case later on, and Dr. Neale has shewn, how wonderfully this practice helped to bring out the amazing richness and variety of meaning contained in the Psalms. Every one of us has realised, during times of trouble, how vivid is the force of personal application enshrined in this treasure house of praise and devotion. Edwards in his "personal narrative of the Indian mutiny," writes:—"There is not a day in which we do not find something in the Psalms that appears written especially for our unhappy circumstances, to meet the wants and feelings of the day." See Dean Stanley on "The Psalter." In fact this is one of their most prominent features. They possess a marvellous power of adaptability to the wants of every soul, high, low, rich, poor, erring and holy, and this seems to arise from the union in them of that which is truly human with what is truly divine. But to return to the Antiphons. Their use proved to be so complicated and at times so wearisome, that at the Reformation period they were done away with and in their stead the "Gloria Patri" was appointed to be sung at the end of every Psalm, thereby giving to each one a Christian interpretation. The Psalter of old was universally

popular. Jerome, in his letter to Paulo, writes that the laborers in Palestine sang the Psalms when at work in the fields. The Gallic boatmen, in the time of Sidonius Apollinaris, poet and Bishop of Clermont, beguiled their toil by reciting Psalms. And Theodore, in the 5th century, says that they were learned by heart and repeated everywhere. Here I may remark that the Psalms were originally intended to be sung to music. That is a fact admitting of no question. To read them is but a poor substitute.

Let us now consider for a few moments the reason for the universal love for these inspired lyrics, why they have been the Prayer Book of the Universal Church of God from the days of the Temple services.

They are complete and perfect in themselves. They contain, as in a small compass, the concentrated peculiarities of the whole Bible. While other sacred books reveal to us God's message to man, these teach us how man should reply to and address God. They are the mouthpieces of the individual soul, and all men, from Christ downwards, have been able to use them, and apply them to themselves personally. Perhaps one great secret of their widespread influence (for they are precious alike to the fervid southerner and the logical matter of fact northerner, and they are prized by Christians of all denominations) is, that they appeal to the simple feelings of a believer's soul. They express the widest sympathy with the needs of all men, and they teem with words of innocent and natural joy. They are, by their complexity and variety, like David in character, and by their elevation of tone and their looking for something better than sacrificial ceremonies, they rise above past ages and breathe almost a gospel spirit.

It is true that some Psalms are marked by a vindictive bloodthirstiness, but this was one of the features of their age, and admits of a spiritual explanation, viz., the rooted and uncompromising opposition felt and shown by a believer towards the enemies of God. The Psalms too will ever be connected with David, partly from old association, and from the intense and personal interest which his poems cannot fail to arouse in a reader's mind. His Psalms give us the inner history of his soul, and contain his private experience clearly set forth. He was the first great poet of Israel. To him, as says Dean Stanley, the songs of his chequered life were as his rod to Moses, his spear to Joshua, his sword to Gideon. In David's time the fear of God the all powerful was passing into love, and such pure and absorbing devotion is portrayed in the Psalter as puts us Christians to shame. Then the Messianic hopes shine out with such strength in the Psalter. They have their fulfilment in Christ, and in Christ alone. In Him was deeper love and wider sympathy than was felt even by David himself, while Christ was free from David's faults. In Him, the unity of the soul with its God, so passionately longed for by the Psalmist, found its most perfect realisation.

I will conclude with words not my own:—"The Psalter, emptied of Christ, would still be a collection of lyric poems of admirable beauty, breathing a pure and lofty devotion, representing in vivid colors the events and persons of the most remarkable people in the world's history. It would retain its position among the noblest and most interesting products of human genius. But to the Christian, as such, it would have no voice, no meaning, losing its highest and most distinctive characteristic it would forfeit his claim upon his reverence and love."

The following are the explanations of words in the Hebrew superscriptions:—

Neginoth—Stringed instruments.

Sheloth—Flutes.

Sheminith—With bass voice or bass accompaniment.

Shiggaion—Lyrical composition expressing mental excitement.

Gittith—Lyre or melody of Gath.

Mathlabben—Name of melody.

Michtam—A golden Psalm.

Argeleth Shabar (22nd Ps.)—kind of dawn, name of melody.

Maschil (13 of such)—Didactic Psalm for instruction.

Shoshannion—Lilies, name of tune.

Neguah—Stringed instruments.

Alamoth—Virgins who sang the tune.

Shushai Eduth—Lily of Testimony.

Altarsheith—Destroy not but save.

Mahalath—Sickness, i.e., a sad tune.

Lecinoth—For singing.

Jonathelem Rechokim—Dove of Silence, the name of the tune.

MORE LABORERS NEEDED.

Many hearts, doubtless, have been saddened by the appeals of our Missionary Bishops for "more men," more labourers in the vineyard. Whence comes it that, while every profession trade and calling is so overstocked to-day, that hundreds of men stand idle "because no man hath hired them," and the noblest profession of all is neglected and disdained. A great work has been going on in the Church during the past sixty years; she has taken her own place again; nearly three generations have grown up with very different Church teaching to that which those born in the last century and during the first five and twenty years of this received, yet surely something is amiss, and we are not building on a firm foundation, if there go not forth from our midst a brave devoted band, consecrated to the service of the altar, anxious to carry to the most remote regions the blessings they have enjoyed, and the Church teaching and privileges on which they themselves have been nurtured.

And if this is not the case, whose is the fault? Let us all examine ourselves, for it rests with us all—our generation, our century, our world is what we make it.

It is frequently urged that men will not go into the Church, because—let us put the objection in its most painfully crude form—the clergy are so miserably badly paid, and men can not adopt a profession which affords so little possibility of their reaching a provision for their families. It is a "low view" to take of the matter; many of those who urge it allow this, and to those who take a higher view of the dignity of the profession it painfully suggests the approbrium hurled of old at those who clamoured for the priest's offices that they might "eat a morsel of bread." But if our Bible scatters those who would make their office a mere bread-winning, it also tells us that the labourer is worthy of his hire. If there is a lack of men in the Church, it is the fault of those who stay their hands from giving; who will give and spare not for the adornment of their persons and their houses, for the satisfaction of their sensual, or intellectual, or esthetic tastes, but withhold the "tenth" from God.

Others say that men will not go into the Church, because it is such a hard life. A hard life! is a life of so called pleasure, of penitent self-indulgence, of systematic money-making, an easy life? And is it not the fault of all of us, if our civilization has become so effete that it has crushed out of the souls of our young men all high courage, all capacity of deep devotion to a holy cause, leaving there only a dread of hardship, and utter egotism.

Under the old dispensation, as we read in the 2nd lesson for the 5th Sunday in Lent, "every male that openeth the womb shall be called holy to the Lord." Why should there not be, in every family, one given to the Lord; one child trained from his earliest infancy for the service of God in His Church, dear and precious to parents, brothers and sisters, as their

offering to the giver of all good gifts. An offering, not merely theoretically and from mere sentiment, but in all earnestness; all the more precious that the duty of adequately preparing him for his high vocation, entails certain sacrifices and privations on the family. Those who have lived in Roman Catholic countries, know how edified and joyful devout Romanists are when the sons or daughters of their friends and neighbours leave their homes for the priesthood or the cloister, how they applaud the piety of the seminarist or novice, and uphold them in their opposition to their parents wishes. But let it be their own sons or daughters who have a "vocation" and all their views are changed, they bewail their hard fate, and blame those who favor, aid, or counsel the treasure they will not "offer willingly to the Lord." Christian fathers, Christian mothers, who love our Mother Church, be not thus willing to give to God of that which costs you nothing; give one of your own bright boys "willingly unto the Lord"; give of the increase with which God has blessed you, so to provide for the furtherance of the Church's work on earth, that the band of workers sent into God's vineyard may have all that to which any of us have a right, that food and raiment wherewith we are to be content. If this were done our world will be brighter, happier, and better; our young men would be less selfish, and would have a higher ideal; our daughters would be less frivolous and self-seeking; the family would be sanctified and united in closer bonds of love. Think of the blessed results such a dedication of one member of every family would produce; the hands of the Church would be mightily strengthened; the sweet Church bells we love would ring in those far districts where now they are never heard; social life would be purified and refined, and many a difficult social problem solved, for which no solution can be found by those who seek not the aid that cometh from on high.

* * *

CORRESPONDENCE.

THE UNCONSUMED CONSECRATED WINE.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Nothing can now astonish me, even "in so well ordered a diocese as that of Montreal." I used to be astonished at things written and unwritten, but hardly expect to be again. If I could be brought into a condition of astonishment, such covert attack as that made by "Cleric" in your last issue, on a nameless dignitary of the Church and his brother clergyman would probably be the means.

The only purpose I can see in such a letter is to hurl from some cowardly retreat the shaft of malice, hoping it will strike the somebody as nameless as the creature who sent it on its mischievous mission. A true man having facts of such importance of a personal nature to reveal would do so in the presence chiefly concerned, that of the clergy offending and the Bishop of the diocese.

It is to be hoped that in the absence of proof no one will believe that any clergyman in this diocese, however fanatical, would be guilty of such flagrant breach of order. Of one thing I am satisfied, I have not yet discovered such an one.

JOHN C. GARRETT.

Laçolle, 12 May, 1887.

[Unless Mr. Garrett is prepared to maintain that in no case should an assumed signature or title be used, we see little force in his reply. It does not answer the charge which came from a reliable source. Nor do we think that it would be any particular kindness to the parties concerned to name them, though it might be to the benefit of the Church to secure punishment for the offence.—ED.]

The Church Guardian

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See page 14.

Special Notice.

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CALENDAR FOR MAY.

MAY 1st—3rd Sunday after Easter.
St. Philip and St. James, A. & M.
“ 8th—4th Sunday after Easter.
“ 15th—5th Sunday after Easter.—(Notice of
Rogation Days and Ascension
Day).
“ 16th }
“ 17th } ROGATION DAYS.
“ 18th }
“ 19th—ASCENSION.
“ 22nd—Sunday after Ascension.
“ 29th—Whitsun-Day.
“ 30th—Monday in Whitsun-Week.
“ 31st—Tuesday in Whitsun-Week.

ROMAN CAVILS AS TO THE VALIDITY OF PARKER'S CONSECRATION.

BY THE REV. A. W. LITTLE.

The fact of Parker's consecration being incontrovertible, Romanists have tried to envelop the whole subject in a cloud of dust in order to obscure the validity of the act.

Their cavils are, for the most part, so silly and disingenuous, that I would fain have spared honest recusants the mortification of seeing them again in print.

I. Such frivolous objections as that some of Parker's consecrators were married Bishops (like St. Peter) may be passed over with a smile.

II. Equally disingenuous and unsound is the objection raised against the Ordinal, on the ground that the words used by Parker's consecrators, at the exact moment of the imposition of hands, did not clearly specify whether it was to the episcopate or to the priesthood that Parker was being ordained, although they certainly implied it by combining the words which our blessed Lord used when He ordained the Apostles and the words which St. Paul used with reference to St. Timothy's ordination as Bishop of Ephesus. The office of bishop was distinctly declared all through the service—in the presentation, the oath, and the prayers. The ordination could not possibly have been to the priesthood, for Parker was already a priest. The same objection would apply to all consecrations ever known to have been performed in England before the Reformation, and to all consecrations in the Roman Church even to this day. The actual words of consecration used were: “Take the Holy Ghost, and remember that thou stir up the grace of God which is in thee by imposition of hands, for God hath not given us the spirit of fear, but of power and love and soberness.” The

sentence was afterwards expanded to the form in our present Prayer-Book:

“Receive the Holy Ghost for the Office and work of a Bishop in the Church of God, now committed unto thee by the Imposition of hands; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And remember that thou stir up the grace of God, which is given thee by this Imposition of our hands; for God hath not given us the spirit of fear; but of power, and love, and soberness.”

Apropos, the editor of the [English] *Church Times* recently observed: “The cavils against the Ordinal are frivolous, as you may see by reading it. And, in fact, the only Ordinal in the world, which meets the requirements for validity made by Roman controversialists is a heretical Nestorian one. The Roman rite itself does not. No such words occur in the Roman Office, which has only ‘*Accipe Spiritum Sanctum*,’ and not another syllable, at the moment of laying-on hands. If the Romans could make a really strong case out against the Church of England, they would find truth a sufficient instrument, but they are never contented therewith.”

III. Not much more reasonable is the charge that one of Parker's consecrators, Barlow, was not himself consecrated.

What if he were not? It is to provide for such contingencies that the Church requires three bishops to unite in every consecration. In the case of Parker, four bishops united in the laying on of hands, each one of them saying the words of consecration. Even if we waive Barlow's Orders, the Orders of the co-consecrators, Scory, Coverdale, and Hodgkins, cannot be impugned. Indeed, Scory and Hodgkins, were co-adjutors to the Romanizing Bishop of London during the reign of Queen Mary; and the records of the consecration of all three of them are extant.

But, as a matter of fact, there is not the faintest shadow of doubt that Barlow was consecrated. He was nominated Bishop of St. David's, by Henry VIII, elected by the Cathedral Chapter, April 10th, 1536, his election confirmed April 21st, and he himself formally enthroned in his cathedral soon after. By a common oversight the record of his consecration was omitted from Cranmer's carelessly kept register, as were the records of Fox, Latimer, Sampson, Rugg, Skipp, Bell and Day, of whose consecration there has never been any doubt. Barlow's own register, as Bishop of St. David's, which doubtless contained a full record of his consecration, is lost. It was probably destroyed by his successor, Bishop Farrar, who burned all the “Ecclesiastical Books, Martyrologies, Portiforians, Missals, and Calendars, of his See, wherein the names of the bishops, and the times of their admission, death and translation were wont to be recorded.” (See Bailley's *Def. of Holy Orders*, p. 89.)

It is sometimes asserted that Henry VIII, considered his mandate as good as a consecration. This is absolutely false and unfounded. He regarded his mandate as good, not as a consecration, but as a warrant for the archbishop to see that the consecration was duly performed. Henry was very punctilious about the sacrament of Orders. So was Cranmer, who would have incurred the penalties of a *Premunire*, had he omitted the consecration of Barlow.

Barlow served as Bishop of St. David's for 13 years; was translated to Bath and Wells in 1249, and to Chichester in 1559. He had his seat in the House of Lords, which depended on the fact of his consecration, and required that he should be introduced to the House by two bishops as witnesses of his consecration. He also had his seat in the House of Bishops in the Convocation of Canterbury. He performed every episcopal function, even taking part in the consecration of two bishops. During the thirty years of his episcopate, no one ever doubted his Orders; and had there been a

shadow of doubt, his enemies would have made the most of it, especially the canons of St. David's, with whom he had a protracted lawsuit. Scores of official documents are still extant, showing his episcopal status and actions. It was only after he had been dead some fifty years that some wily Paptist, happening to discover that the actual record of his consecration was missing, started the lie that he had not been ordained. Let it suffice to quote the words of the scholarly and respectable Roman Catholic, Dr. Lingard:—

“For ten years Barlow performed all the sacred duties, and exercised all the civil rights of a consecrated bishop. He took his seat in Parliament as Lord Bishop of St. David's. He was styled by Gardiner his ‘brother of St. David's.’ He ordained priests; he was one of the officiating bishops at the consecration of Berkley; yet we are now called upon to believe that he was no bishop, and, consequently, that nobody objected to his orders, though they were known to be illegal; or to his ordinations, though they were known to be irregular; nor to his performance of episcopal functions, though it was well known that each such function was a sacrilege!” (Dr. Lingard in the “*Catholic Magazine*,” 1834.)

FREQUENT COMMUNION.

Many Christians do not realize the necessity of receiving the Holy Communion oftener than a few times during the year. The notion that it should be looked upon as a semi-occasional service finds no shadow of authority in the New Testament. The time of its institution is at least insignificant; our Lord's command is—“do this”; St. Paul shows that the ascended Saviour thought it worthy of a special revelation to him; and it was undoubtedly a feature of Christian worship on the first day of the week in the Apostolic age. Earnest and devout souls ought not to esteem lightly any opportunity when it is possible for them to receive it. The absence of the weekly Eucharist was one of Wesley's points against the Church of England in his day. It is hard to believe that some are persuaded that frequent Communion is not only not a duty, but not even an advantage. How can this be, if it is a good thing at all? To receive it frequently is supposed to detract from its sanctity. If this be so, why did neither Christ nor the Apostles give us warning? Does this argument hold good concerning holy things? Does it hurt the soul to pray often to God—does it impair reverence to call upon His name “without ceasing?” Is it bad spiritual policy for us to read the Bible daily, or does such a rule make God's book common to us? Neither does frequent Communion ruin our regard for the blessed sacredness of the holy sacrament, but it nurses a love for it, for its refreshment, for the contemplation which it inspires, for the grace which it conveys. Let us all carefully weigh this solemn subject. “Let every man be fully persuaded in his own mind.”—*Scranton Churchman*.

THE “IMPERFECT MEMBER.”

Let it not be understood for a moment that we mean here to excuse or palliate evil living in any one, least of all in persons who have solemnly recognized and acknowledged the duty of living otherwise. Besides wrongness of action, the wicked Church-member exhibits inconsistency of conduct—not that he who is not of the Church can do wrong with any greater impunity—but there is in those of the Church an appearance of greater wrong in their wrong-doing and their inconsistency be-

tween profession and life. God forbid that we should not be deeply ashamed at some things into which even Christian people fall. Would pastors could deepen the piety of many of their present flocks! Rectors would reconstruct many of their people religiously, if they could, to their great benefit. Pastors hear many things, now and then, of their people that greatly pain them.

But, for all this, our brother's shortcomings should not deter us. They may, when we can read his motives, see his heart, and know him as God knows him; but not until, and that can never be.

As the body carries in itself the seeds of sickness and decay, and these break out, now and then, in bad humors, fevers, and sickness, so does man, by nature, carry tendencies to evil in himself. In the field of his heart grows by the side of wheat. Antagonistic principles contend within him. So it has ever been. So it will ever be until the harvest-day of time. Imperfect Church-members are thus, not an astonishing, but, on the contrary, an expected phenomenon. Let us not be so offended at it, as to refuse, on that account, to cast in our lot with the Church. On the contrary, let a brother's inconsistency be valuable to us. We can make use of it. Let it become a lighthouse to us to warn us from the rocks upon which he has struck.

And a word further. Let no one ever expect that he is going to be anything but an "imperfect Church-member." He is going to be what he perhaps has been condemning in others—not in the same degree perhaps, but the same in kind. Perfection does not belong to the earthly state of the Church. Half-formed Christian character, immature character, occasional inconsistencies, backslidings and fallings off, weakness and foibles—yes, and even sin—will be found in the lives of men and women so long as Human Nature remains as the Creator made Human Nature with His own hands, and of His own will, and for His own purposes. The part and duty of all is to strive for the best formed Christian character which they can acquire; for the least immaturity of character possible to their circumstances and temptations; for the exhibition of inconsistency of life as seldom as possible; for the fewest backslidings; for weaknesses and sinfulnesses as rarely as may be, by the exercise of their best watchfulness, and through the power of God's grace.

And above all, do let us give up the popular and sectarian idea that the Church is something with which only the perfect shall unite. It is, on the contrary, expressly for those who are not perfect. It is for those who are *desirous* to be good; for those who are *hoping* to be better, and *striving* to be so, or who *intend* so to strive.

And such as can say—hand on heart and eye on God—"I do mean so to strive; I do so desire; I do so hope; I do so intend," the parables and all the Bible, the voice of Reason and the voice of the Church—all authorize and instruct the pastors to invite and to welcome to her fold.

And, when full members of Christ's mystical Body, it will then become their bounden duty to live the most upright life that is within the utmost of their power; to let faith and good works reflect each other in the mirror of the daily walk; and to strive and labor, in every department of life, and with all the energies of their souls, as they grow in *age* to grow also in *grace*—always "imperfect members," but endeavoring to be as little so as possible.—*The Church Messenger.*

ANOTHER subscriber in Ontario writes: "I love it (the CHURCH GUARDIAN) and highly appreciate its contents."

HOW THE CENTENNIAL OF THE COLONIAL CHURCH IS REGARDED ON THE PACIFIC COAST.

The Churchman's Gazette, of New Westminster, B.C., (the organ of the diocese), in its May number, says:—

It must be a subject of the greatest interest to Colonial Churchmen that we are now living in the hundredth year of the Colonial Episcopate. One hundred years ago, come August next, our noble old Mother, the Church of England, gave birth to her first Colonial Diocese, by the consecration of the late Rev. Charles Inglis to the See of Nova Scotia, and now she numbers some sixty dioceses, with seventy-five Bishops and over three thousand clergymen. It must encourage Churchmen everywhere, to know that they are in communion with a body of brethren governed by more than two hundred Bishops, ruling some twenty-nine thousand six hundred clergymen, and that of this number there are seventy-five Bishops and over three thousand clergymen, the growth of the Colonial Church during one hundred years. Must not every Churchman thank God and take courage when he contemplates what God has done? The Provincial Synod at Montreal realising that it is the first-born of this noble family, resolved, last year, that an effort should be made to mark this sign of God's favor and goodness, by bringing to the notice of the whole Colonial Church, the privilege of joining together, in raising a memorial, that should witness to future generations their thankfulness to Almighty God for His goodness and many blessings during the one hundred years that are past. The Provincial Synod at Montreal appointed a committee to report upon the best means of accomplishing this object, and we give the report so made and adopted. Nova Scotia, being the oldest diocese, has the honor of being the diocese in which the memorial is to be raised and the Centennial celebrated, and we hope to see the work carried out with enthusiasm by every diocese of the Colonial Church. We, of this young and distant diocese, we hope, will do our part, and show that distance does not loosen the bonds of church fellowship.

Probably two classes of objectors will oppose the scheme. There are always some wise-acs who can see a better way of doing anything than that decided upon, and who are always ready to join *his* company, who, some eighteen hundred years ago, asked, "Why is this waste?" whilst another class can never look beyond themselves and their own personal wants, and continually cry "charity begins at home," which is true enough so far, only it DOES NOT STOP THERE. The congregation, parish or diocese that never aids any outside work till all its own wants are supplied, will always be "full of wants," whilst that which reaches out beyond itself will find that the very "reaching out" will lessen the wants at home. We hope that next August there will be seen at Halifax such a concourse of Churchmen (Laymen, Clergymen and Prelates) from all parts of the world, that our friends and foes will be forced to exclaim, "What hath God wrought?" And that such a response will be given to the resolution asking for offerings to the Cathedral, that like in the early history of the Jews, people will have to be restrained from giving "much more than enough for the service of the work."

INDUSTRIAL IRELAND.

In "Industrial Ireland," Mr. Robert Dennis has given us a most interesting book on a subject of very great importance. In one respect it is a rarity in literature. It is almost unprecedented to find a writer on Irish matters who

is content not only to confine himself to simple facts, but to present them with the given accuracy of a photograph, undistorted on the one hand by political partizanship, uncolored on the other by the glow and fervor of enthusiasm. Here is his sketch of the present condition of the chief national industries:—

"The fisheries of Ireland are terribly neglected. Mining and quarrying can scarcely be said to exist A good trade was done in metal goods, such as cutlery, guns, needles, and pins, copper and trap goods, jewellery, &c.,—all these industries are dead, or dying The Irish gentry no longer require guns, save for self-defence, and even these they buy in England, pin making languishes from want of Home Rule (so says the solitary pin maker in Ireland.) The copper and brass trade is declining from the sheer absence of skilled workmen; there being a very general aversion in the trade to apprentices. . . . Formerly there were 13 flint glass works in Ireland, now there is only one. The banks of the Suir at Waterford, used to ring with the merry hammer of the shipbuilders, but they are silent now. There is not a town in Ireland, where you may not see one or more derelict mills, hollow and roofless, testifying to the lifeless condition of manufacturing industry in general."

There is some monotony in the tale which Mr. Dennis has to tell of the cause of this decay. It all comes at last to the familiar story of utter rocklessness, apathy, and obstinate self-will. The butter-trade is rapidly declining. In 1848, 379,000 packages of Irish butter, as against 576,888 of Foreign, entered the port of London; in 1884, the numbers were 5,168 of Irish, against 1,703,772 of foreign; simply from want of care in preparation and packing, and because the farmers will send it over "in lumps tied round with a cloth or in a dirty firkin in vessels that have first discharged a cargo of coal or paraffin." The magnificent hay crop is partially ruined from carelessness in making, while enormous quantities are lost every year from being stacked in places liable to floods. Even what is well got in does not obtain anything like its proper value, because the farmers will send it to Dublin in loose bulk, and will not learn the simple process of pressing. Some few years ago, the Midland Railway Company got from America, 4 of the most improved trussing machines. At that time hay, unsaleable at the place where grown, was commanding £4 a ton in Dublin. Nobody would use them and nobody now knows where they are. Osiers would be a most profitable crop in the wet lands; nobody will plant them, and Ireland imports her baskets. Dial-plate making was a productive industry in Dublin, no one would take an apprentice; at last there was only one man left in it, he went away to London, and the plant he used was purchased for 15 shillings by the museum of the College of Surgeons.

Mr. Dennis has indeed abundantly proved his assertion in his preface, "Ireland wasted her substance, not in riotous living, but out of sheer thoughtlessness and thriftlessness, and what she does not waste, she neglects." On the causes of all this, Mr. Dennis touches with a firm hand. There is the alienation, even approaching extinction of the landowning class, who in England, are foremost in promoting agricultural improvements, both by persuasion and example. Then there is the almost incredible apathy of the small tenants. Mr. Dennis shall speak for himself of this:—

"Why is the potato so much grown and consumed in Ireland? It is, because potato-growing and potato-eating form the simplest process by which the Irish tenant can keep body and soul together. . . . He sticks his potato into the ground, and in due time gathers the harvest. Feeling hungry, he goes to his store, deals himself out potatoes enough for a meal,

claps them into a pot, eats them, and is content. He is in fact only one remote from the savage who digs up roots from an otherwise undisturbed soil."

Most readers will be prepared for some such statement as these, though perhaps not quite, so plain or stringent. But it is somewhat surprising, considering all the present talk to which everybody is accustomed about "Ireland for the Irish," and Irish nationality, to hear Mr. Dennis finding one cause for the decay of Irish industries in the persistency with which the *Irish people* "boycott" *Irish products*, the obstinacy with which they refuse to believe that anything good can be produced on Irish soil. Of this Mr. Dennis gives many instances: "In Ireland they will not even buy stockings of Irish make. A quarter of a million sterling goes every year to Germany and Scotland, for stockings worn by the Irish people."

Again "Ireland abounds in the most excellent building materials." We note by the way, that one of the Architects among the chosen three, who are competing for the building of Liverpool Cathedral, specifies Irish limestone "as the best material attainable for his walls. Yet Irish architects will "specify for Bath or Caen stone, for Belgium marble, for Welsh slates, for Bridgewater bricks, and so on, though they know that better and cheaper bricks are made at Kings court, that just as good slates can be got at Killaloe and Valentia, that more beautiful marble can be brought from Galway." Boicott ware, Mr. Dennis tells us, found a market everywhere, except in Ireland. Mr. Dennis is somewhat reticent when he speaks of remedies. But it seems clear that the great want of Ireland is not only capital, but capital so employed as to gain an influence over the people, which can be utilized to lead them on to the idea of self-help, and self-respect, and the advantages of honest industry. Mr. Dennis gives instances of large sums advanced to fishermen and others, which have been most honestly repaid. But *then no secret power* has intervened between the lender and the borrower. But few capitalists will be prepared to risk a large stake in a country where they find themselves confronted by a secret combination, wielding the terrible weapon of boycotting, and as eager to exercise it against a companion or association, that dares to be independent, as against a secalitrant land lord, or a usurious money lender. We recommend our readers to study these plain spoken pages. Mr. Dennis not only writes tersely and clearly, but with an occasional flash of grim humour which makes him exceedingly readable. —*The Guardian, England.*

FAMILY DEPARTMENT.

ASCENSION DAY.

BY MARY D. BRINE.

Dear Lord, our hearts with Thee ascend
To Heaven's bright heights to-day;
From things that weary here below
Thy haste to soar away
To where Thy presence glorifies,
And there is no alloy
To mix with doubt the longing soul
Or dim Faith's perfect joy.

We pause 'mid duties gathering here
About us hour by hour,
To rest our spirits with the thought
Of Thy most wondrous power;
And how it helps us, Lord, to feel
That whatsoever our care
And sorrow here on earth, Thou, Christ,
Hast had each one to bear.

And so away from things that vex
And weary us each day,
We'll send our thoughts, our hearts, and minds
With Thee, dear Lord, to stay,
And gather rest and courage new
Where with to turn again
To life's continual tasks, which Thou
Wilt make for us more plain.

Dear risen Lord, look down and aid
Thy waiting people here,
And to Thy throne of perfect rest
Draw us each day more near,
Until we, too, shall bliss to dwell
All weariness above,
Secure for evermore from sin,
At rest in Thy true love.

—*The Churchman.*

TWO FRIENDS.

CHAPTER VI.—CONTINUED.

It cannot be said that Reggie was at all anxious for his father's return. His mother had proved most pleasantly unlike his anticipations, it was true. But then she was so different from the other people with whom he had come much in contact, and it did not seem to him likely that his father should also prove an exception to the general rule. Mrs. Lacy saw his hesitation, and tried to smoothe it away by frequent reference to all sorts of pleasant things that were to be done "when father comes." But to the child's busy brain this seemed also like the spoonful of jam offered to take away the taste of some disagreeable medicine. He did not like to consult even Sam upon the subject, and indeed Sam, when put out, was rather apt to say, "just wait till your Papa comes, Master Reggie," in a way that sounded decidedly more threatening than pleasant. A little opposition was necessary to Sam's existence it seemed; and now that Reggie no longer required his protection, he was apt to indulge occasionally in fault-finding, in regard to things which he had willingly allowed when he considered that the boy was put upon. Reggie, however, took it all very quietly; he understood Sam's ways, and did not suffer himself to be disturbed even by slanderous accusations against his dear hedgehog. One day when Sam was cross, he accused it of misdoings which would have made it a worthy counterpart of the ubiquitous cat of lodging houses, and then at last Reggie gave vent to the crushing rejoinder.

"Well, Sam, you won't be troubled with it much longer. We shall go away as soon as father comes home, and then I'll bring it with me."

This was an utterly unexpected climax. Sam let his spade fall and stared at Reggie.

"Take it away, Master Reggie, why I never thought of that. Baint you going to stop here then?"

"Why, no! of course not. Didn't you know that Miss Everson will be coming home soon, and of course I shall go with my father and mother?"

Sam shook his head, and looked so sorrowful that Reggie's feelings were touched.

"Never mind, Sam," he said, after a pause for consideration. "You will be able to get another hedgehog, I daresay; and if you can't, I will leave you mine, there!"

The offer was a magnificent one, but was not appreciated as it deserved to be.

"Both the hedgehog," exclaimed Sam, somewhat ungratefully. "There be plenty of them beasts about, but I never thought you'd be going, Master Reggie."

This implied affection for himself by no means made up to Reggie for the slight upon his pet. As if it was like any common hedgehog indeed? And he replied accordingly, with all the dignity that he could muster.

"I am sure you will be glad, Sam, not to have me coming hindering you at your work any more."

Having given utterance to this cutting speech, he walked away without paying any attention to Sam's assurances that he was only in fun. The quarrel was soon made up however, when Reggie began to think of how often Sam had stood his friend. And then when they were both very confidential, he came out with a petition which had been on his mind for some time past.

"Sam," he said, "I want you to promise that if ever those people come back again you'll try to find out Nat."

"Dear, dear Master Reggie, what are you so set on that boy for? With a Papa and Mamma, not to speak of your new little sister, I wonder at you, that I do!"

But Reggie was not to be turned from his purpose by Sam's wonderment.

"Nat is a very good boy indeed, Sam. You needn't shake your head and try to look so wise. And if we could find him out and mother could see him I'm sure some good would come of it. You always say he taught me bad things, but it isn't true, you know it isn't."

"Why, Master Reggie! and only the other day you said to me as you knew you shouldn't have gone out in those lanes without leave."

"But that wasn't Nat's fault. And I went often before I ever saw him, you know I did. And mother lets me go now. Besides if you think Nat is so bad, you ought to wish him to learn to be better."

(To be continued.)

MAGAZINES FOR MAY.

The Church Review—Rev. H. M. Baum, editor: Houghton, Mifflin & Co.; \$4 per annum. This always valuable magazine is rendered still more desirable and useful by the series of articles on the *Laws of the Church* in the United States, which was commenced in the April number. They are written by the Editor, and, judging from the two parts which have already appeared, will have an influence and interest beyond the territorial limits of the P. E. Church. In the April number there was also a most useful and timely paper by the Rev. Arthur Lowndes, disproving most conclusively the oft-advanced theory that the Church of England had recognised by Canon the Established Presbyterian Church of Scotland. Both April and May numbers contain paper by the historiographer of the P. E. Church, Right Rev. N. Stevens Perry, D.D., on the *First Bishop of Nova Scotia*, for which alone the *Review* ought to be had by Churchmen generally throughout Canada. We cannot refrain noticing also the thoughtful paper in the May number of E. F. Gardiner, M.D., on "Church work among young men," in which some valuable hints are given as to the failure to secure the attendance of this class at the services of the Church and interest them in Church work. Dr. Gardiner also gives a pleasing account of the inauguration of the "St. Andrew's Brotherhood" and of its constitution and rapid extension. We cannot praise too highly these excellent numbers of this able *Review*.

The Church Eclectic—W. T. Gibson, editor, Utica, N.Y. E. & J. B. Young & Co., and Pott & Co., N.Y.; \$3 per an. The May number of this monthly is full of timely and thoughtful papers, prominent amongst which we would place, those of Rev. Dr. Nelson on "Church Unity in relation to the Historic Ministry," and two on "Christian Unity,"—one from the pen of the able Bishop Doane, and the other by Dr. B. Franklin. This number also contains Bishop Doane's rejoinder to the many replies made to his paper on attendance at Communion, which appeared in the March number of the *Eclectic*. The question of "Fasting Communion" receives attention from Rev. E. B. Taylor, and "Lay Baptism" from Dr. Brand. The number is unusually good.

The Homiletic Review—Funk & Wagnalls, N.Y.; Wm. Briggs, Toronto; \$3 per an. The opening paper in this *Review* is by the Rev. A. J. Lyman, on *The Miraculous Element in the Egyptian Plagues*, in which he remarks some misconceptions as to the real nature of a "miracle," and points out that it should be defined not as the *opposition of God to nature*, but as the *special coincidence of God in nature*, and *God above nature*, disclosing the highest forms of Energies operating in the same phenomena; and he shows the application of this principle in the miracles performed in connection with the deliverance of the children of Israel from Egyptian bondage. Dr. G. W. Miller contributes a sermon on "Missions, an investment, not a waste." The various departments are well filled.

The Pulpit Treasury.—E. B. Treat, Broadway, N.Y.; \$2.50 per annum. The May number is the first of Vol. v. of this valuable monthly, and its pages are well filled. Amongst other noteworthy articles is one on "The Scepticism of the Day: what it is, and how to meet it," by Principal Brown, of Free Church College, Aberdeen, Scotland.

The American Magazine.—Publication office, 130 and 132 Pearl street, New York, \$3 per annum—succeeds what was formerly known as "The Brooklyn" and is intended to be representative of American thought and life. The May number is the first of Vol. vi. and of which 95,000 copies are said to have been issued. It contains seven illustrated articles and a number of others from the pens of leading writers. We have no doubt that this magazine will become a prime favorite with very many.

The Cosmopolitan.—Schlicht, Field Company, 29 Park Row, New York, \$2.50. The office of this monthly has been removed to the City of New York. In its May number are amongst others the following: "The Bridal Journey of Catherine the Great," by Professor Tuttle; "Life Beneath the Crescent" (illustrated), by Emilie Juliard; "New York Free Public Libraries," by Viola Roseboro'; "The Household," a Comfortable House, by Helen Campbell; "Early Summer Fashions," by Mrs. Helen Hooker.

The Pansy.—D. Lothrop & Co., Boston, \$1.00, for May is just as exquisite and timely as could possibly be. Amongst other attractions it contains an exercise for Children's Day arranged by Pansy (the Editor) under the title of "The Flower-Band" which is not only well arranged but also conveys good religious thought and teaching. This number is specially worth having.

Our Little Ones and the Nursery.—The Russell Publishing Co., Bromfield St., Boston, \$1.50, per an.—for May is beautiful indeed, every one of its fifteen articles being illustrated, and that too in a manner to command approval and please the little ones. Every number we receive convinces us more thoroughly that we have not been mistaken in our appreciation of this monthly.

RECEIVED.

The Atlantic Monthly.—Houghton Mifflin & Co., Boston, \$4.00 per an.

The English Illustrated Magazine.—MacMillan & Co., 112 4th Av. N. Y., \$1.75.

Littell's Living Age.—Littell & Co., Boston, weekly, \$8.00 per an.

The Grammar School.—The Interstate Publishing Co., Boston: \$1.00 per an.

A New Periodical.—The Grip Publishing Company, of Toronto, have commenced the publication of a new monthly periodical, entitled GRIP'S OWN LIBRARY. The first number is made up of "Good Things from Grip," being comic

pictures and comic reading selected from the pages of Grip. It is printed on the finest calendered paper, and at the price of ten cents is a credit to the publishers, and will no doubt meet with a very large sale. The second number will be entitled, "Jubilee Jollities," to be issued June 1st, and a very large edition is being prepared in anticipation of an enormous sale.

MARRIED.

ROBINSON-SHUFELT—On May 4th, at Holy Trinity Church, Iron Hill, by the Rev. Rural Dean Nye, M.A., Rector of Bedford, the Rev. William Robinson, incumbent of West Sheford, to Lillian Amella, daughter of the late John D. Shufelt, Esq., of Iron Hill.

BUCHANAN-JONES—At the residence of the bride's brother, Black Spring Road, Portland, by the Rev. W. Greer; William A. Buchanan, of Westfield, King's Co., N.B., to Ella, youngest daughter of the late William W. Jones.

DIED.

POTTER—At Stellarton, N.S., John Potter, of Westville, aged 82 years.

PALMER—At Windsor Forks, on the 23rd instant, William Palmer, Esq., in the 80th year of his age. I.P.

DEAN—On Tuesday, the 26th April, at Ship Harbour, fell asleep in Jesus, James H. Dean, after a painful and lingering illness, aged 22 years.

DELANEY—Entered into rest, at Somerville, Mass., U.S., on the 21st April, Jos. Smith Delaney, a native of Amherst, N.S., second son of James H. Delaney, aged 39. His remains were brought to Amherst, N.S., for interment.

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MISSION FIELD.

FOREIGN MISSIONS.

From a paper read at a meeting of the Lower Division of the New Jersey Branch of the Women's Auxiliary. By Mrs. Thos. Neilson:

We are now to consider some of the objections to Foreign Missions. The first one that is generally urged is their costliness. We answer, the Board of Missions informs us that it costs barely seven cents out of every dollar given to the Foreign field—that is to say, that ninety-three cents out of one hundred are spent upon the soil—this does not seem very costly. Another objection, which sounds rather well, is that the results are so small. Are they? Only ninety-five years have passed since the first English Missionaries went out to carry the Gospel to the heathen, and to-day there are Christian communities, more than 3,000,000 strong, led by 2,500 native clergy. In India alone the last census showed nearly 2,000,000 Christians.

And what are we but the results of the missionary work of the venerable Society for the Propagation of the Gospel in Foreign Parts? Surely, in 100 years to have increased from 200 to 4,000 clergy—from 200 to 5,000 parishes and Mission stations, with a care of souls of more than 2,000,000, and offering which last year amounted to \$10,000,000, we may bear our living testimony to the results of Foreign Missions—they are not small. Canon Farrar says that "men who have never taken the smallest trouble to inquire into the subject, reiterate the ignorant assertion that Missions are a failure. I confront the statement with the most absolute contradiction. I say that considering the insignificance of our efforts, Missions have been more successful than we had any right to anticipate in our wildest dreams. Like a grain of mustard seed, from well-nigh invisible beginnings, the "Kingdom of Christ has grown into a mighty tree."

And now as to the success of our efforts, hear a few present facts as to the wonderful increase of converts in our own day:

"If we take the population of the world at 1,500,000,000, a religious census would certainly give us 450,000,000 of Christians, more than three times as many as there were a century ago."—(Sir Monier-Monier Williams.) "The foreign field in the past twenty years has yielded more converts in proportion to the work done than the home field." "In India alone, native Christians are increasing at the rate of 86 per cent. in the last decade. Three years ago the number of communicants in Japan was 3,710, now it is 10,684. In India they are estimated at 528,000. It is said that the first money given for the evangelization of Japan, came from the Sandwich Islands, and many of the converted Islanders and their sons and daughters have gone forth as Missionaries to other lands. This seems like Apostolic zeal. The largest Christian congregation in the world,

numbering 4,500, is on the island of Hawaii; recovered from heathenism within the memory of living men. Over 90,000 Fegeans gather regularly for Christian worship, who within the present generation feasted on human flesh. Not twenty years ago, Madagascar had only a few scattered converts, now its queen and 200,000 people are ranged on the side of the Cross. Fifty years ago, there was not a native Christian in the Friendly Islands, now there are 30,000 who contribute \$15,000 a year to religious objects. On the Western Coast of Africa, are over 100 congregations. In Sierra Leone, 50,000 civilized Africans worship the God of our fathers. 2,000 miles of sea-coast have been wrested from the slave trade, and the Church and school substituted for the slave pen. In China, Missions are established in 40 walled cities and 300 villages; Persia, Hindostan, and Japan have all their story to tell. Remember, the first Christian century closed with 500,000 converts. The grand hall in the capital of Japan, built to give opportunity for denouncing Christianity, is now used by Christian Missionaries in its defence.

Late advices from Peking, state that thirty-one of the inmates of the palace of Prince Keung have rejected idolatry, and meet together for Christian worship on the Lord's day.

One Missionary of the Church of England at Fou Chow has baptized 1,000 native converts in the past ten years; and the whole number of converts there has grown, in the same time, from 1,000 to 6,000. Mrs. Baker, formerly a Missionary of the Church of England in Travancore, who arrived in the field in 1818, when there was not a Church there, now at that same place sees thirty nice stone Churches, with 20,000 Christians and 104 school houses and places of prayer.

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Temperance Column.

During Mr. W. Noble's recent visit to Hull, over one thousand three hundred persons signed the pledge.

The work of the English National Temperance League, as so many years carried on by Miss Weston among sailors of the Royal Navy continues to advance. Much good has lately been done by a series of meetings on board ship in harbor at Plymouth.

A remarkable instance of the spread of temperance principles was cited by Mr. Peter McLagan, M.P., in the course of a speech at a local option meeting at Chislehurst recently: "Twenty years ago," he said, "when entering the House of Commons, about four or five o'clock in the afternoon, the wine bar or the spirit bar was crowded with members going to get what they called a 'pick-me-up.' The tea-room was open, but very few went in there. Now, at four or five o'clock, very few would be seen at the wine bar. But on going to the tea-room, there would be a difficulty in obtaining a seat, because of the members taking their afternoon tea."

The Church of England Temperance Society's work among cabmen is making steady progress. The Branch of the Cabmen's Division planted by Driver Thomas Death in the parish of St. John's, Fulham, is rapidly enrolling members.

The Bishop of Manchester, speaking at a public meeting held in his district lately, said that last year upwards of a million householders, in more than six hundred and fifty places in England, were asked to give their opinion by means of a voting paper in regard to the Sunday closing, with the following result: For Sunday closing, 826,211; against, 111,801; neutral, 72,899.

The following is said to be a fair record of the Drink-bill of the American nation for 1883:—

Loss of productive labor of 70,000 drunkards \$175,000,000.

Total cost of drinks—domestic spirits: ale, beer, &c.; imported spirits: cordials, ale, wine, etc., 944,629,580.

Loss of productive labor of 2,138,391 moderate drinkers 222,392,664.

Loss of time, cost of medical attendance, and medicine in sickness caused by drinking 119,368,576.

Loss of productive labor of 585,472 persons in the liquor trade 293,236,000.

Loss to employers by drinking employees 10,000,000.

Cost of supporting 83,899 defective persons, by drink, as insane, etc., \$16,779,800.

Cost of supporting 59,110 paupers, etc., made such by strong drink, at \$100 per year 5,911,000.

Loss of Labor of 59,110 paupers and vagrants, at \$300 per year 17,733,000.

Cost of supporting 39,481 prisoners at \$100 per year, made such by strong drink 3,948,100.

Loss of labor of 39,481 prisoners, at \$300 per year 11,844,300.

Cost of police persecutions, court

expenses, losses by juries, witnesses etc. 15,000,000.

Value of grain destroyed to make the drinks 33,330,396—Total \$1,860,173,116.

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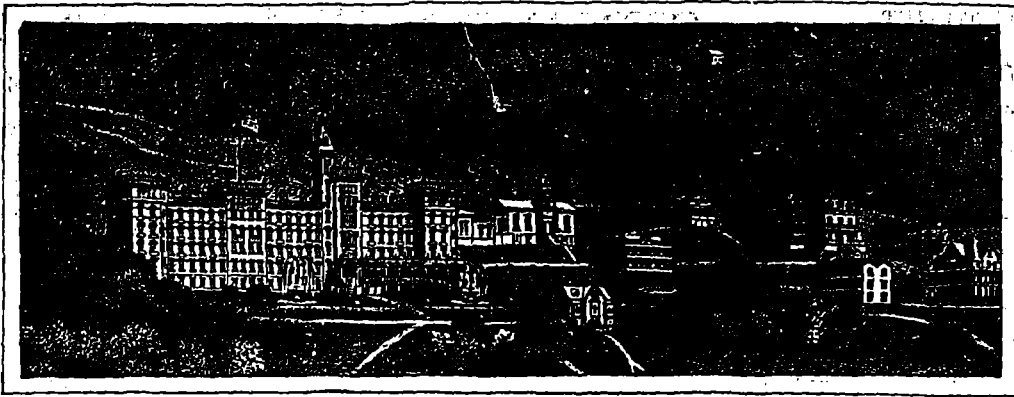
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