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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."  
"Earnestly contend for the faith which was once delivered unto the saints."

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No. 1

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## ECCLESIASTICAL NOTES.

In round numbers the income required to be raised annually for the clerical staff of the Church of Ireland, even at the modest stipends provided, amounts to the sum of £389,273. The contingent expenses reach a sum that brings the entire up to £438,848 annually—a sum approaching half a million. The total income of the Church from all available sources is £464,229, so that it will be seen that the present margin of receipts over expenditure is very small.

THE *National Church* says that while the Society for the Propagation of the Gospel is reported to have received a donation of £25,000 from a clergyman, it is "more than rumoured" that the London Diocesan Home Mission will receive a legacy of nearly, if not quite, £100,000. We congratulate both societies.

BISHOP MITCHINSON recently held a Confirmation at the parish church of St. Luke, Old-street, London. There was a large number of candidates, and the service was not over until nearly ten o'clock. On returning to the rectory his lordship learned that a poor lad who had been prepared was unable to get away from his work in time to take his place. The bishop at once went back, and in the great quiet building where literally only "two or three were gathered together," repeated the service.

THE QUEEN has repaired a very serious omission from the Jubilee celebrations, by placing in St. George's Chapel, Windsor, a very handsome silver-gilt altar-cross in commemoration of her fifty years reign. The Royal gift, which has cost about £300, was displayed upon the re-table close to the reredos for the first time on Easter Day, and was much admired by the numerous visitors on Easter Monday.—*Family Churchman*.

DEAN HOLE has signalled his advent in Rochester, by an important alteration in the cathedral services. Six years ago the Holy Communion was celebrated every Sunday, and on the greater festivals, but only in the middle of the day. In the summer of 1882, early Eucharists on Sundays were begun. It is now announced that there will be a celebration of the Holy Communion every Holy day and Thursday at 8 a.m.

PRINCESS LOUISE OF SCHLESWIG HOLSTEIN, second daughter of their Royal Highnesses Prince and Princess Christian, was confirmed on Friday, April 6th, in the Royal Chapel, Windsor Park, by the Bishop (Designate) of Wakefield (Dr. Walsham How, late Suffragan Bishop of Bedford), acting for the Bishop of Oxford, who was ill.

THE number of communicants on Easter Day at Mr. Bell-Cox's church, St. Margaret's, Prince's-road, Liverpool, was 430, although it is a non-parochial church. Only in one instance were these figures exceeded, viz., St. Paul's, Prince's-park (Rev. E. H. McNeill), where the communicants numbered 449. The

parish church (pro-cathedral) mustered 86; others had as many as 11, 16, 20, 31, 33, and so on. Even Canon Lester's parish, with its 21,500 inhabitants, could only give 125; and St. Mary's, Edgill, with a larger population, sent 61.

AN extra effort has been made in one of the poorest parts in London to encourage parents to have their offspring christened. The result has proved most successful, as the Rev. A. Styleman Herring, on Easter Thursday, baptized the large number of 257 children and adults. The eight extra efforts (with an interval of two years between each) have added 1,757 to the Church of England in connection with St. Paul's, Clerkenwell. Mr. Herring will now do his best to bring these persons to confirmation and Holy Communion.

THE Primate will receive the Bishops attending the Pan-Anglican Conference at Canterbury Cathedral on June 30, and will deliver an address of welcome.

A COURSE of lectures was begun in Christ Church, New York, on Thursday last, under the auspices of the Church Club which bids fair to be a most important and valuable contribution both to Church literature and the cause of the "Reunion of Christendom." The lectures are on the works of the ante-Nicene Fathers and are designed to show what was the apostolic constitution of the Church, and therefore what is the only proper basis of Church union. The first lecture was by the Bishop of Western New York, on the subject, "The Pentecostal Age and the Growth of the Church to the Age of St. John," and contained a clear statement of the origin of the apostolic office and the reason for its establishment and perpetuation. Four other lectures, by Dr. Richey, Dr. Egar, and the Bishop of Springfield, will follow. The series will doubtless attract wide attention and have no little influence in the discussions of the problem of Christian Unity.

ACCORDING to the best information attainable by the Local Secretary of the Free and Open Church Association for the diocese of California, there are now in the diocese forty-three free seat churches out of sixty—over two-thirds. And among these churches with free sitting are several of her largest and most prosperous parishes, as well as nearly if not quite all of the mission churches and the most of the smaller country parish churches.

ANOTHER NEW PARISH was organized in Los Angeles, Cal., on Easter Monday, under the name of the Church of the Epiphany. It was formed from the former mission of the same name of which the Rev. Henry Scott Jeffreys has had charge for some time as missionary.

AN ASSISTANT BISHOP is proposed for the diocese of Alabama, by Bishop Wilmer, on account of his advanced age, being now in his seventy-third year.

THE REV. DR. BENEDICT writes in *The Reminder*, the Parish organ of St. Paul's Church, Cincinnati, as follows: "We note an unworthy

practice on the part of some, which needs reproof. At the close of the Holy Communion, very often the number of those who receive the Benediction is much less than of those present at the administration. Dear brethren, what would you think of such behaviour at your own table on the part of your invited guests? Special permission, deep regret, and a humble apology, become one who must leave your table before the proper time. Is less scrupulousness required and expected at the Lord's table, that some presume to go without waiting for the Master of the Feast to dismiss them with His parting blessing? Necessity sometimes knows no law. But is necessity the plea of all? Dear brethren, let the other table wait. Let other guests at other tables wait, till the Master's table has been duly honored, even to the end."

THERE are 8,000 colored children in the Sunday-schools of the P. E. Church in the diocese of Florida, and Bishop Weed has missionaries at work among the colored people on stipends ranging from \$100 to \$400.

A GOOD RESOLUTION.—We shall persist until a goodly number of Church papers are taken in our parish. We want the help and life that a weekly Church paper will put into our parish. We will not accept the pleas of 'Can't afford it,' 'Too poor,' as long as we see that daily papers, illustrated weeklies, 'Companions,' juvenile papers, magazines, and chromos can be afforded. It is simply shameful that Christian people will spend money for literature that tells them all about the world, the flesh, and the devil, but will begrudge an insignificant sum for a good weekly Church paper.—*Parish Helper*.

A FAREWELL BANQUET was given to Rev. Dr. Courtney at the Hotel Thorndike, Boston, Monday, 16th April, at which 78 clergymen were present, including Bishop Paddock, who presided. At the conclusion of the lunch, Bishop Paddock called the company to order and made a pleasant address, the substance of which was as follows:—

"It was not, he said, an occasion of a funeral character that had called the clergy together. The calls to the episcopate come too frequently for that. It was to bid farewell and God-speed to a brother whom all would miss, but whom all were glad to have thus honorably called to a higher kind of service. It was a great trial to the bishop to lose such a man as Dr. Courtney. He had been one on whom he could lean. He had been unwearied in doing good. He could never forget his loyalty to himself. His generous sympathies had been extended to all good work, among all schools of thought, and he had fellowshiped with all sorts and conditions of men. His services at St. Paul's had been a stimulant both to the bishop and to the clergy throughout the diocese."

Addresses were also delivered by Rev. Dr. Brooks, Dean Gray and others. Dr. Courtney responded in a very touching and fervent manner. At the close of the addresses, a committee, composed of Dr. Brooks, Dr. Shinn, Dean Gray, Rev. Geo. S. Converse and Rev. R. S.

Smith were appointed a delegation to be present at the consecration services at Halifax.

### THE FORM OF SPECIAL SERVICE FOR UNITY.

AS SET FORTH BY HIS GRACE THE ARCHBISHOP OF CANTERBURY.

I humbly pray that an answer of peace from God the Three in One may be vouchsafed to the use of these prayers by His faithful people.  
EDW. CANTUAR.

#### FORM OF PRAYER.

In the Name of the Father, and of the Son and of the Holy Ghost. Amen.

V. O God, make speed to save us.

R. O Lord, make haste to help us,

*Our Father, which art in Heaven, &c.*

V. Pray for the peace of Jerusalem:

R. They shall prosper that love Thee.

V. May the Spirit be poured upon us from on high:

R. That the desert may rejoice, and blossom as a rose.

V. That the ransomed of the Lord may return:

R. And come to Zion with songs, and everlasting joy.

V. In returning and rest shall they be saved:

R. In quietness and in confidence shall be their strength.

V. The work of righteousness shall be peace:

R. And the effect of righteousness, quietness and assurance for ever.

#### HYMN.

O Holy Ghost, thou God of peace,  
Pity thy Church, now rent in twain,  
Bid wrath, and strife, and variance cease,  
And let us all be one again.

One with our brethren here in love,  
And one with saints that are at rest,  
And one with Angel hosts above,  
And one with God for ever blest.

For One the Lord on whom we call,  
The Spirit One which He hath given:  
One God and Father of us all,  
One faith on earth, one hope of Heaven.  
Amen.

*Antiphon.* Be ye all of one mind.

Ps. cxiii. *Ecce quam bonum!*

Behold, how good and joyful a thing it is, brethren, to dwell together in unity?

It is like the precious ointment up on the head, that ran down unto the beard, even unto Aaron's beard; that went down to the skirts of his clothing;

Like as the dew of Hermon, which fell on the hill of Zion; for there the Lord promised His blessing and life for evermore.

Glory be to the Father, and to the Son, and to the Holy Ghost; As it was in the beginning, is now and ever shall be; World without end.  
Amen.

*Antiphon.* Be ye all of one mind: love as brethren.

*The Chapter,* Eph. iv. 1-6.

I beseech you that ye walk worthy of the vocation wherewith ye are called:

With all lowliness and meekness, with long-suffering, forbearing one another in love:

Endeavoring to keep the unity of the Spirit in the bond of peace.

There is one Body, and one Spirit, even as ye are called in one hope of your calling:

One Lord, one Faith, one Baptism.

One God and father of all, who is above all, and through all, and in you all.

*Then shall be said the Nicene Creed.*

V. O Lord, think upon Thy congregation:

R. Whom Thou hast purchased and redeemed of old.

V. Thou hast moved the land and divided it.

R. Heal the breaches thereof, for it shaketh.

V. Remember, O Lord, Thy chosen favour.

R. Bless Thy people with Thy Salvation.

V. Lord, hear our Prayer:

R. And let our cry come unto Thee.

#### LET US PRAY.

O God the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly Union and Concord, that as there is but one Body and one Spirit and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all; so we may henceforth be all of one heart and of one soul, united in one holy bond of Truth and Peace, of Faith and Charity, and may with one mind and one mouth glorify Thee, through Jesus Christ our Lord. Amen.

Great and Eternal God, Who didst form man without sin, and didst by the quickening advent of Thine Only-begotten Son, our Lord and God and Saviour Jesus Christ destroy death, which had entered by envy of Satan into the world; and didst fill the earth with heavenly peace; Thou whom the Choir of Angels celebrate, saying, Glory to God in the highest and peace upon earth, goodwill to men; fill O Lord, according to Thy good pleasure our hearts with Thy peace: and cleanse us from all guilt, hatred, deceit and ill; and all mortal recollection of injuries. Make us worthy O Lord, of Thy gifts of grace; enable us to promote and forward the Unity of Thy Church according to Thy Divine Wisdom: grant to all Thy faithful people the inward Unity and outward Communion desired by Thy blessed Son, in such manner and at such time as Thou shalt see fit; that in all things we may be conformed unto Thy Will; through Jesus Christ Our Lord. Amen.

[Adapted from the Coptic Liturgy of S. Basil, Prayer of the Kiss of Peace].

O God, the Creator and Preserver of all mankind, we humbly pray Thee for the good estate of the Catholic Church.

That Thou wouldst inspire it continually with the spirit of Truth, Unity and Concord.

*We beseech Thee to hear us.*

That all who do confess Thy Holy Name may agree in the truth of Thy Holy Word, and live in unity and godly love:

*We beseech Thee to hear us:*

That all who profess and call themselves Christians may be led into the way of Truth and hold the Faith in unity of spirit, in the bond of peace, and in righteousness of life.

*We beseech Thee to hear us.*

That Thou wouldst pour into our hearts that most excellent gift of charity, the very bond of peace and of all virtues, without which whosoever liveth is counted dead before Thee.

*We beseech Thee to hear us.*

That all estates of men in Thy Holy Church, and every member of the same, may, in their vocation and ministry, truly and godly serve Thee.

*We beseech Thee to hear us.*

That as by Thy special grace preventing us, Thou hast put into our minds this good desire for the Unity of Thy Church, so by Thy continual help we may bring the same to good effect.

*We beseech Thee to hear us.*

That we, and all Thy faithful people, may be established in the truth of the Holy Gospel, and walk worthily of the same.

*We beseech Thee to hear us.*

That so, at the second coming of Thy Son Jesus Christ to judge the world, we may be found a united Church, and an acceptable people in Thy sight.

Through Jesus Christ our Lord and Saviour. Amen.

V. O Lamb of God, that takest away the sins of the world:

R. Grant us Thy peace.

*Then also may be said the "VENI CREATOR."*

Come Holy Ghost, our souls inspire,  
And lighten with celestial fire,  
Thou the anointing Spirit art,  
Who dost Thy seven-fold gifts impart.

Thy blessed Unction from above,  
Is comfort, life, and fire of love,  
Enable with perpetual light  
The dullness of our blinded sight.

Anoint and cheer our soiled face  
With the abundance of Thy grace.

Keep far our foes, give peace at home:  
Where Thou art guide no ill can come.

Teach us to know the Father, Son,  
And Thee, of both, to be but One.

That, through the ages all along,  
This may be our endless song:

Praise to Thy Eternal merit,  
Father, Son, and Holy Spirit.

The grace of our Lord Jesus Christ and the Love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

### NEWS FROM THE HOME FIELD.

#### OUR NEW BISHOP.

Such is the heading in heavy kafs of the two columns devoted by the *Morning Herald*, of Halifax, dated April 26th, to the Consecration of Dr. Courtney, as Lord Bishop of Nova Scotia. The *Morning Chronicle*, of Halifax, also devotes like space to this interesting and all important event; and gives a word out of Dr. Courtney—(which from our recollection of him by no means does him justice.) From these papers we take the following account of the services:—

At an early hour on the morning of the 25th people began to wend their way towards St. Luke's Cathedral, their object being to be on hand in order to secure seats at the consecration ceremonies. By ten o'clock the Church was crowded, and many who desired to take part in the services were obliged to go away disappointed. Among the clergy who took part in the services were:

Bishop of Fredericton, Metropolitan of Canada.

Bishop of Maine.

Bishop of Ontario.

Bishop of Quebec.

Bishop Kingdon, Coadjutor of Fredericton.

Rev. Phillips Brooks, Boston.

Rev. Mr. Storrs, Boston.

Rev. G. W. Shinn, Newton, Mass.

Rev. Mr. Converse, Boston Highlands.

Rev. Roland C. Smith, Burnley, Mass.

Rev. Lewis K. Stone, Brooklyn, Mass.

Rev. Dean Gray, Boston.

Rev. C. L. Hutchins, Medford, Mass.

Rev. J. A. Barrington, Wareham, Mass.

Rev. H. Gray, Boston.

Rev. Dr. Harris, Boston.

Rev. W. W. Campbell, Boston.

And the following clergy of the diocese:

The Venerable Archdeacon Gilpin.

Canon Maynard.

Canon Brock.

Canon Moore.

Rev. Dr. Partridge.

Rev. Dr. Hole.

Revs. Messrs. Poole, Mellor, Slipper, Gwilim, Heath, Woolcott, Hudgill, Harley, Easton, H. A. Harley, Harrison, Lowe, Martell, Wade, Sutherland, Bent, Haslam, Raven, Hind, Spencer, Draper, Wilson, Davies, Roy, Morris, G. Maynard, Lemoine, Lockyer, Lockward, Uni-

acke, Greator, Arnold, Bent, G. D. Harris, E. A. Harris, Jones, Richardson, Ball, R. Smith, Butler, Parkinson, Axford, H. Almon, V. Harris, How, R. Johnson, Downing, Ancient, Ansell, F. Almon, Ph. Brown, Groser, Neish, Edwards, Gelling, DeBlois, Dodwell, Kaulbach, Macdonald, McCurdy, Wilkins, J. A. Richey, Ruggles, Ambrose, Bowman, Avery, Ritchie, Stamer, Gibbons, D. Smith, Ellis, Filenl, Hamilton, Snyder.

The procession formed at the Chapter House and proceeded to the Cathedral in the following order :

The choir, surpliced.  
Delegates to the Synod.  
The Chancellor of the Diocese.  
The Clergy.  
The Bishop-elect.  
The visiting Bishops.

The Metropolitan, preceded by his chaplain with pastoral staff.

On entering the Cathedral, the choir sang the processional hymn 215 A & M, beginning :

The Church's one foundation

The Metropolitan proceeded at once to the Holy Table, when the special form for the Consecration of a Bishop as set forth in the Prayer Book was followed, the Epistle being read by the Bishop of Ontario, and the Gospel by the Bishop of Maine.

The Rev. Canon Dumoulin, of St. James' Church, Toronto, was the special preacher (by request of Dr. Courtney), and he took as his text Acts xiii. 2, "As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." The sermon an extremely able one we hope to give in full in future numbers. The Bishop-elect was presented to the Metropolitan by the Bishops of Ontario and Quebec, the Bishop of Ontario, as senior Bishop, saying the words of presentation. The certificate of election being read by Rev. Dr. Partridge, Secretary of the Synod, the Bishop-elect took the oath of canonical obedience, after which the Litany was sung by the Coadjutor Bishop of Fredericton, with responses by the choir.

When the Bishop elect retired to robe, the choir rendered the anthem "Come Thou Holy Spirit, Come," as arranged by Mr. King-Pooley, the solos being taken by Mr. King-Pooley and one of the choir boys—Master H. Ackhurst; quartette by Messrs. King-Pooley, Wiswell, Ackhurst and DeMille.

As the music ceased Dr. Courtney returned to the chancel vested and knelt in front of the Metropolitan, when the Veni Creator was sung in alternative stanzas by the Coadjutor Bishop of Fredericton and the choir.

The Imposition of Hands followed, after which the Communion service was proceeded with, the new Bishop first receiving the elements. After the Communion service the hymn beginning :

I am not worthy, Holy Lord,  
That thou should'st come to me;  
Speak but the Word: one gracious Word  
Can set the sinner free.

was sung to the tune of Leicester. The service closed by the choir and procession reforming and proceeding down the centre aisle singing the *Nunc Dimittis*, thence returning to the Chapter House.

The music, which was a special feature of the Consecration service, was conducted by Mr. King-Pooley, choir master of the Cathedral, with Mrs. Gregor, as organist.

After the services were over at St. Luke's, those who took part therein proceeded to Argyle hall, where lunch was partaken of. The Metropolitan occupied the seat of honour. On his right sat the Bishop of Nova Scotia, and on

his left the Bishop of Maine, and at either sides the American delegates.

After lunch the Metropolitan introduced the Bishop of Nova Scotia and proposed his health. He replied in a very neat speech and proposed the health of the guests, coupling with it the names of Dr. Brooks and the Bishop of Maine. Dr. Brooks and the Bishop of Maine replied, proposing the health of the Bishops and clergy of the Church in Canada, coupling with it the names of the Bishop of Ontario, and Canon Dumlain. Both replied, the latter proposing the health of the Archdeacon, Clergy and Laity of this Diocese.

#### THE ENTHRONEMENT.

The service at St. Luke's in the evening was of a very interesting and impressive nature. The large edifice was crowded to the doors, in fact many could not secure seats at all. Shortly after eight o'clock the choir began singing that beautiful old hymn, dear to the hearts of all churchmen:

"Onward Christian Soldiers,  
Marching as to war,  
With the Cross of Jesus  
Going on before,"

During the singing the procession entered the middle aisle, headed by the choir, followed by the clergy of Nova Scotia, the visiting clergy, the Bishop of Maine, attended by his Chaplain, Rev. Mr. Titcomb; the Bishop of Quebec, attended by his Chaplain, Rev. D. C. Moore; the Bishop of Ontario, attended by his Chaplain, Rev. J. W. Simpson; the Metropolitan of Canada with his three Chaplains; Canon Medley, Rev. F. W. Vroom and Rev. V. E. Harris.

It was a grand scene to witness the procession march into the Church, and one never to be forgotten by those who were fortunate enough to see it. After those in the procession had all reached the chancel, the shortened form of Evening Prayer was said; and after the Lesson read by Rev. G. W. Shinn, the Archdeacon, assenior Canon, accompanied by Canons Maynard and Brock, proceeded down the aisle to the western door from which came three knocks. The Archdeacon demanded, "who knocked at this door, and the answer was, "the Bishop of Nova Scotia." The Archdeacon then said, "open these doors to the Bishop of Nova Scotia." Preceded by the Archdeacon and Canons, the Bishop then approached the chancel. He was preceded by his Chaplain, Rev. Mr. Lancaster, and knelt at the foot of the throne. The Archdeacon then offered prayers, and taking the Bishop by the hand, placed him in his throne. Evening Prayer being continued to the third Collect, the Choir sang beautifully a magnificent anthem from the Book of Revelation, and the prayer was concluded. A solemn *Te Deum* was then sung in thankfulness to Almighty God for the Bishop's Consecration and Enthronement. Then the Bishop stepping to the front, made a beautiful, touching address to his beloved people. His Lordship referred to the solemnity of the occasion, a day always to be remembered, the duties that devolved upon him, &c., &c., and concluded with a beautiful reference to the great multitude in heaven, and expressed the hope that at that great day, not one of those present would be found missing.

After prayer the offertory was taken up, during which an Easter hymn was sung, and the whole proceedings terminated by the Bishop as such pronouncing the Benediction for the first time in his Diocese.

#### DIOCESE OF NOVA SCOTIA.

ALBION MINES.—It has been decided unanimously to divide this parish. Between nine and ten years ago the first church services were established in the town of New Glasgow, after four years a church was erected, and one of the first requests made to the new Bishop will be to create New Glasgow, &c., into a distinct

parish. It is gratifying to think that in a county which up to 1880 only had occasional services by visiting clergy has now five church buildings, and will soon have six, with three resident clergy and soon to be increased to four.

PICTOU.—It is said that the Rev. Henry Albert Harley, M.A., of King's College, Windsor, is likely to be our new rector. Mr. Harley has proved himself a faithful and successful parish priest in the University town as curate to the Rev. Canon Maynard. Mr. Harley is about 35 years of age and unmarried. We predict for him a successful tenure of the parish.

DARTMOUTH.—*Christ Church*.—(Rev. Mr. Raven, rector). The annual statement shows: Receipts \$2,349; and the expenses \$2,289, leaving a balance of \$59; other funds make the surplus \$292. \$100 was paid on the chancel debt, leaving \$1,000 still due.

#### DIOCESE OF FREDERICTON

LOWER JEMSEG.—We are very busy in this parish this spring. The stone church is to be completed, and most of the materials are on hand. The parish church is to have a horse shed built near it, and the old church at Young's Cove is to be extensively repaired and remodeled.

The people are working with a good will, and give much of their time and work, but have little money wherewith to meet the expenses. But kind friends have come to our assistance and much has been done with little money. Just now we are getting out of funds:—fresh contributions from those who are able to aid will be welcome indeed.

#### DIOCESE OF QUEBEC.

DIOCESAN SYNOD.—The Synod of this Diocese will meet in the National School Hall, Quebec, on June 8th. Shortly after the close of the Synod the Lord Bishop will sail for England to attend the Pan-Anglican Synod.

EDUCATION.—The Protestant and Roman Catholic Councils of Public Instruction have lately held a joint session in the Departmental Buildings, to consider the amendments to the "School Laws." This is the first occasion since 1880 that the Boards have met together. On Thursday last the Premier entertained the members of the Council by giving a dinner at which most of them were present.

QUEBEC.—*Easter*.—There was quite a gratifying increase in the number of communicants at the various Churches in the city on Easter Day. At the Cathedral there was a total of 266 at the two celebrations. At St. Matthews, where there were three celebrations, the number reached 345, which includes sick communions, being an increase of 78 over the previous Easter, and is the largest number in the history of the Parish. At all the other Churches there were also, we are pleased to note, a larger number than in former years.

CHURCH SOCIETY.—The Annual reports of the Church Society have been printed and are being distributed. A number of new members were elected at the last meeting, and among the number is His Excellency the Governor General who has been elected a Life member.

The report of the Church Society of the diocese of Quebec for 1887 (being the 45th annual report) has just been printed. The Church Society was established in 1842, and is incorporated by act of Parliament. Its duty is to manage the financial affairs of the Diocese, all monies for parochial and missionary purposes, and the various charitable funds such as the Widows' and Orphans' fund, &c., are entrusted to this Society for investment. Seventy-two pages of the pamphlet are taken up with the



reports of the missionaries and rectors of parishes. Some of these are very interesting and all show that a vast amount of good and faithful work is being done in the diocese in a quiet way for God and His Church. Besides the Bishop the names are given of sixty clergymen, five of whom are on the *retired* list, and six are engaged in Educational work, leaving forty-nine actual workers in the parochial field. Two new missions were opened last year in the Eastern Townships and the money is ready for the opening of a third as soon as a suitable man can be found. Four of the old parishes and missions are now vacant for lack of men. The growth of Church work in the diocese is admirably set forth in the report of the Diocesan Board. This Board has been in existence twenty-five years, and the present position of the Church is contrasted with what it then was. From this statement we note the following:—In 1862 there were 34 missions; 2 self-supporting parishes outside Quebec city; amount raised for clergyman's salaries, \$3,000; and in 1887, 43 missions; 14 self-supporting; stipends \$17,500.

Fifteen parishes and missions in the district of St. Francis gave over three thousand dollars for work outside their own borders.

Besides the six churches in Quebec city the diocese is divided into the three Rural Deaneries of Quebec, St. Francis, and Gaspé. The amount of money raised for all Church purposes during the year is given as follows:—

Quebec city, six churches. ....	\$24,977.45
Rural Deanery of Quebec contains 17 missions and parishes (only 15 reporting). ....	7,389.26
R. D. of St. Francis containing 24 missions and parishes (only 20 reporting). ....	26,265.35
R. D. of Gaspé 8 missions (6 report- ing). ....	3,490.57

Making a total of..... \$62,122.57  
raised by the whole Diocese in one year.

From the report we also gather that there were last year baptized 621; confirmed 883; married 224; buried 306.

Thirty-one parishes and missions have started endowment funds to assist in paying the clergyman's stipend. The reserve of these funds is not used as a rule till it exceeds \$200 per year, but the interest is added to the principal. The whole amount thus invested amounted last December to \$90,447 10.

The Widows' and Orphans' fund is also in a flourishing condition and over two-fifths of the revenue was added to the principal.

The Pension fund for Aged and Infirm clergymen amounts to over \$34,000, and was increased by nearly three thousand dollars last year.

The various funds managed by this Society amount to about four hundred and seventy thousand dollars. The only charges in the way of salaries to those who do this work are grants to a secretary and treasurer of \$300 and \$400 respectively.

We understand that so faithfully and well have the funds been managed in the past that not a single dollar has been lost. The diocese of Quebec certainly deserves to be congratulated upon this good showing. If a few years more of the same wise and prudent management prevails the diocese, though one of the poorest in the Ecclesiastical province, will be able to do without outside aid. If this progress in material things is any index of spiritual growth, and we know no reason why it should not be, the clergy have reason to be grateful that their work though in many places difficult, is by no means fruitless.

**ST. GEORGE'S SOCIETY.**—The Anniversary service of this Society was held in the Cathedral on Monday evening the 23rd inst. An eloquent sermon was preached by the Rev. Canon Norman, and the following clergy took part

in the service, viz: Revs. M. M. Fothergill, L. W. Williams, H. J. Petry, and Thos. Richardson.

**NEW CARLISLE.**—Easter services were held in this parish as follows:—in St. Andrew's Church, New Carlisle, at eleven o'clock a.m., with Holy Communion, and St. Peter's, Paspébiac, early Communion at half past eight, also service in the evening. The congregations in both Churches were very large and the collections taken up for the rector considered good, amounting to about \$30. On Easter Monday the annual vestry meeting was held in the afternoon at Paspébiac, when I understand the Rev. S. Blaylock resigned this parish, and owing to the good management of the Churchwardens, Messrs. Daniel and William Bisson, \$50 was voted to him from the funds of the Church. The same Wardens were again re-elected for the ensuing year. The pews belonging to those who had left this Church were sold this last week. On Monday, the 8th, the annual vestry meeting was held in Newcastle but adjourned until the 16th, when Messrs. Oswald Day and John Smith, jun., were elected Wardens for the present year. The roads are breaking up very fast and it will be some time before they will be passable again as there is a great deal of snow, and sleighing yet. The bay is full of floating ice brought in by the strong eastern winds which have been so prevalent lately.

DIOCESE OF MONTREAL.

**MONTREAL.**—*St. John the Evangelist.*—On the 26th instant an event of much importance took place in connection with St. John's school in this parish. The first sod of the new building was turned by the head master, the Rev. Arthur French, B.A., Keble College, Oxford. The school has been in existence for some twenty-seven years, having been originally founded by the Rev. Edmund Wood, rector of the Church of St. John the Evangelist, and held first in a small house on Aylmer street, afterwards in the Synod hall, and since 1867 in the well known buildings on St. Urbain street. There have passed through it during these years many who now hold positions of responsibility and influence throughout the Dominion. It will be a matter of interest for them to know that the old school is about to enter upon a new and probably even more prosperous era of its existence. Formerly the school was entirely a day school, but since 1879, under the direction of the present head master, it has extended its advantages to boarders. During the last few years the application for admission have exceeded the accommodation, the addition of an extra house in the terrace soon becoming insufficient. It has become imperatively necessary in the interests of the school that better accommodation should be provided. A short time ago a kind friend gave to the Rev. Mr. French a sum of \$10,000 towards this object, and other assistance having been given the matter was brought before the vestry, and it was decided that the work, a great one indeed, should be at once commenced. Plans have been drawn and new buildings, under the direction of Mr. P. B. Williams, architect, are about to be erected at a cost of \$30,000. They will consist of two blocks, one 75 by 36 feet, for the accommodation of boarders and Master; the other, 60 by 47 feet—comprising class rooms, play rooms for the school, as well as parish rooms for the congregation of the Church of St. John the Evangelist. The buildings will be the property of the parish, being vested in the Rector and Wardens. There will be accommodation for about twenty-five boarders, and fifty day pupils.

*St. Luke's.*—A social gathering for the purpose of making members of the congregation better acquainted with each other—an object which should commend itself to all congrega-

tions—was held Wednesday evening in the lecture hall, which was tastefully decorated. A programme consisting of vocal and instrumental music, was very acceptably rendered by the following ladies and gentlemen: Misses H. Shippell, A. Riddell, Webster, Emo, F. Ogden, Murray, Snaisdell, Smith and Sheppard, and Messrs. J. G. Snaisdell, Webster, Emo and Foster. Refreshments were served during the evening, giving an opportunity for conversation. Much credit is due to the Ladies' Aid Association for its management of this entertainment which proved so enjoyable to all present.

*St. James The Apostle.*—At the special Vestry meeting lately held to receive nomination of Rector's Warden in place of Mr. T. Montgomery resigned, Mr. Fenwick was appointed by the Rector. J. S. Hall, Esq., was elected People's Warden at the annual Easter meeting.

*St. George's.*—The funeral service of the late Hon. Thos. White took place at this church on Tuesday, the 24th inst., and was attended by an immense concourse of people, the large edifice being crowded to the doors. The service was very impressive, being semi-choral. Several hymns were appropriately introduced into the usual form; amongst them the Easter one, "Jesus lives! no longer now, Can thy terrors, death, appal us." The Lord Bishop of the Diocese, the Dean, Archdeacon Evans, Rev. Dr. Norton, and others of the clergy were present, the Bishop reading the Committal prayers.

The Cabinet Ministers and a large delegation from the House of Commons of Canada attended, having accompanied the body from Ottawa, where a short preliminary service was held. Universal sympathy is felt for the deeply bereaved family,—but they suffer not alone—to the country, to the Government, to the Church, the loss of one so able and faithful is extreme.

**BOLTON.**—The last adjourned Vestry meeting was held on Monday 30th, at East Bolton, and concluded the business of a successful year in this Mission. The incumbent's report shewed a large increase in the number of celebrations of the Holy Communion, as well as in the number of week day services. The attendance of communicants has been very satisfactory, and the number for the services were thought unusually good. The wardens' reports were with one exception, the senior wardens at East Bolton, quite complete, with no serious deficits to announce. All the delegates elected were local men of good standing, and at the election as throughout all the business of these vestries the most cordial unanimity prevailed.

The Lenten services were remarkably well attended during Holy Week; there were early celebrations daily at St. Patrick's Church, with services in the other churches later in the day. On Good Friday the services were Mattins with Dr. Redhead's "Story of the Cross," at 10 a.m. at St. Patrick's, and a solemn Litany at the Church of the Atonement at 3 p.m. The state of the roads prevented the incumbent filling up the appointment at Trinity Church in the evening. A service partly musical, but unaccompanied by the organ, was held on Easter Eve, the altar remaining stripped as on Good Friday. Easter Day was ushered in with "Jesus Lives! no longer now," sung as an introit at the early celebration, which was fully choral. At St. Patrick's Church flowers decked the altar, and the celebrant wore for the first time a beautifully embroidered stole, presented to him that morning. The mid-day celebration occurred at Holy Trinity Church, afternoon service at East Bolton, and festival Evensong with chanted Psalms for the first time, at St. Patrick's, Bolton Centre. Loving, though unknown, hands had placed additional (living) flowers upon the super altar, before this service, which was taken part in most heartily by the large congregation present.

**EPISCOPAL APPOINTMENTS FOR MAY.**—The Lord Bishop of the Diocese has made the fol-

lowing arrangement for his approaching visitation to the Parishes and Missions in the Eastern Townships:—

May 4, Stanbridge, Rev. J. Constantine, M.A.; preacher, Canon Davidson.

May 6, Dunham, Rev. J. Ker; preacher, the Bishop.

May 9, Rougemont, Rev. E. McManus; preacher, the Bishop.

May 10, Abbottsford, Rev. Canon Robinson, M.A.; preacher, Rural Dean Longhurst.

May 11, Granby, &c., Rev. Rural Dean Longhurst; preacher, Canon Robinson.

May 13, South Stukely, &c., Rev. J. W. Garland; preacher, the Bishop.

May 14, Bolton, Rev. W. P. Chambers; preacher, Rev. J. W. Garland.

May 15, Mansonville, Rev. W. Ross Brown; preacher, Rev. W. P. Chambers.

May 16, Glen Sutton, Rev. H. A. Meek; preacher, Rev. W. R. Brown.

May 17, Sutton, &c., Rev. Rural Dean Smith; preacher, Rev. F. A. Allen.

May 18, Cowansville and Sweetsburg, Rev. George Forsey; preacher, Rev. Rural Dean Smith.

May 20, Knowlton, Rev. J. J. Scully; preacher, the Bishop.

May 21, Brome Corner, Rev. R. L. McFarlane, B.A.; preacher, Rev. J. J. Scully.

May 22, West Brome and Iron Hill, the Churchwardens; preacher, Rev. R. L. Macfarlane.

May 23, West Shefford and Fulford, Rev. W. Robinson; preachers, the Bishop and Archdeacon Lindsay.

May 24, Adamsville, &c., Mr. Judge, Catechist; preacher, Rev. W. Robinson.

May 25, Waterloo, &c., Rev. Archdeacon Lindsay, M.A.; preacher, Rev. W. P. Chambers.

May 27, Boscobel, &c., Rev. C. P. Abbott; preacher, the Bishop.

May 28, North Shefford, &c., Rev. W. N. Duthie; preacher, Rev. C. P. Abbott.

May 29, Upton and St. Hyacinthe, Rev. L. V. Lariviere, M.A.; preacher, the Bishop.

Letters requiring immediate attention should be posted two days before the date at which it is intended they should meet the Bishop.

#### THE MONTREAL THEOLOGICAL COLLEGE.

The closing exercises of this Institution came off last Friday night. The Lord Bishop presided, and there were present on the platform Rev. Principal Henderson, Mr. A. F. Gault, Very Rev. Dean Carmichael, Rev. G. O. Troop, and other members of the clergy. There was a large attendance. Dr. Henderson submitted his report as Principal showing the standing of the several students in Theology and Arts. We take from the *Herald* the following particulars:—

Theology—Scriptural history, first class, Vesey; Ecclesiastical history, first class, Vesey; course of Scripture, first class, Vesey, Charters. Greek Testament, first class, Vesey; ditto second class, Mills, Charters. Inspiration of Scripture, first class, Charters; ditto second class, Mills, Vesey. Thirty-nine Articles, Mills, Charters. Butler's Analogy, third class. Charteris, Mills, Pearson; second class, Vesey, Hooker; third class, Wood, Vesey. The Atonement, second class, Charters; ditto third class, Mills. Hebrew, first class, Mills; second class, Capel.

The "Testament" was granted to Messrs. Mills and Charters for having attended all the lectures and passed all the examinations prescribed for this purpose. The prizes were given to Mr. Charters, who obtained first rank marks in the course of Scripture, the inspiration of Scripture and the Thirty-nine Articles. The report went on to say that the results mentioned above were not discouraging. In referring to the loss of two of the Governors, the report said: "We lament the loss from

among our governors of two such men as the late Hon. Judge Mackay, and Hon. Thomas White. In them the Church mourns the loss of two of her noblest and most valued sons." The following privilege was granted during the past year to the college by the governors of McGill College: "The governors will grant scholarships entitling to exemption from fees to those theological students entering the Faculty of Arts as undergraduates or partial students who may be recommended for the same by the principals of the several affiliated theological colleges in such numbers as the Board may from time to time determine." It was voted further that students from the college could pass the Matriculation examination in either June or September irrespective of whether they proceed to the B.A. degrees or not, provided they pay the full fee. Referring to the college it was remarked that it was increasing its sphere of usefulness year by year. Indications of this were pointed to with facts of the increasing number of students and the broader standard of requirements for entrance on theological studies; the increased development of missionary interest among the students and the greater probability of conferring degrees. The number of students during the past year was twenty-four, an increase of fourteen over the past year. Reference was made to the extended sphere of the Students' Missionary Society, which now embraced the "alumni"; the cash proceeds of which in previous years had been *nil*, but this year amounted to \$34.20. Referring to the question of conferring degrees in divinity, the report read as follows:—"Another evidence of progress is the reasonable prospect of soon possessing the powers of conferring degrees in divinity. The committee appointed by the Provincial Synod to consider this question has come to an unanimous decision on the subject favorable to the views of the college. The decision remains to be ratified by the proper authorities, and, if so ratified, not only will this college possess the powers and privileges for which it has contended, but a common standard will be established throughout this ecclesiastical province. It is earnestly hoped that a result so desirable may be the final issue of long-continued efforts in this direction." The report stated that if this object was attained it would be largely due to the testimony given by Sir Wm. Dawson, which was a "most valuable aid in the matter." The report concluded with thanks for the support extended to the college and the generous donations made during the year.

After the testament had been presented to its recipients and the prizes distributed, the Bishop spoke at length on the college, reviewing fully its field of usefulness, and stating that its students rendered him valuable aid in his duties.

#### DIOCESE OF ONTARIO.

KINGSTON.—The usual meetings of the Diocesan Committees was held in St. George's Hall on the 17th and 18th instant. The meeting of the Mission Board showed a highly prosperous state of affairs there being a balance in hand of \$1,857.41. Some changes were made in the classification of parishes; a grant of \$300 was placed at the disposal of the Bishop for a new mission to be formed in the Deanery of Lennox and Addington, also \$100 for the division of the parish of Finch. The total amount voted for Missions for the current year is \$11,780. The following pensions were granted: Rev. S. Foster, \$200; Rev. J. H. Simpson, \$200; Rev. T. G. Porter, \$100. The Widows' and Orphans' Fund Committee showed a balance on hand of \$1,503.59.

The report of the Domestic and Foreign Missions was of the most encouraging nature, the amount collected being nearly doubled during the past two years; this is owing to the work done by the Womens' Auxiliary.

Division of the Diocese.—The Committee on

the division of the diocese met on the 18th, at 3 o'clock. Present: Ven. Archdeacons of Kingston and Ottawa; Rev. J. J. Bogert, H. Pollard, A. C. Nesbitt; Messrs. H. Hartney, R. V. Rogers, Dr. Henderson, and the chairman, Rev. Prof. Jones.

The Rev. Canon Petit appeared before the Committee and presented the following proposal from Rev. D. Mountain:—

1. To give \$5,000 towards an Episcopal residence for a proposed new diocese of Cornwall, or in lieu thereof to give one of his houses known as Fairlawn house.

2. To proceed to England, without unnecessary delay, and to endeavor to raise \$10,000 towards the endowment of the said proposed diocese, among the members and friends of the Mountain family, and his own friends.

The conditions of the above offer are:

1. That the Episcopal endowment fund be called "The Mountain Family Episcopal Fund."

2. That the diocese be called "The Mountain Family Memorial Diocese of Cornwall."

3. That the See and general residence of the Bishop be in Cornwall.

4. That the balance of the \$40,000 required as the minimum sum for an endowment be provided within four years, such provision not to include the prospective \$20,000 to accrue to the fund, on the next voidance of the see of Ontario, not the \$5,000 mentioned in connection with the Episcopal residence in Cornwall.

5. That in payment of the said \$5,000, the said house be forthwith undertaken and completed within the year.

After some discussion of Dr. Mountain's offer it was decided to report to the Executive as follows:

"As this offer, though most generous and munificent, conflicts with the scheme already adopted by the Synod, your Committee felt that they had no authority to accept it, or to do anything more definite than to report it to the Executive and to the Synod. They thought it advisable, however, that Dr. Mountain's views should be more perfectly understood, and if possible, some modification of the terms should be obtained.

They have therefore deputed the Venerable Archdeacon of Ottawa to interview Dr. Mountain, and to report to the Committee on the division of the diocese, before the next meeting of Synod.

This report was adopted by the Executive Committee.

#### DIOCESE OF NIAGARA.

OMAGH AND PALERMO.—The members of the congregation of Christ Church, Omagh, have presented their clergyman, the Rev. John H. Fletcher, with a young and valuable horse. It is only a short time since the same congregation sent to the parsonage a good supply of oats. Those and other acts of kindness which have been received are deeply felt and highly appreciated, and serve to draw clergyman and people more closely together.

NIAGARA FALLS, SOUTH.—The Ruri-Decanal Conference was held at Niagara Falls, South, on Monday and Tuesday, April 23rd and 24th. Instead of the usual quarterly meeting of the Chapter of Lincoln and Welland, the Bishop met the clergy of the Rural Deanery that he might confer with them on various plans which he had to suggest for the good of the Diocese—the uniting of parishes and Church work generally. Seventeen clergy were present. The afternoon of Monday was thus spent in useful conference. In the evening both Bishop and clergy went to Niagara Falls, where the Bishop held a Confirmation; eighteen persons receiving that Apostolic ordinance. Most of the clergy returned to Niagara Fall South after the service, but the Bishop and a few of the clergy remained at Niagara Falls, that they might be present at the early Communion next morning

at St. Stephen's Mission Chapel for the newly confirmed. Forty-seven communicants were at that service. Early Communion was also celebrated at Niagara Falls South, and several laity united with the clergy in the Holy Eucharist. A Chapter meeting was held afterwards to consider several questions which Rural Dean Gribble brought before them. At 11 o'clock the Bishop returned and continued his conference with the clergy until 2 p.m. The conference was resumed immediately after dinner and continued until six. The Bishop of Niagara is arranging to have a like conference in each Rural Deanery once a year, and very great benefit must accrue to the Church from the Bishop and clergy thus taking counsel together. The annual confirmations also, which are now held in every parish in the Diocese, will greatly strengthen the Church.

#### DIOCESE OF HURON.

LONDON.—The St. George's Society and lodges, Chelsea, Trafalgar, and British Lion of Sons of England, attended divine service in St. James' Church, London South, on Sunday, April 22nd. Service was read by Rev. T. H. Brown; the sermon was preached by the rector, Rev. Evans Davis. He chose as his text Ps. xxiii. 12, "Blessed is the nation whose God is the Lord, and the people whom He hath chosen for His inheritance." The London papers reported the sermon to be one of great force, delivered with much earnestness and eloquence. Reference was made to England's greatness—the cause of such greatness—the duties of Englishmen both to the parent land and their adopted country. The spirit of loyalty rang throughout the whole discourse and was highly appreciated by the very large audience.

STRATFORD.—The Rev. Mr. Ker has entered fully on his duties in the parish. A reception was given him last week, and a warm welcome tendered him. There is much work to be done in the town and surrounding country but Mr. Ker seems equal for it all.

SARNIA.—On Sunday, April 22nd, the Odd-fellows of Sarnia, Port Huron, and Point Edward, assembled in St. George's Church, when the rector, Rev. T. R. Davis, preached a most practical sermon full of good advice and encouragement from Matt. vii. 16.

#### DIOCESE OF ALGOMA.

OUR "FOREST CHILDREN."—Those who saw the Christmas number of *Our Forest Children*, with its attractive cover, its twenty ornamented and well illustrated pages, and its many interesting articles giving all phases of the Indian question, besides many an amusing anecdote—will, we are sure, be glad to hear that the Rev. Mr. Wilson has in preparation a "Summer Number" of the same publication, which is to appear in June, and will be sold for the same price, 15c. We are told that it will contain an account of the Dakota Indians, their history, customs and language; a similar account of the Micmac Indians in Nova Scotia and New Brunswick; brief accounts of a number of different tribes; stories of massacres of Indians by the Americans; extracts from Indian pupils' letters; examination papers, &c. Those who wish to help Mr. Wilson's work should order a number of copies and distribute them among their friends—25 copies for \$3.50; 50 copies for \$6.50; 100 copies for \$11. Address Rev. E. F. Wilson, Shingwauk Home, Sault Ste. Marie.

#### DIOCESE OF NEW WESTMINSTER.

YALE.—On the 1st of March the Lord Bishop visited Yale for the purpose of holding a Confirmation, and also examining the Sister's school. On March 2nd, after Mattins, he "laid

his hands" upon five Indians (two men and three women), after which he proceeded to the Sister's school, when a very rigid examination was held, in reading, writing, spelling, arithmetic, geography and history. His Lordship was very much impressed with the progress the children have made—the answers in all respects being equal, and sometimes superior, to anything that could be expected from white children of the same age.

LYTTON.—On Friday, March 23rd, Yale was again visited by the Bishop, who on the following day went to Lytton accompanied by the Sister Superior and five of the school children, who went to Lytton to be confirmed. On Palm Sunday, also the Feast of the Annunciation, there was an early celebration followed by Mattins and the Confirmation Service, when his Lordship "laid hands upon" sixty-one Indians and girls from the Sister's school (27 males and 34 females), after which he celebrated Holy Communion, at which 108 Indians communicated. In the afternoon a second confirmation service was held, when two white persons were confirmed. In the evening the Bishop preached at the service held for the white population, in the school-house, and on the following morning examined the Indian school, when he found the children making good progress.

#### CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette*, says:—

We perceive with regret that the attempt is still going on to break up the organization of the Church Missionary Society and start a new one. The ostensible grounds are threefold, namely—(1) The invitation addressed by the committee to the present Bishop of Lincoln (Dr. King), on his consecration, to become a vice-president of the Society, as is the case with all the other bishops; (2) the recognition of Bishop Blyth of Jerusalem; and (3) the recent meeting of the Society for Divine worship in St. Paul's Cathedral, where a rearedos has been erected, which is regarded by some of the supporters of the Society as an incentive to image worship. On all these points we offer no criticism, but we venture to express a hope that the Hibernian Auxiliary will think seriously before it takes any step that will compromise it with the parent Society. We believe that the agitation, if it had not been fanned by interested parties, would have been quietly allowed to drop before this. The principal promoters of the suggested schism are Lord Lichfield, Sir A. T. Cotton, General Haig, Mr. J. M. Holt, and Mr. J. Inskip. The *Record* writes with great severity on the subject, but some of the blame must be thrown on our contemporary for having at the first assisted the agitators. The Committee of the C.M.S. in London have likewise used language which lent a degree of sanction to the above gentlemen in their crusade against the Society.

*Church Life*, Cleveland, Ohio, says:—

We do not believe that there is a life to come merely because there is "a pleasing hope, a longing after immortality." Nor yet because our purposes are unfulfilled, our work unfinished, our sins unpunished, or our virtues rewarded. Still less because of the verdict of certain cells and tissues that for their perfection would require infinitude of time for perfect development. Nor because our thought is thinkable to all eternity ere it reach its highest possibility. But because He lives who says, *I am the Resurrection and the Life*.

The *Churchman*, N. Y., has the following under the title "Denominational Fellowship":

It has been evident for some time past that the great obstacle to union among the Protestant bodies of this country is the intensely sectarian spirit which still animates the various

dissenting denominations, and that this spirit exhibits itself constantly in a bitter denominational antagonism among themselves. The old notion that the Episcopal Church was more self-seeking and exclusive than such denominations is now altogether exploded. The show of denominational fellowship as commonly displayed on platforms and at united services, is now seen to be meaningless so far as any real unity is concerned. Notwithstanding all the comities and courtesies that have been so manifested, when it comes to any real denominational self-sacrifice for the sake of genuine union, it is conspicuously wanting. A characteristic illustration of this is to be found in the pathetic "open letter" on "Christian Union" in the last number of a New York monthly magazine. After telling the story of the struggle carried on in a little Western town first by the Presbyterians, who failed, then by the Congregationalists, and the Methodists, and the "Christians," and the United Presbyterians, and two other "societies" not named, and how the Congregationalists, spite of all these odds, so far succeeded in this fierce struggle for existence as to become self-supporting, he then complains that the Presbyterians returned to the field they had once abandoned to the said Congregationalists, and by their efforts succeeded in seriously crippling the Congregational body to say nothing of the other sects. "The result," he says, "of the movement, was to give to a town already having five very good Christian churches and two weak organizations, an additional church at the expense of the missionary society of the Presbyterian denomination, and also to weaken and discourage the Congregational church, and make its struggle for self-support for some time to come, a severe one." The pessimistic reflections with which the said writer concludes his doleful account, are not to be wondered at. Assuredly his contention that the boasted fellowship among the foregoing denominations ought at least to prevent them from destroying one another will strike Churchmen as altogether reasonable.

#### CORRESPONDENCE.

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

To the Editor of the CHURCH GUARDIAN:

SIR,—Would you kindly allow me a short space in your Journal to reply to the following that appeared in the *Huron News* of the *Evangelical Churchman*, of the 19th of April:

"There is an association in London which calls itself 'The Canadian Church Union.' It holds meetings at regular intervals. The subjects discussed during the winter have had a bearing mostly on the early British Church. If the gentlemen composing this association gave their attention to the present state of the Church of England, in Canada, and used all their energies to build it up in the faith of the Gospel so as to make it the power it ought to be in the land, it might be better than frittering away their strength on what the Church has been. What the Church is is the all important question. Some associations were like old men, always talking about matters that happened in their youth, unmindful of the present and its living issues."

I think Mr. Editor when people set themselves up for local correspondents of Church papers they should ascertain facts before undertaking to communicate them. For in the first place the Canadian Church Union has never, at any meeting, discussed the early British Church, but what they have done is to introduce a series of illustrated church lectures, prepared by the S.P.C.K. of England. Some of those on the early Church have been already publicly given and highly appreciated; as a proof of which the Union is under promise for



the delivery of a number, besides a good deal of correspondence asking information, some even as far away as Montreal and Quebec. I think when we are told that the *birth* of the English Church was at the time of the Reformation—a little knowledge of our early history is essential—for if that is our wish we are just what Rome desires to have us, to be "dissenters" and are on a level with other bodies instead of having a Catholic record of an ancient date as our own can be. We of the Union think some consideration of this important subject is well worth bringing before the rising generation of our Church, for while the present is of course all important we have no need to ignore so great a fact as the Anglican Branch of the Catholic Church may well be proud of.

A few words on the aims of this Canadian Church Union may suffice to show that we are not "frittering away" our energies on what the Church has been," but that we are working in Her present and future interests. In short our constitution embraces such objects as the following, viz: To unite the various dioceses of the Church of England in Canada so as to form a purely Canadian Branch of the "One Catholic and Apostolic Church."

2. To sustain and strengthen the Church by all means in its power, by a ready support in all Church work, &c., &c.

3. To maintain the Prayer-book of the Church of England in its integrity.

4. To disseminate information as to the Scriptural origin and general history of the Church, as a means of holding new members to a faithful and intelligent allegiance to her principles and teaching. (this the Union is endeavoring to do by means of the Lectures referred to).

5. To promote meetings of Church people for the consideration of subjects of interest to the welfare of the Church.

6. To encourage the laity to take a more active part in Church work, &c.

7. To form a bond of Union for all lay workers, &c.

8. To aid and foster by all means in its power a desire for Christian unity.

From the foregoing the Union can hardly be charged with being "unmindful of the present and its living issues."

Unfortunately, there are some that the name of *Church Union* has somewhat the same effect upon that the red rag has upon the bull.

Yours truly,

W. J. IMLACH, Secy. C.C.U.

London, Ont., April 23rd, 1888.

SIR,—Yesterday, while visiting a portion of my mission, some distance from this town, I was informed that my name had been held up to public contempt and rebuke in Winnipeg for officiating at a certain marriage here nearly a year ago, to which you vaguely alluded at the time. I have never been in Winnipeg, and very rarely seen any papers published there, otherwise I certainly should have written to defend myself. But, although I do not think it desirable, at this distance of time, to draw the attention of the general public to the matter, I do feel it to be due to myself to assure my fellow-churchmen in Winnipeg that I am not to blame for what occurred. The facts are these. A gentleman residing in Manitoba wrote me asking me to be at home on a certain day in order to marry him to "a lady" who was coming from the east for that purpose. I readily promised to do so. The lady's name was not mentioned, neither should I have been any the wiser if it had been mentioned to me. There was a special reason, moreover, which both you and your Manitoba readers will understand, why I should place such complete confidence in this gentleman as to refrain from making any inquiries respecting the marriage. No one who is aware of the circumstance to which I allude will dream of blaming me for this confidence. But, after the ceremony had

ended, and the bridegroom and bride had left the church, a person who had known the gentleman's first wife suggested to me a suspicion that the bride was a sister of the deceased lady. I was greatly pained and shocked, and scarcely slept that night. In the morning I sent a note to the gentleman, informing him of what I had heard. He admitted the truth of it, and declared his readiness to uphold and defend his act; assuring me at the same time that he was perfectly aware of my ignorance of the relationship existing between himself and the bride. I felt both sorrowful and indignant, although I tried to suppress my feelings, but I desired him not to publish my name, or the name of the church where the marriage had taken place. He afterwards wrote me a letter, fully clearing me from any insinuation that I was aware of the relationship. By the very next mail, however, I wrote to my Bishop, and sent him copies of the correspondence. And on the next Sunday I read a statement to my parishioners here, expressing deep regret for what I had ignorantly done through mis-placed confidence; assuring them that nothing on earth would have induced me to officiate at that marriage had I known the facts of the case; and, moreover, that they might rely upon my exercising greater watchfulness in the future. My Bishop wrote to me most kindly, acquitting me of all blame. He also sent me a copy of the letter he had written to the bridegroom who had so cruelly "entrapped one of" his "clergy." He further consoled me by sending copies of the correspondence to the Bishop of the diocese in which the gentleman resided, assuring me that I might consider my responsibility ended. I do most earnestly beg that my Manitoba fellow-churchmen, and those elsewhere who have heard of the circumstance, will exonerate me for my part in this unhappy affair. They would never say one unkind word respecting my action, if they did but know the grief it has caused me.

I am, sir, yours respectfully,

C. J. MACHIN.

Port Arthur, April 19th, 1888.

[No one who knows Mr. Machin will think that he would willingly violate any of the rules and regulations of the Church, much less be guilty of an act which sets at defiance God's law. But the explanations given by him make the act of the offender still more heinous and his sin the greater, and we fail to understand upon what principle he has been allowed to remain in the Priesthood, and self-disobedient and defiant of the Church's law be permitted to act as a leader and teacher of others.—ED.]

#### TO OUR SUBSCRIBERS AND TO THE CLERGY AND LAITY OF THE CHURCH.

With this Number we commence the 8th volume of the CHURCH GUARDIAN. For four years past it has been under the charge of the present proprietor; who has devoted to it time, energy, money, and has aimed at making it a faithful and impartial exponent of Church opinion, and Church teaching. How far we have succeeded in our effort has been determined in part at least by the unsolicited testimony which we have (from time to time, published, and some of which, received this last week) is to be found on page 9 of this number. That we are satisfied with our own work, we do not assert; we would gladly have seen the work better done for the glory of God and the benefit of His Holy Church. That we are satisfied with the support and assistance we have received, we can not either affirm. Strong and

true friends we have; many who from no hope of gain, but solely to help on that which they regard as essential to the well being of the Church, viz: a true Church paper, free from party feeling, charitable towards all, yet, outspokenly Church—a paper which as many of the clergy have assured us could be safely and without fear circulated in their parishes—have from time to time furnished us with items of news, thus keeping alive the interest of local subscribers—and who too have by personal solicitation increased our subscription list; to all such we return our hearty thanks.

But in other cases we have experienced the utmost difficulty in obtaining information as to diocesan doings and progress, and complaints have in consequence arisen in some quarters, that such and such a diocese was unrepresented. This too has added to our burden and care.

Further, ever since the *Herald* fire we have experienced much greater difficulty in getting our paper through the Press weekly and having it duly mailed. None but those engaged in such work can understand how real a difficulty and how great and constant a care this has been.

Though much encouraged by kindly words of appreciation and promises of help from many quarters the strain has borne so heavily upon us (in connection with other unavoidable duties) that warnings of a nature to be no longer neglected (and too often already repeated), unless at the imminent danger of a complete physical collapse compel us to consider the necessity for such an immediate change as will remove responsibility for the entire business management from the present Editor and Proprietor, and it may be also relieve him from Editorial work for some time.

The need of such a paper is urgent; on every hand literature (either openly hostile to the Church and Religion or what is perhaps worse, *nominally* Church, yet wanting in anything like definite Church teaching if not absolutely inculcating that which is directly contradictory thereof is freely and widely circulated. To meet and counteract this greater zeal on the part of true Churchmen, and more enlarged facilities for carrying on the work are necessary. We have long wished to have a Church Printing and Publishing Company formed similar in character to that of *The Young Churchman Company*, of Milwaukee, possessing its own press or presses, and printing office, furnished with all that might be necessary, not alone for turning out a weekly Church paper, such as the *GUARDIAN*, but also a Sunday-school paper, tracts, leaflets, and all kinds of material for Sunday-school, Parochial, and Diocesan use. We believe the time is opportune for inaugurating such a Company, and feeling as we do that single handed we cannot much longer carry on, (as it ought to be carried on), even the limited work we have had in hand without imperilling life, we venture to throw out these suggestions for the consideration of our fellow Churchmen, and shall be pleased to receive communications from any who would be willing to join us in such an enterprise.

We have received several communications from the Diocese of Quebec, in answer to the enquiries of C.M.Q.D., regarding what certainly appears to be an unfounded statement in an English paper as to the state of the Church in that Diocese. Before these came to hand a kind friend had sent us the very full account from the Report of the Church Society, which will be found in the Quebec Home Field columns. This seems to furnish a pretty conclusive answer to the imputation; and as we are pressed for space we hold over the communications referred to.



# The Church Guardian

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## CALENDAR FOR MAY.

- MAY 1—*St. Philip and St. James—A. & M.*  
 “ 6—5th Sunday after Easter. (*Notice of Rogation Days and Ascension Day.*)  
 “ 7—  
 “ 8— } ROGATION DAYS.  
 “ 9— }  
 “ 10—Ascension Day. (Pr. Pss. M., 8, 15, 21; Even. 24, 47, 108; Pr. Pref. till 17th inclusive.  
 “ 13—Sunday after Ascension,  
 “ 20—Whitsun-Day. (Pr. Pss. M. 48, 68; Even. 104, 145; Athan. Cr., Pr. Pref. till 26th. Ember Collect daily. (*Notice of Ember Days.*)  
 “ 21—Monday in Whitsun-week.  
 “ 22—Tuesday in Whitsun-week.  
 “ 23—  
 “ 25— } EMBER DAYS.  
 “ 26— }  
 “ 27—Trinity Sunday.—Athanasian Cr., Pr. Pref.

## WHAT LAYMEN MIGHT DO.

The Rector of one of the principal churches in Boston said to me the other day; “It is one of the most difficult things in the world to make our laymen believe that they have anything to do beyond the giving of money for the maintenance of Church services. It is not a working Church for laymen—ours is not; it is quite proper for our men to go to service once on a Sunday, and then their duty to God and man seems to be discharged. They count for little or nothing in the Sunday-school, and are not trained or expected to take a hand in the work of teaching, or visiting, or supplementing the efforts of the Rector to increase the congregation. The Baptists, the Methodists, and the Congregationalists have hosts of workers in the Sunday-school and in the parish, but it seems as if our own Church were a sort of Saints’ rest for people who have been worried in other denominations, and like our ways chiefly because they can be respectable Christians without doing anything for the winning of souls.” And then he quoted a prominent New York Rector, who said that he had long ago given up all efforts to organize anything in his parish, because he could not depend upon his laymen for anything beyond contributions of money.

Then I recalled what the late Dr. D. P. Sanford used to say about the Connecticut Churchmen of one or two generations ago, who were not only thoroughly informed about the history, polity and doctrines of the Church, but rejoiced to find occasions for teaching others, and had their classes of youths and adults in the Sunday-school or at private houses during the week, and were often quite as well qualified as their Rectors for all the requirements of public teachers of religion. Such men carried immense weight in the communities where they lived for intelligent religious belief and the consistent following of Christ, and the

great conquests of our communion in that part of the country have been due quite as much to the work of the educated laity as to the labors of the clergy. It was not difficult to find laymen who were ready and glad to engage in parish instruction, or in the holding of meetings for spiritual refreshment, and the whole congregation were ready for sound instruction in the Scriptures and in the duties of Christian living. The people were everywhere instructed. You found the standard Church publications in nearly every house or they were taken from the parish library, and there was a Church atmosphere which everybody felt and enjoyed. In this atmosphere missions flourished at home and abroad; the family altar was established in many households, and the consecration of the spiritual life was constantly felt. The laity were incorporated into the heart of the Church, and the rule was that every male communicant had something to do in the work of the parish.

The Church has grown immensely, not only in Connecticut, but in other parts of the country; it has grown among the people at large; it has grown in the esteem of the wealthier class in our great cities; it has entered, as other religious bodies have, into the stream of worldly tendency, and has felt the swing of the tide which rules secular life; but it is to be feared that there has been no sufficient understanding among the new-comers of the principles, the polity, the doctrines, and the spiritual system which constitute the Church’s life, and prepare Churchmen to communicate intelligently to others what they believe themselves. The richer and more prosperous laymen believe in attending the service once in a day, and that is often the sum total of their thought about the spiritual responsibility that rests upon them. They feel that their social position, or the excessive demands of the week upon their nervous energy, which in the case of most able professional and business men is something which only those can understand who bear the burden, excuse them from the humble ministrations by which a clergyman’s efforts are multiplied a hundredfold in the community in gaining influence over human souls. Suppose the late Enoch R. Mudge, who was one of the largest minded laymen I have ever known, and whose business interests were as absorbing as any man’s could be, had excused himself from parochial services and from attendance on important diocesan committees because he preferred the club or the social circle, and had not put, as he did, his religious convictions into his daily life; what weight would he have carried in the community where he lived, and where he was known as the foremost layman of the Church? He was a tower of strength wherever he went, because men felt that he believed in his religion. The conviction that our laity do not believe in the Church, and do not care for its advance and the increase of its work, cannot be resisted when you do not see our leading men in a given parish in any of the posts of service where a layman has decided influence. You can go into hundred of Sunday-schools in our best parishes, and find that the men who carry weight in the community during the week, and are called good Churchmen, are coiled up in their arm chairs on Sunday afternoon, or entertaining their friends, while the Rector and a handful of women are struggling to drive the devil out of the hearts of the children whom they gather into the Sunday-school with difficulty, and hold there by main strength, largely because the *imprimatur* of the leading men in the parish is against the whole thing. No Sunday-school and no Church work can succeed in a way that carries force and power of conviction, unless the men are in it who are the men of weight in our secular life.

Now, there is much to be said for laymen who are overworked—who feel that Sunday afternoon, or Sunday morning before service,

or one or two of the leisure hours of the week, is more than they can spare for any spiritual duty; but if they cannot spare a little time for the practical development of the spiritual life by assisting in teaching or influencing others, how can they sustain, in the rapid whirl of affairs in which they are involved, anything like the nearness to God without which the soul itself is starved? Here is the secret of much of the strong and wholesome piety which the world knows and values in the religious efforts of the great evangelical denominations. They have trained men and women from childhood in the Sunday-school and in the prayer-meeting, until they have caught the spirit of true Christian service, and feel that they are also stewards under Christ in ministering to the needs of human souls. Their religious life is rounded out into radiant beauty, and has the glow of intense feeling, because they give out to others as they receive from the Holy Spirit, and make their daily walk and conversation such that they are known and read of all men as the companions of Jesus. It is not intended in this writing to imply that all our laymen are lacking in the spirit and willingness to assist in the instructions needed by younger persons, or in the readiness to give their time and influence to such ministrations as are possible for them; but it is believed that there is very great negligence on the part of many who have excellent qualifications for spiritual usefulness, and who do nothing, or next to nothing, for the personal winning of souls. It is believed that if the educated and truly earnest men in every parish, in the city and in the country, would come forward and assist their Rectors in reaching out to the people who do not attend Church because they feel that they are not wanted, and who could easily be won to places in classes for religious instruction, if men of character and nerve had the management, a great and manifest change might be wrought in every community where our services are established. It is believed that there has not been for years such an opportunity for work of this kind among the great mass of bread-winners as exists to-day. When you can see the capitalist and the lawyer, and the schoolmaster and the merchant taking their places among those who really believe in Christianity, and trying to instruct other men and the neglected youth in the truths which God has revealed to them through Jesus Christ, there will no longer be raised the cruelly sarcastic question, why does not the Church reach the people? When our laymen step down from their dignity, and throw themselves as earnestly, under their clergy, into the winning of souls as they throw themselves into their secular life work, the Church will be carried to the people, and the day of a new Pentecost will dawn upon us.

But working under the clergy implies that the clergy have a certain responsibility in the case which is not always discharged. Our laity are subject to the conditions of social life in which they find themselves, and easily fall into the lines that are made for them. They are not set up to serve as lay popes, taking parish authority into their own hands, and it has been felt by many that this is well; but what laymen might do in our communion depends very much upon what the Rector trains them to do. It is for the Rector, in most cases, to discover the capacities of his laymen and indicate what they can do, and there are few men or women in the Church who will not, when approached in a Christian spirit, respond to the efforts of their Rector to extend the usefulness of our ministrations to individual souls. Often the best work of a wise clergyman in the smaller parishes, where there is time for it, is this training of individuals to feel with himself that there is a royal priesthood of the laity as there is of the clergy. The problem of the use of the laity of the Church is easily solved where there is a mind to have it practically

solved, but it is not solved except through that personal appeal to the conscience through which men and women see themselves as before God, and feel that the Rector speaks to them as if with a message from Him. It is at this point of contact that a spiritual teacher finds his truest helpers, and imbues them with his spirit.—JULIUS H. WARD, in *The Churchman*.

#### APOSTOLIC ORDERS.

The Venerable Archdeacon Lefroy delivered his fourth Donnellan Lecture before the University of Dublin, in the College Chapel, on Sunday morning, March 18. His text was 1st Corinthians xii. 28, "God hath set some in the Church, helps, governments." He claimed to have established in the preceding lecture that his hypothesis of a ministry, general and itinerant, was Scriptural, historical, credible, and workable. He then examined all the evidence supplied by Apostolic literature, in order to see whether or not a kindred hypothesis could be sustained, viz., whether the Apostles were conscious that the itinerant ministry was transitional, and whether, if it was, they made arrangement for a permanent ministry. The preacher covered all the ground from the Day of Pentecost to the publication of the Didache, the Pastor of Hermas, and up to the date of the Ignatian Epistles. The result of the inquiry was that the theory of a permanent ministry was, he considered, proved, and if so, the question arose what was the constitution of that ministry? He believed it was three-fold—local, permanent, and unequal—and if the diaconate, the presbyterate, and the episcopate, fell into the categories of helps and of governments, he could not hesitate to regard them as of Divine appointment. The contention of Professor Cunningham was severely criticised. He, Professor Cunningham, held that no church was either the better or the worse for having or for not having deacons. They had no *ius divinum*. They were instituted to relieve poverty and to meet an emergency which might not arise again. If so, why did not the Apostles select *volunteers* to meet the necessities of the occasion? There were Barnabas, Barsabas, Joseph of Arimathea, Nicodemus, the seventy and others. But these were passed, a solemn service, engaged in imposition of hands, and everything which was likely to solemnize the event was observed. The only explanation of this was that supplied by the whole spirit of the passage. The Apostles were led by the Spirit of God. They acted for all time. The Church of Rome was wrong in limiting the number of deacons to seven. The Church of Rome, to be consistent, ought to give the same names to their deacons as the same number, and Professor Cunningham's theory required us to believe that a dead level of poverty prevailed in every Church in which there were deacons. Dr. Hatch declared it was difficult to discern the difference in the Pastoral Epistles between the deacons and the Bishop. Difficulty was a relative term. He could not tell what was difficult to Dr. Hatch, but it was perfectly clear to whoever studied his book that *rashness of statement* was not among his difficulties. He begged the students to test the difficulty when they left the chapel. Take a sheet of notepaper. On one side place a column, and insert in it the Pauline qualification for the episcopate. On another insert those for the diaconate. The former would run to about sixteen, and some would overlap. The latter would run to about eight. Five were common to both. The Bishop was required to be apt to teach and to be able to rule the Church of God. Both these were absent from

the qualification of the deacon. He was amazed at Dr. Hatch's statement. It was as startling as another discovery of his, that in the Clementines for the first time the president of the Church—the Bishop—appeared as the custodian of the faith. The Clementines were about 225. St. Timothy was regarded as the custodian of the faith about 63. He was charged by St. Paul to "take heed unto himself and unto the doctrine." The preacher then referred in a most exhaustive manner to the episcopate office. After a careful examination of all the New Testament passages on the subject, he was bound to conclude that episcopacy was *ab apostolis, in apostolis, sub apostolis*. Presbyterian parity was not Scriptural. The seventy were not equal to the twelve, nor the presbyters of Ephesus Crete, or Jerusalem to James, to Titus, to Timothy. It was not historical, for before St. John's death, and after the publication of the Ignatian Epistles, episcopal government prevailed in Christendom. Even D'Aubigne declared that Zwinglius, in the city of Zurich, began, as did Calvin in Geneva, and Knox and Melville in Scotland, a new ecclesiastical constitution. It was useless to ignore the witness of Scripture, of patristic literature, of centuries of history. The *imparity* of Christian ministry was *Scriptural, apostolical, historical, continuous*. The theory of Dr. Hatch, as to finance being the primary duty of the *episcopos*, was next handled. He ridiculed the idea that because *episcopos* was the title given to financial officers in Grecian municipalities, it had the same significance in a spiritual society. You might as well say that because Christ said "*Considerate lilia agri quomodo crescunt, or Considerate corvos, he taught astrology, or that he said consult the stars about the lilies, or consult the stars about the crows.*" If such principles as the learned author he was criticising had adopted were allowed a place in literature, history would be a chaotic mass, and he doubted if religion could survive. Towards the close of his lecture Archdeacon Lefroy drew a brilliant picture of the battle of Chalons, in the fifth century, when Attila was defeated. The legend ran that when the broad plains were soaked with the bravest blood in Europe, and night flung her pall upon a scene of horror, the conflict was continued high in the heavens. The huge Scythian cavalry, harnessed horses, and panoplied warriors were seen to fight in the firmament. The conflicts of the Church of Christ was being carried on now in the planes of a civilization which had advanced, is advancing, and shall advance. They dared not change the orders of the battle. They could only do God's work in God's way. His Word was the grand weapon. All the victories in the romantic history of the Church was won by the Word of God. He believed when this world ceased to make history, and the great bell of time struck its last stroke, victory would be most of all to that expression of the Church of Christ, which continued the conflict with unswerving regard to the Holy Word of God, and with unfaltering faith in the orders which God had appointed, and which he had approved, and these orders he believed to be threefold—deacon, presbyter, and bishop. The work which this apostolic, permanent, localised, and unequal ministry was instituted to perform would engage their attention in the closing lectures.—*The Family Churchman*.

#### BISHOP BICKERSTETH AND THE REAL PRESENCE.

Extract from a review of a sketch of the life and Episcopate of the Right Rev. Robert Bickersteth, D.D., Bishop of Ripon, 1857-1884, by his son Montague Cyril Bickersteth, M.A., Vicar of St. Paul's Padsey, Leeds, in the *Guardian*, London, of Jan. 11, 1888.

"He (Bishop Bickersteth) was an uncompromising Evangelical, but his Evangelicalism was

of the good old type, which recognized and valued the Church as a divine institution; desired to do honour to the sacraments (one of Bishop Bickersteth's first innovations at Clapham was to institute early celebrations of the Eucharist); and recognized the good work and loyalty to Church principles of those of his clergy whose doctrines and ritual were much in advance of his own. It is indeed curious that so clear a mind and so devout a spirit did not manage to lead him out of the confusion as to the doctrine of the Real presence, which pervades the charge which he delivered in 1867, and which his son and biographer quotes at length. The Bishop insists on the view that it is the faith of the communicant which constitutes the Real presence in the sacrament, without realizing that his theory would make the Prayer of consecration an empty, not to say profane, form. The province of faith is to receive a gift existing already independently of it. It cannot cause that to be present, which was not present before; it can only appropriate it. On the Bishops's theory there would obviously be no sacrament at all in the not impossible case of communicants all of whom lacked the necessary faith. In that case there would only be the outward and visible sign; neither the "*res sacramenti*," nor the "*virtus sacramenti*," which are of the essence of the sacrament, and which exist quite apart from the faith of the recipient. Faith is the receptive and assimilating organ of the spiritual life; but it no more creates the food which it receives than does the digestive organ of the human body. It is surprising that the Bishop did not see that this doctrine is more in accordance with the language of the twenty-eighth article than the view in support of which he cites that language. The article says that "the body of Christ is given, taken and eaten, &c." But in order to be "given and taken," it must be there already. Indeed it is pretty evident that Bishop Bickersteth did not quite grasp the doctrine which he set himself to refute, and we believe that much of the apparent differences existing in matters of doctrine between High Churchmen and Evangelicals is due to a misunderstanding of each others meaning."

#### FURTHER TESTIMONY.

A Lady in Ontario, renewing her subscription, says: "We could not do without its (The *GUARDIAN*'s) welcome visits."

A Clergyman in the Diocese of Quebec writes: "I prize the *GUARDIAN* highly as a disseminator of true Church principles."

A Clerical subscriber in the Diocese of Toronto writes:—"Allow me once more to express my entire satisfaction with the tone of your valuable paper, and wish it continued success."

Another Subscriber in Nova Scotia writes:—"The contents are generally very useful as well as interesting, and the *CHURCH GUARDIAN* as handmaid to the Church is very much to be prized."

An Ontario subscriber, renewing for self and another, writes: "I have ceased to take the \_\_\_\_\_ and am very well pleased with your paper, *THE CHURCH GUARDIAN*, and more so with its truly Catholic Spirit."

A Layman in Newfoundland renewing subscription writes:—"I am much pleased with this publication (*THE CHURCH GUARDIAN*), and earnestly hope that the number of its subscribers may steadily increase during the coming year and thus greatly encourage its warmest and most sanguine promoters."

## FAMILY DEPARTMENT.

## "JESU'S GREAT LOVE,"

FOR PRINCIPAL FESTIVALS OF ADVENT, EASTER,  
ASCENSION DAY, &c.

## I.

We sing of the wonders  
Of Jesu's great love,  
Who came from the Father,  
From glory above;  
To seek poor lost sinners  
In mercy He came,  
And died to redeem us,  
From guilt and from shame.  
And now we rejoice  
In Jesu's great love;  
And soon we'll behold Him  
In glory above!

## II.

O'er death He has triumphed,  
He rose from the grave;  
To heaven He's ascended,  
Almighty to save:  
He stands interceding.  
Our cause to maintain;  
His merit still pleading,  
Till He cometh again.  
And now we rejoice  
In Jesu's great love;  
But soon we will praise Him  
In glory above!

## III.

Behold! He returneth,  
His "kingdom" to claim;  
All nations shall own Him,  
And bow to His name;  
His saints then shall meet Him,  
And with Him shall reign;  
"Come quickly," Lord Jesus!  
"Come quickly" again!  
For now we rejoice  
In Jesu's great love;  
But then we'll adore Him  
In glory above!

St. Jude's.

—Rev. Thomas Mills, M.A.

## GRETA'S EASTER OFFERING.

BY MINNIE E. KENNEDY.

It was the Sunday before Ash-Wednesday, Quinquagesima Sunday, and the little girls in Miss Ashland's class, gathered in a group about the register at the end of the church, were talking over their plans for the coming Lenten season in subdued whispers.

Lent was not merely a part of the Church's year which grown up people observed, to them. Young as they were, for the oldest was not quite fourteen years old, they realized that they were not too young to follow in the footsteps of their Lord, and imitate as best they might, His blessed life of self-sacrifice and self-denial. They could not do grown people's work for their Saviour, but they could serve Him none the less faithfully in their childish way, and little sacrifices, and little duties well done, as unto the Lord, were as acceptable to Him as greater deeds.

"Well, girls, what are we going to do this Lent?" asked Miss Ashland.

Every year the girls had chosen some special object as their Easter offering, and had bent their best energies to its accomplishment.

"Miss Ashland, I had thought of something that would be nice for us to do, only I don't know whether doing it would really be an Easter offering."

"Well, what is it, Nellie dear," said Miss Ashland encouragingly, "tell me what it is, and then we will soon be able to determine whether it will be worthy to be an Easter offering."

"You remember Walter Barton, who used to sing with the choristers?"

Yes, Miss Ashland remembered him well, for he had the sweetest voice of them all, and when he had sung the solo part in the anthems, his face had lighted up with solemn joy, as he sang God's praises, and sometimes as his sweet boyish treble floated through the church it seemed as if one could catch an echo of the heavenly choir.

"Yes, dear, I remember him well," Miss Ashland answered.

"He will never get over that bad fall he had last winter," went on Nelly. "The doctor says that he will always be a cripple, and will never be able to walk again. I was there last week, and he felt so badly to think he would never be able to come to church again. He felt worse about that than about anything else. His mother said she meant to get him one of those rolling chairs that sick people can wheel themselves about in, but that they were dreadfully expensive and it might be a good deal over a year before she could save up money enough. You know she's real poor and has to take in washing to earn her money. Now I was thinking if we could only earn money enough this Lent to buy one of those chairs so he could go to church every Sunday how happy it would make him. But I don't know whether it would really be an Easter offering."

"Inasmuch as ye have done it unto the least of these My brethren, ye have done it unto Me," repeated Miss Ashland gently. "I think that would be a very acceptable Easter offering, my dear child, and I am glad you thought of it. What do you say, girls, to Nellie's plan?"

"I think it would be lovely, if we could do it," answered one of the others.

"But, Miss Ashland, those chairs cost a great deal of money, and I am afraid we couldn't earn it. If we were older we might, but I don't know what we could do."

"I will try and think of some plan," said Miss Ashland.

"Suppose you all come to my house next Wednesday afternoon after church, and perhaps by that time I shall have contrived some way."

The girls had great faith in Miss Ashland's powers of finding ways and means for any good work they wanted to undertake, so they eagerly promised to come, and some of them even wished that Wednesday was not so far away that they might know a little sooner what plan they were to adopt.

Ash Wednesday dawned clear and cold, and when the bells rang their summons to morning service, the eight little girls in Miss Ashland's class were all in their places with their Prayer Books in their hands, for they loved the familiar words which were already dear to their childish ears, and they knew where to find their places and could follow the service as intelligently as any older people.

They met at the church door after the afternoon service and went home with Miss Ashland, trying to persuade her to tell them what her plan was, but she told them they must be patient a little longer, and though she smiled at their anxious curiosity she would not gratify it.

When they had taken their hats and wraps off she led them into the sitting room where they found the table covered with bits of bright silk and flannel, scraps of cardboard, bits of bright zephyrs and some cardboard and pictures.

"Does that explain my plan to you?" asked Miss Ashland, smiling.

"Oh, do tell us quick, Miss Ashland," exclaimed Nellie eagerly. "What are all these pretty things for? Do tell us quick."

The little girl almost danced up and down in her eagerness to know, and as the other girls were equally impatient, Miss Ashland did not keep them waiting any longer, but proceeded to unfold her plan.

"Suppose we meet here two afternoons of

every week all through Lent," she suggested, "and I will show you how to make all sorts of pretty things out of these scraps, then on Easter Monday afternoon we will have a little fair, and I think perhaps we will make enough money to buy Walter the chair."

"Oh, that will be a lovely way," cried one of the girls, while enthusiastic Nellie threw her arms about her teacher's neck. "You always do think of such lovely things. You are the nicest teacher in the world," she whispered.

The other girls were equally delighted, and were anxious to begin work at once, but as it was too late to do much that afternoon, Miss Ashland persuaded them to be satisfied with appointing the afternoons on which they were to meet, and promised to have some work ready for each of them, that they could do next time.

They were punctual to the minute at their next time of meeting, and some of them could scarcely wait for the hour to come.

Perhaps you can imagine what a noise they made as their tongues kept pace with eight busy pairs of hands. Each one of them had learned to do some kind of fancy work and Miss Ashland had work all ready for each of them.

"What can you do, dear?" she asked, as she came to the youngest one of all, little Greta.

"I can't do anything," murmured Greta, sadly, as she drooped her head to hide her crimson cheeks.

"You must not say that dear," said Miss Ashland, taking the little brown hands in her own. "I know these are very busy little hands and accomplish a great deal. I am sure your mother would not tell me that you could not do anything. Perhaps you mean that you cannot do any fancy work."

"Yes'm, that is what I meant," answered Greta, her face growing bright again at her teacher's praise.

"Can you knit?"

"Oh, yes'm, I knit 'most all the children's stockings," answered Greta, for she was a genuine little frauclin, and the shining needles would click very rapidly in her busy fingers.

"Then you shall knit some stockings of this bright scarlet yarn," and Miss Ashland drew a skein from the pile of pretty things on the table. "I want some for my little brother, and when these are done I will buy them and keep them for him till next winter."

Greta was delighted to find that ignorant as she had thought herself there was yet some way in which she could help, and her busy brown fingers were soon flying nimbly as she wound the scarlet yarn into balls. The two hours passed all too quickly to the happy children, and it was with a sigh of regret that they put their work away when the striking of the clock warned them that it was time for them to go home.

"Miss Ashland," said Greta, "may I take this yarn home with me, and knit the stockings there? Then perhaps I can learn to make some of these other pretty things and work on them here."

"It will be very nice for you to knit in the spare minutes at home," said Miss Ashland, "and next time you come I will show you how to make these pretty crocheted mats."

Greta's face grew bright at this promise, and her heart was very light as she hastened homeward, for she had her afternoon tasks yet to perform.

With three younger brothers and sisters there was always plenty of work for the industrious little girl to do, and she was very proud of being able to help her mother.

When she reached home she found a kind neighbor standing beside her mother's bed, with a look of great concern in her face.

"Oh, what is the matter?" cried Greta, springing forward in alarm.

(To be continued.)



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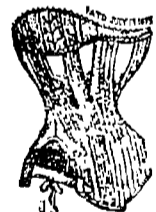
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The wickedness no doubt consists in drinking them to excess; and he was quite willing to admit at once that there was no sin in partaking of such liquors, provided the partaking of them is kept under due control—does not go beyond reasonable bounds; and he was, therefore, a very hearty supporter of the Double Basis of the C.E.T.S. In spiritual and moral matters they could not benefit one another except at the cost of some amount of personal self-sacrifice, and he did not know a more mischievous mistake than that which obtained, especially among well-to-

do people who had got money to spare, and who thought they could help those in need by giving them money without taking any personal trouble. But whilst holding this view, he stoutly maintained a right to tell another what his personal self-sacrifice ought to be; they could not prescribe for another man's conscience. They might preach to him very earnestly that, if he wanted to benefit his fellow creatures, he must sacrifice himself, and really give something which cost him labour and time and trouble; and that he must give his heart to it if he was to do any good. This they might say, but in what way he should do it they could not say; they must leave it to his own conscience. It was on that footing he himself always argued the question. He did not prescribe to any man what he should do to help his fellow men in this matter, but he told him what he did himself, and, if the man did not care to try it, he certainly should not think the worse of him, although he should think the man had made a mistake. (Laughter). Nor would he refuse to co-operate with the man as far as the man was willing to co-operate with him.

(To be Continued.)

Much might be said on the wisdom of taking a constantly fresh view of life. It is one of the moral uses of the night that it gives the world anew to us every morning, and of sleep that it makes life a daily recreation. If, we always saw the world, we might grow weary of it. If a third of life were not spent in unconsciousness, the rest might become tedious. God is thus all the while presenting the cup of life afresh to our lips. Thus after a night of peaceful sleep we behold the world as new and fresh and wonderful as it was on the first morning of creation when God pronounced it "very good." And sleep itself has a divine alchemy that gives us to ourselves with our primitive energy of body and mind. The days are not mere repetitions of themselves; to-morrow will have another meaning; I shall come to it with larger vision than I have to-day.—T. T. Munger.

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