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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. VI.  
No. 51

MONTREAL, WEDNESDAY, APRIL 1, 1886

\$1.50  
PER YEAR

## ECCLESIASTICAL NOTES.

**THE ANCIENT CHURCH OF ENGLAND**—In an introduction to a work entitled "The Church on its Trial," by the Rev. J. R. West, the Bishop of Manchester writes:—

"I have been asked to prefix a word of recommendation to these pages. Those who will be at the pains to read them carefully—and the form into which the argument is thrown requires careful reading—will, I think, be furnished with a satisfactory answer to most of the charges brought against the National Institution which is so invidiously called the 'State Church' of England, but which is really the ANCIENT CHURCH OF THIS LAND, reformed and re-settled upon a purer basis of doctrine 300 years ago, and now more than ever endeavoring to use every privilege she enjoys, and every resource she possesses, for the highest spiritual interests of the people."

A striking commentary on the Bishop's words has just come to hand in the report of a sermon preached by the Rev. T. Parkinson, at the re-opening of the ancient church of St. Laurence, Fewston, Yorkshire. In an able discourse upon Nehemiah x. 39, the rev. gentleman said:—

"That and other parish churches, scattered in every part of the land, were witnesses to the Church of Christ, which in England was almost as old as Christianity itself. Our Church in England dated from before the corruptions and usurpation of the Church of Rome. Because the Roman Pontiff was able for a time, by help of the temporal powers, to usurp a power over it and impose corruptions upon it, it did not, for that reason, cease to be the Church of Christ in our country. When the usurping power and its corruptions were in the sixteenth century thrown off, it still flowed on, the same Church, with its essential sacraments, its creeds, its succession of Bishops, priests, and deacons, as before, and so had come down to our times. To this Church all our old houses of God in the land are witnesses. On the place where they were then assembled there was such a Church 650 years ago, and probably earlier. What did that mean? If we took, as was usually done, thirty years to represent a generation, we had in those 650 years nearly twenty-two generations of men. The existence of a Church in Fewston for that period therefore meant that, with some slight exceptions during the last 100 or 150 years, when dissent had come up, twenty-two generations of children of that parish had been admitted by baptism into the fellowship of Christ's religion at the font of the Church on that spot; that twenty-two generations of the forefathers of that parish had worshipped their God and our God, upon that spot, according to the ordinances of the Church of England; that twenty-two generations of her most devout members had knelt at the holy table and there received the blessed Sacrament of the Lord's body and blood; that twenty-two generations had been there joined in holy wedlock, and that twenty-two generations of our forefathers had been successively laid to rest, with the ceremonies of the Church, around those sacred walls, where their dust now slept till the resurrection morn. Such was the witness which that house bore to the Church of Christ in that parish. So strongly around it clung the associations of old and the memories of childhood spent near it, and of worship first learnt within it, and

they called—even from across the broad Atlantic—the voices and the sympathetic help of those who had gone from the parish, to unite with those now in it in the resolution which he trusted was represented by the work now accomplished—'We will not forsake the house of our God.' But the word will referred even more to the future than to the past. Let the people see that the resolution extended into the time to come; let them not forsake worship nor the Lord's table; let them not turn away from the other ordinances of religion, but see that that house was handed down as 'the House of their God' to their children and their children's children."

**THE BISHOP OF BOMBAY ON CLERICAL STUDIES.**—In the recently delivered charge of the Bishop of Bombay (Right Rev. Dr. Mylne), the last point touched upon is that of preaching, and of the Clergy being diligent students. The Bishop reminds them that, while a life of intellectual self culture is a luxury in many professions, it is in that to which they belong an imperative duty. He says:—

"I am aware of the difficulties, the scanty library, the isolation from one's brethren, the langour of Indian days, the want of intellectual stimulus. But I would ask, Do we accept these excuses, if we believe that the doctor who attends us does not, under similar circumstances, keep pace with the progress of modern surgery? I have heard things said of such men, for neglecting the bodies of their patients, which I should be sorry to hear applied to ourselves, to whom the care of men's souls is entrusted.

We can all have some book in hand for daily conscientious study. We can all see before us in church, not simply rows of silent hearers, who are bound to sit quiet as we speak, but men and women redeemed by Christ's blood and capable of illumination by His Spirit. If we remembered to think of them as such, and of ourselves as God's ambassadors to them, intellectual sloth would be banished, and some unction would be attainable by us all."

**THE FOUNDER OF SUNDAY-SCHOOLS.**—Mr. H. C. Raikes, M.P., in reply to a correspondent who asks if the celebrated Robert Raikes, the founder of the Sunday-school system, whose centenary was celebrated in 1881, was a Nonconformist or a Churchman, writes as follows:—"Llwynegrin, Mold, February 14, 1885.—Sir,—My grandfather, the late Reverend Chancellor Raikes, was a nephew of Robert Raikes, of Gloucester, the founder of Sunday-schools. He was throughout his long and energetic life of Church work and Church extension a zealous promoter and upholder of Sunday-schools in connection with the Church of England. Robert Raikes was not a Nonconformist; on the contrary, he was from the beginning of his Sunday-school work, closely associated with the Rev. Mr. Stock, the curate in charge of the parish in which his first schools were situated. He was throughout life a devout and consistent Churchman, and always used to commence and close the instruction given in his schools with prayers chosen from among the Collects in the Book of Common Prayer. The great popularity and extension of the Sunday-school movement among the Nonconformists has,

not unnaturally perhaps, tended to produce an impression that a man held in such reverence by them was himself a Nonconformist.—Yours very faithfully, H. C. RAIKES."

**A JAPANESE SERVICE.**—A correspondent of the *Pall Mall Gazette* sends the following account of a singular service which took place on Sunday week at St. Saviour's, Walton Place, Chelsea, when a number of Japanese of both sexes, employed at the Japanese village, attended the church. "Except the head man and his wife they were nearly all heathens. Nevertheless, in the presence of a large English congregation, a shortened form of Evensong, including the Creed and the Lord's Prayer in the Japanese language, was said by the Rev. H. Maundell, of necessity no one responding, while 'The Old Hundredth,' 'Jesus calls us o'er the tumult,' and 'Rock of Ages,' were sung in English and Japanese translations being provided. The lesson read was from St. John iii., and Mr. Maundell chose as his text Habakkuk ii. 20, 'The Lord is in His holy temple; let all the earth keep silence before Him.' He told the Japanese how he had been in their country, and expressed a hope that, while they learned many useful lessons of civilization and art, they would above all become Christians, after which he explained portions of the Apostles' Creed. Speaking in English, Mr. Maundell said that he had ministered in a mission chapel in Japan, on a spot where a few years ago a cross had been carried in mockery and stamped under foot as a token that Christianity should never be taught in Japan. He had presented twenty-seven candidates only recently for confirmation in that mission chapel, which had more than fifty communicants. He urged Englishmen of education and means, and ladies, to offer their personal services in that interesting country. The Rev. Dr. Strickland announced that the services would be continued. If the Japanese are willing to become catechumens, instruction classes should surely precede a religious service they cannot understand and in which they are not competent to join."

**THE GALRICAN CATHOLIC CHURCH.**—A constitution has been drawn up and duly sanctioned for Father Hyacinthe's "Catholic Gallican Church." It takes the Nicene Creed as its standard, formally recognizes the Eastern, Anglican and Old Catholic Communions, honors "free and true" celibacy, maintains voluntary confession, and orders the celebration of divine service in the people's tongue. A "Holy Gallican Synod" is created with Bishop Jenner as honorary life president and Father Hyacinthe as Episcopal Vicar.

**THE NEXT CHURCH CONGRESS.**—Everything seems to point to a successful Church Congress at Portsmouth. At a meeting held at Winchester on February 14 it was announced that £2,640 had been raised towards the £3,000 required for the Guarantee Fund; and the Mayor of Portsmouth, who was one of the speakers, assured the meeting that the Congress would meet with a hearty welcome from all classes, Nonconformists (of which he was one) as well as Churchmen. The Bishop of Winchester stated that he had invited the Bishops of Peterborough, Carlisle, and Ripon to preach on the opening day.

## NEWS FROM THE HOME FIELD.

Gathered specially for this paper by Our Own Correspondents.

## DIOCESE OF NOVA SCOTIA.

**ANNIVERSARY OF THE BISHOP'S CONSECRATION.**—The Feast of the annunciation was the 34th anniversary of the consecration of the Lord Bishop of Nova Scotia, and was fittingly observed by special celebrations of the Holy Communion at the Bishop's Chapel and at St. Luke's. At the celebration in St. Luke's, His Lordship feelingly begged the congregation to ask God's blessing upon the work of the Diocese and to solicit for him the guidance of God's Holy Spirit in the manifold questions he is called to deliberate upon. A large number of communicants received the Sacrament from the Bishop's hands. We heartily congratulate the Bishop on this his thirty-fourth anniversary of consecration, and gratefully record the remarkable progress that has been made in church work in the Diocese since he entered upon his labours. Churches and Missions are dotted all over Nova Scotia. Over one hundred clergy are under the Bishop's jurisdiction, and about \$300,000 of church lands have accumulated during his episcopate. It is worth noting that the Bishop ranks fourth in priority of consecration of all the Bishops in the Anglican Communion. His Lordship is still full of vigor. He is now holding Confirmations in Halifax and starts off on an episcopal tour directly after Easter. There is more than an encouraging outlook for the Church down here, and the progress of the past is but a prelude to the glorious harvest that is now ripening. More Missions are needed. Canon Missioners ought to be in the field. A stately Cathedral must soon be an accomplished fact, and the Diocese that had in its inception the whole of British North America in its jurisdiction, will, in every good work and progress, prove itself really to be the Banner Diocese of British North America.

**CHURCH OF ENGLAND INSTITUTE.**—Fred. P. Outram, Esq., read his paper on the "Irish Question" before the Institute last Monday. The paper was an exhaustive account of Ireland's troubles, and the conclusion arrived at was that the restoration of a Parliament to Ireland, similar to that of 1782, was impracticable and disloyal to the Empire. A brisk discussion followed, in which Messrs. Silver, Harrington, Tremaine, LeNoir and others took part.

**GARRISON CHAPEL.**—His Lordship the Bishop preached once more at this Chapel last Sunday, and was pleased to observe that although the Church had been closed for some time and the chaplain confined to his house, the congregations had once more gathered together in full force and were evincing interest in the services.

**PERSONAL.**—The Rev. Mr. Sherman, rector of Pugwash, took part in the services at St. Luke's last Sunday. The Rev. gentleman is in ill-health and will be obliged to take a long rest from parochial work.

## DIOCESE OF FREDERICTON.

**BLACKVILLE, N. B.**—This spirited parish has lately had the interior of its pretty little Church completely refitted. The ceiling has been calcimined, walls tinted, windows frosted and tinted, and the whole of the wood-work painted, the seats being grained. But it has evidently been determined not to do things by halves. For the paint was hardly dry upon the Church, when the few faithful ones who are always foremost in church work here undertook with a zeal and energy unsurpassed in the history of this or any other parish, to procure funds with which to purchase an organ. They were not long at work before a considerable sum of money was realized; and now a new \$200

Uxbridge Organ attests the value of their labors. A small sum is still due upon it; but without doubt the same energy that urged forward the enterprise to its present stage, will complete it at an early day.

**FREDERICTON.**—His Lordship the Metropolitan has given notice to the clergy of the Diocese, that the consecration of the Bishop-elect of Niagara will (D. V.) take place at the Cathedral on the Fest: of S.S. Philip and James, and has invited them to attend the service. No doubt a large number of them will avail themselves of the privilege of witnessing the solemn act of consecration, and the opportunity of extending to Rev. Mr. Hamilton a hearty greeting. His election to the episcopate has been hailed with thankfulness and delight by the clergy of the Diocese. Those virtues and graces which have adorned his life as a priest in the church of God, will, we feel sure, shine with still greater lustre in his life as a Bishop to the honour and glory of God's holy name and the furtherance of His Kingdom.

His Lordship the Bishop Co-adjutor will shortly begin another tour through the Diocese on behalf of the needs of the Diocesan Church Society. The success which resulted from the Bishop's last tour, will, we trust, in the present instance be even still greater. It is needless to add that he is just the man for this work, his knowledge of business, his plain practical addresses, and his thorough earnestness in the work of the Church will arouse in the laity of New Brunswick a greater interest than has heretofore been felt with regard to their duty in liberally supporting the work of the Church. It only remains for every parish to receive him heartily and render him all the assistance possible in this special work. If they do this and then act upon the principle of being "not only hearers but doers;" there is no doubt but the result will be such as to give the Church in this Diocese renewed life and vigour and greater freedom to accomplish the vast amount of work that remains to be done.

**MONCTON.**—Mr. Reid, who is to assist the rector in the Mission work of this parish, is now on his way from England and will soon enter upon his duties.

## DIOCESE OF QUEBEC.

**QUEBEC, March, 24th.**—The anniversary service of the Irish Protestant Benevolent Society was held on the evening of the 16th instant, at the Anglican Cathedral, where an effective musical service was rendered by the choir, under the direction of the talented organist, Mr. E. A. Bishop. The officers of the society occupied the front pews and collected the offertory.

The curate of the Cathedral, Revd. J. Ridley, preached the sermon of the occasion from the words "And who is my neighbor?" and "God hath made of one blood all nations of the earth."

The reverend gentleman said the words of the two verses from which his text was taken, furnished a question and an answer to which he desired to direct their attention. Paul wished to assure the Greeks to whom he preached at Athens of his brotherhood with them, and that he was bone of their bone and flesh of their flesh. Some pretended to trace man's origin to something inferior to himself, while others classified different races of men as of various origins. Others again talked of a process of gradual development. The Athenians considered themselves as the aborigines of mankind. There were some who believed that others co-existed with Adam, and others again that he was not the first man at all; but the scriptural teaching was that God had made all mankind to be descended from a single pair. Here we have the oneness of the human race,—all nations made of one blood. St. Paul strikes a blow at the prejudices of the Athenians and shows that all mankind has a common parentage and a common brotherhood. The preacher dwelt at length and in eloquent language upon the common parentage

and common brotherhood of man, of the points of family and national resemblance and diversity, and exemplified the practical lessons to be learned from the reply to the question "Who is my neighbor?" The rev. gentleman referred to the duties required by the recognition of the brotherhood of man, and especially to the duty of benevolence, appealing at the same time for a liberal collection in favor of the funds of the Society under whose auspices the service was held.

The English Church parsonage at Valcartier, seventeen miles N. W. from Quebec, was completely destroyed by fire on Tuesday last. Fortunately there was sufficient assistance present to save a portion of the Rev. Dr. Riopel's furniture. The building was insured in the Imperial, and the furniture in the Sherbrooke and Stanstead Mutual.

## DIOCESE OF MONTREAL.

**Church of St. James the Apostle.**—The Very Rev. the Dean of Montreal, delivered a most interesting and instructive lecture in the school-room of this Church on the evening of the 23rd ult., on "The lower forms of Animal Life." There was a large attendance.

**COTE ST. PAUL.**—*Church of the Redeemer*—Lent has been marked at this Mission of the Church of St. James the Apostle by extra services; one held on the Sunday evening, and another on the Wednesday evening of each week. Much interest has been manifested.

**St. George's Church.**—We find that we were misinformed in regard to the date at which the Bishop would hold a Confirmation in this Church. It will not take place on Easter Sunday, as announced last week.

**Trinity Church.**—The Rev. Canon Mills, rector of this Church, delivered a lecture on Tuesday evening the 24th ult., in the basement of the Church, in which, in a most pleasant and graphic manner he brought before the very large audience present, the chief incidents of his late visit to England, and in imagination at least gave them the benefit of a like trip. We are pleased to know that the worthy rector has recovered from his late illness, and is again able to look after the welfare of this large and important parish.

**CHURCH CONGRESS OF 1885.**—It is hoped that the difficulties which were supposed to exist in regard to carrying out the wish of the General Committee to hold the next Church Congress in Montreal, are in a fair way of removal. At a meeting lately held, presided over by the Bishop of the Diocese, and at which a number of the clergy were present, a resolution was passed unanimously, declaring it desirable to hold the Congress here provided a guarantee fund were raised; and a committee consisting of Messrs. Shearer, Marling, Brayley and Davidson was appointed to secure such guarantee within fourteen days. It would appear from reports received from those having charge of the meetings in Hamilton and Toronto that very little expense was incurred; and this consideration ought not to stand in the way of what would seem to be an indisputably beneficial agency in connection with the work of the church.

**ORGAN RECITAL.**—Notwithstanding the unpleasant weather, there was a large attendance at the Church of St. James the Apostle on Friday evening the 27th ult., on the occasion of the Organ Recital and Service of Song given by the Messrs. Harriss, assisted by the choirs of the Cathedral and St. James.

**COTE ST. ANTOINE.**—The Bishop of the Diocese held a Confirmation at St. Matthias' Church, in this suburb, on Sunday evening, the 29th inst., when fifteen persons were confirmed. This makes 59, in all, confirmed in this parish within two years.

## DIOCESE OF ONTARIO.

**BROCKVILLE.—WHITE CROSS ARMY.**—A branch of the White Cross has been formed at Brockville. The Society is an earnest of the unity of the Church in this town, the members being from the parishes of St. Peter's and Trinity in about equal numbers. The pledge was taken at an early celebration of the Holy Communion at Trinity Church. Now the Society is formed, all Baptised males are eligible for membership. The chaplains are the Rev. Geo. Lowe, the Rev. E. P. Crawford. Dr. Jackson President, and Mr. H. R. Fairclough, Sec-Treasurer.

Mr. Wm. Quartermaine has just arrived from England to assist in Missionary work on the Upper Ottawa. He worked as lay reader in one of the London Missions, and attended lectures at King's College, and is now preparing for ordination in this Diocese. The assistants in the Mattawa Mission, reside with the priest in charge at the Mission House and go out alternately to the several out stations in this extensive Mission. Thus are the borders of the Church being systematically enlarged.

**OTTAWA.**—The negotiations in progress for some time past for the purchase—by some members of the Church of England—of the "Metropolitan Methodist Episcopal Church," Metcalfe street, were brought to a close on the 26th March, when the deed transferring the property was signed at Ottawa, the signature of the President of the Montreal Conference having been affixed on the previous day, at Montreal. The Methodist trustees sold the property for the sum of \$14,500, and will put the Church of England people in possession on the 1st of April. After a few alterations to the interior, it is understood the church will be formally opened on the first Sunday after Easter, (12th April.)

**WIDOWS AND ORPHANS FUND.**—In accordance with the Canon of Synod, the annual collections in aid of the Diocesan Widows and Orphans Fund, were taken up in several of the churches, on the fifth Sunday in Lent, (22nd March.) The capital of this fund as at present invested, yields an annual income of about \$1,225.00. The annual subscriptions of the clergy produce \$215.00 making a total from these two sources of \$1,440.00. The pensioners upon the fund for the current year, beginning on the 1st January are, ten widows who receive \$200 each, making \$2,000, and six orphans at \$320. Total \$2,320. The expenses of management amount to \$140. Total claims upon the fund \$2,460. The offerings from the various congregations throughout the Diocese, amounted last year, to \$600.03. In order to meet the pressing wants of the fund, an increase of \$400, is asked for by the Board, for this year. The offerings, so far as heard from, are much larger than those of last year.

**MEMORIAL.**—The Dean of Ontario, (Dr Lyster,) has procured from England, a handsome brass tablet, to be placed in Christ Church, Cataragui, to the memory of his son, Mr. Anthony J. Lyster, late of the Glebe Farm, Township of Kingston.

It is reported that the Rev. E. H. M. Baker, Rural Dean of Hastings and Prince Edward, will resign the Incumbency of Tyendinaga this month and that a request has been presented to the Bishop to allow the congregation to select his successor, in which case, it is understood, that the Rev. Mr. Anderson, who was formerly Incumbent of the Reserve, will be chosen.

Mr. Rawnsley, late leader of the choir of Saint Paul's Church, Kingston, has accepted the position of choirmaster at Christ Church, Gananoque.

The Rev. C. E. S. Radcliffe, B.C.L., incumbent of the Mission of Maberly, is delivering a series of discourses on confirmation, with house to house meetings in connection therewith, which are well

attended. They will be continued till June, when it is expected the Bishop will visit the Mission and administer the rite of Confirmation.

The restoration of St. Stephen's Church, Bathurst, is spoken of by the members of the congregation, who seem desirous of making some necessary and much needed repairs to the edifice, if they could be completed before the Bishop's visit to the Mission. Two prayer desks, modelled from the latest designs of church furniture, are amongst the latest improvements.

A concert was held by members of the congregation of St. James' Church, Perth, on the evening of the 17th ult., in the Town Hall. The Rector, the Rev. R. L. Stephenson, M.A., presided. The hall was crowded to its utmost capacity on the occasion. The programme was a most attractive one and well sustained. The receipts at the door amounted to about \$100 and are to assist in paying for the chandeliers for St. James' Church.

## DIOCESE OF TORONTO.

**PERSONAL.**—We regret to learn that the Bishop of Toronto has been suffering from the effects of a severe cold, and for several days was confined to his room. He is now able, we believe, to fulfil his engagement.

The Rev. S. Weston-Jones of Lindsay, met with a somewhat severe accident several days ago. While driving near the railway station his horse shied at some telegraph poles and bolted. After a short run the cutter was overturned and Mr. Jones was dragged several yards. His right arm was badly injured at the elbow and it is feared it may be broken. His early recovery is anxiously hoped for by his numerous friends.

The Rev. J. E. Cooper of Cambay, conducted the services at St. Paul's, Lindsay, on Sunday last. His place was taken by Mr. J. H. Knight.

**HARWOOD.**—The concert in aid of St. John's Church here, which was held recently, proved a grand success, financially and otherwise. The Rev. George Ledringham filled the chair. A large number of Amateurs were present from Lindsay, Warkworth and Baltimore. They rendered readings, recitations and songs in a very admirable manner. Miss Ogams singing was especially appreciated, her clear, well-cultivated voice charming the audience.

**WESTERN.**—An old folks concert which was held on Monday last in Dufferin Hall was well attended. "Ye Lyste of Tunes and Wordlie Songs" was rendered very acceptably by the following ladies and gentlemen:—Misses Wood, Thompson and Patterson, and Messrs. Doherty, Sims, Schuch, Phillips, McKeown and Coates. The concert was in aid of St. John's Church, Western, and those taking part in the programme were suitably entertained at its close by the members.

**S. S. ASSOCIATION.**—The public meeting of the Toronto Church Sunday School Association held on the 19th was most successful. Canon Dumoulin occupied the chair. The Sunday School lesson for the following Sunday was taught by Mr. George Evans, after which Mr. Geo. A. MacKenzie read an excellent paper on "Intermediate Classes, their teachings and management." He recommended separate class rooms for all scholars above the age of 10 or 11, and thought that in a school with an average attendance of 100, four such class rooms would be sufficient. He advocated a musical service in church with processional and recessional hymns, and a short address or catechising by the clergyman. He referred to personal influence with elder boys as being the best plan to entertain such lads in Sunday School. To effect this, in every parish where there were two clergymen one of them should devote himself almost exclusively to the young. An animated discussion followed in which Revs. C. E. Whitecombe, and J. P. Lewis, and Messrs. Biggar, Cumming and Widd joined. The meeting closed at 9.30 p.m. Before this however the Secretary called attention to the forthcoming S. S. Institute Examinations for teachers.

**OMEMEE.**—The Band of Hope in connection with Christ Church, Omeme, gave a very interesting and pleasant entertainment in the Village Hall on a recent Friday evening. There was a large attendance, including several from the adjoining township of Emily.

**MISCELLANEOUS.**—The Queen's Own Rifles marched out on Sunday last to attend Divine service at Holy Trinity Church, Toronto. Colonel Miller was in command and the men numbered 450. The Rector of Holy Trinity, Rev. John Pearson, delivered an interesting and instructive address to the regiment on the subject of amusements.

A Sacred Concert under the direction of Mr. Collins was given in All Saints' School-house on the 18th ult. This makes the seventh concert of the series held this winter, all of which have been well attended.

**CONFIRMATION.**—The following is the list of Confirmations which the Bishop has arranged to hold in the country parishes during the current year. May 17th, Millbrook and Cavan; 18th, Omeme; 20th, Orono; 22nd, Cartwright; June 2nd, Brooklin; 3rd, Whitby; 4th, Bradford and Coulson's; 5th, Newmarket; 7th, Aurora; July 16th, Collingwood; 17th, Duntroon and Batteau; 19th, Stayner, Creemore and Sunnidale; 20th, Mulmur, Adjala and Everett; 21st, Allister and West Essa; 22nd, Cookstown; 23rd, Joy and Thornton; Sept. 15th, Shanty Bay and East Oro; 26th, Craighurst and Midhurst; 17th Penetanguishene; 20th, Georgia; Oct. 8th, Cheddar; 9th, Deer Lake and Monmouth; 11th, Brampton; 14th, Caledon East and Campbell's Cross; 15th, Bolton and Sandhill; 16th, Dixie; 18th, Etobicoke and Mimico.

**CHURCH AND HOME.**—This is the title of a new parish paper (monthly,) to reach a class of people who cannot afford to pay a dollar a year for a church weekly. It is simply a reprint of a few selections from one of the Toronto Church papers and has very little indeed to commend it, except the low price at which it is issued—twenty-five cents per annum. We do not think a jumble of articles and these mere selections and reprints, hurriedly chosen from week to week, is likely to reach the vast numbers which have hitherto been uninfluenced by the church press. Besides it tries to do the work now so much better done both by the *Canadian Missionary and Church work*.

## DIOCESE OF NIAGARA.

**PERSONAL.**—The Venerable Archdeacon McMurray, of Niagara, is perhaps with the exception of the Metropolitan, the clergyman longest in orders of all the clergy in the nine Dioceses. The 20th March was the 55th anniversary of his officiating in the Church—few men, if any, are as able at his age to take and continue duty as he is. Since the death of Bishop Fuller he has acted as Commissary of the Diocese, and has had necessarily a large amount of correspondence to attend to in connection with the Diocese.

**HAMILTON.—CHRIST CHURCH CATHEDRAL LITERARY SOCIETY.**—The regular weekly meeting of this Society was held at the accustomed place last evening, and an exceedingly interesting programme was contributed to by several of the members present, as follows:

Recitation, "The last words of Henry Lawrence," Mr. Geo. Stiff; reading "The Duelists' Victory," Mr. R. Wooley; reading, "The Fate of Burns," Mr. C. Barnfather; Bass Solo, Vocal, Mr. R. Wooley; reading, "Visit to Leeds Municipal Officers," Mr. G. Tilton; reading, "Keep out of Debt," Mr. A. Shaw; recitation, "The Frenchman's Deceit," Mr. W. B. Coles; reading, "The Summit Tunnel," Mr. W. Jagger; reading, "The Lady Doctor," Mr. W. H. Davis.

On account of next week being Holy Week, the usual weekly meeting of this Society has been cancelled.

Next week being Holy Week, Divine service will be held at the Cathedral, every evening excepting Saturday, at 8 o'clock.

### DIOCESE OF HURON.

LONDON.—The special Mission services held in Christ Church were brought to a close on Friday evening. Bishop Baldwin preached at each service but one. At the closing service an after meeting was held, at which his Lordship gave a most stirring and comforting address. The Revs. E. Saunders, Evans, Davis, and J. B. Richardson assisted the Rector, Canon Smith, in the prayers during the Mission.

The Rev. Mr DuVernet is conducting special Mission Services in the *Memorial Church* with much success. His addresses are simple, earnest and stirring. The afternoon meetings are more particularly for believers, while the evening addresses are calculated to arouse the careless and indifferent—the Lord Jesus Christ being pointed out as the sinner's only hope for salvation.

A pleasing feature in these services is that while there is much earnestness, there is no excitement, and our Book of Common Prayer is used at each meeting. The Mission is to be continued until Easter Sunday, when it will be brought to a close by Bishop Baldwin preaching on the evening of that day.

The Right Rev. Bishop Baldwin delivered a very impressive and profitable address at the meeting of public School Teachers of East Middlesex recently held in London. The address was much appreciated, and will doubtless bear its good fruit. A hearty vote of thanks was given His Lordship for his able address for *the interest taken in School matters.*

St. PAUL'S.—The Right Rev. Bishop Baldwin preached a special sermon to *believers* on Friday afternoon which was listened to with the most intense interest. His text was Eph. I. V. 6. He pointed out the glorious privileges of God's children and also their duties, "being to the praise and glory of his grace."

He preached again on Sunday evening in the same church to a large congregation.

CHAPTER HOUSE.—No appointment has yet been made to the congregation of the Chapter House. His Lordship, the Bishop, conducts the service or secures another to do so in his absence. It is to be hoped, however, that some decided action will be taken at the approaching Easter Vestry Meeting, by which a resident Clergyman may be secured.

AYLMER.—The congregation of Trinity Church has purchased the building lately occupied by the Methodist Episcopal Congregation of this place. It is a fine brick structure, with basement for Sunday School, &c., nearly new—and erected at a cost of \$6000. With the expenditure of about \$200 this will make a most comfortable and commodious church and the congregation hope to occupy it within a few weeks.

St. THOMAS.—The advocates of the Scott Act are in great spirits over their recent victory. The majority in favor of the Act, though small in the city, was very large in the country. The struggle was severe, but the cause of Temperance, so far as their vote in favour of the Act is concerned, triumphed.

WINGHAM.—The Rev. Mr. Martin, of Chatham, preached in St. Paul's Church on Sunday the 22nd, Mr. McCosh officiating in Christ Church Chatham.

The Church of England Ladies Diocesan Missionary Association met at the See House on Saturday, the 21st ult., at 3 o'clock. His Lordship the Bishop presided; and gave a very earnest and interesting address on the true spirit of Missionary

work. A number of ladies were present, and a great deal of interest was manifested. The following is a list of the office-bearers, elected at the opening meeting:—President, His Lordship the Bishop; First Vice-President, Mrs. Baldwin; Vice-Presidents, the wives of the city clergy; Treasurer, Mrs. V. Cronyn; Secretary, Mrs. Tilley. It was decided to devote the members' fees to the Zenand mission in India.

### Province of Rupert's Land.

INCLUDING THE DIOCESES OF RUPERT'S LAND, SASKATCHEWAN, MOOSONEE, MCKENZIE RIVER, QU'APPELLE AND ATHABASCA,

### DIOCESE OF RUPERT'S LAND.

WINNIPEG.—*All Saints*.—The Rev. E. S. W. Pentreath, of Christ Church, has declined a unanimous election to All Saints Parish, at a salary of \$2000 a year.

GLADSTONE.—At the meeting of the Executive Committee, after hearing the report of the Deputation, it was agreed to notify the Rev. Mr. Jephcott that the grant to the Mission would cease after the next quarter. Mr. Jephcott was sent out under the auspices of the S. P. G. eighteen months ago.

The following appeal, put forth by Archdeacon Pinkham in England, will give an idea of the present needs of the Diocese:

The undersigned, who joined the Bishop of Rupert's Land in 1868, and is visiting England for the first time since that date, has been entrusted by the Bishop and Executive Committee of the Synod of the Diocese with a mission of the greatest importance, viz. the raising of funds (1) for St. John's College, (2) for the Ladies' School connected with it, and (3) for the Clergy Endowment Fund of the Diocese.

1. St. John's College, Winnipeg, is one of the colleges in the University of Manitoba, educating students in arts and theology, and having associated with it a grammar school called St. John's College School.

It thus furnishes a full education to members of the Church of England and others who avail themselves of its course of studies, and the attendance has been most gratifying considering the scattered population, and limited resources of the country. A considerable proportion of the clergy in this Diocese, several in the other Dioceses of the Ecclesiastical Provinces, and other leading persons in Manitoba and the Northwest have been educated in it.

St. John's College and its Schools are at the present time under burdens imperatively forced on them by the growth of the country, the extension of education, and the advance of other institutions. And these burdens threaten serious embarrassment, owing to the inability of the Church at the present time to deal with them, from the financial pressure under which this country is lying—a pressure due mainly to circumstances over which the country has no control.

In addition to several valuable buildings, St. John's College has an endowment for scholarships and professorships amounting to £22,000, and a general endowment amounting to £3,000. But there is a debt of £11,000 on the buildings. The maintenance of the College and its full equipment render the increase of the general endowment to £10,000 an absolute necessity. If we can raise £5,300 in addition to the £3,000 already invested, the S.P.C.K. and the S.P.G. will give us £1,700, the sum required to make up the £10,000.

St. John's College is an institution very near the seat of the Bishop of Rupert's Land, to whose untiring labours and rare self-sacrifice its present condition and future prospects are so largely indebted. Its professors and students are doing a very important work in the new and vacant Parishes and Missions of the Diocese; and it is being more and more felt that *if we are to have a thoroughly efficient and experienced body of Clergy we must train*

*them ourselves.* It is earnestly hoped, therefore, that those who know anything of the growth of the Church in Rupert's Land during Bishop Machray's episcopate, and those who realize the value of such institutions as the College and the two Schools connected with it, in the life of a new country, will make a special effort to contribute the required sum.

2. The St. John's College Ladies' School is, with the exception of the convent schools, the only institution for the higher education of girls in the whole of Manitoba and the Northwest. It was undertaken mainly from the encouragement given by the late Prebendary Wright, Honorary Secretary of the Church Missionary Society, who aided the effort with the munificent donation of £2,000. The building is a valuable one, most pleasantly and conveniently situated in ample grounds. There is a debt of £2,000 on it. The payment of this debt would greatly relieve the Bishop and lead to an extension of its usefulness.

3. Among the funds started and most carefully nursed by Bishop Machray, none is of greater importance than the Clergy Endowment Fund. The sum now invested is £4,600, the interest of which, together with all other moneys for this and similar objects, is administered by the Executive Committee of the Diocesan Synod, and goes towards the payment of the stipends of the clergy in the weaker parishes and missions of the Diocese.

The S.P.G. and the S.P.C.K. each makes a grant of £500 to meet £1,500 raised towards our Clergy Endowment Fund from other sources. In other words, for every £1,000 that can be raised, £1,000 can be obtained from the two Societies. The S.P.G. will meet assistance up to £2,500 and the S.P.C.K. up to £3,500.

The grants from the S.P.C.K., both for the College Endowment and the Clergy Endowment Fund, are limited to five years from the time of making the grant, and more than half of the time has already passed.

The increase of the Clergy Endowment Fund, to enable the Diocese to obtain the full amount promised by both Societies, would strengthen the hands and gladden the hearts of the Bishop and the parochial clergy in their arduous and noble work; it would cheer our people throughout the Diocese, who, speaking generally, are doing all they can in the direction of self-support; it would lead to the sub-division of Missions much too large for one clergyman, and to the establishment of others in localities where a resident clergyman is imperatively needed, but where one cannot be placed until a grant be made to meet the sum the people themselves are required to raise.

W. CYPRIAN PINKHAM,  
Archdeacon of Manitoba.

### DIOCESE OF QU'APPELLE.

MEDICINE HAT.—Rev. H. A. Tudor holds a monthly service at Maple Creek. On a recent Sunday he held three services, and on Monday solemnized two marriages in that vicinity.

The Bishop of Qu'Appelle has visited Summerberry and Moosomin.

### DIOCESE OF SASKATCHEWAN.

Rev. J. W. Timms, Missionary among the Black-foot Indians, has been recently annoyed by Chief Child, who threatens to kill him. Mr. H. Poomore, of Winnipeg, has become Lay Assistant to Mr. Timms among the Indians.

PERSONAL.—Rev. J. Bridger, Emigrant Chaplain, will sail for Liverpool on the 30th April. Rev. H. Theslie, Immigrant Chaplain at Winnipeg, will meet the party at Quebec, and come up with those destined for the Northwest.

The Bishops of Qu'Appelle and Athabasca have been elected Vice-Presidents of the S. P. G. at their annual meeting. The Ven. Archdeacon Pinkham, of Winnipeg, is doing deputational work in England for the S. P. G. during March and April, in the Archdeacons' of Suffolk, Preston, Dublin and Canterbury.

## Intercession.

READ AT AVON DEANERY WINDSOR, N.S. FEB. 11 '85  
BY REV. H. HOW, B.A., NEWPORT.  
(Published by request of the Chapter.)

The last words of the late Bishop of London delivered to his Clergy in his recent charge impress one with the conviction that he was a Prelate who realized the vastness and value in time and eternity of the work he was called to supervise, and that penitence and humility were as characteristic of him as his holy fidelity. I shall again bring to your notice his words:—

“O brethren! when the shades of closing life are falling, and it is idle to dream of compensating for the faults of the past by resolutions for the future, the mind is forced back on a retrospect where there is mostly a humiliating array of errors and imperfections, opportunities missed, resolves broken, mistakes made, useful plans marred in their execution, and a stewardship which, if not faithless, is yet felt to have greatly failed. In such a retrospect, amidst so much to humble and to grieve, it would be to me a source of unspeakable comfort if, when the burden is to be laid aside and the work is over, I might be permitted to believe that at least I had left my diocese in unity and peace.”

Surely this Servant of God had a very high ideal before him, or his confessions could never have been so hearty and sincere. I only mention this as an instance in which there is a public acknowledgement, in most touching language, that the strength of the bearers of burdens had decayed and he was not able to build the wall: (Neh. IV. 10). Separated from the holy and laborious work of the Episcopate by a great distance we yet in our lower sphere of usefulness as Shepherds of Jesus Christ must all feel, as we here read alternately the Forms for the making of Deacons and Ordering of Priests, that we come short—come very far short—of accomplishing our lesser work, which the Church of God has imposed upon us. None of us can fail to wonder how far he is accomplishing the end of his sacred ministry. When about to be admitted into the office of Priesthood we are charged—“to see that we never cease our labour, our care, our diligence, until we have done all that lieth in us, according to our bounden duty, to bring all such as are committed to our charge into that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among us either for error of religion, or for viciousness of life.” Those are very solemn words, and set before us a standard equal indeed to that set up in Apostolic times. ’Tis said, God never expects impossibilities of men: and I suppose the Church does not intend that the above should be an unattainable state of harmony and holiness for us to bring our several parishes to. Do we consider it such? I fear we all would stand condemned and speechless if an answer to the question was furnished by the present condition of the plots of the vineyard where we and our predecessors have been labouring for nearly a century. Flushed with enthusiasm and lacking the grace of humility, I daresay that on the day of our ordination we regarded this very standard as something exactly suited to our intentions. Now, though we would not desire to see it lowered, it seems quite unattainable. Alas! too soon I fear we settle down to discharge with some fidelity the work which is to hand, and scarcely hoping or striving to bring to any state of holiness those souls who neglect our ministrations, and for whom we have almost ceased to watch, seeing that they prefer to remain beyond our reach. I now propose a more faithful discharge of one portion of duty *viz.*, that of intercession for our flocks. I suggest the use of daily intercession for those members of our congregations who do not frequent with any regularity the House of God, or who neglect the Holy Communion. I believe that there is a great bond of union between the minister and the members of the various dissenting bodies set up and strengthened by this means. I charitably assume it is so in all cases, from certain

facts that have come to my notice. On the first occasion on which I paid a visit to the house of a certain religious dissenter, before leaving she said: “May you be successful in your intercession for your people.” That truth never forced upon me during my preparation for the ministry of the Church—thus impressed me with the conviction that its adoption may cause the great attachment between Pastor and people of other communions. A member of the same religious society (now a Churchwoman) asked me always to remember her in my prayers. A member of a different communion (now a Churchman) has asked the same favour. During my short ministry I remember few—very few—instances in which such petitions were made by the members of the Church. Perhaps they assumed that I would do so of necessity. I am certain that if our people were assured that we daily prayed for them that they would be upheld when tempted, cheered in sorrow, as well as made to regard us as true and faithful Shepherds. If, before we visited, we knelt down and asked God’s presence to accompany us, and to enable us to awaken or edify those very souls we intended to visit, that there would be a definiteness in our utterance, a pointedness in our work which, I feel, in my own case, has to a large degree been lacking. Whenever I have thus gone forth it seemed that, when compared with other times, the Spirit and power of Elias accompanied me. I read the obituary notice, sometime ago, of an English Clergyman who divided his parish into six sections, and daily remembered by name before the throne of grace every soul, young and old, within that portion of his parish. An imitation of such work would make us more zealous and hopeful of raising those souls from their present condition either to contrition or renovation of character. And if the realization of our hopes were delayed by God, for the strengthening of our faith, we would be well nigh sure to follow the example of the holy fishermen, and beckon to our partners that are in another boat, to come and help us. Would it not give a definiteness to the intention of our communicants if they were asked to cooperate with their Priest in intercessions for certain members of the congregation? We rightly talk of design in nature proving most incontestably the existence of an infinite and ever-watchful mind. This satisfies the Scripture layman, as well as ourselves. But intercession and watching for individuals shows to us God’s design in the various vicissitudes of life, that they seem to be more than ever noted by us, for the salvation of souls in answer to prayer. This design of God the Holy Ghost proves to us the presence of Christ with his Ambassadors—the existence of the God of grace—as surly as the former proves the existence of the God of Nature. I have of late been impelled in my parish to witness very closely these writings of the angel of God. I think that a further blessing would attach to our Deanery Meetings if the Priest, in each parish in which we were to gather, would furnish the initials of the names and objects to be prayed for, to the several members of the Deanery some little time before it met. This most excellent practice is in force with the Confraternity of the Blessed Sacrament—a brotherhood that exerts a very real and widespread influence for good. Though some of us cannot utter its petitions we may, with our lower powers to assimilate spiritual truths, adopt this section of its holy work. I am sure that the thought “I am now called by the Holy Ghost, issuing His command through my Rural Dean, to enter this Parish to effect, or to help to effect a spiritual change in an individual for whom I have been praying” would render attendance of our members both larger and more regular; and the converging rays of our spiritual energies brought to the *same foci simultaneously* would certainly increase the ardor, and the reality of our devotion to Christ and his people. The Parish Priest would engage to see these persons and invite them to attend at least the evening addresses.

Since I had the pleasure of introducing the resolution at our meeting in Cornwallis, in August 1883, *viz.*—“That at all subsequent celebrations we should ask for God’s blessing upon the work of

each member of our Chapter.’ I know my sympathies have expanded, and we do seem to belong to one family, and one holy brotherhood. This truth is a living factor in the religious social life of Dissenters; but with us it is a truth to a large extent untouched, a fact unknown.

If our whole Deanery adopted the suggestions of this paper I think that abundant proofs would be manifested that an outpouring of the Holy Spirit would attend our assemblies. I do not mean that there is not, and has not ever been, such an outpouring, but it would at least be continued and perhaps increased. In these days when the love of souls for Christ seems to be growing colder than usual—and when the forges of good and evil seem to be more active than ever and the hostile camps pitched near to one another it behoves us to brighten our armour and fight more scientifically and unitedly than ever before.

If adopted by this Deanery then perhaps other Chapters would approve of organised efforts, and thus we would be instrumental in forming a Diocesan Society of Intercessors, composed of Clergy and communicants of both sexes. Would not this united and continual effort cement us together by the love of Jesus, so that we would really feel our union in Christ, and our membership one with another? Would not the monthly paper of subjects for intercession have the same influence upon the workers and builders of our Jerusalem as the sound of the trumpet at Jerusalem in the days of Nehemiah? “And I said unto the nobles, and to the rulers, and to the rest of the people, the work is great and large, and we are *separated upon the wall, one far from another*. In what place therefore ye hear the sound of the trumpet, *resort ye thither unto us: our God shall fight for us.*” (IV. 19-20.) A special sermon in each Parish on the day of intercession for Missions, appointed by the Pan-Anglican Council would help to furnish means for the support of a Diocesan Missioner, as recommended by our Bishop. Such an instrument, whose hands were supported by the prayers of all in the Diocese, whose hearts long to be with Christ, “that He may see of the travail of His soul and be satisfied,” would effect in due time wondrous good in our vast and unwieldy parishes.

## CONTEMPORARY CHURCH OPINION.

A writer in the *Church Eclectic* for March, in the course of an able *expost* of the objectionable features of Drummond’s “Natural Law in the Spiritual World,” says:—

The law of the spiritual world, as declared in the Scriptures, is the constant operation of the Holy Ghost sent forth by Christ from the Father to make effectual among men the life of the RISEN CHRIST, by which men are regenerated. But this new force is no less under law than is the force that works in nature. The operation of the Spirit is not uncertain, arbitrary and individual in its acting. But it has conditions which it creates and which are peculiar to itself and are not identical with *natural law*. In the first place it creates an environment for all who become subject to it. It has established *The Church*, an organised body to be “the habitation of God through the Spirit,” in the fellowship of which alone the benefits of the spiritual life can be experienced. It has appointed an ordinance by which members are initiated into it, and made partakers of its life—the Sacrament of Baptism. It has given it a constitution of ministry “for the edifying of the body” in accordance with which alone it can attain perfection. It has established a provision whereby the spiritual life can be nourished by being fed with the Body and Blood of Christ. There is here a complete analogy between the law in the natural and law in the spiritual. Just as it is only by conforming to the law of nature imposed upon the natural body, or answering to the natural environment, that natural life and health can be sustained and preserved, so it is only by conformity to the law of the spiritual life—the law of the Spirit of Life in Christ Jesus—that the spiritual life can be continued and preserved. If a man separates himself from th:

society of his fellows and refuses the duties that rest upon him as a member of society, he grows morbid and more or less insane. So our Lord said, "If a man abide not in me,"—by union with the branches of the Vine, "he is cast forth as a branch and is withered." Any one refusing wholesome food must waste away and lose all physical energy; and so our Lord said, "Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you." Law in the spiritual world then is entirely distinct from law in the natural. There are coincidences in the operation of each—the operation is not the same. No law in the natural world, whether intellectual or physical, gives effect to Baptism or the Eucharist. The influence of the fellowship of Christians in the Church is not the extension merely of the social influence that operates in natural society. It is *the One Spirit* dwelling in all the members of *the One Body*. There is in the influence of the divinely constituted ministry in the Church something more than personal influence, for the Christian ministry is the organ by which the law of the spirit of Life is made effective.

*The Pulpit Treasury* for March contains a beautiful Easter sermon, entitled "Christianity's Most Joyous Fact," by Dr. Von Gerock, (Court Preacher at Stuttgart) from which we take this extract:—

"Christ is risen! It is His most faithful saying which really enables us to believe *properly*, for "if Christ be not raised our *faith* is vain." But, blessed be God, Christ *is* risen! It is this which really justifies our faith. He, whom weeping, they took from the cross on Good Friday's evening, and whose Body, with the crown of thorns encircling His bloody brow, they had laid in the grave, *He* stands before the world, crowned with victory as *the King of Glory*, as *the Prince of Life*, as *the Son of the living God*. Now the Father's declaration, "This is my beloved Son, in whom I am well pleased!" has been redeemed. Now the divine "Amen" has been pronounced upon the word of the Son: "It is finished." Now the hope of His believers "that He should redeem Israel," has been fulfilled! Now are His enemies smitten by their own word, which, mocking, they cried up to the cross, "He trusted in God; let Him deliver Him now, if He will have Him, for He said, I am the Son of God." Now is our faith *not* vain; now know we in whom we believe; we believe in Him, and pray to Him, and learn of Him, and call ourselves after Him, whom God Himself has exalted, and given Him a name, which is above all other names; that at the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father! Faithful is the saying, and worthy of all acceptance that *Christ is risen*, because it enables us to believe *properly*.

*Church Bells*, in a review of recent proceedings of Convocation says:

Some time since petitions were presented to Convocation complaining of the words in the Abstaining Declaration of the C. E. T. S., on the ground that they spoke of the wine of the Holy Communion as 'intoxicating drink.' We should have thought that the meaning was plain enough, but the complaint having been made the Committee on Intemperance was instructed to take it up. On the Report being presented a discussion arose, instructive in more ways than one. It is evident that the unmeasured utterances of some of the most prominent and eloquent advocates of total abstinence have done much harm to the cause of true temperance reformation, and there were evidences in the debate of last week of something very like hostility to the C. E. T. S., and of a desire to hold the Society responsible for all that is said by every speaker at a Temperance Meeting. Whether those who were foremost in complaint are also foremost in active exertion for the promotion of Temperance we cannot say. Anyhow good

sense prevailed, and it was felt that it would not be useful either for Convocation, or for the Society as an independent organization, that the former should dictate to the latter. To do so would be to assume a responsibility in regard to the action of the Society which does not belong to Convocation. The discussion will bear fruit; the declaration will be somewhat modified, and the unchastened enthusiasm of Temperance speakers will, we trust, be brought under some control.

*The Irish Ecclesiastical Gazette*, in an article on "Church Teaching and Scientific Theories," says,

If the history of Christianity teaches anything clearly, it is that the Church should at no time commit itself to any philosophic or scientific speculation or theory, much less make such theories matters of dogma or faith. And for the reason that there is nothing so fluctuating and uncertain in all the world as speculation and its results. For instance, the Roman doctrine of Transubstantiation, as all know, is a bit of old mediæval "science," dug up and appropriated by the Church to defend an indefensible thing. Just so, all along Christian men have adopted various theories in order to "reconcile" religion to science, and, in turn, as "science" has changed its base, after a battle, these theories have been abandoned. So the old Ptolemaic theories, the "science" of the time, gave place to the theory of Copernicus, and the Church, which had unwisely pledged itself to the former, had to give way. It was not really a combat between "religion and science"—there can be no such battle—but between one scientific theory and another scientific theory, and the Church was drawn into it. When Christian men, as such, are engaged in such contests, it is because they have accepted a theory and then suppose themselves called upon to defend it, right or wrong. Of course the Church suffers by her sons becoming champions of such. Among the things that a century or less ago "science" was supposed infallibly to have settled was the immutability of species in the animal and vegetable world. It seems now, however, that that is not so certain; there are grave doubts about it among scientific men. It is certain, however, that God has not revealed the truth about the matter to anybody. It is a thing, as far as we can see, with which the Church has nothing to do. So far as there is any contest, it is between scientific theories; one or the other, or neither, may be true. At any rate we do not see that Christian men, as such, are under obligation to take up the argument on either side.

*The London Guardian* says, of "the Gospel of Social Reforms":—

It is a difficult and an invidious task for the Church to be perpetually probing the schemes of work to which she is enthusiastically invited, and testing the religious character of the advice which is showered upon her; but it is nevertheless a task that must be undertaken. Nothing is easier than for a man to persuade himself he is a Christian when he is being borne along by the strongest and purest current of contemporary feelings, and joining himself to what is best and noblest among the social forces of the day. When the "enthusiasm of humanity" is at its height, and philanthropy is the fashionable virtue, it is difficult and unpopular to try and teach men that religion means something more than this, and that the Church, if she will be true to her real vocation, dare not cease to be "the pillar and ground of truth," and cannot join in any work which even tends to turn her aside from the great function of upholding the doctrine of Christ. We are being continually called to forget our "insoluble speculative questions," our dogmas, and our creeds, and to unite in the straight-forward and unmistakable work of philanthropy. And no Christian, who is worthy of the name, can be without the deepest sympathy with such a call; he cannot help a deep desire to make the world better than it is, and to gladden in this life the hearts of the poor and suffering. But, nevertheless, he must answer that the Church, as a Church, has her peculiar task and function else-

where, that her primary vocation is to guide and to teach, that the things with which she deals are spiritual and moral rather than material. That this answer is unpopular we all know; the human mind, at least in our century, has a great dislike of dogma, and prefers to think that truth is unattainable by man, and that religion must give up right thinking and confine itself to well doing. But the Church's duty is plain, and in spite of man's natural disinclination, she cannot turn aside from it.

*The Irish Ecclesiastical Gazette* says:—

The Wycliffe commemoration meeting reminds us how much less enthusiasm has been evoked by the quincentenary of the great Englishman than was called forth by the Lutheran celebration of last year. The *Bonhomie* of Luther stood him in good stead. He was a man of the world as well as a great Reformer—married and brought up a family, and in this way knit himself to humanity. On the other hand, Wycliffe lived and died the priest, a celibate to the end. He was more of an abstract scholar than Luther, and never separated himself from the scholastic philosophy of his day. He was also fuller of crochets and mysticism. He did for English-speaking people what Luther did for the Fatherland—gave them a vernacular Bible, and fixed the future of the language. This and his manly opposition to the Papal claims constitute the great claims of John Wycliffe on the gratitude and remembrance of his countrymen. As a theologian he was dark and uncertain, and never got a fair grasp of evangelical doctrine. The Archbishop took the chair at the meeting, and papers read by the Revs. Canon Wynne, Dr. Wright, and Alex. Rentoul dealt with different aspects of the Reformer's life-work.

*The Church*, in an interesting article on "Gladstone and Old Age," says:—

In respect to what constitutes old age, we have not a "dead line" at fifty, sixty or seventy years. A professional man from sixty to seventy years of age ought, as times go, to do the best work of his life—work marked by sympathy, wisdom, directness and force. There are clergymen who, at sixty-five, concluded that their work was done, and that there was nothing that they could do but wait for death; but then finding that death did not come and that doing nothing was tiresome, they became again a part of the working force of the Church, and at seventy wrote with fervor, published with acceptance, and preached with power. If we are dead, no good can come from a concealment of the fact. But if we are alive, we are to give evidence of this, not by foolish flights, but by steady and persistent efforts to discharge the many duties that crowd upon us on every side.

*The Standard of the Cross* says:

There is surely something wrong when a clergyman fails to feel his responsibility to the *whole Church*, as well as to his *parish*. We would not stigmatize it as a moral defect, but we cannot but call it a judicial blindness. A parish, any more than an individual Christian cannot be so poor, or need so many things for itself, as not to be able to divide with some who are poorer, in that they have no Gospel, or no Church privileges whatever. It is a dangerous fallacy that till a church has so many communicants, or such and such articles of furniture or comfort, or is able to pay so much salary, it should not be asked to give for the Diocesan, Domestic, or Foreign Missions—or that *cuts off its gifts in those directions because there is a new church to build, or an old debt to pay*. Why should my responsibility for the evangelization of the world or the upbuilding of the general Church cease because I am in a small parish instead of a large one?

The Rev. J. Vicars, of Toronto, informs us that on Good Friday it is expected there will be prayers, and perhaps sermons and collections on behalf of the Jews, in all the Church of England churches throughout the Dominion.

## Editorial Notes.

We deeply regret to learn that the Church of England is to be harassed by another persecution for alleged excess of ritual on the part of a clergyman in the Diocese of Liverpool. The history of similar suits in the past has proved that they are powerless to put down the evils at which they are aimed, while the amount of scandal and distress which they occasion to all true lovers of the Church is simply incalculable. If, as is stated, the proceedings in this case are instituted at the instance of a single individual who has no connection with the parish in which the irregularities complained of have taken place, the conduct of the Bishop in refusing to interpose his veto is the more inexplicable.

The *Irish Ecclesiastical Gazette* states that great opposition is being raised on the part of the extreme Protestant party in England to the appointment of Canon King as Bishop of Lincoln. A Mr. Henry Martin having addressed the Premier on the subject, enclosing quotations from the works of the Bishop-designate, and having referred to the Rev. Stephen Gladstone as educated by the Canon, and having afterwards become a "Ritualist," Mr. Gladstone replies through his Secretary that he is not able to judge of the extracts sent relative to Dr. King's opinions without the context. The reference made to his son shows, he says, "the ignorance and temerity of the writer on the subject of which he treats."

Public attention is now divided between the Soudan and the Russo-Afghan frontier. In the former region, the change of base of active operations has not produced any cessation of hostilities, and it seems likely that every step of our army from Suakim to Berber will be contested with the most determined and obstinate courage. We sincerely hope that some way out of the Russian difficulty may be found which will avert the necessity for bloodshed without compromising the national honor, but at present the prospect is very threatening. Negotiations are still pending which may possibly lead to a satisfactory settlement of existing differences, but it would be idle to disguise the danger which exists on the debatable ground itself. While Russian statesmen are parleying with Lord Granville, Russian guns and swords may at any moment transform the situation from Peace to War, and the suspicion is daily gaining ground that Russia is merely temporising in her negotiations in the hope that the Afghans will be provoked by her steady onward march to strike the first blow. When to this unpleasant prospect we have to add the unabated disaffection in Ireland, it will be admitted that the British Government has "its hands full."

To discuss the future of the Soudan may seem, under existing circumstances, to be a waste of time, but, with the fate of General Gordon still fresh in our minds, and the knowledge that his chief desire was to benefit the races among whom he was called away to his rest and reward, it is only natural that the subject should claim its share of attention. Mr. H. M. Stanley, the eminent African explorer, has given a vivid description of the practically exhaustless wealth of mineral, vegetable and animal productions in the region of the Upper Congo, and it has been suggested that the money collected for the Gordon Memorial

could not be better applied than in developing these vast natural resources, and providing an outlet for them to the outer world. This would be a practical way of benefiting the races in whose welfare the hero of Khartoum was so deeply interested, and would form a most appropriate commemoration of the most striking part of his career.

A Baptist Minister of Exeter (Rev. Dr. Hillier) writes to the *Church Times* with reference to some "Notes on Dissent in Exeter," published in that paper. Mr. Hillier writes: "Your correspondent was quite right when he said the preacher in the Baptist chapel was familiar with the Prayer-book. I would add that in my humble opinion no man is complete in his theological education who does not possess a comprehensive knowledge of the grand old Prayer-book. If I were to be shut up with three books, I should choose the Bible, the Prayer-book, and the *Pilgrim's Progress*. The superiority of the extempore prayer mentioned by your correspondent was due, no doubt, to the preacher's extensive acquaintance with the Prayer-book from his youth. The solemn and sublime supplications of that Prayer-book may be compared to the rich tones of the organ in Westminster Abbey, while many of the so-called extempore prayers are like the miserable music of the street organs."

In order to encourage and promote the study of questions affecting the National Church, its history and revenues, the Executive Committee of the Church Defence Institution offer the following prizes for competition:—Senior Division. 1. A prize of twenty guineas for the best essay on the following subject: "The Church of England; its History and National Claims." 2. A prize of five guineas for the second best essay on the same subject. Junior Division. 1. A prize of five guineas for the best essay on the following subject: "The National Church; its Claims upon the Youth of England." 2. A prize of two guineas for the second best essay on the same subject. Full information can be had from the Secretaries, 9 Bridge street, Westminster, S.W.

The rebellion at the North-West, to which reference is made by our Winnipeg correspondent, threatens to be a much more serious affair than was at first anticipated. We have every confidence in the loyalty of the great mass of our people and the ability of the Government to suppress the rebellious elements; but, in the meantime, we fear that many valuable lives will be lost and much suffering caused to the innocent as well as the guilty. From every point of view, it is a most deplorable event.

## Book Notices, Reviews, &amp;c.

THE PRAISE SONGS OF ISRAEL: A new rendering of the Book of Psalms, by John DeWitt, D.D., of the Theological Seminary, New Brunswick, N. J., and member of the American Old Testament Revision Committee. Large 8vo., handsome style, \$1.50. Funk & Wagnalls, 10 and 12 Dey St., N. Y. : S. F. Huestis, Granville St., Halifax, General Agent for Maritime Provinces.

Dr. DeWitt, in the preface to his book says that "the Revisers"—meaning, we suppose, the members of the American Revision Committee, of whom he is one—"yield to none in admiration of the pure, rich and melodious Saxon of the English Psalter. But they know well how often, by a delicate touch here and there, a Psalm may be illuminated, and its beauty as well as its clearness and its power, be immeasurably enhanced." And, doubtless, one of the objects aimed at by Dr. DeWitt, was to bring out more fully this clearness and power, and, as he also states, to "render the

original more faithfully and yet more poetically." Whether he has succeeded or not in his endeavors will be matter of opinion. Notwithstanding that eminent Doctors and Professors of Theology speak most approvingly of his translation, as combining "accuracy with rhythm," as relieving "the text from much obscurity," and as being "the best translation in the English language," we fail to recognise the superiority of this translation over either the Bible or Prayer Book version; indeed, it appears to us much less forcible, and not at all comparable in beauty. Take, for instance, the very first verse of the Book of Psalms (Ps. i. 1.), translated by Dr. DeWitt, "O the blessedness of the man who walketh not in the counsel of the wicked, nor in the way of sinners standeth, nor in the seat of scoffers sitteth." How wanting in rhythm and beauty as compared with the Bible version, "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful." Or again, the opening verse of the xix. Psalm, "The heavens declare the glory of God, and the firmament sheweth His handiwork," as compared with the new effort at rhythm, "The heavens declare the glory of God: the skies shew forth the works of His hands." And last, though most wanting of the three, the xxiv. Psalm, 7th and following verses: "Lift up your heads, O ye gates: lift yourselves, ye ancient doors, that the King of Glory may come in. (8) Who, then, is the King of Glory? Jehovah the Strong, the Champion: Jehovah, the Champion in battle." The whole beauty and power of the received version seems clean destroyed. It may be quite true that the Doctor's translation is, as another Professor of Theology says, "the truest to the original of all the versions," but we most unhesitatingly affirm our opinion to be contrary to that of the same critic when he says that it "at the same time has the charm of our dear old mother tongue." Though we cannot adopt the words of praise spoken by others in reference to this work, we yet fully recognize the labor that it must have caused; and it may be that when accompanied by the "material for explanatory notes," which the author says he hopes to issue in a few months, the five or six years of "exhaustive labor" may not prove "in vain."

COALS FROM THE ALTAR: Sermons for the Sundays of the Christian year; by Joseph Cross, D.D., LL.D. 2 vols. Second edition. Thos. Whitaker, 2 and 3 Bible House, New York. Price, \$1.50 per volume.

These volumes fully sustain the high reputation of the venerable author as one of the ablest sermon writers of the day. The great doctrines of the Christian Faith are treated with a beauty of diction and a wealth of illustration which enchain the attention of his readers from beginning to end. They will prove most valuable to lay readers, and preachers will do well to study them as models of pulpit composition.

THE HOMILETIC REVIEW for April has for its leading paper, "The Poetical Imagery of the Book of Revelation," by Dr. Ludlow. The previous article traced to the Old Testament Scriptures the greater part of the imagery of the Book; while the present shows the trace of Rabbinical Literature, with which the writer evinces wonderful fulness of knowledge. Dr. S. T. Spear of the *Independent* discusses the live question "Ought Prohibition to be made a Political Question," with fulness and great logical power, which he answers in the negative. Dr. Arthur T. Pierson, Dr. Howard Crosby, and Dr. T. W. Chambers have each a short paper in the number. There are seven sermons also, three in full and four in out-line, one of which "The Fireman's Calling," is unique and interesting. "Good Friday and Easter Services" are highly suggestive. The Editorial Section, as usual, is brim full of matter relating to sermonizing and preaching, and meaning of texts and living issues. (Published by Funk & Wagnalls, 10 and 12 Dey Street, New York \$3.00 per year; 30 cents per single number.)

# The Church Guardian

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## CALENDAR FOR MARCH.

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

## Passion-Tide.

From the earliest times the Cross has been the special sign of Christians. St. Paul tells us his great hope, his great business, what God had sent him into the world to do, was this—to make people know the love of Christ; to look at Christ's Cross and to see in its breadth, and length and depth and height.

And what is the *breadth* of Christ's Cross? It is as broad as the whole world, for He died for the whole world, as it is written "He is a propitiation not for our sins only but for the sins of the whole world." And that is the *breadth* of Christ's Cross.

And what is the *length* of Christ's Cross? Long enough to last through all time. As long as there is a sinner to be saved; as long as there is ignorance, sorrow, pain, death or anything else which is contrary to God and hurtful to man in the Univers of God so long will Christ's Cross last. And that is the length of Christ's Cross.

And how high is Christ's Cross? As high as the highest heaven and the Throne of God and the bosom of the Father—that bosom out of which forever proceed all created things. Ay! as high as the highest heaven; for if you will receive it, When Christ hanging upon the Cross heaven came down on earth and earth ascended into heaven. And that is the *height* of the Cross of Christ.

And how *deep* is the Cross of Christ? This is a great mystery which people are afraid to look into, and darken it of their own will. But if the Cross of Christ be as high as heaven, then it must be as deep as hell, deep enough to reach the deepest pit to which he may fall, for Christ descended into hell and preached to the spirits in prison. Let us hope then, that is the *depth* of the Cross of Christ—(The Measure of the Cross—Kingsley.)

Christ must suffer before He entered His Glory; He must die before He could rise; He must descend into hell before He could ascend into heaven; so this is the law of God's Kingdom. Without a Good Friday there can be no Easter Day. Without self-sacrifice there can be no blessing.

My Saviour! My King! Infinite, Eternal Love—alone of all beings devoid of self-love! Glory be to Thee for Thy humiliation, for Thy Cross and Passion.

## Easter Eve.

### "IN PARADISE."

To Paradise, rather than to this world, does Easter Eve seem ever to belong; so entirely is its calm the lull that goes before some mighty change, rather than the rest that ensues when further change is impossible. Everything connected with it is full of hope, yet, for the present, altogether short of fruition; expectant of a blessed re-union, yet still waiting for its accomplishment; near to joy, and yet kept from it for awhile; sure of the fruits of victory, yet with the grandeur of the triumph still to come. On the Eve of Easter, we who are on the earth wait with patience before the sealed sepulchre, counting the hours till our Lord shall rise again, and looking onward to that Day when the graves shall give up their dead, and when those who sleep in Jesus shall God bring with Him. And in Paradise they wait with patience also, counting the hours till He has accomplished the number of His elect and finished His Kingdom, and till they attain the perfect consummation and bliss both of body and soul in Heaven, *They* wait, and *we* wait. *We* wait, looking for the resurrection of the dead, and the life of the world to come, and *they* wait for us to join them—"God having provided some better thing for us, that they without us should not be made perfect."

What Paradise, therefore, is to Heaven, Easter Eve will be to Paradise with those who love the Lord Jesus, and desire to be with Him where He is.

If we have watched by dying beds, and seen our hopes fade out, and our loved ones pass away; if we have stood by open graves, and know what sorrow it is to look our last even at the coffin which holds the remains of what we have lost; if we have gone back from our house of mourning to the world, and have felt the shock and jar of its cold hard ways, making our desolation doubly desolate—then is each new Easter Eve to us one more pledge and token that the reign of death is drawing to its close—that the grave has found its Master—one more remembrancer, as sorrows thicken around us and the gaps grow wider, that we must not sorrow as those who have no hope. And thus the comfort which the recurrence of this day renews is as true and pure, perhaps, as any we can have, till our own hour of release comes, and we are called to rest.

And so, too, if the duties of our calling are of a kind to give us little respite from toil and anxiety; if they bring us our full share of cares and disappointments; if they make us weary of the ways of the world—its false promises, fickle favors and hard bargains; if we long for the struggle to be over, and our foothold safe upon the eternal shore, then to us also, wayworn and worldworn, does Easter Eve bring its special soothing calm; it bids us "look up and lift up [our] heads, for [our] redemption draweth nigh,"—redemption perfected by One who "travailed" and was "satisfied"—who finished the work which was given Him to do, and then laid Him down and slept, and rose up again, the Lord sustaining Him. It bids us look to the rest of Paradise as a foretaste of, and in some sense a preparation for the rest of Heaven.

Yes, to Paradise, rather than to this world, does Easter Eve belong; for the more we carry its

teaching home to our hearts, the more shall we be lifted above this world—the more closely do we approach the world unseen; we gaze at the veil which separates us from it till the shadows of good things to come, and the forms of the blessed ones who are already there seem to pass before us, reflected through its folds.

What the future of our earthly existence may have in store for us we know not, but we do know that if the Lord is our Shepherd we shall lack nothing; we are sure that when we walk through the valley of the shadow of death, He will be with us, and His rod and staff will comfort us. And not only this, but our trust is in a *risen* Saviour, who has made "the grave and gate of death" the passage to a joyful resurrection, and whose human soul, while as on this night His body was resting in the grave, had its abode in that same Paradise where, as we trust, we have many treasures, and where we hope to go ourselves when our earthly work is done.

What *His* presence has sanctified cannot but be good. Where He is gathering together His elect, of every clime and every age, saints and martyrs—virgin-souls who have never fallen, and contrite penitents who, after many a wicked wandering, have struggled to the foot of the Cross at last—hoary heads with a crown of righteousness, and guileless, loving children—where such as these are, there must needs be a goodly company, a bright sky, an ever-deepening tranquility and peace, green pastures beside the waters of comfort, a foretaste of the bliss eternal, inconceivable, of yet closer communion with God and the Lamb. What Paradise is, we know not yet, but Christ has been there before us; His footsteps have left their trace; the light of His countenance has rested upon it. We need not fear to follow on the path which He has trodden—to be where He has been.

"O Death, where is thy sting? O Grave, where is thy victory?" The *body* to the dust from which it sprung, till "they that dwell in the dust shall arise and sing," till "their dew is as the dew of herbs," and the earth casts out the dead. And the *soul*, meanwhile, to a peaceable habitation, and sure dwellings, and quiet resting-places, till the Easter Eve of time is past, and we dawn on the Easter of Eternity. And then—O blessed hour!—we shall see Him who died and rose again and realize the promise in its fulness: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus shall God bring with Him."

## EASTER DAY.

"ALLELUIA! THE LORD IS RISEN!  
HE IS RISEN INDEED!"

This is a joyful day throughout the Catholic Church. The mournful strains of Lent give place to the jubilant songs of victory, for "CHRIST IS RISEN!"

"Death's mightiest powers have done their worst,  
And Jesus hath His foes dispersed;  
Let shouts of praise and joy outburst,

ALLELUIA!"

The importance of the event which we this day commemorate cannot be overestimated, for with the Resurrection of Jesus Christ stands or falls the Divinity of Christ. As St. Paul said in his Epistle to the Romans, "Declared to be the Son of God with power by the Resurrection from the dead." As St. Peter said in the first Christian sermon, "God hath made this same Jesus whom ye have crucified both Lord and Christ." As St. Paul said on Mars' Hill, "He will judge the world in

righteousness by that Man whom He hath ordained, whereof He hath given assurance unto all men, in that he hath raised Him from the dead."

The case is this: Christ lived, as we know, and in the course of that life claimed to be the Son of God. He made such strong and broad assertions as these: "I and My Father are one"—"I am the Way, and the Truth, and the Life"—"He that believeth on me shall never die"—"The Son of Man must suffer many things.....and the third day He shall rise again." Thus speaking, He dies, and rises again, and passes into the heavens. That is the last, mightiest utterance of the same testimony which spake from Heaven at His Baptism, "This is My beloved Son, in whom I am well pleased." If He is risen, His loftiest claims are confirmed, and we can see in Him the Son of God. But if death holds Him still, what becomes of those words of His, and of our estimate of the character of the Speaker? Let us hear no more of the pure morality of Jesus Christ and the beauty of His teaching from men who deny His Resurrection. Men, now-a-days, talk very lightly of throwing away the supernatural portions of the Gospel history, and retaining reverence for the great Teacher, the pure Moralist of Nazareth. The Pharisees put the issue more coarsely and truly when they said, "That deceiver said, while he was yet alive, 'After three days I will rise again.'" Yes! one or the other. "Declared to be the Son of GOD by the resurrection from the dead," or—that which our lips refuse to utter, even in hypothesis.

Still further, with the Resurrection stands or falls Christ's whole work for our redemption. If He is not risen, then we have no proof that the Cross was anything but the martyr's cross. His Resurrection is the proof of His completed work of Redemption. It is the proof, followed as it was by His Ascension, that His death was not the tribute which for Himself He had to pay, but the ransom for us. His Resurrection is the condition of His present activity. If He has not risen, He has not put away sin, and if He has not put it away, none has, and it remains. We are driven back to the old alternative, "If Christ be not risen, your faith is vain, and our preaching is vain. Ye are yet in your sins; and they who have fallen asleep in Christ are perished." For if He is not risen, there is no Resurrection; and if He is not risen, there is no forgiveness; and if He is not risen, there is no Son of GOD; and the world is desolate, and Heaven is empty, and the grave is dark, and sin abides, and death is eternal.

There is nothing between us and darkness, despair and death but that ancient message, "I declare unto you the Gospel which I preach, by which ye are saved if ye keep in memory what I preached unto you, how that Christ died for our sins, according to the Scriptures, and that He was raised again the third day, according to the Scriptures."

Thank God, that message is confirmed to us by the most irrefragable proofs—proofs which all the ingenuity and malice of evil men and evil spirits for nineteen centuries have been powerless to shake. The Resurrection of Jesus Christ is assured to us by testimony such as no other fact in the history of the world can show.

Well, then, may we take up the ancient glad salutation, "THE LORD IS RISEN," and, turning from the thoughts of disaster and despair which the contrary supposition drags after it, fall back upon the sober certainty, and, with the Apostle, break forth in the triumphant words of our Easter Anthem, "NOW IS CHRIST RISEN FROM THE DEAD, AND BECOME THE FIRST-FRUITS OF THEM THAT SLEPT."

### Easter Vestry Meetings.

In most if not in all of the Dioceses included in this Ecclesiastical Province, as also in many of those in the States, Easter-tide brings with it the annual Vestry meeting; an event we fear not always looked forward to with pleasure by all of the participants therein. In some parishes that we have heard of the chief attraction of this, as of any other meeting of the congregation, seems to be in the opportunity it offers to the discontented and grumbling ones of the flock to "overhaul," as it is termed, the Rector or Incumbent; to find fault with this and with that in his administration of parochial affairs; and to endeavour to carry into effect the oft repeated determination "to reduce his salary," and drive him out of the parish, failing abject compliance on his part and with the demand of the same complaining ones.

We are pleased to know that in many, perhaps in most cases all these threats are mere "moonshine"—and that sober second thought prevents even the attempt at carrying them out. But it is too true that frequently for weeks before the meeting the peace of the parish is disturbed and the Rector or Incumbent rendered anxious by these "rumours of war."

We hope to receive reports from many parishes throughout the Dominion of the proceedings at the Easter Vestry Meeting, but we sincerely trust that in none may any such unchristian, unchurch-like, and unmanly action appear.

Rather let it be the aim of all to bring to the Easter Monday Vestry Meeting the spirit of the week preceding, and in the remembrance of the forgiveness then exemplified, and the awful sacrifice made for the redemption of a sinful world, let hard thoughts, hard words and action intended, be rendered impossible, and all, in the spirit of love and forgiveness, strive together for the furtherance of the work of Christ's Church. We are too apt to forget that these parochial quarrels and divisions affect the whole Body. We are too apt to forget the good of the whole Body in our very earnestness of purpose for what we consider the good of the part.

But not only are the dangers of division and discords to be avoided, but there are also positive duties to be done, and amongst these none are more important than the nomination and appointment of those who, with the minister, are to bear the chief rule in the parish, and of those who are to be the representatives of the parish in the General Council of the Diocese. In making choice of churchwardens and delegates to Synods, the laity of the parish have at once a privilege and a grave responsibility. Those chosen ought to be ever fitted, qualified and tried; and in selecting them the one consideration should be their fitness for the work. None should be chosen for either position, out of mere compliment, nor should any accept unless determined and able to carry out effectually the duties attached to the office. Whilst the positions themselves are honorable, they are also *onerous*, and they ought not to be lightly or inconsiderately offered or accepted. All self-seeking and self-serving should be entirely absent.

In some Dioceses we understand that both churchwardens and lay delegates must be communicants. This certainly would seem to be not only reasonable, but most desirable; of one thing we are convinced, that if a parish or congregation wishes to succeed, in the truest sense, it will be

careful to choose for its officers men not merely of high standing and of financial stability, but also godly—prayerful men, to whom the house of God and all that belongs to its honor will be dear. It is too true that the world—(using the word in the technical sense) too often intrudes into the Church by means of the officers chosen for almost any reason except their fitness; and it may be that a large part of the difficulties and divisions in parishes, that it pains us all to hear of, is traceable to this very cause.

In the coming Easter Vestry Meetings throughout our land, may the recognitions of these, by no means new principles, be had, and may all things be done with a single eye to the glory of God and the good of His Church.

### 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.]

### PROTESTS AGAINST UNIVERSITY FEDERATIONS AND PREDOMINANCY OF SECULARISM.

To the Editor of THE CHURCH GUARDIAN.

SIR,—It is not unwise to note the views of others marked alike by acute worldly wisdom and laudable devotion to established religious interests. The following taken from a leading secular print is an expression not lacking in energy from a representative of Queen's.

KINGSTON, March 16.—Ex-Principal Snodgrass, of Queen's University, now of Scotland, writes a strong letter against Federation. He thinks this last scheme for the settlement of the University question is the worst thing conceivable. Crises before have been helpful to Queen's, and if the present scheme goes on without Queen's she will live and prosper. He writes: "Go who will, into this makeshift of a miscellaneous confederation, we will have none of it. We were born of adversity and cradled in the storm. It has cost us blood and treasure to gain the position to which we have risen, and we mean to hold it. If you wish us well in these troublous times, you, graduates, friends, citizens of Kingston, must supply material, not for field warfare but for home fortifications. Down with your dimes."

We might have expected many such from the upholders of the "Holy Catholic and Apostolic Faith" of the Creeds of Christendom. "John of Toronto" has left enough in faith-labours and lifelong sacrifices and utterances, to rouse all dormant sentinels of a solemn trust amid the chaos of secular education. The venerated Whitaker but claimed the merest vestige of a life of singular piety and scholarly endowments, to allow the closing scene to be free from the relentless shafts of virulent antagonists. This voice though silent is not without a ringing echo. "The Church Bells" of Feb. 27, gently, amid what appears to many as a capitulation at once unworthy and suicidal, but with a point which pierces to the quick of any sensitive mind, familiar with the past, notices this most questionable, if not dangerous proposition in these terms. "Trinity College, Toronto, after having been founded, mainly with English money, to be a Church University in contradistinction to the secularised University in that city, is proposing to unite with it, in common with other bodies in the Province, not only the Western University at London and the partisan Wycliffe College, Toronto but also some Baptist, Methodist and Presbyterian Seminaries." The proposition reminds one ominously of the classical "Greeks bearing gifts," and casts doubt upon the existence of the spirit and principles of the founders, in those who by Providence have been commissioned to carry on their work.

INTEGRITY.

## FAMILY DEPARTMENT.

## Good Friday.

(Lines written under a pen and ink drawing of a stormy shoreless sea, with two human beings lashed to a cross floating on the crest of the waves.)

Listen! and our Lord shall whisper, as we hang upon the Cross,

"Children! love! and loving saint-not! great your glory, light your loss!

Ye are bound—ye may be loosed—I was nailed upon the tree,

Of the pangs I suffered for you—bear a while a few for me!

Fear not, though the waters whelm you; fear not though ye see no land;

Know ye not your God is with you, guiding with a Father's hand?

Cords may wring, and winds may freeze you—Shivering on the sullen sea,

Yet the life that burns within you liveth ever hid with Me!"

INO. 1842.

## AN EASTER CROSS.

BY JULIET C. MARSH.

Wood of holly, fair and white,  
For the Easter cross they bring,  
As they shape it, strong, but slight,  
Low and softly too they sing.  
Not of sorrow or of pain,  
Are the thoughts they spin and weave,  
Though to-night is Easter-eve,  
Yet to-morrow joy will reign.

Firm they bind the frame with pine,  
From the top unto the base,  
Ivy leaves to gleam and shine,  
Myrtle sprays to interlace;  
Spicy pine, from forests deep,  
Dark and waxen-like in gloss,  
Round the tufts of early moss,  
Cypress, in and out to creep.

Up and down with fingers fleet,  
Weaving while they softly sing,  
Snowdrop, lilac, violet sweet,  
Round the Easter offering.  
At each end a lily fair,  
All about the saintly face,  
Ferns as delicate as lace,  
Grouped with fragile maidenhair.

Purple pansies, heliotrope,  
Speak their sorrow for the slain,  
Paler passion-flowers they group,  
For His agony and pain;  
Now through all the silent room,  
Wasting western lights are rained,  
On their bended faces pained,  
At the memory of His tomb.

But a passing thought for loss,  
"Easter-eve!" they softly cry,  
And above the Easter cross,  
Place a crown, for victory.  
This of roses, waxen white,  
With a subtle, faint perfume,  
At each heart a tender bloom,  
Like the dawn of Easter light.

## The White Water Lily.

At the bottom of a dark, muddy lake, there lay a very small root. The mud covered it, the fish swam over it, the frogs hid under it, and once a great moose actually trod on it.

"O dear!" said the little root, talking to itself, "how dark and lonesome it is down here! Hardly a ray of light comes to me. They tell me it is light and beautiful up above me, and there is a lovely sky there; but the heavy waters lie on me, and press me down. Nobody ever thinks of me, or ever knows that I live. I am a poor useless thing. I can't talk with any one—can't do good to any one. I might as well not be!"

The snow covered the earth and filled the forest, and the ice covered the lake, and there lay the little root, coiled up in its loneliness. But when the spring had returned, and the snows were gone, and the ice had melted, and the birds had come, and the forest had put on its mantle of green, the little root felt that the water was warmer, and she peeped up with one eye, and then she nestled and felt a strong desire to

see the light. So she shot up a long, smooth, beautiful stem, till it reached the top of the lake. But when she attempted to draw it in again, she found it would not come. But instead of that, a little bud grew on the end of the stem. She called, but the bud gave no answer; it only swelled and grew larger and larger; and the rains fell on it, and the sun and the moon seemed to smile on it and cheer it, till at last it burst open, full of joy, and found itself the white, sweet, pure water-lily! Its leaves were of the purest white; while in its centre was a golden spot, covered with down. It lay upon the top of the water, and basked in the sun—a most beautiful object! The root fed it, and felt that it was really herself, though in a new form. The humming-bird paused over it, and thirst in its little bill to suck its sweetness. The air all around was made sweet by its fragrance. Still it felt that it was of no use in the world, and wished it could do something to make others happy.

At last the splashing of oars was heard, and the little lily turned round to see what it meant. Just then she heard the voice of a little boy in the boat saying,—"O papa, what a beautiful lily! Do let me get it!"

Then the boat turned slowly towards it, and the little boy put out his hand and seized it. The long stem broke off near the root, and the child held it in his hand. It seemed the fairest, sweetest thing he ever saw.

"Now what will you do with it?" asked his papa.

"I'll look at it, and smell it."

"Is there nobody else that would like to see it, and smell it?"

"I don't know, papa. Oh! yes, now I think. Would not Jane Irving love to have it?"

"I think she would."

That afternoon poor Jane Irving, who lived in the cottage just under the maple-trees, lay on her sick-bed alone. She was a poor, motherless child. She knew she had the consumption, and must die. She was thinking about the dark, cold grave, and wondering how Christ could ever open it and make her rise from it. A tear stood in each eye, just as the little boy came to her bedside with the white water-lily.

"See here, Jane; I got that out in the lake, and brought it for you. I thought you would like it."

"Thank you, thank you! It is indeed very beautiful and very sweet. What a long stem! Where did it grow?"

"It grew out of the mud in the bottom of the lake; and this long stem shows how far down it grew. It was all alone—not another one to be seen. I am glad you like it; but I must go"—and away ran the little boy.

Jane held the pure, white flower in her hand; and the good Spirit seemed to whisper in her heart, "Jane, Jane, don't you see what God can do. Don't you see that out of dark, foul mud, He can bring out a thing more beautiful than the garments of a queen, and as pure as an angel's wing? and can't He also from the dark grave raise up your body, beautiful and glorious? Can you doubt it?" And then a voice seemed to say, "I am the Resurrection and the Life"; and the heart of the poor child was filled with faith, and the angel of hope wiped away her tears, and the lily preached of peace and mercy.

## A Mid-Lent Story.

BY E. H.

"Yes, Archie," his grandfather answered quietly; "I think if any one asked me which one of you would make the bravest soldier, I should say your sister."

"Oh, grandpa,"

Archie's cheeks were crimson, and angry tears leaped to his eyes, while his lips were quivering; and the tin soldiers fell all in a heap at the indignant push he gave the table. To say that Annie—little, delicate, timid Annie, who was afraid of a loud noise or an angry chicken—would make a better soldier than he, who loved nothing better than noises, and had even stopped

a runaway horse all by himself once, was a little more than Archie could listen to, even from grandpa.

"Yes," Mr. Hammond went on, as if he did not see how indignant Archie looked, "you know just as well as I do, my boy, that a good soldier, when he enlists and promises to fight under his country's banner, *does* so; and when hard or unpleasant work comes, or battles—things that a great deal of courage is needed not to run away from—he stays, fights, and does just the best he can, no matter if really, away down in the bottom of his heart, where no one can see, he *does* feel afraid. Now everybody who has been baptized is a soldier, and is fighting. Under whose banner, Archie?"

"Christ's banner," he answered reverently.

"Right! And all His soldiers are commanded to follow in His footsteps, and to try to be like Him, are they not? So when Lent comes, and we are told how the dear Lord for our sakes fasted forty days and forty nights, and then suffered a shameful death on the cross for us; and we are told to deny ourselves, to take up the cross and follow Him, you know what that means, my boy—for you at least—to go without something you love, to take up some extra duty for Christ's sake—do you think it is like a good soldier to run away, to shirk and be ashamed because the boys would laugh at you, or because the play is too pleasant to leave for Church? No, that is hardly a true soldier of the cross, nor does it show the qualities that would make a good soldier in our army. But a little girl who is really very timid and easily frightened, but who resolves to try to get over it during Lent, and has got so far that she can stand by and see a fire-cracker—her particular horror—fired, don't you think with me, Archie, that she would make a good soldier?"

"Yes, grandpa, I guess she would, a great deal better one than me; and it's too late for me to begin now, Lent's half gone."

"Not a bit too late, but an excellent place. Don't you know that this is Mid-Lent?—a stopping-place to look back and think of the good resolutions we have made, how we have kept or broken them; and to look forward over the weeks to come toward Easter, to renew, that is, to make over again the resolutions and try harder than ever before to keep them."

Then seeing that the tears he was trying hard to hide, by winking very fast and brushing at imaginary flies with his coat-sleeve, were getting quite too much for Archie, his grandfather said, "Come. The sun has been shining quite a while now. I think you and I may venture a turn in the garden. I have an idea that the crocuses must be showing their heads bravely by this time, and perhaps find a blossom for mamma, and"—with a pat on Archie's shoulder—"a word to the wise, and to a good soldier, is sufficient."

So that was the reason why Archie stole into St. Andrew's that afternoon, and for several days afterwards he slipped away without its being very hard work to leave whatever was going on among the boys, till Saturday afternoon, when, in the midst of an exciting game of ball, he heard the chimes.

"Here, Harris," he called, without giving himself time to think, "come and take my place; I'm off to church." It was out, and Archie felt better. Anyhow I don't mean to be a coward," he said to himself, as the boys raised shouts of "Ah, come on!" "It's mean to go off this way." "Go to church to-morrow." While some one did call "Miss Arabella Pinkapella Lane," after him; but Archie scampered off, and was soon out of hearing of it all.

So the pleasant spring days slipped away, and Easter is drawing very near. Quite often Mrs. Lane finds, when she comes into church of an afternoon, a boy or two, or even three, in the pew with Archie, whose hands are not guiltless of dirt, or hair of wild disorder, but who sit quite still for boys, seem to enjoy the singing, and often come again. So I think in his own way, and without knowing it, Archie is sowing the seeds of a good example, and his Easter offering of Lenten sacrifices will be one holy and acceptable unto God.

BE CALM.

Strive daily and hourly to be calm; to stop yourself forcibly and recall your mind to a sense of what you are, where you are going, and whither you ought to be tending. This is most painful discipline but most wholesome.—Kingsley.

DUTY OF MAN TO MAN.

Each man can learn something from his neighbour; at least he can learn this—to have patience with his neighbour, to live and let live. Peace! peace! Anything which is not WRONG for heaven-born peace!—Kingsley.

ISLANDS OF THE PACIFIC.

The attention of the S. P. C. K. has been directed to the condition of our Church in the Fiji Islands. The munificent Australian, Mr. Campbell, it will be remembered, after founding the Bishopric of Riverina in New South Wales, gave a like sum of £10,000 towards endowing a See here also; but the depression of the sugar and other local industries may retard its establishment. The S. P. C. K. has now come forward with help towards building permanent churches at Larika and Suva—the latter place being the new capital of the colony.

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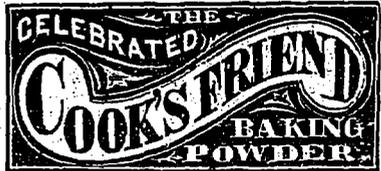
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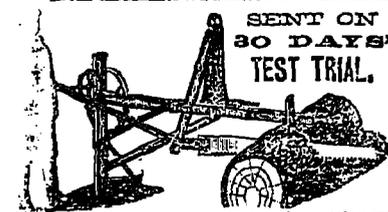
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THE MISSION FIELD.

WORK OF LADIES MISSIONARY ASSOCIATION.

Very little outward change is visible in the missionary work of the Ladies' Association (S. P. G.), because at the beginning of the year 1884 the state of the finances did not warrant the enlargement of existing missions or the commencement of new ones; and at its close, the committee are unable to record any considerable increase in the funds at their disposal. The subscriptions and donations received up to the close of their financial year amounted to £5,837. The expenditure during the same time was £6,287. The total receipts include a sum of £909, which is a special fund entrusted to the Association for the support of 239 female scholars in various mission schools, and therefore not available for the general purposes of the Association, or for its chief object, which is the maintenance of female teachers. The financial difficulties indicated by the above statement are now causing serious anxiety to the committee. For three years the expenditure has been in excess of the receipts, and the balance in hand at the beginning of each year is consequently steadily diminishing. It is evident that unless a sufficient sum in new subscriptions and donations comes in before the estimates are made out, not only can no new work be undertaken, but the committee will be compelled to revise the old grants and cut down the present outlay considerably. The Zenana Missions at Bombay, Ahmednagar, Kolapore, Dapoli, Calcutta, Cawnpore, Delhi, Roorkee, Madras, and Tanjore have prospered during the year, the pupils under instruction being about 2,000. In addition to the pupils in the Zenanas and in the schools connected with the Zenana Missions, about 1,250 girls are being taught in the schools connected with the Ladies' Association in Burmah, Japan, Madras, Madagascar, and South Africa, and 180 are maintained and educated in S. P. G. schools at the expense of members of the Association. Four fresh workers (one of them honorary) have gone out this year to reinforce the Mission at Kolapore, Cawnpore, and Roorkee, and Miss Alice Hoar, at the expiration of her furlough, has returned to her work in Japan. There are now 150 teachers on the list of the Association. Two hundred and fifty English working parties have contributed a large quantity of work and native clothing, and the Association has thus been enabled to despatch forty large and valuable boxes in the course of the year to India and South Africa. The first four volumes of "The Grain of Mustard Seed" may now be had bound in cloth, each for eightpence. Every member of the Ladies' Association is requested to promote the circulation of this magazine, which contains full information and letters from the missions and schools abroad, lists of subscriptions and parcels, and original articles on mission work and other subjects of interest.—Mission Field.

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young men may reside, while passing through the University of Calcutta. The College itself does not offer secular instruction, but the students may attend any College affiliated to the University, paying their own fees. The charge for board and lodging in the hostel, washing and medical attendance, is Rs. 10 a month, and there are a few exhibitions for deserving students.

BURMAH.

Moulmein was the first scene of Church of England mission work in Burmah. Begun in 1858, a considerable staff was at first employed in planting it, but for various reasons, including the demand for workers in other missions in the Diocese, these active efforts were interrupted, and the only resident agent was a Tamil catechist who worked under the supervision of the station chaplain. In November, 1879, however, the Rev. James A. Colbeck was sent there, and has remained there ever since, being now supported by having his brother, the Rev. John A. Colbeck, as a colleague. After great efforts the church was finished and consecrated on May 23rd, 1882, a memorable day to the mission, and wonderful progress has been made with other buildngs. Mr. Colbeck now relates how in August last they rejoiced "to be able to remove entirely from our old hired buildings to our own estate, where we now have church, clergy-house, boys' school, and girls' school, all occupied and usable, though not all complete, but getting more and more into order every day." With regard to work amongst the Buddhists around them, he says—"I feel that much more ought to have been done, and by God's help, much more shall be done in direct missionary effort outside the schools. We have had two or three catechists, and though not a very highly trained class their influence has been immediately seen in the gathering together of 'inquirers,' or 'hearers,' who, perhaps naturally go to them, being Burmans, much sooner than they will come to us Englishmen, even apart from the question of understanding our preaching. I am sorry to say that we have not had mission workers of this class on our Burmese side for eighteen months; we know the value of this agency, and are trying to supply it, and honestly believe that the prospect of local supply is better now."—Mission Field.

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**PARAGRAPHIC.**

The day of small things is forever. It is not the great difficulties of life that try us but the small annoyances that ceaselessly wear away patience and good temper. The smallest grain in the eye or the pricking of a pin, even an aching corn upset us completely, and therefore it becomes our duty to protect ourselves against the lesser evils which grow great by repetition. To remove corns all that is necessary is to purchase Putnam's Painless Corn Extractor. It will very quickly remove them and without the slightest pain and discomfort. Putnam's Extractor like other articles of merit has numerous imitators. Be on your guard against such. Ask for and get Putnam's Extractor.

A survey of Lake Ontario made recently from Oswego showed the ice to be solid in every direction as far as the glass could reach, except to the north of the harbour, where open water could be seen at a distance of seventeen miles.

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

The iron trade of Mahoning valley is looking a great deal brighter. Eight of the eighteen blast furnaces are in operation and several more are in a condition to start.

Messrs. Mason & Hamlin bid fair to become as famous for their Upright Pianos as they have long been for their world-renowned Cabinet Organs. Having experimented several years at great expense, and with the assistance of probably as able a corps of experts as can be found in any factory in the world, they have succeeded in producing a piano which has elicited the warmest encomiums from the best judges. The distinguishing feature about it is an important improvement in the method of "stringing" the piano, which originated in their own factory. The strings are secured by metallic fastenings, instead of by the frictions of pins set in wood, as has been the case, and the advantages resulting are numerous and highly important; among them are the following: Wonderful beauty and musical quality of tone, far less liability of getting out of tune, greater reliability in trying climates, and greater solidity of construction and durability. Mason & Hamlin have made 150,000 organs. They can hardly expect to make as many pianos, but they will doubtless be called upon to make a very large number.—*Boston Traveller.*

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

Last year 76,000 people emigrated from Ireland, which is a decrease of 40,000 compared with 1883.

There are probably a hundred or more persons in this and neighboring towns who daily suffer from the distressing effects of kidney troubles, who do not know that *Johnson's Anodyne Liniment* is almost a sure cure. In severe cases great relief may be obtained, if not a perfect cure.

On Friday the revenue officers captured two moonshiners in Raban county, Ga. The miners attempted to rescue them but one was shot and killed and two fatally wounded.

We notice that agricultural newspapers all over the country are now exposing the worthlessness of the large 25c. packs of horse and cattle powders. We put the ball in motion and claim the credit of it. *Sheridan's Cavalry Condition Powders* are absolutely pure, and are the only kind worth buying.

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**Examination for Teachers in Church Sunday Schools,**  
1885.

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

**CONDITIONS.**

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

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

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

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

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

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

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

**Local Secretaries for Canada.**—AMHERST, N. S., Rev. V. E. Harris. OTTAWA, Rev. H. Pollard, M.A., St. John's Vicarage. PETERBORO, the Rev. W. O. Bradshaw, B.A. QUEBEC Rev. J. W. Garland, South Stukely. BURLINGTON, Rev. Canon Holt, Burlington, Ont. ST. JOHN N. B., Mr. W. S. Cartor, Grammar School. TORONTO, Mr. C. R. Biggar, 249 Simcoe Street Toronto.

**SUBJECTS OF EXAMINATION FOR 1885.**

**SCRIPTURE**—St. John, chapters 1 to x. **PRAYER BOOK**—The Service of Holy Communion and part of the Church Catechism, commencing, "How many Sacraments hath Christ ordained in His Church?" to the end. **LESSON**—To be selected from St. John, chapters 1 to x.

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

**PUTTNER'S EMULSION!**

PUGWAH, N. S., Feb. 10, 1882.  
Dear Sirs:—I take this opportunity of congratulating you upon the widespread reputation your justly esteemed Emulsion of Cod Liver Oil has earned for itself throughout this extensive country. As a remedy of general utility in the household it is inestimable, and in cases of over-taxation of mental or physical labour to which the clergy are exposed in the ordinary performance of their parochial work, no one can have an idea of its efficacy before giving it a trial.  
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### The Temperance Cause.

#### PRESENTATION TO MRS. TEMPLE.

Mrs. Temple, wife of the new Bishop of London, has been presented by the Exeter Branch of the Women's Union—of which she is the President—with a complete Crown Derby china tea service, with an oak tray, bearing on a silver shield the inscription: "Presented to Mrs. Temple by the ladies of the Exeter Central Temperance Union, Exeter, Feb. 19, 1885." This was accompanied by an illuminated address. The Secretary (Mrs. Patch), on behalf of the members, made the presentation and read the following address: "Dear Mrs. Temple,—We, the undersigned, members of the Exeter Ladies' Central Temperance Union, beg your acceptance of the accompanying tea service, in remembrance of the time during which we have enjoyed your valuable guidance as President of the Society. We wish to express our gratitude to you for the interest you have taken in our work, for your unvarying kindness and energetic labors in the cause we are united in advancing. We deeply regret your severance from the diocese, and earnestly hope and pray that by God's blessing you may have long-continued health and strength to devote to the service of our Divine Lord and Master in that greater sphere of duty to which you are called." Mrs. Temple made this reply:—"I have little to say that may be looked upon as new—indeed, I feel that you have already heard more than once all that I have to say on this very important subject. The work that has been begun here has been of the greatest interest to me, and the ready help and sympathy from all who have joined in the work have indeed made it a labor of love and of pleasure to me. I cannot express the gratitude I feel towards them for the way in which they have always met me. But I must go on to say that there is much still to be done; so very much has been done, and we have heard of such increase in numbers in the ranks of the Blue Ribbon Army and in the ranks of the Total Abstinents of all kinds; a great change, too, has taken place in the customs of the country from the example of the Non-Abstinents who have joined the General Section of the C. E. T. S., and who have thereby pledged themselves to do all they can for the suppression of Intemperance. To them belongs the share of the work that deals with the customs of our people. . . . To the Total Abstinents belongs the more direct and personal work of rescuing the perishing and raising the fallen. How can you say to anyone that he must not touch something which he sees you take and enjoy, sometimes as necessary for your well-being, once or twice a day? We often hear from Non-Abstinents that, to them, the pledges which are signed are not right, and that it is useless to go on asking people to sign. Do you not think the reason may be that those who are asked to sign feel, "What right has So-and-so to say to me that I must not touch a thing that he thinks

he may use as he likes? Let him show me that he understands what he is speaking of by doing as he bids me do." Then there is another and a better reason why the Total Abstinents can do so much more in the rescue work of the poor sufferers, and that is by the sympathy of the one bond, made in our Lord's name, to be held by His grace; the way to help in the carrying of a burden is not to tell the bearer to straighten himself and to cheer up, but to lend a shoulder yourself; and so the strong with the weak, the untempted with the frail and suffering, will go together, side by side, sharing the Cross of the Lord Himself. Oh, I would beg of you to rouse yourselves to fresh endeavours, to greater zeal, and to more faithfulness of heart."

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

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

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

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

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

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

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The Connecticut House last week passed a bill giving women the right to vote at school district meetings; also a bill establishing a bureau of labour statistics.

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Atrick Egan has telegraphed the thanks of the Irish National League of America to the Dublin Council for refusing to address or entertain the Prince of Wales.

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The Gordon memorial committee met recently, the Prince of Wales presiding. It was decided that the memorial should be a great hospital and sanitarium, to be erected at Port Said and to be open to people of all nations. The Khedive has granted a site for the memorial.

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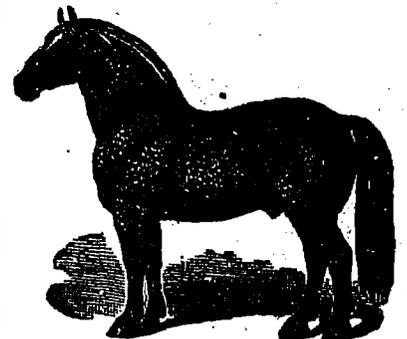
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