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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. XL. }
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MONTREAL, WEDNESDAY, MAY 15, 1889.

\$1.50
PER YEAR

ECCLIASTICAL NOTES.

The Young Men's Friendly Society now has 550 branches in almost all parts of England.

THE first Wakefield Diocesan Synod met at Wakefield, under the presidency of Bishop How, on Monday, the 29th ult.

VERMONT.—Bishop Bissell is much improved in health and hopes to begin his visitations of the parishes of the Diocese early in May.

AT St. Mark's, Battersea Rise, the number of communicants on Easter Day was 610, the total seating accommodation of the Church being 600.

THE family of the late Bishop Woodsworth, of Lincoln, has contributed the sum of £2000 to the Southwell Bishopric Endowment (Completion Fund).

IT is authoritatively announced that the Rev. John Williams, for four years pastor of Libanus Chapel, Maesteg, will shortly be ordained a minister of the Church of England.

THE Easter edition of *The Young Churchman*, Milwaukee, reached 60,000 copies. There were orders for some 5,000 more. Bishop Knight has been elected President of the Young Churchman Company.

ALL Sunday freight trains on the Pennsylvania railroad, except those containing livestock and perishable merchandise, have been discontinued. The order gives rest to several thousand employes.

THE Duke of Westminster has contributed the sum of £500 to the East London Church Fund, and has promised to continue the same as an annual subscription. Sir S. Maryon Wilson has likewise sent £1000 to the fund.

THE voluntary contributions to the disestablished Irish Church for 1888 amounted to £148,000, an increase of £11,400 over the previous year. The total voluntarily contributions since the Disestablishment exceed £3,500,000.

A set of eight tubular bells, have been put in the tower of the old White Chapel Clockheaton, in memory of the late Rev. R. T. Taylor, who was for fifty years vicar. The bells have been made by Messrs. J. Harrington & Co., Coventry.

Archdeacon Denison states that the signatures to the Declaration and Remonstrance comprise some 60,000 of all classes, and that other signatures are coming in by many hundreds every day. Signatures will be open certainly until after Whitsuntide.

THE Queen has been pleased to approve the nomination of the Rev. Henry Ware, canon of Carlisle Cathedral, to be Bishop Suffragan of Barrow-in-Furness, in that diocese. The Archbishop of York consecrated deacon, Crosthwaite

as Bishop of Bombay, and Canon Ware as Bishop of Barrow, in York Minister on May 1st.

The Hon. Hugh W. Sheffey of Virginia, who died in April, was no doubt the leading layman on the floor of the General Convention of the P. E. Church of the United States. He was a member of the Missionary Council, and of the Committee on Liturgical Revision.

SOUTHERN OHIO.—Bishop Vincent is winning the hearts of his people and priests everywhere by his gentle, kindly ways, and his personal interest in every one whom he meets. This diocese is beginning already to show signs of new life under his able and magnetic ministrations.

Dr. Selwyn, the second Bishop of Melanesia, has his headquarters at Norfolk Island, amongst the descendants of the mutineers of the *Bounty*. He is the inheritor of his father's missionary enterprise, and an indefatigable cruiser amongst the host of islands that have been placed under his jurisdiction.

THE new governor of New Mexico, the Hon. L. Bradford Prince, is well known as a member of the General Convention of the Church in the United States, the Secretary of the Church Building Fund Commission, and a member of the standing committee of the Missionary District of New Mexico and Arizona.

Bishop Bedell, of Ohio, sent the Standing Committee of his diocese two important documents. One of them resigns, without conditions, all Episcopal authority and jurisdiction to the Bishop who shall be elected at the approaching convention. The other contains his resignation as Bishop of Ohio, which cannot be completed until the House of Bishops accepts it next fall. Bishop Bedell's health is such that he has no expectation of being able to resume active work.

About fifteen years ago the present Bishop of Massachusetts was elected, and found his staff of clergy to be 108, now the number is 188. During the past year, in this diocese alone, five ministers from various denominations have either been ordained or have applied for Holy Orders in the Church. They are as follows:—the Rev. E. C. Atkinson, Baptist; Rev. Geo. E. Allen, Congregationalists; Rev. W. T. Shields, Baptist; Rev. F. W. Bailey, Universalist; Rev. E. W. Gould, D. D., Baptist.

THE plan for building the Church of the Epiphany at Port Said had its inception so long ago as the first months of 1882. The building has just been finished and will be consecrated by Bishop Blyth in the first or second week of May. It is of the Oriental style of architecture, with domed roof and minarets, and has cost £2200, exclusive of the site, which was a free gift is estimated to be worth £2000. The material is Maltese stone, concrete, and brick. Except the doors and furniture there is no woodwork in the building. Accommodation for 250 worshippers is provided. The importance of a Church at this place is shown by

the fact that about 250,000 people pass every year through the Suez Canal, all of whom stop for a time at Port Said, and that nine-tenths of this number are British, the greater part of whom are, of course, sea-faring folk. A hospital in connection with the Church has also been erected at a cost of £5,000, and an income of £2,000 a year has been secured for it by the payment of owners of the ships. There is no more important chaplaincy between England and India than that at Port Said.

NEW CANAAN, CON.—A beautiful set of silver vessels for the Holy Communion, consisting of chalice, paten, flagon and cruet for water, together with a handsome lectern of brass, all of chaste design and excellent workmanship, were dedicated to the service of Almighty God, in St. Mark's Church on the morning of Easter Day. The following inscription is engraved on the lectern and on the reverse side of the paten:

"To the glory of God, and in loving memory of Ellen Melvaine Bond. Easter, 1889. St. Mark's Church, New Canaan, Con."

THE Bishop of Landaff, speaking at a luncheon after the laying of the foundation-stone of a church at Graingetown, referred to the large number of persons confirmed by him, and especially mentioned that on the previous Tuesday, at Monmouth, he had confirmed a Baptist Minister, who informed him that he was going to Birmingham Theological College, to train for Holy Orders. It is also stated that two other Nonconformist preachers are preparing to come over to the Church, if they have not actually taken the step. One is a graduate of London University and belonged to the Independents, while the other is a well-known minister of the Calvinistic Methodist body and a young man of great promise.

THE munificence of the late Sir Frederick Ouseley was so great that his friends had to protest against the way in which he deprived himself of the conveniences of life. The late Prebendary Joyce, who was the lifelong friend neighbor of Sir Frederick, told the writer of these lines that the late Bishop of Capetown, pleading for help for the Church in South Africa in the very thick of the Colenso troubles, was informed by the deceased that he was so deeply involved with pecuniary liabilities connected with St. Michael's that he had not a farthing at his disposal. Next morning as the Bishop was going he said, "I cannot refuse you a trifle. If you like to sell that stone for your mission, do so." It was in a jewel box, and the Bishop did not open it till he got to London, where, on taking it to a well-known jeweller, that worthy said: "I suppose you really are a Bishop; why, this is a Persian stone of the rarest value, the whereabouts of which no one has known for years." The Bishop was able to satisfy the jeweller of his identity, and the stone, which belonged to the father of Sir Frederick, so long British Minister in Persia and a distinguished Orientalist, astounded Bishop Gray by the sum it fetched. Sir Frederick was the most hospitable of men and genial of hosts, as all who have attended St. Michael's Day luncheons and

concerts at Tenbury, or the Hereford festivals could testify.

HOME REUNION.

In his address to the Diocesan Conference on March 24th last, the Bishop of Lichfield, referred to this "question of pressing importance and of the deepest interest." His Lordship said:—

There is, no doubt, a larger question and a grander hope which is present to many of our minds and very near to our hearts—I mean the Reunion of Christendom. But there are other things besides charity which ought to begin at home, and our first concern is with our own unhappy divisions. I do not mean by this, nor does our familiar collect, any diversities of opinion or of action which may prevail within our own Church of England. These are not divisions, but at the most dissensions. I believe that they are greatly exaggerated; and what is better, I most confidently trust that despite any present appearances to the contrary, they are rapidly passing away. The area of conflict is certainly narrowed; the number of combatants is unquestionably diminished. There are noisy minorities which continually pass and repass upon the stage, of the ecclesiastical world, setting up their banners for tokens in the form of religious newspapers; but the ecclesiastical world itself is getting weary of their monotonous declamations, and is turning aside to more interesting occupation, and to more profitable endeavours for the common good. But this is not the subject before us to-day. It is the hope of bringing together under the banners of our common Lord the divided forces which in more than 200 religious communities are fighting independently against the powers of evil, apart from the National Church. In my recent Synodal Address I brought this subject before the clergy of the diocese, and obtained from them in our after discussion some very valuable expressions of opinions as to the various methods suggested for the attainment of this end. We shall hope to-day to learn something of the opinion of the laity on this subject. There is no hope or desire in this lower world that is nearer to my own heart than that of Home Reunion. But it is a matter requiring the utmost caution, for it is one in which the best of us may be misled by the generous impulses of the heart. There are certain conditions which, to my mind, are essential in dealing with this question. First of all, and above all, we must be absolutely loyal to our Lord and His Truth. He is the Head, even Christ, from whom the whole body is fitly joined together, and we may not renounce His Divine orders for any other organization; nor break down the bulwarks to the City of God of which He has laid the foundation by the hands of the wise master builders of the Apostolic Church. It would not be large-hearted charity but culpable disloyalty if he were to surrender, or even to estimate lightly the Apostolic order of the Catholic Church, the *quod semper, quod ubique et ab omnibus* of the first fifteen centuries of the Church of Christ. But further we must take our stand upon the great Creeds of the individed Church—without addition and without diminution. Beyond the limits of these standards of faith there are open questions upon which differences may exist, and with respect to which concessions may well be made. Just in proportion as we secure Augustine's demand *In necessariis unitas* shall we be able to concede *in dubiis libertas* and shall most certainly promote *in omnibus caritas*. On these terms and with these concessions we may go forth with loving hearts and open arms to meet those who are divided from us; to remove if possible any needless stumbling blocks which may lie in their way; to amend

and purify whatever is amiss in ourselves; and then to leave the issue in the hands of Him who prayed that His Church might be one.

THE NAME "JEHOVAH."

By THE REV. CANON HEURTLEY, D.D.

(An Outline.)

"And God spake unto Moses, saying, I am the Lord [Jehovah]: and I appeared unto Abraham, unto Isaac, and unto Jacob, by [the name of] God Almighty, but by my name Jehovah was I not known to them."—*Exod.* vi, 2, 3.

These words are perplexing at first sight. They are apparently at variance with the earlier history. Certainly the name Jehovah, represented in our version by the word Lord printed in capitals, is found repeatedly in the account given of the patriarchs, and that not only in the narrative, where it might be thought to be simply the language of the writer, employing a name current in his own age but not actually in use at an earlier period, but as employed by the patriarchs themselves, and even by God, in the intercourse which He vouchsafed to hold with them. By the patriarchs, for instance, as Abraham (*Gen.* xii. 7, 8; xxii. 14; Isaac (*Gen.* xxvi. 22), Jacob (*Gen.* xxviii. 16, 21; xxxii. 9, 10; by God himself (*Gen.* xxviii. 13).

It is clear, then, that the meaning of the passage cannot be that the name Jehovah, the name, irrespectively of its significance, was unknown to the patriarchs. It was known to them so far. But it was not known to them according to its full import.

God had appeared unto them as "God Almighty," *El-Shaddai*, the God of all power and might, to Abraham (*Gen.* xvii. 1); to Jacob (*xxxv.* 11); and in that Name had made them great and precious promises; but as yet He had not fulfilled those promises. Abraham was dead, Isaac was dead, Jacob was dead; and their descendants, so far from having been put in possession of the Canaan which God had taught them to look for, were now, after a long interval of years, in bondage in a strange land, under a cruel yoke, with spirits cowed and depressed, content to acquiesce in their servitude.

Now, however, God was preparing to fulfil His promises, and to show the Israelites that He had not forgotten His covenant; that He was the same Being before whom their fathers had walked, and in whose word they had trusted—Jehovah, the living, ever-living, eternal, unchangeable, faithful, and true God, the same yesterday, to-day, and forever. Had He said, and should He not do it? Had He spoken, and should He not make it good?

The name of Jehovah, then, is intimately connected with the covenant relationship in which God stood to the Israelites, a pledge and assurance to them that He would fulfil His promise, that He would bring them out from Egypt, that He would take them to Him for a people, and that He would be to them a God, and that He would bring them in unto the promised land. Read the passage (*ver.* 4-8), and observe how God binds the whole together in one, by again repeating in the middle and at the close the words with which He began, "I am Jehovah."

Henceforth Jehovah was the distinguishing characteristic name of the God of Israel. The word "god" was a common name, a name common to the true God and false gods. "Jehovah" was a proper name, the proper name, of that God who had brought the Israelites into covenant with Himself. And it was in keeping with this that when the law of the Ten Commandments was delivered at Mount Sinai, it was in that Name that it was delivered. "I am Jehovah thy God, which brought thee out of the land of Egypt. . . . Thou shalt have no

other gods before me." And to that Name reference is made again and again throughout the enactments (*Exod.* xx. 2, 3, 5, 7, 10, 11, 12).

So, again, it was in the same Name that the threefold form of blessing ran which the priests were directed to use in blessing the people "The Lord (Jehovah) bless thee and keep thee", etc. "And thou shalt put my Name," God added, "upon the children of Israel, and I will bless them" (*Numb.* vi).

Whether or not there was a foreshadowing of a future revelation in this threefold repetition of the name Jehovah, at all events when the new covenant, to which that former covenant was subsidiary, was to be established, God did reveal Himself by a new threefold Name. He who had been known hitherto by the name "Jehovah" was to be known henceforth by the name of "the Father, and of the Son, and of the Holy Ghost." This was the Name into which every individual on being admitted into the new covenant was to be baptized, and which every individual was at his baptism to have "put upon" him.

Thus, then, we have three several names by which God has been pleased to reveal Himself, each connected with its special dispensation.

1. God Almighty (*El-Shaddai*): God as revealed to the patriarchs; the God of all power and might.

2. Jehovah: God as revealed under the Mosaic dispensation; the personal, living, ever-living, eternal, unchangeable, faithful, and true God.

3. The Father, the Son, and the Holy Ghost: God as revealed under the Christian dispensation three Divine Persons, each with His several properties and offices, yet but one God.

It is under the second of these heads (the one indicated by our text) that the practical application of the subject must be made. And here we might enlarge upon the personality, the eternity, the unchangeableness of Him whose name is Jehovah; but the point to which our attention is specially directed by the context is His truth and faithfulness [44].

And these are attributes which Christians have need to realize and stay themselves upon at all times—never more, perhaps, than at present.

1. As regards the Church at large.

The fulfilment of God's promises to His Church may be long delayed. Scepticism and infidelity may abound on the one hand: superstition on the other; while internal divisions present a spectacle altogether at variance with that which should antecedently have been looked for. Unbelievers may scoffingly ask, Where is the promise of the Redeemer's coming? The faith of believers may be staggered, as was that of the Israelites in Egypt; but God's word cannot fail, and we must learn to trust that word in spite of appearances. [Refer to some of the more signal promises in detail.]

2. As regards individual Christians—ourselves personally.

We may be discouraged by the consciousness of sin in our own hearts; by the force of temptation; by the ineffectualness at times of our efforts in making head against it. We may be assailed by doubts, by unbelief; staggered by what we see of evil in the world and in the Church. [Here is room for detail.] But the passage before us, with its context, with other like passages, resorted to, pondered over, meditated upon, turned into prayer in a way of which the Psalms abound with examples, will, with God's blessing, serve to stay our faith, and enable us to go on our way rejoicing. "The Name of the Lord (Jehovah) is a strong tower; the righteous runneth into it, and is safe" (*Prov.* xviii. 10).—*Church Press.*

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

AMHERST.—Rev. John Polehampton, has entered upon his duties in this parish. Rev. V. E. Harris having been summoned to the dying bed of his youngest sister at Annapolis, Mr. Polehampton took the duty here on Sunday last.

Nine young men are to be ordained in this parish on Trinity Sunday, and the parishioners are looking forward with pleasure to seeing and hearing their beloved Bishop.

The ladies of the congregation of Christ Church have again organized a sewing society for Church purposes. It may not be amiss to mention a sewing class in connection with the S.S., which was commenced last January for books for the school, and so far has been able to make quite an addition to the library.

LOOKSFORT.—The Lord Bishop of the Diocese made his visitation to this parish in March last, but the results have not been noted.

One hundred and twenty-two confirmees had been prepared, but owing to the extremely wet and stormy weather, and the distance many would have to travel, all were not able to attend.

All the services were very largely attended, and were participated in by very devout and reverent congregations.

At Holy Cross Church on the evening of 5th March, the institution and induction of the Rector took place, then followed Evensong, during which Baptism was administered to two adults, and the Bishop preached an admirable and appropriate sermon from St. Luke x, 11. On Wednesday morning, Litany, Communion service, Confirmation, and an address from the Bishop; twenty were confirmed.

At Green Harbor on the afternoon of the 6th March, notwithstanding a pouring rain-storm, a crowded church greeted the Bishop. Thirty-five were here confirmed. It was purposed to present the Bishop with an address in the new Church Hall, but owing to the incessant and heavy rain, it was not thought advisable to subject the congregation to another wetting. So his Lordship most considerably received the address in the church, and after a loving and kind reply, shook hands with and spoke to every member of the congregation.

At Jordan Falls, on the 7th March, the consecration of Trinity Church took place in the morning. The Rev. H. How acted as chaplain. The church thoroughly equipped with Font, Litany desk, lectern, pulpit, prayer desk, and altar appropriately invested, received the commendation of his Lordship, who expressed himself much pleased.

At 2:30 p.m., Confirmation and address; the confirmed were 17. The Bishop being the guest at Jordan Falls of Mr. Turner. A number of the parishioners called and paid their respects to his Lordship; and on Wednesday evening a reception was held at the residence of J. E. Richardson. All were charmed by the Bishop's genial and affable manner.

[This report only reached us on the 8th of May.—ED].

DIOCESE OF FREDERICTON.

St. JOHN.—A large and enthusiastic meeting in behalf of King's College, was held in Trinity school room, St. John, on the 29th ult. The Bishop Coadjutor occupied the chair; and there were present on the platform the Bishop of Nova Scotia, Revs. Dr. Partridge, Dr. Ambrose, Canon Brigstocke and Prof. Vroom, Dr. J. Allen Jack, R. T. Clinch, Esq., and others. The chairman expressed the deep regret of the Metropolitan that he was not able to be present, stating that his interest in the meeting was so great that he was hardly restrained by the doctor's orders from coming to attend it. Re-

ferring to the resolutions passed in Synod, Bishop Kingdon shewed that the diocese was under obligation to give moral and material support to King's College. He spoke of the good work King's College had done for the Church and said that the men who had passed the best examinations for ordination since he had been in the diocese had received their training at King's College. One of these men had now gone back to Windsor as Professor of Divinity, and he should feel great satisfaction in sending men there now to be under his care. He dwelt upon the evils resulting from the lack of religious training in schools, and declared that King's College was worthy of support, if for nothing else than the knowledge of the Bible which would be obtained by students attending the morning and evening prayers at the chapel.

Canon Brigstocke moved the first resolution: Whereas, it is essential in the interests of the public good that education should be surrounded by the influences of religion; and particularly in the case of those who are in training for Holy Orders.

Therefore resolved, that it is desirable on general grounds that a university which has for 100 years been the handmaid of both knowledge and religion should be by the best energies of the church preserved and maintained.

Canon Brigstocke said that he looked upon the maintenance of King's College as a matter of vital importance to the church in the Maritime Provinces. Not only was it a matter of great importance that the acquisition of advanced teaching should be attended by definite religious teaching, but the prosperity of the church depended upon a well trained clergy to supply this training. In conclusion he appealed to the blessed memory of the founder of the College, Bishop Chas. Inglis whose wisdom and forethought had led him to labour with untiring zeal in establishing and building up the College which is now left to us to foster and maintain.

J. Allen Jack, Esq., seconded the resolution. He sketched the early endowment of educational institutions in the provinces and showed how a complete secularization had come about. King's College, Fredericton, was a notable instance of this—once a Church College, but now given over entirely to the state. Then he went on to show that secular institutions did not satisfy, for everywhere schools and colleges under the patronage of various religious denominations were being established and maintained. It was a burning disgrace, he thought that churchmen should permit King's College, the only Church of England College now left in the Maritime Provinces, to suffer for want of such a small amount yearly as would comfortably maintain a single household.

Rev. Dr. Partridge moved the second resolution:

Whereas, King's College, having University powers, a sufficient endowment to keep it afloat and a staff second to none in the Maritime Provinces, is prepared to give an adequate education in Divinity, Arts and Science; and while imposing no religious tests on its candidates for degrees, other than divinity degrees, is an institution of The Church.

Therefore resolved, that it is the bounden duty of Churchmen to give it their confidence and rally to its support.

His speech was chiefly historical and extremely interesting. Various were the trials which the College had to pass, though, effort after effort was made to inveigle the Governors into an ungodly alliance with other institutions but it was always met by the same resolute determination to preserve the privileges and liberties of the College intact. Referring to the present state of the College the speaker paid a high tribute to the members of the present staff.

Bishop Courtney seconded the resolution in an excellent and telling speech. He asked for the confidence of the people, in King's College.

It was not on the ground of a Royal Charter he appealed. It was not because of scholarships and prizes that he asked for their support. It was not even because Church influence was brought to bear upon the students. It was because the Governors and the Faculty were men thoroughly in earnest in a good cause that he asked their confidence in them—because the principles to which they consistently adhered were the combining of sound knowledge with definite religious training. He looked forward hopefully to the day when King's College should stand in the very foremost rank of the religious institutions on this side of the Atlantic. King's College must prosper. He asked the people not for any favour, but simply to do their duty. Churchmen should send their sons to Windsor to be educated. They should use their tongues in trying to interest others in the College, and in praying to God that He would bless the endeavours of those who were engaged in its government and work; and finally they should contribute liberally of their means for its support.

Frequent bursts of applause showed that the Bishop had the sympathy of the audience and the resolution was passed unanimously.

The last resolution was moved by Rev. Dr. Ambrose, of Digby, with few words as the hour was late.

Whereas, the rapid development of scientific knowledge and research demands the constant increase of educational facilities, therefore the friends and alumni of King's College, the only Church University of the Maritime Provinces, should strain every nerve to place it in the forefront of the teaching centres of the future.

The resolution was briefly seconded by Prof. Vroom and carried.

The meeting closed with the benediction pronounced by Bishop Courtney.

It is arranged that Dr. Ambrose shall make a personal canvas of St. John in the interest of the college.

PORTLAND.—The Mission Church of St. John the Baptist here, which seats about 300, has been considerably overtaxed on several occasions of late. The glad and beautiful services of Easter Day are always well attended, almost everywhere; and the Mission Church, opening the day with Morley's beautiful *Missa Cantata*, and over a hundred communicants—closed it with a full choral Evensong, when the church was filled to overflowing.

On the afternoon of Easter Tuesday, St. George's day, a fine choral Evensong was held for the St. George's Society, of which the priest in charge, Mr. J. M. Davenport, is chaplain, and when he preached before the Society a most eloquent and impressive sermon on the religion, which St. James declares to be pure and undefiled.

On the evening of Low Sunday, the Bishop of Nova Scotia, Dr. Courtney, occupied the pulpit, and on this occasion many persons were, unfortunately, unable to find even standing room in the church. His Lordship, who is justly celebrated as an accomplished orator and earnest preacher, gave a masterly discourse on a well worn, but always supremely important subject, "The only Name under heaven, given among men, whereby we must be saved."

On Wednesday evening, May the 8th, His Lordship the Metropolitan, who has been suffering for some time from the effects of a fall, gladdened the hearts of the congregation who love and respect him so much, by appearing once more among them to administer the Holy Rite of Confirmation. The Venerable Bishop was attended by the priest in charge, the Rev. John Ambrose, of Digby, N.S., and the Rev. R. Mathers and Rev. H. M. Spike, of this Diocese. Mr. Mathers bearing the Pastoral staff. The service consisted of choral Litany and the office of Confirmation; the Metropolitan being obliged by the state of his health to dispense with the customary address to the candidates. The

priest in charge had the pleasure of presenting forty-four persons, of whom twelve were males and thirty-two females; twenty-five being adults and nineteen children. This is the eighth confirmation held at this church since it was opened in 1882, and during this period, 65 males and 139 females—total 204—have thus been brought into communion with the Church Catholic; a work, which only those who have known its drawbacks and difficulties can truly appreciate.

DIOCESE OF QUEBEC.

No report.

DIOCESE OF MONTREAL.

MONTREAL.—*The Cathedral.*—This is the Centennial year of this the Mother Church of all the Churches in the city, and the Parish Church of the Diocese and on the 28th ult., the Rev. Dr. Norton, Rector, preached a special sermon with reference to this event, and gave a short yet comprehensive sketch of the Parish and Church, intimating also that later on in the year a suitable centennial service would be held. In concluding his sermon, the Rector (Dr. Norton) referred to his own connection with the Parish, saying in effect that on the last Sunday in April, he concluded five years of his ministry in Montreal, during which time he had learned to love the beautiful city and church. All the current expenses during the five years had been paid in full and no new debts contracted. The *old floating debt* contracted long prior to his taking possession of the Rectory, had been paid off and the mortgage of \$13,500 on the rectory reduced to \$10,000, making \$5,500 of *old debts cleared off*. During the five years \$7,765 had been expended on *restorations*, so that during that time they had paid their way and laid out \$12,665, or about \$2,500 a year in reducing their debt and on restoration work. The number of communicants had *increased more than thirty per cent.* in the same period. All these indications of steady past progress should make them hopeful for the future. In conclusion, he thanked the congregation for the unanimous co-operation and able assistance they had given him.

Dr. Norton is to be congratulated on the admirable work done, and the unmistakeable signs of progress made during his ministry. His efforts to make the Church a Cathedral Church, and to give something like a Cathedral service, have been largely successful. The fabric, both outwardly and inwardly, is kept in a good state of repair: and the conduct of the services are churchly, reverent and daily improving. If the tiles which deface the west end of the chancel were replaced by a beautiful reredos, (as Dr. Norton expressed the wish they might be in the sermon referred to), a much needed improvement would be made and a hideous blot upon the interior beauty of this most beautiful of Canadian Cathedrals, would be removed. It is to be hoped that one or more of Montreal's wealthier churchmen, who living under the teaching of the saintly and revered Bishop Fulford, and under Dr. Bethune the first Rector of this Cathedral still survive may mark their affectionate remembrance of both by providing the funds necessary to erect a suitable reredos.

LONGUEUIL.—The Ladies' Aid Society of St. Mark's Church have been busily engaged in many good works during the past year. Not the least of which have been their attractive socials, bazaar and strawberry festival, through which the handsome sum of \$254 was raised; \$174 was paid over to the churchwardens, who applied the same to reducing the debt on the new school house. Hymn and chant books have been purchased for the choir, also a carpet and table cover for the vestry.

The Young Ladies' Association in connection

with St. Mark's Sunday-school have just completed their past year's work, and taking their small membership into consideration have done very well, having raised the sum of \$87 towards the school building fund. They are now working for the enlargement of the Sunday-school library.

LACHUTE.—The annual Vestry meeting of St. Simeon's Church was held on Easter Monday in the church. A large attendance of the members of the congregation, especially ladies, testified to the interest taken in church matters in the parish. Rev. W. Sanders presided. It was decided to repair and repaint the church, and for this purpose a committee of ladies and gentlemen was appointed to attend to the details. On account of the illness of James Fish, minister's warden, the financial report was postponed until the adjourned meeting on the 6th of May, and was then held at the residence of the above named gentleman. The committee appointed Easter Monday reported that the contract had been arranged and repairs would be immediately proceeded with.

The parish has within the last year erected a \$3,000 parsonage, to which they have contributed \$1,500 towards this amount. Friends in other places have contributed about \$400; and there remains a debt of \$1,100, which amount has been borrowed for five years. The parishioners expect to pay this before the expiration of that time.

For Easter Sunday the font, lectern and communion table were beautifully decorated with flowers. There was a large number of communicants.

APPOINTMENTS of the Lord Bishop for May and June:—

May 15th: Wednesday, North Ely, Rev. C. P. Abbott.
 " 16th: Thursday, Boscobel and Warden, Rev. C. P. Abbott.
 " 17th: Friday, West Shefford and Fulford, Rev. W. Robinson.
 " 19th: Sunday, South Stakely, Rev. J. W. Garland.
 " 20th: Monday, Bolton, churchwardens.
 " 21st: Tuesday, Mansonville, Rev. W. Ross Brown.
 " 22nd: Wednesday, Glen Sutton, Rev. H. A. Meek.
 " 23rd: Thursday, Abercorn and Sutton, Rev. C. Banoroff.
 " 24th: Friday, Sweetsburg and Cowansville, Rev. G. Forsey.
 " 26th: Sunday, Farnham, Rev. Canon Musson.
 " 27th: Monday, Adamsville and East Farnham.
 " 28th: Tuesday, Dunham, churchwardens.
 " 29th: Wednesday, Stanbridge, Rev. I. Constantine.
 " 30th: Thursday, Bedford, Rev. Rural Dean Nye.
 " 31st: Friday, Frelighsburg, Rev. Canon Davidson.

JUNE 2nd: Sunday, Phillipsburg, Rev. F. Allen
 " 9th: Whitsunday, Longueuil, Rev. J. G. Baylis.
 " 9th: Whitsunday, St. Stephen's, Montreal, Archdeacon Evans.
 " 11th: St. Barnabas, St. John the Evangelist, Montreal. Rev. E. Wood.
 " 16th: Trinity Sunday, Trinity Church, ordination, Canon Mills.
 " 18th; Tuesday, Synod, Montreal.
 Letters may be sent to meet the Bishop, to 17th May, South Stakely; 24th, Sweetsburg; 31st, Frelighsburg; afterwards, Montreal.

DIOCESE OF ONTARIO.

PAKENHAM.—Rev. Mr. Partridge announces his intention of shortly going to England to see his aged mother. The rev. gentleman will

carry with him the best wishes of the people of this section for a pleasant voyage and safe return.

At the Vestry meeting held in St. Mark's Church, it was shown that the affairs of the Church were in a very prosperous condition. In view of Dr. Baird's going away his resignation of the position of Church Warden was accepted, and Mr. E. Anderson was appointed in his stead. Mr. C. Danlop was re-elected warden, and Messrs. Wm. Sparrow and J. O'Neil delegates to the Diocesan Synod.

A beautiful stained glass window was placed in position in the church at Antrim, Fitzroy township, in memory of the late Mrs. McGinley, by her daughter, Mrs. Robert Sparrow. This work of art has been furnished by well known artist, Mr. J. C. Spence, of Montreal, who represents one of the largest and best establishments in England for supplying this class of work, and where, we understand, the principal part of the work was made. The artist has executed with a master hand three scenes—the *Birth, Crucifixion* and *Ascension* of our Saviour—the three great events which must ever remain dear to every Christian believer. On the margin at the bottom are the words: "To the glory of God, and in loving memory of Jane McGinley. Born August 6th, 1799. Died August 27th, 1887. Erected by her daughter, Elizabeth Sparrow." Mrs. Sparrow in doing honor to the memory of her dead mother has well chosen, as no one was more worthy to receive this tribute than the late Mrs. McGinley.

PERSONAL.—The Rev. J. F. Greeson Incumbent of Osgoode and Russell, has resigned his charge; and accepted a call to an important parish in the Diocese of Iowa.

DIOCESE OF TORONTO.

ORILLIA.—The statement of St. James' General Purpose Fund presented at the Easter Vestry, showed the total receipts to be \$2,082.60. There was a balance of \$7.22 in hand, but the organ debt amounted to \$295.25. The Rev. Mr. Brick's mission had received \$10; the Irish Society, \$40.10; the London Society for the Conversion of the Jews, \$20.80; the Parochial Society, \$21.95. Various other special collections, included in the General Purpose fund, were liberal. The Sunday-school fund proper amounted to \$493.82, and had largely been expended in the purchase of a new library. The charity fund amounted to \$230.18. The infant class had contributed \$37.60 to the Orillia Cot in the Hospital for sick children, and other member of the congregation \$25.75 for the same object. The Sunday-school collections for the Indian Homes at Sault Ste. Marie were \$20.31; and for Zenana Missions \$15.02. The Diocesan Missions, house to house collection, was \$6.45.

DIOCESE OF NIAGARA.

OMAGH AND PALEMO.—The Rev. J. H. Fletcher thankfully acknowledges the receipt of the following subscriptions in aid of the Church to be built at Zimmerman:—\$10 E. M. Jarvis; \$5 Rev. W. E. Grahame, Wm. Joyce, Chris. Armstrong, J. A. Williams, M. Felan; \$2 Henry Wilson, W. A. Ferrah, S. McGiffin, S. T. Harris; \$1 Miss R. L. J. Baker, Mrs. Richards, Dr. J. Urquhart. Friends who have promised subscriptions are requested to send them in as soon as convenient.

LINCOLN AND WELLAND.—A meeting of the Ruri-docanal Chapter of Lincoln and Welland was held at Port Dalhousie on Thursday, April 25th. The following clergy were present: Rev. Rural Dean Gribble, Rev. Canon Bull, Rev. Canon Houston, Rev. J. Ardill, W. J. Armistage, E. M. Bland, G. B. Bull, R. Cordner, E. J. Fessender, R. S. Locke, A. W. Macnab, W. J. Vogott, V. L. Spencer, V. W. Smith. Holy Communion was celebrated at 8:15. The morn-

ing was most profitably spent in the discussion of St. John xx, 1-18, and the afternoon was devoted to the consideration of the forms of statistics to be filled by the clergy for the Synod report. How some of the questions were to be answered, and what improvements might be made in these forms. Service was held in the evening, and an appropriate sermon preached by Rev. G. B. Bull, on St. John xiv, 12, 13.

MOUNT FOREST—The annual Vestry meeting of St. Paul's Church, Mount Forest, took place on Tuesday evening at the Rectory where a good representation of the male members of the congregation were present. The meeting opened with prayer as usual, when the churchwardens presented their annual statement of accounts, which were very gratifying to the meeting, it shows a total reduction in the liabilities of the congregation since Easter 1888 of the handsome sum of \$300. Votes of thanks were tendered to the Rector and all the officers of the church, including the Ladies' Aid. The following officers were elected for the year: W. C. Perry and Thomas Wood churchwardens; Messrs. J. C. Wilkes, E. C. Wood, T. G. Smith and H. Stevenson sidesmen. The total receipts during the year were \$2,215.90.

The parish has been well organized for work, thanks to the Rev. R. S. Radcliffe, Rector of East Saginaw, Michigan, there is a Ladies' Aid, a Girls' Friendly Society, besides eight ladies who have taken charge of the sick and dying in the four wards of the town.

There is a grand work being done for God and His Church and to God be the glory.

DUNNVILLE.—The Rev. T. Motherwell was inducted to this parish by Rev. Rural Dean Mellish. An excellent sermon was preached on the occasion by the Rev. W. R. Clark, of Ancaster.

DIOCESE OF HURON.

EPISCOPAL APPOINTMENTS.—The Rev. W. Dawent has been appointed Rector of Adelaide. Rev. G. W. Wye to the Rectory of Amherstburg. Rev. Mr. Hyland, of Warwick, has been granted a leave of absence for one year, and Rev. Mr. Thomas, of Blythe, takes his place. Rev. J. Farthing to be Rector of St. Paul's, Woodstock.

SARNIA.—His Lordship the Bishop proposes holding an Ordination in St. George's Church, Sarnia, on Trinity Sunday, June 16th.

SIMCOE.—The Rev. J. H. Moorehouse, of Wingham, is announced to hold a "Ten days Mission" in Trinity Church, here, commencing May 13th.

LONDON SOUTH.—Rev. Canon Davis' salary was increased by \$300 at the vestry meeting by a unanimous vote, making it up to \$1500 and a Rectory.

LONDON.—The annual meeting of the Synod will be held here (D.V.) June 18th.

The monthly meeting of the Women's Auxiliary was held at Bishopstowe on Monday afternoon, April 29th, the Lord Bishop of the Diocese in the chair. The Treasurer's report for the months of March and April was read and were most satisfactory. The formation of a new branch was reported; this is a joint branch formed by three missions, viz: Haysville, Wilmot and New Hamburg, and is called the Wilmot Branch. Meetings are to be held alternately in each mission. The Cathedral Branch reported four sacks valued at \$126, as having been sent by them during the month of April to the Rev. George Holmes, Lesser Slave Lake, Diocese of Athabasca; \$20 worth of which was the work of their Juvenile branch. On 22nd of April two sacks valued at \$65 were sent by the Central branch to the Rev. James

Gough, Brick Peace River. The secretary of the branch at St. Jude's, Brantford, reported that the sum of \$10 had been subscribed by them towards the Rev. S. Trivett's building fund at Fort McLeod.

A vote of thanks was passed to Mr. Eugene Stock, Secretary C.M.S., for the gift of a number of books from the Church Missionary Society to the Women's Auxiliary of the Diocese of Huron, and the Corresponding Secretary was instructed to convey the same to him.

A standing vote, expressing the pleasure felt by the members of the Auxiliary in welcoming again in their midst, after an absence in England of many months; Mrs. Whitehead, the Secretary, and Miss Whitehead, Treasurer, of the Flower Mission was passed, and a hearty vote of thanks was extended to Mrs. Talbot Macbeth for the very efficient manner in which she had acted as secretary during Mrs. Whitehead's absence.

Mrs. Baldwin was requested to convey the sisterly greetings of the Flower branch of the Women's Auxiliary to the Toronto Branch of the same association, whose annual meeting, held May 2nd and 3rd, she hoped to attend.

There will be no meeting of the Central branch until the autumn, but it is intended D. V. to hold a meeting of the Board of management in June; at the same time as the meeting of the Synod of the Diocese.

DIOCESE OF ALGOMA.

The Bishop of Algoma and his family have removed from Huntsville to Bishopurst, Sault Ste. Marie, Ont. It is requested that letters, &c., may be addressed accordingly.

The Bishop of Algoma acknowledges, with many thanks, the receipt of \$40 from "A. F." New Brunswick.

HUNTSVILLE.—The annual Easter social gathering of the Church family here took the form this year of a reception tendered to the Bishop, Mrs. Sullivan and family, upon the occasion of their departure for Bishopurst, Sault Ste. Marie. The village Glee Club very kindly lent their services and afforded very appreciable enjoyment. Upon the invitation of Rev. Rural Dean Liwyd, the Bishop offered to the congregation some practical suggestions for organizing and working a church building fund, and after referring in kindly terms to the work accomplished by them in the past, encouraged them in cheering words of counsel to united action towards realizing the church building scheme. The incumbent announced that he would call the congregation together at an early date for organization.

DIOCESE OF RUPERT'S LAND.

MINNEDOSA.—The annual Vestry meeting of the parishioners of St. Mark's Church, held in the Church on the evening of the 24th April, Rev. M. Jukes in the chair. The meeting was a large and representative one. The business began with the reading and confirming of the minutes of the last meeting. Mr. G. W. R. Almon read the warden's report, which showed a satisfactory progress for the year. Rev. M. Jukes reviewed the work of the Church for the year, also tendering his resignation, which takes place from the 20th of May next. Mr. Jukes departure will be deeply felt, as during his eight year's residence here, he has made many and warm friends, who will wish him and Mrs. Jukes every success in their new home. Mr. Almon kindly consented to act as clergyman's warden until Mr. Jukes successor is appointed. Mr. John Wake was elected people's warden. Mr. A. C. Sewell, Treasurer; Mr. William Crisp vestry clerk, and the following compose the select vestry: Messrs. Denison, Sewell, White, Pearson and Jermyn. It will now be the duty of the people to select a young and energetic clergyman to fill Mr. Jukes place, one who will take an interest in

his work, and it will not be long before this parish of Minnedosa will be among the first in the diocese of Rupert's Land. The town of Minnedosa is situated in the valley of the Saskatchewan with high and lofty hills richly studded with trees on each side, with the little Saskatchewan river running in a serpentine course through the centre of the town, making it the most picturesque town in the Province of Manitoba.

DIOCESE OF CALGARY.

LETHBRIDGE.—On Easter day the church looked very beautiful. We had our complete set of frontals and altar cloths in white silk exquisitely worked by the Guild of St. John's, Nova Scotia, and the kind gift of Mr. E. G. Kirby, Land agent of this place, who by the way is a most indefatigable church worker, and has rendered much valuable assistance.

Upon the super-altar we had a lovely cross of white cape flowers, and on each side of the east window and the chancel banners with suitable texts and designs were hung, presenting altogether a very beautiful appearance.

The day commenced with an early celebration of Holy Communion, at which eighteen partook of the feast of our redeemer's love. At eleven service began with a processional, hymn 140, followed by Matins, sermon and mid-day celebration, at which 29 partook.

Nearly one third of our communicants came to the early celebration, and some of those who came early remained during the later celebration.

There was a very large attendance both morning and evening, and the services were bright and hearty. The choir, which consists of boys and men did well: they are not yet in surplices, but it is hoped that it will not be long before they are so vested.

BRITISH HONDURAS.

BELIZE.—St. Mary's.—The services during Holy Week have been wonderfully well attended; especially the Mission service at 7 p.m., when not only the Church, but the grounds adjoining were literally packed with a most attentive congregation. The subjects of the Mission sermons during the week were:—1. Immortality of the soul; 2. Shortness of time; 3. An endless life; 4. The depth of love; 5. The boundlessness of Mercy; 6. The perfect Rest.

The Hymn book used was that well arranged compilation of Mission hymns by the Revs. Rainsford and Vandewater used in the American Church.

All the services were held in the old church, except on Good Friday and Holy Saturday.

On Maundy Thursday busy hands speedily prepared the new church building for our temporary services, so that on Good Friday we had a large congregation at 10 a.m. for litany ante-communion with sermon, Matins and Meditation having been said at 7 o'clock.

From 12 to 3 the services and Meditation on the last words of our dear Lord were attended by about 400 people, who almost without exception remained during the whole service.

To our great disappointment, on account of lights, we had to have our Mission service in the old church, which as we had expected proved totally inadequate for the number of people who sought admission; consequently the church yard was again filled with people. The offerings for the day were devoted to the Parochial Mission to the Jews, and amounted to about \$22. No offertory at the Three Hours service.

On Saturday the Rector determined to try and light up the new building for worship for Sunday, which was done.

At 7:30 the first Evensong of the Festival was sung. The choir robed in the old church in number about 24, who, preceded by the boys'

banner presented by the members of St. Mary's Guild, and the men's banner presented by the members of St. Stephen's Guild, and having crossed the church grounds, entered the new building singing the old well used and ever welcome hymn, "Jesus Christ is risen to-day." Quickly the strains were taken up by the ladies' choir, consisting of twelve soprano and seven altos, and the great congregation. The anthem was "If we believe that Jesus died," (Burnett), and the grand setting for the Magnificat and *Nunc Dimittis*, by Stainer, was used.

The Rector delivered a short address to the communicants on the "Perfect Rest," viewed relatively with regard to the Holy Eucharist, Paradise and Heaven.

Glad hearts, after Lenten discipline, made hearty singing and so the first service of the Festival struck well the joyous chord for the morrow's service of praise and Thanksgiving.

Easter Day.—The first celebration of the Memorial sacrifice of the Lamb slain from the Foundation of the world will not soon be forgotten by the worshippers of St. Mary's. Punctually at 7 o'clock the twenty robed choristers came from the new building and entered the old church, sanctified to most of those present by fond memories of the past, hallowed by many acts of grace, and singing "Jesus Christ is risen to-day." The full choir consisted of thirty-two, who all rendered Merbecke's service very devoutly. The singing of the hymn verse by verse as the communicants were changing their places added much to the solemn rendering of the service. One hundred and fifty-six received their Easter Communion at that bright and happy service, which every one says will not quickly be forgotten. At 9 a.m. twenty communicants received. Matins were sung in the new building. The choir having robed in the old church, in number twenty-six, headed by their banners entered the church singing the same processional as last evening. The anthems "O Lord my God," (Malan), and "If we believe," (Burnett), were very well rendered indeed and showed the marked improvement which has taken place in the singing of late, which was only accomplished by readiness of will, regularity at practice, and an anxiety to improve on the part of all concerned. Again all vying with each other to do their best for God and His Church made the service an acceptable one to all present—may it have been so abundantly before God.

Another celebration took place in the old church immediately after Matins, when there were 39 communicants; making a total of 215 for the day. *Laus Deo.*

The service of song, "The Risen Saviour," compiled by the Rector, was held in the new church at 3:30, when the building was packed. The hymns, carols and tunes were taken from that splendid Hymn book for children edited by the Rev. Chas. L. Hutchins. The children and all concerned did well and rendered the various hymns both devoutly and efficiently, so that the cry was that was the best service yet. This will be repeated on Low Sunday.

At Evensong shortly after 6:30 there was not a seat to be had, so that until service commenced, the churchwardens, committee and vergers were all fully occupied filling up every vacant space with chairs and benches, and then hundreds had to stand outside of the large building, which stood out against the starry sky very majestically with its many lighted windows. The service was much the same as at the first Evensong; but the anthems were: "O Lord hear my prayer, from Ps. 55, and "If we believe that Jesus died."

The Rector again preached on the "Historical feature of the Risen Christ," having dwelt in the morning on the spiritual power of the resurrection of Christ being witnessed to and felt and made known by every member of His Body.

Thus ended our first day in the new building, and although the arrangements were only of a

Missionary character, as the building is not yet finished, yet all felt cheered for the future and happy in the thought that God had provided for them a large building, wherein not only they and their children but also hundreds of others who go nowhere might engage in the solemn services of the Sanctuary, might worship their God in the beauty of holiness, and might be refreshed from time to time by the Living Bread which came down from Heaven, and above all were all hearts rejoiced by the thought that the offerings towards our heavy debt—Who will help us in Canada?—sent in offerings to the Rector specially, had amounted to over four hundred dollars currency. God be praised. Hallelujah.—This amount was made up by a poor congregation during Lent from their self-denial and savings, anxious and as they had showed themselves willing to help and push in their Master's work.

Some one I know will be disposed to send us a substantial offering to help this devoted Mission Band in this our truly Missionary diocese of British Honduras, where the harvest is truly plenteous but the labourers very few, money very scarce but souls abundant, vice rampant, but where the power of His Cross and of His Resurrection must be felt and known day by day, more abundantly to God's honour, the Church's good and the soul's salvation.

REVERENCE.

Max O'Rell in his book on America notices it as a striking American peculiarity to mingle sacred things with common talk without any apparent sense of incongruity. He asks: "Is there anything more sublime than the way in which Jonathan can combine the sacred and profane?" He thinks however, that the English is not far behind us in this respect. But it appears that at least in the form of jocular allusions to things which ought to be held in reverence, the American habit is as noticeable to the English as to the French, and perhaps even more offensive. An English paper comments severely upon a speech of the American Minister at a dinner in London, for its "unfortunate tone of American flippancy," and says that "he was foolish enough to utter what certainly were very poor witticisms about St. Peter—witticisms which, to many at least, were little short of blasphemies." That criticisms of this kind could be made upon a gentleman who has conducted himself with such dignity and prudence as to win general applause, both in England and his own country, goes far to show that the habit complained of has indeed sunk so deep that men of the highest cultivation fall into it instinctively. There is little doubt that there is a crying lack of reverence amongst us, of which this widespread flippancy in the treatment of religious subjects is one of the surest signs.

The ordinary newspaper which perhaps never more perfectly reflected the popular tone than in this age and country, goes all lengths in this direction. For the sake of a joke nothing is spared. Even the words and acts of our Blessed Lord Himself are parodied, or misapplied to some humorous purpose. But even a worse influence than the newspaper is the popular preacher, and particularly the revivalist. The latter rivals the penny-a-liner in dragging down into the very mire the loftiest subjects, under pretence of coming down to the level of the average man in order to interest and gain an influence over him. But when sacred names and holy themes, the very utterances of which should bring upon the soul a sense of awe, are thus translated into the slangy language of the street, more than half that which makes religion a power in men's soul is utterly lost. Without reverence, how is worship possible! The aim of the Christian preacher ought to be to raise men up to a higher level, where a purer atmosphere is breathed, and this cannot

be where religion is first emptied of its elevating power.

We believe that the Church with her many reverent customs, is in this as in other things a great conservative power in this land. If the sectarian teacher accustoms himself to use in a familiar way the name of the Saviour's human nature, to characterize the patriarchs and holy men of old by nicknames, to speak of the holy Apostles and the Saints and Martyrs of the Christian Church as men speak of their boon companions, she on her part has received a better tradition. She prefers to use a reverent paraphrase and to speak of our "blessed" or our "dear Lord." Remembering Who He is, she does not let her children forget her ancient custom of making some act of reverence, however inconspicuous, when His Holy Name falls on the ear. She will not speak of those who form the twelve foundation stones of the kingdom, as men address those for whom they have small respect, as Peter and John and Paul, but preserves the ancient title of "saint" for these and such as these. Very small matters, it may be said. Yet what thoughtful person can fail to see the utility of such customs, and what religious-minded man can refuse to acknowledge that just as we know that we must teach our children to speak respectfully of those for whom we wish them to feel respect, so must we learn to speak reverently of those to whom reverence is due. It is a fact that cannot be gainsaid that in all such matters, there is an inevitable connection between the inward spirit and the outward form. It is said that Dr. Lyman Beecher used to assert that the reason why his congregation alone stood firm in Boston amidst the general apostacy to Unitarianism, was simply because they had always preserved the custom of singing the doxology to the Ever-Blessed Trinity. This had stamped upon their souls indelibly the Christian doctrine of the Godhead.—*Living Church.*

CONTEMPORARY CHURCH OPINION.

The *Church Eclectic*, remarking upon individualism among Churchmen, says:—

"Almost every diocese, and, indeed, very many parishes, have their little local organs, and most of the laity think it enough to support the local paper, with a sum about what they would spend for a basket of fruit or a dozen good cigars. We do need the Provincial System and provincial institutions. The diocesan system is dwindling us all away." It is true our Church press is becoming too multifarious for the general interests of the Church, and, perhaps, also for the local interests. It certainly cannot be for the good of a parish or a diocese to have only small local papers circulated among the people while the Church at large must suffer for the lack of influential and widely-circulated periodicals which cannot be built up during an era of devotion to local organs.

St John's Church, Syracuse, N. Y., has lately introduced a choir of boys and girls in vestments. The boys are clad in the usual cassock and cotta, the girls have short capes and caps of the Normandie pattern, white like the cottas. Ten boys are to be in the chancel along with the men, and the same number of young girls occupy seats in front on the level of the nave. The resulting effect both in appearance and sound is said to be very pleasing. Girl's voices are needed in our choirs.

Warning.

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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].

THE NEW REFORMATION BY THE AUTHOR OF "ROBERT ELSMERE"

To the Editor of the Church Guardian:

Sir,—A few months ago the Dean of Windsor, in an article on the "Religious Novel" in one of the reviews, effectively answered a travesty of Professor Westcott's Gospel of the Resurrection, which Mrs. Humphry Ward had put in the month of Robert Elsmere, by printing with it side by side extracts from the work of Canon Westcott, and thus showing that his method was the opposite of that which it had been represented to be.

Mrs. Ward has since developed "the theme and serious purpose" of Robert Elsmere, in an article in the nineteenth century entitled the "New Reformation," which is cast in the form of a discussion between Merriman, a young man who at one time intended to enter the ministry of the Church, but, who has returned from an eighteen month's residence at one of the German ministries, an enthusiastic disciple of the most advanced school of Rationalism, and Ronalds, an old college friend and a high Church clergyman. As in her novel, so in this article, the exponent of the view of the writer is in point of learning, intellectual power, and argumentative skill, vastly superior to his opponent. We have no right to complain of this. In a work of this kind we expect the writer to make the most of his or her case. But while it is presented as strongly as possible, we have a right to expect that the position and views of those who differ from the writer, should, so far as they are introduced, be clearly and accurately stated, and that none of their admissions or concessions should be exaggerated, or represented as implying more than can be got from them by the ordinary methods of interpretation.

A general criticism of the "New Reformation" is far beyond my talents and attainments, but I venture to assert, and will endeavour to make good my assertion, that this principle of accurately stating the views of an opponent, which the Dean of Windsor has shown was infringed in "Robert Elsmere," has not been uniformly observed in the more recent work. I refer particularly to Mrs. Ward's treatment of Dr. Perowne, Dean of Peterborough. Merriman is the speaker, and his subject is the Historical Criticism of the Old Testament, and the Church Congress held last year at Manchester.

"But to return to the Church Congress. The distinctive note of its most distinctive debate, as it seems to me, was the glorification of 'criticism' especially, no doubt, in relation to the Old Testament. Turn to the passages, I have the report here"—and he drew the volume towards him and turned up some marked pages. "First, 'I hold it to be established beyond all controversy that the Pentateuch in its present form was not written by Moses.' That comes from the Dean of Peterborough. The same speaker says, further, 'Of the composite character of the Hexateuch (the first six books of the O.T.) there can be no question.' 'The proofs have been often set forth,' says Dr. Robertson Smith, 'and never answered.' To say that they have any connection with rationalistic principles is simply to say that scholarship and rationalism are identical, for on this point Hebraists of all schools are agreed."

A few lines of comment, plentifully interspersed with notes of interrogation and exclamation follow: then a reference to Dr. Cheynes paper and to Dr. Pusey; and Merriman continues:—

"The Book of Daniel, despite a hesitating protest here and there, like that of Dr. Stanley

Leathes, or some bewildered clergyman writing to the *Guardian*, comes quietly and irrevocably down to 165 B. C., and the Hexateuch, dissolved more or less into its original sources, announces itself as the peculiar product of that Jewish religious movement, which, beginning under Josiah, strengthens the exile, and yields its final fruits long after the exile...." Language here seems to fail the writer, and she can express her surprise and wonder only by a profuse and uncommon use of the signs of punctuation.

I pass by the reference to Canon Cheyne with the remark that I find nothing in his paper which implies that he accepts the particular date which Mrs. Ward assigns, with such overweening confidence, to the Book of Daniel. But turning to Dean Perowne and the Hexateuch, I would ask you readers if Mrs. Ward does not in the person of Merriman, virtually assert that he (Dr. Perowne) not only admits that the Pentateuch, in its present form, was not written by Moses, but admits further that together with the Book of Joshua, it is a product of the age of Josiah, i.e., about 624 B. C. It is the Church Congress and in the paper of the Dean of Peterborough, that the Hexateuch, "announces itself as the peculiar product of that Jewish religious movement which, beginning under Josiah, strengthens with the exile, and yields its final fruits long after the exile...." From the admission that the Pentateuch in its present form, was not written by Moses, Mrs. Ward has evidently made the very extravagant and illogical deduction, that he accepts the most extreme theories of the most advanced school of German Criticism. And hence one is, not without much surprise, forced to the conclusion that her knowledge of Dr. Perowne's views has been derived exclusively from a few lines in a Church Congress paper, and that she has not read two papers on this very question, "the age of the Pentateuch," which he published in the "Contemporary" of January and February 1888, and in which he examines and rejects the theories which Merriman ascribes to him!.....

In the first of these papers Dr. Perowne concludes that there is a *general consensus of scholars*, that (1) the first six books of the Bible are a complete work, and (2) that *some portions* of them are later than Moses or Joshua. He then traces the growth, and describes at length, the theory of the newest school of Rationalism, of which Wellhausen and Kuenen are the most distinguished advocates, and which Mrs. Ward has substantially adopted. Then after pointing out some of the difficulties which attend the theory, he shows how the whole controversy turns on the age of Deuteronomy, and so confines himself to this particular question. He *assumes the unity of the Book of Deuteronomy as a whole*: and when he comes to discuss the authorship, he maintains that *the general character of the Book is in accordance with the assertions therein, that Moses spake and wrote the Law*. (Deut. iv. 44-46, xxxi. 9-12, etc). At the beginning of the second article he restates the contention of the advanced critics, in words which clearly distinguish between the two questions which Mrs. Ward has confounded. Their contention is not that the Pentateuch in its present form is not the work of Moses: but that it is the work of the priestly-prophetic party of the time of Josiah. Dr. Perowne discusses this contention very fully, and concludes that there is nothing in the *internal character of the Book* to compel us to place it in the time of Manasseh or Josiah, and he also refutes the contention on *external grounds*. He discusses, too, the relative age of Deuteronomy and the Mosaic Legislation contained in the Priest's Code (Leviticus), and, by a comparison of the same enactments in the two books, shows that *Deuteronomy is the latter*; and he finally concludes, that *Deuteronomy is, at least in substance, Mosaic*. And yet the author of Robert Elsmere, and

the "New Reformation," if her language means anything at all, represents or misrepresents him, as admitting that the Hexateuch, of which he contends that Deuteronomy is not the earliest part, is the peculiar product of that Jewish religious movement, which, beginning under Josiah, strengthens with the exile, and yields its final fruits long after the exile!...."

I have ventured to trespass on your space at considerable length, for, while my criticism does not deal with the main position of the "New Reformation," it is directed to a point which is of some importance. Merriman is made to say, "For my own part, I believe that in England, with regard to this German study of Christianity, we are now at the beginning of an epoch of popularization." This means that we may expect from Mrs. Ward and other writers of the same school, a deluge of writings of a similar character to "Robert Elsmere" and the "New Reformation." One feature of such works is that the alleged results of criticism are taken for granted, and the great majority of the readers of them have no means or opportunities of testing the validity of these alleged results, or how far they are accepted. They take them up, with little if any, previous knowledge of Biblical criticism, they are greatly affected by the air of authority and certainty with which their dogmas are enunciated, they, in many cases continue to read in this direction, but not at all in the other; and this at times results in the collapse of their faith. It is important, therefore, to show how far any author may be safely followed when dealing with the results of criticism, and the position and views of his opponents. It is impossible to try each assertion by itself, but where one fails to stand the test of examination, the authority of the whole work is weakened.

As a further warning against accepting implicitly the statements of Rationalistic writers in regard to matter of fact, I may mention that having occasion a few days ago to take down from the shelf, "Creed of Christendom," I came across two passages relating to the Resurrection, which I had previously marked. The first is this,— "We have epistles from Peter, James, John and Jude.....in none of which is the fact of the Resurrection ever stated." Mr. Grey mentions and arbitrarily rejects the testimony, of Peter iii. 18 21. But he ignores altogether the well known passage 1 Peter 1-3., in which the *fact* of the Resurrection is *expressly declared*, for how could the disciples be said to be 'begotten again' to a living hope of the 'Resurrection of Jesus Christ from the dead,' unless this Resurrection was a bodily Resurrection, of which they could hear, and of which some had cognizance? The other is, that some of the disciples doubted, and others long after disbelieved, the fact." A reader of the text only would suppose that the disciples here, were all original disciples, personal followers of the Lord Jesus. We should be very thankful, therefore, to the author for referring us in a footnote to Cor. xv. 12, as to the authority for his very extraordinary assertion. We thus find that the "others, who long after disbelieved" were not Palestinian Jews, but inhabitants of the Greek city of Corinth, who were not disciples until at least twenty two years after the Resurrection; and, stranger still, we find that what they disbelieved was not the fact of Christ's Resurrection, but the doctrine of the General Resurrection. Further comment is needless.

Yours truly,

D. SMITH.

Sydney, C. B., April 25th, 1889.

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CALENDAR FOR MAY.

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

HOME REUNION.

(A PAPER READ BY THE REV. PREBENDARY BOBBEE AT THE LICHFIELD DIOCESAN CONFERENCE.)

Can the sects, diverse and divergent, again become united to The Church and to each other? This, as I take it, is Home Reunion. For it is for no new Church, no 'Church of the future,' indeed, that we are seeking. But can these religious bodies be again united to the Church of God in this country? Can they be brought back to their mother? It is strange. They come to her for the most part in death. For however widely the baptized man may have wandered through the devious parts of Nonconformity, he is received by the Church for the last office with the words—'This our dear brother.' A Nonconformist all his days, yet a 'dear brother' in death! May he not be a dear brother in life? Can he and we be dear brethren, not for the silence of the grave, but for the activities of life? This is Home Reunion as I take it. The point of view being confined to the Church of England and other religious bodies in this country;

I. Is Home Reunion desirable?

II. Is Home Reunion possible?

III. Can The Church forward it?

But to clear the ground for the answers I must notice two things.

(a) When we propose to ourselves a movement for reunion, it is not in any wise to be thought of as a movement for causing union (that is far above us,) but only manifesting it. For though union is manifested in outward fellowship and mutual co-operation, union *does not consist* in this visible fellowship, as Mr. Gore shows in his recent work—*Roman Catholic Claims*, pp. 24-30. Union consists in the possession of the same life. 'What makes Christians one is an inward fact, the possession of the one life, and unity of the Spirit.' All believers in the Son of God who are baptized are one, wherever in the denominations they may be. This oneness arises from possessing one life in Jesus Christ. This union is the work of Christ the Lord, by the Presence and Power of the Holy Spirit—the unity of the Spirit. Man cannot in any wise make this union, nor increase it, nor interfere with it, nor hinder it. It flows from the Divine Will, is maintained by the Eternal Spirit, its pattern is the Union of the Holy Trinity. And it is being carried on hour by hour without the smallest check from men or devils, to be manifested in due time. For, indeed, the Most High is not experimenting in this world. The Eternal Son is not doing His best with a system of things which has failed, as if, now, He could only bring forth something less perfect than the first Divine Idea. He is silently rearing through the changing years the City of God, at unity in itself; every stone in that City 'living' with His own Life. And, hour by hour, never thwarted, the self-will of the creature only bringing out more clearly the triumphant issue of His purpose, stone by stone is being added according to the Divine Predestination, till, the number of the elect being accomplished, the City of God shines forth to the glory of God. It seems to me of the last importance to keep this clear in all our thoughts of reunion, that life, a common life, alone makes union. The giving of life is never in the hands of the creature, but the manifestation of life is. And it is here that the freedom of the creature comes in. Brothers are brothers still, though seas divide them; or, though sword in hand they slay each other. They did not make their one common life, and they cannot unmake it, do what they will. It is theirs to manifest it. It is not ours to make the Unity of the Spirit; that is far above us. But it is ours to keep the unity of the Spirit. Here then, is the first thing to be noted in the call for reunion. It is for the manifestation of a life which already exists. For we would never trouble our heads or our hearts about Nonconformity, were it not that Nonconformists are Christians. But it is just because Nonconformists are Christian that Nonconformity is *un-Christian*. It is the fact of the possession of the one life which makes the divided position so sad, so disastrous. But, blessed be God! it is the very fact of possessing the one life, and union in it, which provides the enduring basis for the call to manifest that union in visible fellowship and mutual co-operation.

(b) To manifest this one life we do not desire uniformity. Reunion in outward fellowship can never be on the basis of uniformity. On the contrary, uniformity would destroy the manifestation of the highest kind of unity, which is unity in diversity. The Catholic Church does not want a dead level where all is uniform. Co-operation is the true manifestation of union in the one life. The human body is the divinely chosen type of the Body of Christ, which is the Church. Is there any uniformity between the eye and the foot? But there is perfect unity, and therefore, mutual co-operation. How great the diversity in the body! How divine the functions of the eye, the tongue, the ear, the foot! But how perfect the organic unity in which they all consist, and which is manifested in mutual co-operation and service. Therefore, when we speak of reunion, we must not call up before our minds a manifestation absorbing and curbing all life into one uniform movement. Nonconformity might keep its various modes

of action, if it would own to the One Body by receiving Ordination for its ministers, and sanction for its systems, at the hands of the Historic Episcopate of the Church, so using its diversities of operations under the One Lord for the One Body. These, then, seem to me important ever to keep in mind:—All believers in the Son of God who are baptized are one, for they all have the same life in Christ the Lord. This life was not theirs to make, nor is theirs to impart. But the manifestation of this life is committed to the freedom of the creature. The manifestation of this one life is not to be seen in uniformity, but in mutual co-operation: organic unity in diversity.

I. *Is Home Reunion Desirable?*—Of all things the most desirable in this our England to-day; for all these things, division among Christians is the most mischievous, the head and front of the hindrance to the world's conversion, perplexing the weak, disturbing the saints, staying the outflow of divine benediction. But I will content myself on this point in quoting the remarkable words of an eminent Nonconformist, Professor Milligan:—

'As regards Unity, it can hardly be denied that the Church of our time is flagrantly and disastrously at fault. The spectacle presented by her to the world is in direct and palpable contradiction to the unity of the Person of her Lord. And she would at once discover its sinfulness were she not too exclusively occupied with the thought of positive action on the world, instead of remembering that her primary and most important duty is to offer to the world a visible representation of her exalted Head. What the Church ought to possess is a Unity which the eyes can see. If she is to be a witness to her risen Lord, she must do more than talk of unity; more than console herself with the hope that the world will not forget the invisible bond by which it is pleaded that all her members are bound together into one. Visible unity in one form or another is an essential mark of her faithfulness. Without it she cannot fulfil her mission; nay, the very aim, in the thought of which she finds consolation for the loss of unity, will be itself defeated, for the world will never be converted by a disunited Church. Even Bible circulation and missionary exertion on the largest scale will be powerless to convert it, unless accompanied by the strength which unity alone can give. Let the Church of Christ once feel in any measure corresponding to its importance that she is the representative of the Risen Lord, and she will no longer be satisfied with outward action; she will see that her first and most imperative duty is to heal herself, that she may be able to heal others.' (*Resurrection of our Lord*, pp. 204-9.)

II. *Is Home Reunion Possible?*—Ah! we must listen for the answer in these words, 'Thus saith the Lord God, I will yet for this be inquired of by the house of Israel to do it for them.' Is it possible? The answer lies in—Is it desired? It is impossible if undesired. Is it desirable? A great Nonconformist has given the answer. Then, is it desired? Then, we must inquire of our most patient God to do for us. Here lies, it seems to me, the only source of possibility. For is there a man on earth who can lift a finger, or speak a word, to tell us how Christians are to become one again? But if all spiritual souls in the sects were feeling what Dr. Milligan has so keenly expressed; if all spiritual souls in the Church were bearing this burden, and each and all were crying to the Lord for this thing, how near, how near would be the festival of our reconciliation!

III. *Can the Church of England forward it?*—Yes, greatly, in two ways. I. By keeping the subject continually before the minds of her own children and of those outside her borders. This seems to me the immense value of placing Home Reunion as one of the subjects on the agenda of a Diocesan Conference. It forces on our attention the fact of the divided condition of Christians: it compels us to ask, 'Is there

any hope of better things? If so, what is to be done? For many spiritual persons within and without the Church, this is my experience, acquiesce contentedly in the present state of things; even justify it; say, it is not a bad thing; or if they do not go so far, allowing its misery and ruin, they take the ground that it cannot be helped; it is impossible to alter it; reunion is an idle dream; and so they dismiss the subject. The Church of England, lately speaking by the Encyclical of her Bishops, places this matter plainly before the eyes of all men. In so doing she takes a place unique in Christendom, for she alone calls for Reunion, and for Reunion, if I understand it aright, on the basis of organic unity in diversity. The Church of Rome, as governed by the Papacy, demands organic unity without diversity. The sects assert diversity without organic unity. The Church of England maintains the true Catholic position—organic unity in diversity. By her Encyclical she proposes, if so it may be, that means may be found for the reunion of Christians on the basis of Holy Scripture, the two Creeds, the two Sacraments, and the Historic Episcopate. The Historic Episcopate being the sign of the presence of the Church, the bond of its progress and the guarantee of its continuance. To keep truth before the minds of men is to do a great thing, for truth is great and will prevail. We may therefore believe that the continued assertion of the misery and loss of division, must cause searching of heart, and inquiring of one another and before the Lord, touching this thing. Whether anything could be done to any purpose by meetings between the leaders of the various denominations and of the Church, to explain our position and to remove objections, I must leave to those more qualified than I am to say. One thing seems to me plain, Reunion can never be forwarded, but hindered, by fellowship with Nonconformity in its present position. Interchange of pulpits, taking part in their public worship, recognising their ordinations, would be, it seems to me, fatal to the cause of unity; because it would be sanctioning their visible systems, which are rival and opposed to the Church; it would be obscuring, in the eyes of Nonconformists, the truth that it is their visible systems which are a violation of Christ's order—'ONE BODY.' Is the one life they and we have in Him manifested in the visible system they have set us? Does any one suppose that Nonconformity co-operates with the Church? Does Nonconformity co-operate with itself? Alas, too often, only when moving in ranks hostile to the Church. While we cannot approach Nonconformity in this way, we may approach Nonconformists; and should do so in the most brotherly way. We must think of them, and speak of them, and to them as 'dear brethren; and the most fruitful work, it seems to me, is plainly to put the subject before them in the light of the New Testament, and ask them—'Will you pray every day about it?' (2) The Church can do much, yea most, here by prayer; by inviting and suggesting prayer. Do not let us think this a small thing, ourselves to pray and to get others to pray for this thing. Let us be hopeful. On this subject of hope in dark days, let us listen to the beautiful words of Lacordaire: 'I often think of the Catacombs. It is there I go when my hope is wavering, and I need to recover all the energy of my soul in order to bear the burden of the unknown. I see those poor, those workmen, those slaves, all that obscure people hidden under the triumphal Rome of Augustus and Trajan. The universe weighed on their conscience with a weight of forty centuries, the Rome added to this pressure of the ages the bloodstained weight of her terrible domination. And they, what had they in point of visible fact to oppose to the world as it then was, as it has ever been? They had nothing but Man dead in Judæa on a cross, and to His t added their own unshrinking death. After 1 y days spent in fasting and silence, there

brought one evening, amid the shadows of the night and the gleam of torches, the martyred remains of some of their number. They counted the wounds, their eyes saw and their hands touched the furrows that torture had torn in those frail limbs which nothing had protected against the might of the empire. Those who gathered them up told in low tones of the furious cries of the multitude against the martyrs, and how with unwavering patience they died. No tears fell on those sad relics. The primitive Church did not weep, she hoped; and each martyred body placed behind the sepulchral slab was for ever an additional foundation for the City of God, the basis of the future victory, and her appeal to the invisible justice, awaiting the hour when it should become visible. Thus passed 300 years, the most beautiful the world has ever seen; for they were years of unwavering hope which justified but unconquerable faith in the death of man preceded by the death of God.' (*Lettres sur la Vie Chretienne*, pp. 3-5)

We have passed from the shadows of the Catacombs into the light of day, and we have under our eyes a sadder sight than the broken limbs of Christ's body. Our eyes may see, our hands may touch the shattered body of Christ itself. But let us be men of hope. The early Church hoped, and we, children of the same Church, must hope too. Every mind in which we place the thought of unity, every heart in which we kindle the desire for unity, every soul in which we raise the prayer for unity, every life in which we obtain the witness to unity will be enlarging the foundations for the City of God, will be widening the basis for the coming victory, will be, at all events, our response to the will of the Lord for unity, and our appeal to the invisible unity of the City of God, hastening the day and awaiting the hour when it shall become visible.—*From the Lichfield Diocesan Magazine.*

COMMISSIONED OFFICERS.

The first Sunday after Easter brings before us the same great subject which is taught on the third Sunday in Advent, viz., our Lord's commission to His Apostles; but emphasized by the account of the first great schism, i. e., the rebellion of Korah, Dathan, and Abiram. It is indeed strange that any one should hear the lessons for this Sunday, in conjunction with the Gospel, without feeling at any rate a suspicion that the very prevalent Nonconformity of the present day may not be according to 'the mind of Christ,' and that those 'ministers' who are not episcopally ordained may after a while though acting with the best intentions, be among those who have not been 'sent.'

More than twenty years ago a volume was published of *Lectures on Church Principles*, one of which was by the late Rev. Dr. Oldknow, on 'The Apostolical Succession.' That very able man made some excellent remarks on the subject of the Divine commission of the clergy. He first points out how our Lord's words, 'As My Father hath sent Me, even so send I you,' imply that His own high commission involved the power of sending others, and that as His commission to the Apostles, was of the same kind—'even so'—He therefore was giving them the power of similarly commissioning others after them. And subsequently the lecturer shows that this commission makes 'all the difference' between those who have it and those who have it not.

'Those, then,' he says 'who have received Christ's commission and authority at the hands of a Bishop—and those only—can lawfully preach and minister the sacraments. Others may have better natural qualities for the work, but if they have not been duly sent to do it they have no right to do it. For the ability to

do a thing does not give one a right to do it. For instance, a man may have the ability to discharge the duty of a magistrate, but still he may not undertake the office without the commission of the Queen. And if he were to take upon himself such an office, any act he might perform in such a character, however just and right in itself, would not possess the slightest legal weight. But the action of another who had the Queen's warrant for what he did whether transmitted immediately from herself or through her ministers it would not matter—however ignorant and incompetent he might be, provided his actions did not contravene the law, would stand good and be recognized by supreme authority. The commission of the Sovereign makes all the difference. A man who bears that commission, however, unfit for the dignity which it confers or unequal to the duty which it proscribes, is her officer; whilst one who bears it not, though in every way capable of both supporting its dignity and discharging its duties, can have no claim to be considered such. And in like manner a man who has received the Lord's commission, though little qualified to fulfil it, or even acting unworthily of it, until he be deprived of it by the same authority through which it was given is still His minister and capable of acting in His name for the advantage of those who may have recourse to him; whilst, on the contrary, another, though endowed with every qualification for its efficient fulfilment, acting as though he were really in possession of it, assumes a character to which he has no lawful pretension, and the acts he performs are unauthorized and sacrilegious. He may indeed act through ignorance, through the force of peculiar circumstances, through a zeal for God and a desire to promote the everlasting welfare of his fellow-creatures, and Almighty God—whose property it is to bring good out of evil—may bless the ministrations of such to men's spiritual good, but this does not render lawful their usurpation of an office to which they have received no valid appointment, nor alter the character of the acts which they accordingly perform.'

No apology is needed for the length of this extract. It is doubtful whether the meaning and force of the terms 'commissioned' and 'authority' could possibly be brought home to the minds of ordinary people more plainly and simple than by those words of Dr. Oldknow's.

And the lesson he thus enforces is one which it is very necessary to bear well in mind while we are anxiously striving to promote anything which may make for Home Reunion. Longing as we do for that consummation so devoutly to be wished, we must never forget that there are principles which we have no right to sacrifice, being as they are not of man's invention, but of Divine institution.—A. M. W., in *Church Bells*.

To Subscribers.

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

ALL SUBSCRIPTIONS ARE PAYABLE IN ADVANCE at the rate of \$1.50 per annum, though to secure prompt payment in advance we commenced two years or so ago, allowing a rebate of 50c. for payments strictly so made: that is for subscriptions paid before the subscription year commenced. We also hoped to have a very large increase in the number of subscribers; the paper at \$1.00 per annum being the cheapest Church of England weekly in the Dominion. We find that many persist in misunderstanding the terms on which this rebate is allowed, and claim it when six months and even

a year in arrears. This we cannot allow, and all arrears must be paid at \$1.50 rate. Though we contemplate abandoning the special offer above referred to at an early date, we will accept renewals at this rate for the present if accompanied with arrears, if any, at \$1.50 per annum.

FAMILY DEPARTMENT.

EASTER.

From The Church Year.

The Easter bells are sounding clear,
Their music swells upon the ear;
'Tis of the Easter joy a part,
And wakes to life the coldest heart.
And fragrant flowers of every hue,
Tell with a pathos ever new,
Their Easter tale of hopes that bloom,
And life that lives beyond the tomb.
And it is meet that bells should ring,
To Christian ears a welcoming,
And calls us for a little space,
Into the high and holy place
Where we may meet our Lord, and find
Refreshment for the heart and mind.
Then bring sweet offerings to the shrine,
Round chancel-rail the blossoms twine,
And wreath the font with ferns and
flowers,
Cull'd fresh from Nature's sweetest bowers,
And telling us with every breath,
Of life triumphant over death.

Ring out sweet bells, and call us in;
Call us awhile from self and sin,
Bid us forget the world awhile,
Its scoffing tones, its treacherous smile.
Bid us unfold its clinging bands,
And for a space, stretch forth our hands,
To Him, who liv'd for us—who died—
Who for our sins was crucified—
Who rose again, no more to die,
Victorious now, He reigns on high.
And here within His Church we meet
Our blessed Lord: here at His feet
We bow, and such a rapture feel,
We almost could forever kneel
Within His shrine, He seems so near—
Awful as God, as Saviour dear!
All thro' the solemn Lenten-tide,
We lay our thoughts of joy aside;
We lay aside our worldly schemes,
We check a while our worldly dreams;
We leave the pleasant paths of life,
Forget awhile its eager strife,
And up the weary mountain-side,
We follow Him, our Lord and Guide.
With Him we fast, with him we pray,
And closer still beside Him stay
Thro' that last dreadful hour, when He
Hung on the cross in agony.
We see Him laid within the tomb—
Oh, hour of woe, and fear, and doom!
How shall we frame a further prayer?
And what shall comfort our despair?

But Easter morning dawns once more,
The pain, the dread, the gloom are o'er.
Heaven sends its message glad abroad,
And earth springs up to greet her Lord.
All Nature hails the glorious day;
Now sings the bird a sweeter lay,
Now shines the sun with brighter glow,
And fresher still the blossoms blow,
And deep o'er every Christian Soul
The waves of Easter gladness roll;
And with one mind, one heart, one voice,
In Jesus risen we rejoice;
And hail our great High Priest and sing,
Exultant praises to our King.

—MRS. R. M. ROGERS.

Thou dost never ask such labor as keep us
away from Thee.—Goodell.

THE RAINY SUNDAY.

"My dear child, you certainly are not going out in this rain!" exclaimed Mrs. Hill, as her daughter entered the room, dressed for the street, on a disagreeable Sunday morning.

"Yes, mamma, I am going to church," she answered, pleasantly; "the rain did not keep me from that concert last week, nor from going down to the stores yesterday. Tom, what did you do with my umbrella?"

"I am sure I do not know," said the young man, who had just sauntered in. "But what nonsense—your going to church this morning! You had better stay at home; you can read a sermon that will do you just as much good."

"Forsake not the assembling of yourselves together," quoted his sister. "Ah! here's my umbrella. Good-bye."

As Mary approached the church, walking carefully through the rain and mud, Harry Hampton, a bright faced boy of fourteen, came rapidly down the church steps and rain against her as she started up.

"I beg your pardon," said the boy, raising his hat. "Why, Miss Mary! is it possible you are out such a day as this? Let me help you up these slippery steps."

"You are going the wrong way," Harry, said Mary, pausing a moment, as he turned again toward the street.

"Well, yes," replied Harry, with a slight blush; I looked into the church, and it looked so empty and desolate, that I thought I would go to see some fellows who had invited me to their room to-day. I know that it is not the way to spend Sunday," he added, apologetically, "but you do not know how lonely a boy gets in a town like this, by himself all day Sunday."

Harry Hampton was the son of a farmer, with whom Mrs. Hill and her family usually spent the heated summer months. Mary had heard that Harry had come to town and entered a store. They had intended to ask Tom to look him up; as he now spoke, she reproached herself for not having done so.

"I know you must be lonely," replied Mary, "won't you come and sit with me in our pew? I, too, am alone to-day."

"Certainly, if you wish it," and the boy's face brightened as he followed the pretty, and well dressed young lady into the church.

The minister gave his text, "Choose this day whom you will serve," and forwarded it with an earnest appeal to those who had not yet chosen the Lord's side. When the services were ended, and Mary turned to Harry, she was startled at the earnest, thoughtful expression on his face; he refused her invitation to dinner, and walked quietly on to his own room.

Several weeks had passed, and Mary had seen nothing more of Harry; when one bright Communion Sunday, she was made happy by seeing him come forward to be received into The Church.

"I want to thank you for keeping me at church that rainy Sunday said Harry, afterwards. "I was on the road to ruin that day, and the sermon I heard stopped me."

Harry Hampton is an active member of the church in—. Mary Hill often thanks God that he used her faithfully spent "rainy Sunday," in the salvation of a soul.—L. L. in *Christian Observer*.

TALKS WITH BOYS.

It is a very pleasant occupation to study the derivation of words; it lets us into their deeper meaning. I presume some of you are learning Greek by this time; but if you are not, you can take a large English dictionary and turn to the word Bible. You can trace it back to a Greek word which meant the inner bark of the papyrus. That was a certain flag

which grew mostly in the valley of the Nile, and its inner bark was used as paper on which to write books. Thus the word came to mean a book, and from that, the Book. It makes all the difference whether you say a book, or the Book.

There was a man who had lived through what would seem to you a long life, and had written a great many books. When he was ill and death was very near, he called to his son-in-law, "Bring me the Book." "What book?" said the son-in-law. "There is but one Book," answered the dying author. I repeat this often repeated story because it shows so well how things look from certain points of view. All that man had read, all he had written, seemed not worth a thought then; he wanted only what lay between the covers of one Book. I suppose if he even caught sight of one such sentence as "Believe on the Lord Jesus Christ, and thou shalt be saved," or "I go to prepare a place for you," it would satisfy him at such a time.

But such things are difficult for you to realize now, full of life and vigor, and spirits, as you are; and the very thing I do not want is, that you should think of the Bible only as a Book to die by. Unless people live by it, they are not very apt to die by it, I can assure you.

The power of association is very great. I once knew a injudicious woman who punished her children by making them read so many chapters, or learn so many verses. It was, "Here, John; I'll see if you will disobey me again. You take your Bible and read four chapters." Or, "Harry, the next time you do that you'll have to learn twenty verses from the Acts; so take care!" It isn't much wonder if those boys hated the Bible.

A very different experience was mine not long ago. I was in a family where the mother teaches her children on Sunday afternoons, and she said to me, "You take them to day, they will enjoy the change; you need not follow our regular course, but take any subject or incident you choose." So we had our Bibles and our hymn books on a little table at one end of the pleasant drawing room, and it occurred to me to ask them what they could tell about the children and young people of Sacred Story. Rather a long lesson for a half hour; you see I had no idea they would know so much.

But they went on about Ishmael, and Moses, and Joseph, and Samuel, and Daniel and all the rest, what they did and what they said, in a way that was really delightful. I was so interested in the two bright boys that I forgot for the moment wee Annie, aged nine, who sat by my side, until she shyly put in, "Wasn't there a little girl who did something? Somebody carried her off, and she helped a great man who was sick, he was a—a-leper" (hesitating on the word). Bless the child, I could have hugged her. So then we had the story of Namaan and the little Hebrew maid, and I thought, "There is something in the Bible for everybody."

Always remember that; something for the boys and girls; for old and young; for you and me; something for every place in life.

If you are not quite young men yet, you will be very soon, and in the Bible you will find a great many things said to young men, and about them. I remember in one place, some one asked a very serious question, "Wherewithal shall a young man cleanse his way?" that is, make his life clean and keep it so? What do you suppose is the answer? "By taking heed thereto according to Thy Word." If you read through the Psalm in which this question is asked and answered, you will learn much about this Word, and what it will do for a person. You will find it called by a variety of names, "Thy testimonies," "Thy precepts," "Thy law," "Thy statutes," "Thy commandments." You will see that the writer loved this Word, that he rejoiced in it, and was always comforted, and helped, and guided by it.

Is it not strange how little common sense is used in such a matter as this, even by those who pride themselves on it in other things. Here is a Book which will do for one, all this Psalm says; a Book which the civilized world concedes has the right to be called *the* Book, yet many only read it occasionally, and some, I fear, not at all.

Are any of my boys guilty of such neglect? I hardly dare to put the question. How many will make a compact with me to read a chapter each day? If you will, I will. —*New York Observer.*

0-0

QUESTIONS FOR CHILDREN.

To be answered carefully every night before retiring to rest.

1. Have I read the Bible to-day, and did I read it as God's word?
2. Have I prayed to-day, and did I pray as though I wanted God to hear me?
3. Have I tried to please God to-day?
4. Have I allowed pleasure to set aside duty?
5. Have I tried to put down wrong thoughts and wishes, and have I kept under my temper?
6. Have I been pleasant and kind at home, and at school, and with my companions?
7. Have I spoken any false, impure, angry, or abusive words to-day?
8. Have I done any kindness to anybody to-day?
9. Do I try so to live that God will love me, and I shall always be ready to die?
10. Do I often think of God as my *Father*, Jesus as my *Saviour*, and the Holy Ghost as my *Sanctifier*?

For Sunday Evening.

1. Have I been at church to-day?
2. Did I take part in the service—responding, kneeling, singing, listening?
3. Above, all did I try to feel that I was in God's presence, and really to worship Him?
4. What was the sermon about, and what did it teach me?
5. Have I been at Sunday-school to-day, and did I try to get some good from the instructions?
6. How have I spent my time when not at Church or Sunday school?
7. Do I love the Lord's Day?—*Bishop Gillespie.*

0-0

SACRED MONEY.

Some years ago a gentleman heard two children talking earnestly about their "sacred money." The expression interested him and he learned, upon inquiry, that these children were in the habit of faithfully setting apart at least one-tenth of all the money which came into their hands, and using it for Christian work. They each kept a purse for this fund, and an account of all that was put into it and paid out of it. The father said that they themselves had developed the expression "sacred money." They would often give much more than a tenth to this fund but never less.

30:

Get into the habit of looking for

the silver lining of the cloud, and when you have found it, continue to look at it rather than at the leaden gray in the middle. It will help you over many hard places.

No wise man would seek to be exempted from the healthy discipline of trouble any more than an intelligent child would wish to be excused from school and to be allowed to play all day and every day in the meadows. No; we are not butterflies that flirt from flower to flower; life is real, life is earnest, and the tonic of sorrow braces and strengthens us to make it so.—*Spurgeon.*

BAPTISMS.

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DIED.

JOHNSTONE—On Easter Eve, at Stellarton Anna Snaden, beloved wife of Lewis Johnstone, M.D.

WILLIS—On Easter Day, in Montreal, Robert Willis. He was buried at Stellarton, April 24th.

POTTER—On Easter Tuesday, at Westville Margaret, wife of John Potter.

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INDIA.

NAZARETH—It was the aim of the original founders of the Tinnevely Missions to promote the formation of villages entirely Christian; where the absence of all tumult and seduction of heathenism, the simple carefulness of Christian life, and the daily enjoyment of Christian ordinances, should exhibit in the most advantageous and amiable light the excellence of the knowledge of Jesus Christ our Lord over that debasing system with which it is thus placed in strong and beautiful contrast. The security the converts thus enjoyed was no inconsiderable boon; but this was as nothing in comparison with the vantage-ground thus obtained for the further extension of the Gospel. It is now matter of history, and pregnant with the richest wisdom for the future, that the Christian villages planted long ago by the foresight of our elder brethren in the work have now been made, by the blessing of Almighty God, the foci of light and knowledge to the surrounding districts. In 1840 Bishop Spencer, of Madras, wrote: "Among many sources of comfort during my journey through Tinnevely, one of the greatest has been a sight for which I candidly confess I am not prepared—the sight of whole Christian villages. He alone who had passed some time in a heathen land engaged in the work of the ministry can understand the delight I felt at finding myself met, welcomed, and surrounded by crowds of native professing Christians, whose countenances spoke a most intelligible welcome."

Nazareth Mission is in the extreme southern point of India, close to Cape Cormorin. As a Christian village it soon began to exercise an influence over the surrounding districts. In 1844 the Rev. A. Caemmerer wrote to the Bishop of Madras:—"It is now my privilege to report that nearly the whole of the *Shanar* population as far as the river—which is the northern boundary of my district, and is about four miles distant—has embraced the Gospel. Since October last, 227 families, residing in seven villages, have renounced idolatry. The number of converts is 832, and I have little doubt that many more will soon be added. In other villages, also, already in connection with Nazareth, there have been considerable accessions; their number is between 500 and 600."

At the present time the number of Christians on the roll of the Mission is no less than 6,472, with all kinds of evidence of religious vigor and spiritual life. The whole Mission under its present Missionary, the Rev. A. Margoschis, includes the Mudalur, Kadaianodai, and Christianagram Missions, and thus occupies ninety villages, with more than 13,000 Christians. The heavy responsibility which thus rests upon Mr. Margoschis he has to bear alone, as far as European helpers are concerned. Working

under him are six native clergymen. From some of these we have received reports of great interest. For instance, the Rev. V. Abraham sends an account of the comparatively new work of the Kadaianodai pastorate of the Nazareth Mission, which relates several most thankworthy things.

"In this pastorate there are 19 congregations, and the number of Mission agents is ten. The total number of Christians is 2,017, of whom 1,325 are baptized, 692 catechumens, and 461 Communicants. The number of persons who can read is 451, and there are 142 new converts.

"Nearly all are new congregations. The people can be seen only during the evening, as they are busily engaged in the daytime far from their villages. I generally go to them in the evening and stay with them, visiting many people, whom I advise and exhort in religious matters. I encourage family prayer among the people, and stir up the Mission agents to set a good example; I do also advise them how to manage the congregations.

"This year there are 140 converts from heathenism, the majority of whom are at Parklam and Kurukatoor. Parkulam is about a mile distant from my station; the people are landholders, who are generally called Nadhers. They are moderately wealthy people, and were orthodox Hindus. A few, however, were Vedantists. For many years there has been only one single Christian soul in the place. When I visited this place I spoke to these men about Christianity, but they would not listen to me, and if they listened they used to argue. If any of them wished to become Christians, the others would persecute them. They determined not to allow any church to be built in their village. My head station being a village under their control, they tried their best to make the Christians of that place renounce their faith by abusing them, breaking into their houses, and carrying away their property.

"Bitter enemies of Christianity they were, but 69 of them have been brought to the feet of Christ, and are firm in the faith. They have given a piece of land for a church, and it is being built at their own expense. One of them has bought a Bible and he reads it regularly. When there was cholera in the village, this man helped the people much by going boldly amongst them and administering medicine which he had got from the dispensary at Nazareth.

"The Christians of Kurukatoor were converted last year and are very firm. Sixty-one of the catechumens who had relapsed, owing to the persecution of their landlords, have since placed themselves under instruction for Holy Baptism. There is no fear about their relapsing, because their landlords, the Brahmins of Tenseruperi, came to the Rev. Mr. Margoschis and promised that they would no longer molest them. According to their promise, the Brahmins stopped their persecution, and those

who have come back are gladly learning their lessons for Baptism. At present they hold Divine worship in a small shed which is quite insufficient. Being very poor people, and having suffered much by persecution, they are unable to build a church for themselves. They have also suffered very much by cholera, which, though it carried away ten of them and left most of them penniless, has not been able to shake their faith.

"It gives me great pleasure to speak of the encouraging works of the Christians of Kadaianodai. There is a small church of brick and chunnam here. It is called St. Thomas's Church. In my last report I said that as the building would not hold all the people on Sundays and Festival days, they were enlarging it at their own expense by adding a chancel and two transepts. The work was begun in August, and finished with much difficulty in November last. It cost Rs. 2,000 in addition to the personal labour given without pay by the people themselves. All the labour, such as carrying stones, sand, timber and tiles, was done by the people. The church walls were raised and a great deal is quite new. The length was increased by 33ft. and the chancel is 15ft. long. In order to make the church cruciform, two transepts, 18ft. by 13ft., were added on each side of the nave. The church is now much stronger and more beautiful than it was before. The Holy Eucharist was administered for the first time in this church by the Most Rev. the Metropolitan on November 16, when the number of Communicants was 252. The dedication of this church was an event which will never be forgotten by the people, who exerted themselves to make it a joyous and festive occasion. They erected a long pandal between the church and the school which was prepared for his lordship's residence, and decorated it with leaves and plantain trees. The church was also beautifully decorated with flowers. The Metropolitan, preceded by the choir and clergy (European and Native) went in procession along the pandal into the church. The whole place resounded with music. The converts of Parkulam and Kurukatoor came and visited his lordship, who was very much pleased with them, and after giving them good advice sent them home very happy.

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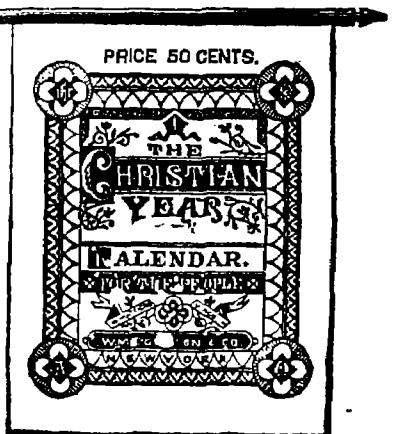
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PARAGRAPHIC.

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