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The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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ECCLIASTICAL NOTES.

BROTHERHOOD OF LAY READERS.—The Protestant Episcopal Church in the U.S.A., has formed a Brotherhood for the following objects:—

To aid in the extension of Christ's Church in the United States of America.

To assist the clergy of the Church by doing duty as lay readers.

To encourage loyalty to the Church and reverence for sacred things.

To publish from time to time such information as may be of assistance to the Brotherhood in the discharge of their duties.

Lay readers and helpers who are communicants of the Church are cordially invited to become members.

The enrollment fee, including one year's subscription, is \$1.00.

W. THORNTON PARKER, M.D., General Secretary, Newport, R. I.

SOUTHERN OHIO.—Bishop Jagger is willing to resign his entire salary, and to execute a document, such as the late Bishop of New York executed when the present Bishop was elected his assistant, transferring the entire jurisdiction of the Diocese to his assistant, should one be elected, and transferring it once for all. Bishop Williams expresses the hope that the Diocese under these circumstances might be willing to elect an Assistant Bishop, as that course seems to him better than for the Bishop to resign.

INDIANA.—During the last two months the Church has made a steady advance in our diocese. The Bishop has been constantly busy in visiting parishes and missions, and attending convocations, besides giving now and then a week to Southern Ohio.

MINNESOTA.—The Rt. Rev. Mahlon N. Gilbert, Assistant Bishop of Minnesota, has since his consecration endeared himself to the people of his entire diocese by his faithfulness, and is held in especial esteem and affection by his people in St. Paul, to whom he commended himself while rector of Christ Church parish by his Christian earnestness and devotion. Some time ago they determined that his permanent residence here should be secured, although other towns in the diocese were anxious that he should make his home with them. To that end the sum of \$10,000 has been subscribed and paid in, and will shortly be presented to the Bishop for the purchase of a home. The work of collecting this sum was not difficult. Ten prominent people subscribed \$500 each, leaving only one-half the sum determined upon to be collected in the smaller sums. The names of 115 people are on the list, and of these 102 are of the Bishop's old parish of Christ Church, seven from St. John's parish, one from St. Paul's, and five scattering. This gift, entirely voluntary on the part of Bishop Gilbert's friends and parishioners, is a very substantial token of regard, and evidences the esteem in which the Bishop is held.

PHILADELPHIA.—The Year Book of Grace Church, Philadelphia, Rev. J. S. Stone, D.D., Rector, shows the distribution of \$3,000 to

missions and charities outside the Church; a Sunday-school of 958 names and a dozen different parish organizations, all actively at work; the Wednesday afternoon Bible Readings of the rector, now in their second year, attract increasing congregations.

CHURCH PROGRESS IN SOUTH LONDON.—The Bishop of Rochester in his magazine for February last, says:—For the first five years after I came we did not move at all. Now we are moving, everything is moving. To take a few instances: in 1878 we had 61 ordines; in 1888 we had 102; in 1878 we had 7,244 confirmees, and in 1888, 11,907. During the last ten years fifty-three new churches have been consecrated in different parts of the diocese. Our organization is becoming more and more complete, and our seven School and College Missions represent an additional staff of a dozen clergymen, and an expenditure of upwards of \$3,000 a year.

A BISHOP SUFFRAGAN'S POSITION.—The Bishop of London points out in the diocesan magazine as the reason why a Bishop Suffragan should hold other preferment, that he retains office only during the pleasure of the diocesan Bishop who appointed him. A suffragan Bishop can at any time be removed by the Bishop of the diocese; and, at the voidance of the See, his authority instantly lapses until renewed by a fresh commission granted at the will of the new diocesan. In order, therefore, that a suffragan may occupy a permanent and independent position, it is necessary that he should hold preferment in the diocese, besides his episcopal office. That is to say, the Bishop Suffragan is only a Bishop's curate. In reference to which the *Family Churchman* well says: It appears to us that if this be the real position of a Bishop Suffragan he ought certainly to be paid for his episcopal services out of the personal income of the Bishop who employs him. To tell the truth, this notion of employing men to do spiritual work savours too much of the mart and the exchange.

WORTHY OF HONOR.—Canon Whelpton, who founded St. Saviour's Church, Eastbourne, twenty-one years ago, and who has been vicar the whole of that time without the payment of any salary, was on Monday week presented with a service of plate costing about 300 guineas. The Bishop of Bedford was present, together with the leading Sussex clergy, and the Bishop of Chichester sent a congratulatory letter on the work and self-sacrifice of Canon Whelpton. He is not the only clergyman who has given his life without money and without price to the service of his church.

AN ACQUISITION.—Sir Lovelace Stamer, the Suffragan-designate of Lichfield, will be one of the few Bishops of this century who really understand Church music. His name is bound up with the fame of *Hymns Ancient and Modern*.

AGAINST IT.—The Bishop of St. Asaph is not in favour of increasing the episcopate. He regards the crying want of the Episcopal Church in Wales to be the "erection of mission chapels

in our large parishes, and of churches in towns, chiefly to meet the bilingual difficulty." He also advocates more curates rather than "more bishops."

STONES AND GLASS HOUSES.—Romanists frequently blame the Church of England for allowing Elizabeth to be called "Head of the Church." But do they reflect that Queen Mary assumed the same title? She never refrained from using it, and appears to have had no hesitation about it. Says Bishop Cox, "In her reign, nothing seems to have been done canonically, if we judge by ancient usages; but Pole became Archbishop of Canterbury by the royal mandate, which has a confession of her supremacy, and that of her father, too." Thus she claimed to be and acted as The Head of the Church, and it ill-becomes her admirers to fault her sister for doing the same.

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

It should be one mark of a consistent Churchman or Church-woman never to give, and always to decline, an invitation to any entertainment, public or private, on any fast day. All Fridays are fasts, and so are the Ember and Rogation days and the days in Lent. There is need of a social reform in this matter throughout the West.—*Iowa Churchman*.

THE NOVA SCOTIA BISHOPRIC.

The *Iowa State Register* of February contains the following editorial item:

"The *Boston Herald*, in speaking of the election of Dr. Frederick Courtney, of that city, as Bishop of Nova Scotia, refers to the time 'when Bishop Perry rather rudely declined the election of it.' It seems that Bishops no more than editors can satisfy everybody. Many of Bishop Perry's Iowa parishioners thought he was rather slow in declining that honor, and rather gingerly in the declination. The *Herald* thinks he was almost rude."

No one could more fully appreciate the honor conferred by an unanimous election to the Bishopric of Nova Scotia by the Synod of the See than the Bishop of Iowa. But, as was known and published at the time, he had, when asked in advance to permit the use of his name by the Synod in connection with the vacancy occasioned by the death of the lamented Dr. Binney, peremptorily declined to be a candidate. At a critical juncture, subsequently, the Synod saw fit to tender him the honorable post; but owing to a blunder of the mailing

clerk who had charge of forwarding the Bishop's letters in London, it was not till six weeks after the election that the Bishop received the official notice that the choice of the Synod had fallen on him. The contents of a telegram addressed to a third person was, indeed, communicated to him, in reply to which he cabled at once to the effect that he could give no encouragement, but would wait for the official communication to answer formally. The belated letter, when received, was answered at once with every expression of respect, and regret at the apparent tardiness in communicating the decision. It will appear to any one that an election of this nature could not be declined until it had been officially communicated. Meanwhile, the unfortunate coincidence of the arrival of the cablegram announcing the election on the very day the Bishop was to preach in Westminster Abbey, on the Centenary of the consecration of the first Bishop of Nova Scotia, was made the occasion of a sensational message sent by the correspondent of a New York paper, purporting to give an extract from the discourse, which was fabricated by the writer, and adding a screed of abuse, which was seized upon in this country and repeated far and wide. Of all this, and the excitement growing out of it, the Bishop, who was traveling in Switzerland, was wholly ignorant. When it was brought to his knowledge, he repudiated the charges of disloyal utterances in his sermon, and at the same time, corrected the assertion, made by the same authority, that he had accepted the Nova Scotia Bishopric. It was thus, as he had not yet received the official notice of his election, that the people in Nova Scotia learned, through the public press, of his determination. The telegram he had earlier sent had been evidently misunderstood, and the delay in transmitting the official letter was not then known. Doubtless, it may have seemed strange to the members of the Synod that they had not been earlier communicated with, but, directly after, the whole matter was satisfactorily explained. No one can be more gratified than the Bishop of Iowa at the admirable choice which has been made by the Synod, which has just met. The Bishop's congratulations to Dr. Courtney were sent at once, by telegraph, and their reception has been most kindly acknowledged by the Bishop-elect. The choice of a distinguished priest of the American Church following the failure of the Synod to secure an American Bishop, is a most gratifying proof of the unity of the two Churches, and gives promise of even closer union and more perfect comprehension in the time to come. God bless the administration of the fifth Lord-Bishop of Nova Scotia!

ABOUT SOME HYMNS.

On a certain day in the first half of the last century, it happened that a clergyman stood at his study window, watching the fast gathering storm outside. Warned by their wonderful instinct, a number of sparrows fluttered restlessly about near by, seeking secure sheltering places under the eaves and amidst the clustering ivy leaves. There was probably more than the usual chirping and twittering, and certainly less than the usual watchfulness on the part of the excited birds, who were so eager to avoid the full force of the coming pelting rain and driving wind. Suddenly, without the least warning a hawk swooped down upon one of the little covey, and barely missed transfixing it with its strong cruel talons, outstretched for the purpose. Frightened and bewildered by the terrible and unexpected danger, the sparrow darted hither and thither, closely followed by the remorseless foe, and then as though in despair flashed through the open window, right

against the breast and into the hands of the interested spectator inside. Foiled in his attempt the hawk turned on the wing from the window and disappeared in the stormy gloom. Having given its liberty to his trembling captive, the clergyman, Rev. Charles Wesley by name, seated himself at his desk and wrote the thoughts this incident had caused to arise, as follows:

Jesu, Lover of my soul,
Let me to Thy bosom fly,
While the nearer waters roll,
While the tempest still is high:
Hide me, O my Saviour hide,
Till the storm of life be past;
Safe into the haven guide,
O receive my soul at last.

Fresh from the glowing soul of the man, the hymn came like a hot coal from God's altar to appeal to the hearts, and in prayerful praise to open the lips, of generations of Christians. Its simplicity, its directness of purpose its touching, trusting faith, along with the evidence it bore of true poetic instinct soon won for it a place in the first rank of hymns, (perhaps ten or twelve in all), which are universally beloved and will remain as long as the language remains. Aye, and perhaps longer even than the world shall exist for some. For there are many who in the climax of the storm of life, have found its prayer just fitted to their needs, and with the words upon their lips have tasted the blessedness of being received "into the haven" by the Great Lover of souls. Who shall say that they did not continue the song when they suddenly found themselves in the Paradise of God? A number of affecting little anecdotes reflecting the use of the hymn, in supreme moments have sprung into existence, but most of them are in great part, if not wholly, the work of pious imaginations. Such for instance as the telling account which went the round of the papers some years ago, of the shipwrecked sailor, who "could have no other refuge," though near enough to the watchers on the shore to be heard through the storm, singing the hymn so suggestively appropriate to one in his perilous condition. And such perhaps, the pathetic story of a well known sweet singer, who, as he drifted away from a sinking vessel in dependence upon a defective life buoy was heard to sing, "Hide me, O my Saviour hide," just before he went down to be hidden "till the storm of life be past." Of course there is evidence most certain of hymns suiting the spiritual wants of the brave fellows, who go down to the sea in ships, when skill and manful endeavour availed nothing, and death stared them in the face. A fine old Norwegian from Christiania, Josef Hansen, described one of his perils by water to the writer years ago in hospital at Quebec: "We had done all we could," he said, "and then as we all stood together the mate gave out the hymn, 'A strong Tower is our God,' and before we had finished singing it we were struggling each one for himself in the water. Eleven were lost, only three saved!" Here is what is probably a true instance of the use of one hymn spontaneously by one in time of dejection. Upon a steamer on the Potomac one summer evening in 1881, a well known evangelist of song was delighting a party of tourists, by singing familiar hymns, concluding with, "Jesu, Lover of my soul," rendered *con amore*, with a peculiar emphasis upon the concluding lines of each verse. Just as he finished a gentleman broke in with "I beg your pardon, sir, but were you engaged on the side of the North in the late war?" "Yes, sir," was the reply, "I fought under Grant." "I was sure of it," replied the other, "for I heard you sing that hymn one night eighteen years ago; I was on outpost duty on the other side, and had made my way up close to your picket line, quite near enough to take certain aim at a sentry who was humming the tune you have just sung, as he stood on guard. Just as I was about to fire the words rang out:

"Cover my defenceless head
With the shadow of Thy wing."

I couldn't kill the man then, but drew back into the shadow and returned into camp. That hymn saved your life that night." "And I remember the night well," said the singer, "for there never was a time when I felt such depressing loneliness as on that lonely dangerous beat with thoughts of home and friends filling my heart, when without intending it at all the words of my favorite hymn came to my lips. And to think that my Heavenly Father kept this mercy a secret from me for eighteen years." This incident witnesses to the exact truth of the hymn to nature, and to its correct voicing of the soul's cry in eternity. And it is because it contains these qualities that it deserves to exist and to form part of the service of the Church. Since only in so far as it possesses the attributes of truth to nature and towards the God of nature, could it exist alongside of those prayers which are sure to remain because they truthfully breathe the real want of faithful souls.

Probably the touching simplicity and broad catholicity of the hymn, has preserved it from the hands of the hymn-improvers, so sternly inveighed against by John Wesley in his Hymn book of 1779. With the exception of a verbal change in the third line, which is, as no one will deny, an improvement, it has come down to us, just as it was first given to the world. In Hymns Ancient and Modern, the third verse is omitted possibly because the compilers considered, as do many others, that the hymn is complete without it; or that the verse is so evidently inferior to the others in versification and natural beauty, as to suggest, if not the work of another hand, at least the thought of another time. To the writer it has always seemed, with its rather forced expression and tone of antithesis to breathe more of John than of Charles Wesley. The wearing power of the hymn is wonderful. We have it tortured into a florid setting as an anthem, rattled out to the cheerful strains of "Innocents," and droned out dolefully to "St. Martins." But it is always a favorite, however arranged, (sometimes *in spite* of the arrangement) and stands well. What a graceful hymn writer, Chatterton Dix, calls the crucial test, it is to a wonderful degree "singable." Sung to the finely harmonized tune in Hymns A. & M., it has a magnificent effect as an in-trait at floral seasons, expressing the sense of the comfortable words, and of the Canon in the Liturgy, and concentrating the attention upon Him in unborn sacrifices and sacraments find their completion, "Jesus Christ the Righteous."

The Sabbath is kept holy by Divine worship, and the command to rest was given in order that the day might be thus sanctified. There is a notice abroad that Sunday is first of all a day of rest, then afterwards a holy day. If one will but look at the commandment he will see that it should be a holy solemnity. The heart of the command is in the beginning, "Remember the Sabbath day to keep it holy." This commandment is positively broken when we stay away from Church services upon the Lord's day. No evasion is possible to escape this duty. Yet there are Christians who systematically stay at home and read the papers and sleep. How can this be keeping holy the Lord's day? Or they go to one service and mistakenly imagine that they have sanctified the day. When it was said that "the Sabbath was made for man" it was not intended that it was so made that upon that day he should forget God. It was made for man and for his highest faculties, namely the spiritual, without which man sinks almost to the level of the beasts that perish.—*Ex.*

If you have not been confirmed you lack something, and you know it. Don't wait to be urged. Go at once to your pastor.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

TRURO.—A branch of the S.P.C.K. Depository is soon to be started in Truro, at Fulton's store, under the committee of Revs. Moore, Kaulbach and Parkinson. The publications of the Society can then be obtained from Truro at a slight advance upon cost.

We are informed that a clergyman of the Diocese who has taken a deep and active interest in the dissemination of Church tracts of a distinctive character in his own immediate sphere of work and knowing well the good results that have followed from this course has determined to make selections from the best Church tracts extant and offer them for sale at cost and expensés. The idea is a good one and will be a great boon to clergymen in the Maritime Provinces, who can send off a few stamps and get by return post immediately, and with little or no trouble important aids in pastoral work. Such tracts as "The Church and her Ways," "John Wesley's reasons against a separation from the Church of England," "Prayers out of a Book," "The Church that is not a sect," "Thoughts on Holy Communion," &c., will be the first on the list. We cannot too strongly commend the idea to the support of the clergy and intelligent laity in the Maritime Provinces. Fifty cents spent in this way may do and have done incalculable good for the Church.

PROFESSOR ROBERTS of King's College delivered a brilliant lecture last week before the Church Institute of Halifax, on "Echoes from Old Acadia." It was a series of vivid word pictures of the romantic episodes of Nova Scotia history. "The dry bones of old Acadian stories were clothed with flesh and blood and made to live again in a most realistic manner in the prose-poetry for which Professor Roberts is so noted. Among the episodes treated were the attempted settlement of Champlain at the St. Croix mouth; the story of French Gardens, Sable Island—settled by French convicts; the wife of Charles Latour; a later Acadian feud; the "Order of a Good Time"; and an old Acadian Christmas.

HALIFAX.—The entertainment given in Argyle hall by St. Paul's Juvenile Ministering-society was both interesting and instructive. It continued for nearly two hours. Rev. Dr. Hole explained the magic lantern views, which embraced sacred cities and pictures illustrative of the poem "Little Jim" and New Testament subjects. Hymns bearing on the subjects were sung by a choir of children, assisted by Mrs. Dr. Oliver and Mr. J. G. Smith.

The interesting ceremony of a Church Army wedding was performed in St. George's Church, by Rev. Dr. Partridge, assisted by Rev. Dr. Hole and Rev. Mr. Almon. The contracting parties were Captain John Smith and Miss Jane Butler, of Preston, Eng. In honor of the event a banquet was given in St. George's School-house in the evening, which a large percentage of the army attended. Captain and Mrs. Smith leave for Shelburne and Yarmouth, in which district they will remain doing church army work.

BRIDGEWATER.—The Rev. Abraham Jordan, died here on February 26th. The deceased was born at Marlesford, in Suffolk, England, July 23th, 1811, and came to this Province as a catechist and lay reader for the Colonial Church and School Society, in whose service he continued to the end of his ministry. After laboring here for some years, he went, in the same capacity, to Malta, and was there ordained Deacon, by the Right Rev. Dr. Tomlinson, Bishop of Gibraltar. He was ordained Priest by the late lamented Bishop Binney. He often

referred to the great kindness he had received from both of these Bishops.

Mr. Jordan was appointed—I. Chaplain to the Forces, Malta; 2. Missionary Country Harbor, N.S.; 3. Caledonia, Queens, N.S., 6 years; 4. Harrington, N.S., 6 years; 5. Incumbent of St. Peter's, West Ferry; 6. La Have where he lived for 18 years, until he was incapacitated for further work, by failing health and strength.

He was offered more important and lucrative posts, but these he declined, wishing to see the erection and completion of St. Peter's Church, which work he had taken in hand. It is a commodious and handsome edifice. When he resigned the Parish he left his churches and parsonage out of debt, and the seats in the former all free and unappropriated.

The deceased was extremely fond of his books, but his chief desire was, when able, to be at the place where duty called him, and only the greatest difficulties ever prevented him from filling his appointments. He loved especially to minister to the sick and suffering.

Mr. Jordan was a good reader of the Church's beautiful services, and a clear and forcible preacher, and could, and did, when required, deliver most excellent *extempore* addresses. He was a man of strong will, and fearless in the advocacy of what he believed right, of large sympathies and great personal influence among the people, one to whom those who knew him well, became warmly attached. He was highly esteemed by all, of whatever creed, and in every place where he has lived in the performance of his holy work, he is most kindly spoken of, and will ever be lovingly remembered.

For a little more than two years, Mr. Jordan has resided with his family at Bridgewater, and for the last year has been confined to his house, except at intervals when he could, with assistance, take short walks in the vicinity, but was confined to his bed for six days preceding his death. A service was held at the house on the morning of March 1st, by Rev. W. E. Gelling, Rector of Bridgewater prior to removal of the body to St. James' Church, Lower Dublin, distant twelve miles or more.

On arrival at the Church, the coffin, preceded by Rev. Mr. Mellor, present Incumbent of St. Peter's, was carried to the chancel rails by the rest of the clergy. The Church was crowded, the wide aisle included, while many were outside. The Rev. Mr. Mellor, and Rev. G. D. Harris, Rector of St. Matthews, La Have, took part in the service the latter preaching from Numbers xxiii. 10, "Let me die the death of the righteous, and let my last end be like his."

The coffin was opened at the grave, that the Parishioners might again see the face of him who had so long ministered to them in things divine, and their tears and words together shewed how great was the esteem in which he had been held by them. Rev. James Spence, Rector of Petite Riviere, Rev. W. E. Gelling, and Rev. Mr. Mellor, conducted the service at the grave, the solemn proceedings being closed by the clergy chanting the *Nunc Dimittis*.

HALIFAX.—*The Emigrant's Home*—A very successful "at home" was held at the above named institution last week. About 400 invitations had been issued, to which many responded by their presence. Among the visitors were Sir Adams and Lady Archibald, Miss Archibald and Miss Binney, Col. and Mrs. Hill, Col. and Mrs. Luck, Capt. Calhoun, Rev. J. S. and Mrs. Edwardes, Mr. P. Lynch, Mr. John Willis, Hon. Mr. Whitham, Hon. A. Gayton, Judge Motton, Mr. W. C. Silver, Dr. and Mrs. Bolster, Rev. T. and Mrs. Poole, R. J. and Mrs. Wilson, with many other ladies and gentlemen who take a deep interest in the work of the home. After inspecting the building, the visitors partook of refreshments, shewing the capabilities of the home to supply the needs of the inner man. The President, Rev. Dr. Part-

ridge, then explained very clearly the objects of the home, viz., to reach out a friendly hand to immigrants to our shores, and as far as possible to provide them with employment. No encouragement is now given by government to pauper immigration, which is all the better for the home, as, though it does not make it an object to grow rich, still has to be supported by those who frequent it. The home is also to supply a place for transient persons requiring a respectable lodging of a temporary character.

Mr. W. C. Silver, the Stipendiary Magistrate, Hon. Messrs. Whitman and Gayton, also made speeches, endorsing most warmly the plan of the home, and promising their support.

PRINCE EDWARD ISLAND.

The usual service in connection with the above named Society was celebrated in the Church of St. Paul's on the 29th ult. at Charlottetown. Morning prayer was said by the Rev. James Simpson, Rector of St. Peter's, the lessons being read by the Rev. T. W. Johnstone, of Crapaud. The Rev. S. Weston Jones, Rector of St. Paul's, celebrated the Holy Communion, and was assisted in the distribution of the Elements by the Revs. W. Simpson, C. F. Lowe and Fred E. J. Lloyd. A lucid, earnest and carefully thought out sermon upon the reunion of Christendom was preached by the Rev. C. E. Mackenzie, of Alberton. It cannot fail to do good.

The members of the Clerical Association were hospitably entertained by the Rev. S. Weston-Jones and Mrs. Jones at their residence. After dinner the quarterly session of the Association, was held in the library. The Rev. T. W. Johnston, first president of the Association, opened the proceedings by reciting an office which has been specially prepared therefore, and he afterwards occupied the chair. The clergy present were the Revs. S. Weston-Jones, James Simpson, C. F. Lowe, T. W. Johnston, C. E. MacKenzie, W. Sampson, H. Harper and E. J. Lloyd. The absence of Rev. T. B. Reagh was especially regretted, as he had been chosen to read a paper upon the advisability of appointing a Bishop for Prince Edward Island, which was to have been followed by a debate. The paper not being read, the debate was postponed. A most helpful paper was read by the Rev. James Simpson upon the spiritual life of the clergy, for the deepening of which practical suggestions were made. The paper provoked a very earnest if somewhat lengthy discussion, and Mr. Simpson was thanked for his paper. The meetings of this Association, which are held quarterly at different parishes in P. E. Island cannot but be productive of much real and lasting good, and the fact that their clergy are thus bestirring themselves and making earnest efforts after renewed zeal, devotion and brotherly love, should enkindle within the breasts of the laity a bright and steady flame of hope, and urge them on to a more hearty co-operation with their "Spiritual pastors" in their wearying and often thankless labors, and to extend to them more vigorous and sympathetic support.

The next meeting of the Association will be held at Georgetown in the second week of June next. The officers for the ensuing year are: President, the Rev. T. B. Reagh; Secretary, Rev. C. F. Lowe.

DIOCESAN CHURCH SOCIETY.—The annual meeting of the Diocesan Church Society was held in St. Paul's School-room last evening. Both clergy and laity were more largely represented than in any Diocesan meeting of recent years.

[The report of this meeting we are obliged to hold over till next number.—Ed.]

CAPE BRETON.

LOUISBOURG.—The Rev. F. F. Draper, de-

sires to acknowledge the following donations towards the proposed Mission Church at St. Peter's, C.B.: Mrs. Binney, \$25; Miss Binney, \$5; F. C. Sumichrast, Esq., \$4; Selwyn H. Shreve, Esq., \$5.

DIOCESE OF FREDERICTON.

PERSONAL.—On the 8th of February in Grace Church, San Francisco, the Right Rev. J. H. D. Wingfield, D.D., acting for the Bishop of California, advanced to the priesthood Rev. James Simonds and Rev. B. W. R. Taylor. Both candidates were educated at Windsor University. The former is the eldest son of Rev. Richard Simonds, Rector of Burton; the latter, who was formerly curate of St. Andrew's, Peticodiac, is the son of a deceased English priest.

A subscriber in New Brunswick comments upon the absence of news from this Diocese, but the fault is not ours. Our earnest wish is that every diocese should have equal and as full representation as possibly weekly; but as we have many times explained, we cannot afford to keep a paid agent or correspondent in every diocese: and we unhesitatingly say further that we ought not to be expected so to do. There ought to be enough interest taken in *The Church* papers of the Dominion, and in making known the work of the Church, to secure items of interest from the several dioceses promptly and fully. May we not hope that our friends in New Brunswick will help us in this respect more fully and regularly than in the past?

The Church is (as our subscriber says) not dead in the Diocese of Fredericton, and there must be progress to report.

DIOCESE OF QUEBEC.

NEW CARLISLE.—A correspondent writes:—I send you these few lines as I thought they might perhaps interest some of your readers. The winter is passing away quietly, being on the whole very severe and disagreeable and so unhealthy that many are laid up with colds and fevers. The Presbyterians here have met with a sad loss lately in the deaths of Misses Charlotte and Esther Dumaresq, who were very much liked and respected, and will be missed especially amongst the poor, to whom their services were so kindly given. They passed quietly away within ten days of each other, the latter on Ash Wednesday and the former on the 23rd of last month, both funerals being largely attended by their relations and friends.

The Presbyterian Body is progressing in this place, and several families from the Church of England are said to have joined it, which seems a great pity, as even if the members of a congregation have had any disagreement, I do not think they should ever leave their Church, as it sets a very bad example to others, unsettling the congregation and disheartening any minister who may be trying to do his best amongst them. Shegonac and Port Daniel are still vacant since the Rev. E. J. Lloyd has left, and it is to be hoped that such fine missions as these, will not be long without a resident clergyman, as they number I believe, from about 80 to 100 families between the two, and especially as now that there is so much sickness, about the place his services would, I think, be really required there being no other Protestant minister within several miles of the place. Services were held in both Churches of this Parish on Ash Wednesday, but for the last two Sundays there has not been any; on account, I understand, of the illness of the Rev. T. Blaylock, who is now laid up with a severe cold, and may not be able to resume his duties for a Sunday or two longer.

DIOCESE OF MONTREAL.

CHELSEA MISSION.—Sir,—Will you please al-

low me to acknowledge through your columns the receipt of \$5 for my new parsonage, from two ladies, who withhold their names, and who wish their donation to be acknowledged thus, "from two women." I am deeply gratified to these ladies and to other friends who, since your last issue, have sent me contributions.

Praying that others may be disposed to assist in this good work. Yours sincerely,
GEORGE JOHNSON, Incumbent.

COTE ST. PAUL.—The Lord Bishop of the Diocese will administer Confirmation in the Church of the Redeemer here on the evening of the 18th inst.

On Thursday evening, the 8th inst., the Rev. Canon Mills, of Montreal, was the preacher. There was a good congregation, a hearty service and an earnest sermon.

On Thursday, the 15th, the Rev. Arthur French, of Montreal, will be the special preacher. These week night services are being well attended, and it is hoped will prove permanently beneficial.

DIOCESE OF ONTARIO.

CORNWALL.—In this Church on Christmas Day last, the ceremony of unveiling the beautiful memorial window, in memory of the late Archdeacon Patton, took place. The window is a large 5 light window, the theme illustrated being the Life of Christ in 5 stages, the Nativity, Baptism, Crucifixion, Resurrection and Ascension. The work is a masterpiece of design and coloring, the figures are correctly drawn, the posing is life like and the expression exquisite, the subjects, canopies and tracery, make a *tout ensemble*, that is a marvel in the art of glass painting. All who have seen it are delighted, and visitors competent to judge, pronounce it the finest in the Dominion. The Rector, Rev. B. Canon Pettit, is strong in his expressions of pleasure in regard to it. It is from the establishment of Messrs. Castle & Son, Montreal, who by the execution of first class work are refuting the assertion so frequently made, that it is necessary to import a good window. This window is said to be much superior to some so called "art" windows that have been imported and figure prominently in some city churches.

DIOCESE OF TORONTO.

ASHBURNHAM.—On Monday evening, March 5th., a sacred concert, entitled "An evening with Mendelssohn," was held in St. Luke's school-room, Ashburnham. The attendance was very fair and the programme was a good one and was thoroughly enjoyed by the audience. The Rev. Mr. Bradshaw, the rector, read an essay on the life of Mendelssohn, which was illustrated by selections from the great composer's oratorio "Elijah," and also by songs from his "Lobgesang" or Hymn of Praise. The following kindly assisted:—Miss E. Strickland, Miss Cameron, Messrs. Tierney, Parker and Jacques. St. Luke's choir also sang an anthem, "But the Lord is Mindful of His Own." The selections were all of a religious character.

LAKEFIELD.—The regular fortnightly meeting of the Lakefield Band of Hope, (C.E.T.S.) was held in the "old church," on Thursday evening, March 1st. There were 30 members present. After the usual hymns and devotional exercises, the programme consisting of reading, recitations and songs by various members.

DIOCESE OF NIAGARA.

GUELPH.—It is probable that there will be an ordination in St. George's Church on Trinity Sunday, the 27th of April, in addition to a confirmation in the evening.

On Sunday, the 26th Feb., His Lordship the

Bishop drove up in the afternoon from Rockwood, and read the lessons and preached a very interesting sermon on the epistles for the day at the evening service.

After the service on Wednesday evenings, the Archdeacon meets the S. S. teachers in the vestry to discuss the S. S. lessons.

Before Lent a pastoral letter from the Bishop to the children of the Sunday Schools was read to them by the Superintendent, Mr. Morris. It was a touching and eloquent appeal to the scholars to practice self-denial and devote their offerings arising from it, during the Lenten season to the cause of Missions. A large number of mission boxes were taken by the children, and their offerings are to be given in aid of a little Indian church, now sadly out of repair, at Red Rock, Lake Superior. It was at this place that the late Bishop Fauquier found a band of Indians who had been waiting in faith for 30 years for a church missionary.

DIOCESE OF HURON.

LONDON.—At the request of the Rev. Minter Seaborn, a series of Evangelistic services is being held in St. Matthew's Church, by the Rev. W. J. Taylor, of Wardsville. There is a Bible reading each afternoon, and a public service each evening.

His Lordship Bishop Baldwin has set apart Sunday, March 25th, as "Temperance Sunday" for the Diocese.

The Rev. J. H. Moorhouse is to hold a short Mission in Christ's Church, commencing Sunday, the 18th March.

Out of respect for the late very Rev. Dean Boomer, the Bishop, postponed the "Quiet Day" from Wednesday (the day of funeral) to Thursday. No clergyman in the Diocese was so universally beloved as the late Dean.

MITCHELL.—The vestry of Trinity Church appointed a deputation to wait on the Bishop, in accordance with the Canon concerning the appointment of a clergyman to succeed Rev. R. Ker, who is to commence his duties in Stratford on Easter Sunday.

Rev. Mr. Magahay, of Seaforth, exchanged duties with Mr. Ker on Sunday, the 26th ult.

DORCHESTER.—The Rev. Chas. Miles is doing a good work here. He has asked the Rev. W. J. Taylor to conduct a Mission, which will commence on March 19th. There will be two services daily.

WATERFORD.—The Choir and members of Trinity Church presented Mr. J. L. Gowen, who has removed from the parish, with a gold-headed cane, and a valuable set of "The Poets" at the Rectory, as a token of the esteem in which he was held by all, and also as an expression of gratitude for services rendered the Church during his stay in the parish.

BRANTFORD.—His Lordship the Bishop of Huron will visit Brantford on April 18th and hold Confirmation services in St. Jude's in the morning, and Grace Church in the evening.

DEATH OF DEAN BOOMER, M.A., LL.D.—The Very Reverend Michael Boomer, M.A., LL.D., Dean of Huron, died at his late residence, Princess Avenue, London, Ont., on Sunday afternoon the 4th inst. His death was the result of an attack of paralysis sustained on the 20th of July, 1884, at the close of his sermon at the Chapter House on that morning. It was thought at that time that he could hardly survive the attack, but his strength was partially restored, and though very infirm in body, yet his mind retained its vigor until the last. He had served in the sacred ministry of the Church for nearly half a century. He was of Huguenot descent and was born at Hill Hall, near Lisburn, in County Down, Ireland, in the year 1810. He was educated at the Bel-

fast Royal Academical Institution, of which he was Foundation Scholar for five years; graduated at Trinity College, Dublin, in 1838, and took the Degree of LL.D., in 1860. He was ordained Deacon in 1840 and Priest in 1841, as a Missionary of the Society for the Propagation of the Gospel, by the Right Rev. Dr. Strachan, Lord Bishop of Toronto, and was appointed to the charge of Trinity Church, Galt, Ont., which position he retained with much acceptance for thirty-two years. In 1872 he removed to London, Ont., at the request of Dr. Hellmuth, then Bishop of Huron, and was appointed Dean of Huron and Principal and Divinity Professor of Huron College, which position he retained until October, 1885. When Huron College was affiliated to the Western University, the Venerable Dean was appointed Vice-Chancellor and Provost, and in this position gained the respect of all connected with the institution. Dean Boomer was a man far above the type of mediocrity; he had gained a high reputation as a scholar and a preacher, his sermons being ever marked by extensive learning and research, and his reading universally admired. As a gifted worker in the fair domain of knowledge also, he was successful in imparting instruction, and the many young men who had the privilege of being under him at College learned to respect and revere him as a father. He carried into his several spheres the same high aim of serving truth, of serving his fellow creatures, and serving God. Devout in soul and fixed in faith, he won the hearts of all by his unassuming and unselfish gentleness. His loss will be deeply deplored by the community at large and his memory long be honored, not only by his brethren in the ministry, but by all of every denomination with whom he came in contact. The Dean leaves a widow, who ministered to him with unceasing devotion, and two daughters, Mrs. A. Cleghorn, of London, and Mrs. Mackenzie, of Brantford.

The funeral took place on Wednesday last.

RIDGETOWN.—A very interesting Missionary meeting was held in the Church of the Advent, Ridgetown, on Friday evening. After a short service of prayer and praise, the Rev. A. F. Burt, the incumbent, gave a short and interesting address. He then introduced Rev. W. J. Taylor, of Wardville, who spoke of Mission work in Japan, China, India and Africa, giving facts and incidents in connection with the missionary field in such a manner as to rivet the attention of the people, who listened with interest to the address. Rev. Mr. Burt referred to the treat which had been afforded them, and asked for a liberal sum to be given in response to the Mission Fund. A good offertory was then taken up.

DIOCESE OF ALGOMA.

BRACEBRIDGE.—The Bishop of Algoma has just concluded his Confirmation Tour of the mission of Bracebridge, including the stations Stoneleigh, Raysville, Bardsville, and Falkenburg, outside of the centre Bracebridge. Owing to a very serious visitation of diphtheria and other exceptional reasons, the total number of candidates was small but ample time was taken for preparation, and these candidates whose confirmation was deferred will be we hope the better prepared next year. Our work began with Stoneleigh, 8 miles from Bracebridge, where a very scattered farming community of about 10 Church families, living about 2 miles on the average from the Church, constitute the Church in this locality. Here a very fair congregation awaited our arrival eager to welcome the Bishop not only on account of his power in the pulpit, but equally for the warm sympathy, ever fresh and ever evidenced in word, and look, and deed. The singing as usual was hearty and general, while the responding, earnest and devout, manifested the power and interest which the Church's incom-

parable Liturgy will ever evoke when faithfully interpreted by heart and mouth.

There was no Confirmation here as the Holy Rite had been administered on the occasion of a late visitation of the Bishop, but after the sermon the usual Vestry meeting was held when the temporalities of the Church were found to be satisfactory; the congregation having fulfilled their obligations as undertaken at the last Episcopal visitation.

Baysville, which is 16 miles from Bracebridge in the same direction as Stoneleigh, was the next place visited. Here a large congregation (for so small a place) had assembled to participate in divine worship and witness the solemn ordinance of the "Laying on of Hands." There were five candidates, two of whom were adults. In a most impressive sermon the Bishop clearly and powerfully brought home to the newly confirmed their duties and responsibilities, ratified in their own persons, to themselves, their neighbours and the Church. The Episcopal counsel was most timely as this place has been the scene of strife and division among conflicting sects disturbing the work of the Church by their continued efforts to rend asunder the Body of Christ in their unseemly contentions amongst themselves and assaults upon the Church.

In their Confirmation vows the newly confirmed recognize the fact that they have registered a solemn vow to God to be true to the One Church of the Living God, into full communion with which they have by God's grace been now admitted.

The Sunday-school registers 45 names, a very considerable proportion of the junior population of the place. Mr. Laurence McAndrew, sr., and Mrs. Laurence, superintend the school whose history is one of earnest contention for the faith once delivered to the saints as under God. The indefatigable zeal and fearless courage of our veteran leader Mr. Stewart, has been instrumental in snatching the children of the Church out of the very arms of schism and dissent.

Bardsville was the next station visited; it is a sparsely settled district a large proportion of whose inhabitants are loyal to the service of the Church. The Sunday-school is well attended and the duty of teaching has been regularly and conscientiously discharged under the direction of Mr. Austin and the School teacher of the District; about 45 children attend the Sunday-school gathered in from an area of about 16 square miles. The Sunday-school children attend the services of the Church as well as the Sunday-school, and are learning to take an active part in the responses, &c.

(To be Continued.)

The Treasurer begs to acknowledge with many thanks, the receipt of the following:—

Mission Fund:—Chas. Jenkins, \$50 (special); St. Matthews Church, Quebec, per Robt. Hamilton, \$200; Miss Beaver (special) \$5; per Miss Moffatt, \$2; St. George's, Lancelot, \$2.27; Edward Burch, \$5; R. A. A. Jones, \$50; W. A.M.A., Ingersoll, \$22; W.A.M.A., Aylmer, \$5; W.A.M.A. Memorial Church, London, \$25; Sir David and Lady McPherson, \$50; W.A.M.A., Montreal, per Mrs. Holden, \$5.50; St. Luke's, Sault Ste. Marie, \$13.40; W.A.M.A., Sherbrooke, per Mrs. Williams, \$50; per Robt. Hamilton, Quebec, \$50; Mrs. Jett, Collingwood, \$25; Mrs. Atkinson, \$5; Mrs. Baldwin, Toronto, \$50.

Widows' and Orphans' Fund:—Trinity Church, Parry Sound, \$5.20.

Indian Homes:—W.A.M.A. Memorial Church, London, \$25.

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which alone \$1.10.

CONTEMPORARY CHURCH OPINION.

The *Church Press*, (N.Y.,) remarks:

"There is a craze in some quarters for 'short sermons,' and asks, Why is it? Is it that preachers do not render the truth sufficiently attractive and impressive; or is it that hearers do not wish to receive too much of the 'good tidings of great joy? How is it that people who complain of 'long' sermons will listen patiently for two hours to a 'reading' or 'recitation,' and much longer than that to a political address? There is fault somewhere? Where is it?"

The same paper under the title, *Amusements in Lent*, says:

A correspondent reprobates the custom of Church people indulging in any kinds of amusement during Lent. He instances card-playing, concerts and convivial parties in general. The stricture is just. These things should be religiously avoided. They tend to divert the attention from the services of The Church and from spiritual contemplation. Surely Christians can abstain from worldly amusements for a little while. If not, why not?"

The *Church Record* of Connecticut well says:

There is too little practical faith in the Church that the Lord can take care of His own work. There is too much crying unto our fellowman, too little crying unto the Lord first of all. It is right that information be given of the places where opportunities are opening, these are guides to those who can give, but it is a belittling of the divine power to make fruitage depend upon those who have this world's possessions. The stress laid upon money as a necessity to do God's work has harmed and is harming the spirituality of the Church. It has tended to foster pride in those who have large means, to make earthly wealth, not spiritual consecration, a test of honor in the Church. And we are satisfied that the Lord will never enable us to do our full work until this evil is eradicated. Appeals for help should never take the shape of begging, but be presented as opportunities for eternal investment. The privilege of being allowed to contribute should be pressed home, not the plea for an alms. The dignity of the cause of God will never be maintained nor full support given so long as those who have this world's goods are encouraged in the idea, that the success of the Lord's work depends upon their liberality. We speak whereof we know (if we may be pardoned a personal reference) in this testimony. For years no word of entreaty has been heard from the chancel where we have officiated. The facts of the object for which an offering is to be received have been plainly stated, and the amount desired, and then it is left plainly on each conscience whether one gives or no. A privilege is offered, and he who prefers to keep for selfish use, rather than give to God is charged to do so as he desires. The amount given by each is unknown, and the fact stated plainly that the Church can afford to do without a man's gifts better than he can afford to do without giving. No special papers are passed for any such object. And the fruitage, as anyone knows who has access to the facts, has sustained the position. Give the people facts, force home the idea of *privilege*. Never let God appear as a beggar for His own, lay responsibility on personal conscience, give no excess of honor to him who, out of much, gives a large amount, and rest assured the result will be the best support possible of the Lord's work.

The *Church Year*, Jacksonville, Florida, says:

The Diocese of Nova Scotia, which a short ago time did itself the honor to elect the Bishop of Iowa to its vacant episcopate, recently elected the Rev. Frederick Courtney, S.T.D., to the same office, and is now to be congratulated on

the announcement that he has accepted its call. While it is no small honor to stand second to Bishop Perry in such a way, it is an honor of which Dr. Courtney is entirely worthy. We are sorry the Church in the United States is to lose him. We had hoped to see him soon in our own House of Bishops. The Diocese of Nova Scotia has shown great wisdom in its choice—a wisdom taught it of God, we trust. It has our hearty congratulations and our best wishes go out to both it and him whom it has chosen to be its apostolic leader.

The Iowa Churchman says:

There is need of definite Church teaching in our parishes, from the chancel and the pulpit, in the Sunday-school, the Bible-class, and the home. Our people in the past have been pre-eminently a reading people. They have always been ready to give a reason for their views and opinions. If they neglect to transmit the knowledge thus acquired, or add to it from time to time, the rising generation will have but a feeble grasp on the verities of the Catholic faith. They will be easy victims of the emissaries of Rome or dissent. As the Apostle bids St Timothy, we may wisely urge young and old alike, "Give attention to reading."

The Southern Churchman, Richmond, Va., Evangelical, says:

We have in the *Christian Sun*, formerly published in Virginia, now in North Carolina, an excellent paper. Having read some words of Bishop Potter and other words of this paper about Lent, asks this question:

"If Lent means self-denial, turning from evil to Christ, looking to him, confiding in his promises and love; if Lent emphasizes these, why, instead of forty days, does not Lent continue all the year, from the first to the last? Are forty days in the year enough for these things? How is it after forty days' observance of Lent that then the observers do not hesitate to step out of Lent into the German or theatre or other places unbecoming Christians?"

If in speaking or writing we make every word emphatic none are emphatic. We make the Lord's day emphatic that we may get the good of it all the week. We make Lent emphatic that we may get the good of it all the year. If some use Lent superstitiously, and get no good from it, so some use the Lord's day, and are good Sunday Christians, but not good Monday Christians. "Revival services" are only emphatic services: held for a brief season; cannot be kept up all the year; observed for a week or a month to emphasize religious duties and privileges. So we use Lent. Revival services and Lent services do harm to some; but the design of both is good, and if we get not the good from them, we ought to. If our contemporary will just turn the word *Lent* into "Revival" he will see exactly what Lent services are designed to be.

THE CELEBRATION OF THE HOLY SACRAMENT.

BY JEREMY TAYLOR, D.D., BISHOP OF DOWN AND CONNOB, AND VICE CHANCELLOR OF THE UNIVERSITY OF DUBLIN.

The celebration of the Holy Sacrament being the most solemn prayer, joined with the most effectual instrument of its acceptance, must suppose us in the love of God, and in charity with all the world; and therefore we must, before every communion especially, remember what differences or jealousies are between us and anyone else, and recompose all disunions, and cause right understandings, between each other, offering to satisfy whom we have injured, and to forgive them who have injured us, with-

out thoughts of resuming the quarrel when the solemnity is over; for that is but to rake the embers in light and fantastic ashes: it must be quenched, and a holy flame enkindled: no fires must be at all but the fires of love and zeal: and the altar of incense will send up a sweet perfume, and make atonement for us.

When the day of the feast is come, lay aside all cares and impertinences of the world, and remember that this is thy soul's day—a day of traffic and intercourse with heaven. Arise early in the morning. (1) Give God thanks for the approach of so great a blessing; (2) confess thine own unworthiness to admit so divine a guest; (3) then remember and deplore thy sins, which have made thee so unworthy; (4) then confess God's goodness, and take sanctuary there, and upon Him place thy hopes; (5) and invite Him to thee with renewed acts of love, of holy desire, of hatred of His enemy, sin; (6) make oblation of thyself wholly to be disposed by Him, to the obedience of Him, to His providence and possession, and pray Him to enter and dwell there forever. And after this with joy and holy fear and the forwardness of love address thyself to the receiving of Him, to whom and by whom and for whom all faith and all hope and all love in the whole Catholic Church, both in heaven and earth, is designed; Him, whom kings and queens and whole kingdoms are in love with, and count it the greatest honour in the world that their crowns and sceptres are laid at His holy feet.

When the holy man stands at the table of blessing, and ministers the rite of consecration, then do as the angels do, who behold, and love, and wonder that the Son of God should become food to the souls of His servants; that He who cannot suffer any change or lessening, should be broken into pieces, and enter into the body to support and nourish the spirit, and yet at the same time remain in heaven while He descends to thee upon the earth; that He who hath essential felicity should become miserable and die for thee, and then give Himself to thee for ever to redeem thee from sin and misery—that by His wounds He should procure health to thee, by His affronts should entitle thee to glory by His death He should bring thee to life, and by becoming a man He should make thee partaker of the divine nature. These are such glories, that although they are made so obvious that each eye may behold them, yet they are also so deep that no thought can fathom them; but so it hath pleased Him to make these mysteries to be sensible, because the excellency and depth of the mercy is not intelligible, that while we are ravished and comprehended within the infiniteness of so vast and mysterious a mercy, yet we may be as sure of it as of that thing we see and feel and smell and taste; but yet it is so great that we cannot understand it.

These holy mysteries are offered to our senses, but not to be placed under our feet; they are sensible, but not common; and therefore as the weakness of the elements adds wonder to the excellency of the Sacrament, so let our reverence and venerable usages of them add honour to the elements, and acknowledge the glory of the *mystery*, and the divinity of the *mercy*. Let us receive the *consecrated elements* with all devotion and humility of body and spirit, and do this honour to it, that it be the first food we eat, and the first beverage we drink that day, unless it be in case of sickness, or other great necessity; and that your body and soul both be prepared to its reception with abstinence from secular pleasures, that you may better have attended fastings and preparatory prayers. It was not by St. Paul, nor the ages of the Church, called a *duty* so to do, but it is most reasonable that the most solemn action of religion should be attended to without the mixture of anything that may discompose the mind, and make it more secular or less religious.

In the act of receiving, exercise acts of faith with much confidence and resignation, believing if not to be common bread and wine, but holy in their use, holy in their signification; holy in their change, and holy in their effect; and believe, if thou art a holy communicant, thou dost as verily receive Christ's body and blood to all effect and purposes of the spirit as thou dost receive the blessed elements into thy mouth, that thou puttest thy finger to His hand, and thy hand into His side, and thy lips to His fontinel of blood, sucking life from His heart; and yet if thou dost communicate unworthily, thou eatest and drinkest Christ to thy danger, and death, and destruction. Dispute not concerning the *secret* of the *mystery*, and the nicety of the *manner* of Christ's presence: it is sufficient to thee that Christ shall be present to thy soul, as an instrument of grace, as a pledge of the resurrection, as the earnest of glory and immortality, and a means of many intermedial blessings, even all such as are necessary for thee, and are in order to thy salvation.

SUNSHINY HUSBANDS.

By Margaret E. Sangster.

We read so much about the obligations laid upon the wife to be a perpetual sunbeam in the house that a word to husbands on the topic may not be amiss.

A cheerful atmosphere is important to a happy home life. It is very hard for children to be good when they are exposed to an incessant hail-storm of fault-finding from their parents. It is very difficult for a wife to maintain a calm and charmingly sweet demeanor when her husband is critical, cynical, or sullen, and takes all her tender efforts with indifferent appreciation.

I know full well the air of polite amusement, or amiable incredulity, with which men receive the statement of a woman's opinion that, in the home partnership, wife, and not husband, pulls the laboring oar. Still it is true, that let man's business be ever so engrossing, ever so wearisome, ever so laborious, the mere fact that he goes to it in the morning and returns from it at night, sets him above his wife in ease and comfort. For him the slavery of routine has its intervals and breaks. He gets a breath of the world outside; he has change of scene daily; he sees people and hears them talk, and his home is distinctly his refuge and shelter.

Let a wife and mother love her home and children with the most absolute, unswerving devotion, and serve them with the most unselfish fidelity, there are, nevertheless, times when she is very weary.

She knows, better than any one else, the steps and stitches, the same things done over and over, and the pettiness of the trials that come to nursery and kitchen. They are so insignificant that she is ashamed to talk about them, and I fear that she sometimes forgets to tell her Saviour how hard they press her, and so, bearing her cross alone, its weight is crushing.

A sunshiny husband makes a merry, beautiful home, worth having, worth working in and for. If the man is breezy, cheery, considerate and sympathetic, his wife sings in her heart over her puddings and her mending-basket, counts the hours till he returns at night, and renews her youth in the security she feels of his approbation and admiration.

In home life there should be no jar, no striving for place, no insisting on prerogatives, or divisions of interest. The husband and wife are each the complement of the other, and it is just as much his duty to be cheerful as it is hers to be patient; his right to bring joy into the home, as it is hers to sweep and garnish the pleasant interior. A family where the daily walk of the father makes life a festival, is filled with something very like a heavenly benediction.—*Exchange*.

CORRESPONDENCE.

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

To the Editor of the CHURCH GUARDIAN:

SIR,—Referring to the following words from an article on "Church Papers and Parish Work," in your last issue. "The Church Press makes more thoughtful men and women." I beg to enclose herewith P.O. order for \$16, and to request that, with a view to assisting in the circulation of the GUARDIAN in this Diocese, you will send a copy of the paper for one year from the 29th inst., to each of the clergymen named in the accompanying list, who will be requested to hand it to some Family or Member of his congregation, not now a subscriber to it.

If under the circumstances you should see fit to extend your liberal offer of "Twenty papers to one address for \$16," and make it "twenty papers not to one address for \$16." Please add the other four names on the list, and oblige.

Yours, &c., LAYMAN.

We extend our hearty thanks to our unknown friend, whose example might we are convinced be followed by others to the Church's good. The rate referred to in his letter hardly covers the actual cost of the paper; but we made the offer in the hope that thereby a wider circulation of sound Church principles and information might be secured. We are sorry to say our offer has not met with the acceptance we expected.—Ed.

SIR,—I was much pleased to see in your issue of February 45th, a list of books, suitable for parents who undertake their children's religious education at home.

The responsibility of being almost sole teacher, on the most important of all subjects, is deeply felt by many mothers, who find but little assistance offered them in the undertaking.

Will you allow me to recommend to them, through your columns, a book by the late Rev. G. W. Hodgson, which I have found most useful: "The sevenfold gift or notes for Confirmation Classes."

It is in fact the substance of his instructions to candidates for Confirmation, and in a very small space contains "all that a Christian ought to know and believe to his soul's health."

Mr. Hodgson's name is well known to your readers as a great "preacher." Those who read this book will perceive that he was also pre-eminently a "Teacher," and mothers will find it invaluable in setting the mysteries of our Faith, before even the younger children. The cost of the little volume is but a few (I believe) cents: it is published by E. & J. B. Young & Co., Cooper Union, 4th Avenue, New York.

A MOTHER WHO TEACHES HER CHILDREN.

LETTERS FROM CALIFORNIA.

No. 5.—(Continued.)

Passadena is another instance of rapid growth, the first settlement of the district was as late as 1873, in a land without irrigation, or even decent roads, and the new settlers purchasing a tract of three hundred acres at \$55 per acre in 10 acre lots. The dozen cheap houses of 1874 are now a fair city of 10,000 inhabitants, with fine business blocks, elegant hotels and residences; and all that art and nature combined can do to embellish this beautiful city of the plains and mountains, is done. Most of this progress has taken place in the last four or five years and it is confidently expect-

ed that 25,000 people will reside there in three years time as factories are springing up and building going on in every direction; the culture of fruits is abundant and canneries, crystallizing works, fruit packing and drying establishments are numerous, numerous handsome churches are building; an opera house to cost \$100,000, and a Y. M. C. Association at \$30,000. At South Pasadena is the Raymond Hotel, the largest but one in South California, situated on a hill overlooking the entire city and valley for many miles in every direction; the Raymond is the winter home of many of the citizens of the East who come to bask in the sunshine of this sunny land, and many excursions are expressly made up, all expenses paid with a sojourn at the Raymond for the winter, and all for a certain stipulated sum for the round trip. On three sides of this splendid hotel with its many verandas, walks and balconies, are beautifully laid out gardens, green and blooming even now but lacking the freshness they will have further on when the winter rains will have brightened them. A drive up the hill to the hotel and then through the pleasant streets of the city surrounded on every side by groves of fruit trees and well cultivated grounds, is a pleasant experience; there are many evidences of wealth and taste in the wonderfully clear atmosphere; the mountain tops stand out sharply and distinctly with their snow covered cones. Pasadena being only eight miles from Los Angeles it is not surprising to hear the prediction that in a few years they will be all one city, eight miles however is a long stretch for two cities to grow together in, even in Southern California. Of church buildings in the city the Methodist and Presbyterian are the finest and situated on the principal residence street, a very broad and beautiful avenue. These however are to be eclipsed by the new Episcopal Church now under way and to be built of stone which material enters into the composition of no other church in the place, as the main building material; the rapidity and enthusiasm with which the funds were subscribed to build this church is something remarkable. A meeting was held on the eve of All Saint's Day to decide about building a new church, the old one having proved for some time inadequate to the wants of the people. One gentleman, Mr. J. W. Hughes, offered as his subscription, double of what any one else would give; this naturally excited some emulation but the next on the list was Mr. C. C. Brown, who with his wife, subscribed \$3100, this made Mr. H's offer \$6000 others quickly subscribed to their ability, bringing the total amount to \$36,000. It is fully expected this amount will soon reach \$50,000 which is required to perfect the plans as proposed. Rev. J. D. H. Browne, is the rector, and well known to many of our readers as the former editor of the *Church Guardian* in Halifax, we heartily congratulate him on the work he is doing in Pasadena and the bright outlook for the church there.

(To be continued.)

MAGAZINES.

Littell's Living Age.—The numbers of *The Living Age* for February 25th and March 3rd, contain Darwin's Life and Letters, and Cabot's Life of Emerson, *Quarterly*; Personal Experiences of Bulgaria, and The Evolution of Humor, *National*; Home Rule in Norway, *Nineteenth Century*; A Jacobean Courtier, *Fortnightly*; Mary Stuart in Scotland, *Blackwood*; A Night in the Jungle, *Macmillan*; Some Wiccamical Reminiscences, and The Romance of History—Bayard, *Temple Bar*; Unser Fritz, *Time*; Thackeray's Brighton, *All the Year Round*; with "A Tumbler of Milk," "The Five Horseshoes," and poetry. *Littell & Co.*, Boston, are the publishers.

The English Illustrated Magazine (Macmil-

lan & Co., 112 4th Ave., N.Y., \$1.75 per an.) Miss Elise Balch, niece of the Hon. John Jay, and authoress of "Mustard Leaves," "Zorah," &c., has written a series of sketches of "Old Homes," the first of which appears in the March number. Although the places described have often been written about, they have never before been treated in just the same way, or done with the personal revision of their owners; as Miss Balch writes of no place where she does not stay, or where she does not know both place and people well. Christmas she passed with Lord and Lady Bute at their magnificent place in Scotland, Mount Stuart, a perfect dream of beauty; later she will write of it in conjunction with Cardiff Castle, Wales; but in the March number appears "Penshurst," belonging to Lord De L'Isle; who has allowed some of the family portraits to be engraved for it; Algernon Sidney, Sir Philip Sidney, and his brother, and a portrait of Queen Elizabeth given by herself to Sir Henry Sidney. These were never before copied. The second sketch will be "Arundel Castle," the residence of the Duke of Norfolk, who has also allowed pictures to be taken, and aided Miss Balch by showing her old manuscripts, &c. The third will be "Hinchinbroke," formerly an old convent, and belonging later to the Cromwell family. The fourth, "Bridge Castle," the residence of Lord Abergavenny. The fifth, "Ohiswick," belonging to the Duke of Devonshire, but now leased to Lord Bute. This will deal with Pope and Garrick, who were much there. Many amusing anecdotes of the people, and charming bits of their lives, will be introduced in these sketches, and the many friends of Miss Balch who are familiar with her happy and graphic style of writing will both enjoy and appreciate them.

The Pansy for March contains stories by *Pansy on the Golden Texts* for the months and Up Garret; Margaret Sidney's story *The Old Brimmer Place*; Mrs. Archibald's story of a disagreeable girl; A Cat story; Mrs. Livingston's *Pansy Society*; A Sea story; Several Missionary sketches; *The Indian School at Carlisle*; *Baby's Corner*; *Pictures*, a dozen or two; A lot of letters to *Pansy* from boys and girls, and a *Queer Story*. \$1 a year, 10 cents a number.

D. Lothrop Company, Boston, will send a sample copy of *The Pansy* (back number) if you send five cents and ask for it.

Treasure Trove.—*Treasure Trove Co.*, No. 25 Clinton Place, New York; \$1 per annum. The February and March numbers of this attractive monthly for young people are on our table, and their contents show that it has not gone back in interest since we last received it. The March number, amongst other articles, contains an interesting account of the New York ambulance service (illustrated), *Turning Points of Freedom*, with portrait of Victor Emmanuel, and a new story, "A Ranchman's Lesson," by Mrs. H. A. Cheever.

Our Little Ones and The Nursery.—The Russell Publishing Co., 26 Bromfield street, Boston. It seems to us that the March number of this favourite for the little ones is prettier than ever. The picture illustrative of the month is exquisite, and the stories and illustrations throughout are good. One year \$1.80; 8 months \$1.

Our Little Men and Women.—D. Lothrop & Co., Boston; \$1 per annum—is designed for still older little ones than the foregoing, and is admirably suited to its purpose. The stories convey really useful instruction in such form as to be pleasant to the "little men and women" of the family, and by no means without value even to the older members. The illustrations (of which there are eight in this number) are also good.

The Church Guardian

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CALENDAR FOR MARCH.

MARCH 4th—3rd Sunday in Lent.
 " 11th—4th Sunday in Lent.
 " 18th—5th Sunday in Lent.
 " 25th—6th Sunday in Lent.—*Annunciation of Virgin Mary.*
 " 26th—Monday before Easter.
 " 27th—Tuesday before Easter.
 " 28th—Wednesday before Easter.
 " 29th—Thursday before Easter.
 " 30th—GOOD FRIDAY. Pr. Pss. M. 22, 40, 54, 69, 88.
 " 31st—EASTER EVEN.

THE AIM, PRINCIPLES, AND MEANS OF PERSONAL RELIGION.

From a Pastoral by Bishop Gillespie, of Western Michigan—(Continued.)

What are the Means of Personal Religion?

All service of God is described as "growth in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II. Peter iii. 18). The divinely sanctioned "working out" is familiarly known as the use of public and private means of grace.

1. PUBLIC MEANS.

A. Public worship and the Holy Communion.

The devout soul must ever have "a desire and longing to enter into the courts of the Lord." The neglected Church is the sad evidence of "the form of godliness without its power." No professing Christian is sound in mind and heart, who can be content with a single presence in the Church on the Lord's Day, and occasional presence, as in Lent, or on a week day. A healthy soul needs more spiritual food than this. *You do not know what the Church is to you when you can neglect it.* "He that made the great supper in the Gospel called in new guests; but he sent out no meat to them who had been invited, and might have come, and came not." Donne, (1573-1631).

Let me add in behalf of services on other than the Lord's Day, that they are as necessary that "the soul may prosper," as that the Parish may be healthful. The scene of the temporal must be broken in upon by "the power of the world to come," in solemn approach to our Maker in his Sanctuary. We are too feeble spiritually to go from one Lord's Day to another without "the assembling of ourselves together" (Hebrews x. 25).

The Holy Days of the Church have in them even the blessing of the Church's long observance; while setting forth evidently before us the persons of the followers, they give us in them His most holy life in those who were "men of like passions with us."

The Holy Communion is the very fountain of God's grace. We were all catechized into this feeling. When there is a neglectful communicant "the whole head is sick and the whole heart faint" (Isaiah i. 5). The discipline of the Church may not reach him, but God has set against his name: "if any man

draw back my soul shall have no pleasure in him" (Hebrews x. 38). I say not that in these days of multiplied Communion, the obligation reaches to presence on every occasion, but to every confirmed man or woman, I say "in the name of God," that if anything but most decided providential necessity keeps you constantly from the Lord's Table, great is your ingratitude to God, and sore punishment hangeth over your head for the same." (The second Exhortation to the Holy Communion).

2. PRIVATE MEANS.

A. Family and private Prayer.

Next to the congregation of "all sorts and conditions of men" is the little Sanctuary in the home. "Where two or three are gathered together in my name, there am I in the midst of them," is the call and the promise to a household group to daily meet around a family altar. How strangely neglected this blessed help to every member of the family, so neglected that even the Clergyman, "the stranger in the gates," is not asked to offer a prayer. And in this neglect we find the explanation of the wayward youth, the marriage tie so hastily formed, so rudely broken; yes, my dear brethren, for the wretched apology of many lives among us, for "studying to serve God in true holiness and righteousness all the days of our life" (the Holy Communion office).

It is unnecessary to urge Christian people to private prayer, but not unnecessary to say and to urge, that the closet with its shut door should be oftener entered, longer occupied, and that it should witness more of the "lifting up of the soul unto the Lord" the "pouring out the heart before God"; while there should be "in everything and anywhere," the "by prayer and supplication letting our requests be made known" to the divine source of all help and comfort.

Ah, my fellow seekers of the things above, how little we realize what untold grace we have in "the prayer of faith," what wonderful help from God awaits us at the mercy seat. Probably there is nothing in the life of the average Christian that needs more adjusting to the divine standard than private prayer. "Lord teach us to pray."

B. Searching the Scriptures.

Speaking to God and listening to God naturally go together. The Bible in our hands affords the latter. The old title "Appointed to be read in Churches" has an unhappy significance in our day. How the spiritual mind would come to the Church and to the individual believer, from the daily "hiding the Word in the heart" (Psalm CXIX. 11).

Dearly beloved, what does it say to your own consciences, how does it appear to God, when every printed line has more attraction than the lines, "holy men of God spake as they were moved by the Holy Ghost"; and there are hours for the newspaper and the novel, and not even minutes for the Book of God.

C. Meditation and self-examination are the outcome of faithfulness in prayer and in Holy Scripture. They lead us to what, mechanically attempted, is only irksome and disheartening. They are glorious signs that "the old things" of our fleshly life are passing away, and "all things are becoming new," in the clearer perception and deeper love of God and His kingdom.

D. Religious reading is a necessity of Christian intelligence and a means of edifying and quickening the soul. How strange the ignorance in which most Christians are content to live of the testimony of that truth which they profess to love, and of the progress of the cause to which above all others they should be devoted. Where in our homes are the shelves of sacred literature? How many Communicants make it a rule to have constantly in hand some book in the wide range of theological fact and thought.

E. Personal beneficence and pecuniary bestowment. These might have been placed

among the principles of personal religion, so essential are they to the actual being of the follower of the Lamb.

We name them, however, as means of grace. Holy Scripture places side by side alms and prayers—"Thy prayers and thine alms are come up for a memorial before God" (Acts x. 4). "Alms are the co-relative of prayers. The two exercises are branches from a common stem that binds them together—the moral Law of God," "Our goods are nothing unto Him," "whose are the silver and the gold"; but it is something for us to give them away from ourselves, and God, who "giveth to all men liberally," draws closer to himself the "cheerful giver." The liberality of the purse, whatever its capacity, is one of those opportunities of growing in grace of which selfishness has deprived us. Yet the blessed reward has never been taken away, and a disciple's money is in his hands like all other service, his hope of eternal life through Christ. And if this may be said of earthly substance, how much more of the services in which we are associated with Him who would "draw all men unto Him," and "who went about doing good." Our modern devices of Church work that send our people out to buy and sell and get gain—and more ignorable than these—to supply the Lord's Treasury are crowding out the higher, holier ministries of the heart. Go forth, dear brethren, on the ministries of peace and comfort to the needy ones who line our path, on the ministry of recovering the lost soul to a sense of its need of a Saviour's love, its hope in a Saviour's blood. Then shall your own souls be refreshed, and you shall enter into the feeling of our Master when he said at the well of Sychar, "I have meat to eat that ye know not of" (St. John iv. 32).

I believe that in our day personal religion is suffering from neglect of private means of grace. The Church cannot do all, and under the most favorable circumstances many will be often detained from the Sanctuary. More religion, in such holy exercises as have been referred to, brought into the daily life, the strange inconsistencies of Communicants would disappear, and Christ would be "admired in them that believe."

How much there is to stir us up to "lay hold on eternal life" (I Timothy vi. 12)—life is fleeting with many, uncertain to all; responsibility of the holiest cast belongs to every age and position; the Church is so dishonored by lives, careless and defective even in immorality. And then the awful warnings—"Many I say unto you, will seek to enter in, and shall not be able" (Luke xiii. 24). "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (St. Matthew vii. 21). "What manner of persons ought ye to be in all holy conversation and godliness?" (II Peter iii. 11).

"Wherefore, according to mine office, I bid you in the name of God, I call you in Christ's behalf, I exhort you, as ye love your own salvation," not merely "that ye will be partakers of this Holy Communion"—that may be the mere act of the body; but that ye will rise to the inward devotion, the outward conversation, the simple faith in Christ and subjection to his will in all things—that constitute "the worthy partaker of that holy table."

THE PRAYER BOOK IN SUNDAY-SCHOOLS.

By the Rev. Samuel Hart, D.D.—(From the February Number of the American Church Sunday-School Magazine.)

The Sunday-school has come to have a recognized position in every parish—a position which can hardly be thought to need special

apology or defence. Yet it may not be amiss to remind ourselves what the place and duty of the Sunday-school is, in order that we may better understand its work and what we can each of us, do for it. If I devote a few minutes to this it will be justified, I trust, as an introduction to what can be said on the subject specially assigned me.

It has been often urged, and truly enough, that if parents and sponsors did their full duty in giving a religious training to their children and god-children, and if, in connection with this, the children were constantly catechized in church by their pastors, according to the rubric, there would be little use for Sunday-schools. But, in point of fact, the first of these duties is, as a rule, not performed; and the failure in regard to this makes it impossible to carry out the other satisfactorily. Very many children, especially in large cities and in manufacturing towns, can get little or no religious training at home; the Church must stand to them in this regard in the place of the parent or the sponsor, and must make up for the defects of the home; nay, oftentimes it can gain its only influence over the home by means of the children whom it is allowed to instruct. And there are many cases besides, both in city and in country, in which parents are faithful in teaching children the principles of duty and the elements of Christian belief—the Creed, the Lord's Prayer, and the Ten Commandments—and bringing them up with the purpose and intent that they should lead godly and Christian lives, and in which sponsors are ready to second the efforts of parents, while yet there is need of more full and systematic instruction in regard to a great many religious matters which cannot be taught or learned in the home. Nor, on the other hand, can this instruction be given altogether by the minister in the church. Theoretical catechizing should follow upon theoretical parental instruction. It is not possible that the pastor's work in the church should make up for all the defects in the parents' work at home. And so, as I said the Sunday-school deserves to have the recognized place in the practical work of Christian training which is so generally accorded to it. We look forward to the time when each child shall learn from father and mother and god-parents all the things which a Christian ought to know and believe to his soul's health; when, taught in that excellent form of words which the Church catechism supplies, the child will be prepared intellectually, and disposed spiritually to make public confession of his Christian vows, and to seek God's grace in the laying-on of the Bishop's hands; and when in each parish the clergyman shall be able by stated catechizing to complete what has been taught elsewhere, to impress it upon the minds and the souls of the children, and thus to do a most important part in their education in Christ. But till the time when theoretical home-training and theoretical church-catechizing can accomplish their work, there will be a place for the Sunday-school, not as a voluntary organization outside of the Church, to do something which the Church cannot or will not do, but as part of the Church's organized work. It should have teachers who, for one reason or another, are better qualified to instruct in many matters than most parents can be; who can make a study of the Bible and the Prayer-Book, and can teach what they have learned; who know how to ask questions, and how to answer them; who can inspire and guide the enthusiasm that has more place in a class than it can usually have in one who reads and studies by himself; who can find out what each pupil needs, in order to develop or strengthen his moral and spiritual character, and can do something to supply the special need. In this way—and often more fully than is indicated—the Church can, through the

teachers in her Sunday-schools, do a part of her work which might conceivably be done by parents, but which, as a rule, she cannot expect parents to do.

(To be continued.)

“THE WHOLE CHURCH PARTY.”

We notice in one of our contemporaries a suggestive name to supplement High Church; Low Church and Broad; Tractarians; Evangelical and Latitudinarian. It is comprehensive and it is so universally charitable that it would seem incapable of partizan appropriations. It is “The whole Church Party.” It would appear to be the very desideratum of these times to render the internal forces harmonious with the outside movements; unity is a professed object towards which much of public thought is reaching. Its developments are unhappily not uniform. The Romanist presses his view of the matter with persistent and relentless spirit and energy; his idea of unity is committed to a development and departure from Apostolic and Primitive Practice ever growing wider and wider—passing through the long list of burdensome and enslaving superstitions from the imposition of *worship* of Saints, Martyrs, and Angels in “A. D. 350,” to the final assault upon human intelligence and religious freedom in the promulgation of “Papal Infallibility” in A. D. 1870. The Romanist realizes no gate to unity except opened by the pretender to the successorship of St. Peter and defined by the autocrat of Christendom. On the counter-side of the mountain of human devices are the needless sectaries of Protestantism whose very gospel consists in pulling down not merely the proved and worthless accretions of the Church of Rome, but with these the faith itself—the form of sound words and the entire external organization of the Church of Christ which is His Body. The non-conformist and dissenter in his integrity as such, is ready in his haste to surrender all claims to organic unity and to find his consolations in the simple denial—whether true or untrue—whether Scriptural or Primitive, or purely Papal—; of whatever has been possessed or at any time acknowledged by the Church of Rome. Blind to logic and fact he is ready to undermine the foundations of the Christian or Scriptural superstructure in order to vex and take revenge upon a monster antagonist. Reason and Truth would dictate a very opposite course; Saul's armour is not wanted, but the sling of Apostolic authority and Primitive Example and Practice are essential to the hurling of the smooth stones of the Divine oracles against this semi-political and apostatizing Goliath. “We must go forth says Archdeacon Farrar “not to the corrupt fourth century—not to Sacerdotalism not to Romanism—but to the first century if we would have beauty for ashes, the oil of joy for sorrowing, the garment of praise for the spirit of heaviness”—here is a statement as clear as can be enunciated. It is to the first century, when the New Testament itself had no collective form that we must look for the foundations upon which we must build that kingdom of Christ which never changeth. There is no uncertain sound in the inspired writings launched, one by one, in different quarters for the establishing of the Faith and of the Church which is “the pillar and ground of the Truth.” We have delusions and heresy scathingly denounced and we have the essential orders definitely outlined. In the 2nd and 3rd centuries we have the confirmation and verification of these as explicitly marked and substantiated, as the Canon of New Testament Scriptures, all which (Apostolic order and Gospel Truth) are derived from the same identical testimony and sources. Here are the *Ancient* and still existing foundations of the Church of England—she is *ancient* as Rome; she is as pure and wit-

nesses as faithfully for Divine Truth as any practices of professed Christians; she is neither engulfed by an over-loading of traditions or superstitions nor is she *rudderless* in the ocean of the Everlasting Gospel, and Primitive and Apostolic orders; High, Low and Broad Tractarians, Evangelical and Latitudinarians, acknowledging the Creeds; worshipping in a form of sound words traceable largely to Primitive use, and submitting to the Episcopal regimen have surely a *united* work to do for the kingdom of the great Shepherd and Bishop; and for the schism rent and scattered children of His fold. We think “the whole Church Party” commends itself to every lover of Truth; to every disciple of the Lord Jesus; to every member of our Reformed and yet Catholic Church; to every Protestant who protests against error, whether of excess or excision, whether of addition or mutilation; to every Christian who can pray the Master's prayer, “That they all may be *One*.”

A WEEK'S TESTIMONY,

A subscriber in Ontario writes: “I very much appreciate your paper, and I cannot very well do without it, so long as I can afford to take it.”

Another Subscriber in Nova Scotia writes: “Your valued paper is the most welcome paper I receive, and is most highly appreciated by both myself and wife.”

A Clerical Subscriber in Ontario, renewing subscription, writes: “I am sorry I cannot do more. I do not miss any opportunity of trying to get subscribers, for I like the paper very much.”

A Layman in New Brunswick writes: “I now enclose — in advance for your valuable paper, THE CHURCH GUARDIAN. May it long continue to prosper and advance is the sincere wish of —.”

A Lady Subscriber in Ontario writes: “I am living a long distance from Church and very seldom receive a visit from a clergyman; and find the reading of the CHURCH GUARDIAN a great solace, as well as an educator of my family as regards the Church.”

A Subscriber in Ontario writes: I like the CHURCH GUARDIAN very much; it is thoroughly Church and full of news from all parts of the Dominion, and you may depend upon it I will not miss an opportunity to advance its interests. Our country people are slow to take a Church paper.

A clerical Subscriber in the Diocese of Quebec writes: “The teaching of the CHURCH GUARDIAN will be very beneficial and helpful; allow me to congratulate you upon the improved tone of the GUARDIAN during the past two years. I sincerely wish I could induce every member of this mission to become a subscriber.”

A Layman in New Brunswick says: “It is with feelings of the deepest sorrow I look around me upon our unhappy divisions, and am satisfied that any one who after reading the CHURCH GUARDIAN is not convinced of the true Catholicity of the Church must be a person of very limited understanding. I think the solid truths contained in the paper should arouse all Churchmen out of sleep to do their duty as set forth by The Church.”

FAMILY DEPARTMENT.

THE RESTING-PLACE.

A voice has called me to the Wilderness
For quiet rest,
Far from the place which rapid footsteps press
In eager quest;
And here I lie and wait from morn to night
Till there shall be
Some marching order sent in words of light
To set me free.

But while I wait within this anchor-vale
I look away
To where the sunny joys of life prevail,
And hear One say,
"After the quiet and the rest of life
Thou shalt be strong;
And when hast died away the noise of strife,
Thou shalt have song."

And He shall teach me in these quiet days
Of peace and rest,
The old, forgotten songs of joyous praise
Which I loved best;
And so that He be with me while I stay,
And make me glad,
There is no hour of all the passing day
That can be sad.

And so I thank the Father-voice that bade
Me rest awhile
Where visions of the future make me glad,
And in His smile
The quiet days shall pass, till once again
It is His will
That I should leave the vale of night and pain,
And serve him still

—Marianne Farmingham.

LIFE A SCHOOL.

A THOUGHT FOR LENT.

Gal. iii. 24.

LIFE, like school, is the preparing
For the time that is to be;
And the need of all our learning
In the future we shall see.

Of the copy-book is smeared—
Poor the copying at the best;
Often hand and heart are wearied,
So we seek and crave our rest.

Then we learn our task so badly
That we give our "Master" pain,
So He tells us, oh! how sadly,
"You must do these o'er again."

It seems hard, this lesson learning,
That we see no need to know;
All the while our hearts are yearning
For the time when we may go.

But our "Master" knows the reason
Of the task behind, before—
And will help us through each lesson—
He has learnt them all, and more.

Yes! He helps us, if confiding
In His wisdom, strength, and love;
So we'll trust Him and His guidings
Till we reach our "home above."

Enriette A. Raymond.

"AS A LITTLE CHILD,"

BY ELLEN HAILE MALLORY.

From *The Churchman*, N. Y.

It is such a wee bit of a small story this time that I really don't know if any one will care to listen. But I'll tell you about it just as it all happened, and perhaps, who knows, you'll remember its lesson for a longer time than you would a larger one.

The way it came to be told was this: Jamie, the baby, and their mother were sitting look-

ing into the fire. The night was shutting down after a long cold day—one of those real cross days, you know, when the clouds look so sullen because they are so gray, and weary with snow that hasn't quite made up its mind to fall.

A chilly wind was blowing too.

Perhaps because they didn't care to be hustled and hurried about by the wind that the snowflakes had not begun to fall.

It was much more comfortable indoors than out. At any rate Jamie seemed to think so as he held his fat hands to the glowing fire.

I am sure the baby thought so, for he gurgled and jumped and threw his fat hands about with so much energy that if it hadn't been for his mother's arm he would have flown with the sparks right up the chimney.

Jamie had been looking in the fire with a very sober face for a long time before the baby began his crowing, and the gurgle and chuckle and the sight of the two pink feet flying up and down, as if they were trying to "tread" very deep water, made him turn his sober brown eyes on the baby's laughing, happy face.

"Mamma, are babies good for anything?"

"Why Jamie!" was all she had time to say, before he hurried on with:

"I don't mean aren't they good to hug and kiss. Of course they are. But are they, really now, mamma, good for anything?"

"Of any use, I suppose you mean, don't you dear? Oh, yes, indeed, Babies help to make a great many people very happy. They bring joy to sad hearts, and teach us lessons of patience and gentleness, and even of forgiveness sometimes. Besides they make us so happy with their loving baby ways; and yes, I knew a baby once that did even a great deal more than that. He cleared up a dreadful family quarrel and made ever so many people very happy just by means of his yellow, curling hair, and his clear, brown eyes and happy, smiling mouth."

"Why, if he looked like that he must have looked like our baby, mamma. It wasn't our baby, was it? He never quarrels."

"Neither did the other baby, bless his dear little heart, but he walked, no, crawled right in the shadow of a tremendous quarrel and there he stayed until everybody came back into the sunshine again."

"Oh, mamma, please tell me all about it. Papa won't be home for ever so long; Robin's just driving down to the station. Please tell me all about that baby."

Mamma's baby was winking his long black lashes over his brown eyes, slowly, and still more slowly. The pink toes were curled up in a warm flannel blanket by this time, and baby was—already—quiet—gone—off—to—the land of "Nod"!

Mamma held him very closely to her as she swayed slowly backward and forward in her rocking-chair, and then she said.

"It was ever so long ago when the baby in my story was a baby. He is a large man now with a quick decided way about him, merry brown eyes, and such a bright smile. But he can look stern sometimes, and when he draws his eyebrows together, there isn't a bit of a smile in his eyes."

"That's just like papa," interrupted Jamie. "Why, when he just looked cross once, and didn't say a word, I saw Dash put his tail between his legs and walk right under the table. He thought somebody must be in the way, and he didn't know but it was he. Don't you know?"

"Yes, I know! but I was telling you about the baby," Jamie's mamma laughed.

"That baby was born, and lived a while, way off in England. And he had for his home, when he was about as large as our baby, one of the most beautiful houses in the South Country. I hope you will see it sometime, Jamie.

Its walls are covered with ivy, and it has such great chimneys. The rooks are always calling to one another in the old, old trees that stand all about it, and indoors the house is full of old queer pictures, and such heavy chairs. Why, you couldn't lift one, Jamie, if you tried ever so hard."

"And can lift a good many pounds," interrupted Jamie, doubling up his arm to show mamma his muscle.

"The people who lived in this old house in those days were two very nice, very careful, very particular old gentlemen. They were brothers, just as you and the baby are, only they were twin brothers, and really and truly it was very hard to tell which was Mr. Edward and which was Mr. John. Even the old house-keeper who had lived with them for thirty years, used to make a mistake once in a while and call 'Mr. Edward' 'Mr. John,' if she happened to meet him in a dark corner.

"Well, these two gentlemen lived all alone, with the servants almost as old as themselves, in the queer old house, and very lonely and very sorrowful they were sometimes.

"The reason was because their niece, their only sister's child, had married and gone away to live in quite another part of England, and her uncles never saw her, did not even hear from her, and never had since that gray, dark wedding morning, when they had seen her drive away from the church door with her husband, without even going back to say 'good-bye' to her old home.

"The reason for that was that the two old gentlemen didn't approve of people getting married.

"They never had married,' they used to say, 'and they had always been very happy. Why Lucy should want to leave them and go away with a young man she had known such a short time, only three years, they couldn't understand at all.'

"So they said 'good-bye' to her at the church door, shook hands very stiffly with her new husband, and then went back to their beautiful old house under the elm trees, where even the rooks seemed to miss Lucy, and cawed and chattered about her in the windy March afternoons.

"But she didn't come back again for all their calling. The old gentlemen never asking her.

"She went away and left us,' they used to say to one another, 'well, we must learn to get along without her.'

"They must have been very cross old gentlemen, mamma," said Jamie.

"No, my dear, not at all. But they thought that because pretty miss Lucy had lived with them all her life she ought always to do so. 'They couldn't bear changes. Why should young people want them,' they said to one another.

"So the days and months and years went by, and still the old gentlemen were all alone in the gray house. They were getting to be very old gentlemen, too. It would have been very pleasant to have Lucy back again to read the papers that their tired old eyes made such hard work of nowadays, or to have heard her sweet voice or her light footstep about the quiet old house; or even to have seen the baby, they said to themselves, as they sat in front of the fire.

"For there was a baby. Lucy had written them about it herself, and had begged the old gentlemen to let her bring it, to show it them. But though her uncles had answered her pitiful little letter very politely, they had never said one word about the baby.

"But they thought about it. Oh, yes, indeed! I don't believe there was an evening when they sat in front of the fire, the two old gentlemen, that they didn't think about that baby, and Mr. John was very much surprised to hear himself saying out loud, one evening:

"I wonder if Lucy's baby has brown eyes. Our mother's were brown and so are Lucy's."

"Yes, and so were Richard's; do you re-

member how brown his eyes were and what yellow hair he had? And both old gentlemen glanced up at an old-fashioned miniature hanging over the mantel-piece, where a baby with brown eyes and a ripple of yellow hair smiled down on their old faces.

"Now just when the two dear old gentlemen were feeling very gentle and tender-hearted indeed, what do you think happened Jamie?"

"They heard a noise. Such a queer, strange noise. One that they hadn't heard in years though it did sound very familiar, and that was a low gurgle, a chuckle, and then, yes, a real baby laugh!"

"If you had fired a cannon, Jamie, into that quiet room, I don't suppose the old gentlemen would have been much more surprised. They jumped up very straight in their chairs and looked all about them to see where that strange noise came from.

"It came from the door, and out from under the heavy curtain that hung over one side of it was suddenly poked a head.

"The two gentlemen really gasped for breath, and took very firm hold of the two arms of their stout old chairs.

"What was going to happen!" they thought.

"What did happen was that the head seemed pleased with what its brown eyes saw, and pushed in a little further until its golden hair was ruffled into most beautiful sunny rings by the heavy curtain. Then the pink palms of two very fat, very small, white hands beat the old oak boards, and crawling, creeping, hitching along, any how, over the floor, then hurried into the room, as fast as he could, the most beautiful baby!"

"The old gentlemen sat up straighter than ever, and held on to the arms of their chairs as if they were afraid of flying out of them and straight up the chimney, they were so surprised. Then both glanced up at the miniature over the mantel-piece and then down at this creeping baby again.

"They had really expected to see the picture's velvet frame empty, so exactly was the creeping baby like it. Even the quaint old-fashioned dress and sash seemed just the same.

"This is extremely remarkable!" was all Mr. Edward could find to say.

"Very, indeed!" said Mr. John, as he watched the baby, who had crawled under Mr. Edward's chair, and was peering out at him with such fearless brown eyes.

"What's to be done?" gasped Mr. Edward, not daring to stir as the baby bumped about and gurgled and chuckled under his chair. "I am afraid it will be injured if it stays there any longer.

"But it was very evident the baby hadn't the faintest idea of coming out. Perhaps he thought himself a new kind of bird in search of a cage, and was contented with the strange one he had found.

"He smiled up at Mr. John, with his brown eyes, from under

the chair seat, at every risk of bumping his head dreadfully.

"Dear me! What shall we do?" said Mr. Edward still more anxiously. "Such a beautiful child! Where did it come from? Brother John, you must coax it out of such danger. I have heard of concussion of the brain resulting from a—seemingly—slight—bruise."

"But the more careful Mr. Edward was of his legs and the more firmly he held them against the side of the chair, and chirruped at the strange intruder, the more the baby bobbed his yellow curls about and smiled out of his queer cage, without offering to move

"Something must be done," said brother John. "Baby, dear baby, pretty little boy, won't you come out? and he clucked and whistled and stroked the cat to attract the brown eyes' attention.

"And all the while Mr. Edward was being very careful of his legs, and really trembling as he held on to the chair lest the baby should hurt himself.

"Then Mr. John did something I don't suppose he had ever done in all his life before, for any baby. He actually got down on his knees, silk stockings and all, and pulling his old-fashioned watch out of his pocket, held it out for the baby to admire.

"That was too wonderful a thing for even such a queer little bird not to notice, and the brown eyes watched it very closely while Mr. John swung it backwards and forwards in the light of the fire. And as he drew it further and then a little further away the yellow curls bobbed after it until the baby, by a skilful turn, sat down on the bearskin in front of the fire, and held up his fat hands for the wonderful plaything.

"Of course he got it. That queer old watch that Mr. John could almost count the number of times he had ever trusted to any one else for a moment even in all his life. It was fast in the baby's two fat hands, and was shaken and hustled about and even tasted of in a way that must have astonished it very much indeed.

"Just then, when the two old gentlemen were gazing at the baby with such loving, tender eyes, there came a little gasp and a rush from behind the curtain, and there was their own Lucy on her knees beside the baby, with one arm around it and the other hand on Mr. Edward's chair, and saying, as she cried and laughed, all together:

"Let me tell you how it was. Let me explain it, dear Uncle Edward, dear Uncle John!"

"You never saw two such astonished old gentlemen in all your life. But how could they frown, or try, even, to be angry, when there sat their beautiful great-nephew on the hearth rug, carefully tasting and pretending to take bites out of Uncle John's watch, while he held Mr. Edward's left shoe buckle very firmly with the other fat hand.

"We put the baby on the floor while I was taking off my cloak, and then I had to cry a little because it was so lovely just to see

home once more, and we were both trying to make one another believe you would see us after all. The baby, bless his heart, took the matter in his own hands and crawled away without our noticing at all what had become of him. Now that we are all here, will you let us stay a little while please?"

"But there was no need of asking that question. The dear baby had crept right in the two kind old hearts. Do you suppose he found them under the chair? for the dear old gentlemen fell to kissing first Lucy and then the baby and then Lucy again, and then nearly shook off the hands of the baby's father, who suddenly appeared from the other side of that mysterious and wonderful curtain.

"So you see, Jamie dear, what a little helpless, trusting child can do; bring aching, sorrowful hearts together, bring peace and happiness where there had been unhappiness and sorrowful faces before. Do you remember what it says, 'Except ye become as little children ye cannot enter the Kingdom of God?'"

MARRIED.

WHITE-BALLOCH—In St. James' Church, Centreville, Feb. 7th, by the Rev. J. E. Flewelling, George Leverett White, to Alice Wilmot Balloch, daughter of Wm. D. and Ella Balloch, both of Centreville, Carleton Co., N.B.

DIED.

BOOMER—At 486 Princess Avenue, London, Ont., on Sunday, 4th March, at 12-20 p.m., the Very Rev. Michael Boomer, LL.D., Dean of Huron, aged 78 years. Perfect Peace.

RITCHIE—At Greenfield, Carleton Co., N.B., on the 11th ult., Lulu Elizabeth, only child of Joseph and Nancy Ritchie, at the age of 5 months 13 days.

RITCHIE—At Greenfield, Carleton Co., N.B., on the 18th ult., Joseph Ritchie, of consumption, aged 40 years, 8 months and 8 days, second son of Charles and Eliza Ritchie, leaving a widow and numerous friends to mourn his departure.

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MARVELLOUS OPENINGS IN JAPAN.

On reaching Japan after a visit to United States, Dr. Gordon, of the American Board's mission, writes concerning the wondrous openings for Christian work in Japan and the pressing need for reinforcements in all the missions. He says: "Before leaving America I was thinking frequently of the large reinforcements the board is sending out. Here on the ground it is almost impossible to think of anything else than the need of more workers. Our mission and in fact all the missions seem like an army with every man fitting up to the limit of his strength and many faint and weary and ready to fall, and yet not a man in reserve. And this illustration holds good with reference to our Japanese workers. The need of more teachers in our schools is matched by the need of more trained men and women from these schools to take up the ever waiting work. No better use of twenty consecrated Christian men, and an equal or greater number of women, could be made than to put them here; and the probability would be that even such a number would be forced into active work before they could, by study of the language, prepare themselves for it."

A MISSION IN INDIA.

A very remarkable religious movement is progressing in the English Church mission in the Punjab, India, especially in and about Amritsar, and there is a large ingathering into the Church of Hindoos, Sikhs and Mohammedans. A missionary at Amritsar writes: "Our compound resounds from morning to night with voices repeating to each other the Lord's Prayer, the Ten Commandments and the Creed, with *bhajans* and bits of the Gospels."

CHINA.

NOTES OF THE MISSION.

A letter from Bishop Boone, under date of November 19th last, shows that he was temporarily occupying Dr. Boone's house in Hong Kew, in the Foreign Concession of Shanghai. He goes out to St. John's College nearly every day by *jinrickisha*, arriving there before ten in the morning. He instructs the theological class and spends the remainder of the time with his teacher of Chinese until four in the afternoon. Confirmation was appointed at St. Paul's Church, Kong Wan, for the next day. The Bishop says that the news from Wuchang is very satisfactory. Messrs. Graves and Partridge are taking up the work as fast as Mr. Sowerby turns it over to them. Mr. Sowerby and his family are about leaving for their vacation, which they will spend in England; Mr. Sowerby himself coming to the United States for a

time. The Rev. Mr. Pott is stationed at Kia Ding. The Bishop has advised him to come up to Shanghai at least once a month "for a sight of civilization." As soon as circumstances will permit the Bishop will reside on the St. John's College property.

JAPAN.

MANY BAPTISMS AT TOKIO.

In a letter received just as this number of the magazine was ready for the press Bishop William writes: "You will be pleased to learn that additions to the Church in Tokio have lately been made. I baptized in St. Paul's School chapel on the morning of November 13th three adults and one infant, and in Trinity Chapel, the same afternoon, ten adults and six children; on November 20th at Christ Chapel ten adults, and on December 13th, at the same chapel, one adult and nine children. On Christmas Day I expect to baptize six adults (three from Trinity Chapel and three from St. Paul's Chapel). There are also nearly fifty preparing for Holy Baptism in Tokio.

PLANS FOR THE NEW ST. AGNES' SCHOOL BUILDING.

The Rev. Henry D. Page, of Osaka, writes under date of December 2d last, as follows "I was much pleased to learn that something more than \$5,000 has been received toward the new building of St. Agnes' School. Miss Williamson now has fifty-three boarders in the house, and her room is taxed to its utmost capacity. As before, she is on the point of giving up her own rooms for the use of the scholars. Will it be possible for you to get and send out at once some of the most modern and most approved plans for a school building? The dormitory arrangement, of course, will have to be modified to suit the peculiar needs of the Japanese; but with regard to arrangements for lecture-rooms and a large assembly-room that could be used daily as a chapel and for commencement exercises, we ought to be able to follow closely the plans of your architect, and Miss Williamson and all of us are very desirous to have the best arrangements for ventilation and light and the convenience and health of all concerned."

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If there is a person in this country who does not know of Johnson's Anodyne Liniment we hope this paragraph will reach that person's eye and that he will write us for particulars of it. It is more valuable than gold, silver, or precious stones.

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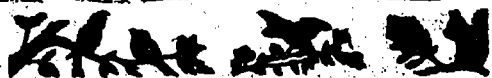
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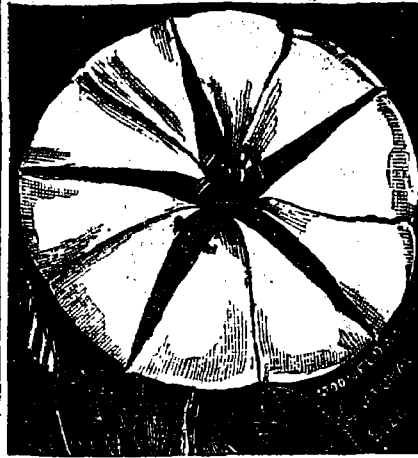
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