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# The Church Guardian.

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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## ECCLESIASTICAL NOTES.

**FREETHOUGHT.**—The Bishop of Peterborough in a recent sermon said:—

"Let us have done, once for all, with this mere cant, for it is nothing but cant, of free-thought and the fetters of the Creed." How does it come that the man who thinks there is no God is any freer in his thinking than the man who thinks there is a God?—one thinks as freely as the other. We Christians think there is a God, and we are free in thinking so. The atheist thinks there is not a God, and he is free in thinking so. There is as much free-thought on the one side as on the other, and each is subject to the penalties of his thought—each must abide the consequences of his thought concerning God, just as each must abide the consequences of his thought concerning his health, his life, his business, or concerning any other fact in this life. The only difference is that the consequences of misthought or disbelief in the one case are more serious, are more lasting, than in the other, but that does not at all affect the principle that thinking wrongly concerning divine or eternal facts may hurt our souls, just as thinking wrongly of material or physical facts may hurt our bodies.

**THE NEW THEOLOGY.**—Dr. McCosh, the eminent American professor of moral science, is severe upon and condemns the newer theology of the schools in merciless terms. "It does not take," he says, "it cannot be made to take, any scientific form. It would let down doctrine and exalt charity, and would thereby make religion easier and more attractive—as they suppose. It is 'Broad Church' in England, delivering itself from all creed. It is the 'Religion of Humanity' in this country (America) instead of the 'Religion of Divinity for Humanity.' It would free humanity from certain restraints and sacrifices, with the view of exalting it. The new gospel which has appeared among us is evidently running a like career. Doctrine is discarded first; duty goes next, in the next man or the next age."

**THE RESPONSIBILITIES OF WEALTH.**—The Hon. Chauncey M. Depew delivered an admirable address on the occasion of laying the corner stone of the new building of the College of Physicians and Surgeons, at New York, by Mr. George Vanderbilt. We take pleasure in reproducing a few sentences of this excellent speech:—

Great fortunes involve grave duties from which there is no escape. The administration of a vast estate is a trust of far-reaching responsibilities. The law does not and cannot say how a man shall use it, but the jury of the world is day by day taking testimony, and every right-minded man wants its favorable verdict. He must not squander or waste, and so long as it is actively employed it does a public service. Strong and masterful men who create and hold together and manage great enterprises which give employment and wages to thousands of people, and who keep their for-

tunes active in the conduct and development of business, are practical benefactors and philanthropists. They are of necessity the hardest workers in their system, and often crushed by its weight. But they cannot stop at the point where their road or mills, mines or factories furnish the means of living to the healthy and able-bodied. They must contribute in liberal measure for the young, the helpless, the infirm and the aged. In this they are laying up for themselves not only treasures in heaven, where moth and rust do not corrupt nor thieves break through and steal, but the sweet incense of gratitude and praise ever wafted to their memories. Said John Howard, the philanthropist, when dying of disease contracted in the service of the unfortunate:—"Let my monument be a sun-dial. I would be useful after my death."

**BISHOPS AND CATHEDRALS.**—That colonial bishops are not the only ones who occupy an anomalous position with regard to their cathedrals is evidenced by the following report to Parliament of the Cathedral Establishments Commission:—

Lichfield—The Bishop may take any part in the service, and preach and administer the Holy Communion, and ordain, etc. He may convene a general chapter of the Dean and all his Canons once a year, and may visit the cathedral once in four years, and settle disputes as visitor. Salisbury—The Bishop may celebrate the Holy Communion and preach after reasonable notice. He may use the cathedral for visitations, etc., and special services for diocesan purposes, and appoint preachers on such occasions, due notice having been given to the dean. The Bishop shall visit the cathedral at the period of his ordinary visitation. Ripon—The Bishop shall visit the cathedral once every three years. He may celebrate the Holy Communion, and, with suitable notice to the dean, preach at any service where the preacher has not been vetoed by his rota, and with such notice use the cathedral for visitations, etc., and appoint his preachers and also his congregations with the dean and chapter, order services on special occasions, and appoint the preachers thereof. Canterbury—The Archbishop may celebrate the Holy Communion, and, on giving reasonable notice to the dean, preach, and may hold consecrations, etc., and appoint the preachers, and may, with the consent of the dean and chapter, hold special services, and appoint the preachers. St. Asaph—As at Canterbury. Norwich—As at Canterbury. Worcester—As at Canterbury. Oxford—As at Canterbury, subject to some exceptions during the university terms. Carlisle—As at Ripon, except that visitation, etc., services must not interfere with the ordinary services, unless by consent of the dean, and that there is no provision for holding special services. Ely—As at Canterbury, except that the consent of the dean and chapter is not necessary for holding special services. But the arrangements for them are to be made in concert with the dean.

**CELEBRATION OF THE HOLY COMMUNION IN THE HEBREW TONGUE.**—Hebrew is generally

considered to be a dead language, but this is far from being the case. All Jews learn Hebrew, as their own religious services are entirely in that language, and a great number of Jews in East London know more about Hebrew than they do about English. The language that is commonly spoken among them a quaint mixture of Hebrew, German and other languages, written in Hebrew characters, but their sacred language is the ancient Hebrew tongue. When the work of the conversion of the Jews was begun in earnest in the parish of St. Augustine, Stepney, England, it was thought by the Vicar and the Rev. M. Rosenthal, who conducts the work, that it would be well to have a Special Celebration for the Converts, and as most of them understood Hebrew better than they did English, it was suggested that the Hebrew language ought to be employed. This has now become an accomplished fact, and on the second Sunday in every month, at 9 a.m., this service takes place. The number of communicants has been steadily increasing, and there are now usually about fifteen converts who communicate at each celebration. The language in which our Blessed Saviour spoke when He instituted the Holy Communion was naturally the Hebrew tongue, and it is extremely pathetic to be present at the Hebrew Celebration and hear the words of consecration said in the very tones He Himself used. The question has often arisen, When was it that the Holy Communion was last celebrated in this language? Of course it is impossible to speak with certainty upon the subject, but it is probable that never since the apostolic age till the present time has this language been used for the greatest service of the Christian Church.

**A PRACTICAL LESSON.**—One of the Australian papers contains an excellent and characteristic story concerning Bishop Moorhouse. About a year ago he was visiting one of the outlying districts of his diocese. On the Sunday, which was a very hot one, when walking on the verandah of his hotel, he noticed a number of cattle collected round a water-trough. He hurried out of the hotel, went towards the trough, and found it empty. There was a large pump beside the trough, but the people of the district apparently wanted Providence to send them rain, so as to save themselves the trouble of pumping up water for their cattle. The Bishop read them a practical lesson. He climbed the ladder leading up to the pump, and worked away vigorously at the handle until the trough was full, and the thirsty cattle had water enough to drink. It is gratifying to know that this practical lesson was not lost upon the inhabitants of the district to whom it was given.

**A TIMELY SUGGESTION.**—Dean Burgon makes a valuable suggestion in view of the present constitutional crisis in Great Britain. In the prayer for "the High Court of Parliament," we pray twice a day that Almighty God will be pleased "to direct and prosper all their consultations to the advancement of His glory, the good of His Church, the safety, honour, and welfare of our Sovereign AND HER DOMINIONS." The Dean's suggestion is that, "until this tyranny be overpast," the clergy should be mind-

ful, everywhere, after pronouncing the three words printed above in small capitals, to interpose a definite pause—suppose of half a minute. "The congregation will readily understand both what it is they do, and why they do it. Every faithful citizen will also avail himself of the opportunity to dart up a strong prayer to God that the treasonable designs of a little band of traitors may be effectually frustrated."

### NEWS FROM THE HOME FIELD.

Gathered specially for this Paper by Our Own Correspondents.

#### DIOCESE OF NOVA SCOTIA

**HALIFAX.**—*Installation of the New Canon.*—The Rev. Isaac Brock, Professor of Divinity at King's College, has been installed Canon at St. Luke's.

The recent clerical changes in Halifax leave three principal churches without curates, viz., St. Paul's, St. George's and St. Mark's. On the appointment of a rector at St. Paul's, a curate will be also appointed, but at St. George's and St. Mark's no appointment will we believe be made. Each rector in endeavoring to carry on single-handed the work in his populous parish will find his hands more than full.

**NORTHWEST ARM MISSION.**—Arrangements have been made whereby the Missionary at Harrietsfield and Torrence Bay may also take charge of this important Mission. The plan suggested is that the Missionary reside at the Northwest Arm.

Mr. T. C. Mellor, who is now affording lay assistance at Trinity Church, has been working at Harrietsfield, and offers himself for ordination at the ensuing ordination.

**TRURO.**—In the fifty-first annual report of the Wardens of St. John's Church, Truro, reference is made to the removal by death during the year of Mr. George Reading, who for forty-four years was a member of the corporation of Truro Parish, and during a great part of this time filled the office of Churchwarden and Vestry Clerk. His wise counsels in our parochial affairs, and his reverent form and deep devotion in the house of God, will be sadly missed. The past year has been a satisfactory one. The offertory has been larger than ever before, averaging over \$26 a Sunday. The debt has been lessened from \$1,215 to \$935, which amount is due on the organ; the construction debt being entirely paid off. Over \$400 have been expended upon repairs to parsonage and out-buildings. All expenses, salaries, etc., have been promptly discharged, leaving a small balance to credit account. A stained glass window of beautiful design and construction has been placed in the chancel, and it is hoped that the west window may next receive attention from those desirous of perpetuating the memories of the departed.

**CHURCHWOMEN'S MISSIONARY ASSOCIATION.**—At the opening of the mite boxes in connection with this Association, the sum of over \$500 was found therein—an increase of \$200 over last year's proceeds from the same cause. The quarterly sale of work netted over \$100. Special and honorable mention should be made of one mite box, which contained about \$250. There must have been some missionary enthusiasm of a rare type centered round that box. The Society is doing a noble work.

**C. E. SUNDAY-SCHOOL ASSOCIATION.**—The Rev. W. B. King, curate of St. Luke's, gave a model lesson on the Resurrection at the last meeting of the Association. The thorough and exhaustive manner in which the teaching was communicated elicited a spirited discus-

sion, in which Rev. C. McCully, Messrs. Whiston and Wiswell, and the President, Rev. H. J. Winterbourne, took part. Rev. C. McCully strongly urged the necessity of teaching *plenty of Church doctrine in the lessons.* The next meeting will take place on June 9th, when the Rev. W. B. King will preach the annual sermon. The Association is quite a live body in town, and the attendance is steadily increasing.

**ST. MATTHIAS MISSION.**—Rev. W. C. Wilson, the late Missionary, in his farewell sermon, urged the people to remain true to their work, and build up the waste places. At the annual meeting, the treasurer's report showed the Mission to be in first-rate financial condition, there being a large balance in hand towards the finishing of the Mission building. A long discussion arose as to the future of the Mission. The Lord Bishop has sent Rev. C. McCully to carry on the work of the Mission. The regret at the departure of both Mr. and Mrs. Wilson was general and heartfelt.

**LOWER STEWIAKKE.**—During Lent special services were held in Holy Trinity Church, at which several clergymen within the Deanery were invited to preach. Of those who kindly responded were the Rev. Rural Dean Moore; Rev. J. A. Kaulbach, and Rev. R. Martell. Our people, as well as others not belonging to us, showed their appreciation of these services by a better attendance than has been usual at that Holy season. I trust this weak parish has been permanently benefitted by the visits of those brethren who were so good as to come to us.

The Rev. Mr. Martell, of Maitland, is also spending the present week with me and holding several services, which we are dividing between Stewiakke and Shubenacadie, five miles distant, where we have a few Church people, who, having no church, are obliged to worship in the Temperance Hall. Mr. Martell is a good forcible preacher, and both he and his kindly young wife are very popular with his own people, and I may safely add with some others likewise. The Vestry meetings on Easter Monday, and at Dutch Settlement Chapel on Easter Tuesday, were for the most part satisfactory; although the attendance was small at both meetings. The same Churchwardens: J. Miller, Esq., and Mr. Thomas Gibbon were re-elected; Day Delegates: Jas. Miller, Esq., and Dr. Addington.

In response to an appeal sent out by the rector, Rev. J. C. Cox, for "one dollar donations" towards the fund for painting and repairing the two churches in this weak parish; the following persons have kindly and promptly responded: Truro—Rev. J. A. Kaulbach, Messrs. Wm. Hallett, O. E. Cummings; Dartmouth—Hon. Dr. Parker, Windsor, Wm. Dimock, Esq.; The Bishop has shown his approval of the appeal by kindly promising \$10 towards the object.

**NEW GLASGOW.**—At the adjourned Easter meeting, means were taken to pay the debts by payments in four years to those who advance the money needed.

Messrs. Townsend and Pritchard were elected Chapel Wardens.

A cordial vote of thanks was passed to Miss Campbell, the retiring organist.

Mr. Newton Drake volunteered his gratuitous services at the organ.

We hope to have a morning service when the Lay Reader arrives.

**PRINCE EDWARD ISLAND.**—*St. Paul's.*—At the annual meeting the reports were adopted, and Messrs. H. J. Cundall, John Ings, were elected Wardens; and F. L. Hazard, George Peake, James Lewis, S. Lowe, F. T. Newberry and P. Pope were elected Vestrymen; Charles Palmer, H. J. Cundall, Delegates; and R. R. Fitzgerald and A. B. Warburton, substitutes; W. H. Aitken, Auditor.

*St. Peter's.*—At the annual meeting, a considerable increase in the amount guaranteed by envelopes was reported for the new financial year. A vote of thanks was accorded the retiring Churchwardens, also several gentlemen in England, for kind services rendered the congregation. Messrs. Thos. Green, W. H. Stewart and Lawrence W. Watson were re-elected Churchwardens; Hon. T. H. Haviland and Mr. E. J. Hodgson, Delegates; with Messrs. L. W. Watson and F. de St. C. Brecken substitutes. It was decided to offer the incumbency of the church to Rev. W. P. Henderson, Senior Curate of St. Philip's Church, Tunbridge Wells, England. Mr. Henderson formerly belonged to Montreal.

*Personal.*—Rev. T. W. Johnston, Rector of St. John's Church, Crapaud, has been seriously ill lately from a severe attack of rheumatic fever. Rev. Mr. O'Meara has kindly assisted in the ministerial work during the Rector's illness.

**ST. JOHN'S.**—*Eagle Head.*—At an adjourned Easter meeting held in the Parish Church on May 10th, Messrs. S. Wentzel and W. T. He-meon were elected churchwardens. Delegates—Dr. Bell, of Mill Village, and J. B. Johnstone, of St. Matthias Mission. After the various officers had been elected, a lengthy discussion took place on the selection of a rector. The churches had been closed for several months. The question of salary, notwithstanding the absence of many men fishing on the Banks, was settled, and a satisfactory guarantee given. It was then moved and at once unanimously adopted that the Rev. W. W. Wilson, of Halifax, be declared rector of the parish. The reverend gentleman has not yet signified his acceptance of the rectorship.

**LIVERPOOL.**—Rev. Mr. Morris, who has worked so acceptably in this parish, leaves for his new sphere of work this week at Clements-port. The many friends of Mr. Morris will sincerely regret his loss from this important parish. Mr. Hugell, who is one of the candidates for Holy Orders at the ensuing ordination, has been appointed curate of the parish.

**SHELBURNE.**—Rev. J. D. Peters, who has been vicar of this parish during the past year, resigns his position this month to take charge of a parish in New Brunswick.

**KENTVILLE.**—Among a number of members of the Church in this parish who have been lately called away from the Church militant is the name of one, Miss Anna Maria DeWolfe, who deserves more than passing reference. She was the daughter of the late James E. De Wolfe, one of the original promoters and strongest supporters of the Church from the time of his baptism as an adult to his dying day. The daughter, following in her sainted father's footsteps, showed her natural kindness of heart by her many charitable actions, and had ever an open door and a warm welcome for the clergy, who will in her death lose an excellent friend. We trust to a kind Providence to supply the vacancies caused by the removal of those he calls higher.

**LOCKEPORT.**—During Lent, on Sunday evenings, the incumbent preached a special course of sermons, the subjects being:—Baptismal Regeneration; Conversion; Bible Revivals and Modern ones; The Growth of Grace in Man's Heart; The Bible, the Ministry, the Font; Means of Conversion of the Ethiopian Eunuch.

On Easter Day, the Church of the Holy Cross at Lockeport was decorated with flowers, the prettiest feature being five callas in bloom in one tub at the entrance of the chancel. A special collection for the Rectory Fund amounted to \$84. A special collection at St. Peter's Church, Green Harbor, amounted to \$11, also for the Rectory Fund. The total, \$95, was a

grand effort for the Church people in this Mission. In the evening Easter carols were sung at Holy Cross.

At the Easter meeting, Geo. Redding and James E. Richardson, Esqs., were elected churchwardens.

If giving be a test, this Mission is in a healthy condition. *Church Work*, the admirable periodical of Rev. J. Ambrose, is localized, and 110 copies taken.

**WINDSOR.**—*King's College Restoration Fund.*—The Most Reverend the Metropolitan of Canada has forwarded to the Secretary of this fund, C. Wilson, Esq., Windsor, a cheque for \$50, and the Lieutenant-Governor of Nova Scotia has sent, through the Acting President, the Rev. Isaac Brock, a donation of \$25 to the above fund. About \$1,000 so far has been collected; it is estimated that another \$1,000 will be necessary in order to complete the needful repairs and improvements. Let those, therefore, who have cards quickly fill them up, and send their amounts to the Secretary, and let all intending donors forward as quickly as convenient their donations.

**TRURO.**—The Lord Bishop administered the rite of laying-on of hands in St. John's on Monday, the 10th inst., to thirteen candidates. This is the third Confirmation in less than three years, and speaks volumes for the assiduous care of the indefatigable pastor. The Bishop was attended by the Rev. D. C. Moore, Rural Dean, and Rev. Messrs. Cox and Mackenzie.

(To be continued.)

#### CAPE BRETON.

**MISSION OF LOUISBOURG.**—During the season of Lent, daily services, with a celebration of Holy Communion every Thursday, were held at Louisbourg and Lorraine, and were exceedingly well attended.

On Good Friday both of the churches at the above places had very large and devout congregations. Work was almost, if not entirely, suspended, and every Churchman who was able to come was present at one or other of the services. We are very glad to note this religious observance of the death-day of our Blessed Lord.

On Easter Sunday there were two celebrations of the Blessed Sacrament at Louisbourg, one at 8 a.m., when there were 53 communicants; and the other at 11 a.m., with 17 communicants. There was also service at Lorraine at 3:30 p.m., and again at Louisbourg at 7 p.m., when, instead of the usual special sermon, one of John Wesley's on the Priesthood was read to probably the largest congregation—the Bishop's triennial visits excepted—ever assembled in St. Bartolomew's Church.

The decorations, although simple, were very pretty and effective.

During the winter, by the united exertions of many willing hands and hearts at Lorraine, the frame of a new church—dimensions, nave 40 x 20, chancel 16 x 20—was cut in the woods, hewn, and hauled to the place of erection. A new site, more central in its position than the old one, has been given by a staunch old son of the Church, Mr. William Wilcox, and it is hoped that by the fall we shall have the exterior of the building finished, so as to be able to use it for divine worship. Who will give vases, cross, hangings, etc., for the sanctuary?

**SYDNEY.**—The Lenten and Easter Services in the three churches of this parish were well attended, and a large addition has been made to the roll of communicants.

On Easter Day the services and appearance of the Parish Church were light and cheerful. In the chancel and in the windows of the nave were callas, geraniums and other flowers in pots, and over the altar a beautiful floral cross,

the decorations of the font terminating with the same emblem.

At the meeting on Easter Monday the following officers were elected: Churchwardens—Messrs. F. C. Kimber and E. S. Stirling; Vestrymen—Messrs. N. Davenport, J. Lowry, H. L. Crus, C. R. Benn, H. G. Benn, E. Murphy, F. Fisher, W. H. Andrews, T. W. Publicover, W. Dillon, C. E. Leonard, W. Robertson; Vestry Clerk—Mr. T. Rontledge; Delegates to Synod—Messrs. Sterling and Dillon; Provisional Delegates—Messrs. Murphy and T. C. Hill.

A Committee was appointed to act with the Churchwardens in the matter of repairing and reseating the church, and more than half the money required for this purpose was at once subscribed.

A handsome window has been placed in the church in memory of the late Senator Bourinot, and the ladies of the congregation are thinking of going to work to raise \$300 or \$400 for a new east window.

On Easter Tuesday the teachers and scholars of the Sunday-school had a sale of work, which realized \$77.

**COW BAY.**—That part of St. George's parish hitherto known as Glace Bay Mission has been constituted a separate parish by his Lordship the Bishop, to be known as St. Paul's parish.

A meeting for the election of a rector was called on Easter Monday, at which the Rev. William Jas. Lockyer, Missionary for the past three years, was unanimously elected rector.

At the regular Easter meeting, Messrs. Wm. Clark and Geo. L. Rees were elected wardens, and all other necessary work was done in peace and harmony.

#### DIocese OF FREDERICTON.

**MONCTON.**—Some little time ago we announced the resignation of the Rev. Arthur Hoadley, rector of this important parish. Mr. Hoadley had been suffering from a severe attack of bronchitis for some months past, and an entire rest and removal to a warmer climate was absolutely necessary. We now learn that the Rector and his family sailed for England on the 1st of the month. They will probably stay there during the summer and then proceed to Australia or New Zealand.

Mr. Hoadley was a native of England, and was educated for the ministry at the venerable Alma Mater of St. Augustine's, Canterbury. He received his diploma in 1878, and at once proceeded to the Diocese of Fredericton, where he continued to labour till he left the Dominion. On Easter Tuesday the clergy of the Deanery of Shediac, and several other clergy from outside assembled for a farewell service at Moncton. Choral Evensong was sung at 7 p.m. by the Rev. F. W. Vroom, rector of Shediac, and an appropriate sermon preached by the Dean, the Rev. J. Roy Campbell. The touching hymn, "Through the night of doubt and sorrow," was sung as a recessional. After service the congregation were invited to the school-room to bid their Rector farewell. When refreshments had been served by the ladies, Mr. Churchwarden Taylor, in the unavoidable absence of the Hon. Mr. Justice Botsford, presented Mr. Hoadley with a short address of affection and sympathy, together with a purse of \$113 from the ladies of the parish. Mr. Hoadley feelingly replied, and the meeting then broke up. On the morrow the clergy and many of the communicants assembled at 7:30 a.m., to receive the communion for the last time from their parish priest. The service was choral and most impressive. The Rev. Canon Medley was epistoller, and the Rural Dean, gospeller. The choir being in fair attendance. Besides the purse from the ladies, the rector was the recipient of another purse (\$108), from the clergy and other friends outside the parish.

The Rev. A. J. Reid, who has been helping the rector for the last year, continues in the

parish as priest in charge till the end of June.

The Easter services were well rendered by the new choir of men and boys. The early celebration at 8 a.m. was fully choral; the hymns were brightly sung, and the anthem, "Ye Choirs of New Jerusalem" exceedingly well timed. The behaviour of the boys was very good; we trust they will realize the great dignity of their office.

The Churchwardens for the ensuing year are George Taylor, Esq., General Freight Agent, I. C. R., and Mr. Aran, so well known for his untiring work in the services and night-school of the Mission hall.

**DALHOUSIE.**—The parish has for its new rector the Rev. Clement D. Brown, formerly of the Diocese of Quebec.

**BATHURST.**—The Rev. Geo. Peters, formerly of the Diocese of Nova Scotia, has been appointed to this parish.

**CAMPOBELLO.**—This parish is now vacant, the Rev. H. Neales having removed to Cambridge, Mass.

**FREDERICTON.**—There were a large number of communicants at the Cathedral on Easter Day. At the 8 o'clock celebration 136 were communicated, and at the 11 o'clock celebration 87. On the octave of Easter there were 137 communicants.

A very handsome pulpit frontal has been presented to the Cathedral by Lady Tilley. It was painted and worked by herself, and is very much admired.

At a meeting of the Cathedral congregation held in the vestry on the 3rd instant, Mr. Geo. R. Parkin and Mr. Sheriff Sterling were elected delegates to Synod, with G. E. Fenety, Esq., and A. F. Street, Esq., as substitutes. Mr. Sterling and Mr. Street were also elected delegates to the Diocesan Church Society, with Mr. John Moore and Mr. S. A. Akerly as substitutes.

At the Trinity Ordination it is expected that Revs. C. Kenrick and E. J. P. B. Williams will be ordained priests, and Mr. E. B. Hooper, a student from the Diocese of Toronto, will be ordained deacon. Mr. Hooper goes to Andover to assist the Rev. L. A. Hoyt.

*List of the Appointments of the Most Rev. the Metropolitan:—*

May 11.—St. John, Trinity Church, Confirmation.

May 12.—St. John, Mission Church, St. John the Baptist, Confirmation.

June 13.—Woodstock.

June 20.—Ordination at the Cathedral.

June 24.—King's College, Windsor, where he preaches the anniversary sermon.

June 29 and 30.—Synod meetings St. John.

July 11.—Kingsclear, Confirmation.

July 12 to 17.—Grand Falls, Edmunston, Andover, Rivor de Chute, New Denmark and Centreville.

August.—St. Andrew's, St. George's and Campobello.

The *Standard of the Cross* says:—

Christians of every name united in preaching the Resurrection on Easter Day. Not merely the fashion, but the spirit of the festival is now abroad. It is the inheritance of our race. How should we rejoice at this foretaste of the healing of the divisions of Christendom, as an earnest of the unity of mankind in Christ, which shall be revealed in the Resurrection at the last day.

To any one sending us the names of Seven new subscribers, with remittance of \$7, we will send free Little's "Reasons for being a Churchman," one of the most highly commended books. (See advt.)



## DIOCESE OF QUEBEC.

**COMPTON.**—The trustees of the Compton Ladies' College are making vigorous efforts to reopen the Institution early in September next, under the direction of Miss Gainforth, so well and favorably known as former lady principal of the College.

**DANVILLE.**—The Lenten and Easter services in the various Churches in this Mission were very well attended this year, particularly during Holy Week in St. Augustine's Church, Danville. The attendance increased, and the interest deepened every evening, and we have reason to hope that many were blessed in their endeavour to follow their Saviour through that week of sorrow. On Easter day the congregation was large, and the service bright and hearty. The Church and chancel were nicely decorated with flowers, cheerfully furnished by members of the congregation and others. On that day was used for the first time a very beautiful lectern presented to the Church by C. Boutelle, Esq., also a Bishop's chair; the kind gift of George C. Cleveland, Esq., both members of the congregation; the lectern and chair were made by Mr. Boutelle, and for design and workmanship are all that one could wish.

Easter Tuesday again witnessed a large congregation in St. Augustine's Church to attend a service of song given by the Choir, under the leadership of Miss Thompson. It certainly was most enjoyable and reflected great credit on the leader and members of the choir, and showed that great pains were taken in the preparation. A noticeable feature in the service was the singing of two hymns in solo; one by Miss Goodhue, who kindly came to help, not being a member of the choir; and one by Miss Thompson. It is not too much to say that both of these hymns were beautifully rendered, as also those by the Misses Stockwell, Devoy and Lodge; all of which called forth many expressions of pleasure from the delighted audience. Miss Devoy presided at the organ with her usual good taste, and was most successful in the rendering of her voluntarios and accompaniments. A very interesting and instructive sermon was preached on the occasion by the Rev. A. J. Balfour, M.A., rector of Richmond and Melbourne, who took for his subject, "The Duty of Praise."

**LENNOXVILLE.**—*Bishop's College.*—On Friday, May 7th, we were favored with a visit from the Bishop of Algoma. The Bishop had been addressing a meeting in Sherbrooke on the 6th, and came up to the College on the cordial invitation of the Principal. He arrived at 11:30, accompanied by his host, Chancellor Heneker, and found the College students and the school-boys assembled in the hall.

The Bishop described the position, extent and general nature of the territory comprised in his diocese, and referred to the difficulties to be overcome in carrying out the work of a Missionary in Algoma. An earnest warning was affectionately given to the candidates for Holy Orders (of whom there are eighteen in the College at present) that they should not look out for the easier Missions or the places where the comforts of civilization predominated. They should be prepared to endure hardness, as good soldiers of Jesus Christ. The Bishop said he would be glad at some future time to welcome Lennoxville men as workers in his diocese, and that sometimes a man might come and serve an apprenticeship of a few years in Algoma, and then return to one of the older dioceses for his life work. He thought this course would benefit the men in older dioceses. Much knowledge of human nature and that somewhat uncommon gift of "common sense" would be requisite to make the Missionary successful. The Bishop spoke also of the interesting and encouraging nature of the work amongst the Indians.

It was evident from Bishop Sullivan's remarks that the Indians had won his sincere love and appreciation, and that the words "honest Indian" ought not to be used in irony.

The Bishop's address was very attentively listened to, and was keenly interesting to both students and boys, the latter being particularly delighted at having amongst them a real live Missionary Bishop.

The whole occasion may be looked upon as an impromptu meeting of the Bishop's College Missionary Union, of which the usual annual meeting will be held later on in the term.

The work in Algoma has already received recent support at Lennoxville, an offertory of \$5.80 in the College Chapel having been taken for that cause on Sunday, May 2nd.

## DIOCESE OF ONTARIO.

**KINGSTON.**—The usual committee meetings were held here the week before last. At the meeting of the Mission Board it was found that the collections were \$700 in excess of last year, in consequence of which grants were increased and five new Missions opened. The total amount set apart for Mission work in the diocese during the ensuing year was \$9,700. The affairs of the Board are in a flourishing condition. It is entirely out of debt. There are now forty Missions in the diocese.

It was arranged that the Synod should meet here on the 15th June, during which a Conference will be held, when the following subjects will be discussed:—Religious education of the young; Sisterhoods and deaconesses; Neglect of religion by the masses—causes and remedies.

The Rev. Thomas Bomfield has resigned the position of Custodian of the Depository, and also the incumbency of All Saints' Church, which he has held for many years. He has been granted two years' leave of absence, on account of ill-health.

## DIOCESE OF TORONTO.

**PERSONAL.**—Rev. P. Tocque has recently been visiting friends at Kinmount and neighborhood.

Rev. C. H. Marsh, incumbent of Mulmin, has been canvassing for Wycliffe College at Lindsay, Peterborough and Lakefield.

Rev. S. Weston-Jones has been doing similar duty for his Alma Mater in the Diocese of Ontario.

Rev. R. Rooney has left the Mission of Mulmin West, and has accepted the charge of Perrytown and Orono.

Rev. H. P. Hobson, curate, was presented by the congregation of St. James' with \$546 as an Easter gift.

Mr. R. L. Sloggott, one of the students at Wycliffe, is expected to take the position of curate at the Church of the Ascension, Hamilton, in September.

**LAKEFIELD.**—*St. John's Church.*—Incumbent, Rev. J. Farncomb. Churchwardens, Messrs. S. Sheldrake and H. J. LeForre. Delegates to Synod, Messrs. W. D. Strickland, H. Kemp and T. Grieve. The Churchwardens were authorized to purchase four acres of ground for a cemetery.

**TORONTO.**—*Ascension Church.*—The usual monthly meeting of the Church of England Temperance Society proved successful. Mr. H. C. Dixon read Pigott's new story, entitled "Given in Charge," or "Little Joy's Mission," which was illustrated by the cottage meeting choir in sacred solos, duets, etc. The entertainment was a most interesting one.

**PARKDALE.**—*St. Mark's Church.*—Rector, C. L. Ingles. Churchwardens—Messrs. Geo. D. Perry and John Walker. Receipts, \$2,486.48; expenditure, \$2,307.47. The Churchwardens

had been enabled to pay off the balance of a floating debt amounting to \$660.

**BAND OF HOPE FESTIVAL.**—The festival of the City Bands of Hope, which was held in the Pavilion, Toronto, on the 30th ult., proved fairly successful. About 1,200 children were present, from the following churches:—St. James, St. Stephen, St. Philip, St. Peter, St. Matthias, All Saints, St. Batholomew, Ascension and the Redeemer. The order was excellent. Rev. H. P. Hobson acted as conductor. Short addresses were delivered by Dr. Daniel Wilson and Messrs. S. Caldecott and S. H. Blake. The united festival was an experiment, but owing to its great success it will probably become an established institution.

**COBOURG.**—*St. Peter's C.E.T.S.*—The last of the series of winter entertainments was held quite recently. The performers were Mrs. J. W. Bickle, Mrs. Deering, Miss Waddell, Miss Eyre, Miss Hargraft, Miss Rogers, Miss Tripp, Miss E. Armour, and Messrs. Carter, Porah, J. Black and K. S. Holdsworth. The proceeds were voted as a benefit to the sexton, for services rendered to the Society during the year.

**MISCELLANEOUS.**—Nearly the whole amount of \$1,800 required for the memorial window of the late Mrs. Grasett has been subscribed. The window will be placed in the chancel.

The Mission Helpers of the Ascension Church held a sale recently in aid of the Diocese of Algoma. A considerable sum was realized.

**TORONTO.**—*County Court News.*—An interesting case in this Court is that of the *Evangelical Churchman Publishing Co. v. MacLennan et al.* This is an action for calls on stock in the *Evangelical Churchman* held by the late Edward Fitzgerald, Q.C. The *Mail* thus describes the case:—The defendants, who are the executors of Mr. Fitzgerald, besides denying that he was a shareholder and that there was any proper call, etc., plead that if Mr. Fitzgerald ever held any shares in the said company he was induced to take the same by representations on the part of those who formed the said company that the said company would own and publish a newspaper intended especially for the members of the Church of England families, and known as the *Evangelical Churchman*; and that the said name would correctly describe the character of the said newspaper; that the said newspaper would be loyal to the Church of England, and would strive to promote the prosperity of said Church, and to encourage love and confidence between the members thereof, and to aid in the building up and extension of such Church among those not already members thereof; and that the said Edward Fitzgerald soon discovered that the said title was wholly inappropriate and misleading, and that the course deliberately adopted and constantly pursued by the said company, and by those entrusted by them with the management of the said newspaper, was not calculated to promote the objects aforesaid, but on the contrary thereof was eminently calculated to injure, weaken and divide the said Church, to breed mutual suspicion, distrust and hatred among the members thereof, and to destroy the confidence, respect and affection of many of the lay members thereof for their bishops and pastors, and to hinder members of other religious bodies from joining the said Church; that the said newspaper persistently defamed many loyal and conscientious clergymen and laymen members of the said Church by applying to them opprobrious epithets, such as "Sacerdotalists," "Sacramentarians," "Romanizers," and "Jesuits in disguise," and warned its readers against them as enemies of and traitors within the said Church of England; that it stigmatized the theological views and belief of many, if not most, of the clergy of

said Church as false, and represented many of their clerical acts as of dangerous tendency; that it advocated the formation of parties in the Church of England, stating it to be a Christian obligation to act with a party and be a party man, thus encouraging the subordination of individual and impartial judgment on matters affecting said Church to the dictates and aims of party leaders therein.

It is understood that Bishop Sweatman, Rev. John Pearson, Rev. Canon Dumoulin, and several other clergymen of the Church of England have been summoned as witnesses. Some interesting developments are expected.

ORILLIA.—The St. James' Church Easter Bazaar was one of the most successful ever held north of Toronto. The display of fancy and other work reflected great credit upon the taste and energy of the ladies of our town. The articles were shown to advantage by the erection of stalls, which were handsomely draped and in some cases hung with rich curtains. The wares were tastefully displayed, and would have sold upon their merits even without the aid of so many fair saleswomen.

At the annual Easter Vestry meeting of St. James' Church, the Rev. Rural Dean Stewart, who has presided over the parish for twenty-four years, occupied the chair. The accounts showed that \$2,409.26 has been contributed for all purposes. That did not include some three or four hundred dollars from the bazaar, which would wipe off the last debt, and enable the parish to enter the year with a clean sheet.

A noble act on the part of the incumbent, Mr. Stewart, was brought to light at the meeting in connection with the cemetery account—a balance of \$1,000 remained due, and this sum the incumbent had paid off, requesting that the payment should not be mentioned. A vote of grateful thanks for this generous gift, was moved and carried amid expressions of gratification as much at the manner in which it had been made as because of the large amount and the relief it afforded the congregation. A vote of thanks was tendered the ladies for their generous assistance in getting up a bazaar to wipe off the arrears due on the parsonage.

#### DIocese OF HURON.

GALT.—The Rev. W. A. Young preached in Trinity Church on Sunday, the 9th.

The Rev. Canon Hincks has not yet removed to Windsor, as his son is dangerously ill with consumption.

SMICOE.—The Rev. Canon Smith, of Christ's Church, London, preached here on Sunday, the 9th inst.

WOODHOUSE.—The Rev. W. Davis purposes spending a few weeks in New York with friends, thus taking a well deserved holiday. He leaves May 19th.

LONDON.—The Right Rev. Bishop Baldwin held a Confirmation service in the Chapter House on Sunday, the 9th inst.

BRANTFORD.—Bishop Baldwin will hold Confirmation services in Grace and St. Jude's churches, Brantford, on Sunday, May 16th.

WINGHAM.—Mr. Crowell Wilson has generously offered to donate to St. Paul's Church, Wingham, the sum of \$2,000 towards the erection of a new church, on condition that those who subscribed to the parsonage fund will pay the amount of their subscriptions, and thus clear off all present indebtedness. As there is scarcely any doubt but that all subscribers will live up to their agreements, the indications are that the vestry will be able to take advantage of Mr. Wilson's liberal offer. Such being the case, the congregation look forward to speedy arrangements being made for the building of a new church, which is very much needed.

TRINITY CHURCH.—On Sunday morning last the Rev. J. Ridley preached a sermon specially appropriate to the season, on "Spring," from the text 2 Solomon, 11 and 12: "Lo! the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come." A singular and somewhat beautiful coincidence occurred during its delivery. A little bird perched itself near one of the open windows, and warbled away during the whole of the discourse. In the evening the subject was "An Easter Reflection," from the text John 18, 26—"Did I not see thee in the garden with Him?"

SEAFORTH.—We are glad to notice by the published report of the Easter vestry meeting that the Rev. Mr. Edmonds, Rector of St. Thomas Church, Seaforth, is held in high esteem by his congregation. The following motion was passed—pledging him the confidence and support of his people for the coming year: "That the vestry of St. Thomas Church, Seaforth, desires to place on record its appreciation of the earnestness and eloquence of the present rector as a preacher of the Gospel, and pledges itself for the coming year to do all it can to uphold his hands in the good work which it considers him specially capable of doing in this parish."

#### DIocese OF NIAGARA.

ST. CATHARINE'S.—Rev. W. J. Armitage, of Orillia, who was elected Rector of St. Thomas' Church, St. Catharine's, at a recent vestry meeting, has been appointed by the Bishop to the incumbency.

#### BERMUDA.

##### LAYING OF THE CORNER STONE OF TRINITY CHURCH, HAMILTON.

The ceremony of laying the corner stone of the new Trinity Church took place on Saturday, May 1st—St. Philip's and St. James' Day—at 1 o'clock p.m., in the presence of a large concourse of people, representing all classes of Bermuda's mixed population. His Excellency the Governor, and Lt. Gallwey, A.D.C., Mrs. Gallwey, Miss Gallwey, Vice-Admiral the Earl of Clanwilliam and his Flag Lieutenant, the Countess of Clanwilliam, Mrs. Llewellyn Jones, the heads of Departments of Colonial Government, Members of Council, Members of Assembly, His Worship the Mayor of Hamilton, His Worship the Mayor of St. George's, the wives and daughters of officials, and a number of other ladies of local distinction, were among those present on the occasion.

The united choirs of Trinity Church and the Parish Church were massed on the right of the north-east pier of the tower. His Lordship the Bishop (L. Jones, D.D. of Newfoundland) was accompanied by the Rev. C. J. Todd, R.N., H.M.S. *Bellerophon*, the Rev. R. V. Wilson, R.N., H.M.S. *Garnet*, the Rev. C. H. Harbord, R.N., Chaplain of the Dockyard, the Rev. T. F. Falkner, Chaplain to the Forces, the Rev. F. J. F. Lightbourne, Rector of St. Georges, Rev. George Tucker, Rector of Hamilton and Smiths, Rev. J. C. L. Jones, officiating Rector of Devonshire and Pembroke, Rev. C. P. K. Coombe, Rev. J. H. Burn, minister of Trinity Church, and the Rev. J. F. B. L. Lough, Rector of Paget and Warwick. The Rev. Mr. Lough, the Bishop's Commissary, bore the crozier.

The Mayor, T. F. J. Tucker, Esq., M.C.P., after the opening hymn, presented to his Lordship an address containing an historical record of the Parish, and expressing the satisfaction felt by the people of Bermuda that they had in Bishop Jones one who was animated with a similar similar zeal to that which characterized his worthy predecessor (Bishop Field) in the Episcopal Office in these Islands, to whose un-

tiring exertions the erection of Trinity Church was largely due; and concluding:—"It is our earnest prayer that your Lordship may long be spared in health and strength to fulfil the high duties of your sacred office, to which on this Festival of St. Philip and St. James you were consecrated, A.D. 1878, to the edification of your people both in Newfoundland and in Bermuda, and for the benefit of the Church at large."

The Bishop, who is much beloved by the Islanders, made an earnest, practical reply, in the course of which he referred to the necessity for further Church accommodation, owing to the increased number of visitors to the Island, expressing the hope that by this means they would be able to welcome to the services of the Church brethren from other countries, and especially from the United States, who may from time to time be sojourning amongst us. Is it too much to ask that those for whose sake this additional outlay is incurred will show their appreciation of our endeavor by devoting to Trinity Church a thank-offering for benefits, temporal or physical, received in Bermuda.

At the conclusion of the address and reply, the whole assembly united in a solemn act of worship to Almighty God, the Bishop leading. This concluded, the second hymn was sung, and then the preparations more immediately connected with the laying of the stone were completed.

#### DIocese OF MONTREAL.

BEDFORD.—The Bishop visited this parish on the 12th inst., and confirmed eighteen persons. The Rev. J. Constantine, M.A., preached an able and appropriate sermon.

The annual meeting of the Rural Deanery of Bedford will be held at this place on the 1st of June.

STANBRIDGE EAST.—The Bishop paid his annual visit to this place on the 13th inst., when seven persons were confirmed. His Lordship was accompanied by the Rev. Rural Dean Nye, M.A., who preached, and acted as Bishop's Chaplain.

CHRISTIEVILLE.—At the vestry meeting of Trinity Church, Christieville, on the 10th inst., Mr. R. P. McGinnis was re-appointed clergyman's warden, and Mr. A. Murray was elected people's warden in place of Mr. G. Thurston, deceased. Messrs. Edward Radford and A. P. Willis, both of Montreal, were re-elected Lay Delegates to Synod. Although the congregation of Trinity Church has been reduced to about one-fourth of what it was at one time, yet the contribution for all purposes last year amounted to \$300, and over \$200 of this through the offertory.

EAST FARNHAM.—At the annual vestry meeting of St. Augustine's Church, Mr. George B. Hall was appointed minister's warden, and Mr. Jewett A. Buck people's warden; Messrs. Eli L. Hall and Henry Hill, sidesmen; Delegates to the Synod, Col. C. L. Hall and Mr. J. A. Buck. A very cordial and unanimous vote of thanks was tendered to Rev. Mr. Merrick.

ADAMSVILLE.—Mr. T. Y. Mansfield was appointed minister's warden, and Mr. W. J. Gibson people's warden. Messrs. W. F. Wilkins and Wm. Gibson were elected sidesmen, and Messrs. G. A. Adams and George Lightbound, of Montreal, delegates to the Synod.

HOCHELAGA.—St. Mary's.—At the annual meeting for the election of Churchwardens of St. Mary's Church, Hochelaga, Thos. Hawkins and W. J. Whitehead were re-elected delegates to the Synod. Richard Hemsley and Richard Holden were appointed churchwardens. The select vestry was then re-elected with the addi-

tion of several others, and the annual accounts were found to be most satisfactory. A larger amount has been collected than any year previous. The parish is entirely free of debt. One hundred dollars was added to the Rector's salary. A vote of thanks was passed to the retiring churchwarden, Mr. James Jackson, for his having painted and grained the whole of the inside of the Church and the school-room. The meeting was most unanimous.

#### DIOCESE OF NIAGARA.

In connection with the meeting of the Synod of the Diocese, on Tuesday, the 25th May, the Bishop has issued a circular containing information as to the order of proceedings. At the solemn service to be held on the morning of the first day of the session (26th May), at 9:30, the Bishop of Western New York (Dr. Coxe) will preach; and he will also address the Missionary meeting on the evening of the 25th May. The Bishop, after stating that no words from him are needed to induce the Clergy and Lay Delegates to be present on both occasions, requests them to meet in the school-room of Christ Church Cathedral at 7:30 p.m. on the 25th, and 9:30 a.m., when the Precentor (Rev. Dr. Moeckridge), Rev. A. W. Macnab, and Rev. J. H. Fletcher, Chaplains, will arrange the procession in the following order: Lay Delegates, two and two; the Choir; the Clergy in order of seniority; visiting Clergy; the Dean; the Chaplain of the visiting Bishop; the Bishop of Western New York; the Bishop of Niagara.

Processional Hymn 392.

On reaching the western entrance of the Cathedral the Lay Delegates will open out and allow the Choir and Clergy to pass into the Church; on reaching the chancel steps the Clergy will open out and allow the Bishops and Archdeacons and Rural Deans and Canons to pass into the chancel, where special seats are assigned to them. The rest of the Clergy will occupy the front pews in the nave. Then will follow Evening Prayer on the 25th, with the Missionary addresses, and on the 26th May Morning Prayer to the end of the third Collect, Hymn, Litany (Choral), Hymn.

When the service is concluded the procession will return to the school-house in reverse order, the Bishops leading.

On each day of the session there will be Holy Communion at 7:30 a.m., Morning Prayer at 9:30 a.m., Evening Prayer at 5:30 p.m.

The Bishop desires that all should bear in mind that the Synod is not merely a legislative body: that it is the Church in this Diocese assembled as a unit for the great purposes—first, of worshipping Almighty God; second, of looking into and caring for and regulating all matters affecting the welfare and spiritual interests of the people committed to her care. Both these great purposes must be attended to together. If we separate them and have regard only to the work of legislation, we shall certainly fail. All are accordingly invited to unite heartily and reverently in each of the services on each day of the Synod's session.

Breakfast free to all immediately after the celebration of the Holy Communion at 7:30 a.m.

#### DIOCESE OF ALGOMA.

ROSSEAU.—The amount to be raised towards clergyman's stipend should have been stated as \$200, viz.: From Rosseau, \$150; Wellswater, \$50.

#### CONTEMPORARY CHURCH OPINION.

The *National Church* replies to a favorite argument of the English Liberationists as follows:—

It is a common rejoinder for the political Dissenter to say that, after Disestablishment, Churchmen must, like them, "pay their own

ministers." The claim involved in this ought to receive its quietus by inspection of any of the "Congregational Year-Books." That for 1886, for instance, informs us that the number of Congregationalist churches in England is 2131, whereas only 1565 ministers are found to serve both these and some 1029 mission rooms or stations besides; and only 52 ministers died during the year 1885. More than one-fourth of the churches were without resident ministers. In some counties the deficiency was unusually large. Thus Cumberland had only 13 ministers for 27 churches; Nottingham, 15 for 32; Staffordshire, 33 for 70; Warwickshire (including Birmingham), 37 for 67; Wiltshire, 32 for 53; Derbyshire, 24 for 47; even Lancashire, only 197 for 262; and the West Riding only 142 for 197; and in the Bradford section of the West Riding there were only 29 resident pastors for 46 churches. And this is what they mean by "paying their ministers;" that one-fourth of the churches are to be destitute of resident pastors because there are not funds enough to support them. This is the bright example Voluntarism pure and simple sets before us; this, the non-golden image to which men of greater experience, culture and wisdom than themselves are directed to bow down.

*Church and Home* (Florida) says:—

Year after year the longings of earnest Christian men for the unity of a common faith upon a common ground, speaks out more strongly. With it, in an age when skepticism and transcendentalism seek to weaken the foundations of the truth, comes the steady consciousness of the power, and sure and unchanging anchorage, furnished by a liturgy which crystalizes its doctrines in its devotions, and the peculiar fitness of Christian anniversaries to impress and keep alive for vigorous duty the leading events in our Blessed Lord's life and teaching. The Incarnation, the Manifestation to the world, the Atonement, the Resurrection, the Ascension, the Pentecostal Gift of the Holy Spirit—these build up and secure their permanent power over the Christian life, in the annual observance of their anniversaries—around these, more and more, devout Christian men are refreshing their strength and devotion to the cause of Christ. We remember a time, not many years back, when in many communities the observance of these days was regarded as bordering on superstition, and we were called upon to apologize for them or explain their use. Now, more or less, among all religious bodies they are bright red-letter days. We are no longer alone, or called on for a reason. We hail this fact as a bright prophecy for the future Christian unity.

The *Church* says:—

The Sundays after Easter remind us of the sacrificial death and the triumphal resurrection of Jesus. His sacrifice is not just "a pathetic memory," nor is His resurrection a dramatic incident. He died for our sins and He rose again for our justification. In the power of the life which He poured out for us, we are to put away the leaven of malice and wickedness, and *always* are we to serve God in pureness of living and truth. His words to us are: Because I live, ye shall live also. And the life we live by the faith of the Son of God, who loved us and gave Himself for us, that life is to be made manifest as first we cast away the cements of death, and then put on the new man, which after God is created in righteous and true holiness. Who can but lament the fact that in this glad Easter season there are multitudes who have not risen with Christ, and who do not seek things above? How many indeed turn the holy festival into a low carousal! Easter loses its significance unless it brings to us that spiritual vitality in the enjoyment of which we walk in newness of life.

The *Pacific Churchman* condemns the indis-

criminate use of the word "Episcopal," as follows:—

"Episcopal services," says a paragraph in *The Churchman*, (N. Y.) "were held in Boston as early as 1686," etc. Now that is not true. There was no Bishop in Boston at that time, and none but a bishop, can hold "episcopal service." Episcopal service is a service by a bishop, and properly pertaining especially to his office as bishop. That is, a Confirmation or Ordination is an "episcopal service." Of course what was meant in the paragraph quoted was a service of the English Episcopal Church according to the Prayer Book. And our object is only to call attention to this wrong use of a term. Episcopal means having, or pertaining to, or performed by a bishop. The Church is episcopal because it has bishops. And certain services and officers of the Church are episcopal because they belong peculiarly to the power and work of a bishop.

The *Family Churchman* says:—

It is an easy thing to become suddenly enthusiastic, and be religious, as it were, by fits and starts. But if we would maintain the steady flame of holy zeal we must use every available means of grace to do so. We can no more sustain the strength of the soul without nourishment than the strength of the body without food. One of the chief sources of strength is the Holy Communion. Our King comes to us—will any dare to affirm that His real presence is less real because it is spiritual and not carnal?—and in spirit and in truth our souls may cry out "Blessed is the King that cometh in the name of the Lord;" and thank God, not on one occasion only, but as often as we attend the Heavenly Feast. How gladly would we have joined that crowd on Mount Olivet and shouted our welcome to the King of kings—but if we refuse to welcome Him in His holy Sacrament, does it not show either indifference or unbelief?

#### THE ORDERS OF THE CHURCH.

The following selections are worthy of note:

"The position of the Episcopal denomination toward sister Churches is well established, and well understood. Until there has been a radical change it is impossible that her ministry can, fairly and honestly, meet that of other Churches on common ground. . . . Every one of its ministers either does or does not believe in the necessity of ordination by a Bishop; observe, I say necessity not propriety, expediency, or anything of that sort. If he does believe in such necessity, then all his clamour about his charity, and his dissatisfaction at the position of his Church, all his recognition of the ministerial character of his brethren on the platform, is a simple, unmitigated, and contemptible falsehood, and ought to subject him who utters it to the scorn and condemnation of all honest men. If, on the other hand—and I have no doubt this is the case—he does not believe in the necessity of ordination by a Bishop, then he is open fairly to the question from any one of his companions, Presbyterian, or Methodist, or Baptist, 'Why do you not receive me to your pulpit, and to aid you at the Lord's Supper?' His reply might be, 'Well, the Canons forbid me, and I could not do it.' Now, here is the point where I am surprised it has not been said, 'What right have you to subject yourself to such canons and laws, and so to rend the communion of what you regard as the Church of God for a matter which you do not consider essential, namely, Episcopal Ordination?' I pity the bigotry and wrong-headedness of your 'High Church' brother, as you call him, whom you are so ready to denounce. But he is at least consistent, and that is what you are not."—*The Presbyterian*, 1864.

"The bare consideration alone of the state of the Church in its infancy must be sufficient to



convince any rational, unprejudiced person, says Mosheim, that *the order of Bishops could not have originated at a period considerably more recent than that which gave birth to Christianity itself.*—Rev. H. R. Timlow, "Divers Orders," &c., 13.

"In the second century the Episcopal system existed, says Dr. Schaff, as a historical fact, in the whole Church, east and west. . . . It naturally grew out of the circumstances and wants of the Church at the end of the apostolic period, and could not have been so quickly and so generally introduced without the sanction, or at least the acquiescence, of the surviving apostles."—*Ibid.*, 11.

"Let all reverence the deacons as Jesus Christ, and the Bishop as the Father, and the presbyters as the Sanhedrim of God and college of the apostles. Without these there is no Church."—Ignatius, Bishop of Antioch, A.D. 100, "Epist. to the Trallians."

"With us some things are settled, but they are the few and fundamental things upon which the whole structure of Christianity rests; so simple in doctrine that all Christians do, in actual fact, agree upon them; so broad and fundamental in order that all Christians can, as a matter of fact and conscience, stand upon them. They are the Christian Faith, as defined by the undisputed councils; and the Christian Order, as witnessed by unbroken testimony."—Bishop Harris, Detroit Church Congress, 1884.

#### ST. MONICA.

BY THE REV. J. S. STONE, B.D.

St. Monica has been regarded for many centuries as one of the noblest types of womanly saintliness which the religion of Jesus Christ has produced. Her elevated, tender and devoted piety; her patient prayerfulness; her affectionate and beautiful enthusiasm; her gentleness and consistency of character, give to her a position in the first rank of noble and godly matrons, and cast upon her a glory which time has not tarnished.

The story of her life carries us back to the early part of the fourth century, and to the distant land of Northern Africa. A thousand years before the Christian era, the long strip of coast-line running from the Altars of Philai to westward beyond the Pillars of Hercules was dotted with colonies founded by the adventurous Phœnicians. In the course of time the country became the America of the Old World, with the famous Carthage as its New York, and to its shores came ships laden with emigrants and stores of commerce from old Tyre and Sidon and elsewhere. For nearly half a millenium wealth and power belonged to this maritime and warlike people; then came the struggle with Rome, ending after generations of strife in the absorption of North Africa in the all conquering Roman empire. It was a subject province of that empire in St. Monica's time; its glories had for ever passed away, its civilization and commerce were destroyed, and the noble buildings of its once fair and mighty capital were thrown down. It is not certain to what race Monica belonged, whether to the new Latin invaders or to the ancient Phœnician colonists; probably to the latter, if the fact that her name is scarcely of Latin etymology goes for anything.

She was born in 334 in Numidia, our modern Algiers—the land of the wanderers, as the aboriginals had been called in earlier days. Christianity was establishing itself in the province, and Monica was one of its most ardent

adherents. She was the young wife of one named Patricius—a man of considerable importance and indifferent circumstances in Thagaste, a town about a hundred and fifty miles from Carthage. He was a heathen, churlish, impatient, worldly, sensual, and addicted to glaring vices. His loose habits were the cause of great pain to the tender-hearted and patient Monica; but with a love and grace, not indeed rare in such as she, she endured his unkindness, his cruel words, his reproaches against her religion, and even his brutishness, determined if it were possible to win him to the truth. She concealed or excused his wrong-doings; she refrained from reproaching or upbraiding him; she gave him civility for rudeness, and virtue for vice, and shined in her house as a mirror of moral loveliness. It was a hard life, and she but a poor young thing, not twenty years old, but her faith in the power of Christ was mighty, and before the throne of that Christ she pleaded and prayed, both for her wayward husband, that he might be converted, and for herself, that she might persevere unto the end.

In the autumn of the year 354 was born unto them the child who afterwards became the immortal St. Augustine. Of the childhood of this, the Church's greatest theologian, I need only say that he inherited from his parents the passionate sensibility of the African nature—from his father a sensual disposition, and from his mother affectionate sympathies. His opening mind was trained by her noble intellect, and his father, in spite of his faults, saw that he received a good education. He was sent to school at Madura and Carthage, and very early his splendid intellectual powers began to develop. Monica caused him to be entered as a catechumen, but his baptism was deferred, partly because of his father's feelings, and partly at his own request lest he should incur the deeper guilt of sin after baptism. As he grew, the evil developed as well as the good. The father's example was not lost upon him. He frequented the scenes of vice and brutality, and with his strong, impetuous nature rushed headlong into the grossest sins. Thus the sorrows and anxieties of his devoted mother were doubled; but still she pleaded with God and wrought with husband and son for better things. There is no more beautiful picture in all history than the heroism of the saintly Monica.

Her prayers were answered in the first instance, and she saw her once cruel and wilful husband brought into the fold of Christ by Holy Baptism, and in the year 371, when Augustine was seventeen years of age, Patricius fell asleep in Jesus, and was laid by Monica in the earth in sure and certain hope of a joyful resurrection. "They that sow in tears shall reap in joy," and thus the sunlight broke through the clouds, and gave to the widow that peace which none can understand, and which none but the true-believer in Christ can know.

A wealthy friend, living in the same village of Thagaste, enabled Monica to continue the education of Augustine. He was now in the great and gay city of Carthage, then second in importance only to Alexandria of all the seaports on the southern shore of the Mediterranean. Here he pursued his studies, and here he fell deeply into the deepest sins. Before the first year of his mother's widowhood was over, he brought a sorrow to her heart greater than any she had yet endured. Still she clung to him, and ceased not her endeavors to win him over to better things. Even when he professed the doctrines of the Manichæans—a system in which hypocrisy and sensuality were but thinly veiled by false philosophy and ascetic professions,—she remained true. She made him a home, and by kindness tried to save his soul.

Years passed by. Augustine grew in learning and influence; but his life remained unchanged. He continued in sin, in splendid

wickedness; his poor mother continued the same loving, earnest and consistent Christian as ever.

When in his twenty-ninth year, Augustine resolved to leave Carthage for Rome. He complained of the disorderly and intolerable habits of the Carthaginian students, and hoped in the great Imperial capital to find work more congenial and life more enjoyable. Against this plan Monica set her face. She entreated him not to go. She pointed out the evil and danger, and one evening he gave her the solemn promise that he would remain in Carthage. He kissed her good-night. She went to her closet and thanked God. In the morning from her open window she looked northward upon the blue waters of the still Mediterranean. The white sails of a ship were spread against the distant horizon. On that ship, as she soon discovered, was Augustine.

The young man reached Rome, and there a sickness awaited him. He recovered, only to fall into complete infidelity and almost as complete poverty. He sought to teach, and obtained a number of students; but the Roman students had a habit of deserting a professor without paying him for the lectures which they had heard. This sort of thing went on for about six months, and then he was glad to accept an appointment at Milan.

In the meantime the broken-hearted Monica set out in search of her wayward son. "My good and faithful mother," said Augustine afterwards, "followed me by land and water." It did not look as if her prayers were to be answered, but she had undying faith. Had she not prayed, and had she not wrought? Once she begged an aged bishop, a man of wisdom and learning, to talk to the young man, but he told her it would be useless so long as he was flushed with errors of life and doctrine; if left to himself, he added, he would discover their emptiness. She urged her petition with tears, but he dismissed her with the assurance that it was "impossible that the child of those tears should perish." She treasured up these words as if they had been a voice from heaven. She took ship for Rome, and in that city she sought for the prodigal child of her love.

(To be continued.)

#### NEW BOOKS.

INSPIRATION.—By Canon Farrar. John B. Alden, New York, and 420 Yonge street, Toronto.

Readers of Archdeacon Farrar's *Life of Christ* and *Life of St. Paul* must have wished that his chapters on the *Inspiration of Holy Scripture* had been accessible to the public. Thanks to Mr. Alden, they have now been rescued from almost complete obscurity, and, for the sum of four cents, are within the reach of any Christian thinker. They form No. 203 of the Elzivir Library. The learned author begins by showing the order of God's revelations, and of the record of these. He distinguishes revelation from inspiration by definitions based not on preconceived theories, and involving a logical circle, but on facts. He explains five leading theories of inspiration, the legitimacy of which is acknowledged in the English Church, but the accuracy of which he does not guarantee. He reviews the facts of Scripture, in their original languages and in the LXX., which bear upon the question of inspiration. He discusses the relation of truth to the languages used as vehicles of truth, and shows the relation of revelation to history, nature and conscience. After criticizing the theory of infallible literalism in the light of the facts adduced, he shows the sense in which the Scriptures are supernaturally and miraculously inspired. Not the least valuable part of the work are the foot-notes. The treatise is scholarly, scientific, reverent and comprehensive. It should be widely circulated. J. R.



# The Church Guardian

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## CALENDAR FOR MAY.

- MAY 1st—St. Phillip and St. James, A. & M.
- " 2nd—1st Sunday after Easter.
- " 9th—2nd Sunday after Easter.
- " 16th—3rd Sunday after Easter.
- " 23rd—4th Sunday after Easter.
- " 30th—5th Sunday after Easter.
- (Notice of Rogation Days and Ascension Day.)
- " 31st—Rogation Day.

## TO SUBSCRIBERS IN NEW BRUNSWICK NOVA SCOTIA AND ONTARIO.

W. B. SHAW, Esq., is the only person, (Clergy excepted), at present authorized to solicit and receive payment of Subscriptions in New Brunswick and Nova Scotia.

Mr. JOHN BURNHAM, of Cobourg, has been appointed General Travelling Agent for Ontario for the CHURCH GUARDIAN; and we bespeak for him the kindly assistance of Clergy and Laity of the several Parishes and Dioceses.

## THE RECIPROCAL RELATIONS OF THE CLERGY AND LAITY IN PARISH WORK.

The following Paper read by Rev. G. A. Weeks at the Interconvocation, Lexington Ky., March 2nd, 1886, is so practical and full of good suggestions, that we make no apology for devoting a large portion of editorial space to its production almost in full—we sincerely trust that it will be carefully read and considered:—

"If we first place before us the question, "How can parish work be most successfully conducted" and then state certain principles which underlie it, perhaps as we are carried forward in certain lines of thought, we shall be able to bring into view some of the reciprocal relations suggested by this subject.

And first we may say, that to carry on parish work successfully, it must be done in subordination to the clergy. They ought to have the leadership. The rule *Nil sine Episcopo*—nothing without the over-seer—is an ancient and a good one, and one founded both in Scripture and in reason. The very word Rector implies the position of leadership. And the clergy hold this leadership not by virtue of any power given them by the laity, nor by Church Canon even, but by virtue of their ordination. They are

ordained to be the leaders in the Church work which is to be carried on in any parish.

A great many blunders are made in parish work by not recognizing this principle.

And we must say further, speaking of this leadership of the clergy, that in exercising it there are certain functions pertaining to it which are peculiarly their own, and with which the laity are not to interfere. To the laity belongs no spiritual authority whatever, though they may, if they will, wield a very powerful influence.

Spiritual authority in a parish, officially as such, belongs *exclusively* to the clergy. And great hindrances to parish work often arise from not recognizing this principle. I have known a woman to turn a parish up-side-down by taking it upon herself to say whether or not the Ante-Communion service should be said. I have known a layman to dictate to a rector in a most magisterial manner, as to who should be permitted to come to the Holy Communion. Of course in doing these things, they were intruding on functions which belong exclusively to the clergy. Whatever relates to the public instructions of the parish, or to the administration of the Sacraments, or to the appointment and regulating of church services, (under received customs, rubrics and canons) or to spiritual discipline, or to the character of the Church music, all these things come under the official direction of the clergy alone. Of course in exercising this official authority they are expected to do it with meekness and not with arrogance. They are not to lord it over God's heritage, but conduct their office with discretion and according to the dictates of common sense. And if they are wise they will often take counsel with their lay brethren in every department of their work.

In the second place, if a parish would be successfully conducted *both clergy and laity must work*. I refer not merely to that work which is done in the public ministrations of the Church, and in preparation for it, in preaching and in Church attendance, although that is foremost of all, nor to work in Sunday School, important as that may be, nor to parish visiting. These are things taken for granted, and are indispensable. No parish success can be achieved at the best, without great labor in all those departments. But in addition to those, every parish ought to have some special work on hand. It ought to have some organized labor, looking to the accomplishment of some particular object. The circumstances of each parish will determine what its special work shall be. In one it may be the erection of a chapel, in another, a rectory, in another, the fostering care of a mission, a hospital, a bell, an organ, or it may be some special need in the current expenses of the parish. There is not a parish in the land in which some special work might not be carried on. Of course in some with greater efficiency than others, but in all in some degree. And it will be surprising to see how much will be accomplished in material results after a while, and how much interest will be engendered and kept alive by it. People become interested in what they work for.

It will be the business of the clergy after a wise survey of their parishes, to mark out in what line this special work shall be done, and then, if possible to enlist the help of the people in carrying it forward to a successful issue. It is a large part of a successful pastor's work to manage in some way to set the laity to work. This in a very important sense will measure his own capacity. And this leads us to say that this is what we are sadly in need of in parish work—*lay help, especially the help of men*. We have women's help in a marked degree and are thankful for it, but we never can work at our best until the service of men is more generally enlisted than it is. We have an organized body of men in every parish who ought to give their personal services in the work of the

parish, and that is the vestry. This is the body of men who in the first place are expected to look after the financial and other business matters of the parish, though they do not always fulfil this expectation. It is one of the mysteries of our vestry system that first rate business men everywhere else seem to lose their business capacity as soon as they are put in the vestry.

And here let me say in passing, that if it is the duty of the vestry to attend to the business matters of the parish, then it is a mistake for the clergy to do that duty for them. It is a mistake to do what belongs to the vestry to do. I have found that out by experience. It will only make the vestry inefficient and inactive and cause them to lose interest. It is sometimes better for the clergy to let some things remain undone, than to do them themselves, not because they would get rid of work, but because the sooner the vestry and the congregation find out what their duties and responsibilities are, the better it will be for the parish.

But the vestry have not fully discharged their duties when they have attended to the business matters of the parish. I think it is one of the purposes of the Church in creating this body of men, that they should act as lay agents and assist the clergy in the discharge of their spiritual functions. Bishop Delancey, the late Bishop of Western New York, at one time issued a pastoral letter, pointing out the various ways in which the vestries of the parishes could assist the clergy in their spiritual work, and pressing upon the vestries that it was their duty to render such assistance. It is one of the strange things in our parochial life that there is such an universal lack of *personal service in Church work on the part of the vestries*. It does not seem to be so much the case with the lay-officers of the other Christian bodies about us, I see Baptists and Methodists and Campbellites, lay officers, entering into the work of their several organizations by the dozen, while often we cannot obtain the services of a single man, and oftentimes I notice the contrast with a sense of shame.

If the vestry in each one of our parishes was made up of a body of men, out of which the rector could get at least one good lay reader, and one or more to extend the ordinary courtesies of life to strangers in the parish, and especially in the church building; if out of this body of men he could get a good number of co-workers in the Sunday School, and in the circulating of Church literature, it would give a new impetus to Church work.

## CHURCHLY WAYS.

In the third place, in order to parochial success, both clergy and laity must see to it that *the Church work is carried out on Church lines*. The Church has a system of her own, and this must be put in action. She has principles and doctrines and usages of her own, and these must be explained and advocated. You cannot successfully carry on an Episcopal Church on sectarian principles, much less can you dovetail the *Episcopal Church into sectarian organizations*. I think it can be proved from statistics that in those places in which the *claims of the Church has been most stoutly asserted, and in which her principles have been most fearlessly presented, there the Church has made the greatest headway*. Of course there are exceptions to the rule, but as a general thing it holds true. In those places in which the aggressive principle in Church work is adopted, where they have the courage to tell the people what the Church is, and what she claims, where they adopt the aggressive policy and not the apologetic, there as a rule, the Church makes the greatest progress.

And while I say this, I would not be understood to say, that it is the first and foremost work of the Church to teach a mere ecclésiasticism. No, her foremost mission is to proclaim salvation to a world lying under condemnation, to point out the blessings of redemption, to hold up the blood of Jesus as the only means of re-

conciliation between God and man. I wish to make this as emphatic as I can. I think the burden or that preaching which should be had in all our parishes should be of that character which shall cleanse men's heart from sins, and set them free from unholy passions and wear them from the world, and make them more Christ-like, and fill them more and more with love to God and man. Still, when all this has been done, there remains something else to be done. The claims of the church are to be presented and enforced. Her doctrines and principles are to be expounded and vindicated, and her usages are to be explained. I do not think a minister is fully faithful to his flock until he has exercised his office as teacher in all these things. There is indeed a canon of the Church requiring him to give instruction in all these matters. The fact is the members of the Church are woefully ignorant of the doctrines and principles of their own Church. The average church-man cannot give a reason for the hope that is in him when he is asked; and the reason is, he never has been taught. The clergy have not taught him. From the fact that some of the principles of the Church are distasteful to the popular mind, the clergy hesitate about pressing them. They are afraid they will be called illiberal, and exclusive, and uncharitable. But there is no law of charity which requires the suppression of the truth. It should be remembered that God has committed to the clergy certain truths, a *depositum* of truth, which has come down from the beginning, relating to the Church and the Faith and the Ministry and the Sacraments, and they are not to change those truths, nor mutilate them, nor cover them up through fear or favor of any man on earth. It takes a little courage sometimes to tell the truth, but the better way is to tell it, and if it is told in a proper spirit no man of common sense will take offense at it. On the contrary, if he sees you hold it from principle, he will respect you all the more for honestly expressing it.

I am not advocating cleaving other people's heads and making war on our neighbors: I do not believe in that. But I do believe in pressing our claims and making the principles of the Church known and carrying them out in the methods of Church work. I believe it to be one of the duties of the clergy to make those principles known, and direct them into action. First then, they should carry out the system of the Church as it is drawn out in the ritual year. Those parishes suffer loss, in which the festivals and fast and Holy Days of the Church's Year are ignored.

In the second place the clergy should explain to the people what the principles of the Church are and the reasons for them. Especially they should explain those principles which are most found fault with, and which seemingly make the Church appear exclusive and illiberal and it may be uncharitable. They should explain to the people, for instance, why other ministers are not allowed to officiate at our altars, and why in all well regulated parishes our Church buildings are not loaned to other religious organizations. They should teach the people the true Church idea, that it is a Divine Institution and not man-made--and the position of the Church on the subject of unity and sectarianism, and many other similar topics. In this way each congregation will become a kind of Church leaven, which in time, under God, will be able to leaven the whole lump.

#### THE MONEY QUESTION.

The money question is one which also ought to be considered in the reciprocal relations of clergy and laity. Every parish must have money for its own current expenses, and it must have money to give away, for it is a well recognized principle in Church life that to make a parish flourish and grow it must have money to give away. Therefore a fourth condition of success in parish work, is that the *people give according to their ability*. It is a well-known

fact that the majority of men do not so give. The divine rule of giving is one-tenth of one's income. How many are giving one-tenth? I can put my finger on parishes which go on year after year, in need, it may be, of a rectory, or chapel, or some other church appliance, when the people could easily supply those wants if they would give according to their ability. A tithe of their income for a single year would do it.

Fully half of our efforts in Church work, and three-fourths of the worry are expended in endeavouring to get money enough "to make the two ends meet." And all because people do not give according to their ability. We resort to all sorts of pitiful expedients, suppers, masquerades, concerts, theatricals, to raise money, because people do not give according to their ability. I think that if one of the Christians of the early Church were to come back from Paradise, and see how we raise money and how much, that he would think it strange indeed. In his day they put their hands in their pockets and took out at least a tenth and thought that was little enough to give to God. In some way we must get back to the divine plan in this matter. Much of the money which is now spent on superfluities and in the ways of selfishness must be brought back to God. We must have more consecrated wealth if we would cure our financial troubles.

It may be that the clergy are somewhat at fault in this matter. The money question is a disagreeable one and distasteful to the average hearer, and, therefore, the clergy fearing they may give offense, decline to press it. But it is their duty to press it. They are the divinely appointed ones to teach the people in all that pertains to religion, and to give is a part of religion. When God tells a man to pray once, he tells him to give five times. When a man takes some portion of his money and gives it to God, he as truly worships God as when he gives Him praise and thanksgiving with his lips. Perhaps if the people were more thoroughly instructed on these subjects, we might hope for better results. It may be that if people were better taught, something might be built up in their souls to which we could more successfully appeal when we are in need of money.

#### FREQUENT CLERICAL CHANGES.

Finally, let me mention one other condition of successful parish work, and that is that the relation of pastor and people should have a longer continuance than is usually the case. The frequency of clerical changes is one of the evils of our parochial life. It is wonderful to see how many of our clergy are constantly on the move. They remain in one place on an average of not more than three or four years. It keeps us busy trying to keep track of the brethren. It has got to that pass that we must have a quarterly bulletin to let us know how far the brethren have gotten every three months. This frequency of change is a serious hindrance in Church work. It is bad both for the clergy and laity. Two or three years in a parish does not give a man a chance to do his best work. In the first place it takes about a year for a clergyman to familiarize himself with the peculiar work of his parish, and to become sufficiently well acquainted with his people to know how best to approach them. And it takes a longer time than that for the people to become so well acquainted with him, that they may get the greatest good out of his ministrations. Especially in times of trouble and distress is the presence of a pastor who has long been known peculiarly grateful and comforting. The very sight of a new face and the sound of a new voice at such times, is often a trial in itself. The best sympathy and counsel in the pastoral relation, can undoubtedly only be had after an acquaintance of many years.

And the evil effects of these changes are equally apparent upon the clergy themselves. It makes them restless and unsettled in mind. In this way they get in the habit of looking

upon a change of parish as a kind of panacea for all the trials of ministerial life. But these trials are everywhere. Very likely the clergy will find in their new fields trials just as great, and often just the same as in those fields from which they have just escaped. It seems to me it must be very depressing as one's ministry draws to its close to look back and see what waste has been made in scattering one's labours and energies over so many fields, and in contemplating so many plans begun and so few brought to a successful issue.\*

\*Bishop Bissell.

Besides, these frequent changes interfere with that increase of learning which may be expected in a clergyman as the years advance. These clergy on wheels are seldom good students. Yielding to that indolence which is common to most men, they fall back on funded material, neglecting that study which is a necessity with other men. In this way they lose that healthy stimulus and pressure which is so well calculated to make them learned and able ministers of God's Word.

It has been remarked by one of our bishops, that on looking over our clergy list, he has been able to find the names of but few men who have risen to eminence and high usefulness in the Church, who have not held a pastorate some where for quite a long term of years.

And this matter whether pastorates should be long or short is one which is chiefly to be determined by the laity. They are the ones who usually say whether the minister shall go or stay. And, therefore, they will allow me to make them two suggestions:

1. *Remember that your minister is a man of like infirmities with yourself.* He holds his divine gift in an earthly vessel. Be considerate of that human weakness and frailty which is common to us all. Even the Apostles had their faults.

If the people see that their minister is animated by the right spirit, and that he is doing his utmost to be faithful in his office, fairly equipped in heart and brain they ought to be satisfied with his ministrations.

In the second place, *give your minister a comfortable support.* Give him a salary so that he can live as you live. Relieve him of the anxieties of a scanty wardrobe and larder. Provide him a home filled with those things which give other men comfort and content, and then you may hope that contented and happy and satisfied he will remain with you many a year.

#### MONTREAL DIOCESAN COLLEGE.

That wide divergence of opinion exists in the Diocese of Montreal as to the wisdom of conferring upon this Institution the degree giving power is evidenced by the opposition to the measure before the Private Bills Committee at Quebec, and further by an editorial which appeared in the *St. John's News*, (the leading paper, outside the City of Montreal, in that part of the Province of Quebec which forms the Diocese of Montreal, the editor himself a Churchman and delegate to Synod). In issue of May 14th, under the heading "A Breach of Faith," the editor says:—"It is with the deepest regret that we differ from the opinions of old and valued friends, but we are compelled to say that the present application of the Montreal Diocesan College "for the privileges of a university," is not only totally uncalled for, but what is a more serious matter, a breach of faith. It is totally uncalled for, because there is already a Church of England University in this Province, empowered to grant degrees in divinity to its members; and it is a breach of faith because the founder of the College, Bishop Oxenden, expressly stated that he simply wanted to superintend the studies of the divinity students in his own diocese, and that it was in no way antagonistic to Bishop's College.

## FAMILY DEPARTMENT.

"THEIR EYES WERE HOLDEN THAT THEY SHOULD NOT KNOW HIM."

BY THE REV. JOHN MAY, M.A.

We talk together as we go  
All sadly down the path of life;  
Broken with pain, and bent with woe,  
Or wearied with the daily strife:  
O come, Thou crucified! draw near:  
Walk with us till the night is here.

When cares oppress, and doubts arise,  
Come near and join us as we go;  
O take the dimness from our eyes,  
That we may see Thy face and know!  
Say in our ears the word of peace;  
And bid the doubt and anguish cease.

Lo! as the widow weeps her loss,  
When Thou art gone our spirits fall;  
Our sins have nailed Thee to the cross,  
And sadly we pass down the vale;  
O Jesus, come from out the tomb  
Where they have laid Thee—Saviour, come!

Be with us, Lord!—Forgive the sin;  
Come, talk with us: our hearts are sad!  
Thy words shall make them burn within!  
Thy loving voice shall make them glad.  
Walk by our side, and with us stay;  
The night is near; far spent the day.

These sins have hid Thee from our sight;  
Yet, Lord, we fain would do Thy will.  
We hate the evil, love the right;  
But, oh! somehow, we stumble still!  
Draw near, and let us hold Thy hand;  
Without Thee, Lord, we cannot stand.

Thou prayedst, once, that all of Thine  
Might from the evil thing be kept;  
But we have lost the grace divine;  
For sin assailed us as we slept.  
O come! Our ill is all but spent;  
We love Thee, Lord, and we repent.

Come, Saviour, come! and with us sup;  
The night is drawing on apace;  
Come, break the bread, and pour the cup,  
That we may see and know Thy face!  
Come! drink with us the sacred wine  
And feed us with the bread divine.

And when before the final gate  
We stand, and shrink with mortal fear;  
Then as we halt disconsolate,  
Wilt Thou not, as of old, draw near?  
Bide with us through that awful Night,  
And lend us safety to the Light!

—Dunmer of Faith.

## PATSY'S EASTER.

(From the Church Messenger)

"Oh, I Want to go to hoben to ring dat bell:  
To ring dat bell,  
To ring dat bell,

Oh, I want to go heben to ring dat bell?  
For it soun' like jubilee.

"Grannie wha for, you neber sing like we does to de Sunday-school? Miss Mary don't like us for sing dat away."

"You kin sing like Miss Mary teach yer, honey; but I gwine sing like I been used ter sence long before you bin born, or Miss Mary, eidor," and the monotonous chant went on."

"O sinners, wont you beliebe?  
Beliebe?  
Beliebe?"

O sinners wont' you beliebe?  
Dat Jesus died for you?"

"Dar Miss Mary comin, now; said the child, as she sprang from her seat on the door-step of the shanty, and darted to the gate. The old woman raised herself from her seat with difficulty, and hobbling into the house, put the sweet potatoes, she was paring, on a table! and was back again at the door, in time to greet the young lady who came up the garden walk with Patsy.

"Good evening, Aunt Milly," said she; "I didn't think I had time to come in; but Patsy tells me that Uncle Jake isn't to well to day."

"Ise glad yer come, honey; de sight of yer is good fur sore eyes. No, Jake ain't so well; de rheumatiz done boder him so, he can't walk for dese three or four days."

"How are you feeling yourself, auntie?" said Miss Mary, as they passed into the house, and she noted the halting step of the old woman.

"Well chile, de rheumatiz does ketch me, too, some times; but I gwine 'bout, tank the Lord."

"That's right Aunt Milly; we can always find something for which to thank him, if we

only look for it." The room into which they had passed was small, but neat as wax. The clean floor, freshly sprinkled with white sand, and the brass bound "bucket" on the corner shelf, with the gourd beside it, did credit to Patsy's scrubbing. A "buffy" as Aunt Milly called it, stood on one side of the fire place: the red and blue plates, cups and saucers ranged on its shelves were the pride of her heart. In a corner stood an old-fashioned four-post bedstead covered with a gay countepane, and there, with his wrinkled brown face and white wool resting against the white pillows, lay Uncle Jake, "I'm sorry to find you in bed, Uncle. Is the pain so bad? I must send father up to see you."

"Ya'as chile, de pane is dat bad I can't keep de groan back, some times. I been tellin' Milly dat I gwine senn' Patsy up for de doctor."

"Yes; he must see you." I'll ask him to come to night. Is there anything I can do?"

Do? well you's allers doin sumpin fur us. I dun no what we'd do ef 'twasnt fur you an yer ma an de doctor."

"Well; turn about is fair play. I've heard father say that you took good care of him when he was a boy, and often kept him out of danger."

"Dat's so," said the old man' brightening up.

"Marz Tom bin venturesome, I mek sure he gwine broke he neck foe he get grown, he need some watchin, I tell yer;"

"You haven't got to the day school yet," said the young lady, turning to the little girl, who had been standing all the time quietly beside her."

"No," said her grand-mother "I can't spare her while I so cripple up; she has ter run de arrands, and do de scrubbing, an' bring de water an' the light 'ood. Dese March wins dey does blow so troo de cracks, dat it does tek a powerful sight o' wood ter keep us from freezin. No" she went on, "I can't spare Patsy now; but when the warm wedder comes, an' me an' Jake gits better she's gwine; case I want her to gat some larnin."

"And, in the mean time, she is learning lessons of patience and helpfulness. God's own lessons," said Miss Mary, with a kind look at Patsy.

"If you can let her go home with me now, I will send you some little things. Can you think of anything you would like particularly, Uncle Jake?"

"Well chile; pears like if I had some ob yer ma's yaller jelly 'twould set me up; an' Miss Mary, I don't want ter 'pose on yer, but if yer happen to hab any chicken lef from dinner, I'd be mighty proud ter hab some; and some pound-cake would tase' good too.

"I'll see what I can find nice for you. Good bye. I'll come again soon."

"Bring a basket, Patsy."

"I got one already," said the child as they left the house.

And now I must describe my little heroine as she trots along beside Miss Mary. A funny little heroine, you would say, looking at the uncouth little creature, with her black face with its flat nose, thick lips and large white teeth. She wore a faded pink calico, much too short for her, and a blue check apron. A brown hood was perched upon her wooly head, while a pair of dark stockings, and boy's shoes, much to large for her, completed her attire. Not a pretty heroine, this ugly little negro; but not a child who reads this, has a whiter soul than this poor little creature; who, to the best of her ability, was serving the Lord Jesus. Aunt Milly and Uncle Jake had formerly belonged to the Hill family; and when the war closed, remained at Hiltons, the old plantation. As they grew old, however, they found farm work to hard for them and moved "to town," bringing with them their grand daughter, Patsy, the only one left them of a large family. Dr. Hill had given them, rent free, a little house belonging to him; and their they lived, doing now and then, when able, little jobs,

which brought in a little money; but depended for the most part on Dr. Hill. The old couple were methodists, the "old fashion, shoutin' kind," as Aunt Milly expressed it; but Patsy, soon after coming to town, had joined a class of negro children taught by Miss Mary Hill, at St. Mark's Chapel; and was devoted to the Church and its services. Poor little Patsy, with her quaint plantation dialect, was often the butt of the other scholars in the class, who prided themselves upon going to school, and being able to read. Patsy felt this keenly, and the greatest ambition of her life was to go to school, and "larn how to read." Miss Mary soon discovered that the child was bright, and took in greedily whatever she taught her; though her version of it was often given in such a funny way, that her teacher herself could scarcely keep her face straight.

"Miss Mary," she said as they walked along "seems like I'm neber gwine togit to de school; deys so much ter do, home; an Gran-pa he gittin' wuss all de time an grannie hardly able to git bout. I spec some time, dey bof will be down in de bed, and den I'll neber hab a chance to larn anything"

"Well, Patsy, you know who sends these things: and you must try to be his faithful little servant, and do your duty in that state of life unto which it pleases Him to call you. When he thinks it best, he wi l open the way for you to go to school; and while you wait, you must learn the lessons which he sets you every day, your duty towards God, and your duty toward your neighbor."

"I done know dem," said the child, quickly."

"I know you have learned to say them, and I think you are learning to live them. You can serve Him truly by giving up your will to Him, and doing all your work as if it were done specially for Him: while every little thing done for your grandparents, will show that you are trying to love, honor and succor your father and mother."

"I neber tink of it dat way, before, Miss Mary, I gwine member it the next time my knees done ache wid scrubbin." "Miss Mary," she said again, after a pause "I ent arn one cent yet fur de Easter box. When you tell us bout it, I tink I gwine pick some yaller jessermint, and carry roun ter ladies' houses fur sell, dey use ter buy um last year: but he bin so cole de jessermint, ent come out yit; an' I ont time ter do any work, for arn de money. I did want some for gib de Lord on Easter."

"Never mind, Patsy; there are three weeks yet; and perhaps, before Easter comes, the good Lord will show you something special to do for Him. But if he should not think bes. to let you earn money for the mission box, you can take that as another little cross He means you to bear. We all have these crosses to bear; different ones for different people. Uncle Jake has the cross of suffering; yours and mine are different; but if we bear them patiently, some day we will wear the crown. Here we are, at home. Run into the kitchen and see Mam Chloe, and I will bring your basket to you in a little while." An hour later. Patsy, with a basket full of good things, was on her way homeward.

'Twas Easter Even. March had nearly gone, the winds, weary with their wild work, had gone to rest; and the spring sunshine was filling the land with brightness, while sweet spring flowers were blowing on every side. Miss Mary, coming up the garden walk, noticed that the yellow jessamine, which clambered up one side of the little house, was one mass of golden blossoms. Uncle Jake was still in bed, though a "little easier," he said. The past three weeks had been painful ones to him, and Aunt Milly's hands had been full nursing him, while all the work of the house had fallen on Patsy. Faithfully she had done it; thinking as her clumsy feet spread to aud fro on "arrands," or tired knees ached with "scrubbin," of Miss Mary's words. Two Sundays she was obliged to stay away from Sunday-school and church, but



Aunt Milly had promised that she might go on Easter, and so to-day she was trotting about doing as much of Sunday's work as could be done on Saturday; as she worked, she sang the carol which the children would sing to-morrow morning early on the Church tower.

"De worl' itself keeps Easter day."

"Oh, Miss Mary," as that lady appeared in the doorway, "I gwine to church to-morrow; but"—and the face sobered—"I ent got no money fur de box. The jessermine done blossom; but I ent time fur mak um inter bokays, an' carry um roun' fur sell."

"That reminds me, Patsy, of some thing I wanted to say to you. You know I am going to help the ladies dress the church this evening. My part of the work is to make the cross and crown. The cross I am going to make of blue and white violets from our garden; the crown I want to make of yellow jessamine." Patsy's eyes glistened, but she said nothing. "Your part may be," continued Miss Mary, "to gather the blossoms and bring them to the church this evening; that will be your offering to your Lord on Easter Day."

The sun was setting as Miss Mary stood in the church putting the finishing touches to the cross of violets. Just then Patsy came in with her basket piled high with fragrant jessamine. She stood watching while the golden stars were formed into a crown.

"Where yer gwine put um, Miss Mary?" she said, when it was finished.

"The cross will go there, above the altar, and the crown just above it."

The little black face quivered. "I'll be so glad to see it there to-morrer," she said.

The twilight was deepening as they left the church. Patsy hurried home to "Grannie," who would be "wantin'" her. Miss Mary stopped at two or three places on her way home, and when she reached there found that the rest of the family had finished supper. While eating hers a message was brought her—would she come at once to Aunt Milly's, "Uncle Jake is worse, I'm afraid," she thought, as she hurried toward the house; and she was not surprised to see her father standing at the door.

"You know about it?" he said. "No; is it Uncle Jake?" "Patsy," he answered. "Patsy! Why, I saw her at the church two hours ago."

"Yes: she came home, and went to Miller's drug store for some liniment. I happened to be there when she came in: a few minutes after she left a run-a-way horse dashed by, and some one said a child was hurt. I went out to see what I could do, and found it was poor little Patsy. She had been knocked down and dragged some little distance. I brought her home at once, and Aunt Milly begged so piteously for you, that I sent Dan up at once."

The tears came into his daughter's eyes.

"Is she badly hurt?" she asked.

"She is dying," he replied.

Miss Mary passed into the house, where the poor child, bruised and bleeding, was lying. Aunt Milly, with the tears coursing down her wrinkled face, was sitting by the bed; and Miss Mary, with a gentle hand-shake took her place opposite.

It seemed strange to see Patsy, who was used to be at every one's beck and call, lying there so still and quiet. 'Twas strange, too, to see no sign of welcome in the little black face, which always lighted up at her approach. It was battered and bruised now, and the ashen hue of death was already creeping over it.

Hours passed on as they sat there watching. Just as the dawn of the beautiful Easter Day broke, the child stirred, and Miss Mary, bending over her, heard the words:

"The cross—den de crown—I'll be so glad—to see—"

Then the limbs relaxed, and all was over. Patsy's Easter would be spent in Paradise.

OLIVE HILL.

AMERICAN BUDGET.

The Rev. E. G. Weed has declined the Bishopric of Easton.

The beloved Bishop of Tennessee is seriously ill. Attacks of bronchitis and gastric fever, upon a system exhausted by overwork, cause great anxiety.

The 114th Annual Convention of the Diocese of New Jersey assembled in Camden on the 4th inst. Bishop Scarborough presided, and preached the sermon. About one hundred clergymen and two hundred delegates were present, besides a number of Philadelphia clergymen and laymen.

The greatest day known in the parish of St. Paul's, Minneapolis, was Easter. The church cleared itself of a debt of \$10,000, which sum was put upon the alms basin at the midday service. There was also the gift of \$50 for beginning a parish library. There never before were so many at Holy Communion, and the rector, Rev. Frank R. Millsbaugh, has reason to rejoice.

Mrs. Amos A. Lawrence has presented the Church of Our Saviour, Longwood, Mass., a beautiful stone rectory. It is connected to the parish church by a cloister. At the same time Mr. Lawrence has given the parish a parcel of real estate, whose income is to be devoted to keeping the parish buildings in repair and in assisting its work of charity.

Easter services, both joyous and largely attended, were held in Trinity Church, Natchez, Miss., where Bishop Thompson was assisted by the rector, the Rev. Alex. Marks. At the children's service a parishioner who desires that his name be not published presented \$10,000 for a new Sunday-school building; the children have already purchased a site, and this gift crowns their efforts with abundant success,

If your parish has not surplices and stoles enough, see that they be obtained. The rector generally has one of his own; but the parish should always possess two, if not more, for visiting clergy. A surplice almost any lady can make. It looks difficult; but I have known ladies who have made them excellently. Stoles should be made by persons accustomed to making them, but may be home-made. Neither surplices nor stoles need be costly; \$10 will provide a surplice, and \$5 a stole.—Rev. R. W. Lowrie.

That sturdy old English Churchman, Archdeacon Denison, speaking of the recent alarm of disestablishment of the Church, recalled one of his own witty sayings in Convocation:—"My dear friends, we shall all die some day, and I hope we shall be buried; but when people dig up our remains for the purposes of science, it will astonish them to find so few backbone."

DIED.

DEWOLFE.—At Kenville, Monday, May 3rd, Anna Maria De Wolfe, only daughter of the late James De Wolfe, aged 47 years.

"Life's race well run,  
Life's work well done,  
Life's crown well won,  
Now comes rest."

DEWOLFE.—At New Minas, at the residence of W. H. Seaman, Esq., on Monday 3rd instant, Mrs. Andrew De Wolfe, widow of the late And. De Wolfe, Esq., of Halifax, aged 27 years.

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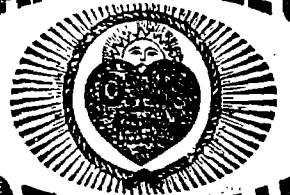


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## MISSION FIELD.

As sometimes the C.M.S. and other similar societies are most unjustly charged with spending too much of their income upon themselves, the following statement may be read with interest and profit:— If a contributor gives one sovereign to the Church Missionary Society, how is it used? Taking the various heads of expenditure, and noting their relative proportions, it appears that in 1884-5, out of £1 given to the Society, no less than 7s. 4d. was spent on India, 2s. 4d. on Africa, 1s. 10d. on China, 1s. 8d. on North America, 1s. on Ceylon, 1s. on Palestine and Persia, 6d. on Japan, 4d. on New Zealand, and 3d. on Mauritius; or 16s. 3d. for the actual expense of the Missions. Then 6d. was given towards the preparation of missionaries (at the C.M. College, &c.); and 1s. to support sick and infirm missionaries or their widows and children; making a total of 17s. 9d. out of the £1 used upon what may be called missionary expenditure at home and abroad. Of the remaining 2s. 3d., 1s. 5d. was spent upon "collection of funds," that is for deputations, &c., and for reports and publications, and 10d. upon "administration," that is the office charges necessary in the management of so large a concern. Of course the proportions here given vary a little from year to year; but these are substantially correct. — *Irish Ecclesiastical Gazette.*

## NEW ZEALAND.

An interesting event occurred on Thursday 28th, when ten of the Maori clergy of the diocese, who had come to Auckland to be present at the opening services of the General Synod, met Bishop Barry, of Sydney, Primate of Australia and Tasmania, in the Cathedral Library. There were also present the Primate of New Zealand, the Bishops of Auckland and Waiapu, and several distinguished visitors. The Rev. R. W. Tangata, of Oruru, read an address, which was interpreted by Archdeacon Clarke. We quote a passage or two from it. After words of welcome, it went on:—"Sire, salutations! Welcome, father of that portion of the Church of Christ. We, your Maori children, are very pleased at your coming to this island. Although we are strange to you, and you are a stranger to us, we are all living in the one House of God, the Church. Our skins may differ in colour, but we are related, the one to the other in Christ, inasmuch as we are all members together of the One Body of the Lord. For as the Apostle says:—'There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus.' But, besides our mission in Christ Jesus, we are specially one in one Church, the Church of England. You, the Bishops, whether of England or Australia, are our Fathers, and we are your ignorant children. We do not wish the tie that binds us into one Church ever to be severed. We, Sire, will re-

main firm to the teachings and form of worship of the Mother Church. It is in virtue of our oneness that we now greet you. Sire, may God strengthen you to perform the arduous work which He has given you to do."

## AFRICA.

At a Missionary Conference held recently in London, Mr. Eugene Stock opened a discussion on "Missionary Effort in Africa." He traced the growth of this work from the landing of Dr. Krupf, the German missionary, on the east coast of that country forty-two years ago, giving the Scriptural passage, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit," as the secret of African missions from the beginning. Touching briefly on Livingstone's labours and death, Mr. Stock advanced to the first missionary venture of Hannington as a young man, his subsequent enterprise and appointment as Bishop, and his last journey and tragic end—shot with his own rifle, by order of the young king of Uganda. He spoke in terms of warm admiration of the Bishop's courage, earnestness, and devotion, and mentioned that in his last moments he sent this message to the king: "Tell him that the new route to Uganda has been purchased by my life, and I die for the people of Uganda." One other incident Mr. Stock related in this connection, as full of significance and as strikingly illustrating the text already quoted. In the midst of the execution and trial of natives in respect of the Bishop's murder, about a dozen young men, who had been under missionary instruction, asked to be baptized at that time, in order that they might be known as servants of Christ, and they were admitted into the visible Church, as they desired, although their lives were in danger every moment. To complete his most touching story, Mr. Stock exhibited a native black flag which, bearing the single word "Ichabod," had been carried at the head of Bishop Hannington's caravan on its return to the coast after his death; a photograph of the caravan party, taken by natives; and a copy of the first seven chapters of St. Matthew, printed by the mission printing press, by Mr. Mackay, in the Uganda language, which ten years ago was not known of. The little book was exceedingly well printed, the heading being, "Enjiri Ryawandikibwa Matyo."

## INDIA.

It seems that the S.P.G. have gathered out from among the heathen in the Sunderbund converts to the number of about 3,200, who are scattered over an area of 550 square miles in 106 villages. Recognizing the fact that foreign missionary societies ought to be purely evangelizing agencies, and that the shepherding of Indian Christians ought to devolve on the Indian Church herself, the Calcutta Board of Missions makes an appeal (signed by the Bishop and the

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## MAKE HENS LAY

Archdeacon of Calcutta) asking local Churchmen to bear the cost of supplying spiritual ministrations throughout the district, so as to set the S.P.G. free to break up new ground.

## DOMESTIC MISSIONS.

There is an interesting article in the *Canadian Missionary* by the priest at Blackfoot Crossing, in the Northwest Territory. The reserve is about fifty miles south-east of Calgary, and south of the Canadian Pacific Railway. The railway and settlement have driven off the buffalo, and the Indians are miserably poor. They are divided into two bands, and scattered along the Bow river in villages. The villages are huts, and the Government serves out rations of meat and flour. But the Indians don't know how to cook, and they have no yeast nor baking powder to make bread. The flour is wasted. They are miserably clad. Think of Indian girls and women with only a calico tunic, mocassins and blanket, and the thermometer 30 degrees below zero! The men fare not much better. Is it any wonder they are ready for rebellion? A few years ago buffalo were plentiful, and they were to the Indian all in all. The meat was dried and stored for winter use. The skins made warm clothing and wigwams, and were bartered for guns, powder, sugar, tea and tobacco. The sinews made thread. Their whole living has been swept away by a stroke. Settlers occupy their hunting grounds, and confine them to their narrow reserves. They have not yet learned agriculture, and indeed will learn slowly, for they cannot change their habits in a day. Nearly all the Blackfeet are still pagans. They do not accept Christianity with the readiness of the Crees. Perhaps if they had a convincing argument in a marked example of Christian benevolence, they might be more disposed to listen. If we take away their hunting grounds and push them on reserves, and leave them half clad and starving, we cannot expect them to think much of our religion.

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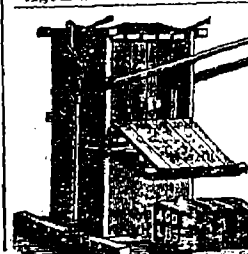
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Temperance Column.

The Temperance Society in connection with the Church of England in Orillia is in a flourishing condition. The membership of the adult section is 385; that of the juvenile section, 300—a total of 685.

Open Meeting.—The church of England Temperance Society held another of their popular meetings on Tuesday evening last. The hall was crowded to the doors, and the excellent programme provided was thoroughly enjoyed by the audience. Six new members joined the society.

CHURCH TEMPERANCE SENTIMENT.

Drunkenness ruins its tens of thousands, often the brightest, most loving, and genial of our young men.—Bishop Niles.

Intemperance is a curse which touches every home. It brings a skeleton of death to every hearthstone. It costs more than all our charities, schools, and churches. No age, no sex, no position is safe from its deadly curse. The child whom loving parents brought to the font and the priest at God's altar, have, been dragged by it to dishonored graves. We dare not be silent.—Bishop Wipple.

Everyone who knows anything at all about the subject tells you, and has been telling you for fifty years; all your judges with one voice, all your police, all your jailors, all who have really mixed and soon for themselves the condition of the poor, are telling you that the chief cause both of vice and pauperism is drink. For more than a hundred years good men, stung to the heart by pity, have been telling you to stay the plague and heal the cause of drink—as yet in vain.—Canon Farrar.

I feel that it is a duty resting most imperatively upon us as members of the Church of Christ, to lend our united influence in efforts to lesson among us the gigantic evil of intemperance. Apart from the great domestic, social, and civil calamities which are directly due to this one agency, it is also a most formidable enemy to all true religion. It is blighting the growth of the Church in all directions. It is operating powerfully to root out of the hearts of thousands of our young men all true devotion to spiritual interests, and stifling within them whispering accents of the spirit of our God.—Bishop Lyman.

"I affirm that the sin of intemperance presents great and peculiar obstacles to the progress of the Gospel in this land, and that we cannot prepare the way of the Lord without grappling with this colossal evil, so that the Church seems compelled by virtue of her commission as the messenger of the Lord, to bestir herself in the temperance reform.

"When we turn to the invest-

igation of this subject, we are met at once by the startling fact, that the people in the United States are spending on distilled spirits and fermented liquors not less than \$700,000,000 annually. These figures will not seem exaggerated when you learn from the official returns of the Revenue Department at Washington, that the revenue derived by the government from the several taxes on fermented liquors and distilled spirits, in 1880, amounted to \$74,005,311,63. I said this was a startling fact; I repeat it. Here is a great Christian nation spending on intoxicating drinks \$700,000,000—an amount equal to one-sixth the value of its manufactures, which was, in 1870, \$4,232,325,44, or to one-sixth the entire personal property of the United States. I say nothing of the vast waste of resources involved in this, but I ask you to reflect upon the terrible inference to be drawn from it as to the habits of the people. Rev. R. H. McKim, D. D.

The Pall Mall Gazette says:—"Attempts have been made several times to found a temperance society in Paris, but without success. The Parisian cannot be induced to give up wine. Light wines are cheap in Paris, and—what is more and worse—are considered essential luxuries of diet, owing to the bad quality of the water, which is, indeed, undrinkable in some parts of the town. The drinking habits of the people are growing, for, within the last few years, the consumption of alcoholic liquor per head has been doubled.

The Church of England Temperance Society now numbers 700,000 members. The total abstaining section has received great accessions.

The British Medical Journal has a significant article on "The Truth about Alcohol." Admitting that it may be a luxury, and that it has value as a medicine, it insists that the interests of truth and of national morality required that the medical profession should, in the plainest and strongest terms, declare that it is in no sense a necessity. It says, further, "the temperance movement has a powerful claim on the sympathy and respect of the profession."

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NEWS AND NOTES.

**Catarrah—A New Treatment.**

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New lawns should be made as early in the spring as possible, that the grass may get a good start and protect its roots during the hot months of summer.

**ADVICE TO MOTHERS.**

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