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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X.
No. 52.

MONTREAL, WEDNESDAY, APRIL 24, 1889.

\$1.50
PER YEAR

ECCLESIASTICAL NOTES.

A Hebrew Christian Brotherhood meets regularly at the Emmanuel chapel, the centre of the work in New York of the Church Society for Promoting amongst the Jews. It numbers 80 Christian Jews, and is affiliated with a similar body in the Church of England. It aids the work of the society in many ways.

CHURCH ARMY.—The Archbishop of Canterbury is announced to preside at the annual meeting of the Church Army, which takes place on Wednesday, May 1, at 3 p. m., at the Prince's Hall, Piccadilly. Mr. Edward Clifford, treasurer of the Church Army, returns from his visit to Father Damien and the lepers in the Sandwich Islands in time to be present on this occasion.

THE Archbishop of Canterbury, on the recommendation of the Church Missionary Society, has appointed to the vacant See of Travancore and Cochin, South India, the Rev. Edward Noel Hodges, M. A., of Queens College, Oxford, a missionary of the Society now in Ceylon. Mr. Hodges was formerly principal of the society's college at Masulipatam, South India, and is at present principal of its college at Kandy.

INDIANA.—The Bishop, in his diocesan paper says: "From all quarters of the diocese we learn that this holy Lenten season is being well observed. The services are frequent and the attendance good. Classes for Confirmation are being prepared, and the people generally are being instructed in the cultivation of personal religion, of private prayer, self-examination and self-denial. On his visitations the Bishop has never met with larger congregations, and there is a revival of interest in behalf of the Church in places where it was least expected."

MINNESOTA.—The Assistant Bishop writes in his diocesan paper: "I do think that, as far as possible, Easter offerings should be given for missionary purposes. Too often they are used to make up deficiencies in current revenues in which ought not to exist, and sometimes they go without protest, into the treasurer's hands the same as all other offerings. Easter is most emphatically the day of unselfish thoughts, and nothing should be done at such a time to chill or deaden this feeling. Lent, with its special savings and self-denials; should not be practically stultified by pouring these savings into our parochial pockets."

THE dignitaries of the Scotch Presbyterian Church have been deliberating long, and not unwisely, upon the question of providing that Church with a public liturgy. Professor Laidlaw, speaking of the present system, said the one long introductory prayer which contained everything; the two or three scrappy, characterless prayers, not distinguishable from one another, were things which had produced their hateful Scottish habit of thinking the minister did not mean business till he came to the sermon. The Rev. Archibald Bell favoured an optional liturgy as lawful and practicable and

desirable. The Scotch Church had once possessed such a liturgy, and, while discontinuing the use thereof, had never surrendered her right to resume the use of such should she see cause. It may be added that the Scotch Church had once an episcopate, and had never surrendered the right to resume governance by bishops.

THE Church's provision and care for the foreign population of the United States, is evidenced in the work amongst the Swedes. About two years ago a mission was begun in Providence, R. I. for them, service being held in Grace chapel by Mr. Gottfried Hammar-skold ordained by the Bishop of Rhode Island in June, 1888, and under whose ministration the mission thrived wonderfully. Last Fall the Rev. P. A. Almquist took charge of a mission in Boston, nearly 10,000 Swedes being found there. Sunday morning and evening services, together with one week night, are regularly held, and the result of his indefatigable labors has been that he has gathered about him a large congregation in which the men largely predominate, which speaks well for its future stability and permanence. St. Ansgarius in Chicago is a vigorous parish. The Rev. A. C. Stilson, of Ottumwa, Iowa, has a Swedish mission in his parish, to which he gives his personal supervision. A congregation in Newport, Rhode Island, together with its clergyman, has lately applied for admission to the Church, and it is now a part of Trinity parish in that city. A movement is on foot to begin the work in New York, and negotiations have already been opened with Church authorities in Sweden with the view of bringing theological studies to the country to minister to the congregations that will be formed. There are now four Swedish-speaking clergymen, the Rev. Messrs. Lindskog, Hedman, Hammar-skold, and Almquist.

It is said that nine out of ten Nonconformist ministers in England are afraid to look into the trust deeds whereby they hold their pastorates. The reason alleged is that they could not conscientiously retain their charge. According to the *Church Times*, this is the case with Dr. Parker. We have heard a good deal about Dr. Parker lately. He has been hallooing around the necessity of "abolishing all tests of orthodoxy," and the first step he proposed—this is always the first step in proposals of the kind—was to disestablish and disendow the Church so that it might be shattered into a score of sects. But the *Church Times* has unkindly unearthed his trust-deed for him, and here are some pithy extracts from the Creed which he is legally bound to set forth in the City Temple, London

I. ETERNAL RELIGION.

The souls of the wicked shall be cast into hell, where they remain in most grievous torment of Body and soul without intermission for ever and ever.—(L. Catech., q. 29).

II. NATURAL RELIGION.

There is no salvation for those who are not Christians, be they never so diligent to frame their lives according to the light of nature and the law of that religion they profess; and to

assert and maintain that they may is very pernicious and detestable.—(Conf. iii.)

III. PREDESTINATION.

By decree of God for the manifestation of His glory, men and angels are fore-ordained to everlasting death; the number of such is so certain and definite that it cannot be either increased or diminished.—(Conf. iii.)

IV. JUDICIAL BLINDNESS.

The wicked for their former sins God doth blind and harden; from them he withholdeth His grace whereby they might be enlightened in their undertakings.....and exposes them to such objects as their corruption makes occasion of sin.—(Conf. v.)

V. SECULAR COURTS.

Civil magistrates have authority to see that the truth of God be kept pure—that all heresies be suppressed; they have also power to call Synods.—(Conf. xxiii.)

VI. POWER OF KEYS.

To Church officers (*i. e.* ministers) the keys of the kingdom of heaven are committed....to retain or remit sins.

These articles are taken, be it noted, from the Assembly's Catechism and the Westminster Confession of Faith. They are not merely the outpourings of a fervently pious benefactor whose wishes might safely be abolved. When we hear of Dr. Parker taking these doctrines under his sheltering protection we shall prophesy a re-issue of "The People's Bible."

THE BISHOP OF GRAHAMSTOWN ON SISTERHOOD LIFE.

[CONTINUED.]

This Sisterhood life, then, is our centre. Around it, or with it, are our Deaconesses and Associates. In our Diocese of Bloemfontein, there is this high—I will not say, necessarily the highest—form of life, standing out in distinction to the life of the married; and between these two lives, there are all kinds of ministries.

As in a family there is unity of life, and yet each may have her own special interest and pursuit, so also must it be in the Home of the Church of God. There is room for Deaconesses; and room also for "Associates,"—those who work only for a time; who desire to do some work for God before the end of their lives, but cannot give themselves up to it entirely. For all these different forms of service, there is perfect liberty;—a liberty which may result, in some cases, in marriage. We claim and maintain, for those who desire it, a true loyal liberty.

The life and business of the "Deaconess" is perhaps more *parochial*. The Deaconesses are assistants of the Clergyman of the Parish. They are not related one to the other as "Sisters" are, unless they practically become Sisters in form and order, associated in Sisterhood life, without the name. They are more independent, and fulfil their ministry in the Church rather more through parochial agencies. With

any change in the Parish, their work may cease. The Sisters have a Charter of their own, which continues; their primary end is the *life*, not the *work*.

And now, with regard to the *inner life* of the Sisterhood. Herein, of course, as in the life of the whole Church, the Holy Eucharist is the centre. The Sisters must continually present themselves before the Lord. "Behold the handmaid of the Lord!" "My soul doth magnify the Lord." In the Eucharist, the Sister must bring all her life and her duties up to Him from Whom all goes forth, and for Whom all works are done. This is the highest power that she can exercise; the source of all her strength. This is the centre of the ordered life of devotion, from which flow out activities and energies for the life of service.

Then, there are her Rules, her recurring hours of Office and Silence; and there is the practice of Meditation, which is a science to be learnt carefully and practised regularly: yet all this must be done in the liberty of the Spirit.

The great difficulty among us at present is to find sufficient *time*, in the midst of pressing work, for Meditation and quiet. Our great desire is to have a reserve supply of workers, so as to enable the needful work to be done, and yet leave the life quiet and calm; and I trust, please God, we may attain to this.

Meanwhile, by Intercession, their ministrations and sympathies expand and reach to every part of the Church; realising the law of the Kingdom: "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."

I quote, *e. g.* from their Office at Terce,— "the third hour," 9 a. m.,—with its Antiphon: "From the rising of the sun unto the going down of the same, My Name shall be great among the Gentiles," &c.; and with its Prayer, "that an abundant supply of labourers may be sent," into the different parts of the earth. "Let them not run unless they are sent, nor, when sent, falter in their course," &c.

The Office at mid-day has an intercession for the children under education, with this Antiphon: "Take this child, and nurse it for Me, and I will give thee thy wages;" and this Prayer "Bless, O Lord, we beseech Thee, the children of various ages and degrees whom Thou hast given us to train for Thee. Inspire us, in our work of education, with wisdom, and patience, and love: and upon the children committed to us bestow, we pray Thee, a reverent spirit, an obedient mind, and a loving heart; that, following Thy holy Example, Who didst vouchsafe to be, for us, a little Child, they may grow daily in favour with God and man," &c. These are instances of the carrying out of the principle, that everything should be brought to our Lord, before the Sisters go out, in energy and power, to spend their influence in that department of work which is committed to their trust. Other Offices would show the same thing.

This work has been more than theoretically tried. It may have been done very imperfectly;—and no one knows its weaknesses better than I do;—yet these are the *principles* that we have really set before us, and, moreover, have *practically carried out*, in a "day of small things." And, on the whole, *we have found them answer*. We have tested them, really and practically, in all kinds of work. We have Hospitals, and large Schools for various classes and races, in various places; and thus our work realises the condition of bringing forth the "things new and old" of the Kingdom of Heaven. No life brings a person into contact with more varied forms of human existence than that of a Sister, in a Colony, and in the Mission-field; and by this diversity of experience, the Sisters learn wide sympathies.

Our principles have been tested, not only by the work, and by the life, but also in death; as in the case of one of our Sisters, who came to us quite untrained.

Her whole life as a "Sister" was spent with

us; and now He has satisfied the desire of her heart, to meet her Lord. In her last illness, her thoughts were only of being with her Lord; His for ever. There was great liberty of spirit about her. She went away from all her spiritual privileges at Bloemfontein, to the Diamond Fields; and learnt there, in the wilderness, what it is to lean on the Arm of "the Beloved."

She was quite ready to go; and yet she loved the Home—its order and fellowship and worship—intensely, as a true daughter. She longed to be with her Sisters there, while yet she had that spirit of liberty which could realise that it might be good for her to be thrown entirely upon Jesus Christ Himself.

She is now one of our "living-stones" in Paradise. It is a beautiful saying, that "no Community can be really founded, until one of its members has gone to be a living stone in Paradise." Our principles have therefore not only been tested in life, but have gone through the test of death. It is said, that one must never speak quite confidently of a person, till his death; but these principles helped to carry her through "the valley of the shadow of death," and have been found to bear the test with others also, who have been brought very near to that valley, or have passed beyond it, to the other side.

It is very clear that forces have been put in motion, in these days, which are working upon people's minds with tremendous power. We are creating a great deal of *steam* in our world; a reserve of force, which will need some healthy outlet. If this be not provided, the result will be a "Nemesis" which will shake and startle society. Hence it becomes a necessary duty, for the protection of society, to recognise the manifold vocations in Woman's life and work.

We hear a good deal of "Woman's Rights." We must not forget her grandest, tenderest right, which is, as we have said, to *represent* the Church of the Living God whether it be; as the head of the household, the *wife*, or as the handmaid of the Lord, the *Sister*;—to make known the Wisdom of God, as Man is to represent the Majesty of God, His tender Love and Helpfulness. It is under the figure of "Virgins" that our Lord represents the wise and foolish souls,—Wisdom and Folly;—the foolish Virgins being those who miss, through careless ease, the true end of life;—the wise, those who see it and grasp it; who listen to and obey the Voice of their Lord, as He calls them to follow Him, in *whatever* way, by *whatever* path.

DR. LIDDON ON CATECHISING.

Catechising is the first and the most difficult of all the teaching duties of the clergy. It presents so many pitfalls to the prejudiced, the half educated, and the careless that many conscientious parish priests shrink from undertaking it. As may have been noted in a recent controversy, it has its dangers, too, and these do not always consist in over-definiteness of statement. Notwithstanding these risks we seriously think that in no parish ought public catechising in church to be omitted from the Sunday services. Now and again an apology may be required on behalf of some over zealous priest, but the aggregate gain will be immense. We welcome to our table this week a useful little book entitled "Catechising on the Catechism," which is designed to assist the clergy in this task. It is by the Rev. James E. Denison, curate of St. John the Divine, Kennington, and late Vice Principal of Theological College. Messrs. Swan, Sonnenschein & Co., are the publishers. Later on we may subject the book to a careful review, but meanwhile its chief attraction lies in the admirable preface

contributed by Canon Liddon. The best we can do for our readers is to reproduce some striking passages from Dr. Liddon's brilliant sketch of the catechiser and his work. There are two conditions, he says, of good catechising which take precedence of all others:—

The first is, that the teacher should himself have an exact idea of the truth which he has to teach: of its frontiers, its areas, its contents: of the foundation on which it rests; of the errors with which it is contrasted, and which ignore or contradict it; of the inferences which may or may not be drawn from it; of its practical bearings on human thoughts, temper, conduct, motives, life. He has to deposit this truth, thus clearly apprehended by himself, in the mind of a child, and to do this by the use of terms which will not blur or obliterate its outline, while yet they are so simple that a child can understand them. He will not escape the difficulty of his task by throwing what he has to say into the shape of vague generalities; for in that case a child will not understand him at all. The human mind, in its first outlook on thought and life, knows instinctively that all really apprehended truth is definite and that vagueness is a sure sign of ignorance or error. But to be definite and simple when explaining to a child's mind the mysteries of God is a great spiritual accomplishment, which is only reached by much effort, study, and prayer.

No mistake can well be greater than that of supposing that real theological training is of no use to man who is catechising young children. In every subject the power of simple statement is exactly proportioned to the thoroughness with which the subject is grasped; and a catechist never refers to any authorities but texts of Holy Scripture, and he who expresses himself in Saxon words of one or two syllables, will do his work all the better if he is well read in St. Augustine and St. Thomas. Children soon discover whether their teacher is offering them all that he has to say, or whether what he says comes from a richly-stored mind, which has much else in reserve for them by and by. One of the best catechisers in our day was probably the late Rev. W. J. E. Bennett. The present writer well remembers listening to his catechising at St. Paul's, Knightsbridge, on Sunday afternoons, in the years 1844, 1845. And one secret of Mr. Bennett's power was the impression which he left on each occasion, that he had a great deal more to say, when the time came for saying it.

The second condition of successful catechising is sympathy; and sympathy with a child implies, on the part of an older person, a two-fold effort of imagination and love. Imagination is needed to realize the mental condition of a human being in the opening years of life,—so different from that of a grown man or woman. And love is still more necessary, not only to quicken the imagination, but to bear the wear and tear of the fatigue and disappointment which all teaching involves, as well as to secure the end and object of all Christian teaching, which is not the bare knowledge of God, but the love of God. The Christian teacher aims at conveying to his pupil the end as well as the substance of the Divine "commandment," and this is not any mere intellectual apprehension of truth, however exact, but "*charity out of a pure heart, and a good conscience and faith unfeigned.*" This charity or love, originally "shed abroad in our hearts by the Holy Ghost Who is given to us," can only be kindled into the flame of any practical power by a soul which is itself aglow with love. A teacher must love our Lord Jesus Christ, and, for His sake, little children, before he can hope to find his way to their hearts by the tender skill of true sympathy. If only he had this vital qualification for his work, he will soon understand the ways and needs of the tender minds which he has to form and teach.—*Family Churchman.*

NEWS FROM THE HOME FIELD.

EASTER IN MONTREAL.

EASTER DAY in Montreal dawned bright and beautiful, indeed and at an early hour worshippers were wending their way in all directions and by eleven o'clock the streets were thronged. The services not alone in The Church but amongst the denominations were such as to give expression to the gladness and joy with which the Queen of Festivals is fittingly greeted.

At *Christ Church Cathedral*, there was an early celebration of the Holy Communion at 8 o'clock at which a very large number of communicants were present, the Rev. G. Smith, acting as celebrant, and the Rector, Rev. Dr. Norton, and Rev. E. A. W. King as Epistoler and Gospeller, respectively. At 8 o'clock the full Cathedral service was well rendered, the singing of the choir showing much improvement, the anthem "They have taken away my Lord," (Stainer) was exquisitely sung. All the music partook of the festal character of the day. Easter lilies were placed on the Holy Table. The Rector preached at the morning service, from Rev. 1, 18, and gave an eloquent address on the subject of the day; the attendance of communicants was again very large.

At *St. George's Church* there was a large congregation at the 11 a.m. service, the Rev. L. N. Tucker and Very Rev. Dean Carmichael, officiating. The choir, under the direction of Mr. W. E. Fairclough, the organist, rendered the musical part of the service in an affective manner. The Very Rev. Dean Carmichael took for his text Romans viii., 28; "And we know that all things work together for good to them that love God." Holy Communion was celebrated at 9 a.m., and after the eleven o'clock service, large numbers partaking.

At *St. James' the Apostle* more than usual preparations had been made for rendering the Easter services beautiful. The floral decorations surpassed those of former years, and there was also the use for the first time of the new chime of bells presented by Mrs. Philips, which were rung for some time before each service, hymns suitable to the season being played. The Bishop of the Diocese preached in the morning from Matthew xxviii., 6; "He is not here for He is risen," and dwelt in simple, eloquent words upon the lessons to be learned from the resurrection and the glorious hopes of immortality. The musical part of the service was grandly executed by the choir under the leadership of Mr. C. A. E. Harriss, organist. There were three celebrations, viz., at 8, 9.40 and 11 a.m., each being attended by unusually large numbers. The Rev. J. Ellegood and Rev. Mr. Walker officiated. At the evening service, the Very Rev. Dean Carmichael preached; the Church was crowded and hundreds could not gain access.

St. Stephen's Church was also decorated with flowers, and the musical service was well conducted. The Rector, Ven. Archdeacon Evans, preached from Luke xxiv., 36, "Peace be unto you." The number of communicants was exceptionally large.

At *St. John the Evangelist* there were large congregations at all the services. Holy Communion was celebrated at 7 o'clock in the chapel, at 7.45 and again at 11.15 in the church; the church was crowded at the latter service, and there were nearly four hundred communicants. The sermon was preached by the Rev. Arthur Krauss, of Park tone, Dorsetshire, Eng., who delivered an earnest and impressive discourse on the chief events of the resurrection, taking for his text St. John xx, 1; "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre." At evensong an eloquent sermon was preached by the rector, Rev. Edmund Wood. The

musical service, under the direction of Mr. W. R. Spence, was excellently rendered. The decorations were very tasteful; the chancel was filled with flowers including a great many lilies in pots.

At *St. Martin's Church* the services were of a most joyous and triumphant character. The sermon by the rector, Rev. G. Osborne Troop, from the 26th of Isaiah, "Awake and sing, ye that dwell in the dust," was intended and fitted to encourage the Christian soldier in his spiritual warfare. The preacher showed that the follower of Christ from the contemplation of a risen and glorified Lord should feel fresh strength and put forth fresh effort, even as the face of nature itself at this season manifests renewed vigor. The Church was beautifully decorated, the Font, desk and pulpit being decked in beautiful flowers and covered with white banners, that on the pulpit having the words "Christ is Risen" embroidered in gold letters. On the retable were three large pots each containing a beautiful lily. A very large proportion of the congregation remained at the mid-day service to partake of the Holy Communion; and the attendance at the Easter celebration at 9 a.m. was also large.

At *Trinity Church* there were large congregations at all the services held during the day. His Lordship Bishop Bond held a confirmation in the evening, when forty-one candidates were presented. His Lordship took as his text I Corinthians, 7, 8; "Who shall also confirm you unto the end that ye may be blameless in the day of our Lord Jesus Christ."

COTE ST. PAUL.—Church of the Redeemer.—The floral decorations here surpassed those of former years and the numbers present both morning and evening exceeded any in the past; the congregation numbering in the morning over 100, and in the evening 65. The service at 10:30 a.m. was choral and was very well and heartily rendered. Two cornets and a violin were used besides the organ, adding much to the effectiveness of the music. At the morning service Dr. Davidson was assisted by J. W. Marling Esq., of Montreal.

DIOCESE OF MONTREAL.

DIOCESAN S. S. ASSOCIATION.—The monthly meeting of the Association was held in the Synod Hall Monday evening the 15th April, when excellent and most interesting instructions were given by Rev. E. A. W. King, M. A., and the Very Rev. Dean Carmichael, on the use of the blackboard in teaching. The former showed its usefulness in teaching the Church Catechism, which he condensed into five parts on the blackboard. The Dean further explained its advantages in lectures to senior classes by showing on a blackboard the whole history of the Jewish nation from Moses to the birth of Christ, divided into five plain and easily-grasped tables.

BROME.—The Easter services at St. John's Church were of a bright and happy character, and worthy of the season which commemorates the Resurrection of the world's Redeemer. The Church was tastefully decorated with flowers and plants. The congregations were good and entered with evident cheerfulness into the worship of the day. A thoughtful and practical sermon was preached by the incumbent at Morning Prayer on I Cor. xv: 14-15; and Rev. i, 18, formed the basis of the evening discourse. The attendance at the Holy Communion after Morning Prayer was large and satisfactory.

The regular annual Vestry meeting of St. John's Church was held in the Academy on Easter Monday, at 2 p.m. Most encouraging reports were presented by the incumbent and wardens. A balance on hand of \$44 was brought forward to the ensuing year's account. It was

found too that an increased amount had been raised through the Sunday offertories.

The following officers were elected: Incumbent's Warden: A. M. Hunter; People's W. M. Chapman; Lay Delegates to Synod, E. S. Chapman and Prof. G. H. Chandler; Delegate to Dunham Ladies' College, A. H. Chandler; Treasurer, Mr. Lester Ball; Vestry Clerk, A. H. Chandler.

APPOINTMENTS of the Lord Bishop of Montreal for May:

- May 5th: Sunday, St. Johns, Rev. Rural Dean Renaud.
- " 5th: Sunday, Iberville, Rev. B. P. Lewis.
- " 6th: Monday, Granby and Milton, Rev. Rural Dean Longhurst.
- " 7th: Tuesday, Roxton and North Shefford, Rev. W. N. Duthie.
- " 8th: Wednesday, Waterloo, Ven. Archdeacon Lindsay.
- " 9th: Thursday, Knowlton, churchwardens.
- " 10th: Friday, Brome, Rev. R. L. Macfarlane.
- " 12th: Sunday, Iron Hill and West Brome, Rev. F. Charters.
- " 15th: Wednesday, North Ely, Rev. C. P. Abbott.
- " 16th: Thursday, Boscobel and Warden, Rev. C. P. Abbott.
- " 17th: Friday, West Shefford and Fulford, Rev. W. Robinson.
- " 19th: Sunday, South Stukely, Rev. J. W. Garland.
- " 20th: Monday, Bolton, churchwardens.
- " 21st: Tuesday, Mansonville, Rev. W. Ross Brown.
- " 22nd: Wednesday, Glen Sutton, Rev. H. A. Meek.
- " 23rd: Thursday, Abercorn and Sutton, Rev. C. Banoroft.
- " 24th: Friday, Sweetsburg and Cowansville, Rev. G. Forsey.
- " 26th: Sunday, Farnham, Rev. Canon Musson.
- " 27th: Monday, Adamsville and East Farnham.
- " 28th: Tuesday, Dunham, churchwardens.
- " 29th: Wednesday, Stanbridge, Rev. I. Constantino.
- " 30th: Thursday, Bedford, Rev. Rural Dean Nye.
- " 31st: Friday, Frelighsburg, Rev. Canon Davidson.

Letters may be sent to meet the Bishop, to 8th May, Waterloo; 13th Montreal; 17th, to South Stukely; 24th, Sweetsburg; 31st, Frelighsburg; afterwards, Montreal.

DIOCESE OF TORONTO.

W. A. M. A.—The Women's Auxiliary of the Diocese of Toronto will hold their annual meeting on May 2nd and 3rd, in St. James School House, Toronto. The meetings promise to be unusually interesting from the fact that in addition to the business, papers on Missionary work will be read by Mrs. Baldwin, of London, Mrs. Crawford of Brockville, and Miss Johnson, of Toronto. On Thursday evening addresses will be given by the Rev. Backnall Smith, Missionary from Central Africa, and Mrs. Twing, Hon. Secretary of the Woman's Auxiliary in the United States.

[For further Toronto items see p. 4]

NOTE THIS.—We will send the *CHURCH GUARDIAN* free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

DIOCESE OF NOVA SCOTIA.

ALBION MINES.—The services in Holy Week were daily, morning and evening, with reading or sermon, and celebration on Maundy Thursday. The collections on Good Friday were for the Parochial Jews Fund. Service was also held at Westville on Good Friday at 3 p. m.

TRURO.—*Confirmation*—The Bishop arrived from River John on the afternoon of the 11th inst., attended by Rev. D. C. Moore, Rural Dean, and was met by the Vicar, Rev. J. A. Kaulbach, Revs. J. R. S. Parkinson, and R. W. Hudgell, respectively Rectors of Londonderry and Stewiacke, both parishes originally included in that of St. John's, Truro. At 7:30 the beautiful stone church was filled. The Bishop preceded by the clergy, Rev. R. W. Hudgell bearing the astoral staff, entered at the west door and proceeded to the chancel to a hearty 'Processional.' The Bishop directed the Rural Dean to read the Preface, and then in his now well known solemn manner, confirmed the 27 candidates presented by the Vicar, (the 28th being ill the Bishop kindly confirmed him in the house next morning.) The Church, always beautiful, was made far more so than ever by the electric lights lately introduced. The music and singing reflected great credit on Mr. Faulkner, and the choir. The offertory was for the superannuated Clergy Fund.

What shall we say of the Bishop's address on St. Paul's words, "First that which is natural and afterwards that which is spiritual." In simplest language he plainly showed forth the deepest truths, drawing out in full and beautiful detail the filial relationship to the "natural" and the "spiritual" Father, the Sonship of fact, of privilege, of conduct, of imitation, of realization, &c. Sometimes the illustrations were so "every day" as almost to cause a smile, and then the Right Reverend Father rose to all the intense fervor of devotion and adoration due to the Almighty Father "Who is in Heaven." It was a treat to listen to the address, and we cannot doubt it will be blessed to the newly confirmed and to many another who heard it.

The church people at Truro, led by their vicar, are always at something; this time it is rebuilding a portion of the vicarage—good as the work is, it hindered the Vicar from entertaining the Bishop, who, however, was most kindly and gladly cared for by Mr. and Mrs. Bentley.

The Bishop left for Halifax on Friday forenoon. Truro has a yearly Confirmation as a rule, and the Bishop's return will be a wish from all here a twelvemonth long, and is most sincere.

RIVER JOHN.—On Tuesday, April the 9th, the Bishop arrived at Pictou, attended by Rev. Rural Dean Moore, and was met by the Rector of this Parish and driven over the twenty miles of road, in time to take a hasty meal before the bell called to Church. Confirmation was the object of the service, and seventeen received the "Laying on of Hands." The Bishop's address was most telling, and the crowded congregation listened with breathless attention. After the Bishop had unrobed he came from the vestry (the whole congregation having remained) and received an address of hearty welcome, making a reply remarkable for the kindness and directness of his remarks; he expressed his pleasure at seeing in River John so well appointed a Church, with its Lectern specially appropriated to God's Holy Book; the Prayer Desk so placed that by no possibility could the people imagine the Priest was praying to them; the choir round about the Priest to aid in the proper rendering of the worship; the Font in its proper place, where Christ placed Baptism, at the entrance to the Church, and good space about the altar, at which altar he hoped all those confirmed would be found at every avail-

able opportunity. The super-frontal of purple was made and presented by Mrs. Downing, the Rector's wife, and is chastely and appropriately adorned with churchly symbols. The choir with the Rector's young daughter at the organ, rendered the musical part of the service most creditably.

After a needed night's rest, on Wednesday morning, the Holy Eucharist was celebrated by his Lordship the Bishop, served by Rural Dean Moore, and in spite of a snow storm a goodly number of communicants were present at eight o'clock.

After breakfast the Bishop and the two Priests started for Trinity Church and Atanagouche road; the seven miles being safely travelled with the capital pair of horses with which Mr. Patrick Burke, the owner, had brought the party from Pictou the previous day. Here again the Rural Dean bore the Pastoral staff as acting chaplain, and the Bishop confirmed eleven more candidates (in all 28). His address upon this occasion was, if possible, more effective than that on the evening before, remarkable for the depth of thought and the clothing of the thoughts in words and figures so plain that none could fail to understand. Many were moved to tears. Returning to the Rectory, the party was quite ready for dinner, which being duly attended to, the Bishop administered private baptism to the infant child of Rev. Mr. Downing, the Rector, and gave it his own name 'Fredine Courtney' and then departed for Pictou; kindly taken thither by Mr. Mingo, who rejoices in the name of 'Hibbert Binney.'

As everywhere Bishop Courtney won golden opinions and had earnest desires expressed for a speedy return.

Evening service was held at 7:30, when the Rev. Rural Dean Moore preached an appropriate sermon to an attentive congregation.

DIOCESE OF FREDERICTON.

No Report.

DIOCESE OF QUEBEC.

No report.

DIOCESE OF ONTARIO.

No report.

DIOCESE OF TORONTO.

TORONTO.—Mr. T. Keith Godden, B.A., of Trinity College, Toronto, who has been lay reader for nearly two years, under the Rev. C. Rattan, has been appointed to the parish of Beeton and Tottenham. The following is taken from the *Toronto Globe*:

After the usual week day Lenten session last evening a meeting of the congregation of St. Barnabas' church, was held to obtain the services of another lay reader in place of Mr. Godden, who was leaving to take up work in the parish of Beeton, to which the Bishop has appointed him. Mr. Godden then proposed that Mr. Ross, of Trinity College, should be his successor, which was seconded by Mr. R. Playton and carried. After some kind words from the rector, Rev. C. Rattan and farewell remarks from Mr. Godden, Mr. H. Frankland, on behalf of the congregation, presented him with an address and purse. A short reply was made, after which the meeting concluded.

DIOCESE OF NIAGARA.

No report.

DIOCESE OF HURON.

LONDON.—Special services were held daily in the several churches. In Christ Church, the Rev. Mr. Hughes, of Listowell, was the

preacher. In St. Paul's, Rev. Mr. Ker and the Bishop occupied the pulpit. In the Memorial Church, the Rector has the assistance of Rev. R. Hicks, Canon Newman and Principal Fowel. In St. James', the Rector preaches himself on daily events connected with the Week of Passion.

CHATHAM.—His Lordship the Bishop of the Diocese visited this town on Saturday, the 13th. He preached in the two churches on Sunday, the 14th, to very large congregations, and in the afternoon of the same day he preached in the Dover Church.

On Monday morning he left for Mooretown, holding two Missionary meetings there, and on Tuesday morning went on to Sarnia, where he addressed a congregation in St. George's Church.

The weather was very fine, and it is needless to say the congregations in each case were large.

S. S. COMMITTEE.—At a meeting of the Sunday-school Committee of the Diocese of Huron at which all the members were present, the following resolutions were passed and will be presented to the Synod at its next meeting:

1. That the Synod be requested to appropriate a sum not exceeding \$1,000, for the purpose of establishing a permanent depository in the Synod office, to supply the Sunday-schools of the Diocese at the lowest possible prices, with library and prize books, maps, hymn and prayer books, and the publications of the S. S. Institute.

2. That a monthly magazine be established under the auspices of the Committee, with the object of strengthening the work in our Sunday Schools, and disseminating information relative to the general progress of the Diocese.

3. That a Diocesan S. S. Superintendent be appointed, whose duties shall be to prepare examination papers, to arrange for the holding of examinations in the different Sunday-schools to help to organize new schools, and to exercise supervision over the Sunday-school work in the Diocese.

4. That a definite portion of the Catechism, Prayer Book and Church History be appointed as subjects for study and examination.

5. That an annual S. S. Convention be held in each Rural Deanery in the Diocese in the month of October, for the purpose of infusing a deeper interest in the Sunday-school work, of gathering and imparting information and cementing the bonds of Christian fellowship in the work.

6. That his Lordship the Bishop be requested to select a Sunday, which shall be known as "Sunday-school Day," to be marked by the preaching of special sermons to both parents and scholars.

7. That the Secretary be instructed to use his best efforts to obtain full statistics of the Sunday-school in the Diocese, and to send copies of the above to the Church papers and to the secretaries of the S. S. Committee of the other Dioceses.

PEACE RIVER MISSION.

[From the *Orillia Packet*.]

SIR,—Permit me through the medium of your paper to announce to our friends our safe arrival in this far distant mission field. Owing to a very rainy summer in the North-west, we had very great difficulty in getting into the country. We left Toronto on the 13th of August, and it was the 29th before we could secure freighters and make start from Calgary on the three hundred mile trip across the country to Athabasca Landing. Our brigade consisted of thirteen ox teams, one waggon with three horses, our own mission team, two horses and a Chatham waggon, and a one-horse light waggon for Mrs. Brick and our youngest son Fred, and even then we had to

leave nearly four thousand pounds of freight at Calgary. This part of the journey took us twenty-one days, and I can assure your readers that it will not soon be forgotten. With a superabundance of mosquitoes, and black flies by the million, fording streams, carts upsetting and getting stuck in muskegs, shaggin-appie harness coming to grief, camping at night on the open prairie, made quite a contrast to the two thousand one hundred miles of railway travel we had done in six days, including some hours of detention at certain points. At Athabasca Landing we had to wait eight days for the arrival of the boats that were to convey us and our freight the two hundred and thirty miles by water to Lesser Slave Lake. These boats are manned by eight men, Indians, and a half breed steersman and where the shore will admit of tracking, the boats are towed up with a line, four men at a time taking a four-minute spell. Where bushes and overhanging trees prevent this, the eight men take to the oars or force the boat up stream with poles. Our three horses and cattle had to be sent overland across country, through the bush where for miles there was no appearance of a track or trail, in charge of Fred and two Indians as guides. We reached Lesser Slave Lake on the first of October, and had to wait twelve days for the arrival of horses and cattle. When they arrived, to my grief, I found that one mare had been lost on the way. In crossing a large muskeg or swamp, she had become so exhausted that she became powerless, and they were compelled to shoot her, and a second one only barely came through in good condition. On the fourteenth of October a big snow set in with very cold weather. This made the trail to Peace River impassable for wheels, with not sufficient snow for sleighs, and then the streams we had to cross, including the Peace, were liable to be full of drift ice. We lived in our tent as long as we could stand it, then we secured a little shanty 12 by 14. This was little better than being under canvas, still we were thankful for this shelter, for from the fatigue and exposure during the journey Mrs. Brick was taken seriously sick, and for some ten days was in a very critical state. Finally our good brother Holmes, who is our resident missionary at this point, hurried along the finishing of his house and gave us comfortable quarters at St. Peter's Mission, where we remained until the nineteenth December. The first week in December we sustained a severe loss. The best of our mission mares ate too freely of a kind of rush called goose-grass, and having drank water afterwards, was taken sick and in four hours was dead. The team was worth at least \$500 in this country, and now I am left with only one mare out of three. Our friends can hardly realize what a serious blow this is to us. On the 19th of December, with about a foot of snow on the ground, and the thermometer ranging from 12 to 20 below zero, we made another start with a yoke of oxen, our remaining mission mare and a hired horse. In the one hundred and fifteen miles we had to travel there are but two houses, so when night overtook us we had to camp in the bush, and to keep our chickens from freezing we had to keep them close to the camp fire and covered with blankets. I am sure, sir, you and your readers can fully sympathise with my good wife under these circumstances, and realize how thankful we were when at two o'clock on the morning of December 26th we reached our final destination—though rather late for our Christmas dinner. Quite a number of our Indians visited us while we were detained at Slave Lake. A great many have died during the two years that I have been absent. Our prospects for the future seem hopeful. Eleven families have already settled around our new mission, and amongst these families there are 27 children awaiting the opening of our school, and seven other families are intending to join our settlement. We are now getting our machinery, etc., through, and next month, D. V.,

lik. the sons of the old prophet, we intended to go up to the Jordan—the Peace—and get out the timber for the Mission House and School, so that we hope to have our buildings up and our school opened by the end of May. Our plan is to give our day scholars a free dinner, and in the case of orphans and fatherless children to take the entire charge of them. In undertaking this work we are trying to exercise faith in God, and hoping to receive some assistance from our friends. In arranging matters with my Bishop since our arrival, I have undertaken the entire responsibility of this special work, and for the next two or three years I shall need at least \$500 to \$1,000 per year, until we can put the work upon a self-supporting basis.

Miss Lizzie A. Dixon, 29 Wilton Crescent, Toronto, has very kindly consented to receive contributions for the support of Christ Church Mission School, Peace River. Donations of clothing or material for making up, will be thankfully received, and can be sent to my address, care Hudson Bay Co., Calgary, N.W.T.

J. GOWEN BRICK.

Christ Church Mission, Peace River, N.W.T.

MISSION WORK IN JAPAN.

SIR,—It has been thought that the following letter from the Right Reverend Edward Bickersteth, D. D., Missionary Bishop in Japan to the Bishop of Huron will be of interest to the readers of the CHURCH GUARDIAN:—

OSAKA, JAPAN, Feb. 9th, 1889.

My Dear Bishop,—I spent several days last week with Mr. and Mrs. Cooper Robinson at Nagoza, the city on the south east coast of the main island of the Japanese group, where they are residing. Nagoza is a place of great importance; for population it is now the third city in the Empire. Including the suburbs, it contains some 250,000 people. Buddhism is still dominant there. The temples are numerous and often filled with worshippers. The most influential of modern Buddhist priests is in charge of the principal temple. He is an advocate of the more ancient systems of Buddhist teaching, to study which he has recently made a journey to India, and which he hopes to introduce into his own country. But notwithstanding his powerful assistance it may be doubted whether even in Nagoza Buddhism has any long hope of life and influence. The Government system of education which follows the most modern methods of the West is likely to prove too powerful a solvent to be resisted by any ancient religious superstition of the East. In the place of the old religion, when the process of disintegration is complete, there will remain, unless the Christian Faith occupy the vacant ground, either a general skepticism, or at the very best a bare theism. These in turn would no doubt give way to a revival of similar superstitions to those which education and civilization are now so rapidly dispossessing. I mention this point to show how important it is that this Mission which has been planted should be strongly supported and reinforced as soon as may be. Your cousin will I hope be joining Mr. Robinson in a short while. Besides this it is most desirable that an effort should be made as soon as possible to send two ladies, who would be prepared to live together under Mr. Robinson's general superintendence, and to work among the Japanese women. No Mission in modern days (as far as I am aware) in any of the great Eastern cities has made due progress without the assistance of ladies. Also it is very important that land should be secured as soon as possible for Mission buildings. Mr. Robinson estimates that such a site as he requires for church, school, &c., cannot be obtained in a good situation for less than £500. I need not say that the evangelistic influence among the heathen of services, &c., depends largely upon the position of the buildings in which they are carried on. It is not a very

large sum that is required to put this Mission on a working basis, but there should be no further delay in its supply. The movements and changes of Japan are unprecedentedly rapid.

I hope also to have a Mission here from Trinity College, Toronto, before many months.

Your faithful brother in Christ,

EDWARD BICKERSTETH, Bishop.

CONTEMPORARY CHURCH OPINION.

The Church Record says:—

When Lent is over, do not relax your watchfulness. You set out to establish habit; build up habit into character. The war is not over, only a campaign. Charles Kingsley said that the devil having tried every other way to ruin man, "is now shamming dead." This always appears to be specially true just at Lent.

The Living Church says:—

The Gospel was preached, the Church was founded, and the Christian ministry was instituted upon the fact of the Resurrection all continuing to this day without failing at any point. The first day of the week began then to be observed as a perpetual celebration of the event; the Holy Eucharist is a memorial of the Death and Resurrection of our Blessed Lord; Easter Day throughout the world has been an annual commemoration dating from the occurrence of the event.

It is, of course, impossible in a paragraph to sum up all the corroborative evidence of this truth which is affirmed in Holy Scripture and in the existence and growth of the Church. No other event in history has been attended with such results. The results are inexplicable on any other hypothesis than that the Resurrection did occur. While it is a fact of tremendous importance in the history of the world, it is of even greater interest in its bearing upon the destinies of men. While it is the only adequate explanation of the forms and forces of modern life, it is also the assurance and prophecy of the life which is to come. Because He lives we shall live also. As the first-fruits, so shall be the harvest. Our final state shall not be that of disembodied spirit. We shall be "clothed upon" with a body like unto His own glorious Body. We shall be changed, yet the same—body, soul, and spirit—our trinity of being shall be preserved. We have the pledge of this in the Ascension of our Blessed Lord in His complete and glorified humanity.

The Southern Churchman says:—

If Christ be not risen, said St. Paul, in the great Burial Lesson, then is our preaching vain and our faith is also vain; we are yet in sin, and those fallen asleep in Christ are perished! No Christianity without the resurrection of Christ! Life is an enigma whose solution is not here; life goes down into the grave without a hope, into the darkness, and we who survive can only cry out in fear and prepare to go down as well as they!

Thank God, the great fact by which Christ was declared to be the Son of God—his resurrection from the tomb—is certain. If there be one fact in history which can be proved the resurrection of Christ is proved, and on its truth His Apostles and Disciples were willing to stake "their lives and fortunes and sacred honor."—They saw Him not once or twice, but again and again. They heard His voice not once or twice, but again and again. They saw Him, they heard Him, they handled Him, they eat with Him, they walked with Him and talked with Him and received gifts from Him, and then went into all the world to tell men that the Christ had come, that the Christ had been crucified, that the Christ had risen from the dead and ascended into heaven and had (being one with the Father) commanded them to go into all the world and make these facts known and gather into one Society men of

every nation who, with them, believed these facts and put their hope and affiance in Him! The existence of this Society (the Church) is one prodigious proof of the resurrection of Christ, and one which cannot be gainsaid or denied.

If it cannot be contradicted, then God was in Christ reconciling the world to Himself; giving all who wanted it pardon here and peace and hope when they lay down in the grave that they should not lie down forever, but should one day be raised in glory and honor and immortality. "We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." Christ's resurrection is the pledge and assurance that all believers in Him shall rise in the resurrection at the last day. We need not fear death. As surely as the Head of the Church rose, so will all its true members be raised. It cannot be that the members of Christ should continue absent from their Head forever.

It was on the first day of the week, or our Sunday, that Christ rose. Every Sunday is therefore a "little Easter." But once a year the Church delights to meet together to celebrate its annual memory. From the first it has been the great festival of the Christian year; from the first the Church of Christ has remembered the words with which He first addressed His Church, *Peace be unto you*. Speaking these words then, he speaks them now to us. Our first thoughts on Easter morning, as our eyes open to the light, may be—that the peace of Christ belongs to us!

No doubt we have trials and troubles. It must needs be: "In the world ye shall have tribulation."—Troubles from our own sins and troubles from the sins of others; troubles from our own pains and sickness and troubles from the sickness and pains of others; troubles from misunderstandings, from impatience, from discontent, from weariness and work. All these things we know, and have known, and will know to the end. But the Lord knows them as well as we, so has provided a remedy: "Ye believe in God, believe also in me."

BRITISH HONDURAS.

BELIZE.—*St. Mary's.*—The first quarterly missionary meeting in connection with the Sunday-school and children of the Parish, was held on the afternoon of Sunday April 7th, at 8.30 p. m., when the church was packed.

The hymns used were taken from the children's Hymn Book, and "Hark the swelling breeze" was the processional. The Litany for missions "Heavenly Father, let Thy light" was sung after which the Rev. F. R. Murray said several missionary collects. The hymn "Lord a Saviour's love displaying" was followed by the reading of the lesson Isaiah 49, after which the old well used favourite hymn "From Greenland's icy mountains," was sung most heartily. The Rector in his address, explained that the Church's work was of a purely missionary character and that consequently every branch of her—if it is to be a living branch—must be saturated with Missionary zeal in all its works and objects. If there was no regard for the work of the Master in His Church outside of our own parish, city, and Diocese deadness must ensue, for selfishness begins and ends in self—but love begins in Christ—is embodied in our hearts and then of a necessity goes out—as Christ's love did—to all souls.

To keep the children of our parish alive then we intend to have our quarterly meetings in connection with the Missions of the world—1. because this is part of our Christian duty and according to the mind of Christ. 2. because it is the out come of our love for the Master. 3. because by it we are to share our love to the Brethren. 4. because we will have brought upon us the wants and necessities, difficulties and trials of others, and so

make us more contented with our own position of grace and privileges. 5. to give us something better to talk about than our neighbors faults, our own good qualities or even city gossip and then lastly that God may know from our prayers that we are trying to help Him in His work for the conversion of the world and that men may know through our alms small though they may be, that we are having a regard for the welfare of others souls, as well as our own.

To this end our meetings, as a rule would, each quarter, have as their object and teaching, the work and wants of the Church in the four quarters of the globe, but to day we will glance only at the reason and authorities for Missions and Missionaries. Our marching orders were those of the great Captain of our Salvation given to His Church "Go ye into all the world and PREACH the gospel to every creature" and "Go ye therefore and TEACH all nations baptizing them into the Name of the Father, and of the Son and of the Holy Ghost. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned." Then as we are not left in doubt as to the constitution, faith and government of the living Organism, whereby men were to be taught, either by instruction on the one hand or preaching on the other, so that they might believe; be baptized and admitted in Christ's Body, adopted as God's children and become present inheritors of the kingdom of Heaven—the Church Militant—and heirs of the future kingdom of Heaven—the Church Triumphant; so too we are not left in doubt as to the mode of procedure whereby the Church's stakes are to be deepened and her cords lengthened; for, beginning at Jerusalem, then going to Judea, after that embracing Samaria and finally compassing the uttermost parts of the earth, the Master lays this method down as the plan of the Church's action, and of the Gospel campaign.

Thus we have Belize and St. Mary's in particular as our starting point, where much Missionary work has to be done; much Missionary zeal and labour to be expended; but, although, our love and charity may begin here at home, we have not to be content to let it rest there but must go out to Judea, our vast Diocese of British Honduras, where the labourers are few and on account of which many prayers have to be said by your children and others that laborers may be sent by the Lord into this part of the world's Harvest Field. Yet we are not to be content even with this, but must go out into Samaria, away from our bounds to our countrymen elsewhere and finally, and yet, not as the last thing of all, but along with all our other work, to the 1,000,000,000 millions of heathen yet to be converted and brought to the feet of their Lord. The need and necessity for our cooperating in this mighty work, apart from our positive duty, and the necessary response of our love was exhibited by various illustrations taken from the history of Missions, and especially that of the English Church, showing how because charity did not begin and rest at home, and with St. Paul and others who were instrumental in founding the British Church our forefathers were not left in darkness, superstition and cruel practices connected with their religious worship of the one God.

The Hymn, "Souls in heathen darkness lying," was then sung, after which the Rector dwelt upon the ways and means whereby the work of God in His Church could be carried out. Self-denial and humility bound together by love must be the constraining power for the children as well as for adults. Several stories about Missionary news, missionary trees, missionary bees and missionary pence were told; after which the difficulties of Missionaries in the prosecution of their labours for the Master were illustrated by the narrative of experiences of Missionaries in different parts of the world and especially in the Northern latitudes. During the collecting of the offerings the Hymns,

"I think when I read that sweet story of old," was very sweetly sung, together with "Faithful Shepherd feed me." At the presentation of the alms, which amounted to \$8.34, the grand old doxology "Praise God from whom all Blessings flow" was most heartily rendered. After the Benediction the *Nunc Dimittis* was sung as the Retrocessional.

QUARTERLY RETURNS.—Our returns for the 1st quarter of this year are very satisfactory, and certainly evidence a renewal life and a revived interest in the Church's work: Clergy Fund \$249.08½; Unappropriated Fund \$15.69½; Poor Fund \$18.33½; Sunday-school \$11.50; General Sustentation Fund \$39.52; St. Alban's Mission \$4.78; St. Stephen's Guild \$5.47; New Church Fund \$23.08; S. P. C. K. \$8.38; S. P. G. \$8.16½; Communicants' Library \$237½; Total \$386.38½.

In addition to these offerings there are also the pew rents and subscriptions, both of which sources of income have considerably increased, and besides about \$600 have been collected towards a new organ. We cannot be too thankful for these certain tokens of energy and activity amongst our members.

The services during Lent have been wonderfully well attended, and both on Thursday and Sundays the little Church is entirely packed with crowds standing also outside at every door and window.

A class for candidates for Confirmation has been begun, with an attendance of over eighty already.

The acting Bishop, his Lordship of Jamaica, is at present in England, and his Assistant Bishop Douet is on a tour in the lower part of this Diocese at Colen, where much work has to be done, so that it is very uncertain when either of them will be able to come here; but we trust that September or October may find us welcome one of our Chief Pastors in our midst, when our Church will be consecrated and dedicated to God's service.

THE NEW CHURCH.—This has nearly arrived at completion; the seats have come and are very rapidly being put in position. We hope to have Mission services during the evenings of Holy Week, and the Three Hours Agony on Good Friday, as well as the General Easter Services in the new building. Of course this beautiful little structure has not been erected without leaving our poor parish in debt, but with loving hearts and hands and the help of kind friends in other parts of the world, we hope soon to raise the balance of over \$2,000 in order to secure a grant which the Venerable Society for Promoting Christian Knowledge has so bountifully given to us—a Society which under God, is always a present help in the Missionary's troubles in erecting churches and school houses. May the blessing of God rest upon the Society's labours.

All communications, &c., for the Diocese of British Honduras can be forwarded to the Rev. F. R. Murray, St. Mary's Rectory, Belize.

CORRESPONDENCE.

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

To the Editor of the Church Guardian:

SIR.—In the records given in our church papers of the annual Diocesan meeting of the Women's Auxiliary Missionary Association, a general note of almost triumphant thankfulness was sounded for the large measure of success with which God has blessed and crowned its efforts during the past year, but, owing to the many heavy claims upon their space, much of interesting and inspiring detail had to be omitted.

Now it is these very details of work com-

pleted as well as of work ready to be undertaken, which arouses that practical enthusiasm which is so helpful in producing results. It is the hearing how "this little" and "that little," helped in the making of the "big whole" which supplies the diffident member with an answer to the enquiry "What is that in *thine* hand?" They open her eyes to the blessed fact that there is not one of us who has not some capacity, some talent however small which we cannot, if we will, use in the Master's service. It may seem ungracious, if not ungrateful to say anything which bears the appearance of a remonstrance with those who already give their readers so much, but as so large a measure of our inspiration and incentive to work comes through the medium of your columns, we who watch eagerly for the weekly advent of our Church paper, may be forgiven if we heave a little sigh of disappointment when we, now and again, at exceptional times and seasons, would like just a little more. In the few precious months which intervene between this and September next when the general convention of the W. A. M. A. will be held in Montreal, I would venture to ask you to grant us all the help which lies in your power that the very fullest benefit may be reaped from the deliberations and decisions of that important council.

By a free discussion by the mere ventilating of proposition which at first sight, and "in the rough," as it were, appear to be bristling, these difficulties disappear. The mountains become mere molehills! Necessarily on the occasion of our annual gatherings the programme for future can be submitted only to the official few, who are members of the Board of management and so forth, whilst the individual *many* are absent, whose hearts might be stirred to help, and who would gladly raise their voices and hands in approval amongst the "yeas" when the "To be or not to be" is the question trembling in the balance. They are represented by their delegates it is true, but these ladies naturally shrink from the grave responsibility of committing the absent members of their Branches, to any course of action which may entail a peculiar effort to bring to a successful issue. Will you grant me permission to name a case in point, and to write the earnest attention of every member of the W. A. M. A. to its full consideration that they may be in a position to convey an intelligent expression of their wishes and opinions through their delegates when it is under discussion in Montreal? I allude to the hope expressed at our Huron meeting that the W. A. M. A. would see its way to adopting as work most fitting and congenial to the objects for which it was formed, that of occasionally assisting in the education of the daughters of those of our Missionaries, who from the exceptional isolation of their position and the smallness of their stipends have more especial claims upon our sympathies. Mrs. Grattan Guinness in one of her admirable addresses speaks of the "want of more living links between the Christians at home and the workers abroad—such links intensifying and increasing the mutual bond of fellowship." Shut out from all intercourse with the civilized world, for the long and weary months of winter, constantly absent on tedious and hazardous journeys, must it not often be a question of deep import to the missionary "am I right in making my children share in the life of self-sacrifice to which I am dedicated, to the extent that they are deprived of the educational advantages open to the very poorest family in every town and village of the Dominion?" As was remarked by one of our most earnest and energetic members no doubt the anxious parent would lay the case before his God, and He Who always works by means has laid it upon us, and shall we say "Nay, this does not come within the scope of our Auxiliary work." Let us rather see to it that they who carry the glad tidings are cheered and heartened, not only by our words

of sympathy, but by just that especial help which meets the individual need of each of the Lord's self-denying messengers. When we consider the positive drudgery entailed upon the missionary's wife, upon whom devolves so much there can be no parallel between their cases and that of others who may have just the same income as they. The clergyman and his help-meet are in very deed the servants of their people and must be ready at all times to go to them when sick or needy, to comfort and console others whilst their own hearts are torn by very pleasant and pressing home cares and anxieties. The wife must often leave her own work, to take care of itself so that from the very nature of things she and her husband cannot manage their household affairs as others can. Let us endeavour in considering this question to put ourselves in their places. Let us plant ourselves in imagination far away from post office or store, from any means of communication with the outer world, no books or magazines to enliven and in some cases to enlighten us, and nothing but the daily routine of work, and duty, the fact that it is *duty* being the chief sweetener of the work.

Then oh! mothers of the Auxiliary there is a heavier fold of the curtain which I would raise tenderly and delicately if I dared, but which you can by private enquiry lift for yourselves and then judge how you would like your tender little daughters to run similar risks? Ask of those missionaries who labor among the heathen of our own land whether the establishment of a mission station, and the protective guardianship it strives to exercise over the dusky little maidens of the friendly tribes camped around it, often their children's only companions, always avails to shield them even at a very tender age from a fate worse than death? And still further is there not more than one unwritten record of hearts torn with anguish during a fruitless search of years, hearts throbbing despairingly in the bosoms of the Lord's own messengers themselves? Just to know that such things have been, ought to rouse in our breasts the determination that whenever a similar risk is run, or a mother's heart cries out to us from our own mission field, to lift this burden from her, *we will at least try our best to do it*; therefore let our delegates to the convention come back to us with the very clearest views of what we may or may not undertake as members of the W. A. M. A., and if our rules should prove after full examination, too stringent to leave us free agents to expand or develop our work, let us have them so amended that what our hearts dictate, we may find our hands unshackled to do. In connection with the practical side of this very important question, it has been suggested that there might be found in every Diocese one or more of the widows of those who have themselves been laborers in the Lord's vineyard, who would gladly receive one such little one and be her foster parent during her necessary absence from the home nest. With the free and admirable educational advantages offered by our Dominion Government, no more would be required of her than this foster motherhood, letting the child share in common with her own, all the school privileges of the town or city in which she may reside, passing through its full course and ending by obtaining the necessary certificate which would ensure a position as teacher if need be whenever and wherever she might desire to enter upon the duties. Not only would the work commend itself to the heart of those of whom I speak, and to whom it would especially appeal, as enabling them in some degree to carry on a work kindred to the life work of those they loved, now at rest from their labors, but the small remuneration it would bring with it, might be, also, in some small measure, a lightener of their own burdens by assisting them in the solution of that ever recurring problem, "how to make both ends meet." Please my friends, weigh even this

material view of the question, and see if we cannot devise some plan to bring our hoped-for project to at least a satisfactory trial. We would provide, if possible, such educational training, that at its completion the pupil may be not only equipped by the full development of her talents for her own individual work but to be the right hand of her parents in school and mission work, with some knowledge of cookery, nursing and some acquaintance with medicine and rudimentary surgery. It would be difficult to limit the value of what the education we propose may achieve for parents and children alike. By taking a child young, we may more thoroughly accomplish this end, and we could the earlier discover whether by the bent of her mind she would be likely to realize our hopes, limiting our help and regulating our term of instruction accordingly. Like the "daughter of the regiment," our mission child would be the "daughter of the Auxiliary," and judging by the several mentions of hospitable intent which have reached me every here and there "our daughter" would have many a home welcome during the holiday seasons; whilst a very small grant from the several branches would amply provide the modest cost of her maintenance during the school year. Many of Huron members have already given practical proof of their sympathy with our undertaking such work as this, and I trust that there may be but few dissenting voices elsewhere. It would not be fair to say that no objections have been raised; but then there is no rule without an exception, and the exception to this, is one of a texture so frail that I feel sure it will float away on the first breath of friendly discussion. It is this, that our missionaries should not marry at all; for then there would be no wives to "endure hardship" with them, and no children to educate! When our hearts are turned to stone and our sympathies are contracted to the limit of a nutshell, then let us contemplate sending forth, unmated and alone, these messengers of the Gospel of Peace. I think our creator settled the point when He gave a wife to Adam, and said, even in the beautiful garden of Eden itself. "It is not good for man to be alone." Some of our friends seem to be terribly afraid of that "Bugbear precedent" they say if we begin this kind of work it will grow and grow. So does every tree once planted if the blessed dew bathes it, and the glorious sunshine draws it upwards, and the soft rains of heaven descend upon it, but not otherwise, and I think that we may safely trust the Heavenly Father to send all these for its growth and fruit-bearing, if He honors our soil by letting us plant it within our borders. I ask, then, which responsibility shall we assume, that of making trial of this new but very important little duty which is now knocking at our very doors, or shall we, in faithless, faint heartedness and with timid hands, close the portal, and let the blessed privilege pass us by and be given unto others? Of one thing I am sure that "if with willing hearts and hands" we fearlessly enter in and occupy any field of usefulness, Providence may open for us as Women's Missionary Association, we may, having done our utmost, safely leave results to God.

I am afraid I have let my letter grow to an unconscionable length, although I have yet left much unsaid after all. I can only plead the deep importance of my subject, and very firm conviction that you will never close your columns to any plea which may have for its object the furtherance of the Mission cause, take what shape it may or through whom brought to your notice and through your kindness, to that of your many readers.

I remain, sir, faithfully and sincerely yours,

H. A. BOOMER.

London, Ont.

[For further Correspondence see page 11.]

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CALENDAR FOR APRIL.

- APRIL 7th—5th Sunday in Lent.
 " 17th—6th Sunday in Lent.
 " 15th—Monday before Easter.
 " 16th—Tuesday before Easter.
 " 17th—Wednesday before Easter.
 " 18th—Thursday before Easter.
 " 19th—GOOD FRIDAY. Pr. Psalm M. 22, 40, 54. E. 69, 88.
 " 20th—Easter Even.
 " 21st—EASTER. Pr. Pss. M. 2, 57, 111. E. 113, 114, 116; Pr. Anthem instead of *Venite*. Athan. Creed. Pr. Preface in Communion Service till April 28th inclu. (Notice of Monday and Tuesday, and of St. Mark.
 " 22nd—Monday in Easter week.
 " 23rd—Tuesday in Easter week.
 " 25th—St. Mark, Evangelist and Mar.
 " 26th—1st Sunday after Easter. (Notice of St. Phillip and St. James.

THE MINISTRY OF THE CHRISTIAN CHURCH.

By Charles Gore, M. A. (Rivingtons, London).

This learned and valuable Essay on the Ministry of the Church has now been in the hands of theological students for some time, and their appreciation has been evidenced by the call for a second edition. It seems most desirable in the presence of conflicting theories, evermore making themselves heard, that now and then the true position of the Church as an Apostolic institution, with its divinely-appointed ministry, should be clearly and unfalteringly enunciated. This it is which Mr. Gore has done in the present work, which may be regarded in some respects as a reply to Mr. Hatch's recent theories in his Bampton lectures. The subject is treated in seven chapters, dealing with—(1) The Foundation of the Church, (2) Apostolic Succession, (3) The Witness of Church History, (4) The Institution of the Apostolate, (5) The Ministry in the Apostolic age, (6) The Ministry in the Sub-apostolic age; and the work concludes with some final

applications of the principles laid down. There are some appended notes which are not the least valuable part of the treatise. The part of the work that has had the most interest for us and will be found, we have no doubt, of most practical value by the spiritual aspect of the question discussed, is the second chapter, which deals with the Apostolic authority of the Christian ministry. The chapter is full of golden principles, *e. g.*—

"This is the Church principle: that no ministry is valid which is assumed, which a man takes upon himself, or which is merely delegated to him from below. That ministerial act alone is valid which is covered by a ministerial commission received from above by succession from the Apostles. This is part of the great principle of tradition. 'Hold the traditions,' reiterates the Apostle. The whole of what constitutes Christianity is a transmitted trust—a tradition which may need purging, but never admits of innovation, for 'nihil innovandum, nisi quod traditum' is a fundamental Christian principle. What breaks the tradition is heresy—the intrusion, that is, of a new and alien element into the deposit, having its origin in personal self-assertion. This conception of heresy is involved in the very idea of a revelation once for all made. Now, what heresy is in the sphere of truth, a violation of the apostolic succession is in the tradition of the ministry. Here too there is a deposit handed down, an ecclesiastical trust transmitted; and its continuity is violated, whenever a man 'takes any honour to himself' and assumes a function not committed to him. Judged in the light of the Church's mind as to the relation of the individual to the whole body, such an act takes a moral discolouring. The individual, of course, who is guilty of the act may not incur the responsibility in any particular case through the absence of right knowledge, or from other causes which exempt from responsibility in whole or in part; but judged by an objective standard, the act has the moral discolouring of self-assertion. The Church's doctrine of succession is thus of a piece with the whole idea of the Gospel revelation, as being the communication of a divine gift which must be received and cannot be originated,—received, moreover, through the channels of a visible and organic society; and the principle (this is what is here emphasized) lies at the last resort in the idea of succession rather than in the continuous existence of episcopal government, and that the Church, since the Apostles, has never conceived of itself as having any power to originate or interpolate a new office."

Again: "There is not in the world," says Bishop Taylor, a greater presumption than that any should think to convey a gift of God, unless by God he be appointed to do it. Such appointment or commission, to be valid, must be of an authority—not unquestioned, indeed, for St. Paul's was questioned, but not justly open to question, as representative of Christ. Men are needed for Christ's ministry who have ready wills and clear convictions, men, that is, with a sense of vocation; but they must be also men of humanity, distrustful of their own impulses and powers like prophets of old. The very thing that such men need is the open and external commission to support the internal sense of vocation through all the fiery trials of failure and disappointment, of weariness and weakness, to which it will be subjected—nay, to be its substitute when God's inward voice seems even withdrawn—maintaining in the man the simple conviction that, as a matter of fact, 'a dispensation has been committed to him.'"

We commend to the attention of the reader the wise and weighty principles laid down by Mr. Gore in discussing the sacerdotal chapter involved in the doctrine of Apostolic succession that "formidable word" as Canon Liddon calls it, "harmless in itself, but surrounded with many invidious associations." We gladly

transfer to our pages the opening remarks of Mr. Gore on the vexed subject of "Sacerdotalism":—

"The chief of the ideas commonly associated with sacerdotalism, which it is important to repudiate, is that of a vicarious priesthood. It is contrary to the true spirit of the Christian religion to introduce the notion of a class inside the Church in a closer spiritual relationship to God than their fellows. There is 'no sacrificial tribe or class between God and man.' 'Each individual member (of the Christian body) holds personal communion with the Divine Head.' The difference between clergy and laity 'is not a difference in kind' but in function. Thus the completest freedom of access to God in prayer and intercession, the closest personal relation to Him, belongs to all. So far as there is gradation in the efficacy of prayer, it is the result not of official position but of growing sanctity and strengthening faith. It is an abuse of the sacerdotal conception if it is supposed that the priesthood exists to celebrate sacrifices or acts of worship in the place of the body of the people or as their substitute. This conception had, no doubt, attached itself to the 'massing priests' of the Middle Ages. The priest had come to be regarded as an individual who held, in virtue of his ordination, the prerogative of offering sacrifice which could win God's gifts. Thus spiritual advantages could be secured for the living and the dead by paying him to say a mass, and greater advantages by a greater number of masses. Now this distorted sort of conception is one which the religious indolence of most men, in cooperation with the ambition for power in 'spiritual' persons, is always tending to make possible. It is not only possible to believe in a vicarious priesthood of sacrifice, but also in a vicarious office of preaching, which releases the laity from the obligation to make efforts of spiritual apprehension on their own account. But in either case the conception is an unchristian one. The ministry is no more one of vicarious action than it is one of exclusive knowledge or exclusive relation to God. What is the truth then? It is that the Church is one body. The free approach to God in the Sonship and Priesthood of Christ belongs to men as members of 'one body,' and this one body has different organs through which the functions of its life find expression, as it was differentiated by the act and appointment of Him who created it. The reception, for instance, of Eucharistic grace, the approach to God in Eucharistic sacrifice, are functions of the whole body. 'We bless the cup of blessing,' 'we break the bread,' says St. Paul, speaking for the community; 'we offer,' 'we present,' is the language of the liturgies, but the ministry is the organ—the necessary organ—of these functions. It is the hand which offers and distributes; it is the voice which consecrates and pleads. And the whole body can no more dispense with its services than the natural body can grasp or speak without the instrumentality of hand and tongue. Thus the ministry is the instrument as well as the symbol of the Church's unity, and no man can share her fellowship except in acceptance of its offices."

We would observe that throughout his argument on the Christian Ministry Mr. Gore is strictly scientific. Proceeding from the two postulates—the genuineness of the New Testament writings, and the Incarnation, our author works onwards. He proves the supernatural origin of the Church as a divinely-created society with a divinely appointed ministry involving *ab initio* the distinction between clergy and laity. In other words the Christian Church was not only divinely founded but divinely organised, and it was not left anywhere in authority to invent a ministry afterwards or change it. The principle of the Apostolic Succession is what Mr. Gore puts forward as meeting the necessities of the case:

"Let it be supposed that Christ, in founding

His Church, founded also a ministry in the Church in the persons of His Apostles. These Apostles must be supposed to have had a temporary function in their capacity as followers under Christ. In this capacity they held an office by its nature not perpetual—the office of bearing the original witness to Christ's resurrection and making the original proclamation of the Gospel. But underlying this was another—a pastorate of souls, a stewardship of divine mysteries. This office instituted in their persons was intended to become perpetual, and that by being transmitted from its first depositaries. It was thus intended that there should be in every Church, in each generation, an authoritative stewardship of the grace and truth which came by Jesus Christ, and a recognized power to transmit it, derived from above by Apostolic descent. The men, who from time to time were to hold the various offices involved in the ministry and the transmitting power necessary for its continuance, might, indeed, fitly be elected by those to whom they were to minister. In this way the ministry would express the representative principle. But their authority to administer,—in whatever capacity, their qualifying consecration—was to come from above, in such sense that no ministerial act could be regarded as *valid*—that is, as having the security of the divine commandment about it—unless it were performed under the shelter of a commission, received by the transmission of the original pastoral authority which had been delegated by Christ Himself to His Apostles."

This, with Mr. Gore, lies at the foundation of every Scriptural statement for the authority of a divinely appointed ministry, and is of much more consequence than the consideration of the exact form in which that ministry perpetuated itself.

Mr. Gore acknowledges that:—

"There is considerable room for uncertainty as to the exact steps by which in this place or that the Apostolic ministry passed into the ordinary ministry of the Church. But there are matters of more importance as to which there is no such uncertainty."

These matters are, first, the *principle of succession*, and, secondly, the *eventual revelation everywhere*, as if by "a common instinct," of the *threefold organization*, as we have it to-day, of Bishops, Priests, and Deacons. From this review of Mr. Gore's book it will be seen how thoroughly satisfactory the work is. It is a book needful for the present times, and which Churchmen will do well to study.—*Irish Ecclesiastical Gazette*.

THE ORIGIN OF TITHE.

I.

A few remarks on the way in which tithe first arose in this realm of England, may perhaps be of interest to the general reader in consequence of the discussions which have taken place in various newspapers, and the erroneous views which have been not unfrequently promulgated. And as the average layman is oftentimes in a state of great confusion upon this subject, it will perhaps not be out of place to give some of the material facts.

Now, to understand this question, it is necessary to go back Anglo-Saxon times, and examine the very beginnings of our national history. Here at once one thing strikes the student, and that is, the way in which the Church as we now have it was formed before the State. There was an Archbishop of Canterbury, Primate of All England, before there was a prince of the House of Cerddid, King of All England. In consequence of this, the earliest notices of tithe are to be found in ecclesiastical rather than civil documents. Moreover, a vast mass of charters, and other parchments former-

ly held to be genuine, must now be rejected as spurious when brought to the crucial test of modern criticism.

The earliest notice of tithes is in the second volume of a collection of answers or precepts said to have been given to inquirers by Archbishop Theodore. The compiler styles himself 'a disciple of the Umbrians,' and was doubtless a student of divinity in one of the schools of Northumbria. The object of this work is to set forth the pastoral teaching of the famous Primate of All England, who came from the far east, and was the first to organize the dioceses of England. The next authentic mention of the subject is in the letter which Boniface, the English missionary, and some time Archbishop of Mentz, wrote to Cuthbert, Archbishop of Canterbury, between the years A. D. 746 and 749, and the terms of his letter may be regarded as evidence of the customary payment of tithe in his day. The next mention of tithe occurs in the seventeenth article of the Legatine Injunctions of Chalceyth, A. D. 785-787. The best critical authorities differ as to the exact import of this document, and the Earl of Selborne, after careful investigation, holds that it does not amount to 'a civil enactment for the payment of tithe.' In the year 906 a clause occurs in a treaty between the English and the Danes, which stipulates for the payment of tithes. 'If any one withhold tithes, let him pay *lah slit* among the Danes, *wite* among the English;' and about the year 927 King Athelstan issued a royal ordinance, commanding the punctual payment of tithe.

We see, then, that it was during the opening years of the tenth century that it can be proved that a civil sanction was first given to this payment, though the payment itself was then regarded as ancient, and in fact a Godly custom based on the fundamental principles of the Christian faith, and gladly received by the mass of the people. During the course of the tenth century ecclesiastical canons, and other authoritative documents, from time to time enforce this payment; and, as is quite natural, are now preserved in greater numbers than in an earlier age. We may just mention the canons enacted under King Edgar, and the laws of King Edmund and King Edgar.

The above mentioned facts are sufficient to explain the origin of tithes in this realm of England. We find that the payment was made by custom amongst the Anglo-Saxons, as a consequence of their conversion to the faith of Christ, and was general before England became one nation; that a civil sanction was added to the religious sanction early in the tenth century, when the new-born English State was first beginning to feel its strength and power, and was being gradually developed, more or less, on the line of the existing organization of the Church. Thus the legal title to tithe (apart from its religious purpose) is one of the oldest and most firmly established in the kingdom. After the lapse of a thousand years or more, it seems absurd to argue that tithe-rent charge is a diminution of anybody's interest in the land, since that interest cannot have been enjoyed by the would-be claimant's predecessor for the last ten centuries. In face of the facts, still more ridiculous is it to speak of tithe as created by Act of Parliament, or as in some way the gift of the State, for the first complete Parliament of England was held over 400 years after King Edgar's death, and the State had not yet been formed out of the kingdom of the Heptarchy when the earliest notices of the customary payment of tithe occur. It is rather a badge of the nation's piety, which has been publicly worn from the first beginning to the present day, and has proved a material witness to the nation's faith through many days of change, and strange convulsions of theological thought.—R. L. M., in *Church Bells*.

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RITUAL PROSECUTIONS.

It would of course be out of place, now that certain charges against the Bishop of Lincoln for alleged infractions of the law are *sub judice*, for us to offer any observations on the trial itself, either with regard to the constitution and powers of the Court or in respect of the allegations brought against the Bishop; and we have no intention of doing anything of the kind.

But there are certain general considerations bearing on the question of prosecutions for ritual worthy of the attention of every serious mind at all times; and at the present juncture it is well that they should not be lost sight of by Churchmen.

1. Throughout the history of these unhappy prosecutions which have so sadly marred the work of the Church during the past generation, and have given so much cause for the enemy to blaspheme, no impartial observer can fail to have noticed that in every case the actions at law have been instituted by members of one party only in the Church. It is notorious that numbers of that party do not adhere to the *strict* letter of the law, as laid down in the Prayer-Book, and yet there has never been any attempt at retaliation on the part of those who think differently from them, nor any endeavour to force upon them by legal processes the observance of certain practices which they have neglected. Take, for instance, the question of daily services. The Prayer-Book evidently contemplates that in *all* churches there shall be *daily* prayers, morning and evening; yet no one has ever been prosecuted for the omission of this practice. It is a marvellous evidence of the growth of Church life that daily services should now be the rule in so many hundreds of churches throughout the land; but this has been the outcome, not of legal processes, but of an earnest endeavor to provide the full ministrations of the Church in her daily offices for those who are minded to avail themselves of the privilege. Indeed had there been any attempt at legal enforcement of the rule, it is very probable that the success which has attended this movement would not have been nearly so great as it has been.

But, although in the past no such retaliations have been made, can any one foretell what the party now subject to these prosecutions may not be driven to do? Constant litigation *may*—though we would fain hope it will not—have the effect of driving some to exasperation, and causing them to take those steps from which they have hitherto shrunk. If such should unhappily be the case, how disastrous the result would surely be?

2. Is it possible to secure even by the most harsh enforcement of the law, absolute uniformity of practice in ritual matters? The rubrics in the Prayer-Book were clearly not framed with that precision necessarily required in order to fix absolutely a uniform practice in every matter of ritual observance. Indeed a minute examination of the rubrics with the object of settling what every act and gesture of the officiating minister should be shows how impossible it is to arrive at exact uniformity. Some of the directions given are imperfect in themselves and unless the principle of common sense be admitted one is often landed in ridiculous absurdity. This applies not only in the case of directions to the clergy but also in those referring to the laity.

3. We constantly hear that one of the greatest drawbacks to the Church of England in her work amongst the masses is the want of elasticity in her services. But, if a constant appeal to the arm of the law to enforce a rigid uniformity of practice is to be the normal condition of affairs, the result must follow that many an earnest worker will be hampered in his labours, and perhaps his whole energies will have to be diverted from their proper sphere, so that in

stead of ministering the Gospel to the poor he will have to spend his time, abilities, and means in defending himself before the tribunals of justice. In saying this we desire to make it perfectly clear that we wish to guard ourselves against the imputation of confounding "latitude" with "license"; and that we fully admit and assert that due submission to lawful authority is the bounden duty of those who have placed themselves under canonical obedience to their superiors. Absolute uniformity of ritual practice is not only impossible, it is not even desirable.

4. The moral effect of these prosecutions must not be forgotten. For the members of the contending parties to be constantly engaged in litigation is in itself a bad thing. It must save for a special outpouring of the grace of God, tend towards an unhealthy, unspiritual state of mind. It must result in a waste of spiritual power, if the time and activities properly due to the faithful discharge of pastoral duties are turned into the channel of ceaseless strife. And more, the effect upon those outside the Church whom she is striving to reach must be deplorable. How can the work of the Church amongst the unbelieving, the indifferent, the openly profligate be effectual if they see the Church for ever harassed by internecine warfare? What is really needed is unity, not uniformity. Unity is strength, division is weakness. Let Church people pray and strive to be at one with another, and not be constantly picking holes in each other; and then the great work the Master has given us to do may indeed claim His blessing, and the Church united will go forth amidst the powers of the world "conquering and to conquer" in His name, and strengthened with His might.—*The Ecclesiastical Gazette, London, Eng.*

FAMILY DEPARTMENT.

THREE FLOWERET GRACES.

What says the Rose to you, little one,
As it puts forth its tender leaves,
And the crimson buds come creeping forth
Under the cottage eaves?
Look at the beautiful open flower,
Blushing bright as it hangs above;
In a soft, sweet voice it speaks to you—
"I love," says the Rose: "I love!"

What says the Violet, little one,
Hidden away in leaves so green?
You may find it by the sweet perfume,
Although itself unseen.
Yet if you look you will see it there,
Bluer far than the summer sky;
In its own sweet voice it speaks to you—
"I am shy;" it says "I am shy."

What says the Lilly, my little one,
As it gracefully lifts its head—
That flower we paint as the Virgin's own,
And place it in the hand of the dead?
A flower which is the type of Heaven,
Where all sorrows will find a cure;
And to those who listen a right it says—
"I am pure," says the Lilly: "pure!"

Can you learn the lesson, little one,
Taught by these beautiful flowers three?
If not, put your play aside awhile,
And learn the lesson of me.
Loving—be gentle and kind to all;
Modest—and quiet as should be each
child:
Pure—as the white lily keep your soul,
Spotless and undefiled.

Then, though the flowers are beautiful,
Lovelier still will you seem to be;
For the loveliest is the girl or boy
Who unites these graces three!

—*Irish Ecclesiastical Gazette.*

"NAN;" OR, THE STORY OF AN EASTER CARD.

By MARY A. GILMORE.

What a despairingly dull, cold, bitter day it was! The clean, dazzling piles of last week's snow, having succumbed to an unexpected wave of warmth, had now passed into a stage of dirty slush, widening streams of icy water and treacherous ponds covering bits of smooth ice. It was five o'clock, and dark; had the sun shone it would not have seemed late, but to-day the mists and clouds hurried on the evening.

It was growing colder, too, cold for the passers by wrapped in heavy furs and long coats; cold for the workmen beginning to hurry home with the anticipation of warm fires and suppers awaiting them; cold for the newsboys who blew on their fingers and danced a double-shuffle to warm their stinging feet; cold for the loungers who, hanging about the corners now moved, some to their clubs, some to their homes and some to the ever-inviting saloons.

An uncommonly blustering wind blew around the corner a figure so slight that at first there was a doubt whether it were child or woman; the small, shivering limbs too closely defined through the scant skirt of thin woolen, the tiny claw of a red, chafed hand hugging the worn coat together might have belonged to either, but the face, alas! the face so far from being that of a child looked as if it had never belonged to a child. Her mouth pinched and drawn, wore a sarcastic curve that was not pleasant to see; the contour of her face might have been pretty, if well rounded out, but the thin nose and blue temples and the eyes with a sharp, hungry, and it must be confessed, a bold, bad look at times, made one's heart ache.

"They've all got somewhere to go to," she murmured, "the mothers home to the kids, and the kids home to the mothers, fires a' burning, and supper tables a' waiting and good things to eat, and books and music! oh, to think I've lost it all! what shall I do? Ah!" as another gust fairly lifted her from her feet and blew her against a brilliantly lighted window, "it wouldn't take many such to waft me into the river; but that won't happen quite yet, not quite yet; soon enough, but not now. I wonder what any of these folks would say if they knew they had got to leave their homes to-morrow, and didn't have another place to go to, and no money to get it if there was one. I suppose I might as well go home," and she laughed at the mockery of the word. "as it's the last night I shall have one to go to; wonder which I'd better try this time; I haven't even the dime for lodging at the Home and—there she is!" the girl fastened her eyes upon a tall, golden-haired lady, who, with a copy of herself in miniature beside her, entered the large store against whose windows Nan was leaning.

"I'll wait here and watch till she comes out," she mused. It was such a strange liking she had taken for this woman; meeting her and the child one day on the street, she had first become known to them by lifting the little one after a fall in a sudden dash from her mother's side. Holding her tightly a moment, she had quickly put her down and was about to slide quietly away, when, to her utter amazement, the lady had held out a little, gloved hand, and said in oh, so sweet a voice:

"Thank you most heartily; you have done us both a great favor;" and with a lingering grasp upon her own rough hand, had gone away.

To her amazement! for the first time in years a lady had looked at her without a scornful lifting of the head; for the first time since her mother's touch, a lady had grasped her hand, and spoken to her as if she were an equal, and not the very outcast of the earth. What wonder, then, that after that, she should be fascinated by the sight of the mother and

child, and follow them with hungry eyes, hiding herself and waiting long to catch a glimpse of this royal woman?

To-night (she was especially impressed by the sight of them. Whether it was that the contrast between herself and them struck her more keenly than ever, or whether it was owing to a fancied resemblance which she saw for the first time, certain it was that Nan looked very odd as she clung to the brass rails outside the window. Thoughts banished for years surged in her unwilling mind, memories resolutely barred and stamped upon rose and confronted her persistently. Was it the bitter cold that was numbing her, or was it true that she saw herself, a bright, careless, little girl, pulling her younger sister along over the dewy fields and up the long slant of the hills, "to see the sun dance on Easter morning.

Was it merely the carriage of that graceful woman before her, that so vividly recalled the sweep of her own mother's garments, or was there really in her face a likeness to the little sister that might perchance be more than a likeness, a development of the child to the woman.

"My sister!" Nan gasped hoarsely, and then looked fearfully around lest any one should have heard that word from her poor lips. "My sister! can it be?" oh, the pity of it! the horror of it! if those gentle eyes should know that the wretched woman they had once looked kindly upon, had been lulled to sleep on the same bosom, if that gracious hand stretched out in gratitude should realize that many a time before it had clasped hers through the long nights, what would happen?

"How she would scorn me!" thought poor Nan: "how ashamed she would be! she with her pretty baby and her proud, happy air; oh, no indeed! it would be too cruel, cruel for her, and cruel for me that the only one who has let fall a kind word for me these long years, should look scornfully upon me now. I can bear it from the rest of them, but not from her; ah, here she comes; let me go away from her, always away from her," and then, as the sharp contrast between herself and her sister, if it were indeed her sister, came upon her with pitiless conviction, the girl's mood changed to one of fierce despair. "I can't go to the Home," she said: "she helped start that herself, and goes there often; I'll not go back to my room," she continued with a shudder; "I guess it's most time for the river," and then laughed low as she thought of its ice covered surface. "Even out off there! well, there are other places, I might as well go—what was that?" the words died away on her lips—"That" was only one of the many Easter cards displayed behind the brilliant window. "A few exquisite hand-painted Easter emblems," the advertisement ran, aside from the delicate finish of the work, there seemed to be nothing in the one that Nan was gazing at to especially attract a beholder; a long sloping hill-side, the grass mostly brown, with here a there a touch of tender green, a frosty dew sparkling on the buds and boughs, the first rase of the rising sun sending a pink glow over all, and in the foreground, with clasped hands, and faces set towards the sun, were two children, toiling with eager haste to the hill top.

"That card is not particularly appropriate to Easter," said a bystander.

"Oh yes, it is illustrative of the legend of the sun's dancing on that morning, and not nearly so far fetched as some baskets of eggs, scrawny chicks and other ridiculous designs," replied his companion. Nan heard both the remark and the reply, but she did not lift her eyes from the card. "The world itself keeps Easter day," was written across the top, and down in one corner in quaint irregular lettering were the words: "He that believeth in Me, though he were dead, yet shall he live." As Nan looked, the memories just revived stirred her heart again.

(To be Continued)

CORRESPONDENCE.

"A SLANDER REFUTED."

SIR,—“The *Montreal Gazette* says that John Bright's remains could not be laid in Westminster Abbey because he had never been baptized into the state Church. The loss is the Abbey's not the man's. There can be no more hallowed resting place in broad England than that of the great Quaker, who, through his whole life, did his duty fearlessly, honestly and with his whole heart in the service of his country.—*Cowansville Observer.*” The contortion of fact contained in the preceding is going the round of the secular papers, and inimical prejudiced sectarian advocates are not unlikely to add currency to the misrepresentation as it conveys an invidious imputation against the grand old Church of England—the mother of all English speaking Christians, and which is as Catholic as it is tolerant and comprehensive. It would have been historically correct to maintain that Puritan zeal and fanaticism had consigned poor peaceable Quakers to the gallows under Governor Endicott in 1759, and that after about 40 years further consideration in was their liberal ejaculation to Chalkley, the Quaker travelling in New England—“Oh what a pity that all your society were not hanged with the other four.” But though deftly contrived to mislead popular opinion, when examined, we find no justification for an innuendo which could only be bred of the dregs of intolerance. Westminster Abbey is a Christian Temple, a bulwark of the Faith once delivered to the Saints and which as far as it is truly Catholic is still professed by 9 10ths. of those who acknowledge Christ. Christian Baptism has naught to do with a “State Church” but solely with the universal Church of Christ—wherever the Gospel commission is repeated (St. Mat. 28 v. 19). The Quakers formally reject Baptism with all outward ordinances and institutions of the Gospel. They have the fullest freedom of their choice. Does this freedom extend to the absolute denial of like freedom to the otherwise universal voice of Christendom—that “except a man be born of water and of the Spirit, he cannot enter into the Kingdom of Heaven?”

Is it any intolerant reflection upon the character or excellence of John Bright's career, that *Christ's command* and the allegiance of His followers should not be dethroned in their very citadel before any human virtues however pure, and any personage however exalted? Dean Bradley had no other option as a Christian (not merely as a Churchman nor as a representative and accredited minister of Christ, nor as an official of a “state” church) than practically to maintain the unchangeable, unalterable features of that Body which Christ came to institute which have been unchallenged as to their general obligation except by the few hundreds of the respected sect of Quakers which arose in the 17th century.

The Christian Temple is *not a mere state appendage*; and the fact that its Christian character cannot be obliterated by the exigencies or urgencies of statecraft, or that it will not belie its ancient Catholic as well as significantly Protestant foundation before the loftiest exemplifications of moral worth, is *the one feature* to be noted in declining a resting place to the honoured remains of the great Quaker Statesman. It is no “loss to the Abbey,” it is no reflection upon the conscientious adherents of self chosen religious theories, (so long as it remains, as it must ever, a Christian Temple, maintaining the Faith of Christendom), that it must in regard to the living, and the dead, uphold Baptism, not as the admission “to the state church” but the *primary and leading* “principle of the doctrine of Christ,” Heb. 6. 1 and 2. It is an unworthy device of the times to raise an outcry of intolerance while exemplifying in the act its most signal indulgence. The *Magna Charta* voices the recognized claims of the Church of England from times long anterior to the usurpations of Rome, and stamps the character which no adventitious state concession can prejudice or destroy. This Charter of English liberties has for its introduction the clause, “The Church of England shall be free and enjoy her whole rights and liberties inviolable.”

She must ever be ready to defend these “rights and liberties” against the additions of Rome and not less against the mutilations or the negotiations of those who fill the intervening scale between the theories of the dead but honoured and beloved John Bright of lasting memory, and the living scintillating eccentric flashes of Huxley. Instead of being used as a poisoned sectarian shaft it ought to have been a cause of congratulations to Christians of every name, that the Church of England is no respecter of persons, and that Christ and His commands cannot be supplanted within her enclosures by human virtue however eminent or “state” rewards and eulogies however worthily deserved and earned.—
CHURCHMAN.

A Lady in this Province writes: “I enclose \$1 subscription for the *CHURCH GUARDIAN* for another year, and at the same time allow me to express the pleasure your paper always brings to us. The excellent reading in it is a source of real enjoyment as well as a benefit in strengthening our belief in the doctrines of the Church, and in right principles.”

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50-2

MISSION FIELD. MARITZBURG.

Writing on the eve of the twentieth anniversary of his consecration to the Episcopate, the Bishop of Maritzburg has sent us a summary of the condition of his diocese. His Lordship says:—

In spite of the reduction in the numbers of the clergy which we have still to deplore, the parishes of Umzinto and Umhlatuzana being still deprived of the care of a resident pastor, the Church throughout the diocese appears to be growing stronger. My reports for the last few years have necessarily alluded to the commercial depression which prevailed through the whole of South Africa. We can thankfully acknowledge that this heavy cloud has passed away, and that the material condition of this Colony has considerably improved.

The Church still suffers from the absence of many who have gone to seek their fortunes at the gold-fields, but the following passage is as encouraging as anything that has reached us relating to that exodus:—

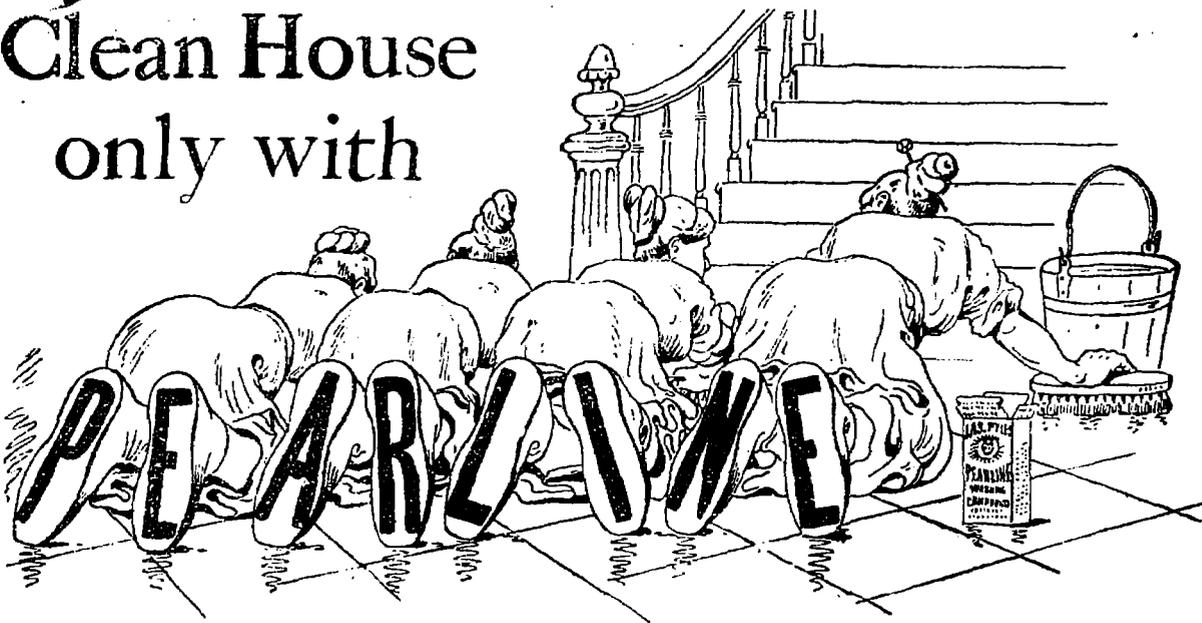
There are already instances of the recognition, on the part of those who have been successful, of the claim which the Church's work has upon their support. Our institutions in Maritzburg, the St. Cross Orphanage, the Mercy Home, and St. Albans Native College, have all received offerings in token of thankfulness to God for such success, and I hope that during the year upon which we have entered there may be increasing proofs of the prevalence of such feelings throughout the diocese.

The Bishop is anxious to be enabled to fill up the vacant cures, also to subdivide some of the larger parishes, but he pleads especially for the Missions among the natives and the immigrants from India. In both cases he urges the claim on the excellent ground that Missions owe their origin to local zeal:—

There is one feature of considerable encouragement in the last few years to which I look with much hope in the future, the springing up of little Missions under the parish priest in different parts of the Colony, such as we have at Pinetown, Howick, and Newcastle—and I might cite the instance of Estcourt, where, since Mr. Troughton became incumbent (a period of about eighteen months), two such Missions have come into existence with scarcely any extraneous aid, one of them being rendered possible by the voluntary surrender on the part of the native catechist, Kumalo, of a part of his stipend, and the other being carried on by another native almost without pecuniary help. Such efforts as these deserve all the encouragement that we can possibly give, and I long to be able to place at the disposal of clergymen who are making these ventures in such a spirit of faith, and at the same time in so practical a shape, some regular sum, even if it be small, to develop their work.

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Mission the Bishop refers to the self-sacrificing work of Dr. Booth:—

In the years 1876 and 1877, when the Indian population was flocking to these shores, and nothing at all was being done to make the Gospel known to them, the clergy out of their small income initiated a subscription for the commencement of Missionary effort in the parishes where the Indians were placed, and succeeded in the establishment of a few small schools. The work, however, for want of anyone who could devote himself wholly to it, made but little progress, and there was no fund out of which I could offer a stipend to a priest from India. Thus it seemed likely to languish, or even to collapse altogether, when Dr. Booth, at that time holding a large practice as a medical man in the Colony, offered his services freely for two years for this special work, for which he had other qualifications besides some knowledge of the Hindu language. You are aware that the work has steadily grown from that time.—*Mission Field.*

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