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The Church Guardian

A. P. Willis
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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. XI.
No. 50.

MONTREAL, WEDNESDAY, MAY 7, 1890

51.50
PER YEAR

ECCLESIASTICAL NOTES.

ANOTHER Welsh minister, from the Calvinistic Methodist Connection, is about to be ordained by the Bishop of Llandaff, Wales. This makes about a dozen such secessions within a year.

ON Easter Thursday the large number of 265 children and adults were baptized at St. Paul's, Clerkenwell, by the Rev. A. Styleman Herring, and with eight similar occasions—with an interval of two years—altogether 2025 have received holy baptism.

APART from money given to the orphanages and schools in connection with St. Augustine's Church, Kilburn, Eng., the offertories last year amounted to £4,373, a higher sum, perhaps, than the collections, with similar limitations, in any London church.

THE Right Rev. Bishop Barry has consented to preach the sermon at the annual conference of the Church Army, on the morning of May 7th, at St. James' Church, Piccadilly. Several reclaimed tramps and inebriates are announced to be present at the conference.

IN South Dakota there is no corner of the Indian country, where a pretty little mission house or chapel, and a worshipping congregation may not be found. There are forty-six congregations of Indians, and 1,650 communicants. There are nine persons of the Sioux or Dakota race in Holy Orders; and the contributions of these Indians last year amounted to twenty five hundred dollars.

EVERY one who remembers the extremely inconvenient approach to Gloucester Cathedral, through a narrow and shabby, though undoubtedly ancient, thoroughfare, will be interested to know that, failing action on the part of the municipal authorities, a company (limited) has been formed to carry out the widening of the street by securing the freehold on both sides at a cost of £14,000. The improvement has long been wanted, if only for the sake of a proper approach to the beautiful Cathedral.

THE Bishop of Salisbury, Eng., has consented to act as chairman of a committee for carrying out the restoration of the historical church of the Holy Cross at Ramsbury, Wilts. The ancient building is now in a deplorable condition, and unless measures are soon taken to repair it, it will become a ruin. The church stands on the site occupied by what must have been the cathedral or mother church, from 909 to 1066—when the Bishops of Wilts and Dorset were Bishops of Ramsbury. The cost of restoring the church is estimated at about £6,000.

IN the fine old church of St. John the Baptist, Chester Eng., the Duke of Westminster unveiled, and Dr. Jayne, the Bishop, dedicated, a magnificent window, which his Grace has presented to the ancient edifice. It is full of historic subjects, three of which represent King Edgar rowed up the Dee by his tributary Kings (A.D. 972), the Siege of Chester and the Flight

of Charles I., and Prince Edward (afterwards Edward I.), the first Royal Earl of Chester, entering the city. The Duchess of Westminster and many of the clergy and gentry of the city were present at the ceremony.

THE Bishop of Carlisle, England, does not take a gloomy view of the prospects of the Church. He says that when he came to his present diocese, twenty years ago, they were then told that Disestablishment and Disendowment were near at hand. Many believed the tale. But somehow twenty years had gone by and the Church of England was, in most respects, just where she was, and in some respects better than she was. She was doing more work, and she was more deeply rooted in the hearts of her children.

LET the perfect ideal of indissoluble marriage be once definitively rejected by the world, and human society will inevitably fall back to that wallowing in the mire from which the Church rescued it. And in whatever degree you tamper with this ideal and derogate from its strictness, in that degree do you demoralize woman. Yes, the man too; for assuredly he speedily sinks to her level. The moral tone of society, I say, depends upon the chastity of woman. And the chastity of woman depends upon the absolute character of marriage.—*Lilly*.

THERE are now so many Bishops-suffragan that it is difficult to realize that it is just over twenty years ago that the first Bishop suffragan of modern days was consecrated. Yet so it is, and Bishop Parry, of Dover, and Bishop Mackenzie, of Nottingham, both of whom were consecrated in the same year—1870—were the first Bishops suffragan since the days of Henry VIII. Their consecration marked an epoch in the Church's history, and was an outcome of the new life within her. Largely as the movement has developed, it has by no means yet reached the final stage of its expansion.—*Church Bells*.

THE Church has lost one of its veterans in Bishop Callaway, late the Bishop of St. John's Kaffraria, South Africa, whose death has been just announced. His name is a familiar one to most of those who are interested in mission work, as well as to philologists, who owe him a deep debt of gratitude for his South African philological researches. Born in 1818, he went out to Natal as an assistant to Bishop Colenso in 1854, and threw himself with an energy which was peculiarly characteristic of all that he undertook into the study of the Kaffir language, reducing the language to a written form, and translating it into nearly the whole of the Bible and Prayer-book. He was the author, among other works, of a work in Kaffir, which he called Zulu nursery tales, the material of which he gleaned entirely from the natives, and which has been of great value to philologists and students of folk lore. When he became the Bishop of St. John's, Kaffraria, he settled at Umtata, and exerted himself with signal success to spread Christianity and civilization among the natives. He worked too hard, and had an attack of paralysis, from

which he seemed to recover, but slight attacks recurred from time to time, and in 1882 Bishop Bransby Key, an old Augustinian, was consecrated as his coadjutor; and in 1886, when Bishop Callaway resigned, succeeded to the bishopric. The Bishop returned to England to end his days, after having with great liberality dedicated all his property in the diocese to Church and mission purposes. He also, subject to a life interest to himself and Mrs. Callaway, transferred £2000 to the fund for the endowment of the bishopric. He was a true son of the Church, who devoted his life to her service, and who deserves to have his memory fondly and gratefully cherished by all her members.—*Church Bells*.

ARCHDEACON GUNTHER of Sydney, N. S. W., on a recent Sunday in Sydney, in a discourse on "National Prosperity," gave some interesting facts in regard to the history of the Church in New South Wales. The Archdeacon, in speaking of the goodness of God to the historic Church of England, contrasted the founding of the Church in the different Australian colonies with its present position. In Sydney, on Feb. 1st, 1788, the first service was held under the broad spreading trees of the forest primeval. In Van Diemen's Land, in 1804, a tent and a log hut were raised as the first houses of prayer. Only as recently as 1837 the first clergyman settled at Adelaide, having brought with him the framework of his wooden parsonage. In 1838 Bishop Broughton held service at Port Phillip, where the Yarra flowed in uninterrupted silence. In 1844 the residents of Moreton Bay petitioned to have a building licensed for worship. Such was the beginning of Church work in the Australian colonies, soon to become, he devoutly hoped, a great federated nation.

IN these days every contribution in the direction of combating a specious and subtle agnosticism should be welcomed, and we are therefore glad to direct attention to a telling little brochure just published by Canon Courtenay Moore, in which he graphically sets forth the helplessness of agnosticism in the hour of trial. A system that breaks down when most it is needed to comfort and support is manifestly valueless, and from this point of view Agnosticism must be pronounced a cruel fraud. Canon Moore gives several touching instances of this kind, ending with the case of the late Princess Alice of England and Grand Duchess of Hess. It was a sharp trial that broke in upon the agnosticism of that Royal lady and forced her to confess—"The whole edifice of philosophical conclusions which I had built up for myself I found to have no foundation whatever; nothing of it is left, it has crumbled away like dust. What should we be, what would become of us if we had no faith, if we did not believe that there is a God who rules the world and each single one of us? I feel the necessity of prayer!"—*Irish Ecclesiastical Gazette*.

DR. EDWARD PARRY, Bishop Suffragan of Dover, died at St. Leonards, on Friday morning, April 11. The deceased prelate was the only surviving son of the late Rear-Admiral

Sir Edward Parry, K.C.B., the well-known navigator and explorer of the Arctic regions. He was born at Government House, Sydney, New South Wales, in 1830, and after a preliminary training at Rugby School entered Balliol College, Oxford, in 1849, graduating as B.A. (first class in classics) in 1852, and M.A. in 1855. From 1853 to 1856 he was tutor of Durham University. He was ordained deacon in 1854, priest in 1855, and in 1856 he held the curacy of Sonning, Berkshire, under the Rev. Hugh Pearson. On the elevation of Dr. Tait to the See of London at the close of that year Mr. Parry became his domestic chaplain, residing and working with his Lordship for nearly three years. In 1870 he was appointed Bishop Suffragan of Dover, for the diocese of Canterbury, being consecrated in the chapel of Lambeth Palace on March 25, under letters patent from the Queen and a commission from the Primate. It is worthy of note that he and the Bishop Suffragan of Nottingham (Mackenzie), in the same year, were the first suffragan bishops consecrated in the Anglican Church for nearly 300 years. In 1872 he was elected by the Australian bishops to the Bishopric of Sydney, as Metropolitan of Australia and Tasmania, but he declined the nomination.

THE BIBLE AND BUSINESS.

No matter in what earnest calling a man may be engaged the Scriptures furnish sufficient instruction in the way of honesty. An impression seems, however, to exist that when we do things upon a large scale it is folly to attempt to keep our proceedings within scriptural limits. I have a hundred times heard it directly or indirectly said that in politics, in war, and in commerce, it is impossible to proceed in conformity with the Scriptures.

That is a virtual denial of the sufficiency of God's Word, and a lie of the same kind that Satan told our first parents: 'God doth know that ye shall be as gods;' 'God doth know that you cannot apply these old-fashioned rules to the modern and extended plans of war, commerce and the like.' Now the same natural law that brings an apple from the tree to the ground keeps the plants in their places. And so the same moral law that binds the conscience should regulate the proceedings of the enormous money transactions of the Rothschilds.

In making plain the bearing of the Bible upon business, the following truths may be stated:

1. The Bible does not forbid the acquiring of wealth by honest means. To the Ephesians whom Christianity reformed it was said: 'Let him labor, working with his hands the thing that is good, that he may have to give to him that needeth.' 'Not slothful in business' is one of the marks of a Christian. The Bible, therefore, does not forbid honest trade. Nay, as honest and healthy trade is for the good of both parties, it rather encourages it, for it requires us to do good to all as we have opportunity. And it is well worth noticing that trade flourishes best in an atmosphere filled with Bible truth. A man on the other side of the globe will give an order involving half his fortune, trusting to the integrity of a British merchant. This 'confidence' is one of the first essentials to traffic, and all the more fearful therefore is the loss of it, and all the more criminal those who impair it. But the Scriptures lay down clear and explicit rules for the guidance of trade. 'Thou shalt not steal' is the embargo laid by the Bible on every fraudulent transaction. And when the buyer declares 'it is naught, it is naught,' and having seduced the less skilful into a bargain, straightway boasteth of his acuteness, the Bible comes in and declares, 'Lie not one to another.' And

when seller or buyer would take an unfair advantage of the ignorance or the want of his customer, the Bible comes and lays between them the Golden Rule, 'Whatsoever ye would that man do to you, do ye even so to them.'

2. The Bible does forbid unduly valuing money. The wealth to save which for an heir the owner hoarded putting away from him many a generous emotion and many a pressing claim, instead of blessing often curses him who inherits it. The joy it is expected to give the living is often never reaped. As he came so he goes—empty and naked. . . . Sleep is often enjoyed in a smoky cabin and on a hard bed, when it is wooed in vain in the chambers of the rich. . . . Money cannot and does not give a tithe of the happiness it is supposed to give. Yet the great evil of our day is the undue value put upon money.

For money, professions are chosen, children are educated, marriages are made. Money covers more sins than charity. A man may be licentious, a swearer, a Sabbath-breaker, nay, even a drunkard, or dishonest, but let him be wealthy and he will be generally received and flattered. Now this erroneous estimate of money the Scriptures forbid.

3. The Bible forbids the unduly eager pursuit of wealth. That man whose toils go so near the dawning of the Sabbath that he is unfit for the privileges of the day is unduly seeking wealth. Let him reduce his business or get another hand. His soul is being starved to fill his purse. The poor slop-worker in the garret is so ill-paid that food and fuel are out of the question, because 'the trade' must get the largest price for the smallest outlay. True, 'the trade is doing it,' and 'the trade' is not expected to have a conscience; but in the haste to be rich that poor, haggard woman and her thin faced children are suffering. The railway company can make a quarter per cent. off 'Sunday' trains. True, porters, engine drivers and car drivers lose their Sabbath, but a quarter per cent. per annum is gained. Now all this the Scriptures forbid. There is a 'sea of perdition' to which they who 'will be rich' are led by a few steps like these to be drowned.—*Rev. John Hall, D. D., in the Envoy.*

RESTING PLACES.—A BIBLE STUDY,

BY SISTER BERTHA, IN THE 'LIVING CHURCH.'

The question in the lovely Song of Solomon, 'Tell me, O thou whom my soul loveth, where makest thou thy flocks to rest at noon?' finds an echo in many a tired heart, weary with the burdens of life at noonday. And the answer is most unexpected, as for so many in God's Word: 'The Valley of Achor is a place for the flocks to lie down in, for my people that have sought me.'

Achor means trouble, and it is right in the midst of this 'Valley of Trouble' that the flocks of the Good Shepherd are to take their rest! When He was here on earth, 'He was moved with compassion because He saw they were tired and lay down,' (St. Matt. ix. 36, margin,) and His tender words had been, many years before: 'My people hath been lost sheep . . . they have forgotten their resting place,' (Jer. 1. 6) so He would provide one that they might always find. They had forgotten it was only in Him they could find the peace and quiet that alone could give them rest. Isaiah says: 'The work of righteousness shall be peace, and my people shall dwell in quiet resting place,' but 'the wicked are like the troubled sea when it cannot rest; there is no peace, saith my God, to the wicked.' (Isa. xxxii. 17, 18; lvi. 20, 21) Only those who know His love, feel His tender care even in the midst of bitter sorrows, trust His wisdom in the darkest hour, only they can find a resting place in the Valley of

Trouble. But His loved ones feel the deepest peace oftentimes when trials are hardest, when most alone they turn only to Him, they come up out of the wilderness 'leaning upon their Beloved,' because sorrow has taught them there is no love, no sympathy, no tenderness, like His, the One Who always satisfies, never disappoints, and it is the sweetest rest that can be here on earth, to lean on Him.

There are two beautiful scenes in the Old Testament that seem like a parable story of this resting place in the Valley of Trouble. 'Jacob lighted upon a certain place, and tarried there all night, and he took of the stones of that place, and put them for his pillow, and lay down in that place to sleep.' 'And Elijah went a day's journey into the wilderness, and as he lay and slept under a juniper tree, behold then an angel touched him and said unto him, 'Arise and eat.' Both of these servants of God were lonely, desolate, sorrowful, and He gave them a resting place; they lay down and took their rest, the angels about them, God Himself speaking to them in their weariness. 'If thou prepare thine heart and stretch out thine hands towards Him . . . thou shalt take thy rest in safety, also thou shalt lie down and none shall make thee afraid.' (Job xi. 13, 18, 19.)

In the New Testament we have the sweetest parable pictures of resting-places in the midst of trouble. 'She laid Him in a manger because there was no room for Him in the inn.' 'Then arose a great storm of wind, and the waves beat into the ship, so that it was now full; and He was in the hinder part of the ship, asleep on a pillow.' 'And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb.' No words are needed, to nor can express the calm, deep quiet of Jesus' life while passing through the Valley of Trouble, resting always in His Father's presence and 'He has left us an example that we should follow in His steps.'

In this hurried busy life, crowded with cares, as well as in the midst of sorrow, we need, too, a resting place, and then to us as to His disciples, when 'they had no leisure,' He says: 'Come (not go) ye yourselves apart into a desert place and rest awhile.' (St. Mark vi. 31.) We need His 'arm every morning' (Isaiah xxxiii. 2) to lean on as we hurry from one duty to another with 'many coming and going,' and we can find His presence, His sympathy, His love, His knowledge of us, just the resting place for our tired hearts. All these resting places are in the midst of 'the disquietudes of this world'; 'this is not your rest, for ye are not as yet come to the rest and to the inheritance which the Lord your God giveth you' (Mic. ii. 10; Deut. xii. 9). 'But there remaineth a rest for the people of God' (Heb. iv. 9), with all the disquietudes shut out for ever, only peace and rest within those walls, the Prince of Peace Himself being its joy and defence. The very looking forward to it, the assurance that does await us, is in itself restful.

And so the kind, loving shepherd, Jehovah-Shalom, the God of Peace, gives his tired sheep a place to lie down at noon, in green pastures and beside still waters.

In the sight of God, greatness does not depend on the extent of one's sphere, or on the effects produced, but on the power of virtue in the soul, the energy with which the will of God is performed, the spirit in which trials are borne, and the earnestness with which goodness and duty are loved and pursued.—*Channing.*

A Clerical subscriber in Huron Diocese writes: "I am much delighted with the paper. It contains the very kind of reading our people need, and I propose making an effort to have more of the families in this parish subscribe for it."

TRUTH AND UNITY.

Truth is a greater thing than unity, and it were a thousand times better that the present deplorable condition of disunion in religion should continue until the second coming of the Lord, than that union should be secured by the sacrifice on any side of a single truth which is believed to be fundamental. A union based upon the concession of anything which God is held to have revealed for the salvation of mankind, is not the union which Christ desires and for which He prayed. Unless a Christian body or an individual man is convinced that what has been held as saving truth is not such, union with those who hold the opposite is treason. There can be no such paltering with the truth of God. In a sincere and conscientious man it is a momentous thing to make a change in religion. No good can come of any such change unless it is from the very bottom of the heart and soul. It must be wrought out through many questionings, through many throes and struggles. Such a man will be very zealous for God. He will have always the sobering fear before his eyes lest he should in something prove false to a solemn trust. Now we must confess that we can see but little of this spirit in the present agitation for Christian union. It seems to be assumed that men can do with truth as if it were their own. Solemn convictions are not treated with respect, but are dealt with impatiently, as if they were merely signs of narrowness and bigotry, and impertinent obstructions. The only principle we have seen enunciated is this, that every thing must be given up, or relegated to the domain of private opinion, which now constitutes a barrier to union. What is this but to say that the body of saving faith is to be the veriest minimum of doctrine now held amongst those "who profess and call themselves Christians?" The basis of such an union is the *sect* which now believes the *least*. But can it be possible that this is the divinely ordered method of ascertaining the revealed truth of God? Are we to believe nothing further to have been revealed for our salvation except what such men are willing to believe who believe the *least*?

As indicating a yearning after better things, the movement for unity is a sign of promise, but there is something inexpressibly pathetic in the struggle which, falling into wrong and mistaken lines, produces new discord and alienation instead of the wished-for love and harmony. Until men are willing with honest determination to set themselves to ascertain the true basis of belief and then the faith which is built up upon that basis, until they are willing with deep heart searching to acknowledge that they may have been wrong and to find out if it be so, or that there remains something of truth which they have not hitherto accepted, there cannot be any approach to a real unity. However good and desirable a thing unity may be and that the Church desires it, is attested by her daily prayers, it would cease to be good if it were not the fruit of the quiet conviction of all, but of the agitation, intrigue, and presumption of the few, blinding men to consequences and entangling them in compromises from which they cannot extricate themselves.

This is, no doubt, equivalent to saying that deliberate movements on the part of men cannot produce unity. Such is in fact our conviction. *Unity is God's gift.* He has withdrawn it. What is the duty of sincere men? Is it to cast away all that separates them, merely because it *does* separate them? Not so. It is to seek after truth. God is one, His truth is one, and both are unchangeable. When truth is found, there will necessarily be unity. But it is truth first, unity afterwards. The saying may be quoted against us: "The greatest of

these is charity." But charity is no real charity without honesty. We cannot be charitable with our neighbor's goods. Neither is charity real charity without truth. Charity is love to God, on the one hand, and love to neighbor on the other. But love is not divine love unless the object of it is the true, not a false, God. Neither is it true love to our neighbor to allow him to suppose that truth is not truth, and to cast away for his sake that which we believe to be essential truth for him and for ourselves.—*The Living Church.*

THE CHURCH OF ENGLAND.

Speaking of the Church of England some years ago, even Cardinal Manning said, "Destroy her not, she is the great bulwark of Christianity in this land." Her Bishops and clergy are the greatest defenders of Christianity in the world. There is no church which has such a body of learned, earnest, godly divines, who can meet the advances of agnosticism, or infidelity, with the same effect. Her clergy and people are foremost in every good, philanthropic and Christian work. She is sending the Gospel to the ends of the earth. She is working with a zeal and assiduity among the people in a way never known in any age. She has been, and is, the great educator of the people. Her benign influence is interwoven with every department of social life; in every place of suffering and distress, her comforting and soothing presence is felt. It would be impossible to measure the amount of good she is effecting. She is not perfect, no Church on earth is perfect; but with all her blemishes and shortcomings she is the most tolerant and Christ-loving Church in the world. While we are thankful to see good effected by other Churches, and the cause of the Divine Master advanced thereby, let us cleave more and more to the grand old national historical Church of England.—*London Guardian.*

THOUGHTS ON THE RESURRECTION.

It was necessary that Christ should rise again for five reasons.

(1) For the commendation of the Justice of God, to which it pertains to exalt those who humble themselves for His sake, as it is written, "He hath put down the mighty from their seat, and hath exalted the humble." Because therefore Christ, out of love and obedience to God, humbled Himself even to death upon the cross, therefore it behoved that God should exalt Him even to a glorious resurrection.

(2) For the instruction of our faith, because by the resurrection, our faith is confirmed in the Divinity of Christ, for, "He was crucified in weakness, but He liveth by the power of God." If Christ be not risen our faith is vain. For what use is there in my Blood, that is, in the shedding of it, when I go down to the pit—as if to corruption.

(3) For the elevation of our hope, for when we see Christ risen, who is our Head, we are led to hope that we, too, shall rise from the dead: how say some among you that there is no resurrection of the dead? I know that my Redeemer liveth by certitude of faith; and that in my flesh I shall see God by firm hope.

(4) For the information of the life of the faithful, in that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. In that Christ rose from the dead to die no more; so should we persevere to the end as dead to sin, and alive to God.

(5) For the completion of our Salvation: for He was delivered for our offences, and raised again for our justification.—*Aquinas.*

A subscriber in the States writes: "I liked the paper better the past year than ever before and would be sorry to be without it."

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

WESTVILLE.—The new church of St. Bees', will be opened (D.V.) on Sunday, May 11, and on Saturday, May 17th, the Bishop will confirm therein God willing.

The Kilburn sisters have given Altar vestments—linen for the celebration of the Blessed Sacrament, and banners for the prayer-desks—all beautifully embroidered.

A Friend has given a handsome brass Altar cross and flower vases. Pede mats have been worked and presented by a lady once for a short time resident in the parish.

About \$400 a year is promised by the people for the income of a resident pastor.

WINDSOR.—The *Tribune* says:—It is pretty well known in Windsor now that Rev. Dr. Mookridge, the kindly and popular rector of Christ Church, has tendered his resignation of the rectorship, and will shortly leave Windsor to assume the office of senior Curate in the Church of the Holy Trinity, Toronto, to which he has received a call. A number of circumstances combine to make a residence in Toronto desirable, if not necessary, to Dr. Mookridge's well being and that of his family.

DIOCESE OF QUEBEC.

SHERBROOKE.—The Sherbrooke branch of the Women's Auxiliary held its annual meeting on Tuesday, 29th of April.

The President read an earnest address, appealing to all to use their influence in arousing a more missionary spirit and to bring in new members. The election of officers for the present year followed, and the roll taken. A board of directors was organized to do general Missionary work. A letter was read from our representative in Quebec Mrs. John Hamilton, giving an account of their quarterly meeting.

A vote of thanks was proposed to the juvenile monthly collectors.

The Secretary of the Women's Auxiliary, Miss E. W. G. Worthington, submitted the following report:—

The monthly meetings have been held regularly throughout the year, except during the months of June, July, and August, with an average attendance of 20. A special meeting was held on the 17th of September for Miss Ling, who gave an account of her six years' work amongst the Zenana missions. The meeting was largely attended and much interest manifested. A collection of \$27.70 was taken up and \$45.26 was given from the Children's Guild. A large number subscribed to magazines and also took collection boxes and cards in which a large amount was realized, being nearly \$100. The following monies were paid out during the year:—\$25 was sent to the Rev. Mr. Bourne of Pigan Mission, Fort McLeod, in answer to an appeal for the education and clothing of one boy to continue for five years. \$10.00 extra in lieu of clothing was sent, also an offering of \$28 for Fort McLeod Church, and a special donation of \$3. \$40 was sent to Mr. McPherson to aid in building a log church at Negwinenang mission. \$50 sent to Mr. Reinson toward rebuilding of mission house destroyed by fire. \$25 was decided upon to send to Parry Sound for three years. \$10 was voted for education of missionary's daughter. A delegate was sent to the Triennial meeting held in Montreal in September.

St. Andrew's day being specially chosen by the Auxiliary, a service of intercessory prayer was held, with Holy Communion.

Leaflets have been subscribed for, and barrels of clothing sent to Algoma, valued at 60 and 15 dollars respectively.

The total amount raised during the year is \$211.09, balance in bank \$168.59.

WINDSOR MILLS.—The Rev. J. C. Cox has been appointed to, and has accepted the care of, this parish; and hereafter all communications should be addressed to him as above, instead of to St. Lamberts.

DIOCESE OF MONTREAL.

MONTREAL.—*St. Jude's*.—The closing meeting of the winter session, held on Thursday evening, May 1st, in the lecture hall of the church, was one of the most enjoyable of a very successful season. The hall was crowded, while the platform was filled with the little people of St. Jude's Band of Hope, who repeated the musical service of 'Christy's Old Organ,' with its readings, songs, choruses and tableaux.

The Rev. J. Ker, Rector of Grace Church, read his very interesting paper, 'The tale of a sorrowful life,'—a sketch of the poet Edgar Allan Poe. It was listened to with great interest. The pleasure of the entertainment was greatly added to by a visit of the band of the Royal Templars of Temperance, who gave a most acceptable selection of pleasing music.

Mr. Henry Tucker, the financial Secretary, read a short report of the satisfactory and promising work of the Association, and Mr. Norman Wight, the treasurer, presented the accounts.

A most pleasant evening closed with the National Anthem.

GIRLS' FRIENDLY SOCIETY.—The Fifth Annual Meeting of this Society was held in the Synod hall on Thursday, April 24th, the Bishop in the chair. There were also present, The Dean, Rev. R. Lindsay, R.D.; Rev. J. H. Dixon, Rev. G. A. Smith, and a number of ladies interested in the work of the Society. The proceedings were opened with prayer by the Bishop, after which he spoke to the Associates on their work and its duties, reminding them that there must be self-denial, determination, confidence in God, feeling that the work is being done for the sake of Christ and His Church. They must expect opposition and disappointment, for when Satan's Kingdom is touched he will endeavour to mar the work. They must go on in a spirit of prayer, step by step, looking up for God's blessing.

The Secretary's report and those of the Branch Secretaries were then read. Forty-six girls had been commended during the past year from England, Ireland and Scotland; but the majority of these after a short residence in the city had gone on to Toronto, Ottawa and London, and many to the States.

The President's report was also read. It was moved by the Very Rev. The Dean and seconded by Mrs. J. H. Dixon, that these reports be printed, and a copy sent to the Secretary of the Synod. The Dean said he wished to express how thoroughly he was in accord and sympathy with this work. There were difficulties in looking after girls connected with the Church, especially those in service, unless they attended Church regularly, and were communicants. This Society does the work admirably, and looks after the girls individually, and he looked upon it as one of the most important parochial organizations, and he hoped all parishes would take up the work. In his own Church, St. George's, it had been eminently successful.

Mrs. Henshaw moved, 'That the election of officers by the council be confirmed,' seconded by Rev. R. Lindsay, R.D. He spoke of the work as one requiring patience, and endorsed the opinion expressed in the Secretary's report that girls were sent out too young from England.

Ven. Archdeacon Fortin, from Winnipeg, who was spending a few days in the city on his way to England, gave an account of the work of the G.F.S. in his parish. They had in their Branch thirteen associates and forty members. He wished all the members of the G.F.S. God speed in their work.

Papers were read by Sister Edith of St. Jude's

Branch, and Mrs. Holmes of the Branch of St. James the Apostle. The Rev. J. H. Dixon then spoke of the work as one of 'Prevention,' and how valuable to a girl might be the advice and counsel that her associate would always be willing to give; he hoped that in the future the work might be carried on vigorously in his parish of St. Jude's.

The Bishop then pronounced the Benediction.

The following are the Bishop's Visitations for May:

May 7th, Wednesday, West Brome and Iron Hill
May 8th, Thursday, Adamsville and East Farnham.

May 9th, Friday, Sweetsburg and Cowansville.

May 11th, Sunday, Frelighsburg.

May 12th, Monday, Dunham.

May 13th, Tuesday, Stanbridge.

May 14th, Wednesday, Philipsburg and Pigeon Hill.

May 15th, Thursday, Bedford.

May 16th, Friday, Clarenceville and Noyan.

May 18th, Sunday, Farnham.

May 19th, Monday, Rougemont.

May 20th, Tuesday, Abbotsford and Milton.

May 21st, Wednesday, South Roxton, North

Sheffield and Warden.

May 22nd, Thursday, Boscobel.

May 23rd, Friday, North Ely.

May 25th, Sunday, South Stukely and Eastman.

May 26th, Monday, Bolton Centre, South and East.

Letters needing immediate attention may be addressed to Waterloo until 29th April; Mansonville until 5th May; Cowansville until 8th May; Clarenceville until 15th May; South Stukely until 23rd May.

DIOCESE OF ONTARIO.

OTTAWA.—A branch of the Girls' Friendly Society was started here some years ago, and after almost dying out, it was last year renewed and to some extent reorganized, so that on Thursday 24th, ult, there was held, in the school room of St. George's Church, the first annual meeting of the old society under its reorganization. On the Sunday previous there was a special celebration of the Holy Communion for the Society at 7.30 a. m. in St. John's Church, when 33 members were present and communicated. The Rev. W. J. Muckleston, who is chaplain to the Society, was celebrant, and during the service gave a short address on the first words of the Gospel for the day: "I am the Good Shepherd," pointing out the usefulness of the Society to the lonely and isolated, and leading on from that to the Good Shepherd, keeping watchful care over all His sheep, knowing them individually, and known by all who are following Him. On Thursday evening, after the short office always used at the opening of our Girls' Friendly Society meetings, the secretary, Miss Everett read her report. There are now 68 enrolled in the Society, 44 members, 19 working associates, and seven honorary associates. During the year there has been each month an evening meeting, attended by all members from the three churches which have branches of the Girls' Friendly Society, viz., Christ Church, St. John's and St. George's. At these meetings the programme has been: the saying of the Office, reading minutes of the last meeting, music and recitations, followed by a short address from the chaplain. Between these general meetings of the whole Society, every month there has been at least one meeting of each of the parochial branches conducted by the associates of that branch. Three of the associates constitute an Emigration Committee of the Girls' Friendly Society, to arrange for the reception of girls sent out from England, and commended to the Society. An evening Bible class has been held every week by the President, and has been well attended, and from the voluntary offerings of this class,

\$5 has been given to the Anglesea Square Mission, an offset from St. John's. Besides this offering in money, the Girls' Friendly Society provided two dozen dolls for the Christmas tree of this same Mission, and a box of Christmas presents for the Indian Home at Sault Ste. Marie. After the adoption of this report, Mrs. Tilton was re-elected President, with Miss Harrison as Vice-President, and Miss Everett as Secretary-Treasurer. Then came an address from the President, followed by a short intermission for tea and coffee. The programme was continued with an address by Mr. Pollard, a song from Miss Smith, and a paper by Miss L. C. Wickateed. After a few closing words from the chaplain, the meeting broke up at 9:50 p.m.

GANANQUE.—*Christ Church Guild*.—The first annual meeting of Christ Church Guild was held at the residence of the Misses Carroll, Princess Street, on Monday evening, April 28, and was largely attended by the young people of the congregation.

The President and Secretary Treasurer presented their reports, showing the progress of the Guild, and summarizing the work since organization. The financial report showed a balance in the hands of the Treasurer.

The election of officers resulted in all the old officers being re-elected by acclamation as follows:—Hon. Pres., Rev. H. Austin; Hon. Vice Pres., A. Davis and W. J. Gibson. Pres. G. N. Beaumont; Vice Pres., Miss Minnie Legge; Sec. Treas., N. A. H. Moore. Committee, Misses E. Carroll, Lottie Legge, E. Bradbury; Messrs. Ed. Nichol, H. R. Austin.

On Tuesday evening, April 29, the members of the Guild tendered the ladies and gentlemen who so kindly assisted in the late concert and contributed so largely to the success of the event, a social and reception at the residence of Mrs. W. H. Britton.

KINGSTON.—St. George's hall was well filled on Friday evening, 2nd May, on the occasion of the annual meeting of the city branch of the Women's Auxiliary. After the formal opening and reading of the minutes of the last annual meeting the various reports were presented, from which it appeared that the St. George's branch had raised during the year \$300.91; St. James', \$220.75; St. Paul's, \$91.59. Clothing, etc., to the value of \$292.20 had been sent out by the St. George's branch; St. James', \$214; and St. Paul's, \$151.40; making a total for the city of \$619, and in value of boxes \$657.60. The following ladies were elected officers for the year:—President, Mrs. Buxton Smith; Corresponding Secretary, Mrs. R. V. Rogers; Recording Secretary, Miss Josephine Hooper; Treas., Miss Henderson.

The presidents of the parochial branches are *ex officio* vice presidents of the city branch.

A short statement, read by the president, showed that the Kingston branch had, since its organization, a little over three years ago, raised in money \$2,643.68, and sent clothing, etc., to the value of \$1,760.05.

The Bishop of Algoma addressed the meeting at some length. He thanked most warmly the members of the Auxiliary for the very substantial aid they had already rendered to the work in his Diocese. He proceeded to show how much he needed the continuance of that aid, and that an increase in the assistance given by the older dioceses to the Missionary Diocese of Algoma was absolutely necessary if the Church was ever to hold her own. He could point to progress. The number of the clergy had doubled since he was consecrated, and he could truly say that the diocese was doing all that could be reasonably expected from it. He labored under special difficulties. There were no centres of population; the missions were too extensive. One clergyman had a mission 250 miles long. Another difficulty was the poverty of the people, and another the ignorance pre-

valent regarding the elementary principles of The Church of which they are members. The Bishop was very emphatic upon the importance of instilling into the minds of the young the great principles upon which The Church is based. He spoke from his experience as a Bishop, and declared such teaching was necessary to keep Church members loyal and true amid the dangers and temptations which surrounded them. He spoke in the highest terms of the clergy laboring under him, and speaking of his clergy reminded him of the great wrong done his diocese by the Diocese of Ontario in robbing it to supply the rectorship of St. James', of this city. It was hard to fill the place of one so faithful and beloved as the Rev. J. K. McMorine. After giving instances of the self-denial exercised by many of the poor missionaries in his diocese, and showing the urgent need of more generous assistance from the members of the Anglican church throughout the Dominion, the Bishop closed with a most forcible plea for more systematic giving.

CARLETON PLACE.—The Rev. Arthur Jarvis was presented with an address and a well-filled purse by his old parishioners on leaving Carleton Place for Napanee.

DIocese OF NIAGARA.

GUELPH.—*St. James' Church.*—The opening services in connection with the newly formed Parish of St. James' were held on 29th April morning and evening in the large hall adjoining the Collegiate Institute, and there were large congregations at both services, which must have been very gratifying to those who were instrumental in the work of its organization. From small beginnings great things have arisen, and although the congregations could by no means be called small it gave evidence of a successful future, and the nucleus of an important and influential church. It is safe in saying that the new congregation have the sympathy of the Christian community in their work, and their earnest desire for success.

Rural Dean Belt, of Harriston, Ont., the newly appointed incumbent, officiated, and after the usual opening services announced that a vestry meeting would be held on Monday, 5th May, in the South Ward School for the transaction of business, to which the ladies were most cordially invited and were expected to be present in large numbers. He also announced that services would be held regularly in the present building until such time as the new church was erected. While considering it invidious to single out names of those who had worked hard for the establishment of the Parish and whom he thanked for their thoughtfulness and zeal in all the arrangements, he extended special thanks to the choir for the music which they had so far rendered, and for the time they had taken in practice. He then chose as the basis of his remarks the 22nd verse of the 2nd chapter of the General Epistle of James, "Seest thou how faith wrought with his works, and by works was faith made perfect," and for half an hour held the undivided attention of his audience with his sound, sensible and forcible comments on the text. In concluding he impressed upon his congregation the necessity of hard, earnest, active and united work—working together shoulder to shoulder and heart to heart.

In the evening the room was filled, the Rev. gentleman preaching an able sermon from the words: "Ye are the salt of the earth."

At both services the choir under the able leadership of Miss Chisholm, rendered very appropriate music. Considering the short time the choir has been in training it did remarkably well.—*Guelph Mercury.*

WELLINGTON.—The meeting of the Rural-Decanal Chapter of the Deanery of North Wellington was a most pleasant one. The Bishop

and clergy drove down on Tuesday night to Riverstown, where an adult baptism and the solemn service of Confirmation were administered in a most impressive manner. The Rector of St. Paul's, the Rev. Edwin Radcliffe, and his able assistant, Mr. W. E. A. Lewis, presented the class of confirmees. The church was crowded and the Bishop's earnest addresses were much appreciated. Wednesday morning the Chapter met at 10 a.m., in the council chamber, Mount Forest, which, by the kindness of the council, was placed at their disposal. The Lord Bishop presided. Rev. A. J. Belt, M. A., of Harriston, was elected by acclamation to be Rural Dean for three years. Rev. C. Scudamore, of Grand Valley, was elected the Secretary of the Rural Deanery. Hearty votes of thanks were passed to the entertainers of the clergy for the hospitality extended to them whilst in town, and to the Council for the use of the council chamber. The services at St. Paul's Church were most impressive and inspiring. The Girls' Friendly Society communicated in a body at 7 a.m. on Wednesday. The Bishop preached in the evening, and before leaving on Thursday the clergy and their friends again communicated at 6 a.m. The clergy expressed themselves as delighted with Mount Forest and the kind way in which they were entertained by Mr. Kingston, Q. C.; Rural Dean Belt by Mr. E. C. Wood; Rev. A. Rooney by Mr. T. G. Smith; Rev. S. Bennett by Mr. J. C. Wilkes; Rev. C. Scudamore by Mr. W. C. Perry; Rev. T. F. Marsden by Mr. H. Stevenson; Rev. R. B. Seaborn by Mr. Parcell; Rev. Thomas Smith by Mr. Westervelt; Mr. H. E. Bowers by Rev. C. E. S. Radcliffe.

RIVERSTOWN AND FAREWELL.—The annual vestry meeting of the congregations of The Church of the Good Shepherd, Riverstown, and in the Orange Hall, Farewell, was held at the residence of Mr. Robert Stevenson. There was a good representation of the congregation present. Mr. Hugh Thompson was re-elected clergyman's warden, and Mr. George Allen, people's warden. Mr. James Morrison is the lay delegate to the Diocesan Synod. Sidesmen at Riverstown: Messrs. Wm. Shaw, Thomas J. Rooney, John Thompson and Wm. Reid. Sidesmen at Farewell: Messrs. Jones Morrison, R. Morrison, W. J. Morrison and Robert Irwin.

Between both congregations \$600 has been raised during the year for all purposes. A splendid organ has been bought for the service at Farewell, and the graveyard fence at the church has been put into a thorough state of repair. The lady collectors for the Mission Board of the Diocese, Misses Allen at Riverstown, and Miss Rachel Morrison and Miss Munns at Farewell have done good work.

A most harmonious meeting closed with votes of thanks to the churchwardens; to Miss Allen, organist at Riverstown, and Miss Shaw, organist at Farewell, and to the choirs.

DIocese OF HURON.

LONDON.—The Bishop would like the Clergy to observe that wherever he is holding a Confirmation on a week day, he will take simply the Confirmation Service without the addition of Morning or Evening Prayer. This is not to be understood to the exclusion of hymns or anthems. Also that the administration of the Lord's Supper need not necessarily follow the Rite of Confirmation, except on Sundays at the ordinary times of communicating.

The following are the Episcopal appointments for the Diocese of Huron for May:

Counties of Essex and Kent:

May 10, Saturday, 11 a.m., St. George's, Selton, Rev. A. F. Bart.

May 11, Sunday, 11 a.m., Church of the Redeemer, Highgate, Rev. J. Hale.

May 11, Sunday, 3 p.m., St. Paul's Church, Duart, Rev. J. Hale.

May 11, Sunday, 7 p.m., St. David's Church, Clearville, Rev. J. Hale.

County of Elgin.

May 18, Sunday, 11 a.m., St. John's Church, St. Thomas, Rev. J. W. Beaumont, M.D.

May 18, Sunday, 7 p.m., Trinity Church, St. Thomas, Rev. Canon A. C. Hill, M.A.

May 19, Monday, 11 a.m., Christ Church, Port Stanley, Rev. J. Schultze, D.D.

May 19, Monday, 7 p.m., St. Peter's Church, Tyroconel, Rev. J. Chance.

May 20, Tuesday, 11 a.m., St. Stephen's Church, Burwell Park, Rev. J. Chance.

May 20, Tuesday, 7 p.m., Trinity Church, Aylmer, Rev. F. M. Baldwin.

May 21, Wednesday, 11 a.m., St. Luke's Church, Vienna, Rev. C. W. Ball, B.A.

May 21, Wednesday, 7 p.m., Trinity Church, Port Burwell, Rev. C. W. Bell, B.A.

God willing, the Bishop will hold Confirmations throughout the County of Huron in July, and in the County of Perth in September or October.

CONTEMPORARY CHURCH OPINION.

The *Irish Ecclesiastical Gazette* says:—

If there is one thing to be more plainly gathered than another from the New Testament it is this, that Christianity was founded on the Resurrection of Jesus Christ, and held its place and vanquished the false religions of ancient Greece and Rome on this ground. It was the universal teaching of all the Apostles and not the particular doctrine of any one in particular. When a successor was to be elected in the room of Judas, he was to be a man to be ordained to be a witness, with the rest of the Apostles, of His Resurrection.

They knew no other way of propagating the faith than by beginning from this. It was the burden of St. Peter's sermon on the day of Pentecost—"This Jesus hath God raised up whereof we all are witnesses." The first miracle of healing performed by an Apostle is connected with the fact of the Resurrection. It is the name of the risen Christ that made the man who had been lame from his mother's womb to rise up and walk. After numerous conversions to Christianity had taken place, and the Apostles were arrested and charged with having filled Jerusalem with their doctrine, they explain the success of their teaching as owing to the Resurrection—"The God of our fathers raised up Jesus whom ye slew and hanged upon a tree." It was the same with St. Paul afterwards in all his sermons as reported in the Acts of the Apostles.

St. Paul had not seen the risen Jesus before His Ascension, but he saw Him afterwards, and heard the voice of His mouth, and thenceforth for him everything turns on the truth of the Resurrection. If he preaches repentance towards God and faith towards our Lord Jesus Christ, the necessity for repentance is grounded on the fact that God hath appointed a day in which He will judge the world in righteousness by that Man whom He hath appointed, whereof He says, "God hath given assurance unto man in that He hath raised Him from the dead." In the same way speaking before Agrippa, the great doctrine he has to insist upon is this of the Resurrection. He defends himself by saying that he taught "none other things than those which the Prophets and Moses had foretold, namely, that Christ should suffer and that He should be the first to rise from the dead."

It is impossible to read the reports of the early teaching of the Apostles without seeing that their teaching centred in and rested on the Resurrection. The Resurrection was their reason for teaching at all, and it was also the main substance of what they taught.

Church Bells (London, England) says:—

The University of Toronto, which was lately destroyed by fire, is not, as many imagine, the Church University in that city. The Church University is the University of Trinity College.

The University of Toronto was, however, at one time a Church University, although it has been made an entirely secular institution. In 1827 a charter for the University of King's College, Toronto, was obtained, and a University was constructed on very strict Church principles. Bishop Strachan, one of its founders, felt that it was too pronouncedly Church for the new country, but his views were overruled by those at home. The result was that in 1849—seven years after the laying of the foundation stone—the opposition to the University as a Church institution had become so strong that the charter was wholly altered, the endowments entirely alienated from religious purposes, the University totally secularized, and its name changed to the University of Toronto. Bishop Strachan, then very old, again set to work, and in 1857 laid the foundation of Trinity College, the present Church University, which has done noble work for the Church in Canada, and which, in the hour of trouble of the older and rival sister, has generously placed its resources at that sister's command, as have also other institutions, so that her educational work has not been interrupted by the disaster which has befallen her. It has thus happened that on the Monday following the fire the 1500 students of the University resumed their attendance at the lectures.

The Living Church all too truly says:—

To illustrate a difficulty experienced by the publishers of Church papers intended for general circulation, we quote from a letter recently received from a subscriber:

I discontinue not from any dissatisfaction, for I do thoroughly enjoy reading *The Living Church* every week, but I feel that my own diocese needs all the help I can give. Our missionary is publishing a little Church paper which I think we ought to take.

Of course the publisher of the little monthly paper does not seek to displace the larger weekly newspaper with all its information, instruction, and varied contents; but it is a fact, nevertheless, that local claims, in many cases, do shut out and keep out the presentation of the higher interests of the Church at large. We would not utter a word of disparagement against the work of parish and diocesan papers; we only call attention to the misconception which seems to be gaining ground as these local organs multiply. One great drawback to our Church work, as rectors everywhere know, is the difficulty of interesting our people in the Church at large, beyond the little circle of their own parish and diocese. For the most part they do not care to read any Church paper, and a little monthly paper furnishes an overready excuse for refusing subscription to any other. We recognize the usefulness of a local paper. It is considered indispensable in secular affairs, but is not allowed to displace all other secular literature. Our Church people need educating on this point, and our diocesan papers may do a real service to the Church at large and to their constituencies by calling attention to it very frequently. We say this, not only in the interests of *The Living Church*, but also in behalf of all other Church journalism in this country.

DIOCESE OF HURON.

MITCHELL.—The annual vestry meeting was not held until a week after Easter. It was very largely attended and several ladies were present. Messrs. W. G. Murphy, and J. Jones were elected wardens, and Messrs. A. Dent and F. Awty delegates to the Synod. The Rector received the hearty thanks of the vestry for all his work, and it was shown that, through his efforts, the debt, incurred before he came into the parish, had been reduced during the past year by \$561. At the adjourned meeting, held

a week later, there was again a large gathering, when a full financial statement was submitted. It appeared that while there had been a slight falling off from pew rents, through the removal of several families from the town, the general indebtedness was largely reduced. The parish was shown to be in a most prosperous and harmonious state. A discussion followed, with a view to making all sittings free; if this were done a large number of the congregation had agreed to increase their contributions. A committee was appointed to decide as to the lighting of the church.

THE ROOT OF THE EVIL.

The Churchman of N. Y., for May 3rd, contains several editorial notes upon the question, "How shall churches be filled" and after noting the various answers made continues under the above heading as follows:—

The root of the evil is *division*. Christian forces are scattered when they ought to be concentrated, divided when they ought to be united, dissipated when they ought to be marshalled in solid phalanx. Churches are trying to conquer a world with thin lines of skirmishers who very often fire more fatally against each other than at the common enemy. Was ever a campaign won, was ever a position held by such tactics?

If the number of churches in the city of New York could be doubled in a week, would the number of attendant worshippers be any larger? Would not all of them be emptier than they are now? One hears frequently of 'Church extension' in New York and elsewhere, but does it always mean as much as it ought for Christ's work in the world? Church extension may be a very fallacious sort of thing. Twenty harrows in a field may be less useful than one good plough; and churches may be needlessly and wastefully multiplied if they are merely to scratch the surface of society, instead of going down, and deep down, to the masses of the people.

Here is a thought which may be worth considering. If there were genuine, organic, working unity among the existing churches in the city of New York, and if their work were unified and systematized as it then might, could, and would be, this whole city might be mapped out into parochial districts within which every laborer might have his own work, and do it, too, with some sort of thoroughness. Every man, woman and child might be pastorally cared for. Every man, woman and child might 'know the Church' and feel its influence. There would be no question of 'How to fill the Churches'; the answer would come, and come in crowds. And the whole business would cost not one dollar more than the present failure! Thus there would be efficiency where there is inefficiency, simply because there would be unity and system where there is now the blind groping of disorganized confusion.

On the whole, does not luxury of denominational division cost rather dear? When the Lord of the harvest asks why His grain has not been gathered in, will it be a good answer to say that the laborers who might have reaped the whole field preferred to work in separate companies, flogging each other's sheaves, and very often reaping over each other's stubble? Will the Christian conscience ever be aroused to the wickedness—will Christian intelligence ever awake to the absurdity—of the fatal divisions for the sake of which Christ's work in this world is sacrificed?

A PRAYER BOOK'S HISTORY.

The Watertown (N. Y.) *Times* prints the following correspondence:—

One day last summer an elderly man called upon me and expressed his wish to be confirmed on the occasion of the Bishop's approaching

visit to lay the corner-stone of the new Trinity Church. He gave his name as Leander Hubbard. He was on a visit from his home in Greenleaf, Washington County, Kan., to relatives in this vicinity. In answer to my inquiries he gave me the following interesting bit of history:

He had been a soldier in an Iowa regiment during the civil war. After an engagement, while helping to bury the dead, he picked out of the dirt a book which proved to be a Prayer Book, took it to his tent, and read it, and carried it with him during the rest of his army life, and finally to his home. After a while he removed with his family to Kansas. The Prayer book he still kept and 'read through many times.' The result, as he told me, was that he had made up his mind that the Episcopal Church was 'good enough for him.' Mr. Hubbard was accordingly confirmed on the 11th of July last, and subsequently returned home. A few days ago I received from him a Prayer book, which, it appeared from an inscription partly worn away, had originally been given to Edward Gibson, No. 266 North Pearl Street, Albany, N. Y. The following clippings from the *Albany Argus* will explain what next was done to find the owner:

INFORMATION WANTED.

A Prayer Book, in which was the name of Edward Gibson, 266 North Pearl Street, Albany, was picked up on a battlefield in the civil war, by a soldier now living in Kansas. From the time he found it he began to read it. He carried it through the war, and has kept it until now. He was impressed by its teachings that he has been confirmed, and is now a zealous communicant of the Church.

It may be a comfort to some one to know that the book given, evidently by a woman, perhaps to some one who died on the field of battle, has done so much good. It would certainly gratify the old soldier, now over seventy years of age, and his esteemed rector, to be able to restore the book consecrated by such a history to the one who gave it, or to him who received it if still living, or to any member of the family of either. Any information that may lead to this will be thankfully received.

J. LIVINGSTONE REESE.

St. Paul's Rectory.

Then came a letter from Rev. Richmond Shreve, another Albany rector, in which he says: 'The mother of Edward Gibson is one of my parishioners. She is now a widow, once in fair circumstances, now aged and poor, and neglected by those who should minister to her needs. She it was who gave the Prayer Book to her son: and, having seen Dr. Reese's note, she wishes very much that she might be allowed to have it again. The son is still alive somewhere in New York city. The widow is a communicant, often being present at divine service when her strength seems scarcely sufficient to enable her to remain to its close.'

I have forwarded the book to this aged mother, expressing to her at the same time my hope that together with the sad associations the little book will revive, may come to her the comfort of knowing that it has been instrumental in making a faithful Churchman, and that the result may be a parish in Greenleaf, Washington County, Kansas.

THE COMMUNION OF SAINTS.

It is an encouragement no doubt in the field of battle against the world, the flesh and the devil, to know that the army we belong to is large, unanimous, all in action, pressing on from every side against the common enemy and gaining ground in every attack. But if we derive fresh spirit from considering our friends and associates on earth, how should we take fire if we could penetrate within the veil and take a view of the invisible world! We should

not then complain that we were serving God alone. Oh, the numbers, the voices, the rapture of that heavenly host! Not one complaining note, not one discordant string. How many thousand years has the harmony been strengthened by the hourly accession of new voices!

I sometimes compare this earth to a temporary gallery or stage erected for all the heirs of glory to pass over, that they may join in the coronation of the Great King; a solemnity at which they shall not be mere speculators, but deeply interested parties; for He is their brother, their Lord. They bear His name and shall share in all His honors. Righteous Abel led the van. The procession has been some times broader, sometimes narrower; after many generations had successively entered and disappeared, the King Himself passed on in person preceded by one chosen harbinger; He received many insults on His passage, but He bore all for those He loved and entered triumphant into His glory.

He was followed by twelve faithful servants, and after them the procession became wider than ever. There are many yet unborn who must (as we do now) tread in the steps of those gone before; and when the whole company is arrived the stage shall be taken down.

"Then all the chosen race shall meet before the throne,

Shall bless the conduct of His grace and make His wonders known."

Let us then be of good courage; all the saints on earth, all the saints in Heaven, the angels of the Lord; yea, the Lord of angels Himself, all are on our side. Though the company is large, yet there is room; many mansions, a place for you—a place, I trust, for worthless me.—*Selected—Richard Newton*

ON THE SUPPORT AND EDUCATION OF THE CHILDREN OF MISSIONARIES TO THE INDIANS.

In answer to a question asked upon the above mentioned subject at the annual meeting in London, of the W.A.M.A., in March last, Mrs. Chance, of Tyrconnell, expressed herself to the following effect.

That she had read most of the many letters ably written, setting forth the advisability of removing some of the children of missionaries to the Indians from their missions homes and of having them placed, at the expense of the W. A. M. A., and other members of the church, in some of our city colleges or schools.

That she was further aware of the decisions of the General Convention of the W. A. M. A., on the subject, nevertheless the opinion which she entertained last year remains unchanged, grounded as it was not on supposition, sentiment, or second-hand information, but on many long years of personal experience as a missionary's wife.—That with all due deference to the General Convention, she is still of the opinion that in isolated missions, where the missionaries have of necessity to make long journeys and to be absent from their wives and children for days and weeks together, duly qualified lady missionaries would prove unspeakable blessings both as companions to missionaries wives, and also as assistants in educating their children and those of the Indians; and the latter would have the example, which they so much need of purity, goodness, obedience, and truth, which the former from their superior education and religious training would afford them. And when the necessity arises for their higher education they could be sent away for that purpose. Is it the intention to train the children now being adopted by the different dioceses for missionary work? There is no natural probability that missionaries children will become missionaries than that the children of lawyers will become lawyers, or

that the children of doctors will follow the medical profession. The children of missionaries have like all other children, their aptitudes, likes and preferences for the different callings and occupations in life, and it does not follow of necessity that they will be fitted for or choose the missionary enterprise. A bias may be given possibly in that direction, but it is the Holy Spirit alone who can call them, and the love of Christ only that can effectually constra in them.

Then if they are not to be trained for missionary work, why should Christian people be called upon to educate them any more than to educate the children of scores of clergymen whose means are equally as narrow and limited as those of Missionaries if not more narrow and limited? It is cause for profound thankfulness that in answer to prayer the members of the Canadian Church have been at length aroused from a death like apathy and indifference, to a lively sense of their obligations to the Indians and Indian Missionaries. But there is danger in the laudable reaction of going to extremes, of adopting hasty measures in eagerness to atone for past neglect.

The proper way of treating the ministers of Christ at home or abroad must be that laid down in Holy Scripture. God made a wise and ample provision for the priests of the Jewish Church, and did not leave them or their children dependent upon the impulse, the sentiment the grace of charity. The blessed Saviour laid it down as a principle 'that the labourer is worthy of his hire,' and the Holy Spirit through the Apostles taught that they who preach the Gospel, should live of the Gospel, that every man should provide for his own house 'that parents should lay up for their children and not children for their parents.'

It is on this highest authority the declaration is boldly and fearlessly made that the course now intended to be adopted towards the children of Missionaries, though very plausible and charitable is not according to the true ideal; it is not on the lines of God's own appointment. It is a sort of compromise far below those lines, and tending towards that indirect way of supporting the cause of Christ bordering on the objectionable. Why should a compromise be eagerly adopted by Christian people, in the face of the Divine appointment, towards those of the most sacred and highest profession and calling in the world, which would be indignantly rejected by those of every other profession? Why should not the Ministers of Christ be dealt with as He appointed, and have their full hire given to them, sufficient to provide for themselves and their families without being any more dependent upon charity than doctors, lawyers, bankers, merchants and clerks? Would any of those accept second hand clothing for themselves and families, or an offer to educate their children, instead of direct payment for their services? It is said that Missionaries have no objection to become objects of charity in this respect, but if they had the choice of an ample provision, would they refuse it? To do so would be something lower and more than humility, and does the Divine Master require it? And should Christian people demand it of them? The Lord Jesus says that His ministers are worthy of their hire, and He has wisely ordained that it should be given to them. The W. A. M. A. should not rest satisfied with a compromise by way of an expedient, when a prior, higher, and imperative duty is neglected. Greater efforts should be made and more earnest prayer should be offered that Christian people may be impressed with a deep sense of this their higher duty, and moved to the discharge of it. Then Christian ministers would be able to provide fully for their families according to God's ordinance, then duly qualified female members of the Church would be found (as they are found in other denominations) to go forth as Missionaries to the Indians, to educate the Indian children and the children of the Missionaries,

for which they could make them some compensation in addition to what the Church would give them, and the Missionaries could enjoy the invaluable privilege of companionship and communion with intellectual, refined and devoted sisters in the faith, so much needed in distant and isolated missions.

"THE LIFE THAT NOW IS."

When we think or speak of life we usually turn our thoughts backward to the past—to what has been, or to the future, and speculate as to what may be or will be. To a degree this may be right and profitable. The past is a great experience, and should be full of instruction and suggestion. We may gather much wisdom from experience if we will. A wise person is never too old to learn. And so of the future. It may, and generally should, afford inspirations of hope and high endeavors. Sad is the condition of one who has no future. But "the life that now is" most deeply concerns us. Each day, each hour, and each moment, by every fleeting thought, word and act we are developing ourselves, our minds, our hearts, our affections; indeed, our whole character. We are making ourselves to be what we shall continue to be through all time, and, so far as we know, to all eternity. And this being which we are developing, the character we are shaping and building up, are to be our own. By them we are to be known to be called by name by all who live with or about us. And as these are, so God will know us and judge us. How should such a thought startle the Christian out of every evil way, into the life of righteousness and true holiness. May the life that now is be daily fashioned after the divine pattern of the Son of God.—*The Parish Visitor, N. Y.*

PRAYER.

Matins and Evensong (or the Morning and Evening daily services) end with Prayer.

This part of worship is spoken of in the Exhortation as the asking "those things which are necessary as well for the body as the soul." We have much to ask—God has much to give; and if we were to consider only our own necessities, this would seem the most important part of the service. But you see, the Church does not give it the first place. Preparation is needed to enable us to pray aright, and we have also to learn that religion is something more than a means of getting our wants supplied.

Christian worshippers must not come before God merely as suppliants for His bounty. We have something to give as well as something to receive, and God, in His great condescension, permits us to make an offering to Him, of our poor imperfect praise and thanksgiving.

But now the time has come when we may, 'by prayer and supplication, make our requests known unto God.' The minister says, 'The Lord be with you.' The people answer, 'And with thy spirit.' Let us remember that if He is not with us we cannot pray at all. At the words, 'Let us pray,' all devoutly kneel.

The short Litany which follows is a supplication to each Person in the Blessed Trinity, the third "Lord have mercy upon us," being addressed to God the Holy Ghost. Then comes the Lord's Prayer; it is not followed here by the Doxology (or ascription of praise), this is added when it leads from prayer to praise. The versicles which come next are said alternately by the priest and people. They go over, in a few short petitions, the heads or chief subjects of the prayers that follow. Observe how we are again reminded here of the true nature of public worship. We do not meet together to seek a blessing for ourselves only.

(To be Continued.)

The Church Guardian

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CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James.
 “ 4th—4th Sunday after Easter.
 “ 11th—5th Sunday after Easter. [Notice of Rogation Days and Ascension.
 “ 12th—
 “ 13th— } ROGATION DAYS.
 “ 14th— }
 “ 15th—THE ASCENSION DAY. [Pr. Pss. M. 8, 15, 21; E. 24, 47, 108; Athanasian Cr. Pr. Pref. in Com. Service till 22nd inclusive.
 “ 18th—Sunday after The Ascension.
 “ 25th—Whitsun-Day. Pr. Pss. M. 48, 68. E. 104, 145. Athan. Cr. Pr. Prof. till 31st. Notice of Monday and Tuesday, and of Ember Days.
 “ 26th—Monday in Whitsun-week.
 “ 27th—Tuesday in Whitsun week.
 “ 28th—
 “ 30th— } EMBER DAYS.
 “ 31st— }

THE POWER OF CHRIST'S RESURRECTION.

The Apostle Paul declared it to be the aim of his efforts to 'know the power of Christ's Resurrection and the fellowship of His sufferings.' In another Epistle he prays in behalf of the Church that they may know 'what is the greatness of God's power which He was working in them that believe according to the working of His mighty power when He raised Christ from the dead.' The power of God, put forth in the Resurrection of Christ, was power put forth in a new form and a new direction. It was not the same power that works in nature, whereby all things go on in harmonious order, universally the same. Christ's Resurrection did not spring out of any of the constituted laws of nature. It was in the highest sense a miracle—a distinct and direct act of Divine power. But it was the introduction into the world of a new power which was to be continuously active. It was not an isolated act. Christ rose from the dead not for Himself alone, but as He was the Head and representative of humanity so the power which was first to be seen in the Resur-

rection of all men. 'As in Adam all die, even so in Christ shall all be made alive.' But it is not only the body—the mortal body in which the power of Christ's Resurrection is to be made manifest. It is effective primarily and even now in the spirit. By nature we are dead in trespasses and sins and we need to be made alive, and it is by the communication of the Holy Ghost of the life of the Risen Christ that we are made alive with a new life. We are baptized into the death of Christ that 'like as He was raised from the dead by the glory of the Father, so we also should walk in newness of life.'

It was the power of this risen life of Christ that the Apostle desired to know—to have it so effectually realized in his own life that he might be assured of it—that what was the object of his faith might become a matter of his consciousness—that he might live in the constant assurance of Christ's presence with him and the power of Christ working in him to control all his thoughts and purposes and conform him to the image of Christ. His aim in this was that he might attain 'to the resurrection from among the dead'—the first resurrection of the resurrection of those who are Christ's at His appearing. This was the object of His desire. It was by knowing the power of Christ's Resurrection that he would be assured of this. This knowledge implies some other things—that he might know also the fellowship of Christ's sufferings. This is known by a knowledge of the exceeding sinfulness of sin and a deep sympathy with Him in His sufferings on account of it. Without this we cannot feel the power of the new life in Christ and cannot come to know what it is in its present and future effect. But the most effectual means of attaining to this knowledge is that of Faith in the reality of His Resurrection and in Him as the Risen Christ. Faith in the Risen Christ takes our thoughts out of the region of sensible things and is therefore not congenial to the mind in its natural state. The contemplation of such a subject requires an effort of thought, and is only possible under the power of spiritual convictions given by the Holy Ghost. It is life out of death in which He lives. It is not without special emphasis that in the visions of the Apostle—'He declares I am He that liveth and was dead and am alive forevermore.' In Him we see humanity immortalized—freed from all possibility of death and decay. He comes before us too as the quickening or life giving spirit. He said as the Father hath life in Himself so hath He given to the Son to have life in Himself. It is in His risen condition as one alive from the dead that this gift of life is brought into exercise. It came not into activity in the days of his mortal flesh. Now that He has become the quickening Spirit, through the Holy Ghost and by the Sacraments in His Church He imparts the new life which He has received. That life enters into the spirits of men for their regeneration, supplying a spiritual force by which the whole nature is made to undergo a spiritual change—the mind is drawn up into a spiritual faith, the passions and appetites are subdued and the regenerated man is fitted to enter the Kingdom of God. All this comes from the Resurrection.

The great defect of the popular religion is unreality. Christ is thought of as an abstraction—a Divine existence. He is not brought into the mind as a real object—now working in us and for us—or perhaps He is thought of as Jesus in His mortal nature. But the thought of Him as the Risen One makes everything real. Of the place where He is is we can form no conception, but that He exists somewhere in a glorified human form we are assured. The description of His person given in the vision of the Apocalypse as seen by the holy John—the beloved disciple of the Lord may aid our imagination to conceive of Him and thus help our faith—that it may be more vivid and effective. We never wish to forget the suffering of

Christ upon the Cross—but His present state as the object of worship is not represented to us by the crucifix but by the vision of Him in His glory. It is a wonderful mystery, this imparting to men of the life of the Risen Christ, and of its operation in our souls. This mystery is continuous in its operation. This life is imparted in baptism, but it is continually renewed and supplied to us by the impartation to us of His Body and His Blood. It is by this that we are to come to know the power of His Resurrection. He said, 'He that eateth my flesh and drinketh my blood hath eternal life and I will raise him up at the last day, for my flesh is meat indeed and my blood is drink indeed.' This holy communion it is which is to prepare us to partake of the resurrection from the dead. The body as well as the soul is thus preserved unto everlasting life. The germ of immortality within us is kept alive, and when He shall appear we hope to be made like Him, because we shall see Him as He is.—*In Church Eclectic for May.*

THE PRIESTHOOD OF THE LAITY.

The Church Eclectic, N.Y., for May contains an article written by the Rev. E. Ransford, of the Diocese of New Jersey, in answer to some statements (extraordinary in character truly), alleged to have been made by the Rev. Berdmore Compton, at a Conversazione of the English Church Union, deriding the principle of the Priesthood of the Laity, and characterizing it as "nothing but dangerous nonsense begotten of hostility to the whole priesthood of The Church."—Mr. Ransford:

It is conceivable that Mr. Compton may have simply been setting himself in opposition to that Korah-Dathan-and-Abiram spirit of the day, through which sectarian ministers look upon themselves as every whit as good priests as those on whom the Apostolic hands of the Bishop have been laid; that spirit which moves Congregationalists, Baptists, Universalists, Plymouth brethren and the like to deny the existence of any priesthood at all, save that of the believer. But if so, why make his denial of the "priesthood of the laity" so sweeping and so comprehensive? For while the Ordinal of the Angli-Saxon Church, as well as that of the Church Catholic of which she is a living and quickening branch, bears witness to the fact of there being three orders of ministers, solemnly set apart by the laying on of hands, and separated forever from the laity, in order to perform certain sacred functions, and not least to administer, or help in administering the Sacraments, the Church nowhere denies the truth so emphatically laid down in the New Testament by St. Peter (St. Peter ii. 5 and 9), as to Christians being "an holy priesthood" "a royal priesthood," or by St. John, (Apocalypse i. 6 and v. 10) as to their being made "kings and priests unto God," through the precious Blood of Christ. Nor can he affirm that, as Christ continues to be a "priest forever" after the order of Melchisedec [Hebrews vii. 17], so the redeemed and perfected Christians shall abide "priests of God and of Christ" forever and being exempt from the power of death, "shall reign with Him a thousand years" [Apocalypse xx. 6]. Nor can he assert, in the face of the belief of Catholic Christendom, that this privilege of priesthood was not promised in anticipation as well to God's people the faithful Israelites who were not of the Tribe of Levi, as to those also whom the Messiah should gather into His fold, the Gentiles who should believe. For example, in Exodus xix. 6, God's promise to his people is 'ye shall be unto me a Kingdom of priests, and an holy nation.' This promise He repeats in Isaiah [lxvi. 6], 'ye shall be named the Priests of the Lord: men shall call you the Ministers of our God.' Again [lxxvi. 21], in prophesying of the sanctified

Gentiles, the same prophet writes: 'And I will also take of them for priests and for Levites, saith the Lord,' to be invested with an unchangeable priesthood. 'For [vv, 22, 23] as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. 'And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord, [of also Zechariah xiv, 16—21 and Malachi i, ii, iii, 4]

Now if these passages mean anything at all, they undoubtedly mean a priesthood not only of those ordained to the priestly office, but also of those who, though not set apart to offer the sacrifice as the priests offer it, have nevertheless been made 'priests of the Lord,' 'ministers of our God,' 'priests and Levites,' not of the line of Aaron, as Christ was not of the Aaronitish family, but of that of the strange and mysterious Melchisedec, the 'King of Salem, priest, of the most high God,' as was Christ Himself; Who, God as He was nevertheless, being in the loins of Abraham His father, paid a tithe to the Priest-King, in acknowledgment of his royal priesthood. Christ, as the Son of David, was a layman in the eyes of the Jewish priests, and yet he was allowed, as were all the Jewish males of a certain age, to take his part in—to assist at the worship of the Temple, which was essentially sacrificial. The Jews, as are Churchmen nowadays, were taught that none but a true priest could offer Sacrifice. Yet we find them perpetually spoken of in the Old Testament as offering sacrifice as a people, themselves procuring the victim for the sin offering, and bringing it to the priest, who alone was authorised to slay the animal and offer it on the altar, while the layman assisted with his prayer, and joined in the priestly act in intention.

But the Jewish Law typified the Christian dispensation, the new covenant. In the same manner, therefore, the layman under the New Covenant provides the material for the Holy Eucharist, obeys the priest's invitation, 'Let us pray'; with him prays, with him lifts up his heart; with him gives thanks to our Lord God; with him joins in the angelic chorus of 'Holy, Holy, Holy, Lord God of Hosts; and with him the congregation unites in intention as, trusting not to their own merits, but to God's manifold and great mercies, they draw near together to His Holy Table, and with the priest, while he alone breaks the Bread and blesses the Cup of Blessing, perform each act,—offer each for a memorial of the 'Lamb slain from the foundation of the world.' Thus do they all unite in the one great action; and thus are they a 'royal priesthood. And for this very reason it is that no priest can celebrate the Holy Eucharist, unless the laity, or some one to represent them, be present. If the law of praying is the norm of the Faith, then the very words of the Liturgy forbid solitary celebrations, where there can be no communion in any sense of the word. The angels may be present indeed, but the Holy Communion was not intended for them, nor could they partake thereof if they would, being now, as they always were, pure spirits. The souls of the faithful departed may likewise lie under the altar, as we believe they do, but as their bodies are necessarily absent, it is impossible that they can draw near with faith and take this Holy Sacrament to their comfort; and this all the more that they have no longer any sins to repent them of; that they cannot but be in love and charity with all; and that for them there is no possibility, as there is no need of their leading or intending to lead a new life, inasmuch as they will never again be placed in a position to be tempted to do anything else than walk from henceforth in the commandments of God so that it will be impossible for them ever to offend against His holy will which it is now their delight to follow. Wherefore, the presence of the

laity is imperatively demanded at every celebration of the Holy Eucharist. Whether they shall be present as communicants or not, or of what sort is the Sacrifice offered by the priest and laymen together, are questions totally foreign to this paper, whose object is solely to insist on the 'priesthood of the laity.'

* * * * *

The laity, forming a lowest order, can join themselves to, and by their prayers assist, the higher orders in all they do, but cannot officiate, save as licensed readers, for lack of the power which comes solely by the laying on of the Bishop's hands. Yet they are not mere idle spectators during the services of the Church. They are the associates of the priest in whatever he does. And just as Aaron and Hur, by staying up the hands of Moses, caused his prayers to prevail to the discomfiture of Amalek, so the faithful laity, by prayerfully sustaining the hands of the priest, as he stands before the altar and offers to God what they have provided for the sacrifice, themselves join in that sacrifice and help in the victory over the enemies of the Israel of God, Christ's Church. And the more they realize their possibilities in this way, the clearer shall be their perception that their being present at, and participating in the divine Liturgy is their privilege as members of the royal priesthood,—is in itself a priestly act, the deeper will be their devotion to these holy mysteries, and the greater their unwillingness to deprive themselves of their lawful share in the graces which flow from their assisting at the celebration of the Holy Communion and their worthy reception of the Body and Blood of Christ,—the last being the highest act of worship of all, and expected of every Churchman every Sunday at least.

THE COMPREHENSIVENESS OF THE CHURCH.

The Southern Cross, the organ of the Church in South Africa, has the following leader in its March number, under the above title:

The Anglican Communion is Catholic in its breadth and comprehensiveness, as well as Apostolic in its Orders, discipline, and doctrine. If our Church became narrow and exclusive in any sense which the Church of the Apostles would deem narrow and exclusive, it would lose its Catholic character, and become a sect. Party spirit is fatal to the true ideal of Catholicity. And yet how soon it endangered the peace of the Church at Corinth. The human element of partizanship at Corinth grew out of the readiness of the Greek mind to follow definite leadership. It was natural for Greeks to split up into groups each called after some great name of power and authority. There was the party of St. Paul, representing Christian freedom and the subjective view of religion; the party of Apollos, representing Christian philosophy; the party of St. Peter, representing Church authority; and a party which dared to use the Name of Christ, who probably considered themselves superior persons in possession of a monopoly of Christian truth. But St. Paul's pertinent question, 'Is Christ divided?' showed at once the essential weakness of this miserable party spirit. Religion cannot be viewed from the same standpoint by all minds. St. Paul did not blame the Corinthians for viewing truth from different sides. He knew that there must be different schools of thought in the Church. He did not blame those who partially grasped his own teaching and realised the subjective side of religion. These persons, (if we must use our hateful modern party nicknames) were what we should call the Low Church school. Neither does he blame men like Apollos, whom we now should term the Broad Church school. Neither does he blame the men who laid stress on Church authority and the objective

side of religion, whom now we should term the High Church school. All these schools of thought have their due place in the Catholic Church, in loyalty to its Founder the King, and in obedience to the outward organization of the Church of Pentecost, as the visible Kingdom of Christ on earth. But what the Apostle does blame is the partisan spirit, which made men, holding the Truths, from these varying points of view, disturb the peace of the Church by biting and devouring one another in fierce party rivalries. The human element of party spirit, and the unholy rejoicing over narrow-minded party victories, each worse than a defeat to the victor and vanquished alike, has from time to time defaced the history of the Church, and reminded us that the tares are growing up together with the wheat. The comprehensiveness of the Anglican Communion has been seriously endangered by the evils of party spirit in England. If the Church of England were too narrow to hold High Churchmen like Bishop King and Canon Liddon, Broad Churchmen like Frederic Denison Maurice and Charles Kingsley, Low Churchmen like Bishop Bickersteth in the present day, Simeon, Venn, and Henry Martyn in a past generation, she would indeed lose that breadth and comprehensiveness which is a note of her Catholicity. But, notwithstanding the deliberate attempt now being made by a small and narrow-minded clique of Puritan partizans to drive High Churchmen out of the Church of England, we believe that the Providence of God will render all assaults upon the broad tolerance of our Church a miserable failure. The Prayer Book is broad and tolerant enough. The real danger is in the attempt of Secular Courts to interpret our standards and formularies of religion, and thus narrow the Catholicity of our Church by giving partizan decisions in matters upon which they are inherently incompetent to decide. Bishop Jeremy Taylor well says, 'that the intrusion of Lay Judges into spiritual arbitrations is an old heretical trick.' The Arians of the 4th century made good use of it. We have actually known of persons so warped by ignorance and party spirit that they have expressed a deliberate desire that matters of Church doctrine and discipline should be dealt with by the Courts of the State rather than the Courts of the Church.

But we may look for a hopeful change even in the minds of the narrowest partizans. Their latest move in England has been to invoke the most august and venerable Spiritual Court known to the Church—namely, the Court of the Archbishop of Canterbury—for the trial of the Bishop of Lincoln. If Churchmen in South Africa desire to preserve the comprehensiveness and breadth of the Mother Church in this Province, let them hold fast by the Constitution of our Church, as it is. It frees us from the danger of that narrowness which the ecclesiastical decisions of the Privy Council may thrust upon the Church in England. Our Constitution gives broad tolerance and Catholic liberty to all schools of thought. High, Low, and Broad Churchmen alike can loyally accept 'the Doctrine, Sacraments and Discipline of Christ according as the Church of England hath received the same in its Standards of Faith and Doctrine.' And further (to quote our Constitution once more) the Church of this Province disclaims 'the right of altering any of the Standards of Faith and Doctrine now in use in the Church of England.' The decisions of the Privy Council may really and practically alter the venerable Standards of Faith in the Church of England by professing to interpret them, and thus fatally narrow the Catholic comprehensiveness of the Church. The decisions of our Ecclesiastical Courts are, by the Constitution, effectually debarred from doing anything of the kind. Quite apart from their careful system of checks and safeguards against the possibility of partizan decisions, the Courts of

this Province cannot narrow the broad bounds of the Church of England without violating the Constitution by virtue of which we exist in this country (to use Cavour's famous words) as 'a free Church in a free State.'

FAMILY DEPARTMENT.

TRANSFORMATION.

[IN ILLNESS.]

BY G. A. L.

"That it may be fashioned like unto His glorious Body."

The glorious Body of my risen Lord:

Can it be like to that,—this frail abode
Of weakness? Yea, 'tis the unerring Word
Of Him Who lives to-day Incarnate God,—
Flesh of my flesh in all save want and sin
Then since 'tis Thou, availing Christ, that
saith

It may be thus, the promise wrapt therein
For such, e'en such, I take in simple faith.
No claim have I but that I need Thee much;
The hem of Thy bright garment passing by
With outstretched hand, and hungered heart
I touch,—

Thou Who dost bring Thy strength and
beauty nigh!

* * * * *

Lo, here and now this weary frame hath
known

Uplifting power!—it shall be as His own.

GETTING ON.

Think not success alone is found

In noise and pomp and outward show,
Or think that they alone are crowned
To whom men's willing praises flow;

Too oft the veriest friends of God
Have lived uncheered and weak and poor
Or weary and heart-broken trod
A pathway rocky and obscure.

For them no stately ships divide,
With lusty prow, the weltering main;
They not in gilded chariots ride,
They gather not the golden grain,
No! what ambitious children name
Success is not for such as they;
Neglected, poor and dead to fame,
They fall and perish by the way.

Their glory is a galling cross
That goes like fire into the soul,
Their greatest gain is certain loss,
The floods around them break and roll;
But heartsick, weary and forlorn,
They hear the whispered comfort come,
"God's brightest crown is sharpest thorn,
His grandest prize is martyrdom."

—Selected—Rev. T. Hempstead.

TRUE AS STEEL.

CHAPTER IV.—(Continued.)

Willie did not seem to notice that he had gone; he was either asleep or unconscious, and he did not notice when after a time, a footfall sounded on the stairs and a step, not at all like Bobby's, but slow and deliberate, approached his room; he did not notice, either, when the door opened and a sweetfaced old woman entered, who, after gazing round a moment with an air of deep pity, came and stood beside the lonely little figure on the bundle of straw.

What was there in that still white face round which the soft fair hair hung all tangled and neglected now, alas! that moved her so strangely, and brought up thoughts of long ago, when a little one with a sweet fair face, so like to this, oh, so like! was nestled in her arms and called her mother? Gently she

pushed back the drooping hair and gazed long into the little countenance. 'Oh, Mary,' she said softly to herself, 'how like he is to you!' Just then Willie moved restlessly, and from under the bundle of old clothes that formed his pillow fell out a Bible. With hands all trembling now with excitement the stranger opened it, and read on the fly-leaf, 'To Mary Clay, given to her on her marriage day, with her mother's love.' Great drops were stealing slowly down the woman's cheek as she saw these words, written by her own hand on a happy morning long ago, and deep painful sobs shook her frame as she sank on her knees and said, 'Found at last! My poor lost Mary's child! O my God, I thank Thee!'

* * * * *

But we must go back now to poor Bobby, who, wild with grief, but yet with trust in his heart, had rushed out to try and earn something for Willie. It mattered not to him that the wind was blowing furiously, and that the driving rain soon soaked him to the skin; hour after hour he stood beside his crossing, industriously sweeping away the dirt and keeping it as clean as he could for passers by, who, thankful for this one oasis in the desert of mud, greatly patronized his crossing; but, although they passed him by the dozen, not one stopped in the dashing rain to throw a penny to poor Bobby.

'O Lord Jesus, I know you love me and poor Willie; send me a few coppers to-day, that I may get food for him.' So he prayed, with increasing earnestness, as the hours rolled by. He thought not of himself though he was faint and hungry. It was for Willie, poor sick Willie, lying cold and famished, dying, (perhaps dead!) that he thought and for whom he prayed. But for a time the Lord answered him never a word.

But now the night was drawing on, and gradually the number of passers-by grew less; only a straggler came now and then, hurrying and never heeding the white, drawn, agonized face, that hopelessly now, pleaded for a half-penny. The street had grown strangely quiet after the noise and bustle of the day, and Bobby was leaning wearily against the wall. He must go back to Willie now, he thought, whether dead or alive! If alive, with nothing for him! If dead!—

And now the Devil came and tempted him: 'How much does God love you?' he said; 'He won't even give you a penny, and your brother is dying for food!'

Wild bitter thoughts came surging through Bobby's mind, but only for a moment. As he stood leaning against the wall with closed eyes, he seemed to see a cross, uplifted, and One with tender loving eyes, upraised thereon; the eyes, so sad and tender, were looking at him; and a voice, oh, so loving, seemed to say, 'Do I not love you, Bobby, when I died for you? Can you not trust Me?' And the wild bitter thoughts all flew away, and Bobby answered, very humbly—

'I do trust thee, Lord Jesus. I do not understand, but I will trust!' And then he turned and went home to Willie.

CHAPTER V.

Slowly and wearily Bobby toiled up the steep stairs, longing and yet dreading to see his little brother again. How should he meet those patient eyes and tell him he had brought him nothing? or perhaps the eyes would be closed, never to open with love on him again! The thought was too much for Bobby, and sitting down on the dark stairs he cried bitterly.

But what sound was that Bobby listened. It was Willie's voice, Bobby was sure, speaking to someone; and yet it didn't sound like Willie's voice; it was so much stronger, and had a ring in it that he had never heard before. Filled with astonishment, Bobby crept up the

stairs and peeped through the crack of the door that was a little open. He looked, and rubbed his eyes and looked again; then he pinched himself, feeling sure he was asleep, and would wake directly, and the beautiful picture would go.

What do you think he saw? Well, first he saw Willie—not on a heap of straw as he had left him, but sitting upon a cosy little bed, leaning against soft white pillows, while a bright crimson shawl snugly wrapped him round. He was beautifully clean too, and his pretty hair was combed out smooth and fell in little curls around his face. He was laughing, too; just think, Willie laughing! a soft little laugh of delight, as he looked up into the face of a sweet old lady who was feeding him with the tenderest care, and with something that must be good, from the way in which Willie smacked his lips after every spoonful.

'Just another spoonful, Willie,' she was saying anxiously, as he began to show signs of having had enough.

'Why, I've been eating all day,' Willie said, with his low, soft little laugh; 'I can't eat a bit more.'

Here Bobby still peeping through the crack, gave himself another awful pinch and nearly screamed with the pain in his attempt to wake himself up; then he turned his wondering eyes, which were as big as saucers by this time, around the room, which he had left so cold and desolate.

'Could it possibly be the same room?'

Well might he ask; a big fire was blazing and leaping in the grate, which was as bright as hands could make it; a little kettle, very bright, too, was singing contentedly on the hob; a strip of warm crimson carpet, which made a pleasing contrast with the white boards around, was stretched before the spotless hearth. A little table covered with a snow white cloth was drawn before the glowing fire, and on it were cups and saucers, and everything needful for a cozy little meal. Still Bobby stood and watched and listened as though he were in a dream.

'Don't you think I'd better make the tea, Willie?' the old lady was saying, as she bustled about in such a comfortable sort of a way. 'I hope Bobby won't be long; the stew's just done to a turn.' And Bobby saw her lift the lid of a saucepan on the fire, and stir something inside that smelt uncommonly good. 'I do wish the dear boy would come.'

'Oh, he'll come directly, grandmother,' said Willie; 'and, oh, won't it be a beautiful surprise for him! Oh, grandmother, you can never know, for I can never tell you, what Bobby has been to me, and how he has cared for me, and worked for me since mother died.'

'God bless him! God bless him! Oh, how I do long to see him. Dear, brave Bobby,' said the grandmother, wiping her eyes. 'But, dear, oh, dear, Willie, what a time it is, and the boy not at home!'

Home! home! how the word thrilled the poor, cold, hungry boy to the heart. Was it home at last? The first time he had a home since mother died, and they were left desolate. Grandmother had come! Bobby understood now, and with a great cry of joy, and dazed and blinked with happiness, Bobby staggered into the room with the cry, 'Oh, grandmother, grandmother, why have you been so long a coming?'

Well, it would take too long to tell you of the joy of Bobby and Willie and the grandmother that night, and how, after kissing and hugging him, she refused to tell him a word until he had eaten largely of the savory contents of the saucepan, and drank copiously of her fragrant tea. Then, with Willie cosily against the motherly breast, and Bobby's hand clasped closely in hers, she told them how she had never got the letter telling of their mother's illness and their father's death until long after it was sent, owing to her being away

from England with her dear master and mistress, and how, when she did get it, she had hurried to her daughter's address only to hear that she was dead, and the children gone, she knew not whither.

'Mother kept saying, Grandmother's coming to-day,' said Bobby, 'and how she longed for you and looked for you every day until she died, but you never came; and, though the neighbors were very kind at first, they soon got tired of us after mother died, and told us we must go and get a living as best we could.'

'Ah God, he's heard my prayers, and given you to me at last. Little did I think when my master, the kind minister of the little chapel, came to this town a little while ago from our beautiful home in the country, and when I was grumbling and grumbling to leave it, that God was bringing me to my darling Mary's children. Oh, his ways are wonderful. You see, children, the minister he was mighty taken up with you both, and when you didn't come again to the little chapel after that night he got uneasy, and sent me this morning to the address you had given, to look after you, and so I found you. He knows all about it now, and has given me leave to stay here with you till Willie is able to be moved, and that won't be long I hope, for all he wants is care and nursing.'

Willie nestled closer to his grandmother, with a look of perfect content and happiness, and said, 'I thought that if we held on a little that Jesus would help us.' while Bobby whispered, as he gazed with a dreamy delight into the glowing embers, 'I am so glad I trusted Thee, Lord Jesus, even though I could not understand.'

* * * * *

Some weeks have elapsed, and Bobby and Willie and their dear old grandmother are, thanks to the kindness of the good minister, happily settled in a snug little home in the country; it is a dear little cottage standing in the midst of a pretty garden all brilliant with flowers.

But see, the door has opened, and out runs Willie.

'Is that Willie?' you say in astonishment. Well, I don't wonder at you being astonished, he looks as blooming as one of his own roses.

'Grandmother,' Willie calls out, 'Bobby's a coming; I see him up the road! And sure enough there is Bobby coming down the lane, spruce and neat though in working garb; over his shoulder he carries a spade and a rake, his head is thrown slightly back, with the happy, independent air of one who knows something of the 'dignity of labor'; he is whistling a merry tune, and altogether he looks the picture of a bright contented youth.

'Bless the lad,' said the grandmother coming to the door to take a peep at him; 'what a man he's getting to be sure; why, he's grown three inches this week at least. But, dear me, there's the lad's dinner getting burnt while I'm staring

out here!' and away bustled the old lady to dish up the hot dinner. 'There, grandmother, there's my first week's earnings,' said Bobby, proud, throwing six bright shillings into his grandmother's lap.

'Dear! dear! dear! just think of that now,' said grandmother, putting on her spectacles and examining the coin as though it must be different from all others. 'Just think of that now.'

'Ay, and, grandmother, the minister says I take to gardening wonderful, and if I go on improving as I am doing he'll raise my wages very soon.'

'Do your best to please him, Bobby,' said the old lady, 'do your best, to please him; he's been a good and kind master to me for many a long year, and he'll be the same to you.—But, Bobby, lad, you've got another Master to please,' went on the old lady earnestly, 'a tender, loving Master, whose eye was on you all those years when you were a lonely orphan. Oh, Bobby, think of all his love and goodness. He let you suffer for a time, but it was all done in tender love to bring you to Himself, and then, when His own good time came, He answered my prayers and gave you back to me.'

'Grandmother,' said Bobby, 'I never will forget. He has been wonderfully good to me and Willie in giving us back to you, and I thank him from my heart. But, oh, grandmother, if it pleased him to leave me again without an earthly friend, I could not feel desolate as once I was; he would be with me whispering, as he seemed to do that dreadful day, 'Don't I love you, Bobby, when I died for you, and can't you trust me?'

'Ay, that's it, Bobby,' said his grandmother, wiping her eyes, 'just hold on to that; trust him, Bobby; you'll never regret it. Forty years I have known him, and he's never failed me yet; weak I've been, many and many times, but he has given me strength; weary, too, but he has given me rest. The road has been very stony, too, at times, but he has smoothed it with his love, and I know that, having loved his own, he'll love me to the end.'

And low, little ones, after this last peep, we must leave them happy and contented, not alone because of their present peaceful circumstances, but because in their hearts they had an abiding well of peace and joy, for they had tasted of the love of him who would never leave them while they tarried here, and at whose right hand are pleasures for evermore.

[THE END]

The rainbow that plays in the adverse sunlight seems for a moment a vast, stable arch that spans the earth and reaches to the clouds. We look again and it is gone. Thus it is with all earthly things.

The Rev. Albert Barnes, in his "Notes on Ephesians," says: "In my conscious weakness and helplessness—when I am borne down by the labors and temptations of

life, and when I contemplate approaching sickness and death—I desire to feel that that Saviour to whom I have committed my all is exalted far above principalities and powers, and every name that is named."

BIRTH

At the Rectory, Smith's Falls, on April 26, the wife of the Rev. Dean Nesbitt, of a daughter.

BAPTISM

On Easter Eve, at the Parish Church of St. John, Cornwallis, N.S., by the Rector Fred. J. H. Axford, Adults, Levi Eaton, and Mary Ann Eliza, wife of James Edward Graves.

In Christ Church, Albion Mines, N.S., on Palm Sunday, March 30th, 1890, Stella Marguerite Almon, daughter of Herbert A. and Sophie M. Hensley.

MARRIED

MILLS DUNSCOMBE.—On April 30th, at St. Paul's Church, Shawville, Que., by the Rev. Rural Dean Naylor, M.A., assisted by the Rev. J. L. Puleston-Roberts, Rev. Seth Adoniram Mills, incumbent of Bristol, Que., to Mary Helena, second daughter of the late Thos. Shaw Dunscombe, Esq., of the city of Cork, Ireland.

DARE-SPIKE.—At Trinity Church, Pierre South Dakota, on Wednesday, April 9th, by Rev. A. B. Hill, Theodora A. Dare to Eliza E., youngest daughter of Rev. H. M. Spike, Rector of Musquash, New Brunswick.

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MISSION FIELD.

Canon Beck preaching in a Liverpool Church for the S.P.G. read the following strong testimony in favor of missions: A wealthy Brahmin says, 'I have watched the Missionaries and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends, and country and come to this to them unhealthy clime? Is it for gain or profit that they come? No; some country clerks in the government offices receive more than they do. Is it for an easy life? See how they work and then tell me. Look at the Missionary. He came here a few years ago, leaving all for our good. He was met with cold looks and suspicious glances. He sought to talk with us of what he told us was the matter of most importance in heaven and earth, but we would not hear. He was not discouraged. He opened a Dispensary, and we said, 'Let the pariahs (that is the lowest caste of people) take his medicine, we went; but in the time of our sickness and our fear, we were glad to go to him and he welcomed us. We complained if he walked through our Brahmin streets, but, ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come, even into our inner apartments, and he came, and our wives and daughters now smile upon us in health. Has he made any money by it? No; even the cost of the medicine he has given has not been returned to him. Now, what is that makes him do all this for us? It is the Bible! I have looked into it a good deal lately in different languages I chance to know. It is the same in all languages. The Bible! there is nothing to compare with it in all our sacred books, for goodness and purity and holiness and love and for motives of action. Where did the English people get their intelligence and energy, and cleverness and power? It is the Bible that gives it to them. And they now bring it to us, and say, 'That is what raised us; take it and raise yourselves.' They do not force it upon us, as did the Mohammedans with their Koran, but they bring it in love, and say, 'Look at it, read it, examine it, and see if it is not good.' Of one thing I am quite convinced, do what we will, oppose it as we may, it is the Christian Bible which will, sooner or later, work the regeneration of our land.

—*Irish Ecclesiastical Gazette.*

NOTES OF MONTH OF APRIL

[From the Mission Field S. P. G.]

It is a great cause for thankfulness that the creation of the Diocese of Chota Nagpore is at length an accomplished fact. The Society has made temporal provision for the see its care, and has been nobly seconded by the Colonial Bishops Council and the S. P. C. K., each of which bodies have voted £5,000 for this purpose. The Society made itself responsible for the Bishop's income, pending the raising of the required capital sum: it also voted £2,500 towards the endowment, and is now endeavoring to raise \$3,500 more, so that a total of £16,000

may be reached. Contributions for this important object will be gratefully received by the Society's Treasurers.

Rangoon Diocese embraces Missions in both Upper and Lower Burma. In the latter are the great Missions in Rangoon itself, Moulmein, and the fifty-four villages of the Tongoo Mission to the Karens; while the former includes two Missions, where success has been alarming and opportunity embarrassing. From these the workers have failed. Mandalay lost its devoted missionary, James Colbeck, by death; his brother is leaving Burma; and Mr. Sutton, whose beginnings at Shweybo have been so marvellously bright, has been compelled by the failure of Mrs. Sutton's health to come to England.

In the Diocese of Singapore there is urgent need for three clergymen. The vacancies are in the Straits Settlements, where the duties of those who go out will include ministrations for the benefit of small English communities, and superintendence of the missionary work among Orientals, chiefly Tamil-speaking people from India. A stipend of \$300 with residence is provided in each case.

Among the many discoveries of Stanley in Africa, the most noticeable is the divine illumination he has found in the Dark Continent. He went in search of Livingstone as an unbeliever, but in finding the object of his search he found a Christian example which won his heart. And it would appear that the endurance and anxieties and responsibilities of his recent tour have greatly deepened his spiritual life, for he is neither afraid nor forgetful to make repeated public acknowledgment of the guidance and care of Almighty God in his journeyings and discoveries in a marked way.

Dean Stanley speaks of death in these beautiful words: 'There the soul finds itself on the mountain ridge overlooking the unknown future; our company before us is gone; the kinsfolk and friends of many years are passed over the dark river, and we are left alone with God. We know not in this shadow of the night who it is that touches us—we feel only that the everlasting arms are closing us in the twilight of the morning, and we are bid to depart in peace, for by strength not our own, we have prevailed, and the path is made clear before us.'

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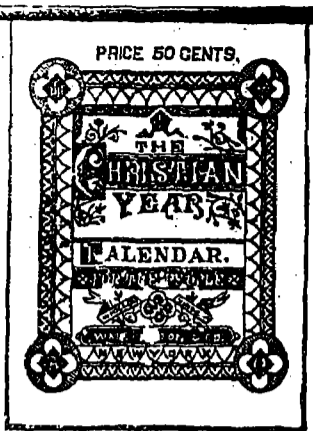
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