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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII.
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MONTREAL, WEDNESDAY, MARCH 25, 1891.

PER YEAR
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BOARD OF DOM. & FOREIGN MISSIONS.

The Domestic and Foreign Mission Board meets on April 8th, not 18th, as erroneously stated in the notices lately sent out.

ECCLESIASTICAL NOTES.

THE Archbishop of Canterbury preached at Wellington Barracks, London, on a Sunday lately to a large congregation of soldiers.

ON February 12 the S. P. G. received a Bank of England note for £1,000, which was absolutely anonymous, no clue being given as to the name or residence of the donor.

THE majority of the clergy in the Arch-deaconry of Hereford, Eng., have signed a memorial protesting against further proceedings in the case of Read v. the Bishop of Lincoln.

THE Archbishop of York, Eng., the new president of the Convocation of the Northern Province, has fixed the Session of the Northern Convocation for Tuesday, April 7 next, and following days, for the despatch of business, when both the Upper and Lower Houses will meet for that purpose.

The Chippewa Christians of Red Lake, Minnesota, have sent a contribution to Bishop Hare 'for their Christian brethren amongst the Sioux.' Bishop Hare writes: 'As the Chippewas and the Sioux were in the past from time immemorial bitter enemies, this fact of Christian sympathy and help is noteworthy.'

A LARGE number of Irish Churchmen are anxious that the Church Congress next year shall take place in their country, at Dublin, Belfast, or Cork. Such an arrangement, it is thought, would afford an opportunity which could not be had in any other way for discussing many important questions with regard to the Church of Ireland.

It is said that the 36,000 workers, ordained and lay, in non-Christian countries, 30,000 are converts from Paganism and Mohammedanism. So that out of those who have been brought from heathenism and from Islam there are supplied to day from five to six times as many workers as all Christendom furnishes to evangelize the dark places of the earth.

THE Rev. Christopher George Barlow, vicar of St. James' Pro-Cathedral, Townsville, Eng., has been chosen Bishop of North Queensland, in succession to Bishop Stanton, who took him out from England in 1880. He was only ordained priest in 1882, so that presumably he is little over the canonical age for a Bishop. He is a moderate High Churchman.

DURING the thirteen years he was Bishop of Rochester, Eng., Dr. Thorold received upwards of 100,000 letters, laid hands on 531 Deacons and 548 priests, and confirmed 137,542 lay folk. He consecrated 62 new churches, re-opened 40 that had been restored, and formed 51 new district parishes, while college and

school missions have been planted in all parts of South London, in what has been called "the diocese on wheels."

DR. MAGEE, the new Archbishop of York, Eng., will be the one hundredth holder of the See. No other diocese of the Northern Province has had so many Bishops. In the Province of Canterbury, however, St. David's has had 117, Norwich 105, and Worcester 103 Bishops respectively. London, since the time of St. Augustine, has had 106, but previous to that, when it was the Metropolitan See of England, it is said to have had sixteen Archbishops, which will make it *facile princeps*. Dr. Davidson, the Elect of Rochester, also completes the "century" of Bishops of that diocese.

GENERAL MORGAN, the commissioner of Indian affairs in the United States, used these noteworthy words in a recent report in reference to the Indians in general: 'While not desiring to conceal the defects of the Indians, or deny that they have sometimes been wantonly cruel, that they have shown a lack of many sterling qualities and an absence of the progressive spirit which characterizes the Anglo-Saxon, I cannot refrain from expressing my profound conviction that if we had suffered at their hands what they have suffered at ours, we would have been neither so patient nor so forbearing as they have been.'

THERE was a large attendance of the members of the English Church Union on Tuesday night, March 3rd last, at the Church House, London, to hear Mr. W. Moutrie Robbins give an address on the new Brotherhood of St. Paul, of which he is to be the "Superior." It appears that the locality chosen for the operations of the new organization is Lisson Grove, which was described as one of the most vicious and degraded parts of London. The community life is to begin on Easter Eve, but it was not stated how many "brothers" had joined. The exterior work of the Brotherhood will be street preaching, mission preaching, visiting the sick and poor, hospital and workhouses, and similar work.

THE Rev. the Marquis of Normanby has been appointed by the Crown to the Canonry of Windsor, Eng., in the room of Canon Creighton (Bishop-designate of Peterborough). The noble Marquess was, when Earl of Malgrave, admitted to Priest's Orders by the Bishop of Durham in 1871. The following year his brother-in-law, the Earl of Ellesmere, appointed him to the vicarage of Worsley, near Manchester, where he remained until the death of his father, when he resigned the cure. Since then he has been for a short time the British Chaplain at San Remo. He is well known as a conductor of missions and retreats, but ill-health has of late years forced him to resign much of work in England.

JOHN WESLEY remained a Churchman throughout his whole career. As Green says: "To the last he clung passionately to the Church of England, and looked on the body he had formed as but a lay society in full communion with it." On Sunday, 27th January,

1790, Wesley wrote in his journal, "I preached in St. Luke's, our parish church, to a very numerous congregation, on 'The Spirit and the Bride say, come.' So are the tables turned that I have now more invitations to preach in churches than I can accept of." On Sunday, 24th October, 1790, five months before his death, the last entry made in his journal states, "I explained to a numerous congregation in Spitalfields Church the whole armour of God. St. Paul's, Shadwell, was still more crowded in the afternoon, when I enforced that important truth, 'One thing is needful.'"—*Evangelical Churchman*.

THE JAPANESE CREED.

A committee of Japanese converts have recently formulated a Confession of Faith for the native Church, in the following terms:—

"The Lord Jesus Christ, whom we worship as God, for us men and for our salvation was made man and suffered. He offered up a perfect sacrifice for sin, and all who are one with Him by faith are pardoned and accounted righteous; and faith in Him working by love, purifies the heart.

"The Holy Spirit, who with the Father and the Son is worshipped and glorified, reveals Jesus Christ to the soul, and without His grace, man being dead in sins cannot enter the Kingdom of God. By Him the prophets and Apostles and holy men of old were inspired, and He speaking in the Scriptures of the Old and New Testaments, is the supreme and infallible judge in all things pertaining to faith and living.

"From these Holy Scriptures the ancient Church of Christ drew its Confession; and we, holding the faith once delivered to the saints, join in that Confession with praise and thanksgiving:—

"I believe in God the Father Almighty, Maker of Heaven and Earth;

"And in Jesus Christ His only Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into Hades; the third day He arose again from the dead; He ascended into Heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

"I believe in the Holy Ghost; the Holy Catholic Church, the communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. Amen."—*Irish Ecclesiastical Gazette*.

Each one's life is a miracle of miracles.

A little philosophy estranges men from religion, a great deal brings them back to it.—*Lacordaire*.

NOTICE.

SUBSCRIBERS would very much oblige the Proprietor by PROMPT REMITTANCE of Subscriptions due; accompanied with *Renewal* order. The label on each paper shows the date to which subscription has been paid.

THE OFFICIAL YEAR BOOK.

The Official Year Book of the Church of England for the current year gives a most encouraging report. From a mass of statements and statistics, eminently trustworthy, there may be gathered some idea of what is going on not only in the Established Church but also in the Scottish Episcopalian, the Irish, and American Churches. Take for instance voluntary offerings alone: it will be surprising to a good many people to learn that on church building and restoration there has been expended in about five years something like five millions. The sum contributed for the endowment of benefices within the same period came up to nearly six hundred and fifty thousand; for the building of parsonage houses four hundred and fifty thousand has been raised, and for burial grounds ninety four thousand. Thus the total amount contributed by voluntary benevolence to this department of Church work during these five years touches very closely upon six millions and a half. Not less noteworthy is it that among the places most conspicuous for the liberality with which the Church's wants have been supplied are some of our largest manufacturing towns, such as Birmingham, Bristol, Bolton, Leeds, Manchester, Nottingham and Sheffield. Attention is especially directed to the fact that the above sums have all been 'devoted to the building, enlargement, and restoration of churches, parsonage houses, and schools, and the endowment of districts.' If we take into account the money given for the annual maintenance of Church work the sum total would, of course, be much larger. Turning to the work of education and Confirmation, we find that the number of candidates for Confirmation has increased steadily, though slowly, since 1884. In that year the total for all the diocese in England and Wales was about one hundred and ninety eight thousand. In 1889 there were two hundred and twenty five thousand. The increase from year to year has been from five to seven thousand, the largest advance having been made in 1888. On Church schools and training colleges the voluntary expenditure during the last twenty years exceeds the whole amount contributed during the previous fifty nine years. The statistics referring to the Church of Ireland show that voluntary contributions have increased from £137,000 in 1885 to £170,000 in 1889. The general conclusion which we are warranted in drawing from the contents of the Year Book is that the Church of England is rapidly growing in popularity and favour.—*Family Churchman.*

OUR CONFIRMATION CLASSES—PRAYER.

The faithful pastor will now have brought before his candidates for Confirmation several important subjects—the solemn vows that are upon them, and which they are shortly to acknowledge in their own persons, their confessions of the Christian faith, and the obligations of the Christian life. These great responsibilities require supernatural assistance for their due fulfilment; these vows and confessions, this life of Christian duty, cannot be made and carried out without help from above. Very rightly, therefore, does the Catechist, arriving at this point, now say in all earnestness, "My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve him, without his special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer."

"Special grace" is to be sought "at all times," for the due discharge of these solemn

obligations "by diligent prayer." The whole subject of prayer will thus come once more within the scope of our thoughts, and opportunity will be taken for pressing home upon the minds and hearts of the confirmands the necessity and importance of prayer, both public and private. In these days of doubt it may be very desirable to point out first of all the reasonableness of prayer, and how, the moment we believe in the existence of a Supreme Being, wiser and stronger than ourselves, prayer becomes the most natural thing in the world; how it is a universal instinct found everywhere, and has, as in the case with every instinct, an Object. The universal impulse to pray means a universal belief in the existence of a Supreme Being to whom to address our prayers. In the highest sense, *laborare est orare*, to labor is to pray. To pray to God is to set God's will at work on our behalf. And God has revealed to us in His word that He desires His creatures thus to invoke and secure the Divine interposition on their behalf. We are not able of ourselves to walk in the Commandments of God, and to serve Him without His special grace. "The condition of man after the fall of Adam (as Article X. says) is such that he can not turn and prepare himself by his own natural strength and good works, to faith, and calling upon God." We need, therefore, "the grace of God, by Christ preventing us, that we may have a good will and working with us when we have that good will," and for this we must seek "by diligent."

"The Lord's Prayer" is now taken as a typical example of what prayer should be, and as gathering up into itself all possible petitions. The explanation of it that follows in the Catechism shows how full and all-embracing the prayer is. First of all it postulates the existence of our Father in heaven. "He that cometh to God must believe that He is, and that He is the rewarder of them that diligently seek Him." (Heb. xi. 6). Next it is a pattern of prayer in its unselfishness. It teaches us not only to look on our things, but also on the things of others. It is in the plural number throughout. There is no unworthy or selfish egoism in it. "I desire my Lord God, our Heavenly Father, to send His grace unto me and to all people." This sentence will suggest the practice of intercessory prayer on the part of the candidates for each other during the solemn period of preparation that all may be co-sharers in the same grace on the day of their Confirmation. The next clause in the explanation of the Prayer brings forward the important subject of "worship" and "due reverence" in the house of God, and reference can be made to the Prayer for the Church Militant where it touches on this subject. It is from the Confirmation classes that the congregation of adult worshippers in our churches is recruited year by year, and it is therefore most desirable that some wholesome advice should now be tendered to them as to how they ought to behave themselves "in the house of God, which is the Church of the living God, the pillar and ground of the truth" (1 Tim. iii. 15). The parish priest will press home upon his young people the importance (1) of losing no opportunity of attending divine worship, and especially being regular hereafter at the Lord's Table; (2) coming in time before service begins; (3) offering up a private prayer for the Divine blessing on entering the church, and before leaving it; (4) joining audibly and reverently in the responses; (5) and carrying themselves with all gravity while in church, remembering always that it is no other than "the House of God and the gate of Heaven." The explanation of the Lord's Prayer will also afford opportunity for pointing out our entire dependence on God for all things that are needful "both for our souls and bodies," and for "protection in all dangers, ghostly and bodily." The explanation evidently suggests that in this prayer we ask for more than mere bodily nourish-

ment when we say "Give us this day our daily bread"; and that the petition has a Eucharistic element; that when we thus pray we ask to be nourished with the Bread of life, that spiritual sustenance that we can obtain more fully at the Lord's Table. It is also evident that the explanation regards the clause, "Deliver us from evil," as embracing in it specially deliverance from our ever present enemy the Devil, who is the Evil one, as the revised version has it. Such an explanation of this special clause will bring to the front the mysterious subject of evil, the existence of a great spiritual enemy, "that old serpent, which is the Devil and Satan (Rev. ii. 2), the reality of Satanic temptation, "your adversary the Devil, as a roaring lion walketh about, seeking whom he may devour, whom resist steadfast in the faith" (1 Peter v. 8, 9). It may be well also to point out the reality of the spiritual life that can be so invaded from without by a great spiritual adversary, and the need, therefore, of constant watchfulness. As our outward and physical life is threatened from time to time by bodily sickness, accident, poison, etc., against which we must provide remedies and protection, so is it likewise with the inner invisible life of the soul. It is threatened in many ways, and our great protection must be in evermore invoking the supernatural aid of God's grace, and making diligent use of all means for obtaining the same. The wide subject of prayer in all its bearings is thus brought before the class; and it will be well to supplement the instruction, first, with illustrations of the practice of prayer, both from the Old and New Testaments; secondly, with instances of invitations to prayer and of promises of answers to it; and thirdly, the manner of prayer, how it should be offered, from the heart, intelligently, and with reverence. The fact that our Lord gave a form of prayer, to be used "when we pray," will like be employed as an argument to show what high Scriptural authority the Church has for a written liturgy.—*Irish Ecclesiastical Gazette.*

THE SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS,

(From the Church Review.)

This venerable Society has been in existence for 190 years. It had its origin in the closing year of the seventeenth century, when Dr. Thomas Bray, who had been appointed Commissary of the Bishop of London for Maryland, was stirred to supply the spiritual wants of these fourteen colonies on the coast of North America, which were then subject to the British Crown. Dr. Bray and his friends were aided by the powerful help of Archbishop Tenson and other Bishops, as well as by the Lower House of Convocation, then not yet silenced, and on June 16th, 1701, William III. granted a charter incorporating "The Society for the Propagation of the Gospel in Foreign Parts." Its first objects were: '1. the care and instruction of our own people settled in the colonies; 2. the conversion of the Indian natives; and 3. the conversion of the negro slaves.' The first Missionaries of the Society, the Rev. George Keith and the Rev. Patrick Gordon, sailed from England on April 24th, 1702, and landed at Boston in North America on June 11th. Other clergymen, schoolmasters, and presents of books were sent immediately afterwards to the Continent of America, Newfoundland, the islands of the West Indies, the British factories at Moscow and Amsterdam. Through eighty years the Society tried repeatedly to obtain Bishops, but in vain. It was the policy of the British Government at that time absolutely to prohibit the consecration of Bishops for foreign parts, and so far to restrict the growth of the Church. Those American colonies which now form the United States were the chief, though not the

only, scene of the Society's labours up to the year 1788. Now that branch of the Church numbers 2,000,000 souls, under the care of seventy-two Bishops, and nearly 4,000 priests and deacons.

A similar progress may be recorded in other parts of the world, in which the Society started missions. In the West Indies there are six Bishops, 268 clergymen, and three colleges; in Canada 18 Bishops and 884 clergymen, besides several colleges; in Australia thirteen Bishops and 736 clergymen; in India, where the Society began its work in 1818, shortly after the formation of the Bishopric of Calcutta, there are now, as we have already stated, 93,000 converts and over 112 native clergymen; in Africa eight Bishops and 260 clergymen; in New Zealand seven Bishops and 247 clergymen. The same tale of the onward march of the Church is to be told of Newfoundland and the Gold Coast of British Columbia and Madagascar, and even so lately as last year missions were started in New Guinea and Corea.

During these 190 years the Society has raised and expended something like £5,000,000 on missions. In 1701, where there were not twenty clergymen of the Church of England, there are now millions of Churchpeople, over 7,700 priests and deacons, and 155 Bishops of our communion.

The primary object of the S. P. G. was, as we have seen, to minister to our colonists, and this work is still maintained in British North America, the West Indies, and Australasia; but missions to the heathen are not, as some have thought, outside its scope. In Asia and Africa the Society maintains missionaries, catechists, and readers, supports schools, and contributes to the building and repair of churches, mission houses, and the circulation of books.

But perhaps the best idea of the Society's activity will be gained by a review of its work during the last twenty years. This we abbreviate from a singularly able article, headed 'Widening Horizons,' which appeared in the Society's organ, the *Mission Field*, for Dec., 1889. In the course of this article the writer says: Taking, therefore, a glance at the work twenty years ago, and comparing it with the story of to-day, we find that there was in 1869 no mention in the annual report of the diocese of Lahore or Rangoon, of Japan or North China, of Pretoria or of Madagascar. There was no work at all being done in Japan, in North China, or in Fiji. There was mission work being done on a small scale in Lahore and Rangoon, which formed part of the Diocese of Calcutta, and there was a feeble struggling mission on the low lying east coast of Madagascar. The Society's responsibilities to these countries in the present year involve an expenditure of nearly £12,000; in 1869 probably as many hundreds of pounds would have met all demands. In twenty years the single diocese of Rupert's Land has become six; the Society has largely helped in the endowment of two, has contributed greatly to the endowment of St. John's College at Winnipeg and of the clergy in the original diocese of Rupert's Land, and its annual expenditure in this ecclesiastical province is now nearly £8,000, as against £275, in 1869. In that year the diocese of Antigua received £125, and the diocese of Nassau, always the least fruitful in all elements of commercial prosperity, £250. Thus the West Indies cost the Society £375 per annum. The Windward Islands, which formed part of the diocese of Barbados, the island of Trinidad, then grouped in that diocese, and Jamaica, had ceased to be beneficiaries of the Society's money. But in the next decade the policy of disestablishment and disendowment was carried out in the West Indian Islands. To have withheld prompt and liberal relief would have been to sacrifice all that had been done in the past. The Society helped to endow the dioceses of Antigua and Nassau by grants of large sums, providing for the latter on the death of Bishop

Venables an episcopal stipend for his successor, and its expenditure on these churches in 1889 is £2,000, as compared with £375 in 1869. Similarly, in view of the very interesting evangelistic work carried on in the diocese of Guiana, the expenditure has grown from £390 in 1869 to £820 in 1889. In 1873 a grant of £100 was made to a solitary clergyman at Pretoria; five years later the Society promoted the endowment of a Bishopric, and guaranteed a stipend to the Bishop until the endowment should be completed. The diocese now receives £990 per annum. In 1869 the expenditure in the then dioceses of Grahamstown and Natal was £7,000 per annum; in the four dioceses which cover the same area it is now nearly £9,000. In 1873 a small mission, consisting of two priests, was sent to Japan, and in 1874 a similar body went to North China. Little or nothing was known of the countries and everything was a venture of faith. Now there is a Bishop in Japan, with a good clerical staff around him. One of the pioneers to North China is now Bishop of that mission, and the Society is spending about £3,500 per annum in those countries. In 1874 the Society was enabled to secure the consecration of a Bishop for Madagascar, whom it has maintained up to the present time. The Bishop has now sixteen ordained missionaries, and the Society's expenditure is £3,200 per annum, as compared with £700 per annum in 1869. When the Fiji group were added to the roll of our colonies in 1875, the Society felt bound to take them under its care, and two priests are now ministering to the pioneer settlers in those remote islands. In 1885 the conquest of Upper Burmah added to the British dominions a heathen country larger than the United Kingdom, with a population of more than four millions of souls. The Society has missions, which by comparison with some others may be called strong, at Mandalay and at Shwabo, and ought to extend Christian stations towards the frontiers of China.

(To be continued)

THE C. M. S. MISSIONS IN NORTH WEST AMERICA.

Right across the North American continent, extending from the northern boundary of the United States to the Arctic Ocean, and from the Atlantic Ocean to the Pacific, lies the vast Dominion of Canada. From this must be excepted Alaska, which belongs to America, and the Labrador Coast and Newfoundland, which form a separate English colony. The area of the Dominion is 3½ million square miles, and the population over 5,000,000.

It may be divided for convenience into three parts, viz., (1) Canada Proper, comprising the provinces of Nova Scotia, New Brunswick, Quebec, and Ontario to the east; (2) the newer provinces of Manitoba, Assiniboia, Alberta, Saskatchewan, Athabasca, and beyond them, to the north, the North-West Territory; (3) beyond the Rocky Mountains, British Columbia. With the eastern provinces, No. 1, the C. M. S. has no connection; in all the others it is at work. In No. 2 is our N.W. America Mission; in No. 3 our North Pacific Mission. In this article we have to do with No. 2 only.

The provinces in No. 2 have been gradually formed into eight dioceses, constituting the ecclesiastical province of Rupert's Land, under the episcopal supervision of the Metropolitan, Dr. Macbray, Bishop of Rupert's Land. Diocesan and Provincial Synods are duly held, the latter at the important city of Winnipeg. Rupert's Land (so called from Charles II.'s cousin) was originally the name for the whole North-West Territories; but the name is now only used ecclesiastically for the central mother diocese.

Peopled originally by Indian tribes unable to develop the resources of the country, Canada

has been a land of possibilities to many immigrants. From 1669 to 1869, exactly two hundred years, the Hudson's Bay Company held a charter of limited sovereignty with a monopoly of trade over all the region drained by the rivers flowing into Hudson's Bay. The eastern provinces were largely peopled from France, and for many years a steady stream of emigrants from England and the United States has been setting westward to the great corn and lumber regions inland, and on the Pacific coast. But with nominally Christian colonists, however much they may need the Gospel, the Society has no legitimate concern. Our errand in Canada is to the aboriginal tribes alone.

The Indians evidently spring from a common stock, but branch into two great races, English River being the recognised boundary between them, namely, the Algonquins, of which the Cree and Ojibways or Sotos are tribes; and the Tinnea, to whom belong the Chipewyans, Beavers, Slavis, and Takudh Indians. The red man has only a remnant of his former greatness; in the south he is limited to certain 'reserves' of land, in the north his hunting grounds are no longer 'happy,' and plenty is rarely his lot. The Eskimo, who are quite another race, are scattered all along the shores of the Polar Sea and Hudson's Bay.

The Society's connection with North West America dates from 1822. The Committee then commissioned the Rev. John West, a chaplain of the Hudson's Bay Company, to preach also to the Indians. He began at Red River Colony in Manitoba. The touching story of the two Indian lads whom he taught is widely known. One of them was afterwards the Rev. Henry Budd, the celebrated pastor of Cumberland, and the other the Rev. James Settee, still labouring at Red River.

Red River was adopted as the first station in 1823, and the Rev. David Jones was the first sent out as missionary to the Indians. An attempt was made, by means of an Indian Settlement, to reclaim the Indians from their wandering life. The first furrow was ploughed by the Rev. W. Cookran, and by him the first seed corn was sown, but out of an encampment of two hundred Indians only seven could be induced to attempt cultivation, and even these could not be relied on. It was then the first cottages were built, the man who helped bearing the name of 'Canibal,' because in a time of scarcity he had devoured nine of his own relations. When the first barley was ripe, four out of the seven farmers consumed their whole produce at a sitting. To this day the same lack of thrift and self held is apparent amongst the Indians, causing anxious care to those who try to help them. St. Peter's Indian Settlement is now a familiar name in our reports, and has grown into a well-ordered Christian community.

In 1840 the young Indian, Henry Budd, was sent to the neighbourhood of Cumberland House, 600 miles from Red River, and there the first European missionary was the Rev. J. (afterwards Archdeacon) Hunter. The work was so blessed that in 1872 there was not a heathen Indian left.

Stations were founded successively at Nepewewin, further up the Saskatchewan; at Moose Lake; at Fairford, for work amongst the Sotos; at Fort Pelly and Touchwood Hills, centres for evangelising the Plain Indians; and at La Prairie, Westbourne, Scantebury, and Islington or White Dog. More to the north, amongst the Chipewyans, Stanley, on English River, became a centre of work, as Cumberland House had previously been. In 1850 the first Indian clergyman, Henry Budd, was ordained.

In 1849 Rupert's Land was erected into a diocese. Dr. David Anderson was appointed the first Bishop, and had jurisdiction for fifteen years over the whole of the North West Territories. The number of clergy then was but

five. When Dr. Machray, the present Metropolitan, became the second bishop, in 1865 there were thirteen European missionaries, six native and country-born clergymen, and 5 000 Native Christians, of whom nearly 1 000 were communicants. The one diocese at that time extended from Red River to Moose Fort, 1,200 miles to the east, and 3,000 miles to the north-west.

In 1872 this vast territory was divided into the four dioceses of Rupert's Land, Moosonee, Saskatchewan, and Athabasca. In 1883, at the Provincial Synod of the Church of England in Rupert's Land, the huge diocese of Mackenzie River was separated from Athabasca; in 1884 the diocese of Qu'Appelle was formed out of the diocese of Rupert's Land and Saskatchewan; and in 1887 the diocese of Saskatchewan was further subdivided into Saskatchewan and Calgary, and the diocese of Selkirk was formed in 1890. The C. M. S. furnishes the episcopal stipend for three of these dioceses, namely, Moosonee, Athabasca, and Mackenzie River, the Bishops of which were, and indeed still are, missionaries of the Society. In the remaining diocese the stipend is drawn from other sources
[To be continued.]

NEWS FROM THE HOME FIELD.

DIocese OF FREDERICTON.

ST JOHN.—We learn that the Rev. J. O. Crisp has tendered his resignation of Victoria Parish to the Lord Bishop of the Diocese, to take effect at Easter. Mr. Crisp and family are going to England early in April. The parish consequently will be vacant and affords a good opening for a young clergyman. Communication may be had with the Churchwarden, E. J. Wetmore, Esq.

St. Johns (Stone) Church.—On Wednesday evening, the 18th inst. Mr. James S Ford gave an Organ recital in this Church, which proved a rich treat to those who were present. The local papers speak of the organ playing as the best which has been given in the city. Mr. Ford gave some selections from Mendelssohn Fourth Sonata, and an Adante by Hudyn and Baptiste offertoire in D. He was assisted by Miss A. Hea, who sang Gounod's 'King of Love,' and by Messrs A. H. Lindsay and T. Daniel.

DIocese OF MONTREAL.

MONTREAL.—St. George's.—The Rector of this Church has again met the wants of the business men of his congregation by arranging for service early during Holy Week at 9 a.m., as also in the afternoon. These services in the past were gladly availed of by many who found it impossible to attend service at the earlier or later hour. The first was held on Monday morning last and was attended by quite a large congregation amongst whom there were a number of business and professional men. Promptly at nine o'clock the boys of the Choir filed in from the Vestry in processional order but what appeared strange was that no clergy followed them. A few seconds later, however, the clergy appeared, duly robed, in the Chancel of the Church, entering by a passage way behind the organ. We would venture to suggest that there seems to be something unseemly in this method and that much greater dignity would be given if the clergy followed the choir in due course. The service consisted of the Ante Communion with a short address on some one thought connected with the days Scriptures. The Dean himself gave the address on Monday from the words of the Gospel 'She hath done what she could,' an earnest practical address.

POINT ST. CHARLES.—Grace Church.—On Tuesday evening, the 17th, the Young Men's Association of this Church held their regular meeting and listened to an address from Dr.

Davidson on John Wesley; the points emphasized being his parentage and early training, his Priesthood in the Church, his teaching in regard to Church Doctrine, specially 'Orders,' and his positive injunctions to the Societies formed by him to remain within the Church, receiving the Sacraments from her regularly ordained Ministers.

COTE ST. PAUL.—Church of the Redeemer.—During Holy Week service is being held on Wednesday, Thursday and Friday with special preachers, the Rev. E. A. W. King attending on Wednesday night, the Rector of the Parish, Rev. Canon Ellegood, on Thursday evening, and the Rev. A. French on Friday evening. Service has been held regularly throughout Lent on Thursday evening.

EPISCOPAL APPOINTMENTS.—The following are the appointments of the Lord Bishop of the Diocese for April and May:

- April 26th, Sunday, Chambly, Rev. T. Butler; and Rougemont, Mr. Watterson.
 " 27th, Monday, Abbotsford, Rev. H. E. Horsey.
 " 28th, Tuesday, Granby and Milton, Rural Dean Longhurst.
 " 29th, Wednesday, Waterloo, &c., Archdeacon Lindsay.
 " 30th, Thursday, West Shefford and Fulford, Rev. W. Robinson,
 May 1st, Friday, South Roxton, North Shefford and Warren, Rev. R. F. Taylor.
 " 3rd, Sunday, Boscobel and North Ely, Rev. C. P. Abbott.
 " 4th, Monday, South Stukely, &c., Rev. J. W. Garland.
 " 5th, Tuesday, Bolton Centre, &c., Mr. Rollit.
 " 6th, Wednesday, Mansonville, Rural Dean Brown; Glen Sutton, Mr. Blunt.
 " 7th, Thursday, Sutton, &c., Rev. C. Bancroft.
 " 8th, Friday, Brome, Rev. J. Carmichael.
 " 10th, Sunday, Knowlton &c., Rev. W. P. Chambers.
 " 11th, Monday, Iron Hill, &c., Rev. F. Charters.
 " 12th, Tuesday, Sweetburg, &c., Rev. R. D. Mills.
 " 13th, Wednesday, East Farnham, &c., Rev. W. C. Bernard.
 " 14th, Thursday, Danham, Rev. George Johnson.
 " 15th, Friday, Frelighsburg, Rev. Canon Davidson.
 " 17th, Sunday, Pigeon Hill, Mr. Mervyn.
 " 18th, Monday, Bedford, &c., Rev. Rural Dean Nye.
 " 19th, Tuesday, Stanbridge, Rev. J. Constantino.
 " 24th, Trinity Sunday, Montreal, ordination

The Bishop places himself at the disposal of the clergy during his visit. Letters may be directed as follows: Waterloo, until April 27; South Stukely, until May 2nd; Knowlton, until May 7th; Frelighsburg, until May 13th; Bedford, until May 17th.

DIocese OF ONTARIO.

PEMBROKE.—Sunday, March 15th, will long be remembered by the faithful in Pembroke, as they then had the pleasure of meeting one of the most earnest and devoted missionaries of the Church, the Hon. and Right Reverend Adelbert, Bishop of Qu'Appelle. A large number attended the early celebration of the Holy Eucharist, which was preceded by the administration of the Laying on of Hands, when six adults, who had been admitted to Communion as ready and desirous to be Confirmed, and now availed themselves of the opportunity presented by the visit of Dr. Anson. A seventh was a young man about to leave town. Both at Matins and Evensong the

Church was filled, and a liberal offertory testified to the interest aroused, an interest which it is hoped will increase in the future.

We are glad to hear that the price of the new Church site bought last summer is already half paid for, and it is earnestly wished that another year will see the whole debt of \$1,000 fully discharged. The ladies are determined to do their share towards this desirable object, as they have begun to prepare for their sale in July next.

KINGSTON.—The proposition for a Co-adjutor Bishop in Ontario Diocese is growing in force. It is proposed to make his stipend a charge upon the Mission Fund, which his labours in the parishes would greatly popularize and augment. He would be accorded a free residence at Ottawa by the Church people.

OTTAWA.—St. George's Church here is to be greatly improved and at a cost of \$8,000.

DIocese OF HURON.

W. A. M. A.—The annual meeting of the "Women's Auxiliary Missionary Association" was held in London on the 10th, 11th and 12th of March. The attendance of delegates from the 70 parochial branches was large, and the business transacted was of a most satisfactory and encouraging nature, as shown by the various reports of the Secretaries, Treasurers and Committees. That from the Dorcas branch reporting a very large amount of work done by the various branches and forwarded to Algoma and N. W. Missions was most gratifying as showing the good work being done by the W. A. M. A. The afternoon session of the 11th was occupied in receiving the reports of officers, election of officers, and the reading of papers by Miss Weir, of Brantford, Miss Wilson, of Toronto, and Mrs. Cummings, Sec. W. A. M. A. Toronto, who delivered able addresses on the work of the W. A. M. A.

The Missionary meeting held in Victoria Hall in the evening was largely attended; owing to the illness of the Bishop of Huron the chair was taken by the Bishop of Saskatchewan, who with Archdeacon Phair, of Winnipeg, gave most interesting addresses on Missionary work in the great North West. The Rev. Mr. Matthews, of Huron, also spoke of work in the foreign mission field. A liberal collection was taken up.

The morning of the 12th was devoted entirely to business, and receiving the report of the Committee appointed at the last annual meeting, to consider and recommend some scheme for the future working of the education of the children of missionaries, as endorsed by the last triennial meeting of the W. A. M. A. at Montreal. A great deal of interest was centered in the reception of this report, as from time to time a good deal of opposition had been raised against accepting this as a branch of the work; this evidently having arisen from a misunderstanding as to the purely voluntary nature of the work, and an impression formed by some that the Bishop of this Diocese was opposed to this work. Such has certainly never been publicly expressed by him, but made use of as an argument against the scheme by its opponents. However the following extracts from the report of this Committee should set all doubts at rest as to the practicability of the scheme being carried out eventually, without trenching upon the funds appropriated to other branches of the Auxiliary's work. Great credit is due to this Committee for their valuable report, showing that this very important question has received their most careful and earnest attention, and will no doubt commend itself to the various Diocesan Branches, to whom a copy will be submitted, for their consideration.

The report sets forth first the great encouragement met with in the promotion of their

work, not only by Diocesan and Parochial Boards, but also by numerous private individuals leading to the conclusion that by judicious management in the future development of this educational scheme, it will eventually become a successful branch of the work of the W.A.M.A.

As an outcome of this work the Committee report that there are at present some nine children of missionaries for whom provision is being made in various Dioceses by voluntary subscriptions, without interfering with other objects of the Association.

These facts have led the Committee to believe that the time has come when some scheme may fairly be proposed for the future working out of this educational plan; but they very judiciously advise not to press the matter prematurely forward; as to make it a permanent institution of the W.A.M.A. it must take time to fully develop it.

The following are the Committee's suggestions for the future working:—

1. That the object shall be to eventually establish a home—the same to be under the management of a Central Board—appointed by Dioceses or by the Triennial meeting.

2. The same to be supported by voluntary subscription, or donations from branches, that may not interfere with other missionary objects.

3. That a Committee be appointed to further this object in each Diocese, all contributions to be paid to Diocesan Treasurers, to an educational account, same to be paid on order of Diocesan Boards to the General Board of Management when established.

4. Diocesan Boards to report annually to the Board of Management, and this Board to the Triennial meeting. Many other matters of detail are carefully provided for.

Until this work is sufficiently advanced for the organizing of the Home, and the formation of a General Board of Management, the Committee recommend that as an interim matter the W.A.M.A. of the Diocese of Huron take the initiative in this movement and authorize their educational Committee to commence the work on the proposed basis, with the view of gradually developing it, until such time as a General Board is established, when the work so far inaugurated by the Huron Committee could be handed over to the future management. This interim committee to be under the control of the Diocesan Board of Management. After considerable discussion for and against the adoption of the Committee's report it was accepted.

A little nucleus of a home is already formed in London with two children, one so far provided for by contributions to Mrs. Boomer, the other to be provided for by the W.A.M.A. of the Diocese of Quebec. These are under the charge of the Misses Penney, who from their qualifications and high testimonials are well fitted for the work.

Thus far this work has progressed most favorably and when the objects and proposed methods of working become more understood it will no doubt be cheerfully accepted as a part of the work of the W.A.M.A.—*Com.*

LONDON.—His Lordship the Bishop of Huron has been laid up with diphtheria for the past couple of weeks. Prayers were offered for his recovery in several of the city churches on Thursday. Through God's mercy, His Lordship is getting on well, and his medical attendant hopes that he may soon be completely restored.

A deputation from Trinity Church, Simcoe, attended service in the Cathedral, on Sunday, to hear the Rev. R. Hicks. It is said that the congregation has asked his Lordship to appoint Mr. Hicks Rector of Simcoe.

DUTTON.—Mr. Elliott, of Huron College, London, conducted service in the Church of the Nativity, Dutton, on Sunday last, Mr. Elliott is

a promising student and will conduct service here and at West Lorne each Sunday until the latter part of May when a regularly ordained clergyman will be appointed to the parishes of Dutton, Bismarck and Rodney.

MITCHELL.—The annual missionary meeting was addressed in Trinity Church on Monday evening last by Rev. J. Ridley, Galt, and the Rector. The attendance, like all former gatherings of the kind held in the parish, was small, but the addresses were probably the best ever delivered before in this place on the same subject. Interesting facts were given, respecting the amounts raised, how the money was distributed, and the spread of the Gospel. It is much to be regretted that there were not more present to hear the claims of the mission cause so ably set forth.

Rev. Mr. Ridley, of Galt, exchanged pulpits with the Rev. Mr. Dawdney on Sunday, and preached two eloquent sermons. Mr. Ridley has many friends in Mitchell and his former parishioners were pleased to see him looking so well.

St. Mary's.—St. James'.—The annual Missionary meeting of St. James' Church was held on Tuesday evening, March 17. There was a good congregation. The meeting opened with singing, reading of Scripture and prayer. The Rector then said a few words, thanking the congregation for the way in which they had responded to his appeal to take a greater interest in Missionary work, and his thankfulness that the "Woman's Missionary Association" is now so active. He then introduced the Rev. H. Shaw, Rector of Lucan, who gave an earnest exhortation to active labor, showing the many wide open doors there are in the Mission Field in China, Japan and India. He concluded with an earnest appeal to co-operate with God in this noble work. After the singing of a hymn the Rector then called upon the Rev. Archdeacon Phair, of Rupert's Land, who kept the close attention of his hearers for nearly an hour and a half. His address was replete with information, and with graphic accounts of personal reminiscences of his work among the Indians. Some parts of it were amusing: in fact a vein of quiet humor ran through a large part of it, but the grandeur, the dignity and the necessity of work were never lost sight of. It was a model Missionary speech, and cannot fail of being productive of much good. A most liberal offertory was then taken up: much in advance of what this Church has hitherto given. The meeting was an encouraging one, and betokens the renewed life of this congregation.

CHURCH MISSIONARY SOCIETY.

Dear Madam,—I understand an effort is being made in this part of Canada to help in the education of some of the families of the poorer clergy in the west.

I should like to say a word or two in favor of this much needed and most important part of Christian work, and first of all I would say that it is not at all desirable our children should grow up among the heathen. Much as I love my little ones I was glad to be able to leave them in England (at the C. M. S. Home), where in addition to the advantages of education their surroundings and contact with good people would under God's blessing tend to fit them for a place in the world where they might be useful. I was asked not long ago by a clergyman who has a large family whether I could not help him to get a young lady out from England who would be able to aid in the education of his children. I felt that much as I should like to help him, it would never do to ask a young lady to go into the wilderness to undertake a work of that sort feeling it was so different from real missionary work and that she would be so much alone. The thing would never answer. After I had this interview a

young lady from Winnipeg was found who kindly went, but she did not stay long, and even as it was the self denial was great.

I think the solution of this problem is to move the children to some place where they can be taught much in the same way that one's own children are taught, and any one can ask themselves where and how would I like, to have my children taught?

'Take this child away and nurse it for Me and I will give thee thy wages, Ex. ii. 9.'

It would be well not to take too long about this thing, but to be up and doing.

Sincerely yours,

R. PHAIR,

London, March 14th, 1891.

ACKNOWLEDGMENTS.—Mrs. Boomer thankfully acknowledges the following donations to the "J. R. Education Fund":—Mrs. Renaud, \$2; Miss Priddis, \$1; Miss Mary Perley, \$1; annual, Grace Church, Brantford, \$10.

DIocese OF ALGOMA.

ACKNOWLEDGMENT.—The Bishop of Algoma begs to thank 'A.F.', New Brunswick, for his donation of forty dollars, transmitted by registered letter, dated Feb. 25th. It will be applied towards the erection of a church at Dunchurch (in the District of Parry Sound), which stands unfinished for lack of the funds necessary for its completion. The Bishop sincerely wishes for 'A.F.' the abundant fulfilment of the promise made in Prov. XI., 25.

BARK'S FALLS.—It was decided at a meeting held in this mission last week, at which the Bishop of Algoma presided, that it was absolutely necessary to build a parsonage, as the house in which the Incumbent and his family are at present living has been pronounced unhealthy, and there is not another house to be had in the place. We have so far collected \$300, but cannot commence to build a Parsonage until we get another \$400. We would therefore ask our kind Christian friends to help us, and thereby enable us to build this Spring.

Contributions may be sent to D. Kemp, Esq., Synod Office, Toronto, or to the Incumbent, the Revd. P. G. Robinson, Bark's Falls.

DIocese OF NEW WESTMINSTER, B. C.

ORDINATION.—The Lord Bishop of New Westminster, in the Church of St. James the Apostle, Vancouver, B.C., on Sunday, January 11th, ordained to the Diaconate Field Yolland, of Lichfield Theological College, England.

ACKNOWLEDGMENT.—During the past month cases 37 and 38 have been received and opened. They contained parcels from: Case 37—Miss Adams, 2 packages; Miss Lansdale, Messrs. Woolf & Co., Miss Wilshere, Messrs. Sillitoe. Case 38—Mrs. Miles, Mr. Polly, 4 packages; Miss Lansdale, Miss Cantell, Mrs. Glasodine, Mr. Schoolbred, S.C.C.K., and Sister Caroline, Kilbarn; including a new altar frontal for Holy Trinity from Miss Wilshere, who sent the red and white ones a short time ago.

NEW WESTMINSTER.—The Bishop held a Confirmation in Kamloops Church on Tuesday, March 17th, and at St. James' and St. Paul's, Vancouver, on Sunday, 22nd March.

Holy Trinity.—A large number of ladies and gentlemen assembled in St. Leonard's Hall, on Tuesday, March 3rd, to hear a lecture by Rev. G. H. Tovey. The subject chosen was 'Why I Became a Catholic,' and the lecturer explained that it was his desire to help others who possibly might feel the same religious difficulties which troubled his own mind before he became a member of 'the English branch of the Catholic Church.' Describing the Catholic Church as consisting of three great branches, Eastern, Italian and English, the lecturer said

he would reserve for another occasion the reasons why he joined neither the Eastern nor the Italian, but contented himself with the statement that he became an English Catholic because he was an Englishman. The lecturer then said, for the purpose of his lecture, he must speak of the great body of Christians as divided into the Catholic Church on one hand, and those who dissented from her on the other, and described his attitude towards Nonconformists as one of the most cordial friendship, at the same time maintaining as a Churchman's platform that their differences were on questions of vital principles, and if either were right the other must be wrong; it was not a mere question of liking one form of worship, building or minister better than another, but one of two conflicting principles. The lecturer went on to describe some of the causes he felt for dissatisfaction with his position as a Nonconformist, maintaining that Paritarianism was impracticable; Dissent was uncertain both as an essential negation, and in the misuse of private judgment resulting in a fearful downward grade to ultimate disintegration. Mr. Tovey then enlarged upon the unhistorical and inconsistent position of Dissent, requiring in the ordination of its ministers a certain succession of authority, but only a succession that depended upon man for its origin; while the Catholic Church made it a point of the first importance that the succession of authority which is given to her ministers must originate from the apostles themselves. There is no trace of any other method of handing on this essential authority either in Scripture or early Church history than that which is known by the name of Apostolic succession. The lecturer then turned to examine the claims of the Church, and professed to have found them satisfactory in turn on the grounds of authority, primitiveness and Catholicity, and concluded with a strong appeal to all who were true and earnest Christians at heart to promote to the utmost the fulfilment of the Saviour's prayer that 'We may all be one.'

Mr. Tovey announced that he will commence a new series of lectures on Friday, March 13th, on the History, meaning and Ritual of the Prayer book, and invited any adults to attend.

VANCOUVER.—St. Paul's.—Since my last communication, the Ladies' Guild of St. Paul have held a sale of work, realizing therefrom a sum sufficient to reduce the indebtedness of the Parish by \$80.

St. Hilda's Guild, (a Guild of little girls) under the care of their president and vice president, provided the articles upon one of the side tables. Here the little people were active in disposing of their work, and realized a very nice sum during the evening, from which a decent carpet of ecclesiastical pattern, covering the sanctuary of St. Paul's, was procured.

At Epiphany tide we had a pleasant evening with the Sunday-school, in the vacant store on the corner of Howe and Drake streets. A children's service was held at the church with carols, special psalms, lessons, and special prayers. After a joyous service, all adjourned to the store, which was kindly loaned for the occasion. The eyes of the little ones were immediately centred upon the well-laden Christmas tree in one corner. After refreshments were served, games followed. Later still the tree was unloaded, and the little ones went home, each happy in the possession of some suitable though not expensive present.

On Sunday, the 25th January, we were pleased to have with us, for our dedication festival, the Rector of the parish. He sang the service for us, and preached to us from Gal. ii. v. 20, giving us earnest words of exhortation which, we trust, will bring forth their proper fruitage.

Two of our ladies have kindly lent themselves to work among the Chinese—teaching them the English language. These are careful,

also, to use their opportunities to proclaim to their pupils the coming of the World's Redeemer, and the blessing of the Incarnation.

GOOD FRIDAY.

"Who His own self bare our sins in His own body on the tree." In these few terse words St. Peter tells us what Jesus did for each one of us. He came into the world to seek and save the lost, to do this it was necessary that atonement should be made for sin. As all had sinned—all had gone astray and were under the sentence of condemnation, so must some one take the place of the poor sinner, and suffer the penalty due to his sins. Who could do this? No man, no human being, for all were under the same condemnation. The case seemed hopeless. But in this extremity God came to the rescue. He loved—yes—so loved the world that He gave up His only Son, the Lord Jesus Christ; and He came and took our place. In His own person, His own self bare our sins in His own body on the tree—on the cross. Thus it was that Christ crucified became the great central fact of the Gospel and His death the power of an endless life.

How impressively this teaches us that being dead to sins we should live unto righteousness. For by His stripes we are healed—by His death we are made alive.—*Parish Visitor.*

THE MORAL MIRACLE.

We do not wonder that the centurion was compelled to the exclamation, 'Certainly this was a righteous man'; or, according to Mark, that the centurion, when he saw that He so gave up the ghost, said, "Truly this man was a son of a God."

The centurion was used to scenes of blood. He had seen many a man die on the field of battle; He had seen the gladiator die in the arena. He had presided at the death of many a male malefactor; he had conducted the execution of many a pretender, many a claimant of royal authority. Every now and then a revolt would arise, and some person like Theudas, or Judas of Galilee (Acts v. 36, 37), or the noted Egyptian (Acts xxi., 38), would arouse the excited populace with the hope of national emancipation. The insurrection would be put down; and the merciless Roman government would extinguish in blood the last sparks of the revolt, and the roads would be lined, as after the suppression of the revolt of Spartacus, with crucified rebels.

It was not an unusual thing for the centurion to see men meet death with the bravery of stoicism, with the insensibility of ignorance, with the resolution of despair, with the grim endurance engendered by hatred. But here was a man, evidently of refined and tender spirit, who had inspired affection in the hearts of the humble men and women who stood near the cross; a man from whose countenance purity and benignity rayed forth, a man who evidently did not fear death, and yet who met the enemy with anything but insensibility; who, forgetful of His own sufferings, gave His last moment to thoughtful provision for His mother, to words of peace and cheer to the penitent at His side and to asking from God forgiveness for His murderers.

This was a miracle more startling than the healing of the leper and the raising of the dead, a moral miracle; and the voice of humanity has agreed in recognizing in the life and character and death of Jesus what Prof. Schurman finely calls "a benign miracle." If there were not other well attested miracles, yet the character of Jesus of Nazareth, as shown in His influence and in His words, would be an ade-

quate attestation to the divine origin of the New Testament.

Other men have partaken of the greatness of their times and their nation. Usually, a great man is but the greatest among many. Washington, Luther, Lincoln, each was the centre and the summit of a group of men. But this man of obscure parentage, with no advantages of education, of a nation narrow-minded, sordid, in an age of baseness, towered as an obelisk rises in perpendicular loneliness from the wide, desert expanse. And to suppose that such a character was created by the Evangelists is to suppose, not only a miracle, but an impossibility.

When some gentleman in France, who had invented a religion, was complaining to Voltaire that he could not get his religion accepted, Voltaire said: "Suppose you should try the experiment of being crucified and raised from the dead on the third day." Or, we might add, Suppose you try the experiment of living such a life and dying such a death as did Jesus of Nazareth—*Exchange.*

HYMN FOR EASTER.

The glorious Feast begins to day,
The Queen of Feasts in all the year,
The Feast that brings true Light and Life,
And dries the mournful Christian's tear.
The Church puts on her bright attire,
Rejoicing like the flowery mead,
Her songs resound o'er all the earth,
For Christ the Lord is risen indeed.

The pain and anguish of the Saviour,
The darkness of the silent Grave,
And all the shame of Calvary
Is buried in the Red Sea's wave.
The heavenly Glory of to day,
From all eternity decreed,
Shines on the Cross and Sepulchre,
For Christ the Lord is risen indeed

Angelic hosts in snowy white
Their loudest strains in triumph sing,
All jubilant with ecstasy,
In praise of their victorious King—
While penitents, in harmony,
From sin and guilty terror freed,
Now feel their sorrow changed to joy,
For Christ the Lord is risen indeed.

With Christ we die a mystic death,
With Christ again renewed we rise,
With Christ again ascending high
With Him we reign above the skies,
Christ is our Hope, our Joy, our All,
Our Love, our Worship, and our Creed;
Our life is changed and hid in God,
For Christ the Lord is risen indeed.

Deck the Temple, deck the Altar,
In the new-born heart's delight,
Keep the Pasch with true devotion,
Bring sweet offerings fresh and bright;
Sing the great Redeemer's praises,
Hail the Woman's chosen seed:
Srew His path with choicest flowers,
For Christ the Lord is risen indeed.
—*J. J. Douglas, in Scottish Standard-Bearer.*
Kirriemuir.

EASTER DAY.

This the day of our Lord's resurrection and the earnest of our own, the chief and sovereign of all the festivals of the Church, is called by St. Chrysostom 'the desirable feast of our salvation, the foundation of our peace, the occasion of our reconciliation to God, the destruction of death, and our victory over the devil.' It is a day of rejoicing with holy, spiritual joy. "Let us keep the feast" above all by doing our duty to God in receiving with deep gladness the precious Body and Blood offered to us in His Holy Sacrament, and then by showing forth our joy in words and deeds of kindness to all around us.

EASTER-TIDE.

Easter was, in the primitive Church, the principal season of the three—Epiphany and Whitsuntide being the others—which were solemnly dedicated to the administration of the Sacrament of Baptism. For one week, till the First Sunday after Easter, the newly baptized, who were in those days very often grown-up people, wore their white robes. On that Sunday, known by the name of "the Lord's Day in white," the white robes were taken off and laid up in the church. Every day in the whole week was a holiday and a holy day, spent in sober, happy rejoicing, in frequenting the daily services, and in prayerful recollection that they, through God's goodness, have been made Christians.

The same happy spirit was infused into the whole period between Easter and Ascension. It was considered a time of holy joy and exultation. Early writers tell us of a habit usual at this season: as the Christians prayed, they stretched their arms heavenwards, their hands upraised, and their eyes looking upwards, as if wishful to rise and be with their risen Lord. The habit is no longer practised, but the spirit which lived then may still live among us if, as good Church people, we notice how the Collects, Epistles, and Gospels for all the Sundays between Easter and Ascension are intended to encourage us to look upward for help in our earthly work till that happy time comes when we shall, "see Him as He is."—Selected.

It is to be noted that the divine idea embodied in Easter is grand, not because it is natural, but because it reverses the ideas born of experience and observation. The only nature we know of ourselves is that which expresses the result of man's sin, and in that nature death only appears, immortality has no place. Easter comes to tell us that there is a better idea than that which nature gives. It reverses experience. It adds to our knowledge. It opens the door to a new conception of time and eternity. Flowers and natural tokens that winter's sleep is over, are useful as types and illustrations of our joy. They prove neither immortality nor the mode of eternal life. Hence it happens that viewing the season æsthetically, rather than as a fact this age recognizes the feast more than ever before, but believes in its essential fact less than did any preceding period of Christian life. Reasoning from type and beauty back to truth produces a false conception of the divine revelation; when the true mode, of basing our joy on the fact God has declared, would make our flowers types and emblems, not teachers or foundations of doctrine.

Immortality, as Christ revealed it was unknown till Jesus brought life and immortality to light by the Gospel; immortality is not the inheritance of sin stained man, save as imparted by Christ, and possessed by union with Him. The Scripture admits of no other interpretation read literally. The death that passed upon Adam remains with man as his only sure inheritance until the life conferred by Christ is imparted to him by a new breathing into his nostrils of the breath of life.

Immortality being the gift that Easter commemorates, the mode of immortality must be that revealed in Christ, and that immortality is harmonious with that of the first creation, when the perfect man had a body as well as soul. Easter then does not merely confirm natural type and the spirit's yearning, but confers a new gift upon the world, which satisfies and adds to both. Immortality and the Resurrection, in some sense literal, of the body are hence bound together. The doctrine of the actual Resurrection denied, means an annulment of the only immortality that rests on proof. The conception of renewed life, merely as that sprouting from the seed, compels the belief, in completed immortality immediately consequent upon death, and destroys the whole teaching of revelation and substitutes a barren

hope, for a proven fact. Immortality rests not on a natural, but a revealed basis, and life and immortality are possible, so far as any evidence exists, only in and through the resurrection of the body.

All the difficulties, which a *reasonable* (not a *reasonable*) faith finds in the acceptance of this doctrine, rests on a *a priori* arguing upon the properties of matter. The difficulty is not acceptance of the fact, but in understanding of the 'how.' To that form of criticism, the apostle of old answered, 'Thou fool,' the reproduction of nature involves as great a mystery; he did not say the resurrection is identical in kind with that reproduction of repeated life. Since all our eternal hopes are bound up in that doctrine of immortality; since the mode of the proof was in and by the resurrection of the body; since the first resurrection was contrary to nature as we understand it; surely we can accept the *truth*, and not reason upon the *mode*, leaving the way of accomplishing the result to the God who, restrained not by the impossibility in the first instance, will find no barriers to His will, such as we in our petty wisdom suggest, when He determineth to complete the promise in the everlasting result.

Grasping the conception of the season in its literalness, we will find it indeed lovely and rejoice in the harmony of the spring time with its joy. Observing it because poetically 'lovely,' and romantically 'seasonable,' we will desecrate our hope, and lose our certainty, and gather a conception of the doctrine of immortality as false, as the theology of those to whom Milton is an inspired teacher, or to whom the poets and responding sentiment replace the Church as the imparters of the doctrine of divine truth.—Selected.

MAGAZINES FOR MARCH.

The Church Review is exceptionally good, and filled with interesting and thought supplying articles. The 'Unwritten Books' of Rev. Dr. Hopkins evidence his ripe scholarship and deep thought, and are of melancholy interest in view of the announcement that owing to an incurable complaint this contribution is probably his last to the Literature of the Church. The publishers announce that one of the leading features of the *Review* for 1891 will be an historical review—based upon contemporary history and standard works—of the origin, doctrinal standards and changes that have taken place in the great Protestant Bodies of the world. These will be written by Churchmen of acknowledged ability and will prove of great value to clergy and laity, enabling them to refer at once to undisputed data and official documents relating to questions constantly arising. The present number contains the first of these monographs, written by Dr. Hale, on Methodism, most timely in its appearance. Later on the publishers promise three monographs on the three great divisions of the Catholic Church: namely the Anglican, Greek and Roman. *Church Review* Co., New York.

The American Church Sunday School Magazine contains articles on 'Facts and Thoughts about Missions' and 'Secret Gifts,' which merit attraction. The Hints to teachers as to the Management of Boys in the Sunday School are excellent. 112 North 12th St. Philadelphia.

Littell's Living Age.—The number of *The Living Age* for March 21st contains: Three Finnish Scholars, *Scottish*; Turnerian Land scape—an Arrested Art, *Nineteenth Century*; Alexander William Kinglake, *Blackwood*; Life in the London Slums, *Temple Bar*; Our Wittiest Judge, *Belgravia*; Wild Beasts and their Ways, *Longman's*; At the Regent Street Tassand's, *Punch*; The South African Doctrine of Souls, *Nature*; Robert Louis Stevenson on Realism and Idealism *Melbourne Argus*.

For fifty-two numbers of sixty-four large

pages each (or more than 3300 pages a year) the subscription price (\$8) is low. Littell & Co., Boston, publishers.

The Homiletic Magazine, furnishes a beautiful sermon for a Children's service on 'Timothy's Guide Book,' by Rev. J. Moffatt Scott; a sermon to Women, by Rev. C. L. Ivens; a consideration of the subject of 'Angelic Beings,' by Theologus. E. B. Treat, N.Y.

The Mission Field of the S.P.G. [published monthly at 2d stg], is an ever welcome visitor to our table. We are glad to find from this number that the Society's income for 1890 is reported as 'MUCH LARGER THAN IT HAS EVER BEEN BEFORE'—the gross total exceeding that of the previous year, by £39,314. The latest reports from the great Mission Field will here be found recorded monthly.

The Spirit of Missions, 22 Bible House, N.Y., is the organ of the Board of Missions of the P. E. Church and issued monthly, gives an account of the Mission work of that branch of the Church Catholic in the U.S. and abroad. It too is always interesting and *newsy*.

The Treasury.—Dr. McVicar, Principal of the Presbyterian College, Montreal, contributes an article to this number on 'The Teacher reproduced in the Pupil.' The leading sermon is one of eleven pages by the Rev. A. R. Graham, of *Christ Methodist Protestant Church* [whatever that may be of the thousand and one sects], Chestertown, M.A. The Rev. A. H. Eaton, Methodist Episcopal, writes upon 'How to attract the Masses,'—but his suggestions will not we fear add much in solving this question. E. B. Treat, N.Y.

The Homiletic Review.—The Methodist and Congregational bodies comes out strongly in the sermonistic section of this number, supplying no less than six of the eleven outlines. In the Review Section the 'Divine Authority of the Scriptures versus Rationalistic Criticism' is discussed by Dr. Gregory, of New York. The Church is not represented. Funk & Wagnalls, New York.

The Atlantic Monthly contains a paper by Arthur F. Hadly, on a subject of prime importance in these days, viz.: 'Railroad Problems of the immediate future.' He discusses the subject under: a. Existing conditions; b. Reasons against Government control; c. Forced reduction of Rates; d. The problem of corporate control.

The English Illustrated Magazine furnishes an interesting illustrated article on *Hospital Nursing* by Mrs. Hunter; W. Morton Fullerton gives his impressions of Cairo; and Roderick Mackenzie relates his experience of a day in Kyoto. This favorite monthly is always pleasing to the eye by reason of its plentiful and good illustrations, and its well written articles supply food for the mind.

The D. Lothrop Co. Magazines for children: *The Pansy*, *Our Little Men and Women*, and *Babyland*, are of that wholesome and instructive character as enables us to recommend them without reserve. *Babyland* is well described as the *delight of the nursery*. *Our Little Men and Women* as 'the old favorite of young school children,' and the *Pansy* 'meets the requirements of the growing mind of the young people.' D. Lothrop Co., Boston.

Our Little Ones and the Nursery always contains something for children of all ages. The stories are pure; the illustrations excellent; and the letter press beautifully clear. We can confidently recommend it to those of our readers who may wish an attractive and safe monthly for their children. Russell Publishing Co., Boston.

The Church Guardian

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DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly on the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR MARCH.

MARCH 1st—3rd Sunday in Lent.

" 8th—4th Sunday in Lent.

" 15th—5th Sunday in Lent.

" 22nd—Sunday next before Easter.

" 23rd—Monday before Easter.

" 24th—Tuesday before Easter.

" 25th—Wednesday before Easter. The Annunciation of the Blessed Virgin Mary.

" 26th—Thursday before Easter.

" 27th—GOOD FRIDAY. Pr. Pss. M., 22, 40, 54, E. 69, 88.

" 28th—Easter Even.

" 29th—EASTER DAY. Pr. Pss. M., 2, 57, 111, E. 113, 114, 118. Athan. Cr. Pr. Pref. in Com. Service.

" 30th—Monday in Easter week.

" 31st—Tuesday in Easter week.

ADHERENCE TO THE APOSTOLIC SUCCESSION THE SAFEST COURSE.

We, who believe the Nicene Creed, must acknowledge it a high privilege that we belong to the Apostolic Church. How is it that so many of us are, almost avowedly, so cold and indifferent in our thoughts of this privilege?

Our languor cannot be accounted for by the want of express scriptural encouragement to the notion of a divine ministerial commission. For Scripture, at first sight, is express, whether we take the analogy of the Old Testament, the words of our Lord, or the practice of His Apostles. The primitive Christians read it accordingly, and cherished, with all affectionate reverence, the privilege which they thought they found there. Why are we so unlike them?

I fear it must be owned that much of the evil is owing to the comparatively low ground which we ourselves, the ministers of God, have chosen to occupy in defence of our commission. For many years we have been much in the habit of resting our claim on the general duties of submission to authority, of decency and order, of respecting precedents long established, instead of appealing to that warrant which marks us, *exclusively*, for GODS AMBASSADORS.

We have spoken much in the same tone as we might had we been mere laymen, acting for ecclesiastical purposes as a professional choice. Waiving the question, 'Was this wise? Was it right, in higher respects?' I ask, was it not obviously certain, in some degree, to damp and deaden the interest with which men of devout minds would naturally regard the Christian ministry? Would not more than half the reverential feeling with which we look on a church or cathedral be gone if we ceased to contemplate it as the house of God, and learned to esteem it merely as a place set apart for moral and religious instruction?

It would be going too deep into history to enter now on any statement of the causes which have led, silently and insensibly, almost to the abandonment of the high ground which our fathers of the Primitive Church, i.e., the bishops and presbyters of the first five centuries took, in preferring their claim to canonical obedience. For the present, it is our purpose to urge, on plain, positive considerations, the wisdom and duty of keeping in view the simple principle upon which those fathers relied.

Their principle, in short, was this: that the Holy Feast on our Saviour's sacrifice, which all confess to be 'generally necessary to salvation,' was intended by Him to be constantly conveyed through the hands of *commissioned* persons. Except, therefore, we can show such a warrant, we cannot be sure that our hands convey the sacrifice; we cannot be sure that souls worthily prepared, receiving the bread which we break and the cup of blessing which we bless, are partakers of the Body and Blood of Christ. 'Except ye eat the flesh of the Son of man and drink His Blood, ye have no life in you.* Piety, then, and Christian reverence, and sincere, devout love of our Redeemer, nay, and charity to the souls of our brethren, not good order and expediency only, would prompt us, at all earthly risks, to preserve and transmit the seal and warrant of Christ.

If the rules of Christian conduct were founded merely on visible expediency, the zeal with which those holy men were used to maintain the Apostolic succession might appear a strange, unaccountable thing. Not so, if our duties to our Saviour be like our duties to a parent or a brother, the unalterable result of certain known relations, previous to all consideration of consequences † Reflect on this and you will presently feel what a difference it makes in a pious mind whether ministerial prerogatives be traced to our Lord's own institution or to mere voluntary ecclesiastical arrangement. Let two plans of government, as far as we can see, be equally good and expedient in themselves, yet if there be put a fair *probability* of the one rather than the other proceeding from our Blessed Lord Himself, those who love Him in sincerity will know at once which to prefer. They will not demand that every point be made out by inevitable demonstration, or promulgated in form, like a state decree. According to the beautiful expression of the Psalmist, they will consent to be 'guided by' our Lord's 'eye'; ‡ the indications of his pleasure will be enough for them. They will state the matter thus to themselves: 'Jesus Christ's own commission is the best external security I can have, that in receiving this bread and wine I verily receive His Body and Blood. Either the bishops have that commission or there is no such thing in the world. In proportion, then, to my Christian anxiety for keeping as near my Saviour as I can, I shall, of course, be very unwilling to separate myself from Episcopal communion. And in proportion to my charitable care for others, will be my industry to preserve and extend the like consolation and security to them.'

Consider the analogy of an absent parent or dear friend in another hemisphere. Would not

such a one naturally reckon it one sign of sincere attachment, if when he returned home he found that in all family questions respect had been shown especially to those in whom he was known to have the most confidence? Would he not be pleased, when it appeared that his friends had not been nice, for inquiring what express words of command he had given, where they had good reason to think that such and such a course would be approved by him? If his children and dependents had searched diligently, where, and with whom he had left commissions, and, having fair cause to think they had found such, had scrupulously conformed themselves, as far as they could, to the proceedings of those so trusted by him, would he not think this a better sign than if they had been dexterous in devising exceptions, in explaining words of trust, and limiting the prerogatives he had conferred?

Now certainly the Gospel has many indications that our best Friend in His absence is likely to be well pleased with those who do their best in sincerity to keep as near to His Apostles as they can. It is studiously recorded, for example, by the Evangelists, in the account of our Lord's two miraculous Feasts, that all passed through His Disciples' hands (His *twelve* Disciples: as is in one instance plainly implied in the *twelve* basketsful of fragments). It is true that minute circumstances like this, in a parable, or symbolical act, must be reasoned on with great caution. Still, when we consider that our Blessed Lord took occasion from this event to deliver more expressly than at any other time the doctrine of communion with Him,* it seems no unnatural conjecture that the details of the miracle were so ordered as to throw light on that doctrine.

But not to dwell on what many will question (although on docile and affectionate minds it must have its weight), what shall we say to the remarkable promise addressed to the Twelve at the Paschal Supper? "Ye are they which have continued with Me in My temptation; and I appoint unto you a Kingdom, as My Father hath appointed unto me; that ye may eat and drink at My table in My Kingdom, and sit on thrones judging the twelve tribes of Israel.† This much no one will hesitate to allow, concerning this Apostolic Charter: that it bound all Christians whatever to be loyal and obedient to Christ's Apostles, at least as long as they were living. And do not the same words equally bind us and all believers to the world's end, so far as the mind of the Apostle can yet be ascertained? Is not the *spirit* of the enactment such as renders it incumbent on every one to prefer among claimants to Church authority those who can make out the best title to a warrant and commission from the Apostles?

I pass over those portions of the Gospel which are oftener quoted in this controversy—they will occur of themselves to all men—for it is the object of these lines rather to exemplify the occasional indications of our Lord's will than to cite distinct and palpable enactments. On one place, however,—the passage in the Acts, which records, in honor of the first converts, that 'they continued steadfastly in the Apostles' doctrine and fellowship'—one question must be asked. Is it really credible that the privilege so emphatically mentioned, of being in communion with the Apostles, ceased when the last Apostle died? If not, who among living Christians have so fair a chance of enjoying that privilege as those, who, besides purity of doctrine, are careful to maintain that Apostolic Succession, preserved to them hitherto by a gracious and special Providence? I should not much fear to risk the whole controversy on the answer which a simple, unprejudiced mind would naturally make to these two questions.

*John vi. 53.

†Butler's Analogy, Part II. c. i.

‡Psalm xxxii. 9.

*St. John vi.

†St. Luke xxii. 28, 29, 30.

Observe, too, how often these principles which are usually called in scorn, High Churchmanship, drop, as it were, incidentally from the pens of the sacred writers, professedly employed on other subjects: 'How shall they preach except they be sent?'—'Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God'—'No man taketh this honour to himself' but he that is called of God, as was Aaron.' Is it possible for anyone to read such places as these with a fair and clear mind, and not to perceive that it is better and more scriptural to have, than to want, Christ's special commission for conveying His word to the people, and for consecrating and distributing the pledges of His holy Sacrifice, if such commissions be any how attainable—better and more scriptural, if we cannot remove all doubt at least to prefer that communion which can make out the best probable title to such commission?

Why then should any man fear or hesitate boldly to assert the authority of the bishops and pastors of the Church on grounds strictly scriptural and spiritual, as bringing men nearest to Christ our Saviour, and conforming them most exactly to His mind, indicated both by His own conduct, and by the words of His Spirit in the Apostolic writings? Why should we not seriously endeavor to impress our people with this plain truth: that by separating themselves from our communion, they separate themselves not only from a decent, orderly, useful society, but from the CHURCH WHICH HAS A RIGHT TO BE QUITE SURE THAT SHE HAS THE LORDS BODY TO GIVE TO HIS PEOPLE?

Nor need any man be perplexed by the question sure to be presented and confidentially asked: 'Do you then unchurch all the Presbyterians, all Christians who have no bishops? Are they to be shut out of the covenant, not withstanding all the fruits of Christian piety which seem to have sprung up not scantily among them?' Nay, we are not judging others, but deciding on our own conduct. We cannot communicate with the various denominations, as neither can we with Roman Catholics; but we do not, therefore, exclude either from salvation. 'Necessary to Salvation,' and 'necessary to Church Communion' are not to be used as convertible terms. Neither do we desire to pass sentence on other persons of other countries; but we are not to shrink from our deliberate views of truth and duty, because difficulties may be raised about the case of such persons; any more than we should fear to maintain the paramount necessity of Christian belief, because similar difficulties may be raised about virtuous heathen, Jews, or Mahometans. To us such questions are abstract, not practical; and whether we can answer them or no, it is our business to keep fast hold of the Church Apostolical, whereof we are actual members; not merely on civil, or ecclesiastical grounds, but from real, personal love and reverence, affectionate reverence to our Lord and only Saviour. And let men seriously bear in mind that it is one thing to slight and disparage this holy Succession where it may be had, and another thing to acquiesce in the want of it, where it is (*if it be anywhere*) really unattainable.

Moreover, it is obvious that, among other results of the primitive doctrine of the Apostolic Succession, thoroughly considered and followed up, it would make the relation of pastor and parishoner far more engaging, as well as more awful, than it is usually considered at present. Look on your pastor as acting by man's commission and you may respect the authority by which he acts; you may venerate and love his personal character, but it can hardly be called a religious veneration; there is nothing properly sacred about him. But once learn to regard him as 'the deputy of Christ, for reducing man to the obedience of God,' and everything about him becomes changed, everything stands in a

new light. In public and in private, in church and at home, in consolation and in censure, and, above all, in the administration of the Holy Sacraments, a faithful man naturally considers, 'By this His messenger Christ is speaking to me; by his very being and place in the world he is a perpetual witness to the truths of the sacred history, a perpetual earnest of Communion with our Lord to those who come duly prepared to His Table.' In short, it must make just all the difference in every part of a clergyman's duty, whether he do it, and be known to do it, in that Faith of his *commission from Christ*, or no.

For the present, let the whole matter be brought to this short issue. May it not be said, both to clergy and laity: 'Put yourselves in your children's place, in the place of the next generation of believers. Consider in what way they will desire you to have acted, supposing them to value aright (as you must wish them) the means of communion with Christ; and, as they will then wish you to have acted now, so act in all matters affecting that inestimable privilege.'—*Tract for the Times, No. III.*

EASTER EVEN.

"And they returned and prepared spices and ointments and rested the seventh day according to the commandment" (St. Luke xxiii, 56).

Surely a sorrowful rest, and yet it was a rest. Their Lord was dead. He whom they had so faithfully followed and served, trusting that He should deliver Israel, had been Himself delivered into the hands of His enemies and had been by wicked hands crucified and slain with every aggravation that malice and cruelty could suggest. But all was over now. He could suffer no more. By favor of the Roman governor, His body had been given to His disciples, who had laid it in the tomb with such hasty observance as the time admitted. There was still much to be done, however, before His friends could feel that their Master was properly shrouded for the grave, and for these last rites the faithful women at once made due preparations.

But an obstacle was in the way—one not to be removed, since it was of God's own planting. The next day was the Sabbath, on which no work must be done. The commandment was paramount even to their care for their friends, and they dared not set it aside. They rested the Sabbath day. Doubtless their thoughts went often to that new tomb as they recalled the words and acts of their Master, and perhaps the thought occurred to them that He who had called Lazarus from a like death chamber after he had been dead four days, might also break the bonds of death for Himself. Had He not said that the Son of Man should rise on the third day? They had not understood the saying at the time, but I cannot but think it must have come back to them on this Sabbath day of waiting with a suggestion of a brighter day to come. The very first hours of the next day found these faithful souls at the sepulchre. Their cares were no longer wanted. The Lord was risen indeed. His glorified body had no need of their spices and ointments.

But does anyone think these cares were wasted? No indeed. The perfume was as sweet to Him for whom it was meant, and I think, when He entered that house where the disciples were assembled, His eye may have rested lovingly upon their unopened vases of ointment.

It has happened to many a Church worker to lay out and perhaps begin upon a work for the Lord which seemed most useful and even needful, only to be stopped short by some of these obstacles which we term providential—by our own illness, perhaps; or that of a friend, by some call to home service which uses up all our time and strength; and with deep regret,

and possible repining, we see that our useful plan must be abandoned or left to another. Or—harder still—there are those to whom we owe obedience who do not see as we do and who stand in the way of accomplishing that on which our hearts have been set—and so we find our labor, as it seems, thrown away.

But is it really thrown away? By no means. If our plans have been for our Lord's glory and the good of His Church, He will accept them as proofs of our love, and though, like the pots of ointment, time or circumstances may have made them impossible or useless, they are still fragrant and acceptable to Him. Not the smallest effort ever made for Him whom we serve was ever wasted or lost, though to men it may remain forever unknown. "God is not unrighteous to forget work and labor that proceedeth of love, which love ye have shown for His name's sake" (Heb. vi., 10.)

ON READING AND PREACHING.

"Grace is grace, despite all controversy."

Controversy should be studiously avoided, for it may be seriously questioned whether any permanent good is derived from pulpit controversy. A clergyman in his pulpit is privileged, and men cannot, even if they would, reply to him there. Hence the preacher who indulges in controversy very soon acquires an unenviable reputation. Controversy does not induce to a life of holiness, and peace, and love. It gives men of the world opportunities of writing bitter things concerning religion, and of venting their sarcasm in such a way as—

'Doth this man serve God?' 'Why ask you?' 'He speaks not like a man of God's making.' 'If it be possible, as much as lieth in you, live peaceably with all men.'

Yet the clergyman should be ready and able to hold his own. He represents a cause—and a cause that is constantly being attacked. It is his part, therefore, to defend the cause. And it is quite within the scope of those articles to mention this matter. In preaching in general, or in defending the citadel against the attacks of foes, the minister should constantly bear two things in mind. First, those to whom he ministers, and those who differ from him, are men; and, secondly, that he himself is also human. Therefore, in dealing with cases of resistance to the truth, a kind and sympathetic manner and gentle bearing will be of the utmost service. There is no reason to let go the hold of manliness; the only need is to display manliness in the best possible manner. True manliness is of great value. 'To have a persistency without pertinacity, determination without obstinacy, purpose which is never partisan, and principle which is never prejudice; to discriminate without being antagonistic; to choose without being unjust; to love without hating—this is the fairness, this is the equipoise, this is the triumph of the true man.'

'Speaking the truth in love,' 'The truth, the whole truth, and nothing but the truth,' but in love. That is the secret of success.

Musical sweetness of voice, fluency of speech, vast stores of knowledge, great power of word painting—these are good in their way, and needful for a clergyman who would be eminently successful. But these are not all. Like the statue as it leaves the hands of the sculptor, be it ever so good a representation of its subject, it yet lacks one thing. It wanteth life! So, too, must he who would be successful in the ministry be filled with the life given by the indwelling of the Spirit of God. Otherwise, he may find that some brother whose speech is slow, whose wit has no sparkle, whose knowledge is very limited, whose tones are sonorous, whose general aspect is the reverse of charming—yet whose life is one continued act of consecration to God—is far more successful than himself. And in the soul of the faithful clergy-

man 'prayer' will hold an important place. 'Nothing without prayer.' He will pray to be guided as to what to preach about. His sermons will be composed in the spirit of prayer and they will be preached, accompanied by a prayer that the seed sown may bring forth fruit, to the honour and glory of God.

Such a man will seek to develop to the full the talents entrusted to his care by an almighty Providence. He will 'stir up the gift' that is in him. And such a man will succeed in bringing many sons to glory, and will endure to the end.

He will labour more abundantly than they all, 'yet not he, but the grace of God in him.'

FAMILY DEPARTMENT.

"YE HAVE DONE IT UNTO ME."

(For the Church Guardian.)

Is this poor beggar man my dearest Lord?
Are these his hands stretched out in sorest need?

Shines there His glory round this wretched head?

Was it for *such a one* His Holy side did bleed?

Is this man, "one of these my brethren"?
To whom my Saviour bade me give my love.
In serving him, shall I serve Jesus Christ?
Oh! can I thus my true obedience prove?

And, if I kindness show to him who asks,
Will Jesus Christ my deed of mercy see?
And when I trembling stand before His Throne,

Will He say "Ye have done it unto me"?

Oh! what a thought, to minister to Christ,
To soothe His bed of sickness, Him to tend,
To hold His dying head upon my breast,
To be to Jesus Christ a tender friend.

To feel that He depends upon *my* care,
And trusts in me, because He is so weak,
And listens patiently to what I say,
And gently smiles, when holy words I speak,

And tell of all God's wondrous love to men,
And what Christ bore our ransom price to pay,

If each poor sufferer is, indeed, my Lord,
How shall I dare from *one* to turn away.

Oh! Father! fill my heart with loving zeal,
That I may hear my Saviour's gracious word,
"As ye have done it, ye have done it unto me
Come ye blessed of my Father, to the Kingdom
of your Lord.

—DOROTHY FORSTER

"I WILL GIVE YOU REST."

BY R. S. B.

When in death and sin I wandered
Far away from Jesus' care,
All his gifts and mercies squandered,
More than my desert or share;
Then no peace or consolation
Gathered round my aching heart,
Till I found his great salvation
Was for me, the better part.

Then I came, sin-stained and bleeding
To His cross, His cross of shame;
Saw Him, wounded, interceding,
Pleading for my soiled name.
Saw my Life, my Lord, my Saviour
Pleading at the throne, for me
Needing grace for good behaviour,
Daily grace to keep me free.

Yes, I came without delaying,
Told my wretchedness to Him
All confessed, with trembling, praying
Further grace, for further sin;
For I read in the Evangelists
How the foe surrounds us still
With his hosts of legion angels,
Leading captive soul and will.

Weak I am and prone to languish,
Even in His courts I fall,
Tossed with doubts and fears and anguish,
Even while His name I call.
Jesus! hear my piteous wailing;
From the dust I cry to Thee;
Send Thy grace, that, never failing,
Bids the sin-bound soul be free.

—The Churchman.

THE ROYAL FAIRY.

BY M. M. M.

Author of 'Little Lady Mildred's Inheritance,'
'The King's Visit,' etc.

CHAPTER II.—Continued.

He was a tall, good-looking lad, a little older than Jack, and as he turned to watch him at the fairy's bidding, he found that instead of singing as the others were doing, he was standing with the music in his hands but with closed lips, through which came not even the words of the solemn chant. At first Jack felt rising within him a feeling of indignation at what he saw, for he naturally thought the boy was not doing his duty; but a second after a feeling of deepest sympathy took its place, for he saw that the white-robed chorister was in great distress, and that his chest rose and fell more rapidly than even the tones of the organ, and that the lips were pressed so tightly, not in obstinacy (as he had imagined), but to silence the deep sobs which made his whole body tremble. Now and then, as the service proceeded, Jack saw him hastily brush away a tear, and once he heard him murmur: "The last time, and I cannot even sing one note in good by to the place that has been so dear to me for nearly seven long years." It was then that his old friend beckoned with his small hand, and with a last look at the sorrowing chorister Jack followed him through the great rose-window and out into the cathedral close.

'What was the matter with the poor fellow, and where and why was he going?' cried the boy, when they were once more on their way again, and the last strains of music had faded away in the distance.

'You see,' answered the fairy, 'that boy (like most choir boys) has lost his voice, and as he can't sing, his work in the choir must come to an end. But don't feel so sadly about him, Jack, my boy, for his name is Joseph Haydyn, and he is destined to be one of the greatest musicians the world has ever produced; and although he is only the son of a poor wheelwright and must work hard for some years for his daily bread, he comes out all right in good time. You must go and hear his Oratorio of the 'Creation' some day, and then you will understand why his name became so celebrated before he died in May, in the year 1809. And now we are going to a place called Utrecht, in the Netherlands, to see a royal boy, whose name you have often heard. I wish we had time to see more of the quaint old houses, but we must hurry on to this one a little apart from the others, you see it is larger than most of them and is surrounded by a good-sized flower garden,' and he drew Jack after him through a large iron gate and up a wide road to the great front door. Just as they reached it, the sound of a boy's voice from within checked their speed, and an instant later through an open window floated out to them these words: 'Why, my friend Adrian, must I pore, week after week, over these dry books? I have no love for them, except when they tell me of war and politics, and I am so tired of the dull monotony of their contents. Give me a position as the meanest soldier, and I will be as happy as the day is long!' and as the doors were thrown open, a man and youth appeared

to the listeners without, the latter gesticulating in an excited manner, which tallied well with his flushed and heated face. As they reached the wide stone steps a spirited horse was brought forward by a groom, who bowed low and stood cap in hand while he held the stirrup for his young master to mount. With one bound the boy was in the saddle, and in every line of his expressive face could be traced his delight and pride in this occupation, and as he rode away he waved his hat to his preceptor and cried, 'Freedom at last, and happiness!' and with a merry laugh passed out of sight.

'He is just the sort of boy I like best,' exclaimed Jack, as horse and rider disappeared from their view, 'I wish I knew him for we both love to ride and hate to study, so we would be friends at once, you see!'

The little old man laughed gaily as he answered: 'Well, I own that you would have 'loves' and 'hates' in common, but you see you never can see this boy again very well in this world, as he died in the year 1568. And then you must remember that this boy is a royal son of a royal house, for his name is one of the greatest names in history, Charles V., of Germany, King of Spain, King of Lombardy, Governor of the Netherlands, the mightiest monarch in all Europe since the days of Charlemagne.'

'Oh, of course!' exclaimed Jack, as the fairy paused for breath after his long list of titles, 'of course I know about him. Why, he was the great emperor who died in a monastery, and who, before his death, placed himself in a coffin and had his own funeral gone through with by the monks, wasn't he?'

'The very identical man,' answered his old friend, 'it was certainly a very strange thing for such a great monarch and wise statesman to do; and we are told that the excitement caused by the weird ceremony brought on a violent fever, which was the final cause of his death, a few days later on. But come, we must hasten, as our journey is but half over, and the quaint house and garden soon faded from their sight, as Jack and his friend sped forward on their way.

[To be continued.]

GRANDMA'S STORY.

'O dear I'm just as tired as I can be, watching for that old postman, and he won't be here in a whole hour yet. He might come a little earlier Valentine's day, I should think,' fretfully said Angie Snow.

'Let's play something to pass away the time,' cried little Pearle.

'Yes, let's,' shouted a dozen voices in chorus. It was a merry party of cousins all at grandpa's to stay a month, and Pearle was a favorite.

'What will we play? I'm tired to death of blind man's buff, forfeits, and the whole of them. Let's try something new.'

'Yes, but what?'

'Here comes grandma; she'll tell us.'

'Would you like a story?' asked grandma.

'Oh, yes! one about a valentine,' said Angie.

'Well, all sit down, then, and I will tell you a true story. It was the spring I was twelve years old, and all my schoolmates were expecting valentines. But I had none to send and expected none. I begged mamma for money to buy one, but she said she could not spare it.

'After a while a new plan came into my head. I would go to Mr. Spencer and get a valentine, and tell him I did not want mother to know for a few days. Meanwhile Cousin Fred was coming to pay us a visit the last of the week, and he always brought a present from his father. Of course he would send money; he always had. I could pay for the valentine, and no one would ever know it. I carried out my plan, buying an exquisite one, and feeling rather scared when he told me it

would be a dollar and a half. The day before Valentine's day Cousin Fred Came. In the morning I pleaded with mamma to let me go down to Fanny White's. I hurried upstairs, and directing the box to Cousin Fred, I ran quickly down the steps and placed it in the post-office. Staying a little while at Fanny's, I started home. There, just by the gate, was the loveliest little white pony I ever saw. As I came nearer I saw a card attached to the handsome saddle. I drew near, and read, 'Miss Mattie Payne, February 14.'

'Cousin Fred came running out.' 'I picked it out myself. Just get on your habit and try her. But, cousin, what is the matter? you look so frowny! Would you rather have had a black one?' 'No, no!' I said hurriedly, 'It is just splendid, but I do not think I'll ride just now, I am too tired.' I remember just now how frightened I was when I entered mother's room. She looked up and drew me towards her.

'Dear child,' and her voice trembled, 'has Cousin Fred told you? I shall be very lonely without my little daughter, but Uncle Will says you must return with Fred. They have a new tutor, and you can continue studying with better facilities than at home. I would never consent to your going only I know I can trust you.'

'I could stand no more, but bursting into tears I told all. My mother's face was very pale when I had finished, 'You must earn that money, yourself,' she said.

'But how, mamma?' 'I leave it to yourself to find out. I am sadly disappointed in my daughter. Remember, debt is a harsh taskmaster. I hope this will teach you a lesson, never to spend what you have not got.' She left me and without a kiss. I knew well that the visit could not now be thought of. At dinner Cousin Fred thanked me for his valentine, and I fancied mother's face was not quite so stern, for she had not asked me where I sent it.

'At night I went down into the kitchen. Norah said, as I came in, 'Darling, and would ye be after arning an honest penny now?' 'O, Norah,' I cried, how can I?'

'Well, Miss, if ye'll wash the dishes for me while I'm claning the house up I'll give ye five cents ivery time.'

'I washed the supper and breakfast dishes all that week, and Saturday night I took my sixty cents and put it in a little box. On Monday, Mary, the chambermaid, went home to see a sick sister, and I begged mother to let me take her place.

'I did all the chamber work that week, and mother gave me a bright gold dollar. Running to the box I took out the sixty cents, and carrying them to mother begged her to let me go and pay for the valentine.

'Where did you get the sixty cents?' she asked. I told her. 'My dear child, I trust this lesson will be a lasting one. I will send a note to Cousin Fred that you have redeemed yourself, and he may bring

back the pony,' for she had made him take back the present, 'and I will let you return with him.'

'Did you go, grandma?' 'Yes.'

'Grandpa's name is Fred, is it not?' asked Angie.

'Yes; and when your mamma was a little girl she used to ride that very pony. But here comes the postman, and I will go, and leave you to get your valentines. If I have one you can bring it to me.'

Sure enough, there was a big square box for grandma. And in it there was a fine drawing from Angie's mother, of a white pony with a note tied to the saddle.

'How fanny it happened, when you had just told us the story,' said Pearle.

And grandma declared she had enjoyed it far more than she had the original, for the first few hours.

—Dudley Dorri, in Pansy.

THE UNSEEN HAND.

'Thank you very much; that was such a help to me,' said a sick woman, as she dropped exhausted on her pillow, after her bed had been made for her.

The friend to whom she spoke looked up in surprise. She had not touched the invalid, for she had feared to give pain even by laying a hand upon her. She knew that the worn body was so racked with many pains, and had become so tender and sensitive, that the sick woman could not bear to be lifted or supported in any way, all that her friends could do was to stand quietly by her.

'I did nothing to help you, dear. I wished to be of use, but I only stood behind without touching you at all; I was so afraid of hurting you.'

'That was just it,' said the invalid, with a bright smile; 'I knew you were there, and that if I slipped, I could not fall, and the thought gave me confidence. It was of no consequence that you did not touch me, and that I could neither see, hear, nor feel you. I knew I was safe, all the same, because you were ready to receive me into your arms, if needful.'

The sufferer paused a moment, and then, with a still brighter light on her face, she added—

'What a sweet thought this has brought to mind! It is the same with my Heavenly Friend. 'Fear not, for I will be with thee,' is the promise, and, thanks be to God, I know that He is faithful to that promise. I can neither see, hear nor touch Him with my mortal sense; but just as I knew you were behind, with loving arms extended, so I know that beneath me are 'the Everlasting Arms.'—Episcopal Recorder.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette:
If the Church in Wales should ever be disestablished, and so far lose its influence, what body of Christians would come to the front as a beacon of light and leading in the Principality? If we are to judge from local accounts of the manners

of Welsh Nonconformity we should say that to hand over the spiritual fortunes of 'gallant little Wales' to such leaders would be to recur to barbarism of the darkest type. Take this account of a Nonconformist Chapel in the Rhondda Valley, in an issue of a Welsh paper, the *Tarant*, of Jan. 22:—'It was a Communion Sunday, and some new members were admitted. The hard words of the minister and his dirty reflections upon the characters of some of the members were enough to crush the spirit of the most courageous. He said there were members of that church who were biting and throttling each other and doing their utmost to destroy the characters of brothers and sisters behind their backs. The following Sunday his sermon was a description of Judas Iscariot, and he said that there were such characters in the church. A deacon in the big seat asked to whom he referred. The minister, taking the officer by the collar, said, 'It is you,' and he tried to eject him from the pew. The deacon retorted, 'I was here before you, and may be here after you leave.' There were no actual blows, but much use was made of the tongue.'

DIED.

WILMOT—Entered into rest on Thursday, February 12th, 1891, at Belmont Sunbury County, N. B., the Honorable Robt Duncan Wilmot, aged 81 years, formerly Lieutenant Governor of New Brunswick.

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MISSION FIELD.

EVERY CHRISTIAN A MISSIONARY.

The *Wyoming and Idaho Mission*. Bishop Talbot's official paper, in the course of an Epiphany appeal, gave the following clear utterance;

The Church of God is essentially missionary in her character; and every individual member of her mystical body, so far as he is spiritually alive at all, will not be content with any narrow view of Christian duty or obligation. No sooner is a man really converted, and his own soul touched with the fire of God's consuming love, than straightway he asks himself, 'What can I do to help carry the good tidings to those who sit in darkness?' Like St. Andrew of old, having found the Messiah, he will go at once to his brother and tell him the joyful news. Not to be a missionary in heart and spirit is not to be a Christian. Indifference to the main work of the Church, which is the conversion of souls, the aggressive, enthusiastic, never-ceasing proclamation of a Saviour's love—such indifference implies spiritual paralysis, if it does not imply spiritual death.

This is the Epiphany appeal—that each one of us should become an earnest missionary. This does not imply that we go in person to Africa, or China, or Japan. It is quite possible that we can do more by remaining at home. But it does imply that we are to use all the means that God puts at our disposal to carry on this work. If we do not go ourselves in person, we may at least help to send others, and may really go in spirit. By our prayers, by our consistent lives, by the generous consecration of our means to the service of God, we may effectually preach the Gospel, and do our part in making the Epiphany—the shewing forth of God's love—a reality throughout the world.

PERSECUTING A JAPANESE CONVERT.

A few years ago a man at Taira, Japan, who was quiet when sober and cruel when drunk, came under the influence of the Gospel. He gave up drinking and began to attend the religious meetings. His wife was so enraged at his going to Christian meetings that she would fasten the door when he had gone, and not let him in all night. This he took so patiently that she determined upon a severer measure, and taking a knife, declared she would kill him if he persisted. But he did persist and was finally baptized. The earnest prayer to which those days drove him, and God's consequent blessing, produced such a change in him that the wife soon followed his example and united with the Church also. This exasperated his parents living near, who had supported the wife in her former poney, and they and other relatives determined vengeance. They summoned him before them all, and demanded that he should



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renounce his faith. He begged for two days in which to consider the matter, and at their close for an extension of the time, until the last night of a week in all, when they would wait no longer. During all this time, the church, at his request held daily meetings, and with prayers and tears begged God to intervene. On the last night, while they were still praying, one of the relatives, who had been a leader in the opposition, came to the church and told them to put their minds at rest, for the intended persecution was abandoned. For a long while the parents demeaned themselves very coldly toward their Christian son, but now, though not Christians themselves, they rejoice that he is one.—*Rev. A. A. Bennett.*

THE CHARGE AND THE PROMISE.

Bishop Westcott presided at the recent annual meeting of the Durham branch of the Church Missionary Society. In his address he said: 'I can never be wearied in saying that my hope in a large measure lies there, far away. I believe it is from the mission field that we shall gain that assurance of the victorious power of the Gospel which we often sorely need, and I believe it is from the mission field that God will give us that great blessing for which we all earnestly pray, of a sense of spiritual union in Christ. The difficulties about us are great; the storms rage ceaselessly, but I always think that the familiar story of the Galilean lake is a parable of our work. The storm rages, we are alone, the Lord has not yet come. We think He has forgotten His promise, and then we suddenly see when our eyes are open that by His presence He is stilling the waves, and that He bears us to the haven where we would be as soon as we have received Him.

'Yes, the trial and the help are simultaneous, just as you will remember that the great charge and the great promise were given together when the Lord said, 'Go and make disciples of all the nations.' He said, too, 'Lo! I am with you all the days to the end of the world.' The charge would have been impossible without the promise; and just in proportion as we realize that promise as a living truth, we shall be enabled to fulfil that charge.'—*The Spirit of Missions, N. Y.*

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The English authorities are investigating the habit of ether drinking, which is said to be spreading in that country, many persons using ether as a substitute for alcoholic liquors.

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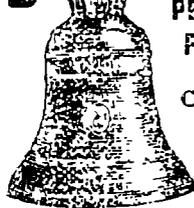
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THE BISHOP OF SALISBURY ON ABSTINENCE.

Preaching at the Chapel Royal, St. James', on Sunday week, the Bishop said: There are times in the history of the world and of the Church when abstinence from certain things, in themselves innocent or indifferent, become a matter of conscience in which very large numbers of persons are concerned. The example of the Baptist stands ever side by side with that of our Lord, as the example of a character suited to an emergency, and suited to the influence of a particular luxurious and self-pleasing age. Such an age is our own and if we recognize that such abstinence is not religion, but a means of promoting religion, there is no time so fit as the beginning of Lent to remember it as a practical thing. Now, if we ask 'What is the greatest of those mountains of sin which stop the way of the coming of the kingdom of Christ—what is the deepest of the valleys of waste that requires to be filled up?' we must reply: 'The sin of drunkenness, the waste caused by needless, even when not excessive, indulgence in strong drink.' We do not forget other sins that from time to time have become epidemic, and are always ready to burst forth into prominence and some of which are at this time specially pressing on the conscience of our country; but as there is no common vice which so robs the individual soul of reason as drunkenness, so there is no habit which leads to such unseasonable waste as that of drunkenness. Last year we are told, in 1890, there was spent in this United Kingdom of ours, under this head, no less a sum than close upon one hundred and thirty-nine millions and a half of pounds sterling—one fifth, I believe of the National Debt, one twelfth of the whole estimated income of all persons of all classes in the kingdom. This is the highest sum spent in this way since 1878. When we think, dear brethren, or try to think, of this we may well ask: Is it not in accordance with the wisdom of God that we ourselves should practice strict self-denial, and partial or total abstinence in this matter, especially at this season of fasting and humiliation for sin? Christ has taught us the great truth of the religious importance of social intercourse, of leavening the world by the free contact of good and bad, of rich and poor, of learned and unlearned, as far as such contact can take place without danger to innocence of life. What is it that makes such gatherings difficult, rare and costly? What is it that makes the intercourse, especially of the poor, with one another so dangerous? It is the danger to reason and the waste of money from the use of strong drink. It is this that ruins many of the most quick-witted and lovable, this that hardens and brutalizes the strong, this that paralyzes those of finer mould, that this is an incentive to single acts of crime, that this alone enables the slaves of vice to continue in their course of sin by overcoming the last struggles of a reluctant sou

—this is that, in Jeremy Taylor's expressive phrase, 'calls off all guards and watchmen from the towers of the soul,' and leaves scope to all the evils to which the heart is naturally inclined, and on which the unreasoning will is set. It is this, we might almost say, that makes the great question of pauperism almost insoluble. Let us not say, 'Because there is no temptation to myself or to my immediate neighbor, therefore it is not worth while.' 'Who is my neighbor?' Christ bids us ask ourselves. If we shut ourselves up in a narrow circle, we may well be free from immediate contact, but there are always servants in a household with special temptations, and even in persons who seem quite outside temptation there is found from time to time a terrible weakness which may end in bringing blight and trouble to a whole neighborhood, or, at any rate, to a whole family and circle of friends. But, above all this, Christ teaches us that our neighbor is not our own circle only. If we follow this example of free intercourse with all, as far as it may be done, we shall soon find neighbors enough who may be influenced for good by our abstinence, especially if they know that it is from no false idea of exaltation of asceticism into the place of religion, no despite to the creatures of God, but even out of pure love to our brothers and sisters in Christ Jesus, a sacrifice promoting the coming of His kingdom.—Iris Ecclesiastical Gazette.

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