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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, APRIL 1, 1891.

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CHRIST IS RISEN! HE IS RISEN IN-DEED.

I am He that liveth, and was dead, and behold I am alive for evermore, Amen: and have the keys of Hell and of Death.

It is a faithful saying: For if we be dead with Him, we shall live with Him.

Now is Christ Risen from the dead, and become the first fruits of them that slept.

ECCLESIASTICAL NOTES.

BISHOP WHIPPLE, of Minnesota, writes that he is steadily gaining strength and hopes to be home about June 10th.

THE celebrated throne presented to Canterbury Cathedral by Archbishop Tenison has been set up in the library of the Cathedral.

THE nave of Dumblane (Scotland) Cathedral, which has been open to the heavens for 300 years, has once more been roofed over.

THE 120th thousand of "The Church and Her Ways" is about exhausted, and another edition of ten thousand has been ordered.

THE S.P.C.K. have made a grant of £500 in aid of the initial expenses of the New Guinea Mission, to be undertaken by the Board of Missions of the Australian Church.

THE Liverpool Church of England Sunday school Institute is about, on the recommendation of the last Diocesan Conference, to extend its organization throughout the diocese. The total number of teachers now on the roll of the Institute is 4,500, and of scholars 68,500.

It is announced that the Rev. G. C. Barlow, vicar of St. James' pro Cathedral, Townsville, has been unanimously elected by the Synod of North Queensland to the Bishopric vacated by the translation of Bishop Stanton to Newcastle. Mr. Barlow was only ordained priest in 1882.

WHEN Dr. Creighton is consecrated Bishop of Peterborough, Eng., the episcopal bench will be once more complete, and it will be found that Oxford supplies nineteen occupants, Cambridge thirteen, and Dublin two. Of the Deans no fewer than seventeen are Oxford men, only nine are Cambridge, and three Dublin men.—*National Church.*

In the Wells [Eng.] Town Council on the Monday after Dean Plumtre's funeral, one of the aldermen, in seconding a vote of condolence to the Dean's family, declared that 'the Dean's gifts to the town were by thousands, not by hundreds. He gave £1,000 to the Theological College, £500 to the Blue School, £500 to this and £500 to that.' He added that 'he was afraid they would never get such a Dean again.'—*National Church.*

THE Year-Book of St. Thomas' Parish, New York, shows an immense amount of parochial

work. The Rev. Dr. Brown, the rector, has one assistant clergyman for the Parish Church, the Rev. W. H. Pott has charge of the Chapel, 69th St., between 2nd and 3rd Aves; and the Rev. R. E. Geber takes the German Mission. There are 15 organizations—societies and guilds for work in this parish, which numbers about 200 souls, besides those of the missions—about 900 communicants. Offerings and income last year, \$94,303 41.

THE Lent services of the Church throughout the country (the United States) have been more frequent and better attended than ever, in numerous parishes with daily celebrations. The world tries hard to bear down this growing devotion, but it is becoming more and more the mark of a Christian outwardly that he is not going to be controlled by the "fashion of the world." It requires a sort of heroism nowadays not to be complaisant to avowed unbelief, and to stand firm against the spirit and ways of the world. This Lent has also been remarkable for its courses of sermons and lectures.—*Church Eclectic.*

THE unity of the various Presbyterian bodies in Japan, which we announced last week, on the common basis of the Holy Scriptures and the Apostles' Creed, is a significant sign of the strong tendency of the Japanese people to Christian unity. We understand that the English and American Congregational missionaries in that country have coalesced, and that the Methodist missionaries have done the same. The missionaries of the S.P.G. and C.M.S. are also uniting in building up a National Church in Japan. These things may be regarded as evidence of a feeling which may ultimately lead to the organization of a National Christian Church.—*Church Bells.*

FREQUENT services are not quite a present day invention. Here is an extract from a farewell sermon by Archbishop Secker in 1750, at St. James', Piccadilly:—"Their place, indeed doth not find room for all the inhabitants, but the room which it doth afford is most equitably allotted to such as made the earliest application for it; and they who cannot as yet be accommodated here may without difficulty at the two chapels. No one therefore needs omit Divine service, especially as you have prayers four times every day at the Church, twice every day at the chapels, and sermons twice every Lord's day at both. You have also had for a considerable part of the year, a lecture on the Catechism, equivalent to a sermon, both on the evening of that day, and the morning of another, the latter of which at least, you will probably continue to have. And surely you may prevail on yourselves, if need be, to alter your usual hour of eating or visiting, once or twice a week, in order to come the oftener, and adore your Maker; to hear His Word, and give your servants time to do the same thing; nay, why not many of you so regulate your affairs as to frequent daily prayers in the church? Few of you, I fear, have them in your families; I speak this to your shame.

ARCHDEACON FARRAR made the chief address at the unveiling of Wesley's statue, March 2nd,

the 100th anniversary of his death. One sentence is hardly intelligible where he says:—Deeply, too, is it to be deplored that the Bishops of Wesley's time had not the sense and magnanimity to accept his mighty self-sacrifice and make him a Bishop in *partibus infidelium*. How infinitely stronger this day both the Wesleyan connection and the Church of England would be had they done so?

That "both" is very funny; but it is quite in line with Dr. Farrar's usual clap trap, in which the rule seems to be, to say not what one seriously feels, but what will take best on the particular occasion. In those days the English Church had not even a missionary Bishop, much less any in *partibus infidelium*. This last she would not have now, nor any one but Papists. Besides, Wesley wrote to Asbury, whom he sent to America as a "superintendent," but who assumed the title of "Bishop," that "people might call him a thief, or a scoundrel, but they should not call him a Bishop." So that Dr. Farrar does not know that Wesley would have been made a Bishop at all, even with a roving commission. Fletcher of Madeley, a better man than he, tried to persuade him to settle down, but he persisted in overriding all Church law, as an extraordinary prophet, though his wife had to leave him. Could any man do that now? We have heard of cases of discipline among the Methodists for attempting similar proceedings. The example of Wesley's father and mother, was better than that of Wesley himself—take it all in all. The *Church Review* remarks:—

We yield to none in our admiration of John Wesley, and are perfectly willing to give credit to the Salvationists for what good they have done, but we object *in toto* to this going out of the way to drag them in as a contrast to the apathy of the Church. After all, that really despised institution has no need to be ashamed of the work of the last half century, though it must be admitted that it has not been done by members of Archdeacon Farrar's school.—*Church Eclectic.*

ON RELUCTANCE TO ADMIT THE APOSTOLIC SUCCESSION.

If a clergyman be quite convinced that the Apostolic Succession is lost, then, of course, he is at liberty to turn his mind away from the subject. But if he is not quite sure of this, it clearly is his duty seriously to examine the question, and to make up his mind carefully and deliberately. For if there be any chance that the Apostolic Succession has been preserved to us, there is a chance that he has a momentous talent committed to him which he is burying in the earth.

It cannot be supposed that any serious man would treat the subject scoffingly. If any one is tempted to do so, let him remember the fearful words of the Apostle: 'Esau, a *præfane person*, who for one morsel of meat, sold his birthright.'

If any be afraid that to insist on their commission will bring upon them ridicule and diminish their usefulness, let them ask themselves whether it be not cowardice to refuse to

leave the event to God. It was the reproach of the men of Ephraim, that though they were 'harnessed and carried bows,' they 'turned themselves back in the day of battle.'

And if any there be who take upon themselves to contrast one doctrine of the Gospel with another, and preach those only which they consider the more essential, let them consider our Saviour's words: "These things ought ye to have done, and not to leave the other undone."

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

(From the Church Review.)

[CONTINUED.]

But greater than all, there was the remarkable movement of 1878 in Tinnevely, when about 30,000 souls within the limits of the Society's missions were moved to become enquirers and disciples. The task of shepherding these multitudes taxed all resources to the utmost. An appeal to the Christian Church at home produced some £10,000, and the Society's increased expenditure in the diocese of Madras bears witness to the strain which this remarkable movement has laid on it.

If it be assumed from these statements that the Society's resources have increased in a ratio corresponding with its extended work, the inference will be wrong. There has been growth, of course. For example, in 1869 it received in subscriptions, collections, and donations £63,636, while its normal income under the same item has, on one occasion, reached £80,000, and may be taken at an average of between £78,000 and £79,000. The exceptional and ever-growing demands have been met by reductions in the grants to the older colonial dioceses—reductions made not without consideration, and in pursuance of the fixed policy which throws a colonial diocese year by year more on its own resources as those resources naturally grow. It may be taken that little or no hardship has been inflicted by this policy, but rather that a healthy spirit of self-help has been stimulated. To take only one or two examples. In 1869 Newfoundland received £4,100, where now it receives £2,900, and it has in that time increased its clerical staff about 30 per cent: in 1869, the Australian dioceses received £2,250; they now receive £450. But all along, proper and legitimate growth has been checked by lack of means, and apparent injustice has been done to many dioceses. Why, for example, it has been asked, should Pretoria receive £900 per annum, and Grahamstown £3000 per annum; Bloemfontein £1,000, and St. John's 2,530, and Maritzburg £2,125? It is perfectly true that the respective requirements of the several dioceses are by no means represented by the help which they receive; but the fact is that, in consequence of the restricted means at the disposal of the Society, younger dioceses such as Pretoria and Bloemfontein, could have received help commensurate with their just claims only by reducing the help given to Grahamstown and Maritzburg and St. John's, just when to have done so would have destroyed all that had been attained by years of work. The moral of all this is, then, that had the Church at home been more liberal, the Church abroad would have been stronger and ready sooner to stand on its own feet.

While on the subject of finance, we may give a condensed statement of the way in which the Society's income is spent. In America and the West Indies the Society spends £15,000 in helping to maintain 245 clergymen in eighteen dioceses. This sum includes £2,900 for forty-one of the clergy in the bleak and poor colony of Newfoundland; 4,560*l.* for helping the foundation of the Church (including some missions to the Indians) in the regions of rapid settlement

from Manitoba to the shores of the Pacific, to which thousands of persons emigrated each year; and 770*l.* for the famous missions of Guiana. In Africa and the neighbouring islands the Society spends 16,368*l.* in helping to maintain 121 English and twenty-six native clergy. Of this amount 12,023*l.* is spent in South Africa in work among the colonists, the coolie immigrants, and the natives; for the latter there are numerous Kaffir and Zulu missions, with an aggregate of many thousands of converts. The opportunities for extension of the Church's work are without limit; 3,200*l.* is for the work in Madagascar. In India and Ceylon the Society spends 33,660*l.*, bearing the cost of missions in which are working sixty-four English and 113 native clergy, besides more than two thousand native lay agents. Their work embraces about two thousand villages and towns, and includes the following among its large missions or groups of missions:—Ahmednagar, with nearly four thousand converts, including catechumens; Tounghoo, with more than that number; Cuddapah, with more than six thousand; and Tinnevely, with forty thousand. Everywhere there is the same story of undermanned missions, of villages ready to receive teachers, of unused opportunities, of insufficient means, and of overtasked missionaries. In the Straits Settlements, Borneo, China and Japan the Society spends annually 6,485*l.*, a small sum indeed for such important and vast countries, and for the maintenance of some of the most wonderful and promising missions in the world.

The S. P. G. also makes itself the almoner of special funds, and in 1889 it received some 23,600*l.* for special missions. But though its income, from all sources, reaches a grand total of 187,000*l.*, this is a miserably poor sum for the Churchmen of the richest country in the world to contribute to its oldest missionary society. Our people still need much stirring up to their duty in this respect. There is no reason why, with increased zeal, the Society's income should not be doubled; but until this has been done missionary dioceses will languish, and those who have gone forth, perhaps at the sacrifice of cherished home interests and comforts, to carry Church principles and practice to our brethren beyond the seas and to the heathen in darkest Asia and Africa, will be discouraged in their work by straitened means and by the consciousness that Churchpeople at home do not sympathise with them enough to lighten their heavy task by generous offerings out of the store wherewith God has blessed them.

THE RISEN CHRIST.

"But chiefly are we bound to praise Thee for the Glorious Resurrection of Thy Son, Jesus Christ, our Lord: who by His Death hath destroyed death, and by His Rising to Life again, hath restored to us everlasting life. Therefore, with angels and archangels, and with all the company of heaven, we laud and magnify Thy glorious Name!"

This is the language in which the Holy Church throughout all the world renders most high praise for the glorious Resurrection of the Son of Man, the Son of God. It is the language of adoration; not of definition. As the woman in the garden, when she recognized her Risen Lord, could only cry "Rabboni!" and fall at His feet and worship Him, so the Church of Christ has ever bent the adoring knee in contemplation of the Resurrection, and seldom have her saints or doctors dared to cast upon the risen Body of their Lord the eye of a too daring curiosity. To St. Paul himself the time came when he no longer even wished to know Christ "after the flesh"; and later saints and doctors of the Church have no more dared to tell how Christ rose from the embrace of death into His glorious state of resurrection and

ascension than they have dared to tell how "the Word was made flesh." They have believed the one fact as they have the other; they have adored the mystery of both; they have devoutly striven to realize how much the two sublime facts mean; they have shrunk from guessing what they do or may not mean. The one sure corner-stone of Christian faith is this, that, in whatever way of God's most secret operation, "now is Christ risen from the dead and become the first fruits of them that slept."

"How are the dead raised up, and with what body do they come?" is an unanswerable question when applied even to the ordinary bodies of the dead; much more must it forever be unanswerable when applied to Christ's body; yet the Saviour's resurrection body is the Pattern of the resurrection bodies of His saints, and somewhat concerning it has been recorded for our comfort. The schoolmen loved to linger on the recorded evidence of its nature which are given in Holy Scripture. It "dieth no more," they said; that is, in its very nature it is immortal. It can suffer no more; in its very nature it is impassible. It rose like vapor from the Mount of the Ascension, because of its inherent agility which no material forces can control. It could pass the locked door of the chamber where the trembling disciples were assembled, because of a quality of subtilty which no material obstruction can impede. It could be handled for the confirmation of the faith of a true but still doubting disciple, and it ate and drank in presence of the whole eleven, because of its reality. And even then it bore the marks of His tremendous passion, because of its identity, in all its majesty of glory, with the crucified and spear-pierced Body of His Humiliation. All these facts might be told in fewer words if one should say that, when the Conqueror of death returned from preaching to the prisoners of hope in Hades, and His resurrection power revived the uncorrupted Body that lay sleeping in the new-made tomb of Joseph, then, in one instant, it became a "glorious" and spiritual Body, still retaining every power of a material body, but no longer subject to material limitations or constraint. That statement summarizes fact of which there is indubitable evidence, and represents the future of the Christian's hope. What shall we say, then? Why say anything at all but this, "Rabboni!"—and, like Mary, fall down at His feet and worship Him?

That is the Christian's Easter duty and his Easter joy!—*The Churchman, N. Y.*

THE ATONEMENT.

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Passages like this are so plain that a child can understand the meaning of the Atonement. Certain schools of theology, and a kind of popular preaching inspired by their theories, have given a narrow and distorted stress to the doctrine of the Atonement, hedging it about with brain-span technicalities and mathematical calculations in regard to its efficacy and the number saved, in such a manner as to throw the truth out of proportion and to confuse the ordinary Christian. The simple truth told us by the Cross and by Good Friday, that the Son of God suffered death that He might redeem from sin those who believe in Him, is the essential and practical thing to be taken into the mind. It is true there are mysteries about it that baffle the most powerful intellects; but it is not necessary to spend the strength of life in the futile attempt to unfold mysteries, but only with a loving, confident trust to take facts as they are, and God at His word. When this central truth is firmly held as a vital personal matter upon which salvation from sin rests, then all the other truths of the Incarnation take their place, and Jesus Christ

is to us just precisely what He came to this world to be. It is just this wrongly proportioned emphasis placed upon the Atonement that prevents a wider view of the whole truth of the Incarnation, God manifest in the flesh. The Saviour's miraculous birth, His perfect stainless life, the heavenly purity of what He said, and His Resurrection and Ascension, are facts and truths that must have a right position in our thoughts in order that we may grasp the full meaning and unmeasured blessing of His death. And so our Good Friday thought, quickened and solemnized by the sweet patience of the Sufferer, flies up to the counsels of the Triune God, where man's salvation is the theme, comes back to earth with the angels that announced the Saviour's Advent, followed Him along the lanes and fields of Galilee and the streets of Jerusalem, with His deeds of physical healing and His words of spiritual healing, sit with His Apostles at the first Eucharistic feast, watch in Gethsemane, linger long at the Cross, and behold Him bursting the bands of the grave and ascending up on high, His work done, the victory accomplished.—*Church News.*

NEWS FROM THE HOME FIELD.

DIOCESE OF MONTREAL.

MONTREAL.—*St. Martin's.*—Not the least impressive of the services held in St. Martin's Church during Holy Week was that on Thursday evening, when 46 candidates were presented to the Bishop to receive the rite of Confirmation. Previous to the actual ceremony of the 'Laying on of hands' his Lordship addressed a few pointed remarks, first to those about to ratify their baptismal vows and then to the congregation generally which it seems safe to predict that his hearers will not easily forget. The utterances of a chief pastor on such occasions are necessarily of somewhat the same tenor, but those of the Bishop of Montreal never fail to have a solemnizing effect and perhaps in no instance was this more observable than on Thursday. The address, couched in plain home like language, unadorned by a single rhetorical sentence, was delivered in a quiet conversational tone of voice, but the audience convinced or the time at any rate of the tremendous importance of the subject, and of the fact that the preacher 'believed and therefore he spoke' listened with unusual interest. His Lordship's statement that he was just as convinced of the presence of the Saviour in the Church as though he were there in the plenitude of His power and glory, was productive of a stillness more often read about than experienced. The Bishop urged upon those about to make a public profession of their faith the necessity for some definite work having for its object the advancement of Christ's Kingdom, and professed himself sceptical as to the reality of the convictions of those Christians who were not so engaged. The service throughout was a solemn one, and Mr. Troop, the Rector, eagerly seized the opportunity afforded him on Good Friday evening to deliver a lecture primarily intended for those about to make their first Communion on Easter Sunday, but at which all those who had been confirmed since his incumbency were specially invited to be present. Mr. Troop is at all times a preacher who commands attention. Assured of his vocation and terribly in earnest, he combines great fluency of speech with deep spiritual insight, but he is perhaps never heard to greater advantage than when forcibly expounding the elementary truths of the Gospel, and as his object on Friday was to lay a solid foundation he was at his best and held the attention of his audience in a marked manner throughout the sermon, which was a lengthy one. Mr. Troop, before concluding, said that he had good reason to feel encouraged with the winter's work, and as it is not easy to suppose that after the Bishop's warning as to the fearful sin of receiving the rite in an impenitent state

that any one would be so rash as to do so it may reasonably be hoped that nearly fifty true members have been added to the Church.

EASTER IN MONTREAL.

Christ Church Cathedral.—The Easter services commenced here with an administration of Holy Communion at 8 o'clock in the morning, at which a large number attended. The Rector of Montreal and the Rev. G. A. Smith officiating. The altar was decorated with cut flowers and a beautiful floral cross, and in the choir pots of the choicest flowers, including some beautiful palms were placed.

A second celebration took place at 9:30, and a third at 11 o'clock, when full Cathedral service was held, the well sung Easter Hymns, being heartily joined in by the congregation. At this service the Rev. Canon Anderson assisted the Parochial clergy; the Rector, Dr. Norton, being the preacher.

St. George's.—A special programme of services was issued prior to Easter day, and these commenced with Holy Communion at 9:30 a.m. Morning Prayer and Holy Communion at 11 o'clock; Evening Prayer at 7 p.m. Here too there was a very large attendance of Communicants, as would necessarily be the case in this the largest of the Montreal churches. At the 11 o'clock service the Very Rev. the Dean of Montreal preached, and Mr. R. R. Stevenson acted as organist; the newly appointed organist having not yet arrived. Owing to the large number attending Communion the musical part of the service was not as elaborate as in the evening, when a special anthem was sung, viz: that by Stainer, 'They have taken away my Lord,' and Handel's 'Thou wilt not leave my Soul in Hell,' as an offertoire. The 'Hallelujah' from Messiah was used as the postlude.

The preacher at the evening service was the Assistant, the Rev. L. N. Tacker, M.A.

St. James the Apostle was as usual beautifully decorated with flowers, and the Easter music was of a high character being well rendered by the thoroughly trained choir of boys and men connected with the Church and under the direction of Mr. Harris. The Lord Bishop of the Diocese preached at the 11 o'clock service, and assisted thereafter in the administration of Holy Communion, which was also celebrated at 8 and 9:30 a.m. The congregations were exceedingly large, as also the number of Communicants. The Rector of the parish preached at evening service, and there was also Choral Litany in the afternoon. The choir numbers amongst its members several boys with beautiful voices, whose singing always affords pleasure to those attending the services. As a rule too the conduct and behaviour of the boys and men of St. James' is exemplary; which cannot unfortunately be said to be the case in some other churches; but there is room for improvement even in St. James'.

St. John the Evangelist.—From year to year the effort seems to be made at this church to render the Easter services and celebrations more grand and attractive as well as devotional. The Church was decorated with flowers though not as profusely as on some former occasions. The altar was covered with a beautiful embroidered frontal; the choicest hot house flowers adorned the super-altar, and a choice collection of flowers was placed in the choir.

The music at the 11 o'clock service was especially grand. The members of the choir turned out in force and rendered in an admirable manner Monk's Communion service. They were assisted by an orchestra of six violins, violoncello and piano. Three celebrations were held at 6.45, and 7.45 a.m., and after the 10:30 o'clock service; there being nearly four hundred communicants at the three celebrations. The ordinary offertories for the day amounted to over \$400, and there was a special offering of \$1,000. The Rev. Dr. Wright preached in the

morning and the Rector, Rev. E. Wood, M.A., at evening service.

Trinity.—In former years little was looked for at this Church, either in the way of musical services or in decorations. Of late years, however, a large and thoroughly trained choir has been gathered together, and few if any of the churches in Montreal now excel Trinity in the excellence of the musical portion of the service. On Sunday last selections were rendered from the compositions of Dudley, Back, Stainer, Mendelssohn and Handel with great skill and good effect. The congregations were very large and at the administration of Communion at 9 and 11 a.m. the attendance was also very large. The Rector, Rev. Canon Mills, preached in the morning and again in the afternoon at a special service for the children, which was largely attended.

POINT ST. CHARLES.—*Grace Church.*—The Easter services here surpassed any that had previously taken place. They consisted: 1, of Choral Communion service at 9 o'clock a.m., at which no less than 141 Communicants were present. 2. The 11 o'clock service was also fully choral and admirably rendered, the Church being crowded to the doors, several hundred people being obliged to leave, not being able to gain entrance. A second celebration took place when 115 communicants received. 3. A special children's service was held in the afternoon, when Choral Litany was sung, at which over 550 children were present. 4. The evening service was semi choral and again the Church was unable to accommodate those who wished to attend. The Rev. John Ker, B.D., Rector, preached at all the services. Church work in this section of the city is certainly making rapid progress, and the greatest unanimity prevails throughout the parish, as is evidenced by the large addition to the Rector's stipend in the shape of a bonus given to him on Easter Monday amounting to \$200.

CORE ST. PAUL.—Easter was celebrated at the Church of the Redeemer here more heartily perhaps than ever before. The Church was beautifully decorated with cut and pot flowers the Altar being vested in white as is usual, and the super Altar adorned with vases of choicest flowers and with a most beautiful memorial floral cross. Very handsome new texts for each side of the Chancel window and for the Super Altar had been prepared by Messrs. Sponce & Sons, Montreal.

The morning service was fully choral and was admirably and heartily rendered. Two Easter Echoes were sung by the children during the service, and the hymns chosen from the edition of Hymns Ancient and Modern were touchingly appropriate. One feature of the service was the surpliced Choir of men, and it is hoped before long the boys will not be wanted. Dr. Davidson was assisted in the morning service by J. W. Marling, Esq., Montreal, who has been helping in the Mission work most acceptably for several years past. After the morning service Mr. G. W. Woollam, one of the wardens, together with Mrs. McGovern, representing the Ladies Aid Society of the Church, waited upon Dr. Davidson in the Parochial Hall to extend their Easter greetings and to mark the same in tangible form by a presentation to him in behalf of the congregation and the Ladies Aid of two envelopes containing \$150.

Both morning and evening service was largely attended and as usual much interest manifested in the services.

On Tuesday evening, the 31st inst., the C. E. T. S. Senior and Junior branch gave an entertainment in the Hall which was fairly attended and proved very successful. The children of the C. E. Cadet Corps gave several exhibitions of Drill under the direction of Mr. Herbert Drabble who has been training them for some little time past, and that most effectively, as the exercises shewed.

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 Falford, Rev. W. Robinson.
 May 1st, Friday, South Roxton, North Shefford and Warden, Rev. R. F. Taylor.
 " 3rd, Sunday, Boscobel and North Ely, Rev. C. P. Abbott.
 " 4th, Monday, South Stakely, &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, Swetsburg, &c., Rev. R. D. Mills.
 " 13th, Wednesday, East Farnham, &c., Rev. W. C. Bernard.
 " 14th, Thursday, Dunham, 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. Constantine.
 " 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 Stakely, until May 2nd; Knowlton, until May 7th; Frelighsburg, until May 13th; Bedford, until May 17th.

LACHINE—At the end of the Epiphany season the Rector issued a Lenten address to the congregation of St. Stephen's Church, announcing his intention of holding daily services during the season of self-denial and abstinence.

The services which were held at 4.30 every afternoon consisted of full evening prayer and a meditation and were very well attended, the congregations ranging from 15 to 45 persons.

During Holy Week two services were held daily at 9.30 a.m. and 8 p.m. There was a large attendance on Good Friday which was characterized by a quiet solemn service, with sermon in the morning.

After the evening service a devotional office was said, for which the whole congregation remained, as a special preparation for the reception of the Holy Sacrament on Easter Day.

The Church was beautifully decorated for the Queen Festival of the Christian Year with a great variety of beautiful flowers. The Holy Table was resplendent with choice white roses, lilies, hyacinths, tulips and other white flowers, which presented a delightfully chaste appearance. A marked feature of the decorations was a profusion of beautiful yellow daffodils, planted in neat troughs, which were placed at the foot of the altar and on the low railing of the choir screen. A large number of fine pot plants were lent for the occasion by several members of the congregation.

The large number of communicants ever known in Lachine, received the most comfortable sacrament of the Lord's Supper.

"O give thanks unto the Lord for He is gracious and His mercy endureth for ever."

Some time ago the Churchwardens gave the choir men and boys a grand treat in the way of a drive to the Athletic Club House, supplemented by a supper and entertainment there, which delighted the young choristers greatly.

The congregation to the advantage of this opportunity to present Mr. R. D. Jones with a nice cabinet organ as a token of their appreciation of his gratuitous services as organist of St. Stephen's Church.

RIVER DESERT.—A pleasant surprise awaited Rev. F. Plaisted, pastor, on his return recently from a fatiguing journey to the lumber shanties, when three prominent residents, Messrs. McCann, Corrigan and Quail called and in the name of numerous friends of Desert, Northfield and other parts of the Mission presented him with a handsome mare—a most desirable gift, as Mr. Plaisted having lately lost his faithful four footed companion 'Tommy' who had taken him over 20,000 miles, had quite made up his mind to try and content himself with 'shank's pony.'

The Desert Mission, we believe, extends from below Northfield to the Island Farm and Sturgeon, a distance of about eighty miles—we can understand, therefore, how suitable and acceptable was the gift. He acknowledges now that distance with this faster beast has quite another meaning to him. The gift evidenced also the kindly feeling existing among the people here, as only a smaller part of the residents are professedly adherents of the Church of England which he represents; but the rev. gentleman and his good wife have by their untiring zeal, gained the regard of the community. Entering on his work in this remote part of the Diocese in August, 1884, he has laboured assiduously for the welfare of the people, and though debarred by distance from the pleasurable intercourse of fellow clergy, has remained since his ordination in this his first mission.

DIOCESE OF NOVA SCOTIA.

SPRINGHILL MINES—A week's Mission was held in All Saint's Church last week by the Rev. Dyson Hague, of St. Paul's, Halifax. The Church was filled every evening, and in the morning large congregations attended. The persuasive loving manner of the preacher won many hearts to hear the Word of Life; many hearts were touched and it was a grand sight to see strong manly minors thanking the Missioner for the good he had brought to their souls. On Monday and Tuesday, the Rev. A. J. Ancelet, of Londonderry, took part in the services. One of the notable features of the Mission was the densely packed building at the children's services, when bright singing and helpful practical lessons were given. The result to some extent could be seen in the overcrowded attendance at the Sunday services. The church is far too small to accommodate comfortably the congregation. Many thanks are due the Revs. Roy Campbell; Simon Gibbons, and C. E. Mackenzie, for the valuable and sympathetic assistance they rendered to the Rector and parish at the time of the frightful disaster. Their presence made it possible to give decent Christian burial to every Churchman who was killed, and their sympathy among the distressed is deeply treasured.

THE COTTAGE HOSPITAL FOR SPRINGHILL MINES.

To Editor of the Church Guardian:

Dear sir,—I gratefully acknowledge the receipt of the following subscriptions:

Miss Eliza Ritchie \$10; Rev. Dyson Hague, for 'St. Paul's Bed,' \$100; A friend in Huron \$2; Rev. F. Codd \$1; Rev. C. Lutz \$2.50; Mrs. George Cox \$5; Rev. W. S. Morris, offertory, \$25.50; Blank \$1; two priests of Toronto \$2; Rev. S. Jones Hansford \$5; Rev. Robert Wilson \$5; Lord Bishop of Algoma \$5. Total \$165.

The sum of three thousand dollars is needed, and I sincerely hope that Canadian Churchmen will send us that amount. If my brother clergymen would give only a week day service offertory the hospital could be erected and become a great blessing at once. One clergyman writes: 'I send you \$5; if all who received your circular would do the same the hospital would be a fact.'

I remain, yours sincerely,

W. CHAS. WILSON.

Springhill Mines, March 25th, 1891.

HALIFAX—The Society of the Treasury of God held a meeting at the Church of England Institute on the 19th inst., at 8 p.m., but owing to a pouring rain it was not attended as well as might have been expected. St. George's parish was again represented the best.

The Very Rev. the Dean in the chair opened the meeting by prayer, and after the singing of a hymn business was proceeded with. The committee, having met previously, submitted a constitution drawn up by them, which was accepted.

The following is the Constitution of the Society of the Treasury of God for the Diocese of Nova Scotia:

Object: To encourage the principle of systematic and proportionate giving to the service of God.

Constitution: All Church people are eligible as members, who are willing to abide by the rules:

1. To set apart in a systematic and proportionate manner for pious or charitable uses from all income.

2. By prayer and otherwise to use their influence to promote the Society's object.

3. To contribute not less than 25 cents per annum towards the Society's expenses, to be paid in advance at the annual meeting.

4. That the management of the Society shall be in the hands of our Executive Committee, which shall consist of the officers of the Society with five members.

By-Laws: 1. The Society shall meet half yearly, in the month of March and September, on the third Thursday in those months, and more frequently if necessary.

2. At the annual meeting in March (in addition to the half yearly meeting) the officers are to be elected.

3. That the Constitution can only be changed at the annual meeting, and only by a vote of two-thirds of the members present.

4. That any Church person may become a member of the Society by signing the Constitution and by laws, and by paying the fee.

5. That all resignations shall be made in writing to the Secretary, but any member owing subscriptions for over two years shall be considered as having forfeited membership, and the name removed from the roll by vote of the Executive committee.

Patron—The Right Rev. the Bishop of the Diocese. **President**—The Very Rev. the Dean, Vice Presidents—Rev. Canon Partridge, D.D., and Rev. Dyson Hague. **Secretary**—Rev. W. B. Bellis. **Treasurer**—M. CAMERON.

Committee—Mrs. Partridge, Mrs. Burman, Mr. W. L. Payzant, Mr. Pickford, Mr. Wainwright.

The meeting was brought to a close by the singing of a hymn and the Dean pronouncing the blessing.

DIOCESE OF ONTARIO.

OTTAWA—Lent has been fairly observed in Ottawa as compared with other years; there has been a cessation of gayety among Church people though not as complete as it might be, and the special Lenten services in all the Churches have been well attended. During Holy Week no Church entertainments have been given and there have been very fair congregations at the daily services. On Good

Friday in addition to the morning and evening services, a meditation of The Three Hours from noon to three o'clock was conducted in the Church of St. Alban the Martyr by the Rev. W. F. King, Incumbent of Trinity Church, Billings Bridge, and at Christ Church by the Rev. W. J. Muckiestone.

St. George's Church.—This Church is about to have added to it what it has always been felt was required to complete it, viz. a Chancel and organ chamber. The plans of Mr. Arnoldi have been approved and the contract signed and work will be commenced as soon as the weather permits. By the improvements the seating capacity of the Church will be increased to the number of 100 and the choir will be brought from the gallery to its proper place in the Church.

Christ Church.—Since the removal of Mr. Dingley Brown to Chicago, the want of a permanent organist has been greatly felt, but on the recommendation of Mr. H. C. Grounds, Organist of St. Alban's, the services of a gentleman in England have been obtained and he is expected in this country in the course of a few weeks. In the meantime Mr. J. A. Seybold, an amateur organist of high merit, has kindly consented to preside at the Christ Church organ.

PERSONAL.—Wednesday, the 25th ult., was the 29th anniversary of the consecration of Bishop Lewis as bishop of Ontario.

DIOCESE OF TORONTO.

ORILLIA.—On the 15th of March the new St. James' Church for this parish was duly opened. The day proved to be a stormy and unpleasant one, by reason whereof the Lord Bishop of the Diocese was prevented from keeping his appointment to be present at the opening of the Church. The service opened with the grand hymn, 'The Church's one Foundation,' sung by the choir as the clergy entered, those present being the Revs. Rural Dean Stewart, J. M. Jones and Canon Greene, the Rector.

Morning prayer was said by the Rev. Mr. Jones, the other two clergy taking the Communion office, and Canon Greene preaching in place of the Bishop. He took for his text the words, 'The Lord is in His Holy Temple let all the earth keep silence before Him.' He reviewed the history of the parish, and the special steps taken for the erection of the Church, giving special praise to the building Committee who had so successfully carried through the duty, by no means a light one, imposed upon them. He referred in touching terms to the former incumbents of the parish, and especially to him who had immediately preceded him, viz.: Rural Dean Stewart, who for 26 years had labored faithfully amongst the people. He also mentioned the names of the Revs. Messrs. Crisp, Armitage and Marsh.

At the evening service the Rev. J. M. Jones preached in the place of the Bishop. The offertories taken up during the day, and including a special gift by the Bible Class, amounted to \$683.54. The furnishing of the Church was undertaken by the ladies and is rich and handsome. The lectern was the gift of Mr. A. Fraser, and Mr. S. S. Robinson provided the curtains, whilst members of the congregation assisted earnestly and lovingly in laying carpets and preparing the Church for the opening services.

The Building Committee were Messrs. James Quinn, J. P.; G. J. Booth, J. P.; J. J. Hauley, C. E. Hewitt, Cecil Wright and F. Evans.

The building stands upon the site of the old church and is in the Victorian style of Gothic. The buttressed bell tower stands at the North-west corner of the building, 68 feet high, and surmounted with a spire of fifty feet, covered with slate, making with the finial a total height of 126 feet. The building is cruciform in shape,

the nave being eighty by 44½ feet; transepts 14 feet, each beyond the nave, making a total of 72½ feet; height of walls 23 feet. The nave ceiling in centre 38½ feet, with an organ chamber 14 by 19 feet. The Church was built to accommodate 750 persons, but it is estimated that at the opening fully 900 persons found seats within the building without crowding, and it is expected that one thousand people can be seated if necessary.

The acoustic properties of the Church are said to be excellent. The old bell, font and pulpit have been retained.

The people of St. James are certainly to be congratulated upon the admirable building which has now been erected, Churchly in character, and beautiful in design and appearance.

The 'Mission Workers' of St. James' Church purpose holding a concert in the schoolhouse, on Monday, April 7th, at 8 o'clock. A good programme is prepared.

The annual meeting of the St. James' Branch of the Woman's Auxiliary of the Diocese of Toronto was held on Tuesday, April 2nd. The Ruri-decanal meeting also took place the same day, Commencing with Holy Communion in St. James' Church at 9 a.m.

A Missionary service was held in the church at 8 p.m.

TORONTO.—A general meeting of the Toronto Chapters of the Brotherhood of St. Andrew was held on Saturday, the 21st ult., in the School house of Holy Trinity Church. The chair was occupied by Mr. Davidson, the President, who delivered the opening address and then called upon the representatives of the several Chapters to give some account of their work. The following Chapters were represented: *St. James* by Mr. F. Damoulin; *Holy Trinity* by Mr. H. Rudge; *St. Peter's* by Mr. F. Kinnear; *St. Stephen's* by Mr. Andrews; *Church of the Redeemer* Mr. Evans; *Mary the Virgin* by Mr. Code.

After reports from these representatives a general discussion of business followed, and Mr. Pearson offered the use of the Parochial school-room for the meetings of the Brotherhood.

One of the members suggested as a department of the work for the Brotherhood, the visitation of the Prisons and the meeting of the Prisoners upon their discharge.

St. James Cathedral.—During Holy Week [with the exception of Good Friday, on which all services were held] a special service for business men was held every day at 12:30, at which suitable addresses were delivered.

INTER-DIOCESAN S.S. COMMITTEE.—The Inter-Diocesan Sunday School Committee, appointed under resolution of the Provincial Synod in 1879, will hold its half yearly meeting in the Cronyn Hall, London, Ont., on Tuesday, April 7th, at 10 a.m. As matters are to be discussed of the greatest importance to the Church in the whole Ecclesiastical Province, it is earnestly hoped that the various Diocesan Delegates will make it a point to be present. Suggestions bearing upon Sunday school matters made by any of the clergy of the various dioceses if sent to their duly elected delegates can by them be brought before the Committee. Should the representatives of any diocese fail to attend suggestions may be forwarded to the Chairman, the Rev. Canon Sweeny, D.D., Toronto, or to the undersigned.

C. R. W. BIGGAR, City Hall, Toronto.
Hon. Sec. Inter-Diocesan S.S. Com.
March 24th, 1891.

LONGFORD MILLS.—On Easter Sunday, March 29th, special musical service was held by the choir. The Rev. J. H. Jones, incumbent, preached.

PERSONAL.—The Rev. J. Hughes Jones, lately from Wales, has been appointed by the Bishop of Toronto to take charge of the Mission of Atherly, Longford Mills, Cooper's Falls and Foxmead.

DIOCESE OF HURON.

LONDON.—His Lordship, the Bishop of Huron, is improving in health, and although very weak, the danger is now past, and it is hoped that with God's blessing, he may soon be up. Prayers were offered for him in the the city churches on Sunday.

Daily Services were held during Passion week throughout the city, and the attendance at the respective churches is good. All look for a bright and happy Easter.

The Rev. R. Hicks, B.D., who has been curate at St. Paul's Cathedral for over five years, has been offered the Rectory of Simcoe, vacated by the death of the late Rev. John Gemley. Mr. Hicks will (D.V.) enter on his duties immediately after Easter.

Memorial Church Mission.—The ten days' Lenten mission in connection with the Memorial Church held in the school room, has closed. In this mission the Rev. Canon Richardson has been ably assisted by two lay Evangelists of the Anglican Church, Messrs. W. P. Crombie, and W. A. Parlane, and the result has been most satisfactory to the rector and his congregation. Bible readings have been given every afternoon by Mr. Parlane on subjects relating to the Christian life, the Christian condition and the Christian hope. These Bible readings have been conducted in a pleasing, informal manner, and the simple comparing of Scripture with Scripture at each meeting has proved edifying and profitable to the more thoughtful members of the Church who have attended them. Mr. Parlane has shown himself to be an experienced and careful student of Holy Scriptures, and he is able to impart his knowledge in a quiet, effective style. Each evening, after a brief service, with appropriate selections from the Prayer Book, addresses have been delivered by each of these gentlemen upon such topics as "Sin and its Consequences," "The Invitations of the Gospel and Salvation Through the Death of Christ, the Saviour."

These have been delivered with great plainness of speech, accompanied by earnest appeal and warning. A feature of these addresses has been the continuous reference to Scripture teaching and the enforcing of the very language of the word of God upon the consciences and hearts of the people. Mr. Crombie has exhibited a marked fitness for evangelistic work. He has had many years of varied experience as an evangelist, and his connection formerly with the Y. M. C. A. has proved a valuable training to him for his present life-calling. He is intensely earnest and full of strongest sympathy. At the close of the address a short after meeting has been held each evening in order to allow to enquirers and anxious ones an opportunity for obtaining personal instruction and being commended to special prayer. The mission, which has been carried on without any excitement, has proved in all respects a successful one. The Church of England in these days both at home and abroad, is availing herself largely of the services of her godly and Bible-taught laymen, and these will prove a source of great power and influence to her wherever they are prudently enjoyed by the clergy.

DIOCESE OF QU'APPELLE.

The Synod of the Diocese will be held this year at Qu'Appelle Station, on Wednesday, May 27th.

CANNINGTON MANOR.—This mission was begun in 1884, by the Rev. W. W. Bolton, who visited the place from time to time, holding services in the district; but previous to this the first settlers, Capt. Pierce and Mr. Spencer Page, had been preparing for the building of the Church, and on Mr. Bolton's first visit the logs were already on the ground.

The Rev. W. S. John Field was appointed

resident priest-in-charge in 1845, and under his direction, helped by the funds collected by his parishioners from England, the building progressed rapidly.

Built originally of logs, it is now plastered inside and out, and is now one of the prettiest churches in the Diocese.

The population of the district has more than doubled during the last few years, and is composed chiefly of English families who are bent on preserving all old English traditions and usages in connection with the Church as far as is possible in the Northwest.

The settlement has been described as one of the pleasantest in the country.

MOOSOMIN—The Women's Working Guild in connection with St. Alban's Church, Moosomin, resumed work Oct. 21, 1890. Mrs. Wetmore was elected president, Mrs. McNaughton and Mrs. White vice-presidents, and Mr. Marshall Smith, secretary-treasurer. The guild has a membership of twenty-five. A sale was held on the 10th December, when \$251 were taken in. After paying expenses, and a balance due on the church organ, \$150 was deposited in the bank which it is proposed to apply towards seating the Church.

During Lent daily service was held at 10 a.m. and 4 p.m., with Evensong at 7.30 on Wednesday and Friday.

During Holy Week there was a daily Celebration of Holy Communion (Good Friday excepted) at 8 a.m., Matins at 11 a.m., and Evensong at 7.30 p.m.

On Good Friday Matins and Sermon, 10.30., Three Hours' Service, with address on the Seven Last Words of our Blessed Lord from 12 to 3, and Evensong and sermon at 7.30.

The Bishop has signified his intention of holding a Confirmation in St. Alban's Church on April 19th.

MAPLE CREEK—We are pleased to be able to state that the Church of St. Mary the Virgin is now entirely free from debt. This is chiefly owing to the efforts of Mrs. Peacock, Mrs. Jones, Mrs. Gooch, Mrs. Goodwin, and other kind friends, who by a series of social entertainments, have raised the money needed to wipe off the debt. Much praise is due to those who have worked so assiduously for the cause, and it must be very gratifying to them to know that their labours have been so successful. A Font is much needed, who will give it?

GREENFELL—A white super-frontal for the altar has recently been presented to St. Michael's Church by Miss Price, of Wolterfield, Q.18.

It is proposed to build a bell-tower to St. Michael's Church, to replace the present unsightly structure of poles. A concert in aid of the fund was held on 19th of February, which was a great success musically and financially. Mrs. Anderson, Mrs. Cooke, and Mrs. and Miss McDonald and Messrs. Hanton, Skrine, Green, Lake, Chapman and Rowley, with the Rev. F. V. Baker took part in the programme. The choir was occupied by Mr. Samuel Taylor, J.P. The proceeds amounted to over thirty dollars.

THE CHURCH OF ENGLAND.

In School Histories and Popular Literature.

BY THE REV. ARTHUR W. LITTLE.

A lie is a foul blot in a man, yet it is continually in the mouth of the untaught.—Ecclesiasticals xx: 24.

It is a notorious fact that, in nearly all popular and school histories of England, Protestant manuals of the Reformation, histories of English literature, architecture, and art in general, and in most newspaper articles and reviews, it is either especially stated or implicitly assumed that the Church of England is a

new Protestant Church founded and established by law, at some indefinite period in the sixteenth century.

Such a statement is inexcusable, pernicious, and absolutely untrue; and, unless born of ignorance, is also disingenuous and unkind.

That Roman controversialists should so write is conceivable, for the wish is father to the thought. As Bacon would say, it skilleth them—it is their interest to have it so. Some Romanists, in childish ignorance, honestly believe it. Others, in all the demoniacal possession of prejudice, force themselves to accept it. Others, it is to be feared, assert it as a deliberate falsehood. Such a truth (say they) as the Catholic continuity of England's Church, must be kept from the laity at all cost. And it is kept from them. A Roman layman recently remarked to the writer: "If I thought that the present Church of England had retained organic continuity with the pre-Reformation Church, I would transfer my allegiance to it."

But why our Protestant brethren—that is to say, those Christians who in relation to their old mother, the Church of England, are Non-conformists or Dissenters—should make such a statement, it is hard to surmise. It does not help their case. It plays into the hands of their greatest enemy, the Latin papacy, and it hurts that Church which alone is called (and is) 'the Bulwark of the Reformation.'

With very few exceptions, all educated Dissenters have kindly feelings towards the Anglican Church. Very few wish it evil. All admire its liturgy and offices; all imitate its customs; and at the same time they bear with a patience and courtesy (which Romanists never show) the constant conversion of their children and of their ministers to the fold their ancestors left. Indeed, the real, the ultimate reason why they ever left the Church of England was because that Church had not become and would not be made a Protestant sect; because that Church had retained its continuity, and refused to cut the arteries of Catholic faith, apostolic episcopacy, Christian priesthood, sacramental grace, liturgical worship, and ecclesiastical authority, discipline, and tradition, which, like the blood-vessels of the human frame, nourish and quicken and unify the mystical Body of Christ.

It must be that the reason these well-meaning people assume that the Church of England is a sixteenth century sect, is because they really do not know any better. And the reason they do not know any better is because, claiming no visible or organic continuity for their own churches, they have no conception of the importance of it to those that have it, and so do not take the trouble to inform themselves on the subject. What care a nameless foundling for the genealogy of a king? or a priest of Jeroboam* for the Aaronic succession.

Serious as the misunderstanding is, it has, however, a humorous aspect. The Dissenter or the dissenting body, when confronted with the truth of the Church's historic continuity, reminds one of the fox in the fable, which having lost his tail in a trap, at once conceived a sublime contempt for tails and tried (though in vain) to induce his more fortunate brother to discard an organ so useless and unfashionable. The Dissenters affect to regard historic continuity as nothing more than a tail, the Church's eighteen centuries of unbroken life as a mere caudal appendage. But the old Anglican Renard, too wise to be caught in the curtailing trap of Protestantism, does not propose to be docked at the sly bidding of his mutilated brother. Nor does he consider it courteous or fair that he, with eighteen vertebrae in his trailing brush, should be classed with tailless *vulpes*, 'Brer' Rabbits, or the singed foxes of Sampson! †

*I Kings xii: and II Chron. xiii: 9-10.

†Judges xv: 4.

Whether the continuity of the Anglican Church be acceptable or not; whether it carry with it any ecclesiastical, ethical, or religious theories, principles, or obligations, it matters not; it is a fact of history, and as such ought to be willingly and frankly stated by all who allude to the subject, regardless of inferences which may be drawn therefrom, but which no one is compelled to draw. Admit, if you please, with devout Romanists (and not a few Anglicans) that, at the so-called Reformation, the Church of England lost much of her pious belief, reverent ceremonial, and beneficent practice; or claim, if you will, with certain Non-conformists, that the Church of England, if she did not perish in the sixteenth century, at least deserved to perish because she did not reform herself more thoroughly, the fact still remains that she did not perish, any more than Judaism perished because of the complete or incomplete reformations affected under David and Josiah, Ezra, or the Maccabees.

Let us have truth. 'A lie is a foul blot;' and the false Anglican history which has crept into school books, popular literature, and Sunday school libraries, ought not to be endured.

The following suggestions are, therefore, respectfully submitted to the thoughtful consideration of all English and American Churchmen:

1. That well-grounded Churchmen, who hold the pen of the ready writer, should flood the country with books—truthful, bold, forcible, attractive—in defence of the Church; especially that they should follow the lines so admirably marked out by Miss Charlotte M. Yonge, in her sketches, and novels, and elementary textbooks of history, and thus provide plenty of sound popular reading on the subject, both for schools and for the general public.

2. That all Church-people who write for newspapers and magazines—editors, contributors, correspondents, reporters (yes, even reporters!) and I would make bold to add, compositors and proof-readers) should use accurate language whenever they allude to the Church; and, as far as in them lies, by authority and by kindly influence, induce their non-Catholic subordinates, associates, and superiors, to do the same. This can be readily accomplished, if (as the writer believes) these erroneous statements spring not from malice but from such 'pure ignorance' as Dr. Johnson acknowledged was the only reason why, in his dictionary, he had defined *hock* as 'a horse's knee.'

3. That until literature in general and school books in particular are purged of these mis-statements, priests, parents and Sunday school teachers, should put their parishioners, their children, and their pupils on their guard.

If a child of the Church comes home from public school, and says to father or mother: 'Oh, our English history to day was awfully interesting! It was all about Henry VIII (or Edward VI, or Queen Bess, or whatever hero or heroine the myth alleges) and how he destroyed the Catholic Church and established the Protestant Episcopal Church of England, and how he composed our 'incomparable liturgy' which Lord Macaulay said was just a great deal nicer than the Presbyterians had in Scotland; and oh, I—I wonder if the rector has ever heard about this!' Then that father or that mother should send the teacher [as the writer has done when he has found his young parishioners thus bewitched], a respectful protest, and get her to read some little book, Miss Yonge's 'English Church History,' or Catt's 'Turning Points,' or Hore's 'Eighteen Centuries of the Church in England,' or Randall's 'Why am I a Churchman?' or the like; and thus help teacher and scholar to bring to their reading 'a spirit and judgment' not, of course, on all points 'equal;' but, on the point in hand, 'superior' to the spirit and judgment of the popular writer.

4. It ought to be added, though it sounds like preaching, that all Churchmen [High,

Low, and Broad, rich and poor, young and old] should, in public and private worship, in work and in word, in life and in thought, praise and pray, toil and talk, live and think as *Church men*, if they would have others believe them so.

This means a great deal.—*Living Church*

EASTER.

"When I awake up after Thy likeness, I shall be satisfied with it."

On the Resurrection morning,
Soul and body meet again;
No more sorrow, no more weeping,
No more pain.

Here awhile they must be parted
And the flesh its Sabbath keep,
Waiting in a holy stillness
Wrapt in sleep.

For awhile the tired body
Lies with feet towards the morn;
Till the last and brightest Easter
Day be born.

But the soul in contemplation
Utters earnest prayer and strong
Bursting at the Resurrection
Into song.

Soul and body re united
Henceforth nothing shall divide,
Waking up in Christ's own likeness,
Satisfied.

Oh! the beauty, oh! the gladness,
Of that Resurrection day,
Which shall not through endless ages
Pass away.

On that happy Easter morning,
All the graves their dead restore;
Father, sister, child and mother,
Meet once more.

To that brightest of all meetings
Bring us Jesus Christ at last;
By Thy cross, through death, and judgment
Holding fast.

—*Hy. A & M.*

EASTER DAY.

"Jesus Christ * * * the first begotten of the dead"—*Rev. I. : 5.*

Welcome, earliest eastern ray:
Welcome golden dawn of day;
Welcome cloudless sun to say
Alleluia, Christ is risen.

Welcome, warblers of the spring;
Welcome, every glancing wing,
Welcome, as ye soar and sing,
Alleluia, Christ is risen.

Welcome, wreaths of leaves and flowers,
Gather'd from earth's choicest bowers;
Bloom, that breathes a few brief hours,
Alleluia, Christ is risen.

Earthly scenes must sink to rest;
Birds must seek their evening nest,
Flowers must droop when most carressed;
Alleluia, Christ is risen.

He is risen, no more to die;
Songs shall fill eternity;
Sharon's Rose shall bloom for aye;
Alleluia, Christ is risen.

—*Bickersteth.*

FIRST SUNDAY AFTER EASTER

"The same day at evening * * * came Jesus and stood in their midst and saith unto them 'Peace be unto you' * * * As my Father hath sent Me so send I you."—*Gospel.*

He liveth, who was dead:
The bars of hell are riven;
The gloom of centuries is fled,
The light hath dawn'd from heaven.

Among His own He stands,
Oh! why those faithless fears?
He shews His side and feet and hands,
And dries the fount of tears.

Peace, blessed peace, first sung
By angels at His birth,
Now drops melodious from His tongue
Like balm for all the earth.

He clothes them with the power,
Of His forgiving love,
As clothed at His baptismal hour
With unction of the Dove.

The Light hath burst its prison
And shines Creation o'er:
The Everlasting Life hath risen
And risen to die no more.

—*Bickersteth*

THE LORD IS RISEN INDEED.

We are once more brought round to the glorious Easter season. It is the crowning feast of the church year and the one which gives authority and weight to all the others. Our Lord's resurrection set the seal upon all His previous ministry. 'If Christ be not raised,' says St. Paul, 'your faith is vain; ye are yet in your sins. They also which are fallen asleep in Christ are perished. But now is Christ risen from the dead and become the first fruits of them that sleep' [I. Cor. xv., 17-20].

Yes, the Lord is risen indeed. He hath overcome death and opened unto us the gate of Everlasting Life. The grave itself is that gate. We are not to think of it as if our loved ones were still within its walls. It does but hold for a time that body, which in its turn shall escape from its prison and be raised a spiritual body to be no more subject to infirmity, pain, or decay.

The Lord is risen indeed. Such were the joyful tidings which greeted the two disciples on their return from Emmaus. The Apostles were gathered together, all save one, who would never be seen among them again. He had chosen his own place and had gone thither, never to return. Even among the eleven there may have been some misgivings after they heard the words of Mary. In spite of all their protestations of fidelity and love, they had forsaken their Master and fled at the first alarm. The women, indeed, had been faithful to the last. He had shown Himself to them, but might He not punish the fault of the apostles by leaving them in their turn? But their fears were soon put to rest. The Lord had risen, indeed, and had appeared unto Simon—to Simon Peter who had not only forsaken but denied Him in the presence of His enemies. "And as they thus spake, Jesus Himself stood in the midst of them, and said unto them, Peace be unto you." Then were the disciples glad when they saw the Lord [St. Luke xxiv., 36; St. John xx., 20].

It may be that some one will read these lines who like Peter has denied and forsaken the Lord whom he once professed to love and serve, and that not by a single unpremeditated act, but by a long course of wilful sin. You look back on your life, it may be from a sick bed or the solitude of a prison cell, and oh how dark seems the past and how hopeless the future. But take courage. The Lord has risen indeed, and because He is exalted to the right hand of God, the way is open for you to arise and go to your Father through Him. Do but confess your sins and own your helplessness, asking forgiveness and cleansing through His blood and you shall find him ready to relieve you, to make your sins, though they be scarlet, as white as snow, and to give you grace to pay Him faithful and loving service in the future. Nay, He may use you as He did Peter to bring other souls to the knowledge of His Love.

And to you who seek for friends snatched from your eyes, we say, The Lord is risen indeed, and with Him shall arise those whom you have lost. He who is now risen is the same who wept with the sisters at Bethany, and had compassion on the widow of Nain, and took the ruler's little daughter by the hand, reminding the amazed parents at the same time that the child needed food. We cannot, like Him, say weep not, but weep not without hope. Your dead are alive in Him forever more. Beyond the reach of pain and death and enjoying the sunshine of their Lord's face, they wait in calm and sweet repose the time of the consummation of all things. The Lord is risen indeed.—*Parish Visitor, N. Y.*

NOTHING LOST.

When a man attempts to build a house without counting the cost, and is unable to finish it, all his labor is apparently thrown away. There is a deal of waste endeavor in the material world, and everywhere we see the useless wrecks of human toil and energy which have come to naught. Look at the dead books that cumber libraries and that have cost so much mental toil and travail. Look at the business enterprises that have gone to pieces after wearing out the lives of those who undertake them. And if sermons were measured by their visible results, it would be like using the Mississippi to run a boy's water-wheel. Not so in the spiritual world; there is no waste here, no loss. The results are exactly proportioned to the work. But an important distinction must be kept clear. Our human limitations prevent us from recognizing the entire fruits of spiritual work. Even the influence of example or a discreet word is often unknown except to the person whom it touches, and he is frequently unconscious whence and how the influence came. Far more elusive to the sense are the influences in the spiritual kingdom. And yet the influences do their work whether we know it or not. Whatever is done for Christ is done, and abides forever; nothing is wasted, nothing is lost. A prayer, an aspiration, a repentant tear, a forgiving thought, an act of faith, a sympathetic look, a word of kindness, a loving deed, a longing for closer union with Christ, experiences in the heart that mould a holy life, are all direct contributions to the spiritual kingdom of our Lord; and granting that there is single minded sincerity at bottom, genuine humility, utter self-effacement, complete surrender of will, and an overmastering desire to be conformed to the image of Christ, then each and every one of these thoughts and deeds count their full worth and measure, and accomplish their purpose; kept in the holy keeping of God, laid up among the heavenly jewels. A precious encouragement this is to all Christian workers, especially to those who feel disheartened at seeing so little fruits of their efforts, and to the modest and retiring ones who are pushed into the background by those who put themselves in Christ's place and live on the world's praise. It matters not whether the world sees and knows how much we are doing for our blessed Master. He knows it, and values it for just what it is, and treasures it up for our everlasting good.—*Church News.*

We want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

It is related that a little girl, the daughter of a physician, called upon for a toast, gave 'the health of papa, mamma and all the world.' But she suddenly corrected herself. 'Not all the world, for then papa would have no patients.'

The Church Guardian

— EDITOR AND PROPRIETOR: —

L. H. DAVIDSON, D.C.L., MONTREAL.

— ASSOCIATE EDITOR: —

REV. EDWYN S. W. PENTREATH, B.D., Winnipeg, Man.

Address Correspondence and Communications to the Editor, P.O. Box 504. Exchanges to P.O. Box 1968. For Business announcements See page 14.

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CALENDAR FOR APRIL.

APRIL 6th—1st Sunday after Easter.

" 12th—2nd Sunday after Easter.

" 19th—3rd Sunday after Easter.

[Notice of St. Mark]

" 25th—ST. MARK.

" 26th—4th Sunday after Easter.

[Notice of St. Philip and St. James]

THE C. E. T. S.

We have before us the twenty-eighth annual report of the Church of England Temperance Society in the Mother country being that for the year ending 31st December, 1889. The report for 1890 has not yet been issued. We find from it that besides having as its Patron Her Most Gracious Majesty the Queen, and as Presidents His Grace the Archbishop of Canterbury and Archbishop of York the Society in England numbers on its list of Vice Presidents, no less than thirty seven of the English Bishops and also the Bishop of Toowoomba (Brisbane). Besides these a number of the leading clergy several of the Judges and a number of the leading laymen in the Church of England appear as Vice-Presidents of the Association.

Though the report is the 28th as above mentioned it is only the 17th since the formal reconstitution of the Society in 1873 upon its present basis, and a perusal of its contents shows the enormous extent and the diversified character of the work carried on by it. The results seem to justify to the fullest extent the opening of the door for non-abstaining members under its dual pledge.

The Society divides up its work apparently into departments having: 1. a JUNIOR division for the young; 2. a W. MAN'S UNION which carries on a Home in London, Mission and Rescue work Conference with other Christian bodies, and which makes a special effort to look after those employed as barmaids in the numberless saloons of London; 3. Agricultural work, that is amongst the farmers and men employed by them; 4. Army division; 5. Cabmen's division; 6. Naval branches; 7. Legislation department; 8. Licensing Laws, enforcement; 9. Race Course Mission; 10. United Kingdom Railway Union. Besides these there are a number of Societies affiliated with the C. E. T. S., such for instance as the Benefit Societies whose object is

the inculcation of principles of thrift, fore thought and mutual help; b. The Merchant's Service, whose object is the creating of more sober habits amongst the many thousands of seamen, fishermen and bargemen, whole crews of whom are now total abstainers, and amongst whom 85 000 pledges have been taken within the last eleven years; c. Mission to deep sea-fishermen in the North Sea and other waters; d. The Church Army which works as affiliated with the C. E. T. S. in Open air meetings and indoor gatherings; the 'Soldiers' of the Society and Probationers as well as everyone of the 200 officers and Mission nurses being total abstainers.

Under the title of 'Daughter Societies,' one in Ireland and the United States is mentioned, but no reference is made to Canada. Undoubtedly there are a number of branches of the Church of England Temperance Society in the several Dioceses of Canada, and it would seem desirable that these should in some way be associated. Why should there not be a Dominion Church of England Temperance Society, every Diocese an organization working as a branch thereof.

As above stated the Church entered upon organized Temperance work in 1862, the Society having then for its object the recovery of the Intemperate through the agency of the Parochial Total Abstinence Societies. It was soon found that this left the prolific causes of intemperance untouched, and, therefore, systematic attempts to remove these by new Legislation was made, in obtaining which the assistance of non-abstainers was invited. The report of the Lower House of Convocation of 1869 made it evident that the time was come when the Church as a whole should organize for overcoming this evil, and a new constitution and rules were prepared for the Church Temperance Society as it then existed, which were adopted by the Houses of Convocation having been unqualifiedly approved by the Archbishops. The Society then commenced its new career in February, 1873.

Speaking of this change of basis the report says:

'It has been sometimes supposed that it has changed its front,' and that it goes forth now with an uncertain sound, holding Total Abstinence as a principle in one hand, Moderation in the other.

No misconception could be greater. The Total Abstinence Section of the Society remains as it ever was—its principles intact, its opportunities of promulgating them far greater than they ever were.

It holds that, as the first step to the restoration of the Intemperate—the process of permanent restoration being then from first to last a spiritual one—association on the basis of Total Abstinence is the one great essential; and that 'for the present distress' the same principle is to be recommended to all—more especially to the young, as a safeguard against the inordinate temptations to which the drinking customs of their age and country will expose them. The object of this Section is to form Parochial Total Abstinence Societies, wherever practicable, throughout throughout the land.

But the whole body of the Church [and it is the Church at large which is called upon to move] is not prepared for this. There are other ways, then, of promoting Temperance and removing the causes of Intemperance in which all may take their part. These are comprehended in the first or General Section. Societies may be formed, and are now continually formed, on this basis only; or, as in many places, conjointly with a Section for Total Abstinence. The condition of membership in the General Section is simply a promise of self-exertion to forward the objects of the Society as set forth in its list of objects. If upon this there have been grafted, in some places pledges of 'Temperance' and 'Moderation' of different kinds, over and above that which the Christian has taken in his Baptism, this has been done by

the action of particular clergymen or committees in the exercise of a discretion which the Society wishes to leave free and unfettered.

The evil which is confronting the Church of Christ in this generation is too notorious and universal to need enlarging upon. The traffic in strong drink, enlarged and accentuated as it has been by the comparatively recent development; the traffic in public houses; the vast amount of capital thus thrown into the trade; the competition which ensues; the consequent increase of temptation, with the corresponding increase in the consumption of the drink and that which follows upon it; the crime and all its resultant miseries, as evidenced by the latest record of convictions, all point to the imminence and character of the conflict which lies before the Church of Christ.

It is the claim of the Church of England Temperance Society that it now offers a place in its ranks to every member of the Church who desires to take part in it.

READING FOR CHURCHMEN.

A good deal has been said and written of the importance and necessity of continued study by the ministry. It cannot be too strongly emphasized, the priest's lips should keep knowledge. He who is set to feed the flock must be diligent in the studies connected with his sacred calling. The field is wide. The clergyman must not only be versed in theology, he must also have at least an intelligent acquaintance with the great questions of the day, that he may be a competent adviser and an interesting companion to those whose lives he touches.

It is also of great importance that the laity of the Church should be well-informed laymen, able to give a reason for the hope that is in them. An intelligent laity is a great help to the Church. We mean that our own people should be grounded in Church principles, that they should know something of the history and claims of the Church as well as a little more than the mere elements of the Christian religion. As a matter of fact, there is a lamentable lack of knowledge of the position and principles of the Church. It is within the experience of every clergyman to mourn over this almost universal ignorance. It is true that we have reason to be proud of many of our laymen who are well versed in such matters. There are many men prominent in the councils of the Church who are able champions of the Faith. But these are exceptional. It is sadly true of the mass of our Church people that they lack knowledge which they should have, to be worthy exponents of the Church's faith and practice. There are too many who are members of the Church for social reasons, or by preference, because they enjoy the services. They are quite as ready to go elsewhere, if the fancy takes them, or if their tastes are offended in the services of the parish church. They have no defence to make when the Church is attacked. They cannot give reasons for features of the Church which mark it as distinct from 'other denominations.' Their acquaintance with the Prayer Book is not extended beyond the outlines of Morning and Evening Prayer. The directions as to days of abstinence and fast days, are unknown to them. It is from this large, inert class, that the clergy find their chief obstruction in raising the tone of the services, prosecuting Church work, and deepening the spiritual life. As a matter of course, the prejudice which is born of ignorance is rife even to the stubborn contesting of any and every advance. It is from these that the senseless cry of 'Rome' is raised at any effort to carry out the Prayer Book system. Their affiliations are with the Protestant bodies which surround us, and their conceptions of the Church are that it is a Protestant sect which uses vestments and a liturgy.

We venture to urge upon the clergy that they can do a great work for the Church, and win an influential following for themselves if they make the effort to induce their people to read Church books. We are aware that this is a hard thing to do, but it is worth the effort. At this time, when Lent is approaching, and Confirmation classes are under instruction, there is a favorable opportunity to put into the hands of people books which will do an immense deal of good in educating a generation of earnest, intelligent, Church people. If a parish library is not available, the pastor could procure for his people, at small expense to them, books which would give them the information they need. Devotional reading during Lent and at other times should have a wide scope, and go beyond the merely subjective. A judicious pastor will see to it that books which will instruct and educate are easy of access by his people. The local booksellers will be easily induced to provide a line of works at the pastor's suggestion, to which people may be referred. It is not our purpose to give a list of such books, for the clergyman may be supposed to know what is needed. Such works as Canon Mason's *Faith of the Gospel*, Norris' *Radiments of Theology*, Lackock's *Studies in the Prayer Book*, Catt's *Turning Points of English and General Church History*, Bishop Leonard's *Church History*, Little's *Reasons for being a Churchman*, Bishop Kip's *Double Witness, Our Family Ways*, Snyder's *Chief Things*, Littledale's *Plain Reasons against Joining the Church of Rome*, Bishop Spalding on the Church and Her Apostolic Ministry, Sidney Lear's *Light of the Conscience*, Larrabee on the *Sacramental Teaching of the Lord's Prayer*, etc.; these and such like will prove valuable aids in strengthening the life and work of the Church. We earnestly commend the subject to the attention of our brethren.—*Living Church*.

OUR CONFIRMATION CLASSES—THE SACRAMENTS.

We come now to the second part of the Catechism, the deeper part of it, if there can be any comparison where all is deep. We have to do with the Sacraments, and instruct our young people in sacramental mysteries. First we must endeavour to explain this word "Sacrament"—a bond, an obligation, an outward symbol of an inward responsibility and privilege. Originally the word signified the oath of allegiance by which the soldier was bound to his standard. We shall see the explanation of the word given in the Catechism itself.

It will be well in this lesson to begin by pointing out how all religion has a sacramental element in it. However spiritual it is, it clothes itself in outward ordinances. Man is made up of matter as well as spirit. His spiritual essence is hidden in a material environment. Sacraments appeal to both these parts. The senses of hearing and seeing and feeling are enlisted in the interests of religion. Christ presented His own material frame to His disciples after His resurrection as a proof of the reality of His bodily resurrection. "Handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke xxiv. 39.) Sacraments in the highest sense could only follow on the Incarnation. The sacramental side of religion was set forth from the first in "The Tree of Life" and "The Tree of the knowledge of good and evil." Our Lord's teaching was highly sacramental, so far as it borrowed signs and symbols for itself from the eternal world. This principle of sacramentalism runs through all the parables. All nature is sacramental, as shadowing forth spiritual truth.

So much may be said in preparing the minds of the confirmands to enter on the great subject of the Sacraments of the Gospel. The Cate-

chism directs attention first to the number of the Sacraments "ordained by Christ in His Church," which are "two only." Other rites may be called Sacraments in a lesser sense, but they are not "Sacraments of the Gospel ordained by Christ." Article XXV. says—"Those five, commonly called Sacraments . . . are not to be counted for Sacraments of the Gospel, being such as have grown partly of the corrupt following of the Apostles, partly are states of life allowed in the Scriptures, but yet have not like nature of Sacraments with Baptism and the Lord's Supper, for that they have not any visible sign or ceremony ordained of God."

The Sacraments, the Catechism says, "are generally necessary to salvation." They are intrinsic parts of the Gospel scheme. Baptism inaugurates the Christian life, and the Lord's Supper feeds and sustains it. No one can be called a "Christian," or declared to be a member of Christ who has not been "christened;" and no one can effectually feed his spiritual life apart from the reception of the Body and Blood of Christ in the Lord's Supper. Baptism incorporates us into the Church of Christ (Acts ii. 41, 47); "grafted into the body of Christ's Church;" "incorporate him into Thy Holy Church" (Public Baptism of Infants); and the Holy Communion assures us that we are "very members incorporate in the mystical body of Christ, which is the blessed company of all faithful people" (Communion Service). In these two Sacraments will be found the essence of the Christian life. "My doubt is," says Coleridge, "whether Baptism and the Eucharist are properly any parts of Christianity, or not rather Christianity itself;—the one the initial conversion or light, the other the sustaining and invigorating life—both together the *phos* and *zoe*, which are Christianity. A line can only begin once; hence there can be no repetition of baptism; but a line can be endlessly prolonged by continual production; hence the Sacrament of love and life lasts for ever."—(*Table Talk*, Jan. 12, 1834.) The Church's doctrine concerning the Sacraments can hardly be adequately expounded without reference to the admirable instruction given on the subject of the 25th Article. From this it will be seen that the Sacraments are not dead forms, but living ordinances instinct with spiritual life to all those who receive them aright. "They be not only badges or tokens of Christian men's profession (*Zwinglianism*), but rather they be certain sure witnesses and effectual signs of grace and God's good will toward us, by the which he doth *work invisibly* in us, and doth not only *quicken*, but also *strengthen* and confirm our faith in Him" (The Catholic Doctrine).

It will be important also to point out how the Church guards against the notion that the Sacraments can have any wholesome effect or operation from the mere fact of their administration (*ex opere operato*) apart from faith in the recipients. It is only "in such as worthily receive the same" that they work grace. It is only, for example, where there is "a true penitent heart and lively faith" that we spiritually eat the flesh of Christ and drink His blood, that we dwell in Christ and Christ in us; "that we are one with Christ and Christ with us." The result otherwise is clearly pointed out. See the third exhortation in the Communion Service.

From this point of view the Christian Sacraments of Baptism and the Supper of the Lord may be compared with the ordinances of the Old Testament ritual. Those of the Old Testament, as St. Augustine pointed out, only "promised a Saviour;" those of the New Testament "give salvation." The types of the Old Testament were only witnesses to grace and truth beyond and outside of themselves; the Christian sacraments contain the pledge and the means whereby grace and truth are brought home to us.

"Here we have the view of Evangelical Sacraments which pervades all Christian antiquity, viz., that they differ from the ordinances of the Old Law in this: the ordinances of the Old Law were but pledges of future blessings, not means to convey them; but the Sacraments of the Gospel not only promised Christ, but to those who receive them in faith they are means whereby God gives Christ to the soul" (Harold Browne's *Exposition*, etc., p. 592) Opportunity should here be taken to press home upon the minds and hearts of the candidates the importance of feeding their spiritual life with the means of grace provided for them in "the most comfortable Sacrament of the Body and Blood of Christ."—*Irish Ecclesiastical Gazette*.

WILL YE ALSO GO AWAY?

(From Church News, St. Louis)

In every parish there is an unwillingness on the part of many to communicate. Persons who have been confirmed, even for years, habitually refuse to "do this in remembrance of Me," while others, who are communicants, scruple not to turn their backs upon the table of the Lord, as if they had no part in Him. In some this conduct proceeds from want of real religious principle and feeling. In others it arises from a *misapprehension* of the purposes of the Eucharist. Every clergyman, from his own experience, can vouch how continually he is compelled to combat the idea of "not being good enough," in those whom he may strive to guide in the way of truth and duty. Again and again he has to repeat that "Christ came not to call the *righteous*, but sinners, to repentance." The answer is, "we are not worthy." Personal worthiness is confounded with worthily receiving. The former never can be attained by miserable sinners; if it could be, the Holy Communion would not be necessary; the latter is in the power of all who exercise faith and true repentance. The Lord's Supper was instituted in *love*; not to delude souls and entrap them in perdition. It is the sacrament of the body and blood of Christ, *which were given for the life of the world*. Under the form of bread and wine, the body and blood of Christ are spiritually taken in the sacrament, for it is a means of grace. Whoever communicates worthily obtains pardon and peace and all the other inestimable benefits which must flow from sacramental union with Christ. Why then should there be any fear in approaching the table of the Lord? Why should there be any hesitation in obeying the command of the Saviour? Either a disregard of Christ or a failure to apprehend the great benefits which appertain to the sacrament of his body and blood must be the cause. *Primitive Christians communicated frequently and as often as opportunity offered*. They did not consider themselves saints, except so far as they were sanctified by the Holy Spirit, and thus separated from the surrounding heathen. They were no poorer or better than the Christians of the present day. Yet they believed in the Lord Jesus, and were not afraid to draw near to Him in His sacraments. They hastened to be baptized, and they regarded communicating as a great *privilege*—a great *blessing*, and anything which would prevent them from uniting with the brethren in the solemn feast as a sore misfortune. There is altogether a fault among Christians in regard to this important matter. We would not say a word against communicants making the utmost preparation for the feast, but they need not and should not turn away. The Lord knows their unworthiness, and if they desire to do His will, will accept them according to what they have, and not according to what they have not. Besides, neglect on the part of those who confess Christ is a terrible example, and a manifest injury to the cause of Christ. Is it not a sad sight to see some who have confessed Christ turn

their backs upon the altar, as if they had no part nor lot in Him who died to redeem them from their sins? It is no way to grow in grace or come nearer to that perfection which God requireth. The Church and sacraments exist by the will of God, to minister Christ unto the people. No part, therefore, of what he teaches and requires can be neglected without detriment to the soul's welfare. Let no one turn away from the table of the Lord, for it is a turning away from Christ, a denying Him in the presence of the congregation.

"And note, that every parishioner shall communicate, at the least, three times in the year, of which Kaster is to be one"—*Rubric, in Prayer Book*

FAMILY DEPARTMENT.

THY LIGHT IS COME,

BY MRS. G. VAN D. CHROWETH.

Trembling upon an unknown plain, I stand,
With arm o'er-arched, and eye-protecting
hand

Searching the flush which paints the horizon
rim.

My compass lost, and hope and feeling dim;
Read me the sign:

Clothes sun or shade, the land?

Poor grief-worn soul, what matters east or west
Glad light is come, enough that thou art
blest.

The tender promise of approaching dawn,
The lingering glory of the day that's gone,
Each is full fair.

Nay, ask not which is best.

'LISBETH'S EASTER LILY.

BY MAUD BURTON.

Her clothes were certainly very ragged; no one could dispute that. Her toes were rebellious and objected to staying in her boots. 'Lisbeth looked at them despairingly. She was only nine, yet she could reason. 'If I was as cold as my feet am,' she mused, and had any place to go, I just wouldn't stay out in the cold. So now! And made a desperate attempt to get her resolute little members under cover. It was useless. They would persist in peering out at the world, so 'Lisbeth gave in and started on her travels once more.

Nearly all that day she had wandered up and down Washington street looking for a home. Her father had left her three days before on a drunken spree, with no place in particular to lay her head. She was not greatly disturbed at that, however, being used to it. It was not the first time she had been left to herself since her mother died. What troubled her was the fact that during these three days she had eaten nothing but a piece of bread an old Irish woman had given her. A nine year old stomach isn't proof against everything, and 'Lisbeth, too proud to beg, couldn't always keep back the tears. Somewhere in all that big city, she thought, there must be something for her; but the ragged boots had flopped on all day, obedient to the tired little feet, and still 'Lisbeth was hungry.

Suddenly she made up her mind she would go up where the rich people lived and see if they didn't want a little girl. 'So much money to spare,' said 'Lisbeth, 'somebody'll surely take me.' Poor little trusting soul! Not to know that among all those riches there was no corner of a home, no single penny to spare a tiny outcast.

She turned her steps and went towards the west. It had been a cold, gray February day, and the short winter twilight had already commenced to deepen into the long winter night,

'Boston's a big place,' said 'Lisbeth cheerily, watching the electric lights one by one flash into being. 'Guess its most as big as the world.' She could afford to be philosophical now. She could even talk cheerfully to herself for company. Wasn't she going home—somewhere?

She turned into Commonwealth avenue, and paused a moment before one of the long flights of steps, praying a little prayer her mother had taught her. Prayed with all her baby might for a home, in the only words she knew—'Please, God, bless everybody and make me a good girl.' Yet I think the listening angels understood, and laid a blessing on 'Lisbeth's head.

The child climbed the long stone steps and timidly rang the bell. How warm it looked inside, she thought. Through the long draperies at the windows she could look in where the soft light flared beautiful pictures and rich furnishings. 'I guess I'll like to live here,' she said. Just then a servant came to the door and 'Lisbeth raised her eyes. The girl regarded the ragged mite before her, curiously. 'What do you wish for?' she asked, not unkindly.

'Please, marm, a home,' said 'Lisbeth. The girl laughed. 'There is none here for you,' she answered, and closed the door.

'Lisbeth sank down on the door step stunned and sobbing, feeling as Rasselas might have felt when the gates of the Happy Valley clang ed behind him. The snow had begun falling, and 'Lisbeth watched the soft flakes through her tears, almost envying the harsh, bare pavement they covered so tenderly. 'There ain't no place for me,' she said.

The door behind her opened softly once more and a little boy looked out. He had heard the servant's description of the little waif who so coolly demanded a home, and his childish heart was touched, so he had quietly crept out, intending to follow that poor little girl and bring her back. A little startle at having his search so suddenly rewarded, he stood motionless for a moment, looking down at the shivering, ragged heap before him. Then he stooped over and touched it. The heap stirred and moaned, then two bright eyes, that all the tears and hunger had not been able to dim, looked up at him.

'What is the matter?' asked the child. 'I'm hungry,' sobbed 'Lisbeth, 'and I'm cold, an'—' she broke down and cried bitterly.

'Hush!' said the child, 'Don't cry. You shall come in and have somefin' to eat, I'll ask Nurse.'

'No, don't yer!' cried 'Lisbeth. 'They'd send me off an' I'm only resin'.'

'Then I won't,' answered the boy, 'but I'll bring you somefin', you wait a minute,' and he closed the door only to open it again in a few minutes with a large napkin in his hands, filled with hastily snatched goodies from the dining-room. 'Eat it quick!' he said, 'before Nurse finds me.'

'Lisbeth's eyes dilated as she took the proffered food. 'Thank you,' she said, gratefully, 'You're awful good.'

The small boy was not at all averse to compliments. He liked them, and rather gloried in what he had done, but he bore his laurels modestly, nevertheless.

'That's all right,' he said. 'I'm sorry, and I've brought you ten cents my mamma gave me to day. Where is your mamma?'

'Dead,' said 'Lisbeth, briefly, taking the money and smiling at the velvet clad child.

'What is 'dead'? he asked her curiously.

'Oh, I don't know,' said 'Lisbeth, 'It's layin' down an' not breathing. It's different from being drunk. Father, he's drunk—most always.'

'Oh!' said the child, regarding 'Lisbeth as a woman of wide experience. 'Which had you raver he—dead or drunk?'

'Dead,' answered 'Lisbeth. 'Mother is.'

The child nodded as though he understood. 'Do you like flowers?' he asked presently.

'Lisbeth's eyes sparkled. 'Yes,' she said, with her mouth too full to talk easily.

'You wait a minute then, and I'll get you a present,' he answered, and ran into the house. His little heart was filled with pity for this poor little girl whose mamma was dead, and whose papa was drunk—most always. He came back in a moment and pressed a flower-pot into 'Lisbeth's hands.

'Keep it where its warm and sunny,' he said hurriedly. 'By and by it'll be pretty. It's an Easter lily. I must go now. Nurse is calling me. Good-bye little girl.'

He stooped and touched his childish lips to hers, then shut the door, leaving 'Lisbeth alone once more, this time thoroughly dazed.

No one had ever kissed her since her mother died, and the unfamiliar caress burned deep into her warm little heart and comforted it.

She finished the remainder of the food, then carefully folded the napkin and placed it close to the door, considering in the meantime, with a gravity far beyond her years, what her next move should be.

Presently she arose, and after fastening the pennies in a corner of her dress, she went down the steps, hugging the flower-pot as though it were something living.

Down the avenue, past the beautiful houses she went, looking wistfully at them once in a while, yet knowing now they were not for her.

It snowed faster and faster, and 'Lisbeth's tired little feet just managed to drag themselves over the ground. By and by she crawled under the shelter of a friendly porch, and sank down in a little shivering heap, too utterly exhausted to move another step, and wrapped her precious plant tight in her skirts to keep it warm.

If she had been some well-fed, well-clad little child, she would, in all probability, have frozen that night. Being only 'Lisbeth, a waif, accustomed to the street from her earliest childhood, she only moaned a little occasionally, and tried to warm her purple hands next her skin, or rubbed her tired little limbs with despairing energy, in a fruitless attempt to cure the ache.

All round her that night people lay in soft, warm beds, and shivering said, how cold it was. 'Lisbeth said nothing. She only waited. God must have made a mistake, she thought, that would come right in time. Perhaps her prayer hadn't reached him yet. It was a long way to Heaven.

So the night wore away, and in the early morning 'Lisbeth carefully shielding her flower pot, trudged on again, seeking she knew not what.

[To be continued.]

Too little attention is paid to ministerial elocution. Were any other subject than the Gospel the minister's theme, many a minister would find himself without hearers. A certain sort of divinity hedges a minister around about and ensures him a hearing. As a messenger from the King of kings his utterances, even though delivered and lacking fervor, are listened to because of their source. Unconsciously, we presume, not a few ministers excuse their lack of any rhetorical faculty on the ground that they are preaching the Gospel. Thus the very consideration that should be an inspiration to painstaking culture of delivery becomes a ground for its entire neglect.—*N. Y. Observer.*

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.

A BEAUTIFUL INCIDENT.

The following incident is told by Mrs. Arthur H. Smith, of China:

An incident occurred the other day which I believe to be one of many which we do not know about. A woman who went home from our station class told me the story. She is a middle-aged woman, and for years a church member. To a niece, whom she very seldom sees, she had once explained about the wrong of idolatry. She had forgotten about it, but the niece had not. In her turn she taught a girl friend, who, later, married. At New Year the bride was ordered by her mother-in-law to worship the tablets of their deceased ancestors. She refused. Her husband beat her. Still she refused. He beat her more. She said: 'You may beat me to death, if you will, but I will not offend God by praying to the dead; and if you beat me to death, I will be the gainer, for God will take me home to heaven to stay with Him.' This girl can not read the Bible, or any other book. She has, so far as I know, never seen a missionary, and got her vital little spark of Christianity, as you see, around three corners—that is, from the niece, who got it from the aunt, who got it from us! The aunt said: 'I meant to bear fruit, as we were exhorted to do in the station class, but I feel reproached to see how much more this child has done than I have, and with only her little light.'

Chinese prayers are apt to be stately and formal at first. Simple, heartfelt and persistent prayers for things we really want are the kind they hear when they come here, and I think the praying does as much for the station class heart as the studying does for the station class mind. One woman, who had been here for weeks, walked back here four miles the Sunday after she got home, with a special errand. She found a near and dear relative very ill—suffering shockingly, as the result of malpractice by an ignorant Chinese doctor. Her case was almost hopeless, and her sufferings pitiful in the extreme. Mrs. Tsae could only think of one hopeful thing to propose. She said: 'You've no idea how earnestly they do pray for folks in Pang-Chuang—so earnestly and perseveringly.' The sick woman said: 'Then go right away and get them to pray for me.' Mrs. Tsae toiled over here and back, eight miles in all, on her little feet, that close connections might be established between our Fang-Chuang mercy seat, her own Little River Village, and heaven. We were profoundly touched by her pathetic faith in Pang Chuang prayers.—*Pittsburg Christian Advocate.*

HELPING THE MINISTER.

Wallace is seven years old. Ever since he was three he has been a Sunday school boy. He loves Sunday school; but till lately, has not liked going to church. It was so much pleasanter, he

thought, to stay at home, as was sometimes allowed, with mamma, who is an invalid, and listen to her stories from the Bible and 'Our Little Ones.'

One day last spring, a great change came into Wallace's life; his papa, a machinist, was suddenly killed.

When the next Sabbath came Wallace asked, 'Mayn't I come home after Sunday school and stay with you?'

But his lonely, heart-broken mamma had the courage to say, 'No, my son. Remember, papa will not be there to-day; and when the minister looks from his pulpit, and sees the empty seat, it might trouble him. I think he will like to see you in papa's place.'

So, that morning at the close of Sunday school, the little man went at once upstairs and took the seat his father had occupied from week to week, with rare exceptions, for years back.

After service he hurried home to tell his mother: 'I guess I helped him a little; 'cause he came and spoke to me.'

Since then, every Sunday, Wallace feels that he has a place to fill in the church.

When, sometimes, the usher brings strangers to that pew, the little boy by the door, standing up, makes his slender figure very small that they may pass in; but never gives up 'papa's seat' to any one.

Not only the pastor, but many of us, while our hearts ache with pity, feel confident that such a boy with such a mother, will some day take his good father's place in the Church and in the world.—*National Bap is'.*

A FAITHFUL SON.

A beautiful illustration of filial affection was brought to our notice the other day. A busy New York physician, who is by no means wealthy, has been in the habit for the last twenty-four years of writing to his widowed mother every other day. She lives in a distant State and is dependent upon him for support. In each of these letters he incloses a perfectly fresh bank note—frequently only a dollar in value, but always new. Doubtless these missives are very brief. A life crowded with professional duties would hardly admit of the penning of lengthy letters, but what a wealth of devotion is shown by their frequency through this long period of years! Their regular arrival every other day must be like a sacrament to her lonely soul, sweeter even than the kisses which mothers receive daily from sons who are still with them. No remorse for neglected duty will trouble his conscience in the day when he looks upon her dear face in its last quiet sleep. Multitudes of young and middle aged men who read this incident may cherish their mothers as fondly as this physician, but how many express their love? How often do they write to her, or give any tangible proof of their affection? Yet a man is never more manly than when imitating the Son of God in tender consideration for her who bore him.—*Selected.*

DIED.

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



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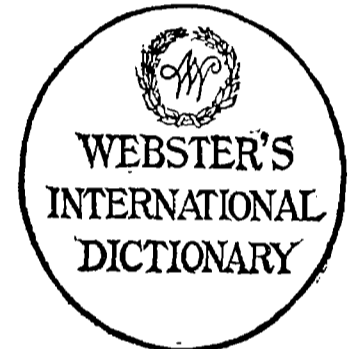
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Caution!—There have recently been issued several cheap reprints of the 1847 edition of Webster's Unabridged Dictionary, an edition long since superannuated. These books are given various names,—"Webster's Unabridged," "The Great Webster's Dictionary," "Webster's Big Dictionary," "Webster's Encyclopedic Dictionary," etc., etc.

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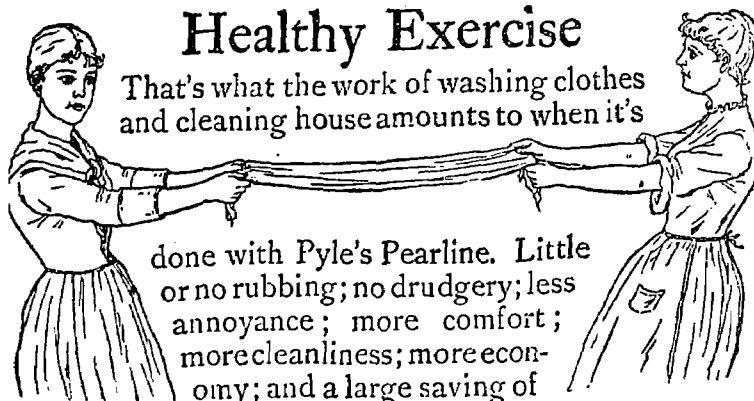
TINNEVELLY SHEPHERDS.

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

Nazareth Mission, which is under the care of the Rev. A. Margoschis, is spread over a large number of villages. These are arranged in 'pastorates,' as they are called, each pastorate being under the charge of one or more native clergymen. One of these pastorates is that of Kiadiancie, which embraces no less than twenty congregations, with 2,232 Christians. The native clergyman for these twenty congregations is Rev. V. Abraham, who has eleven Mission agents working under him.

From his full and interesting report of the several villages we take the following description of some shepherds joining the Mission. Their story is not only one to touch our hearts and excite our admiration, it also is suggestive to us of the intense reality of Missionary work, of the absence of any undue haste in the Missionaries to catch converts and swell their statistical returns; and, above all, it gives us a view of the mighty working of the grace of God, operating as we cannot see it operating at home in the Christian land. Mr. Abraham states that Tentirupudy is the largest and most important village in his pastorate.

Most of the inhabitants are Brahmans, and their servants are shepherds. Seven families of those shepherds embraced Christianity this year. It is very rare to find shepherd converts in these parts, as they are very superstitious people. One of these new converts is named Kuppan Kone. This man is one of the head of his caste so he is entitled to a part of the temple income. As a shepherd he kept flocks of sheep for his livelihood, and at the same time was serving his Brahmin lords as other shepherds do. In the course of time he grew discontented with his religion and his god, but nobody knew it. He listened carefully to the words of the itinerant catechists of our Mission, and read the tracts they gave him. Finding the truth of Christianity, he went to the catechist who lives near his village and told him his desire to embrace Christianity. The catechist thought that a shepherd would not be steadfast in the faith and sent him away. The man, thinking that the catechist did not take interest in his soul, came to me and told me everything. I did not discover any worldly motives to account for his change of religion, but as it is extremely rare for shepherds to embrace Christianity, I wished to guide him carefully. After some days he came to me again in company of one of the elders of the Kiadiancie congregation and asked me earnestly to receive him into the Church. I warned him of the troubles he would have to undergo in separating himself from his caste people and embracing Christianity. He said that he was prepared to suffer everything that might hap-



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pen. In order to know more about the man, I asked him to come to me with the catechist. He did this, so after finding out all about him, I requested him to observe certain rules to keep him firm in the faith. He followed my instructions and went to church regularly, and learnt the required lessons for catechumens. It soon became known that Kuppan Kone wished to become a Christian, and when he was questioned by his own caste people and by the Brahmans he told them everything open and fearlessly. By persuading him and threatening him, they tried to get him to give up Christianity, but he would not listen to them, so then they began to persecute him and threatened to deprive him of his living. Asking the help of God to suffer all persecutions patiently, he grew firmer every day in the faith. His old heathen friends came and stole many of his sheep and took others to the pound unjustly. The Brahmans refused to employ him in their houses, and some false complaints were made against him in the court. All these persecutions proved to be the very means of strengthening Kuppan Kone's Christianity, and he has been the instrument of bringing more families with him to Christianity. After proving all these people for a long time, I took them to the priest in charge of the Nazareth Mission, and they all made a solemn promise in St. John's Church, Nazareth, to remain steadfast in Christianity. They have all been regular at the church, and I am preparing them for Holy Baptism. As soon as these new converts increased in number persecutions ceased. Once before some other people in this village, chiefly owing to persecutions, became firm in Christ, and they continue to be so. Fearing that this will be the case everywhere, the Hindus have stopped their persecutions. The shepherd catechumens wished to have a place of worship in their village, but we must wait until some more embrace Christianity. I pray that God will keep them firm in the faith.

(To be continued)

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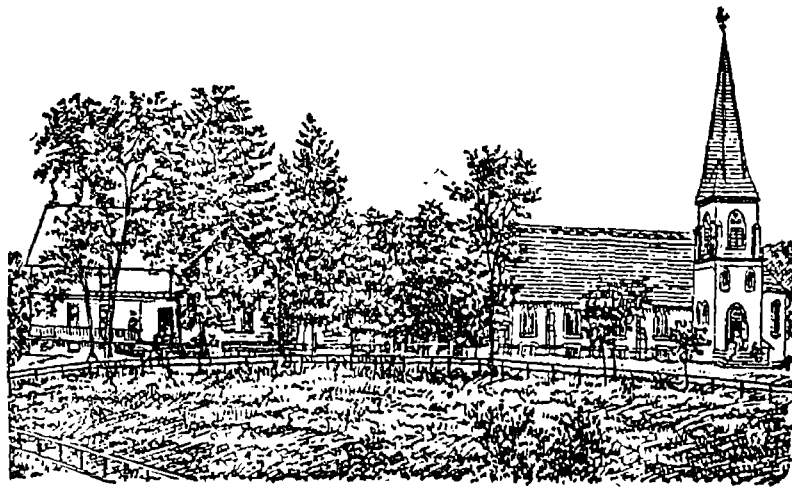
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The custom of treating is one of the most pernicious and foolish that ever cursed society, and its abolishment, if it were practicable, would be one of the greatest of public boons. The custom is said to have originated in the primitive days of the nation, when the settlers had to resort to the mutual help plan, and when the neighbors gathered for barn raising or log rolling, the host set 'em up for the boys, and upon similar occasions the compliment was returned. But, whatever it is or gin, it is distinctively an American custom. In no other country do men stand up to a bar and buy drinks alternately for each other until both become 'tired.' Two-thirds of the drinking done, two-thirds of the money spent for drink, two-thirds of the resulting wretchedness, are due to the treating system. Men take drink after drink that they do not want and spend money to pay for drinks for other people, oftentimes men they hardly know or perhaps dislike. Furthermore, the custom looked at in the proper way, is degrading and also unmanly. It assists in forming bad associations, habits of 'leaving around' and precludes a person from his most sacred privilege—that of choosing his own associates. People who join in the social drink should be those who are on the closest and most intimate relations. There is no more hospitality or generosity in the American treating than there is in the giving of an Indian who takes his present back. Every man keeps a mean little tab in his head on his fellows, and the score is kept even all around. There is comparatively little solitary drinking among our people. The number of men who go to drinking places and buy a drink for themselves alone is comparatively few. Abolish treating and the saloons would be shorn of three-fourths of their revenue, and their number would be diminished in the same ratio. It was upon these facts and principles that some years ago a club was formed in Brooklyn with the object of making it discredit-able for any gentleman to give or accept a treat. But it accomplished nothing, and was short lived. The custom—expensive, absurd, and mischievous as it is—has taken too strong a hold to be castly uprooted, and will probably last as long as the saloon.—The Minneapolis Times.

A DOCTOR'S TESTIMONY.

The 'Lancet' reports a conversation with Sir Andrew Clark, and in which the distinguished physician said that in seven out of ten of his hospital patients disease was caused by drink, and in the three others was often aggravated by it.—Home Words.

THE BISHOP OF DOVER ON TEMPERANCE.

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