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The Church Guardian

OF MONTREAL.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi. 21.
"Earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

VOL. XIII. }
No. 48. }

PUBLISHED AT ST. JOHNS, P. Q., MAY 11. 1892.

PER YEAR
\$1.00

ECOLESIASTICAL NOTES.

DEMERARA.—The Dean in Demerara has received an Offertory Plate, and Vases for the Altar, and an Altar Cross.

JAMAICA.—There are in Jamaica 90 Clergy, 96 churches, 62 chapel schools, 98 catechists, 253 church schools. Out of a population of 600,000 over one third are church folk.

GIFTS.—A handsome cross, candlesticks, and vases were presented to the new Mission Church at Talwin, Anglesey, and also two handsome banners, and used for the first time on Easter Day.

C. M. S.—It is announced that the accounts of the Church Missionary Society for the year ending March 31st, will show an increase in both income and expenditure of about £10,000. There will, however, be a deficit of about £3,000.

ONE advantage of an increased English Episcopate is in that of the additional Confirmations. In 1872 there were 117,852 confirmed at 1,214 centres; in 1891 there were 214,531 confirmed at 2,639 centres.

ANTIGUA.—The Synod of Antigua is sending an Altar Cross, selected by S. A. Blomfield, to the new Cathedral in Guiana. Mrs. McConnell and family are to give the great eastern window, and the Revd. J. Highwood presents a Brass Altar Look Stand.

BANGOR.—By the *Bangor Diocesan Directory* it appears that the Bishop of Bangor has confirmed 794 persons since he was appointed to the see—that is to say, from June 27th, 1890, to December 31st, 1891.

PRESBYTERIANS WELCOME.—The Rev. H. P. James, formerly Welsh Presbyterian minister at Caerphilly, having been ordained by the Bishop of Llandaff, has been appointed curate of St. David's Church, Neath.

S.P.C.K. GRANTS.—At the last monthly meeting of the S.P.C.K. last week, £260 was voted for church and school building in eight Colonial dioceses, in addition to other money grants amounting to £535. The latter sum includes £450 towards the carrying on of the Industrial School at Nasareth, Tinnevelly.

BARBADOS AND WINDWARD ISLANDS.—A general summary of Barbados and the Windward Islands shows Church of England accommodation 33,283; Churches, 74; Clergy, 73; Communicants, 25,490; Baptisms, 8,952; Marriages, 1120; Sunday schools, 35; attendance, 2,690; number confirmed in 9 years 21,298; made Deacons, 15; ordained priests, 16.

ADVANCEMENT.—The new rector of Bow, London, England, the Rev. Marmaduke Hare, was formerly a Wesleyan minister. He was ordained in 1879, and held three curacies in Cape Colony. He was also curate of St. Mary, Battersea, vicar of Clay Hill, Enfield, and lately held the living of Christ Church, Watney-street.

CORK, CLOYNE AND ROSS.—The Lord Bishop has presented a valuable gift of books, 225 in number, to the Theological Lending Library, lately instituted for the clergy of his united diocese. Many of them are of considerable value, and some are of increased worth from the fact that they are out of print and difficult to be obtained.

AT THE Church of the Heavenly Rest, N.Y., on April 21st, Miss Amelia Thibault Milton, daughter of W. H. Milton, of Boston, was married to the Rt. Rev. George Worthington, Bishop of Nebraska. Bishop Phillips Brooks performed the ceremony, the Rev. Dr. D. Parker, Morgan, rector of the church, assisting.

HARLEM.—In St. Andrew's Church, the rite of confirmation was administered on Good Friday evening by the Rt. Rev. Leigh Richmond Brewer, D.D., Bishop of Montana. One hundred and forty-two persons were confirmed, and one hundred and fifty admitted to Holy Communion on Easter Day. There were in this class 27 men and 40 women; 26 boys and 49 girls. Of this number 60 were from the Sunday school, and 5 from the Chinese school of the parish. Of Americans or English, 123; Germans, 10; and Swedish, Spanish, French, and Negro, each, one. Religious antecedents, so far as ascertained, as follows: The Church, 53; Presbyterian, 9; Baptist, 9; Methodist, 6; Roman Catholic, 5; Congregational, 2; Universalist, Unitarian, and Quaker, each, one.

NEW HAMPSHIRE.—Christ Church, Portsmouth, has been enriched by the gift of a very beautiful jewelled altar cross of brass, from the Rev. Dr. and Mrs. Herman G. Batterson, "in loving memory of Cyrus Frederick Knight, sometime Bishop of Milwaukee." The jewels in the cross are thirteen in number, being amethyst and crystals, and this and all the other above mentioned articles are of exquisite design and workmanship.

EASTER OFFERING.—At Trinity Church, Mount Vernon, N. Y., Miss Martha Wilson, on Easter Day, presented at the Offertory to Trinity Church, \$1,000 for the parish building fund, and Mrs. D. Tier, \$100 for the same fund.

ALBANY.—On Palm Sunday in St. Peter's Church, Bishop Doane confirmed fifty persons.

The offertory on Easter Day was \$5,200. This cancels the indebtedness of the parish, which has expended \$125,000 for the parish house, and the completion and improvement of the church edifice.

WESTERN NEW YORK.—BUFFALO.—Large congregations and bright services marked the Easter festival at the church of the Good Shepherd, Highland Park. The rector announced at the second service in the morning that a faithful parishioner, who wished to remain unknown, had put into his hands, with the request that the rector's little daughter should place it in the alms basin, a cheque for \$2,500 to cancel the remaining indebtedness on the Guild House, erected last year. This parish, organized less than four years ago under the present rector, the Rev. T. B. Berry, is now in possession of a stone church and rectory, the gifts of the late Eluan R. Jewett and his widow, and a spacious Guild House erected by friends of M. Jewett, within and without the parish, as a memorial to him.

ANOTHER GIFT.—Christ Church, Sag Harbor was presented, by Mrs. J. Herman Aldrich, with a handsome brass pulpit. It is a memorial of the late Rt. Rev. J. N. Galleher, Bishop of Louisiana. It is only a few months since the same kind benefactress paid off a debt of about \$1,200 which had burdened the parish for several years.

The services in the churches of Brooklyn, L. I., on Easter Day were attended by unusual crowds, even for that great festival, and the music and floral decorations were elaborate.

Zacchaeus had mounted the sycamore tree out of mere inquisitiveness. He wanted to see how this Stranger looked—the colour of His eyes, the length of His hair, the contour of His features, the height of His stature. "Come down," said Christ. "So many people in this day get up into the tree of curiosity or speculation to see Christ. They ask a thousand queer questions about His divinity, about God's sovereignty, and the eternal decrees. They speculate and hang on to the outside limb of a great sycamore. But they must come down from that if they want to be saved. We cannot be saved as philosophers, but as little children.—T. DeWitt Talmage.

After the darkness, lo, the light
Shall all the past repair;
The perfect bliss, the spotless sight,
It is not here, but there.
So still I sing in every state,
Always, where'er I be:
Be still, my heart, be still and wait—
He loveth thee.

Rev. E. Paxton Hood.

HOLY WEEK AND EASTER IN JERUSALEM.

Under this heading, "E. C. S." contributes to the *Guardian*, London, Eng., a wonderfully vivid account of the manner in which this holy season is observed in the city where the awe-inspiring events themselves, which we commemorate year by year, took place nineteen centuries ago. We reproduce the more salient features of the article:—

There is no city in the world like Jerusalem, and there is no possible combination of circumstances that can result in a similar experience to that of Jerusalem at Eastertide, associated as it is with three separate festivals—the Jewish Passover, the Mohammedan pilgrimage of Neby Moussa (the reputed tomb of Moses), and the Christian feast, all of which are of intensely passionate interest to those who assemble to take part in them from every corner of the world. There are more languages spoken, and more separate types of mankind in Jerusalem at Eastertide to-day, than there were on the first Whitsunday. Christian interest naturally centres in the Church of the Holy Sepulchre and its ceremonies, some of which I will attempt to describe as I saw them, although there is much in the city and its surroundings, that makes such a description necessarily a mere glimpse of a portion of the whole.

Passing through the great iron doors of the church, we are in a kind of vestibule, with solid walls in front of us, and a long corridor on each side of us. To the left of the entrance, and immediately behind the door, is a wide bench of stone, cushioned and carpeted, and here, to our surprise, sat two Turkish guards, sipping coffee and furtively smoking cigarettes. These are the guards that are popularly supposed to be necessary to keep the Christians from flying at each others' throats. I have watched their behaviour and that of the scores of soldiers who are introduced into the church to keep order during the Easter ceremonies, and I assert most positively that their only difficulty lay with curious and eager Moslems, whom they belaboured soundly at times for pushing into the ceremonies, where they freely made way for the Christians to come. On Easter morning it is true that the crowd of Russian pilgrims have to be forcibly kept back to allow the ceremonies to proceed in the limited space to which every one has free access, but the soldiers are necessary merely as police are necessary to regulate traffic on any day when the streets are congested, and I saw no reason whatever for that slanderous calumny that the soldiers are necessary to preserve the peace between the rival Christians whose altars are under the same roof.

The deepest impressions are those for which one is unprepared. In the vestibule in front of us is a canopy hung with lamps, and under it a broad flat marble slab, round which a few tapers were burning, and a few people kneeling and kissing the stone. I shall not forget the awe that came over me when the dragoon said: "This is the stone where Jesus Christ was embalmed." The impression is so deep, and the feeling of contact with what may have been the place of anointing is so realistic, that the shock to a reverent nature is almost sure to be severe. From that moment one feels a sense of nearness to the earthly Presence of our Lord, that is as new as it is wonderful. It is this that gives the Holy Sepulchre its strange fascination. Turning to the left, past some huge pillars, you stand under a lofty dome, with galleries running round it, and open at the top to the air and light. Under the centre of this dome stands the beautiful little chapel that covers the sepulchre itself, hung with many costly gold and silver lamps, and many rich and gorgeous offerings of devotion from all parts of the world. Entering this chapel you pass through an ante-chamber under a low door, and here is the sepulchre hewn out of a rock, covered now with marble to preserve

the stones. On coming out again under the dome, you find the central large chapel of the Greeks facing you, with corridors running all round outside its enclosing walls, containing various altars, and leading to the chapel of St. Helena underground, where the true Cross is said to have been discovered. Coming right round this corridor, almost back to the stone of the Anointing, a flight of steps leads up to the chapel of the Calvary, where in the solid rock the holes are shown in which the crosses stood, and the rent in the rock caused by the earthquake.

* * * * *

The first service of special note is "The washing of the feet," on Maundy Thursday. The Greek ceremony is performed in the courtyard of the Holy Sepulchre, the Latin under the dome just outside the chapel. The Greek ceremony is the more picturesque of the two. The Patriarch, a man of noble presence, with a flowing beard, in full canonicals, sits at the head of a quadrangle formed by a number of other Bishops and priests, surrounded by monks and choristers, who again are surrounded by a band of soldiers to keep back the crowd that throngs and presses on every side, climbing the steps, hanging from windows, standing thickly on surrounding house-tops, and watching even from the minaret of the mosque that stands opposite the church doors. The scene is most picturesque from the brilliancy of the light, the beauty of the vestments, and the varied colour of the dresses of the crowd in their Syrian costumes, seen against the dark background of the solemn grey walls. The ceremony of washing the feet is simple enough. Men who are to be specially honoured, some of them being very poor pilgrims, are seated in a row on a low bench, and the Patriarch washes their feet one by one in a basin of water, and wipes them severally with a clean towel, which is handed to him by his attendant. There is, of course, a special office for the occasion, and each pilgrim receives a memento, in the shape of a card, commemorating the honour he has received. The Latin ceremony is somewhat similar, but, being held within the building, it is more quietly performed, because they have the privilege of locking the church doors, which they refuse to open for several hours after the ceremony is finished. Consequently few care to remain beyond those immediately concerned. I witnessed the ceremony without knowing the result, but when I tried to leave the church with my friend, the Turkish guard told us that "the King of Asia" would not be allowed to leave the church if he were inside. And so we remained. And, indeed, it was a great privilege to have a few hours to spend in meditative quiet, undisturbed by sightseers, in some one or other of the many quiet corners where one might wander unperceived. The Latin monks and priests meanwhile sung during nearly two hours, unaccompanied, and in the most perfect harmony, some wondrously beautiful penitential service, set to Bach's Passion music. Their voices echoing through the lofty galleries, and carried from dome to dome and chapel to chapel of the great building in which I felt myself a willing prisoner, made an impression upon my mind which is still so vivid that I can almost recall it at will in all its weird and solemn intensity. When the doors were unlocked and we went out into the evening light through the half-deserted courtyard, the reality of life seemed to jar unpleasantly upon the feelings after the quiet of those strangely solemn hours, which were continued with heightened solemnity by an open-air English service at Gethsemane, "beneath the olive's moon-pierced shade," at about 10 p. m., by the light of lanterns, with the Paschal moon shining on the city walls across Kedron.

Good Friday in Jerusalem is a day I find it difficult to describe, since the whole life of the city is permeated with devotional observances. The most prominent features of the day are the processions along the Via Dolorosa, the wailing

of the Jews at the remains of the Temple wall, and the wonderful drama of the Crucifixion in the evening at the Church of the Holy Sepulchre. One feature of the day is the silence of the bells, in marked contrast to their usual almost constant ringing and chiming, a feature of the Holy City that exasperates the Jews, many of whom have migrated to Safed, where there are none, since they think there is the influence of spirits of evil in the sound of Christian bells—an unconscious tribute, perhaps, to the power connected with them. The Via Dolorosa processions are much like the ordinary procession of the Cross in the Latin Churches; only the traditional spots are selected for the observance in this case. But the "wailing of the Jews" that has been often described is more intense, strangely enough on Good Friday than on any other day of the year as it falls within their Passover solemnities.

To be Continued.

WHY AM I THANKFUL THAT I AM A CHURCHMAN?

(From W. I. Guardian)

Because I am thereby made a member of the Body of which Christ is the head (1 Cor. xii. 27.—Col. i. 18), grafted upon the True Vine (John xv. 5), born of the Spirit into the Kingdom of Heaven (John iii. 5).

Because the Church is the appointed Witness and Keeper, Interpreter and Teacher, of the Holy Scriptures to me, according to the purpose of Christ, "the Pillar and ground of the Truth" (1 Tim. iii. 15, 16).

Because so long as I strive to live in faith and holiness I have in the Church "the continual pledge of God's love" in the Holy Communion, wherein I find access to Him in Christ by the appointed Memorial of His eternal sacrifice, and do "verily and indeed receive the Body and Blood of Christ" for my soul's spiritual food at the hands of the ordained "Ministers and Stewards of His Mysteries."

Because in the Church "God has given power and commandment to His Ministers to declare and pronounce" to me, if I am penitent, "the absolution and remission of my sins."

And, Because these great blessings and privileges are not offered to me anywhere else with the same well-founded confidence or certainty.

WHY DO I BELIEVE IN THE CHURCH?

2. Because it is the Church of GOD'S making and not man's.

Because it is the "One, Holy, Catholic, and Apostolic Church," which received its life and authority, its visible form and order, from Christ himself through the Holy Spirit descending upon the Apostles above eighteen hundred years ago; "Holy," because it is the Temple of the *Holy Ghost*, who continually sanctifies and guides it; "Catholic" [not Roman Catholic], because it holds fast the Faith once for all delivered to the Saints, and *universally* received and believed by the whole united Church;—"Apostolic," because it was "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner-stone," and its Bishops, Priests and Deacons have received their ordination and authority from the *Apostles* in unbroken succession from the beginning by the laying on of hands (2 Tim. i. 6). These are my reasons for believing in the Church, and holding fast to it.

Not just because the Church is ancient or honoured, or because it is respectable to be a Churchman.

Not just because I like the clergyman of the parish where I live.

Not just because I like the Church services; though I do like them for they teach me and

help me to *worship* God in union with the Church elsewhere, as well as to listen to man.

Not only because the Church may seem to be the best out of many sects to choose from—it is *not* a sect [or 'cutting'] at all. It is God's Holy and Ancient Church, purged from the dross of Romanism and freed from the errors of the various dozens of sects that have broken away from the true fold [2 Peter iii. 1—8].

Not merely because it is the Church "Established by law" and respectable and useful. The Church is more still: she is established in the faith and affections of her people. She claims to be the Royal road to lead to that ONE God who gives *one* and *not many* ways of salvation.

WHY SHOULD I WORK FOR THE CHURCH ?

Because I should not be ashamed of the true Gospel of Christ.

Because it is *my* Church, God's gift to *me*, my spiritual birthright, God placed me in it; man should not coax me from it.

Because it is the Church of *the people*,—of rich and the poor alike—the bond of union between both and of educator of all.

Because in it the Bible is honoured, the old faith preserved, unbroken connection kept up with the primitive Church, while new sects, new inventions in religion, new roads to Heaven, however good they may be, can give me nothing that I have not already in my dear old Church of England.—*S. P. C. K. Adapted.*

THE RESURRECTION OF THE DEAD.

At this season of the year, when we have so lately been called upon to celebrate our Blessed Lord's Resurrection, it is well to turn our thoughts to the resurrection which one day awaits all mankind who have died or shall die.

First, we may note the variance between the expression of this Article of the Creed in the Baptismal Offices. There the words used are "the resurrection of the *flesh*." That form is the more correct rendering of the original language of the Creed, and is, therefore, what is meant by "the resurrection of the body." The resurrection, therefore, in which we profess our belief, is not the resurrection of a spiritual body, but the resurrection of the body of flesh, such as we now have.

How Revealed. This doctrine is revealed to us by the Holy Ghost, "who spake by the prophets," first in the Old Testament, and afterwards more clearly in the New. In the Old Testament the most explicit declarations of this doctrine are to be found in Job xix. 25-26; and Daniel xii. 2, 3. The first of these texts is recited in our Burial Service. There were other passages in the Old Testament from which this doctrine could be gathered: but the full significance of them was not generally seen until our Lord explained them. Even before His coming, some of the Jews had learnt this doctrine from the Old Testament Scriptures—viz., the Pharisees. There was also a sect called the Sadducees, who denied it; but our Lord confirmed the doctrine of the Pharisees, and declared that the Sadducees had erred, because they "knew not the scriptures, nor the power of God." (S. Matt. xxii. 29-32.)

In the New Testament this doctrine is more clearly taught. Our Lord Himself plainly taught it. (S. Matt. xxii. 29-32; S. Mark xii. 26; S. Luke xx. 37; S. John vi. 40.) His

Apostles made it the constant subject of their preaching (*i.e.*, Acts iv. 2; xvii. 18, 31; xxiii. 6; xxiv. 15, 21); and S. Paul, especially in his first Epistle to the Corinthians, dwells upon it most forcibly (1 Cor. xv. 12, 20-22, 53, and see also Rom. viii. 11); and he declares our Lord's Resurrection to be the pledge and assurance of our own resurrection.

"*The Power of God.*" What did our Lord mean when He said that the Sadducees erred, not knowing the power of God? He meant that they denied that the dead would be raised, because they did not realize aright the mighty power of God: and they assumed because they could not understand how the resurrection was to be effected, that therefore it could not take place. We must be careful not to fall into this mistake of the Sadducees; we must remember that whatever God promises He is able to perform, and that it is no more difficult for Him to raise the dead than it was for Him originally to create man out of the dust of the earth. It is not necessary for us to enter into foolish speculations as to whether or not the bodies which shall rise again will be composed of the identical particles of matter which were laid in the grave. Even in this life the matter of which our bodies is composed is constantly changing, but we continue the same individuals; and although the resurrection body will be a body of flesh such as we now have, yet it will be in one important respect different, for whereas it is now subject to death and decay, it will then be freed from the power of death and corruption, it will have become immortal. Those who are alive at the last day will experience a like change from mortality to immortality instantaneously, or as S. Paul says, "in the twinkling of an eye." (1 Cor. xv. 51, 52; 1 Thess. iv. 16, 17; Phil. iii. 21.)

The Object of the Resurrection of the Flesh. The great object of the resurrection of our bodies is that all mankind may appear before the judgment seat of Christ, not as disembodied spirit, but as living men and women to receive the things done in the body, according to what we have done in this life, whether it be good or bad. (2 Cor. v. 10.) Therefore the resurrection of the dead will include all who have died, both good and bad (1 Cor. xv. 22; S. John v. 28, 29; S. Matt. xxv. 32, 33; Rom. xiv. 10), for there will be a resurrection to an everlasting life of joy and felicity, and a resurrection to "shame and everlasting contempt." (Dan. xii. 2; 1 Cor. ii. 9.)

The Lesson we should learn from this doctrine. Our faith in the resurrection of the flesh should make us continually realize that this life is but the preparation for another life beyond the grave, and that whether that life is to be one of happiness or misery depends on how we live here. This doctrine should therefore deter us from sin, encourage us to holiness of living, and comfort us in all afflictions.—*The Teacher's Assistant.*

"OCCUPY TILL I COME":—

God bends from out the deep and says,
"I gave thee the great gift of life;
Was't thou not called in many ways?
Are not my earth and heaven at strife?
I gave thee of My seed to sow,
Bringest thou Me My hundredfold?"
Can I look up with face aglow,
And answer, "Father, here is gold"?

—J. R. Lowell.

DIVORCE.

(Concluded)

When we turn from the Scripture to the tradition of the early Church we find that beginning with Hermas (A. D. 100-150) and including (so far at least as the matter of remarriage is concerned) Athenagoras (A. D. 177), St. Clement of Alexandria (A. D. 200), St. Ambrose (A. D. 333-397), St. Jerome (340-420) and St. Chrysostom (A. D. 400), the unvarying tradition of the Church was that there is no divorce with the privilege of remarrying. Tertullian, Lactantius and Theodoret are claimed on both sides of the question. As however the passages quoted from Tertullian prove that he thought that even death did not dissolve a marriage, it does not seem likely that he thought divorce could do it.

The canons of the Church there is not time to quote. The canons of the Western Church recognize no divorce with the right to marry again. The canons of the Church of England, down to the last one enacted on the subject, Canon No. 107 of the canons of A. D. 1603, never authoritatively sanctioned any other separation than that *a mensa et thero* and this with an express prohibition of remarrying. Our own American canon, so far as it states the doctrine of our Church, is in perfect harmony with the Prayer Book. [Sec. II. Can. 13, Title 3] "No minister knowingly after due inquiry shall solemnize the marriage of any person who has a divorced husband or wife still living, if such husband or wife has been put away for any cause arising after marriage." So far it is in accord with the teaching of Christ and the Church. But there is appended to it a farther clause. "But this canon shall not be held to apply to the innocent party in a divorce for the cause of adultery or to parties once divorced seeking to be united again." It is evident that this clause does not intend to teach that the marriage it speaks of is right, but only that a priest performing such a marriage shall not be disciplined for it. If it were intended to teach that such marriages were right it would be hopelessly contradicting the Bible, tradition and the Prayer Book. Its intention is therefore not to teach doctrine but to suspend discipline. "If the canon wished to teach the doctrine that adultery dissolves marriage in God's sight, it must direct the priests to solemnize unions where one party has been so divorced. But it does nothing of the kind. It only says that if a priest does so he shall not be tried as violating the canon. From this some infer that his act is to be deemed blameless. As well infer that because the canon only provides that ministers shall be tried for habitual disuse of divine service that they are to be blameless for occasional disuse."

Not to punish a man for an act is one thing; to declare that act blameless or the will of God is another.

There is [in conclusion] one consideration already merely touched upon which seems to the writer as strong as, if not stronger than those already mentioned in support of the indissolubility of the marriage tie, and that is the fact that the Holy Spirit makes marriages the symbol of the union of Christ with His Church. If the union of man and wife were dissolvable by the act and will of man during life it seems, and we say it in

all reverence, as if the Holy Spirit would have chosen some other and more enduring symbol of lasting unity to represent the oneness of Christ and His Church. St. Paul distinctly tells us that as truly as we are members of Christ's body, so truly are husband and wife members of the same body. "So ought men to love their wives * * * even as the Lord the Church." The love of Christ for the Church and His union with her can never be broken. Certainly then, that which is dignified as a symbol of that eternal love and union ought to have some lasting character which is not destroyable by the caprice or even the individual sins of men. Indeed we are inclined, from the importance which this symbolism seems to us to bear, to believe that Tertullian struck a true and high note when he taught that marriage, true Christian marriage, is indissoluble even by death. Only so does it seem to us does marriage adequately fulfill its high character and mission as a symbol of the eternal union of Our Lord and His Church.

It may be objected to this view that Our Saviour said that in the resurrection life there would be neither marrying nor giving in marriage. But that is only saying that the physical purpose of marriage being accomplished, viz.: the peopling of the world, there should be no more marriages formed, no more marriage unions contracted. But that is certainly not to say that there will be no continuance in the next world of the relationships begun in this. Is Our Lord's mother not His mother now? Will there be no such things as brother and sister or father and mother in heaven? The Scripture evidence that there will be is too strong to leave us in doubt. To say that there will be no marrying or giving in marriage, no new bonds formed, is not to say that there will be no husbands and wives—no old bonds perpetuated. Those whom God hath joined together surely death, tho' it may separate, cannot put asunder. "It is the pure and holy love: it is the sanctified affections and attachments which will survive this passing world; and if only the foundation of these has been firmly laid in this life they will be strengthened and purified in Paradise, and will attain to maturity and never-ending permanence in the glorified state."

And the thought that a union thus continued in eternity is a continual symbol of the eternal union of Christ and His Church may, we conceive, be not the least of the blessings of the Eternal Father upon that union.

"EVEN THIS SHALL PASS AWAY."

The seasons come, the seasons go,
The crocus dies, the roses blow;
The quiet, sunny summer noon
To winter's cold shall change full soon,
Say not "Alas!"
For all things pass.

This day thy feet may firmly tread
Where they who loved thee once lie dead;
The child who clings to thy strong hand
To-morrow in thy place shall stand,
Say not "Alas!"
For thou must pass.

But when the phantom, Death, draws near,
Breathe thou no sigh and shed no tear;
Look upward with unflinching trust
To Him who knoweth thou art dust,
Say not "Alas!"
For Death shall pass.

—*Ninette M. Loucater*

News from the Home-Field.

Diocese of Nova Scotia.

HALIFAX.

During Holy Week a mission was held in St. George's Parish Halifax. Meetings were held in the school-house every night for ten day commencing with a service of song at 7.30. Devotional at 8. All the services were very well attended and there were some deep heart searching addresses delivered by the clergy and others which were productive of much good so far as the Good Friday and Easter Services were concerned. Good Friday was commemorated by matins and Ante-Communion being read at 10, at noon the Three Hours service conducted by the Rector began. This was quite a new thing for St. George's and the attendance was large, a great number remaining to the end. The Rector took the seven last words as his subject and his meditations and practical applications were worthy to rank with those of the noblest of our great divines.

All present went away feeling that they had been with Jesus and that it had been good for them to have been there. Evening prayer was said at 7.30 and on appropriate sermon preached by the curate from the text 1 Peter iii, 19.

Easter Day broke as it should break with a glorious sun rising and shining in his full strength revivifying all things, at 7.30 the Holy Communion of the Blessed Body and Blood of our Lord was celebrated when 168 partook; at 9, the second celebration began at which forty-six received. Matins sermon and communion at 11, there was a very good congregation and eighty-six remained to join in the fulfilment of their Lord's dying command to do this in remembrance of Me. "Ye choirs of New Jerusalem," was sung as the anthem. A children's service was held in the afternoon when about 200 children were present and a very enjoyable service consisting of the Litany hymns with an address of a very practical nature appealing even to the youngest child present. Evensong was the same as usual. The altar was most tastefully decorated with white flowers the emblem of the great festival.

ST. PAUL'S.—At the Easter meeting of the parish the Rev. Dyson Hague, rector, presided. The rector's report showed marked progress in every parochial department. There had been an increase in church membership of 138 families besides 110 individual members. The attendance at morning service had largely increased; the mission services during Lent being also well attended. The communicants on Easter Day numbered about 400. In the Sunday school also there was a marked improvement, the attendance having nearly doubled. The rector gave much praise to the organist and the office bearers generally for the success which had attended the year; and also returned thanks to this brethren of the Clergy of the city for their assistance. The church warden's report showed total receipts at \$8,273.00 with a balance on hand of \$170. \$100 was added to the salary of Rev. H. Skey. The church wardens Messrs. Robert Taylor and J. E. Dimock were re-elected; as also the representatives to the Synod, Hon. J. Ritchie and Robert Taylor, Esq.

Rev. W. B. King, M.A., rector of St. Luke's Cathedral, has been elected rector of Christ Church, Cambridge, Mass.

DIGBY.

Rev. John Ambrose, D.C.L. has resigned the rectorship of this parish.

FALMOUTH.

Rev. Charles Fullerton, B.A., has been elected rector of Petitcodiac, N.B.

PERSONAL.—The Lord Bishop of the diocese has returned, and by his request, on Sunday the 24th ult. the following special thanksgiving was offered in the various churches:

"The Bishop desires to return thanks to Almighty God for restoration to life, and health, and work: also for the prayers, the love, the sympathy and the patience of the clergy and people of his charge; and for all other God's mercies vouchsafed to him."

BARBADOES.

The Barbadoes' Church Calendar shows The Church in the West Indian Isles, to have grown during the last sixty-eight years, into 9 dioceses with 9 Bishops and 300 clergy; Church accommodation, 23,800; Communicants, 19,450; Weekly Communion in all but six churches; Eastward position taken in 39; Saints days observed in 31; daily Matins, in 9. In the Islands of Grenada, St. Vincent, and St. Lucia there are 19 clergy, and 22 lay readers; 28 churches with weekly celebration in all but 4; Eastward position, in all but one; Choral service, in all but 5; Daily services in 9; Early celebration in fifteen; Communicants, 5,918; Confirmations during past year, 1085.

Diocese of Fredericton.

ADDINGTON.

During the absence of the Rev. H. Beers, Priest in charge, the services at Christ Church, Campbellton, have been taken by Rev. R. Simonds B. A.

DERBY.

The regular quarterly meeting of the Sunday School Teachers' association for the deanery of Chatham was held in St. Peter's Church, Derby on Tuesday, April 26th. There were present, of the clergy, Rev. Canon Forsyth, R. D. President; the Rev. J. H. S. Sweet, secretary, and the Rev. C. O'Dell Baylee, rector of the Parish; and of Teachers, Mrs. Howard of Chatham, Mrs. Baylee and Mrs. David Betts of Derby, and Misses A. Harby and S. Sargeant of Newcastle. The Meeting opened with the usual form of devotion said by the President, and the reading of the minutes of the last meeting by the secretary. The appointed programme of work included the reading of two Papers on, "The discipline of the Sunday School." The point was read by Miss A. Harley who took for her subject, "The use and abuse of Rewards and Prizes." The paper was a very interesting and instructive one, and elicited quite an animated discussion on the many points upon which the paper touched. The second paper was read by Mrs. W. B. Howard on "Refractory Scholars, and how to deal with them," and was in every respect an admirable paper upon a difficult and perplexing subject. The writer is evidently a practised and experienced teacher, and many valuable hints were gleaned from her useful paper. A hearty vote of thanks was accorded the writers at the close of the meeting.

At 7.30 in the evening a special service was.

held in St. Peter's Church in connection with the association. There was a good congregation present, and two forcible addresses were delivered by the visiting clergy on matters pertaining to the work of the Sunday School!

The next meeting of the association will, it is expected, take place in the Parish of Veldford in the month of July.

NELSON.

A handsome set of communion vessels from Messrs J. Wippell & Co. England, have lately been presented to St. Mark's Church, Nelson, by Mrs. Burchill, of Birch Hill, Nelson. They were used for the first time at the Easter communion.

Diocese of Quebec.

BISHOP'S COLLEGE.

The Eastertide meeting of Bishop's College corporation Lennoxville, was held in Montreal on the 3rd inst. The Lord Bishop of Montreal President presided and there were also present Mr. R. W. Heneker, D. C. L., Chancellor; the Very Rev. the Dean of Quebec, D. D., the Ven. Archdeacon Roe, D. D., the Rev. Principal Adams, D. C. L., the Rev. Canon Robinson, M. A., the Hon. Justice Tait, D. C. L., and Messrs. L. H. Davidson, D. C. L., H. R. R. Dobell, John Hamilton, Richard White, G. R. White, and A. D. Nicolls, bursar. The Lord Bishop referred in feeling terms to the death of the late president, Bishop Williams. He felt the Bishop's death as a personal loss and he knew how fully identified the late president had been with all that concerned the well-being of the institution. A resolution of respect and condolence was passed and ordered to be sent to Mrs. Williams and the Rev. L. W. Williams. A resolution of condolence was also passed with reference to the late Mr. J. S. Hall for many years one of the board of trustees and a strong supporter of the college and school.

The financial statement, the draft of which was read by Dr. Heneker, showed a satisfactory state of affairs. The Dean of the Medical Faculty, Dr. F. W. Campbell, and the Registrar, Dr. G. T. Ross, presented matters relating to the interests of the Medical Faculty. A committee was appointed to further the matters referred to. Three thousand dollars was required to complete the building of the chapel, it was stated.

In the afternoon a business meeting of convocation was held at which Chancellor Heneker presided. There were present the Right Rev. the Bishop of Montreal, L. L. D.; the vice-chancellor, Dean Norman, D. C. L.; the principal, the Archdeacon of Quebec, D. D.; the Rev. J. G. Norton, D. D.; the Hon. Justice Tait, D. C. L.; the Rev. Canon Robinson, M. A.; L. H. Davidson, D. C. L.; the Rev. R. Hewton, M. A.; A. D. Nicolls, M. A.; and Dr. Heneker.

Mr. A. D. Nicolls was appointed assistant registrar of the University. The business was of a routine character.

Diocese of Montreal.

THE LATE THOS. MUSSEN.—The Cathedral parish who lost one of its older and most respected members last month through the death of the late Mr. Thos. Mussen in his 89th year. He had been connected with the Cathedral from the date of its erection, and ever took a deep interest in its affairs. He was a churchman of the old School; retiring and unostentatious, but

ever faithful in his allegiance. A very successful man in business, he amassed a considerable fortune, and enjoyed the respect and esteem of all who knew him. He leaves surviving him a number of children, the eldest of whom is the Rev. Canon Mussen, M.A., of Farnham.

THE LATE JOHN S. HALL.—The pressure upon our columns for several weeks past has prevented reference to the loss suffered by the Church in this diocese through the decease of Jno. S. Hall, Esq., one of the oldest and leading members of the Diocesan Synods, and for many years Churchwarden of the Church of St. James the Apostle. Mr. Hall was also closely connected with and a liberal contributor to the erection of the first Grace Church in Pointe St. Charles, and has taken much interest in the new and handsome building shortly to be opened in that parish. Of St. James' he has been a member and warm and generous friend ever since the formation of the parish; and his wise counsels will be much missed as well there as in the larger legislative body—the Synod. He was also greatly interested in, and a strong supporter of Bishop's College and School, to which as one of the Diocesan representatives was an ever welcome visitor. A sound and loyal churchman, a true friend, an upright able and honorable man of business, a liberal supporter of good works, his memory will long be held in honour, and his benevolent assistance be missed by many.

DIOCESAN THEOLOGICAL COLLEGE.—The annual convocation of the College was held on Monday evening, 2nd May, under the presidency of the Lord Bishop.

The Rev. Principal Henderson, in presenting his annual report first made touching reference to the death of the late Mrs. Phillips, the Right Rev. Ashton Oxendon and Mr. John Duncan. He said that since the foundation of the college in 1873, a hundred and fourteen students had been admitted to study. Of these, fifty had been ordained, twenty-five are now serving in the diocese and nine are working in the city, a fact which in itself testified to the relative qualifications of the men and the value of the work done by the institution. Four men had taken their "Testamur" and completed their course, and have been handed in to the Bishop for further examination, and, if approved, for ordination. Thirty-one students had been connected with the college during the past year, a larger number than ever before entered at one time. Of these 3 graduates in arts, 11 undergraduates at McGill, 11 partial students in arts, 6 preparing for matriculation in arts, resident in the college, 25; non-resident, 5. The Principal pointed out that the building was filled to its utmost capacity, and that if but half of the men who had already applied for admission next September should be approved and admitted, the problem would be what to do with them.

The prizes were awarded as follows: "Testamur," Mr. Jekill; third year, J. A. Elliott; Apologetics, J. A. Elliott; Composition, Merwyn. Second year, The 39 Articles, A. Elliott. Third year, Greek Testament, first, Thompson; second, Lackey; Prayer book, Roman controversy, Ecclesiastical history, The Atonement of Pearson on the Creed, Lackey; Composition, Elocution, Extempore speaking, Scripture history Ecclesiastical polity, Pratte; Scripture history, Graham.

Mr. J. A. Elliott read the valedictory and Dean Carmichael delivered the reply.

There was a large attendance of the friends of

the Institution and much interest in the proceedings was manifested.

ST. JOHNS.—The Churchwardens' report to the adjourned Easter vestry meeting showed total receipts of \$2414.81, made up as follows:—Pew rents, \$624; Special and ordinary Offerings, \$1,258; Ladies' Aid Association, \$170; rent, \$227; and a legacy, generously left the church by the late Mr. Wm. Kempf, \$100.

QUYON.

The annual services on Easter Sunday were very largely attended, the programme of Easter music being especially well rendered by the choir. Great praise being due to Mr. Ernest Smith, the organist to whose indefatigable effort and careful training of the choir such a result is mainly attributable.

A children's festival was held in the afternoon, at which a special hymn entitled "The Pain and the Sorrow" was sung by the Sunday school children. The Lenten offerings of the children which amounted to \$14, were devoted to the maintenance of an Indian child.

The annual vestry meeting was held on Easter Monday. The warden's accounts showing a most satisfactory state of affairs. The incumbent nominated W. F. Harrison A.M. warden, W. H. Meredith being elected by the people as their representative. Messrs. Joseph Ann and F. A. Davis were appointed delegates to the synod. After the official business of the vestry was concluded, Mr. H. M. McLean read a short address and presented the Incumbent, the Rev. W. A. Fyles with a new buggy and harness as an Easter offering from his parishioners in the mission of Onslow.

Diocese of Ontario.

KEMPTVILLE.

More frequent services, catechizings, and meditations, during Lent, found the services of Easter still brighter, more devout, and better attended than heretofore.

At the adjourned vestry meeting on Monday May 2nd the financial statements were found satisfactory.

The rector announced that the "Patton Memorial Church" stands freed from the bonds of mortgage. He then placed before the meeting three reports, from Mrs. Emily *in re* Sunday school; "The Ladies Aid" and "The Woman's Auxiliary," proving all these branches of church work, in the parish, to be in a healthy and progressive condition. During the past year the income of the Sunday school amounted to \$167.68. Books, to the amount of \$63.00 had been added to the Library; whilst the teachers and scholars had devoted \$57.93 towards the debt on the church, and \$23.00 to missionary purposes. Apart from the special Sunday school work, the children collected \$32.00 for a litany desk to be placed in the church in memory of their late S. S. Superintendent, R. Leslie, Esq. The children have \$26.00 on hand towards a new font.

"The Ladies Aid" proved their earnest effort in promoting church work, financially, to the extent of over \$700 during the past year.

"The Woman's Auxiliary," also showed by their work deep interest in the mission field.

"The Ministering Children's League" through the report of their treasurer, Miss Ollie Sanders, were seen to have been engaged in divers good works. They sent a box to the Shinwauk Home, valued at \$22.70 also a bale of goods, to about

the same value, to their convalescent home in Ottawa, and they contributed \$10 towards defraying the debt on the church, and they have \$16 in hand for further useful work.

The treasurer of "St. James' Guild" Miss Marion Ferguson, reported \$41.25 as results of their two most successful entertainments in the parish hall; she was able to announce that after paying expenses, \$31.50 remained in the Treasury. There is a strong desire to place this to the fund of the new font.

The Church Yard Guild did not report.

The Envelope Guild did not report.

The annual report of the churchwardens proved a healthy condition of the temporal affairs of the church.

The different reports showed that a sum exceeding \$1700.00 had been handled in the parish of Kemptville, during the past year, in connection with parochial and extra parochial work.

Diocese of Niagara.

GUELPH.

ST. GEORGES.—The Ven. Archdeacon Dixon at the Easter vestry meeting reported that the number of baptisms from Easter to Easter had been forty-four, confirmed thirty-three, funerals thirty-two. On Easter day the total number of communicants was 266 and the number of visits paid by the clergy of the parish during the year including about forty private administrations of the Holy Communion amounting to close on nine hundred, of which the larger proportion was made by the Rev. Mr. Seaborn, the assistant. The average attendance at the Monday evening lectures of the Bible Association had been fifty and Mr. Seaborn had based his lectures on the Thirty-Nine Articles of The Church, dealing with them scripturally and historically.

The Sunday School showed two hundred and forty-seven pupils on the roll with a staff of thirty teachers besides officers. Several of the teachers had passed the examinations of the London England S. S. Institute. The Lenten offerings of the S. S. had been devoted to aid in the education of an Indian boy in the diocese of Saskatchewan, the school had also sent a S. S. library together with many useful articles, to the missionary at Magnettawan in Algoma; for the present season they intend making up similar offerings for the mission at North Bay.

The district visitors association consists of sixteen members who assist not only in visiting but also in the distribution of parish magazine etc. The number of children connected with the Band of Hope and Ministering Childrens Society had been ninety-one, and in the children's Sewing Society from forty to sixty-two. Altogether excellent work had been done in the parochial organizations.

Diocese of Huron.

KIRKTON.

ST. PAUL'S CHURCH.—At our annual meeting on Easter Monday, which was fairly attended, the same churchwardens were re-elected, viz: McCausland, Irvine, Incumbent's warden; Wm. Robinson, parish warden. Mr. David Brethour was elected delegate to Synod. The receipts for the past year were in excess of last year; the Sunday school and Bible class are well sustained; and the outlook generally favorable. A joint meeting was held during the

evening between the vestry and the Ladies' Aid Society of the Church; when it was unanimously agreed not to expend any funds at present in repairing the old church edifice, but to deposit the funds of the Ladies' aid in the bank at interest and to ask them to go on collecting and working in prospect of building a new church in the near future.

BIDDULPH.

ST. PATRICK'S CHURCH.—The following were chosen as office-bearers for the ensuing year, viz: Francis Davis, senior, incumbent's warden; Richard Hodgins, parish warden and F. Davis, senior, delegate to Synod. Reports were submitted by the retiring wardens, showing an increase of Sunday offertories and synodical collections, besides an expenditure of \$100 for a church furnace, leaving in hands of the Treasurer a balance of about \$40 towards the erection of new sheds. Subscription lists were also submitted by the wardens, from which it appeared that the increased assessment by synod on this parish would be realized. Both here and at Kirkton the utmost harmony prevails throughout the mission.—LAUS DEO!

Diocese of Algoma.

TO THE CLERGY OF THE DIOCESE.

DEAR BRETHREN,—I desire to impress upon the minds of the clergy of my diocese the paramount duty of themselves remembering, and also calling the special attention of their congregations to, the appeal which will be issued by the Board in behalf of Domestic Missions at Ascensiontide. This appeal is issued annually for the purpose of emphasizing the duty owed by the Church, in places where her ministrations are already established, to those portions of the missionary field in Canada which she has not yet been able to occupy. Required by her divine Head to "preach the gospel to every creature," there are thousands in the Dominion who have never yet had the opportunity of hearing her voice, whether through the message of her authorized ministers, or the silent, but eloquent, teaching of her Book of Common Prayer. Hundreds of places can be found where no church has yet been built, no Sunday-school organized, no little ones baptized at her fountains, no witness borne to Christ either from the pulpit, or the celebration of the communion of His body and blood. We of the Diocese of Algoma have been for nineteen years the happy recipients of the sympathy of our more highly favoured brethren in the older dioceses, and we can best manifest our gratitude to them by sharing of what we have enjoyed with those still more needy than ourselves. "Freely we have received, let us freely give." So far from diminishing, it will rather increase our store to do so. I greatly grieve to find so many congregations represented only by a blank in the published report of the general treasurer, showing as it does, that they have given nothing to this holy and Christlike cause. I am aware of the scarcity of money in the diocese, and the difficulty, nay, as I know, the impossibility, in some cases, of meeting local liabilities, however limited, for clergyman's stipend, etc.; but, this allowed for, I also know that if the clergy and laity will only have faith in God, and believe that He means what He says when He pledges Himself by the mouth of the wise man, that "the liberal soul shall be made fat, and he that watereth shall be watered also himself," a large increase can be made this year in the number of congregations contributing, in the amount contributed, and, therefore, in the reflex blessing that we ourselves are certain to receive. In this way, best of all, can we prove the sincerity of our gratitude for the assistance so long and generously extended to ourselves.

The Bishop would therefore offer the following suggestions:

(1) Give notice, the Sunday before Ascension Day, that the appeal for Domestic Missions will be made, not on Ascension Day (when, of course, the customary service proper for the day will be held), but on the Sunday immediately following.

(2) During the week familiarize yourself with the subject as far as possible by reading up as to the Church's work in Algoma and the Northwest among the settlers and the Indians, and in British Columbia among the Chinese.

(3) On the Sunday named, instead of a formal sermon, give your people the benefit of your reading, and on it base your appeal to them as Churchmen true to their own communion and jealous for its honour, and, above all, as Christians, loyal to Christ.

(4) Instead of taking advantage of the diocesan rule permitting a deduction to be made from the offertory equal to the average, try the experiment (with the concurrence of the wardens previously secured) of sending in the whole amount for once, and see if the result that rewards your faith will not be the fulfilment of the divine maxim, "There is that scattereth, and yet increaseth." I know better than any of you, knowing the whole diocese as no one else does, how scanty our resources are; but I know also of a poor widow once, who, on being called on to give "a morsel of bread" to the hungry prophet, though she had "not a cake, but a handful of meal in a barrel, and a little oil in a cruse," barely enough for herself and her son, that they might "dress it," and "eat it, and die," yet readily complied, and was rewarded with the promise, "The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth." "Have faith in God," brethren, and it shall be "unto you (and your congregations) according to your faith."

Yours faithfully in the Lord,

E. ALGOMA.

DIOCESE OF RUPERT'S LAND.

BRANDON.

The Easter meeting was well attended the rector the Rev. G. Rogers B. A. in the chair. The report of the wardens shewed the church most prosperous. The revenue has increased \$1000.00 during the year and a mortgage of \$500.00 has been paid off; and after paying all accounts a cash balance of \$305.00 remains in hand.

The meeting voted the rector Rev. Geo. Rogers B. A. an increase of \$300.00 in salary and a bonus of \$600.00.

The wardens elected are Hon. Judge Walker, and Mr. A. Jukes. The delegates chosen are Hon. Judge Walker, Mr. J. M. Kirchoffer and Mr. G. B. Coleman.

Between Easter 1891 and Easter 1892, 462 persons were confirmed in this diocese, an increase of 112 over the previous year. Of the 462 at least sixty-six were married women.

On April 10th the Bishop confirmed in St. James Church Winnipeg 23 persons; and in Holy Trinity 32.

The Rev. W. A. Burman principal of the Ruperts Land Indian Industrial school has issued through the *Ruperts Land Gleaner* an earnest appeal for subscription and other assistance.—Mr. Burman says, that this institution is part of the missionary work of the Diocese of Rupert's Land, carried on by a Committee of which the Bishop is the president. It is aided by the Indian Department of the Canadian Go-

vernment, but is very largely dependent upon the assistance of the friends of Missions.

The School is at St. Paul's six miles from Winnipeg, Manitoba. The main building is of brick and accommodates 65 children, with teachers.

At present we have 63 boys and girls, with more applications for admission than we can grant owing to our limited accommodation. The maintainance and training of these children, over and above the Government grant, calls for nearly \$4000, (£823) per annum: and we need this if our work is to be efficiently done, and made capable of expansion.

Our financial position necessitates an urgent appeal for further help. Annual grants of \$50 or £10 for the support of particular children, or donations, collections, or annual subscriptions, will be gratefully received.

Sunday School, Mission Bands, Gleaners Unions and similar organizations, will find it very interesting to take up the support, of particular children, whose course they can watch and follow. We have still a number of boys and girls, for whose special support we have no provision.

We are also glad to receive new children's clothing, boots, bedding, hospital requisites etc. Remittances should be payable to Mr. Burman.

DIOCESE OF NEW WESTMINSTER.

PERSONAL.—The Rev. A. J. Reid, formerly of Toronto, has been appointed missionary of the S.P.G. at Nelson.

The Rev. H. H. Gowen has been licensed to the parish of Holy Trinity, and will officiate also, at Ladners Landing.

The Rev. H. Edwards who left a year ago to join the missionary staff in Central Africa, has found it impossible to endure the climate and is returning to the diocese, and will be again attached to the Lytton Mission.

NEW WESTMINSTER.

HOLY TRINITY.—There was a large attendance on Good Friday at the Three Hours' service, which was taken by the Bishop. On Easter Day there were two celebrations, at 8 and 10 a.m. at which 169 persons received which with 16 at the West End church made 185 for the parish. The Easter offerings amounted to \$271.30.

The Bishop of the diocese was during March, seriously ill, and was obliged to postpone several engagements, and has since made a short trip to the States to recruit.

VANCOUVER.

ST. JAMES.—On the 27th of March the Lord Bishop of the diocese held an Ordination, when the Rev. G. Yolland and the Rev. B. C. Lacey, were advanced to the priesthood. The Bishop wore a white Cope and the altar was vested with a white satin frontal. A large and devout congregation was present.

The *Churchman's Gazette* of New Westminster referring to the necessity of the Year Book and Clergy List, lately issued for the Dominion of Canada, from Toronto, illustrates such necessity by the fact that it says a letter was lately received from England addressed as follows:

"The Rt. Rev. the Hon.

ADELBERT JOHN ROBERT ANSON,
Lord Bishop of Qu'Appelle,
New Westminster,
Toronto, Canada."

and adds New Westminster and Toronto are just 2761 miles apart.

CONTEMPORARY CHURCH OPINION.

Irish Ecclesiastical Gazette, Dublin:—

We have of late had several indications that the National Church of Scotland is advancing in the direction of a ritual revival. A Presbyterian manual for the Holy Communion recently published is an evidence of the fact. The book has the commendation of Professor Calderwood, Dr. Oswald Dykes, Dr. Whyte, and other leading Presbyterian divines. The contents are divided into seven chapters:—1. The Lord's Passover. 2. The Lord's Supper. 3. The Lord's Memorial. 4. The Lord's Coming. 5. The Attitude of the Communicant. 6. The Spirit of the Communicant. 7. The Faith of the Communicant. The Questions for self-examination at the end are very thorough and nevertheless "simple." Amongst the forms of prayer and hymns recommended for use we find the *Gloria in Excelsis*, The Prayer of Humble Access, "Drawnigh and take the Body of the Lord," "Thee we adore, O hidden Saviour, Thee!" This is a wonderful advance for the Church of John Knox. The title of the book itself is suggestive—"Let us Keep the Feast."

Southern Churchman, Richmond, Pa.:—

Lent is over, as we said above; so now let us remember a few of its lessons:

"Not a day without private prayer, reading a portion of Scripture, striving to do something for Jesus, and self-examination. Not a day without some special, unusual prayer, for some neighbor or acquaintance, or some part of the mission field, or some blessing you have never or very seldom asked before. Not a day without some very thoughtful examination of some single sentence in the Bible, till you have gained from it some fresh and fuller view of truth. Not a day without some little act of self-denial, such as giving up a comfortable seat to some one else, or surrendering some advantage of your own for another, or some little sacrifice for the Saviour's sake."

Correspondence.

"What Is to be The Future of The Church in Canada?"

To the editor of THE CHURCH GUARDIAN.

DEAR SIR.—The great question before the Church in Canada to-day is that of consolidation or rather the question which I have set at the head of this communication, "What is to be the Future of the Church in Canada?"

Canada is no longer a small and insignificant colony of the British Empire: vast in territory, almost boundless in resources, abounding in mineral and agricultural wealth, the outlook of her future is full of the brightest promise and richest anticipations. Whether she is to be a part of Greater Britain, the mighty daughter of a noble mother bound with her sister colonies in a Federate Empire more splendid than the world has ever seen, or to become an independent nationality, time alone will show. The statesmen of our country, looking forward to the time when the vast fields of the Northwest will be peopled with the overflow of population from Europe, have made provision for the recognition and establishment of Provinces as the growth and settlement of the country may require. Should not the Church of England take the same large and hopeful view of her own future and make like provision now. Ought we not to expect great things and prepare for great things?

The Church of England is by name, and by her history the National Church of the English-speaking peoples. This is what we Churchmen of to-day should look forward to her becoming in the Canada of the future, the National Church. Should we not then, as the Church of the ancient Roman Empire did try, as far as may be, to

adapt the Church to the national ideal, identify her with the growth and development of the nation, and, in order so to do, follow out in her system the Provincial lines and boundaries of the State so far as possible? The question that is to be discussed at the next Provincial Synod of the formation of a Dominion Synod is one of the greatest importance to the future of the Church. The difficulties that meet us are the immense territory covered, the great distances to be travelled, the expense entailed, the present preponderance of population in the eastern part of the Dominion, and the existing Provincial Synods. Would it not be possible, would it not be advisable, to consider the whole subject in view of this great future which we expect: and to adopt a scheme that would fit in with and encourage the fulfilment of our great hopes.

For instance, the present Provincial Synod of Eastern Canada comprises Dioceses in 5 of the Provinces of Canada; Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward's Island. The arrangement is inconvenient in several respects. It is inconvenient in the matter of expense, especially to the representatives from the Maritime Provinces. It is inconvenient in the matter of legislation, being incapable as a body of applying to the Dominion, or to the Provincial legislatures. It is inconvenient also because the position of the Church and her relation to the surrounding populations is so different in these different Provinces. Further the present Provincial Synod is a large body now, and any further extension of its membership would make it cumbersome. The same objections will intine apply to the Provincial Synod of the Northwest also. Ought we not to look forward to a great increase of the Episcopate in the near future? Should we not also be seeking to return, and making provision for such return, to the system of the early Church, in which every city had its Bishop, (not necessarily with an endowment of \$10,000) and when the Dioceses were small and in constant direct touch with their Bishops. We are practically to-day almost Presbyterian or independent congregations with Bishops as occasional visitors.

Might I venture to suggest a scheme, recognizing indeed the present system but making provision for future expansion.

1st. The Ecclesiastical Province so far as, and so soon as possible, to be continuous with the civil Province.

2nd. The Dominion Synod to be the National Synod, representative not of the Dioceses, but of the Provinces in the Dominion.

3rd. The Dominion for the present to be divided into 3 provinces, Eastern, Central and Western.

4th. So soon as there shall be 5 organized Dioceses in any civil province, these shall be set off as a separate Province, and after the formation of a Provincial Synod shall be entitled to representation as a Province in the Dominion Synod.

We should look forward to the establishment of at least 4 new Dioceses in Ontario within the next 12 or 15 years; one at Ottawa, (already agreed to) two in the present Diocese of Toronto, and one in Huron. Then Ontario should have her own Provincial Synod. The formation of a *Bishopric of Prince Edward's Island* (contemplated, I believe,) would leave 5 sees in the Eastern Province, Montreal, Quebec, Nova Scotia, Fredericton and Prince Edward's Island, (possibly also New Foundland). With the development of the Northwest, new provinces might be formed and thus the Church would keep pace with the growth of the country.

With much diffidence I present these thoughts for the consideration of my brethren, trusting that God will guide His Church at this great juncture of her history in Canada to lay foundations broad and deep that She may the more effectually accomplish the great work that lies before her to His glory.

Faithfully Yours,

E. P. CRAWFORD.

Hamilton, May 5th, 1892.

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, MONTREAL. EX-
CHANGERS TO P. O. BOX 1968. FOR BUSINESS
ANNOUNCEMENTS SEE PAGE 15.

DECISIONS REGARDING NEWSPAPERS.

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ON FREQUENTING THE HOLY COMMUNION.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—1 Cor. x. 31.

It is curious to observe how religious ideas are continually in a state of flux and change. Not only do outward fashions alter, but habits of thought are different from what they once were. Controversies have shifted their ground; and the theological combatants have gone off to a different part of the field. Time was when many a controversial lance was broken in our Church on the question at issue between Calvinists and Arminians. The keen interest once taken in that debate has entirely collapsed; and thinking men on both sides would probably admit that there is much precious truth in both Calvinism and Arminianism, which is only another form of saying that Holy Scripture makes statements which favour both. To pass from doctrines to practices (not that the two can ever be severed except in idea, for practice must ever be based upon doctrine), there is now in progress a revolution in our habits of thought on the subject of frequently communicating. Serious Christians are coming round gradually, it is presumed by the force of conviction, to the habit of communicating much oftener than they used to do. More frequent opportunities of receiving the holy Supper are given by the Clergy; an index in itself of a changed state of thought and feeling on the subject; for where there is no demand, there is usually no supply. And accordingly, the old manuals of preparation for the Holy Communion, excellent as several of them are, and containing, as many of them do, much valuable material for edification, are becoming, to a great extent, obsolete. They

need to be thrown into a new form, adapted to a weekly or fortnightly recurrence of the Ordinance. For that the copious meditations and examinations, which most of them contain and recommend, should be gone through weekly, fortnightly,—nay even monthly,—by persons engaged in the actual business of life, is out of the question,—a simple impossibility. A volume of preparatory devotions, (and several of these manuals are volumes,) implies that the Ordinance recurs but rarely, at great intervals.

Is the old method of rare Communion, or the new method of frequent Communion, the best? We believe the new method to be so, because it is based upon a truer view of the Ordinance. The frequency or rarity of celebration would be in itself of comparatively little moment, if it were a mere outward fashion, if there were no principle involved in it. But a principle there is, underlying, and giving rise to, the change of practice: and we rejoice to think that this principle is more freely and generally recognized than it has hitherto been.

If the Eucharist were merely, as Zwingle erroneously thought, a commemorative rite,—if the whole design of the Ordinance were to affect us with a picture of our Saviour's passion,—this design would doubtless be carried out more effectively by a rare than by a frequent Communion. For it is a law of the mind, from the operation of which we shall strive in vain to exempt ourselves, that the impression which is constantly repeated gradually loses its force. But the Lord's Supper is not merely a commemoration, but an actual channel or vehicle of Grace to the soul. It stands on the same footing in this respect with Prayer, reading of Scripture, public worship, and sermons: only we believe that it takes precedence of them all, as the instrument of a higher Grace the means of a closer Communion with God. observe that by the Word of God itself the Eucharist is placed in the same category with the other means of Grace and that it seems to be intimated that the early Christians were equally frequent in the observance of all of them. "And they continued steadfast in the Apostles' doctrine and fellowship" (they constantly attended the teaching of the Apostles, and did not forsake the assembling of themselves together with them in the name of Christ), "and in breaking of bread, and in prayers." There is no hint here that the doctrine and the prayers were to be of frequent recurrence, but the breaking of Bread to be reserved, as I may say, for state occasions. If all are means of Grace, and if the "breaking of Bread," as being the distinctively Christian Ordinance,—yea, as communicating to the soul, not indeed by a carnal transubstantiation, but "after an heavenly and spiritual manner, "the very Body and Blood of our crucified Redeemer,—is the lightest means of Grace, why should not all recur with equal frequency? Do we allege that the liveliness of our feelings respecting the Lord's Supper will wear off with the frequent repetition of it? Nay; but it is not liveliness of feeling which in any Ordinance we should seek, but the strengthening of principle. The two objects are quite distinct. Feeling occasionally runs very high, when principle is at its lowest ebb. Church history supplies instances in abundance of spiritual ecstasies (mere Satanic delusions, of

course], where there was no real submission of the will to God. And on the other hand, principle may be in its full strength, and faith may be really clinging to God with all the force of moral determination, while feeling seems to have ebbed away altogether out of the soul. Thus Our Lord cries out upon the cross that God has forsaken Him, while he is really tightening His hold upon the Father, and indicating this firmness of grasp by the little word expressive of so much clinging, "My," "My God, My God, why hast Thou forsaken Me?"

If superficial liveliness of feeling were what we ought to seek in the Ordinances of religion, there could be no question that too frequent repetition in any of them would be a mistake, calculated to counteract their influence. If for the next two years we shut up our Bibles, and thus divested our minds in some measure of their glib familiarity with the phraseology of Scripture, and at the end of that period opened them at one of the more pathetic or sublime passages, that passage would stir in our minds a far more vivid emotion, than Scripture ever communicates under our present circumstances. At the first outbreak of the Reformation, when the Sacred Volume was scarce, and the people sank in gross ignorance of its truths, men had a much keener appreciation of it, a much livelier feeling of its preciousness than now, when it lies on the shelf of every cottage, and its comparatively fresh-looking binding shows the neglect in which spiritual blessings are held, as soon as they have become cheap, and easy of access. But in order that we might again have those vivid impressions of old days, when they gathered round the chained Bible in the parish church, and appointed one of their party to read it aloud to them, it would be a strange method of proceeding, and one based on a false logic, to unlearn as much of this blessed Book as we possibly could, in the hope of thus coming fresh to the perusal of it. Then why is not the same reasoning, which holds good in the case of the Holy Scriptures, to be applicable to the Eucharist of Grace? If all we sought in the death of Christ, which Death the Ordinance is appointed to show forth, then indeed might we go once a year only, like the Scottish peasants, over hill and dale, to partake of the Heavenly Banquet; then indeed might we enjoy the artlessness with which the rite is there celebrated, as being a nearer approach to the original institution in the way of picture. But I seek much more in the Eucharist than to look at a picture and be touched by it. I seek to be fed in that Holy Ordinance: to be spiritually nourished, through the elements of Bread and Wine, with that Flesh which is meat indeed, and that Blood which is Drink indeed. And if the things of the body furnish any sufficient analogy to the things of the soul, I should fear that the receiving this Heavenly Food only once a year would be something very much resembling spiritual starvation.—Goulburn's Personal Religion.

QUATRAINS OF COUNSEL.

I

Be wary lest thou fall; look where thou stand;
Thou art not over-strong to walk alone;
Reach boldly up, and lo! a careful hand
Will grasp thine own.

II

Love not wrath's raging overmastery,
Nor draw hate's halberd for a muttered word;
But let a swift and holy pardon be
The trusty sword.

FRANK WALCOTT HURT.

THE FORTY DAYS INSTRUCTION.

We come next to the themes on which our Lord discoursed. They are in marked contrast with the discourses which preceded his Crucifixion. He chose a new style of instruction. We look through the pages devoted to this period and find nothing like the Sermon on the Mount, or the conversations recorded in the latter part of St. John's Gospel. He discoursed about the Kingdom, but we have none of the parables by which he had formerly explained its nature, or the precise predictions concerning its grand results at the judgment day. Nor did he come back from the world of the departed, bring any revelation concerning the mansions of which he had spoken, or concerning the condition of generations who had gone before. There was not a word about "spirits in prison," if he had been preaching to any such; not a word of Judas, or of the penitent malefactor, who had been with him in Paradise, or of the saints whose bodies came out of their graves and were seen of many after his Resurrection. And yet he discoursed of grand themes, past and future, going back to the times of Moses and forward to the ends of the world.

We note four special points of discourse:

First, after giving assurance of his personal identity, he taught them the meaning and fulfilment of the Scriptures, showing from the things written in the sacred books of the Jews how the Messiah must needs be a sufferer, and through suffering enter into glory; and how repentance and remission of sins must be preached in his name in all nations. It was a comprehensive and detailed exposition of all the things written concerning him in the Law, and the Prophets, and the Psalms.

Next he gave them promise of the new dispensation of the Holy Ghost. On the first day he breathed on the ten, saying, "Receive ye the Holy Ghost." Then, later, "Ye shall be baptized with the Holy Ghost not many days hence;" and then, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Samaria, and unto the uttermost part of the earth." "But tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Third, there was the great Commission, with all which it involved, now addressed to *me*, as to Peter, "Feed my sheep"; now to the *ten*, "Whosoever sins ye remit, they are remitted unto them"; and now to *all*, "Go ye into all the world, and preach the gospel to every creature."

And then there was the promise of His Presence and the assurance of His power. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and so, I am with you always, even unto the end of the world."

So the days hastened on; so the demonstration for that age was completed; so the first principles of the gospel were implanted in men's minds; so the Resurrection was lifted up to a place of prominence in human thought as the grandest fact in history.

Then the eleven chose Matthias to be a wit-

ness with them of the Resurrection; and Peter began to preach, and tell the people that God had raised up Jesus from the dead; and Paul, on Mars' Hill, discoursed to Athenian philosophers of Jesus and the Resurrection; and at Corinth he told them, first of all, how that Christ rose from the dead the third day, according to the Scriptures. He himself was not a whit behind the chiefest of the apostles, because he had seen the Lord, and one who had seen the risen Lord could never cease to find in the Resurrection of Jesus a basis of confidence and a source of consolation which time could never weaken. Take away that great fact, said Paul, and our hope is vain, our preaching is vain; we are of all men the most miserable: but now *is* Christ risen: no axiom, is more true, no fact is more indisputable. "Now is Christ risen, the first-fruits of them that slept;" and in him shall all be made alive; and concerning this I would not have you ignorant; I show you a mystery. The Lord himself shall come again with the voice of the archangel and the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord. Wherefore comfort one another with these words."—*Easter to Ascension.—Gilman.*

SUNDAY TALKS.

BY BARBARA YECHTON.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."—ROMANS VI. 11.

In these words St. Paul urges us to put sin away from us; and coming as the injunction does while our hearts are thrilling with the remembrance of the crucifixion, and with the joy of the resurrection we cannot fail to be impressed by it.

You know, dear boys and girls, it was because He loved us and wanted us to inherit eternal life that our Lord Jesus Christ left His heavenly home and came to earth to suffer and die. He did not do this because He was obliged to, but because His heart was filled with love and pity for "the children of men."

It was for love of us that Christ suffered the betrayal, the agony in Gethsemane, the arrest and illegal trial, the mocking, and scourging, and the crucifixion and death, and all He asks of us in return is that we shall love Him—with a love that will give Him the first place in our hearts and fill us with such a desire to keep His commands that we shall be, as St. Paul expresses it, "dead indeed unto sin." Christ died on the cross that we might die unto sin, and rose again from the grave that we might be alive unto God.

For Christ's sake, therefore, let us strain every nerve to overcome the sin that meets us at every turn in our lives. For His sake let us strive to put out of our hearts every thing that draws our love away from Him.

For our Saviour's sake we must love none other than Him. We must not worship idols—whether the world, or pleasure, or riches be the one that appeals most to us. We must not be profane. We must keep our Sundays holy. We must be gentle and loving and kind to our parents. We must bear no envy or hatred or

malice in our hearts against any one. We must keep our bodies pure and holy. We must not steal. We must guard our tongues lest they do work for the evil one instead of for God. We must not covet anything belonging to another—"Hear the conclusion of the whole matter": we must love the Lord our God with all our heart, and with all our soul, and with all our mind, and we must love our neighbor as ourselves.

To fulfill these two great commandments we must not only "be dead indeed unto sin" but we must also be "alive unto God through Jesus Christ our Lord."

Being "alive unto God"—that is, being full of love for our dear Lord—is the only way in which we shall ever find strength to overcome sin. You remember, dear boys and girls, almost the last thing which our Lord said, before His Ascension, to St. Peter was, "Lovest thou me?" He is still asking the same question of each of us to-day.

Oh, may our hearts be so filled with love for our dear Saviour and Master that we may be able to do those things which please Him, and to say with the earnest sincerity of St. Peter—"Lord Thou knowest all things; Thou knowest that I love Thee."—*Churchman, N.Y.*

Opera Singers in Churches.

The salaries paid to singers by the New York churches are enormous. One of the worst cases, which is enough to bring down the fierce anger of the Almighty on the congregation, is that of Dr. Paxton's Presbyterian church. A French prima donna—Mlle Clementine de Vere, receives, a salary of \$4,500 as solo soprano. Taking out her vacation in summer, she receives over \$100 a Sunday. But there is a still blacker feature about it. During the music season she leaves the choir after she has sung her solo and hastens to a popular music hall, where she frequently gathers in \$300 more for a couple of opera bravura songs.

The Living Church says, in allusion to the enormous expenditure incurred in the competitive struggles for new attractions in the way of singers: "In a great city over-run with hopeless, despairing poverty and wretchedness, where hundreds of thousands suffer, and suffer more deeply year after year, the query is wrung from the conscience—can all this vast expenditure for artistic concert music services in those rich luxurious churches make for the better worship of God, when it represents hundreds of thousands of dollars that might otherwise help and feed the hungry, clothe the naked, and house the homeless."

Not only are the purely religious elements of musical worship wholly lost for a monotonous succession of feeble and second rate Sunday concerts, but for the most part profitless and uninspiring.—*St. Georges Par. Mag.*

Why should we live half way up the hill and swathed in mists when we might have an unclouded sky and a visible sun over our heads, if we would only climb higher and walk in the light of his face?—*Dr. Maclaren.*

Family Department.

MORNING.

BY THOMAS MAIL.

'Tis early morn! Each trembling, dewy spray
With radiant beauty glows within the light
That streams in splendor from the rising sun
'Gainst the dark background of departing night.

O'er the broad bosom of the sparkling sea
The foam crowned billows haste to greet the shore,
With low breathed murmurs of the lapping tide.
That speak of peace and joy forevermore.

Thro' the dark wood and o'er the sun-lit plain,
The feathered songsters pour their hymn of praise;
While gentle breezes, wandering thro' the grove,
Join the sweet anthem, and their voices raise.

Earth in her beauty, draws so near to heaven.
We seem to dwell within its blessed peace;
When in our hearts all pain and grief are ended,
And God has bid the mourner's tear to cease.

Will such a morning break upon my soul
When God shall call my spirit from earth's night,
To dwell forever in a deeper gloom
Or wake to endless glory in His sight?

His will be done! but when life's path grows dark,
When doubt and trial rest upon my way,
E'en in the gloom I hear my Saviour's voice
And know His hand will guide me when I stray.

So in His love I wait, with trusting heart,
To see the shadows break and flee away.
When in the sunshine of His gracious smile
My night shall vanish in eternal day.

EVENING.

BY KATE A. TAYLOR.

The day is o'er—and I am nearer home,
A weary traveller on a lonely way;
With hunger faint, and parched with thirst I fall,
Dear Jesu, at Thy Mercy Seat to pray.

The way was very dark, and wild, and drear,
Footsore and weak I wandered all the day;
Here let me rest and tell Thee of the toil,
And how I faltered—fell—upon the way:

Now falls Thy blessing on my tired head,
And sweet this rest which loves my weary soul;
I thank Thee, Lord, I have this road to walk,
Thou mak'st this spirit worn, so rested,—whole.

May each night find a station of Thy Way,
Each morn a shrine, for penitence, for praise;
Thou purge the dross while gazing on that pain,
While Love shines through the tears to light the days.

Watch while we sleep guard those we love so well!
Then let us wake to do Thy holy will;
And when we fall, renew our waning strength,
At evening let us know Thee nearer still.

THE 'ROUND ROBIN.'

BY EMMA M. ROBISON.

"I want you to drive me to Saunders street about three o'clock this afternoon, Herbert, said Mrs. Forbes, one morning; "I must see Mrs. Dean about some sewing for the little ones," glancing at Nettie and Sam, the babies of the family.

"All right, I'll be on hand," said Herbert. When three o'clock came, Mrs. Forbes, Herbert and Sam were ready for the drive.

It was about two miles to Saunders street, and the greater part of the way was through the business portion of the city, but after crossing the river they reached a quieter part, where almost every house could boast a small yard and a sheltering tree or two of its very own.

They stopped before a small brown house. Mrs. Forbes went in, and Herbert and Sam were picking up some of the beautifully tinted maple leaves with which the ground was strown, when Tom Dean came through the yard and out into the street. Seeing Herbert, he stopped, and

began talking with him. A pretty spaniel that had followed him to the gate began whining to get out.

"No, Fan," said Tom, "you can't come this time. Run back to the babies."

"What a pretty doggie!" said Sam, stretching a chubby hand through the gate to pat the brown, curly coat.

"Would you like to see the puppies?" asked Tom.

What boys would not? So Tom led the way to the coal house, where there was a family of five rollicking puppies.

"Oh! oh, how cunning!" cried Sam, trying to gather them all up in his short arms at once.

Tom laughed, and picking up a beautifully spotted one said to Herbert, "This is the beauty of the family, and I've sold it for two dollars. But this," giving a dusty brown one a touch with his boot, "is so homely that I haven't sold it yet. It is a real cute one, too, don't you think so?"

"It is just as lively as any," answered Herbert. "Have you sold all the others?"

"Yes, every one, and I think I can sell Brownie here, but not for more than fifty cents, I suppose."

"I should think you would be glad to keep that one, if you've sold all the others. He isn't so very ugly," said Sam, critically.

"Well, I should, if I wasn't keeping all my money for something very particular," said Tom, stroking Brownie, half regretfully.

"I'd buy it, if mamma would let me; I think it is nice enough for anybody," declared Sam. "What are you going to do with your money?" he went on, never heeding Herbert's warning "Hush."

Herbert gave him a little pat on the back saying, again, "Hush, now; that isn't polite."

"Why isn't it?" asked Sam, stubbornly. "You are saving yours for a bicycle, Herbert. Are you going to get a bicycle?" he persisted, turning again to Tom.

"No," said Tom, smiling. Then, more gravely, "I'm trying to get a wheeled chair for my crippled sister, who can walk only a few steps at a time, and has not been out of the yard for four years. I haven't much saved yet, but some time I'll have enough."

"Are those chairs very expensive?" asked Herbert.

"From fifty dollars on up to two hundred or more," was the answer.

"My, what a lot," said the small Sam; "that is more than a bicycle, isn't it, Herbert?"

But Mrs. Forbes called them just then, and Sam was obliged to say "good-by" to the puppies. He spent the first part of the homeward drive coaxing his mamma to allow him to buy the brown one, but Mrs. Forbes would not be persuaded that a dog was necessary to Sam's happiness, and he gave up at last.

Then he tried to tell about the chair that Tom was trying to get for his lame sister, but he made such a mixture of his pronouns, that Mrs. Forbes, though usually a good translator, was unable to comprehend him, and appealed to Herbert for an explanation.

"Yes, now I understand," she said, as Herbert concluded. "Tom's sister got hurt when their house was burned, four years ago. Tom was a little boy then, and in saving him, she was dreadfully injured herself. You remember Miss Edna, Herbert? She was your teacher in Sunday-school for some time."

Herbert did remember, and with some twinges of conscience, as he thought of the long time that had passed since he had seen the teacher, who, he confessed to himself, had been "real good" to him.

"But then, I was such a little fellow four years ago," he thought in excuse. And then again forgot both Miss Edna's past kindness, and his own neglect.

Some months after, he was called upon to drive over to the Deans' again, with Helen, his twin sister. The two had just received from aunt Helen the birthday check which she sent

each year. This year she had doubled the amount, saying she knew they would make good use of it, as they had always spent the smaller sum wisely. The children felt very rich, and also very proud of aunt Nellie's good opinion.

"Just think of having twenty dollars to spend as one pleases, began Helen, as soon as they were fairly started. "I am going to get a lovely blue cashmere, and a hat with drooping plumes, and I shall pay for the making of the dress, too, if I have enough. Lou Dutton and I are to sing a carol together, you know, and, for once, we can be dressed alike."

"What effect will that have on your voices?" asked Herbert, teasingly.

Helen laughed. "There are laws of harmony in other things as well as music," she replied. "What are you going to do with your money?"

"Oh, save it for my bicycle, of course. I've more than forty dollars now, and I'm almost sure to get enough more by fall."

"I hope so, I'm sure," said Helen with real interest. "You've been saving for it for almost two years, haven't you?"

"Very nearly," was the reply.

"Shall you give a whole tenth of your money this Easter?" asked Helen, with some hesitation.

"I suppose so. Why not?" Herbert looked up in surprise.

"Well, I didn't know," stammered Helen.

"Two dollars is considerable for each of us to give. I've given regularly every Sunday, haven't you?"

"Yes, of course."

"I know some of the girls save during Lent and make a large Easter offering by that means. But of those who contribute regularly, there isn't one who will give more than a dollar. Don't you think yourself that two dollars is a good deal?"

"It is just the same proportion that we have always given, and we would still have twice as much as usual for ourselves," said Herbert, thoughtfully.

"Yes, that's so," admitted Helen.

"I hadn't thought anything about the Easter offering, until you spoke of it," he went on, "but I shall give a tenth of my birthday money as usual. I shouldn't buy clothes with mine anyway, you know, and that makes a difference, you see."

"Yes, I see," said Helen, more cheerfully.

"What I buy for myself will save mother just that much," she went on, hoping to convince herself that she was doing right.

But the thought would come that the new dress was to be more expensive and elaborate than her mother would have purchased for her, or really approved of her getting for herself.

"Aunt Helen sends us the money to spend as we please, and I should look like a dowdy in my plain suit that I have worn all winter," she argued with herself.

Then came the thought, "Herbert can never get his bicycle until he buys it for himself, while you are only gratifying a vain pride in buying so much more expensive clothing than you need."

Herbert called her attention to some boys who were spinning along on "such jolly safeties," as he expressed it.

"Selden and Marvin were to have a race at the Park, to-day. They both have splendid new ones," said he, leaning forward for a last glimpse of his mates.

"I think it's just awful to be so poor," burst out Helen. "We never get what we want, without waiting and waiting until I've no patience left. Don't you think it must be nice to get a bicycle or a book, or—well—whatever you want, without having to wait?"

"Yes, I should think so," said Herbert, "but then," he added, after a moment, "we do have what we really need, Helen, and that is better than some, you know. Here we are at Mrs. Dean's. Shall you be gone long, do you think? Whew, what a bundle! I'll carry that in; but I say, Helen, I don't want to stay in there," he said, ruefully.

"Why not," asked Helen, in surprise. "There is a big bundle to bring out, and I'm to show Mrs. Dean about some of these things, so I can't say how long I may be."

So there was nothing for it but to go in, but he hoped he would not see Miss Edna. Vain hope, for she sat in the room to which he was shown. She held out her hand to him, with the same bright smile that he so well remembered.

"You are a great big boy already, Herbert," she said, "it seems such a little while since you and the others were little restless, eager fellows."

Then she asked about the other members of the class, saying that she had not seen any of them, except Tom, for a long time.

"Will Downer is in Denver now, and has been racing around 'out West' for two years. I get delightful letters from him, and he often sends me specimens from the places that he visits. I've quite a cabinet started."

There was nothing in her appearance or manner to indicate that her life was hard, and Herbert wondered how she could be so cheerful. "One day without a good run is too much for me; I couldn't live through years of it," he thought.

Something was said about church matters and Miss Edna said, "Mother and Nellie attend the mission chapel, it being the nearest. They are unwilling to leave me alone the time necessary to go and come from St. John's. And Nellie teaches a class of little street boys, who tax all her powers to keep them in order," smiling at the remembrance of some of their pranks. "I hope soon to set up a carriage of my own, and then I can go to church often," she went on, hopefully.

Herbert wondered if she knew of Tom's plan.

The necessary measuring, snipping and marking were over at last, and the brother and sister drove off.

"It is very hard to be as helpless as Miss Edna is," said Helen. "I wonder what she meant by her carriage; they can't afford to keep horses, can they?"

Herbert explained, and Helen was much interested.

"If I were rich I'd like to give her one myself. Fifty dollars is more than I shall have at once for a long, long time. Boys have so many more ways to make money than girls have. You've earned the greater part of your bicycle fund, haven't you?" she asked.

"O, father has paid me this last year for taking care of Prince, and I've earned some besides. But I've saved the most of it out of my allowance and birthday money. But I believe boys are better at saving than girls are. You always spend your money on some extra fat-lal or other."

"I do not," protested Helen. "I spend my money for things I need, and that mother must buy if I did not. I don't spend it for something of no use to any one but myself; and besides, a bicycle isn't of real use," she went on hotly, determined not to listen to conscience.

"Well, I'm sure I don't care how you spend your money. And you needn't flare up so anyway. And I guess"—then he paused, and the angry sentence was never finished.

He did not speak again during the drive, though Helen saw that he was not angry, only very thoughtful.

They had reached the steps, when a party of boys went racing down the street, and, as an apology for her late crossness, Helen said, warmly, "I wish you could get your bicycle this spring, Herbert. I don't see how you can be so patient about it, while the other boys are having such good times."

He made no answer, and, glancing at him, she saw that he was still watching the boys, though as if he were thinking of something else.

"Why, Herbert, what is it?" she asked, laying her hand on his shoulder.

"Nothing," was the brusque reply, shaking himself free, impatiently, and rushing up the steps. "Open the door, can't you? my hands are full."

"I suppose I could," answered Helen, coolly, thrusting her hands into her jacket pockets, and facing him with a twinkle of mischief in her eyes; "but I want to know first what you were thinking about."

Herbert smiled. "I can put a bundle down and wait upon myself, thank you."

"Oh, no, no, not in the wet," interposed Helen, hastily: "I'll open the door. Now please tell me," she coaxed, as Herbert deposited the bundles on the hall table.

He turned, and took her face in his hands, and after a minute's staring, he said, teasingly, "I think you will look very pretty in a blue dress, and the hat with drooping plumes."

"Thank you," said Helen, making him a low courtesy. "But that isn't what made you look as grave as a judge. Come, now, own up, that's a good boy."

Herbert hesitated a moment then said, slowly, "Well, Helen, I've about decided that a fellow with two stout legs like mine ought not to spend sixty dollars for a bicycle just for himself."

TO BE CONTINUED.

THE TREASURY OF RELIGIOUS THOUGHT, for Pastor and People, is on our table for May in an enlarged form, with several new departments, and a new artistic and emblematic cover. These are evidences of a prosperity well deserved. It is a noble magazine, always valiant for the truth. The frontispiece is a portrait of Dr. A. J. Brown, of Portland, Oregon, in whose church, the Presbyterian Church holds its General Assembly this year. A beautiful view of the church is also given with a Sermon by Dr. Brown and his biographical sketch. The full sermons by Drs. Faunce and Van De Water are excellent. Several capital outline sermons follow. A Grand Expository Lecture by Professor Murphy of Belfast, Ireland; a thoughtful Exegetical Comment by Dr. Kellogg; A notable Critical Comment on the Origin and Religious Contents of the Psalter by Prof. J. D. Steele, B. D.; Excellent Thoughts by several divines for Decoration Day Services; Higher Criticism by Prof. Terry; the Mosaic Authorship of the Pentateuch by Dr. Remensnyder; A Pen Picture of Archdeacon Farrar with portrait, by

Dr. Cuyler; The Sabbath Defended by Dr. Kneeland; Thoughts for Family Life by Dr. Cuyler and Rev. S. Prenter; Thoughts for the Hour of Prayer; Exposition of S. S. Lessons by Dr. Moment; Russia and her Religion by Rev. C. M. Alford; Current Religious Thought: Survey of Christian Progress, Illustrative Thoughts, Beautiful Thoughts, Thoughts on Current Literature, with Editorials on Enlargement, Be Wise as Serpents and Harmless as Doves, The Serpent and the Dove in Business, The Simplicity that is in Christ, Religion in the Home, Defending the Gospel. Yearly subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents. E. B. TREAT, Publisher, 5 Cooper Union, New York.

DEATH.

BALL.—Entered into rest, May 3rd, 7 p. m., at St. Peter's Rectory, Cookshire, Eliza Evelyn Ball, third daughter of the late James Ball, and dearly beloved wife of the late Lucius Doolittle Sutton.

For so He giveth His Beloved Sleep.

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INDIA.

A SERMON PREACHED IN ST. MARY MAGDALENE CHURCH, ST. LEONARDS-ON-SEA, BY THE REV. ROBERT H. WALKER, M. A.

CONTINUED.

But in the meantime it is our duty and our wisdom to work on patiently and bravely with the means and instruments placed in our hands. There are those who object to the Society system, and who would refuse their aid until the Church girds herself for the work, and in her collective capacity sends forth her labourers into the field. The present system may not be ideally the best, but there is much to be said for it. Our own Society has been working for nearly 200 years, and has all the wisdom which comes with experience; it might not prove a very easy task to devise a better scheme. It was said at the Church Congress in the present year that the Church in the United States is disposed to envy us our system of voluntary societies. Strange irony of discontent! They have worked on the Church plan, which is without doubt ideally the true one, for forty years, and are disposed now to revert to our system. So long therefore as our Missionary Societies are working in the spirit of Our Lord's orders to His Church, so long as they are the organs of a living body, let us co-operate with them, even while we pray the Head of the Church to unite us into one body, and to heal our divisions. We cannot but feel that God is blessing our present work, imperfect as it is. We are quite sure that if those who go out from us were more earnest in their lives, if we who remain were more systematic in our almsgiving, less selfish in our religion, the work would progress in like proportion. It is most saddening to observe that Christians, who are, or profess to be, in earnest about their own souls should show little interest in the salvation of others. It may be seen in England: in the *Indian Church Quarterly Review* it is stated to be the case in India. For my part I cannot believe in such religion; yet hundreds will go to hear a stirring appeal on personal religion, while scarce scores will take the trouble to attend a service for Missions.

We have just had a united parochial Mission in these towns. Outwardly it has been abundantly blessed. Large congregations have hung upon the words of the missionaries in the several churches. If those whose souls have been awakened to renewed life are not also stirred with zeal to impart the same blessing to others, especially to their brethren in our colonies and India, we shall not believe that the Mission has done its work. The Bishop of Durham has said that Missions are the test of spiritual life in the community or the individual.

In conclusion I may venture to quote the words of Sir W. Hunter, to whose lecture on the religions of India I am already largely indebted: "Speaking as an Englishman, I

declare my conviction that English missionary enterprise is the highest modern expression of the world-wide national life of our race. I regard it as the spiritual complement of England's instinct for colonial expansion and imperial rule. And I believe that any falling off in England's missionary efforts will be a sure sign of swiftly coming national decay."

England, England's Church, we who are English Churchmen, are put in trust with the Gospel. This is our charter; this is our responsibility.

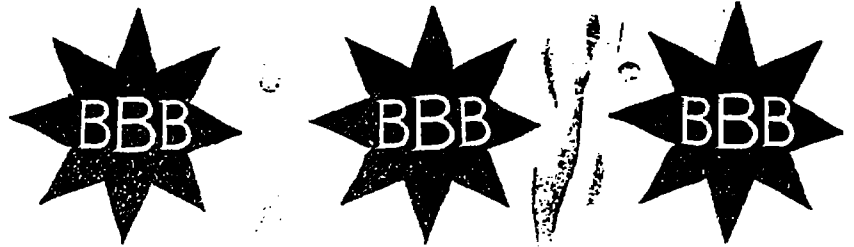
St. James' Mission, Nuklakayit, Alaska.

During the last two years we have lengthened the cords and strengthened the stakes of our Alaska mission by opening new stations at Point Hope, on the Polar sea, and Nuklakayit, on the Yukon river, 1,500 miles from its mouth, in addition to our original station at Anvik, on the same river, under the charge of the Rev. Mr. Chapman.

The story of the work at Point Hope is very interestingly told in a letter from Dr. John B. Driggs, published in the March number of this magazine.

The Rev. Jules L. Prevost, lately of the Philadelphia Divinity School, was appointed and went to his field last spring. He was assigned to take charge of St. James' Mission, Nuklakayit, which was established under Bishop Bompas, of the English Church, but which, upon the determination of the boundary lines, was found to be within the Territory of Alaska. The Rev. Mr. Canham and wife have been the English missionaries. They kindly arranged to remain during the present winter to assist Mr. Prevost, and to give him the necessary instruction with regard to the work and in the language of the people. There is at the station a large and comfortable dwelling-house, a well built school-house, twenty by thirty feet in dimensions, with about thirty pupils, four of whom are boarders. It is altogether likely that it will be necessary to make some equitable arrangement with the English mission for the purchase of this property. We have been in correspondence with Bishop Bompas upon this subject, but the adjustment has not yet been reached. Bishop Bompas expressed himself as quite ready and willing to hand over to our Church the charge of any of the Indians residing on the American side of the border, so far as we might be able to undertake their care, expressing the hope that "even generous rivalry, if it should arise, would provoke unto love and good works." The Bishop has two other stations on the Yukon which, although first established in what has proved to be American territory, are now on the British side. A good many of the Indians, however, connected with these two stations, reside on our soil, and they will be transferred to us.

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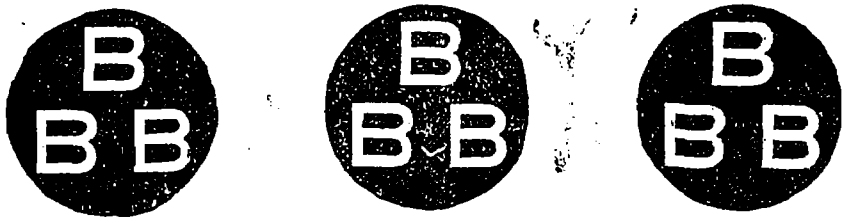
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MAY MAGAZINES.

THE CHURCH ECLECTIC reaches our table early this month and appears to be an exceptionally good number. Amongst other articles of special interest to The Church in Canada at the present moment is one on "Provinces in the American church," by the Rev. Dr. Egar, which is continued from the April number and concluded in this. The discussion as to the retention of the Provincial system in Canada, renders this articles opportune and of value. The opening article is entitled "High Mass and Fasting Communion" being an original article from the pen of the Rev. Dr. Brand. (W. T. Gibson, D. D., Utica, N. Y.; \$3.00 per an.)

THE HOMILETIC REVIEW contains in its review section (1) Apologetics in the Pulpit, by Prof. Bruce. (2) The Temper of Abelard, by Prof. Thomas. (3) The Outlook of Theology, by Dr. Deems (4) The Out-of-School Theological, Seminary, by Dr. Vincent (5) "Have the monuments and Papyri anything to say of the Hebrews and the 'Exodus'," by Rev. C. M. Coborn. Its sermonic section lacks this month any Church representative, the Rev. A. Jackson of Galt, Ontario (Presbyterian) represents Canada. Funk and Wagnalls Co. N. Y. \$3.00 per an Clergy \$2.50.

LITTELL'S LIVING AGE for the week ending April 30th contains from the *Nineteenth Century*. "French eighteenth Century Art in England," and "The latest electrical discovery:" from Contemporary Review the Bishop of Ripons tribute to the late Rev. Mr. Spurgeon, from MacMillan's Magazine "Finland" from Belgravia "Scenes in Algeria." (Littell & Co., Boston Weekly, \$8.00 per an)

THE ATLANTIC MONTHLY Harriet W. Preston and Louise Dodge contribute an interesting article on "Private Life in Ancient Rome." J. J. Greenough discusses the Present Requirements for admission to Harvard College. At a moment when in this Canada of ours a new Gerrymander is on the tapis the article, "The Slaying of Gerrymander in this number, comes in opportunely." (Houghton Mifflin & Co Boston, \$4.00 per an)

THE TREASURY OF RELIGIOUS THOUGHT commences with this months number a new series in new and enlarged form and artistic covering, and with widened scope. It certainly is improved in appearance and this number appears to be excellent in contents: amongst which we notice an address delivered at the Lenten service to the Business Men of New York, by the Rev. Dr. Van Dewater of St. Andrews, P. E., Church under the title "Men in Trouble," "The object of this magazine is to over-look no stage of life, no condition of humanity, and no sphere of christian work." (E. H. Treat, 5 Cooper Union, N. Y., \$2.50 per an and Clergy \$2.00)

THE AMERICAN CHURCH SUNDAY-SCHOOL MAGAZINE come out under its new editors, the Rev. Richard N. Thomas, the Rev. James S. Stone, D. D., and the Rev. William Wilberforce Newton, D. D. The intention of the new management is to keep subscribers posted in interesting items of Church news especially in connection with its great Sunday-school work. It promises a summary of Missionary news every month. This number contains a useful article on Devotional books and their uses, and in its Missionary department a short sketch of Church Missions in the United States, by Dr. Langford, Gen. Sec'y of the Board of Missions. (Church Magazine Pub. Co., Philadelphia, \$1.00 per an.)

THE SPIRIT OF MISSIONS contains an article in its Domestic mission department on the importance and usefulness of Lay Reading which we can recommend to the attention of Church laymen in Canada; the writer hopes for a large increase in the number of Lay readers and refers to a number of instances in which good work has been done by them. (Bible House, N. Y.)

THE NINETEENTH CENTURY for April contains the following: (1) How to Federate the Empire, by Sir Charles Tupper. (2) Prospects of Marriage for Woman, by Miss Collett. (3) Chicago and its Exhibition, by Sir Charles F. Wood. (4) Vegetable Diet, by Lady Paget. (5) Camp Life in Morocco, by Lady Egerton. (6) Impressions of the Canadian Northwest, by Michael Davitt. (7) Colour Blindness; its Pathology and its possible practical remedy, by Dr. Wright; besides much else that is useful. (Leonard Scott Pub. Co. N. Y., \$4.50 per an.)

OUR LITTLE MEN AND WOMEN AND THE PANSY are both exceptionally good. In the latter affectionate reference is made to the decease of Daniel Lothrop, President of the company, who for eighteen years had been the friend and adviser of the editors, and who is also characterized as "the children's friend," in as-much as more than any other publisher he has studied the taste and the needs of young people; trying to minister to them but keeping always in mind the desire to help them to become true, manly men and womanly women. It may be truly said that every issue of this magazine has borne the impress of this desire. (D. Lothrop Company, Boston, \$1.00 per an.)

OUR LITTLE ONES AND THE NURSERY always keeps well to the front in pleasing pictures and attractive and instructive articles for the little people. This month's number is very prettily illustrated and contains stories which will be read with interest by all. [The Russell Publ'g Co. Boston.]

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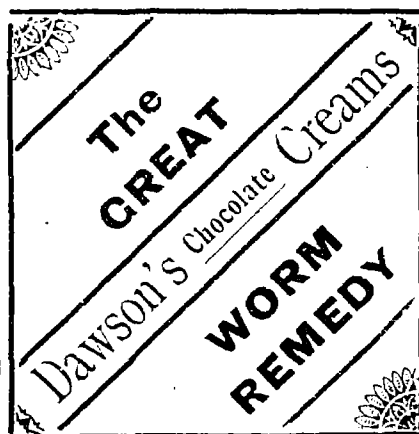
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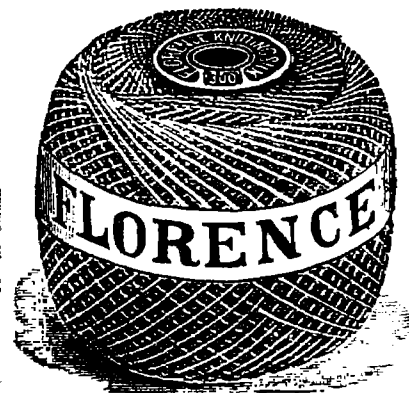
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