

Of ten thousand times ten thousand, amid the song of multitudes going up as the sound of mighty waters—a Lamb as it had been slain. Jesus himself remembers what we remember of Him; and still he rejoices to remember that for us He endured the Cross and Passion; and still he pleads that joyful remembrance; and still to-day the Father beholds that pleaded Passion and gladdens as he beholds: and blesses us too, as Christ's forgiven, Christ's brothers—in the might of that gladness. And why? Why should God gladden to recall that day of bitter and miserable dying? And why should God in his glad acceptance of that agony and bloody sweat, find Himself enabled to pardon? Because Christ, His own son, did on that day "glorify the Father." He manifested the name of God; and this he did by presenting before the Father, even in that hour of scathing trial, the unshattered and unclouded image of that mind, that love, that pity, which are the name of God the Father. God the Father looks from heaven down upon Calvary, that He may find there, in the dying Son, that perfect goodness which is His own, which is Himself; and ah! the Father's joy, that breaks out from His heart, as up, in free motion, untaught, unforced, there comes from another's lips the very cry that His own compassion loves to greet and to answer—the very prayer that entered in within the deepest desire of His mercy and His infinite loving kindness. This out-breaking joy of the Father over the Son is to the dark world as a new upspringing dawn, it is as the sudden inrush of a great light; it is as a gracious warmth that enfolds and encompasses; it is as a blessing that translates and transfigures. This light, this new warmth, is "the glory wherewith the Father glorifies the Son," and its splendor as it breaks out in power over the Son, whose perfect loyalty evoked it, spreads out in waves of heat, and sound and force, and illuminates and embraces those of whose flesh and blood that Son was partaken, and whom He is not ashamed, even as they pierce Him, to call His brethren. To all such brethren (thanks to Jesus), that splendor of inrushing joy is known under the name of forgiveness. It is the renewal of that old and favorable loving kindness without which we had shrivelled and withered; that favor once lost through our sin, now won to us by our share in the sinless Son of Man. The glory of the Father! It is the Father who is revealed to us on the Cross. The Father's heart, the Father's mind, that speak to us through the last seven words of the Son. In these cries God the Father heard his own love speaking, and therefore they were acceptable, and we can, through the gate of those last words, creep in behind and within the shame, the bitterness, the pain, and learn through the Spirit what language, what communication it is that passes between the holy Son and the blessed Father, and we can read something of the secret of that hidden God whom our souls yearn to find, though our eyes may never behold Him. Come with me then, for the blessed Three are all about us! Father, Son and Holy Ghost! Come and listen and ask what it is in those words from the Cross which the Father looks with unutterable joy?—*Canon Holland.*

MUSIC.

THE STORY OF THE RESURRECTION.—Words and Music published by Timms, Moor & Co., 23 Adelaide St., Toronto. Price 5 cts., \$3.00 per 100.

This is one of a number of short pieces adapted for use at special seasons in the Church. There may be a defect in Rubrical correctness in using these occasional brief services of music at divine services, but the breach made by the universal custom of singing hymns is amply wide enough to let in, without offence, to order short digressions as "The Story of the Resurrection." The service consists of three short verse narratives of the Resurrection to be sung to the music which is given in this leaflet. The music is appropriate and easy, the words a paraphrase of Scripture with a touching close in the form of "Our Cry to Jesus." We trust it may be largely used by congregations this Easter, especially we commend it for senior Sunday School classes as well as for home use, "in places where they sing."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

QUEBEC.—THE LATE REV. A. W. MOUNTAIN.—*Sir.*—Perhaps you will kindly allow me space for a few words as a tribute to the memory of the Rev. A. W. Mountain, late vicar of St. Mary's, Wolverton, who entered into the rest on the 31st of January. Mr. Mountain's father and grandfather were Bishops of Quebec; he was himself educated at Oxford, afterwards took holy orders in the diocese of Quebec, and for the last twelve or fifteen years had held a living in England, to educate his family in the mother-country. He, therefore, leaves a large circle of friends on both sides of the Atlantic to mourn his loss. His death was to him a veritable "falling asleep," but his single mindedness stood out as a beacon light to all who were brought in contact with him. Younger clergy had always found in him a particular friend. His care that they should be considerably received, encouraged and helped, as those who had entered a community of brethren; his example, which spoke louder than words of the meaning of clerical consistency; his thoughtfulness, which proceeded of his lively conscience;—these things never failed to impress themselves upon his younger brethren. No one could meet him without being better for it; his life had that enthusiasm of quiet holiness which communicated itself to all who spoke with him. It was my own privilege to share his hospitality, and to know something of his life in a time when physical weakness rendered sympathy a peculiar blessing. One could not but feel at such a time what a rich sympathy he had to give. When he once said, "I have learned to value the sympathy of Christ," one knew that it had entered deep into the fibres of his spiritual nature. He had learned the Apostolic lesson of valuing God's comfort that there-with he might minister to the comfort of others.

As a parish priest his work was incessant. An evening unoccupied was rare with him, for with his various classes, meetings and instructions, he reached and held the welfare of every individual in the parish. His health has been of the poorest for several years, but his activity was as unflagging as in fresh years of youth. Through it all one who knew him could see that he did it uncomplainingly, patiently and cheerfully, because he knew that to be a minister of the everlasting Gospel was God's will for him. Yet it was also apparent that it was simply a "waiting for the end." I have seen him doing his word when it was hard to keep back the tears, from pain and fatigue. Because of his willingness to do, friends both at home and abroad were constantly turning to him for help—which he always gave. With such a nature it seemed as if the supplies were unfailing.

I speak simply of what I know of his personal worth. In a larger sphere, as connected with various societies and energies of Church life, there is much which might be, and I trust will be, said by those more competent to speak. For the debts of gratitude owed to him were large.

The funeral service took place on Thursday. Between twenty and thirty of the neighboring clergy were present, also choristers from the adjoining parish church of Stony Stratford, who joined his own choir in singing Mr. Mountain's favorite hymns. The body, in charge of the Rev. Mr. Le Jeune, curate, and two parishioners, was taken to Liverpool and placed in the catacombs of Anfield cemetery. When navigation opens it will be taken to Quebec, to rest in St. Michael's churchyard, by the side of Mr. Mountain's father and mother.—*Exchange.*

MONTREAL.

MONTREAL.—*The White Cross Army.*—A movement is on foot amongst the clergy of the Anglican communion in the city to establish a branch of the White Cross Army here, the matter having been first mentioned at a recent meeting of the clergy of the diocese, and it will again come up in the Synod at their next meeting. The Rev. J. G. Norton, of Christ Church Cathedral, is one of the originators of the movement. The idea was the outcome of eleven years' work in the Durham Rescue Home, and the beginning was after a lecture delivered by Miss Ellis Hopkins in Bishop Auckland, near Durham. At the close Bishop Lightfoot started the movement, and this was reported in the papers. The consequence was that letters asking for information came rapidly in, and a society for the diocese was quickly formed, with Mr. Martin as honorary secretary and lecturer.

The success that attended it might be gathered from the fact that at the first anniversary held in Bishop Auckland in February, 1884, branches had been formed in upwards of eighty cities and towns in the British Islands, as well as in Switzerland, Cincinnati, Massachusetts and California. This was the first public meeting that Mr. Norton attended before he left England, and after that Canon Body, of Durham, became lecturer, while the work of correspondence was undertaken by the Church of England Purity Society, London, who opened a White Cross depot at their central office in London. Since then, the progress of the Association has been very large, and branches are constantly being formed, both in the Old Country and on this side of the Atlantic. The success which has attended the initiation of the idea proves its need, and is the more remarkable as, during the past year at all events, there was no paid lecturer, nor any paid advertisements. The idea upon which the society bases its claim for existence and support is that one branch of Christian teaching is tacitly omitted, owing to the delicacy required in speaking to a mixed audience, and society suffers in consequence. The pledge card issued bore the St. Patrick's cross of Durham, and the printing all was in Durham purple; but the one now in use bears a white cross on a crimson shield, with white lilies beside it. The pledge reads as follows:—

I recognize my obligations as a Christian by the help of God.

1. To treat all women with respect and endeavor to protect them from wrong and degradation.
2. To endeavor to put down all indecent language and coarse jests.
3. To maintain the law of purity as equally binding on men and women.
4. To endeavor to spread these principles among my companions and to try to help my younger brothers.
5. To use every possible means to fulfil the command "Keep thyself pure."

St. James the Apostle.—A large number of the leading members of the Church assembled at the rectory on Saturday evening for the purpose of presenting their esteemed pastor, Rev. Canon Ellegood, with a handsomely engrossed address and a large oil painting of himself, on the occasion of his sixty-second birthday. Among those present were:—Messrs. E. P. Hannaford, J. A. Brayley, W. I. Fenwick, John S. Hall, J. C. Hatton, J. H. Ireland, R. McKenzie, J. A. Stratby, L. H. Davidson, Major Hooper Cooper and Russell. The presentation address was made by Mr. Hannaford, who in a happy manner alluded to his acquaintance with the recipient, whom he characterized as becoming more endeared to congregation and friends as each successive year rolls by. He related some pleasant recollections of the time when the reverend gentleman was the incumbent of the Champ de Mars Church in 1869. He thought that their pastor was a better looking man now than he was then. After paying some felicitous tributes to his direction of the Church of St. James the Apostle, Mr. Hannaford presented the reverend Canon with a portrait, which is an artistic production of great merit from Notman's studio. The reverend gentleman, in responding, expressed his sincere thanks for the generous gift. He said that when he looked back to the period of his first birthday, he was disposed to amusingly wonder if there could be any resemblance between the then helpless bundle and the picture now before him. No one but a mother he thought, would succeed in tracing it. Since that time there have been many birthdays, and some sad ones, and perhaps, with each returning anniversary a change in the outward man. A contribution of good will, such as the present, is a source of great pleasure to the recipient, and, next to prayers, helps to cheer and sustain God's minister in the discharge of his responsible duties.

The Rev. A. C. Machin, assistant minister in the Church of St. James the Apostle, is about to resign that position, and will probably accept one of the three others which have been offered to him. The Rev. gentleman will receive a larger stipend than he is at present enjoying. The congregation of St. James will be grieved to part with one whom they love so dearly as Mr. Machin, but do not wish to stand in the way of his acceptance of a more lucrative charge.

ONTARIO.

KINGSTON.—A pamphlet has just been issued, in memoriam of the late Rev. F. W. Kirkpatrick, which embodies all the notices relating to deceased that appeared in the press of the country. The issue has been distributed among the members of the congregation of St. James', by whom it will be highly valued.