

tates of fashion, they might minutely detail to the world around them not only the nearness of the relative mourned for, but also the length of time which has elapsed since the decease. "Is it a near relative you mourn?" queries Fashion, "then the regulation breadth of your bands of crape must be so many inches," and thus the expression of our grief is beautifully graded down to the very narrowest fold and piping of which the material is capable. Further on, when our sorrow has somewhat dulled its edge, we are permitted to solace our hearts with bows of black ribbon where erstwhile only crape was admissible; and we may substitute tiny cuffs of white tulle instead of the black collar. Becoming still more reconciled to our bereavement, we may soften the severity of our mourning hats by sprays of jets artistically disposed, which will wonderfully relieve the sombre appearance. When we would finally come back to this world of folly from which sorrow had for a time weaned us, Fashion tells us how we may, with propriety, adopt certain shades of color expressive of partial resignation, "second mourning" she calls it: and so we tone up gradually and becomingly to the gay colors we once fancied we should never resume. Such is fashionable mourning. For the real mourners, whose sombre garb seems to them a fitting emblem of their darkened life, we have only the kindest sympathy, but for the extravagant hypocrisy of fashionable mourning, we must confess ourselves, like Hamlet, to have the most supreme contempt. The idea of attempting to describe the depth of our anguish by the corresponding depth of our crape is so absurd, that in any other connection it would provoke ridicule instead of sympathy. To the wealthy classes the expense of wearing mourning matters but little; they can afford to pay for these fashionable follies, but the example they set to those in a lower sphere of life is often very injurious. For instance, a poor woman loses her husband, and has left on her hands the care of a large family; to such an one the question of going into mourning is a serious consideration, that must be accompanied by an outlay entirely incommensurate with her means. But even in such a case as this, Fashion often triumphs over judgment, and the result is, to those who give

way to the folly, a long season of scheming and pinching, to make good the deficiency caused by their extravagance.

To look at this question from another standpoint, we should say that the habit of going into fashionable mourning was not only expensive and uncomfortable, but, in the case of deceased christians, entirely uncalled for. If to the christian, death is but the entering into a life of eternal joy, or as the sacred writer puts it, "an eternal gain," why should the friends insist on draping themselves with colors indicative of gloom and despair? Should those who are left behind mourn because those who have gone before, have "washed their robes and made them white in the blood of the Lamb,"—because they have left behind them all sorrow and pain and suffering? We think not. It is natural enough that true grief should feel an aversion to wear what would be considered gay in dress; but is not fashionable mourning going to the other extreme? We think that the true medium will be found between the two, equally in the avoidance of gay colors, or of overloading oneself with bombazine and crape. If our ladies of culture and refinement could only free themselves from the spell of "What will people say?" and consult their own good taste, we feel satisfied that the habiliments of bereaved ones will not only be less expensive and more comfortable to the wearer, but be equally expressive of genuine sorrow, and much more seemly to the eye of the general public.

THE LATE REV. H. LLOYD.

Resolution by the Toronto Association.

At the annual meeting of the above Association in Orillia a year ago, Bro. Lloyd presided as Moderator with becoming dignity and grace. His death, just shortly before the meeting this year, threw a feeling of deep solemnity over the brethren met at Stouffville, from the Moderator, Dr. Castle, to every member and delegate present. A committee of three brethren, Rev. Jos. King, Rev. E. D. Sherman, and Dr. H. E. Buchan, who had known and esteemed brother Lloyd very highly for many years, was chosen to prepare an obituary notice, which was received

and adopted unanimously by standing vote, after a number of brethren had given verbal expression to their respect and affection for the memory of the departed. The following is the Resolution:

"Whereas, it has pleased our Heavenly Father in His wise providence to take to Himself our dearly beloved brother, Rev. H. Lloyd, A.M., therefore

Resolved, That this Association desires to place on record its deep sense of his personal worth, and of the loss which it has sustained by his removal. Thoroughly upright, genial and large-hearted by nature, he became through the renewing and sanctifying influences of Divine grace a peculiarly noble and estimable man in all the relations of life. As a minister of the gospel he was distinguished by great simplicity, fervour and persuasiveness; and his labours in his three pastorates of Port Hope, Whitby, and College Street, Toronto, were largely blessed. Of his long services as Editor of the *Canadian Baptist* it will be sufficient to say that he has laid the entire denomination under a debt of gratitude. By some of us he will be greatly missed as a counsellor and friend; by his ministerial brethren as a faithful fellow-labourer, in concert with whom it was a pleasure to toil; by all of us as one whose praise was in all the churches, and to whose kindly presence at our annual gatherings we have been so many years accustomed. But we nevertheless rejoice that our loss is his great and eternal gain.

To Mrs. Lloyd and the bereaved family we tender the assurance of our heartfelt sympathy, while we affectionately commend them to the gracious keeping of a faithful God, who has promised to be a Father to the fatherless and a Husband to the widow.

Resolved, further, That a copy of the foregoing minute be transmitted to Mrs. Lloyd by the Secretary, and also to the *Canadian Baptist* and *Christian Helper* for publication."

EDITORIAL NOTES.

DON'T BELIEVE IT!—We notice the following in a recent number of *The Christian at Work*:

"A correspondent gives us the following information and wants to know what we think of it: 'In Toronto there has been inaugurated a series of "fall-dress prayer-meetings," which takes place twice a week at the residences of the wealthier members of St. James' congregation. Invitations are issued, the guests appear in full evening costume, prayers are offered up, after which cake and conversation take the place of the more serious portion of the programme.'"

The editor of *The Christian at Work* can't make it out. He thinks the members of that church must be expecting the immediate consummation of all things; and "want to go to heaven with their best clothes on."

That many 'wealthier (and other) members of St. James' congregation' have recently experienced so much of the reve-