

banner presented by the members of St. Mary's Guild, and the men's banner presented by the members of St. Stephen's Guild, and having crossed the church grounds, entered the new building singing the old well used and ever welcome hymn, "Jesus Christ is risen to-day." Quickly the strains were taken up by the ladies' choir, consisting of twelve soprano and seven altos, and the great congregation. The anthem was "If we believe that Jesus died," (Burnett), and the grand setting for the Magnificat and *Nunc Dimittis*, by Stainer, was used.

The Rector delivered a short address to the communicants on the "Perfect Rest," viewed relatively with regard to the Holy Eucharist, Paradise and Heaven.

Glad hearts, after Lenten discipline, made hearty singing and so the first service of the Festival struck well the joyous chord for the morrow's service of praise and Thanksgiving.

Easter Day.—The first celebration of the Memorial sacrifice of the Lamb slain from the Foundation of the world will not soon be forgotten by the worshippers of St. Mary's. Punctually at 7 o'clock the twenty robed choristers came from the new building and entered the old church, sanctified to most of those present by fond memories of the past, hallowed by many acts of grace, and singing "Jesus Christ is risen to-day." The full choir consisted of thirty-two, who all rendered Merbecke's service very devoutly. The singing of the hymn verse by verse as the communicants were changing their places added much to the solemn rendering of the service. One hundred and fifty-six received their Easter Communion at that bright and happy service, which every one says will not quickly be forgotten. At 9 a.m. twenty communicants received. Matins were sung in the new building. The choir having robed in the old church, in number twenty-six, headed by their banners entered the church singing the same processional as last evening. The anthems "O Lord my God," (Malan), and "If we believe," (Burnett), were very well rendered indeed and showed the marked improvement which has taken place in the singing of late, which was only accomplished by readiness of will, regularity at practice, and an anxiety to improve on the part of all concerned. Again all vying with each other to do their best for God and His Church made the service an acceptable one to all present—may it have been so abundantly before God.

Another celebration took place in the old church immediately after Matins, when there were 39 communicants; making a total of 215 for the day. *Laus Deo.*

The service of song, "The Risen Saviour," compiled by the Rector, was held in the new church at 3:30, when the building was packed. The hymns, carols and tunes were taken from that splendid Hymn book for children edited by the Rev. Chas. L. Hutchins. The children and all concerned did well and rendered the various hymns both devoutly and efficiently, so that the cry was that was the best service yet. This will be repeated on Low Sunday.

At Evensong shortly after 6:30 there was not a seat to be had, so that until service commenced, the churchwardens, committee and vergers were all fully occupied filling up every vacant space with chairs and benches, and then hundreds had to stand outside of the large building, which stood out against the starry sky very majestically with its many lighted windows. The service was much the same as at the first Evensong; but the anthems were: "O Lord hear my prayer, from Ps. 55, and "If we believe that Jesus died."

The Rector again preached on the "Historical feature of the Risen Christ," having dwelt in the morning on the spiritual power of the resurrection of Christ being witnessed to and felt and made known by every member of His Body.

Thus ended our first day in the new building, and although the arrangements were only of a

Missionary character, as the building is not yet finished, yet all felt cheered for the future and happy in the thought that God had provided for them a large building, wherein not only they and their children but also hundreds of others who go nowhere might engage in the solemn services of the Sanctuary, might worship their God in the beauty of holiness, and might be refreshed from time to time by the Living Bread which came down from Heaven, and above all were all hearts rejoiced by the thought that the offerings towards our heavy debt—Who will help us in Canada?—sent in offerings to the Rector specially, had amounted to over four hundred dollars currency. God be praised. Hallelujah.—This amount was made up by a poor congregation during Lent from their self-denial and savings, anxious and as they had showed themselves willing to help and push in their Master's work.

Some one I know will be disposed to send us a substantial offering to help this devoted Mission Band in this our truly Missionary diocese of British Honduras, where the harvest is truly plentiful but the labourers very few, money very scarce but souls abundant, vice rampant, but where the power of His Cross and of His Resurrection must be felt and known day by day, more abundantly to God's honour, the Church's good and the soul's salvation.

REVERENCE.

Max O'Rell in his book on America notices it as a striking American peculiarity to mingle sacred things with common talk without any apparent sense of incongruity. He asks: "Is there anything more sublime than the way in which Jonathan can combine the sacred and profane?" He thinks however, that the English is not far behind us in this respect. But it appears that at least in the form of jocular allusions to things which ought to be held in reverence, the American habit is as noticeable to the English as to the French, and perhaps even more offensive. An English paper comments severely upon a speech of the American Minister at a dinner in London, for its "unfortunate tone of American flippancy," and says that "he was foolish enough to utter what certainly were very poor witticisms about St. Peter—witticisms which, to many at least, were little short of blasphemies." That criticisms of this kind could be made upon a gentleman who has conducted himself with such dignity and prudence as to win general applause, both in England and his own country, goes far to show that the habit complained of has indeed sunk so deep that men of the highest cultivation fall into it instinctively. There is little doubt that there is a crying lack of reverence amongst us, of which this widespread flippancy in the treatment of religious subjects is one of the surest signs.

The ordinary newspaper which perhaps never more perfectly reflected the popular tone than in this age and country, goes all lengths in this direction. For the sake of a joke nothing is spared. Even the words and acts of our Blessed Lord Himself are parodied, or misapplied to some humorous purpose. But even a worse influence than the newspaper is the popular preacher, and particularly the revivalist. The latter rivals the penny-a-liner in dragging down into the very mire the loftiest subjects, under pretence of coming down to the level of the average man in order to interest and gain an influence over him. But when sacred names and holy themes, the very utterances of which should bring upon the soul a sense of awe, are thus translated into the slangy language of the street, more than half that which makes religion a power in men's soul is utterly lost. Without reverence, how is worship possible? The aim of the Christian preacher ought to be to raise men up to a higher level, where a purer atmosphere is breathed, and this cannot

be where religion is first emptied of its elevating power.

We believe that the Church with her many reverent customs, is in this as in other things a great conservative power in this land. If the sectarian teacher accustoms himself to use in a familiar way the name of the Saviour's human nature, to characterize the patriarchs and holy men of old by nicknames, to speak of the holy Apostles and the Saints and Martyrs of the Christian Church as men speak of their boon companions, she on her part has received a better tradition. She prefers to use a reverent paraphrase and to speak of our "blessed" or our "dear Lord." Remembering Who He is, she does not let her children forget her ancient custom of making some act of reverence, however inconspicuous, when His Holy Name falls on the ear. She will not speak of those who form the twelve foundation stones of the kingdom, as men address those for whom they have small respect, as Peter and John and Paul, but preserves the ancient title of "saint" for these and such as these. Very small matters, it may be said. Yet what thoughtful person can fail to see the utility of such customs, and what religious-minded man can refuse to acknowledge that just as we know that we must teach our children to speak respectfully of those for whom we wish them to feel respect, so must we learn to speak reverently of those to whom reverence is due. It is a fact that cannot be gainsaid that in all such matters, there is an inevitable connection between the inward spirit and the outward form. It is said that Dr. Lyman Beecher used to assert that the reason why his congregation alone stood firm in Boston amidst the general apostasy to Unitarianism, was simply because they had always preserved the custom of singing the doxology to the Ever-Blessed Trinity. This had stamped upon their souls indelibly the Christian doctrine of the Godhead.—*Living Church.*

CONTEMPORARY CHURCH OPINION.

The *Church Eclectic*, remarking upon individualism among Churchmen, says:—

"Almost every diocese, and, indeed, very many parishes, have their little local organs, and most of the laity think it enough to support the local paper, with a sum about what they would spend for a basket of fruit or a dozen good cigars. We do need the Provincial System and provincial institutions. The diocesan system is dwindling us all away." It is true our Church press is becoming too multifarious for the general interests of the Church, and, perhaps, also for the local interests. It certainly cannot be for the good of a parish or a diocese to have only small local papers circulated among the people while the Church at large must suffer for the lack of influential and widely-circulated periodicals which cannot be built up during an era of devotion to local organs.

St John's Church, Syracuse, N. Y., has lately introduced a choir of boys and girls in vestments. The boys are clad in the usual cassock and cotta, the girls have short capes and caps of the Normandie pattern, white like the cottas. Ten boys are to be in the chancel along with the men, and the same number of young girls occupy seats in front on the level of the nave. The resulting effect both in appearance and sound is said to be very pleasing. Girl's voices are needed in our choirs.

Warning.

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