

the people, in order, into their hands, etc., and when he delivereth the Cup he shall say . . . etc." This direction to any one who understands the usual meaning attached to the above common English words would seem plain enough—the Cup is to be delivered into the hands of the communicant; while plainly enough also the marginal note to the prayer of Consecration directs that the celebrant shall only use *one hand* in taking the Cup. The distinction between singular and plural, *hand* and *hands*, is readily understood by those who are acquainted with the original compilation of the Prayer Book. The rubric is so declaratory that the Cup is to be delivered into the hands of the communicant that it is beyond excuse for any minister of the Church, who is desirous of exercising his office with a conscience void of offence, to so wilfully intrude his own presumptuous acts contrary to the order expressly laid down for his governance.

J. W. H. ROWLEY.

Yarmouth, 19th March, 1894.

News from the Home Field.

Newfoundland.

The Bishop of the Diocese is to visit England in May, in order to select a rector for the Cathedral parish, which office he himself held, but lately resigned.

Those who are supposed to know, say that it will be an easy matter to put a permanent roof on the nave of the Cathedral on temporary pillars. This is necessary to be done in order to protect the valuable walls still standing.

At St. Thomas Church on Easter day, there were three celebrations, at 7.30, 8.30 and 11 a.m., and a special choral Evensong.

Diocese of Fredericton.

NEWCASTLE AND NELSON.

The Easter services in this Mission partook of that joyous and hearty character which befits the Queen of Festivals, and were in every respect a suitable sequence to the Lenten services which precede it. During the season of penitence abundant opportunity was afforded the faithful for attendance at the House of God, and in many cases these opportunities were gladly made use of. In St. Andrew's, Newcastle, services were held every Wednesday and Friday at 10 a.m., and 7.30 p.m. A short lecture was read on the Wednesday evenings by the Rector, Rev. J. H. S. Sweet. A special form of Lenten service authorized by the Bishop of the diocese was read on the Friday evenings, when a course of sermons on the Beatitudes was preached by the Rector. On the Thursday evenings during Lent the Rector held service in St. Mark's, Nelson, when the pretty little church was often crowded to the doors. On the Sunday evenings in Lent the Rector preached a special course of Mission sermons in St. Andrew's, making direct appeals to the consciences of his people to forsake sin, and to live nearer to their God and Saviour. On Good Friday three services were held in this church: full service with sermon at 10 a.m., when a large congregation was present; a short service at 2.30 p.m., consisting of the Litany; the Litany of the Passion sung kneeling, and meditations on the Saviour's Passion; and the third service at 7.30 p.m. A special collection was taken up in behalf of Bishop Blyth's work in the Holy Land.

Easter day was not very bright as far as the weather went, but everything was bright and

happy in the house of prayer. St. Andrew's looked very well in her festival colors, and in the special decorations for the day. Two large vases of Calla lillies adorned the altar. The handsome rood screen was beautifully decorated, a text ran along the top, "Alleluia, Christ is risen, Alleluia," and over all were plants in their pots, in the middle being a handsome floral cross composed of beautiful hot-house flowers, given for the occasion by a lady of the congregation as a "In Memoriam." The Lectern had an I. H. S. in green placed upon a white foundation and brightened up by flowers. The joint service was naturally the Lord's own service, which commenced at 8.50 a.m., when the larger number of the day's communicants came to meet their risen Lord. The second service was at 11 o'clock, consisting of matins and a short sermon, and the usual joyous Easter hymns. The third service commenced at 12 o'clock, being a second and choral celebration of the Blessed Eucharist. The service used was Woodward's in D. The fourth service in this church commenced at 6.30 p.m., when the church was again filled by a large congregation. In addition to the customary hymns, a special Magnificat and Nunc Dimittis, by E. A. Clare in D. was sung in excellent time and spirit; the solo in the latter being taken by Miss Bessie Miller. The special anthem "He is risen," was sung very heartily and correctly; the solo being sung by Miss L. Harley. Great credit is due to Mr. Geo. Burchill, jr., who presided at the organ, for the trouble and pains he took in training the choir for the occasion, and he certainly must have felt satisfied at the way the choir acquitted themselves on Easter Day. During the afternoon the Rector held a 3.50 p.m. service in St. Mark's, which was largely attended. The Rector was the preacher at all the services.

On the Monday the usual Easter meetings were held, when Messrs. E. Lee Street and J. W. Davidson were elected wardens, and Messrs. E. Lee Street and J. Linden, Lay representatives to the Synod, and Mr. E. Lee Street and the Hon. Allan Ritchie, delegates to the Diocesan Church Society.

Diocese of Quebec.

QUEBEC.

A grand festival service was held in the English Cathedral on the evening of the 5th April, in connection with the meeting of The Church Society of the Diocese. The congregation was a very large one and the musical portion of the service exceedingly grand. The Lord Bishop of the Diocese and Bishop Hall, of Vermont, were present, and the clergy occupying places in the stalls were the Very Rev. the Dean of Quebec, the Venerable Archdeacon Roe, Revs. Canon Richardson, Canon Von Illand, Canon Foster, Lennox Williams, A. J. Balfour, H. G. Petry, Norrie, Brooke, and Parroch. The Cathedral choir occupied the new choir stall in the chancel of the church, and in their singing acquitted themselves most creditably. The first portion of evening prayer was sung by the Dean, while Canon Foster read the first lesson and Archdeacon Roe the second. After the third collect, evening prayer was sung by Rev. Mr. Norrie.

The chanting of the special psalms was very good and even, and Parry's *Magnificat* and *Nunc Dimittis* were given. The anthem after the third collect was Sullivan's "Sing, O Heavens." It was exceedingly effective, both in the passages for soprano voices only and also in the chorus parts. A tenor solo was admirably taken by Dr. Hewitt, and the hymns were very hearty and afforded an opportunity for good congregational singing. Mr. E. A. Bishop, organist, and the members of the choir are to

be congratulated upon the successful issue of their labors. The sermon was preached by the newly consecrated Bishop of Vermont, Rt. Rev. Dr. Hall, and was from the text Matthew xxviii, 10: Jesus said, "Go tell my brethren that they go into Galilee; and there shall they see me." His Lordship commenced his sermon with a reference to the events of the forty days that elapsed between the resurrection and ascension of the Lord, which were briefly summed up by St. Luke in the opening verses of the Acts of the Apostles, where he states that Christ showed himself to the Apostles by many infallible proofs, and also instructed them in the things pertaining to the Kingdom of God. When, said the speaker, you read in the last chapter of St. Matthew, St. Mark and St. Luke, and in the last two of St. John the account of our Lord's appearances after His resurrection, it will be found that some ten or eleven of them have been recorded. Five or six occurred on Easter Sunday. In these appearances to His Apostles and friends, Christ was weaning them from His visible presence, and using them to His actual though unseen presence. His appearances between His Resurrection and Ascension could be divided into two groups: those in which He appeared to individuals, and those others when the appearance was to the Apostles assembled together. Thus He appeared to Mary Magdalen to comfort her, to St. Peter to strengthen him, to St. Thomas to remove his doubts, to the two disciples on the way to Emmaus to explain away their perplexities. When the Saviour appeared to the Apostles collected together, it was to the Church by representation.

Each of the appearances seemed to have a different application. Mary Magdalen stands for all to whom Christ speaks peace, lifting the cloud which for some days had settled upon her as she thought of her prop gone, her protector vanished, her warder off of danger disappeared. He comes to reveal Himself in bringing peace to the torn heart, and just as He showed Mary Magdalen that He would still be with her after He had ascended. And then Peter stands for the wounded conscience, stricken with grief. The Lord said: "Tell my Brethren and Peter. Don't forget him. He denied me but I remember the circumstances, as I do those of every sin. I know his sorrow and will bring him relief." Thomas thought the story of the Resurrection too good to be true. He stands for those whose moral sense is true but whose intellect fails to comprehend or stands in the way of understanding. The two disciples on the way to Emmaus are full of disappointed hopes and stand for others similarly circumstanced. With what quiet and overwhelming reasoning did Christ persuade them that the very things that troubled them must have happened that He might enter into glory and fulfil Moses and the prophets. Are they not all representative cases? Then His appearances to groups of His brethren—to the Church by representation—were to assure to the Church as a whole, as to each individual member thereof, the continuance of His presence. The preacher dwelt upon Christ's mission to His Apostles, upon the righteousness which He imputes to His people in delivering them from the power of sin, and upon the Church, which is His body. The mission given to His Church is not merely ministerial—simply to baptize and remit sins, and so on, but to carry out the will, the designs of its Head. The body is the appointed instrument for so doing. And its different members are dependent one upon another. The eye sees, that the feet may walk and the hand may grasp. All members of Christ's body may do their part, either in giving aid, in sympathy, in prayer or in influence. The body sees through the eye. All that is done by any member of the body is on behalf of the whole. Christ said: "Go and sell *my* Brethren—Don't keep your joy to yourselves." Just so with us. Our model prayer is