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The Church Guardian

W H Naylor 1295
SHAWVILLE Que

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 24.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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MONTREAL, WEDNESDAY, APRIL 4, 1894.

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ECCLESIASTICAL NOTES.

THE Bishop of Bombay is presently in England.

ON Easter at St. Mark's Chapel, 10th street, Ave. A., N.Y., a surplised choir of men, boys, girls and women was introduced for the first time.

THE late Richard S. Ely, of N.Y., bequeathed the sum of \$20,000 to St. Luke's Hospital, and \$10,000 to the Home for old men and aged couples.

MRS. BEDELL, widow of the late Bishop Bedell, of Ohio, has given money with which to purchase a lot and build a church on Wade Park Ave.

TRINITY Church, Binghamton, N.Y., has recently received a princely gift of \$25,000 towards the erection of a new stone church on the present site.

"THE Paddock lectures" of the N.Y. General Theological Seminary were this year delivered by the Rev. Provost Body, of Trinity University, Toronto, Ont.

EARLY next fall Bishop Whitaker, of Pennsylvania, will have completed his 25th year as a Bishop, and steps are being taken for a proper observance of the event.

IT is announced that Bishop Bickersteth is to be styled for the future "Bishop in Central Japan." There is no truth in a report which has been current of his intended resignation.

AT Trinity church, Grand Rapids, Western Michigan, on the evening of March 11, the Bishop confirmed a class of 25 persons, mostly adults, a large percentage of whom had been dissenters.

ON April 8th, next, Bishop Huntington, of Central New York, will celebrate the 25th anniversary of his consecration to the Episcopate. A public celebration of the event is being arranged for.

THE *Record* states that the Society for Promoting Christianity among the Jews has notified to Bishop Blythe at Jerusalem that they are about to withdraw their annual grant of £110 for house rent.

AT St. Mark's church, Southboro, Mass., on March 9th, a class of 40 persons were confirmed, among whom were six converts, one from Unitarianism, one from Presbyterianism, and four from the Methodists.

THE Church Parliamentary party in the English House of Commons has resolved not to restrict their action merely to defending Church interests when they are threatened. They also

purpose, in such Church matters as appear to require legislative aid to effect alterations and improvements, to take the initiative in the House of Commons.

A correspondent of the *Southern Churchman* says: "I do not think, when I was a young man, that many of our clergy used tobacco; but many use it now, and the number increases." All too true, and their example is pernicious.

RECENT action on the part of the Roman Church appears to indicate that she is willing to reconsider her attitude toward secret societies, with a possibility of modifying her position, especially as regards English speaking lodges.

REV. DR. BRIGGS, preaching lately at the "United Church," New Haven, Conn., said that "denominationalism was the great curse of the American world." He need not have limited his statement to America.

LORD GRIMTHORPE, who expended upwards of £150,000 on the restoration of St. Alban's Abbey, has, as we announced some time ago, undertaken the restoration of St. Peter's church, in the same city, at a cost of £30,000. The church will be closed for twelve months to enable the work to be carried out.

BISHOP DOANE, speaking at a meeting of the Churchman's Club in Providence, R.I., on March 14th, on "Church Unity," spoke of the genuine Catholicity of the Church as distinguished from the impossible infallibility of the Roman Church, "the oldest schism in the world," and from the lack of solidity in the Protestant Bodies.

THE Bishop of Michigan has issued in printed form a carefully framed series of Rules and Regulations for lay readers in his Diocese. They treat definitely and perspicuously of licenses; the portions of services not to be used by lay readers; sermons recommended; special license for giving addresses, instructions or exhortations of their own; vestments; mode of receiving alms, etc.

THE editor of the *Southern Churchman*, Richmond, Va., being asked to give a definition of what constitutes a "Broad Churchman," answers: "The author of the word, as applied to this Church, was Dean Stanley, who said the English Church was not High or Low, but Broad—i.e., inclusive of both. But it has, little by little, changed its meaning, so that the "Broad" are inclined to be careless about Scripture doctrine."

ON Mid-Lent Sunday, Trinity church, Rutland, Vt., celebrated the 100th anniversary of the first service held in that place. The old wooden house in which it was held is still standing and in good condition. An offering of gold and silver, to be made into a large Ciborium as

a memorial, was made by the people. The offering consisted of silver spoons, forks, watch cases of both gold and silver, sets and parts of sets of jewelry, stones of various kinds, rings, etc.

AT the Confirmation service at St. Georges', N.Y., on Palm Sunday evening, 216 persons were presented to the Bishop for the laying on of hands. Of these 107 were Episcopalians, 59 Lutherans, 15 Presbyterians, 9 Roman Catholics, 9 Methodists, 3 Congregationalist, 2 Baptist, 2 Unitarian, 1 Dutch Reform, 1 Wesleyan, 1 Christian Church, 1 no Church, unclassified 3, Protestants 2, and Nestorian 1.

ROMANISM does not appear to be growing in the United States, notwithstanding the large influx annually of Roman Catholic immigrants. According to statistics given by the *Catholic Directory* for 1894, the ratio to the population since 1850 has been only 1.7; except in 1878, when it was one 1.6. The total number of adherents in 1893 was 8,902,333. Had it increased proportionately to the Roman Catholic immigration, the numbers would have been nearer 20 than 8 millions. In 1776 the Roman Catholic population of the Colonies was 1.120 of the whole.

IF Roman controversialists should admit that the Church was first planted at Jerusalem, whatever position they may claim they cannot possibly make good their fiction of being the "parent stem." As to the Anglican Church, "it was never a part of the Roman Church, although for one sixth of its existence it was in Communion with it" (Oldroyd.) It acknowledges its descent from the pure and Apostolic Church of Jerusalem, and by its good works, active piety, and loving devotion to our Blessed Lord, proves itself to be very much alive indeed, as Rome knows well, and many of the holiest in its communion have admitted.—*Diocese of Fond du Lac*.

REASONS FOR CONFIRMATION.

Confirmation was practiced by the holy Apostles. St. Paul, St. Peter and St. John all administered the sacred rite. The successors of these apostles, the bishops of the Church, do to-day, as the holy apostles did. The most direct and important New Testament passages bearing on confirmation are Acts viii, 14-17; Acts xix, 4-6; Hebrew vi, 2. In Acts viii, 14-17, it is stated that St. Philip, the deacon, went down to Samaria, preached the gospel and baptized many converts. As a deacon he could preach and baptize, but could not confirm. What was to be done? St. Luke tells us: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them, that they might receive the Holy Ghost; then laid they their hands on them and they

received the Holy Ghost," * * *. "Through laying of the apostles' hands, the Holy Ghost was given." If confirmation had not been an important rite, the apostles probably would not have taken the trouble to send two of their most prominent bishops, SS. Peter and John, to administer the rite to the baptized converts of St. Philip. In Heb. vi, 2 the laying of hands, or confirmation, is called one of "the principles of the doctrine of Christ," one of the "foundations" of the Christian life. From the time of the apostles, all down through the centuries, the Church has held to the doctrine and practice of the laying on of hands. This is shown by Tertullian, St. Cyprian, St. Jerome, by the Venerable Bede and numerous others. Confirmation is, therefore, apostolic and universal, a mark of the true church. Said a learned Presbyterian, while groping for the true Church: "I could not find in antiquity any beginning to 'this laying on of hands,' but at the hands of the apostles." The prayer in the confirmation office of the prayer book beginning, "Almighty and everlasting God who has vouchsafed to regenerate these Thy servants," has come down to us by constant use of the church from a far distant antiquity, probably from the times of the apostles. St. Ambrose, in the old cathedral of Milan, in the year 375, more than 1500 years ago, used this venerable office. This same prayer is found in the confirmation office of the Greek church. Confirmation being thus rooted in apostolic times, practiced by the apostles and by the primitive church, supported by the scriptures and strongly held to by the Eastern church the Roman church and by nearly all Christendom, nothing but the rankest sectarianism could object to it. Even the Lutherans have retained the outward form of confirmation, though they have no ministry properly authorized to "lay on hands." Our Baptist and Presbyterian friends, in this country, have recognized the authority and usefulness of confirmation. It is the rite that ratifies baptismal vows and gives strength to keep them, and should not be put off by any one who is over 12 years of age and is properly prepared.—*The Church, Michigan.*

THE RESURRECTION A PLEDGE OF OUR IMMORTALITY.

It is impossible for us to comprehend what the gospel has done to dissipate the terrible darkness which otherwise would shroud the grave and the future. The great fact of a future life is now as familiar to us as the existence of India or China. We no more fear when our friends pass out of our sight through the doorway of death, that they have become extinct, and are never more to be seen by us, than we do when they pass below the horizon on a voyage to Europe. And as we think of our own departure from these familiar scenes and the loved associates of our present life, we are not compelled to look with inexpressible recoil into the dread abyss of annihilation, or even into an impenetrable darkness as one peers down into a midnight chasm to which he can see no bottom. But this is the terrible aspect which death and the future wore to the ancients, and which they would still wear to us, but for the light which the gospel has shed upon them.

The great majority, even among the Greeks and Romans, seem to have disbelieved in any life beyond the present. Socrates tells us that in his day "men in general were highly incredulous as to the soul's future existence. They thought that at the moment of death it was dispersed like smoke in the air and ceased entirely to exist." And the belief of the common people was largely shared by the philosophers. Cicero attempted to prove that we still live after death,

but acknowledged that "the contrary opinion was the prevailing one, and that even in his own mind his doubts often outweighed his belief." Aristotle almost contemptuously dismisses the question of a future life, as if the doctrine was only a poetic fable unworthy of his serious consideration. Julius Cæsar, at the time Pontifex Maximus, or supreme head of the Roman priesthood, publicly objected in the senate chamber to inflicting capital punishment upon Catiline "because death was the end of all things. There was no existence for the soul after it left the body, nothing either of good or evil beyond the present life." And no one expressed any surprise at such a sentiment from such a source.

Such declarations as these by such men show us how generally the dismal doctrine of annihilation was accepted. Death was indeed the "King of terrors." He robbed men of all the hopes and enjoyments of this life, and gave them nothing whatever beyond. When parents were called to surrender to the Great Destroyer the children of their love, they were sustained by no ray of hope that they might ever meet them again. When husband and wife were torn apart by the inexorable tyrant whom none could resist, the best thing left for the survivor was to obliterate, as speedily as possible, every harrowing remembrance of the departed, who had simply evaporated into nothingness. Who can imagine what our life would be if such an appalling gloom enshrouded the grave?

That our whole life is not thus darkened by the projected gloom of the future is due entirely to the religion of Jesus. This has "brought life and immortality to light." This has told us, as nothing else ever did or ever could, of an endless life to come. This has pointed our exultant gaze to the New Jerusalem, with its gates of pearl and streets of gold. This has told us of the reunion there, where "there is no more death," of the loved and loving ones who have been separated here below. This has taught us that Death is not, as heathenism said, the "King of terrors," but an angel from heaven, whom our Father sends to unbar our prison-door, and let us go home to him and the dear ones who have gone before us. And this Easter day is the commemoration of that sublime fact which more than any other, proclaimed and proved to the world the immortality of man. Christ's resurrection was the God-given pledge of ours. He rose from the dead not merely for himself, but as "the first fruits of them that slept," as the forerunner and herald to the world of the resurrection of his people.

Not that he was the first to return from the spirit-world to this. More than once, before his own resurrection, he showed his power over death by calling back the departed. But Lazarus and Jairus' daughter were raised to life here upon earth. In a little time they were again to pass through the gateway of death into the life that never ends. But Christ arose nevermore to die. And so is he the first fruits of his people. We are to rise, as he did, to a life that will never end. And of this resurrection of ours his was the promise and the proof. Easter day then, is not merely the anniversary of his resurrection. It commemorates also the pledge which God has given us of our own. It points us to the future, as well as to the past. It speaks to us of heaven, as well as of that rocky tomb from which Jesus rose. It tells us to be glad and grateful in believing anticipation of an endless holiness and bliss to come; as well as in believing recognition of the grandest and most luminous fact in the past.—*The Advance; Congregational.*

To grow old gracefully, one must live temperately, calmly, methodically; be interested in all that is going on in the world; be cheerful, happy and contented.

THE EUCHARIST.

The following written by the Bishop of Fond du Lac contains the account of an interview between himself and Dr. Alex. Vinton, which has attracted commendatory comments in some of our Church papers.

Happily our different theological schools are coming to a better understanding of each other, and doctrinal statements which were once occasions of controversy and party strife are gradually ceasing to be so. Divines are recognizing the reconciling principles which underlie their superficial differences, and are growing into better accord.

How much the controversy respecting the Real Presence of our Lord in the Eucharist has of late been mitigated, and persons differing in the use of terms have found themselves in a practical agreement? The writer well remembers a long and deeply interesting conversation he once had with the late Dr. Alexander Vinton, on the subject of the differences between the old Evangelical school, as it was called, and the Catholic one, especially on the subject of the Holy Eucharist. Was there any antagonism in essentials between us?

We began with trying to see how far we could agree with one another, and then how the remaining discords could, if possible, be resolved. We agreed that for a valid Eucharist there must be a regularly and properly ordained clergyman, at least of the second order of the ministry, for the Celebrant; that the elements must be the two ordained by Christ, namely, bread and wine in their integrity; and that the bread need not be leavened, nor necessarily the wine mixed with water; that the words of Institution must be used, not by way of prayer or of scripture reading, but as a definite act of consecration. Moreover, we were perfectly at one in our respective statements regarding the dispositions of faith and charity, and the state of grace with which, in order to receive any benefit from the sacrament the communicants must approach it. Lastly, as to what was received, we were agreed; and I can never forget the warmth and devotion with which that great evangelical leader expressed himself, declaring that we received verily and indeed Jesus Christ. Christ's Body and Blood, I asked? Certainly, he said; I believe it with all my heart. We received Christ wholly, and must receive all that is His; all that He is.

What then, was the difference between us? We agreed respecting the conditions of a valid Eucharist, the dispositions with which it was to be received and the gift we carried away. Our difference began when, with our imperfect human knowledge we endeavored to explain the unexplainable mystery of how Christ was present. Yet it was most worthy help to the writer to realize, as perhaps not before, that the whole transaction was one which took place not in this natural world and by some physical law, but in that spiritual organism which is Christ's Body, the Church, and by the action of the Holy Ghost. In the midst of this spiritual sphere, embracing the living and the dead. Christ stands in the midst; the Ever-Near-One to each and all, and by the effectual agency of the Holy Spirit and the instrumental one of His Priest, He does now just what He did when He stood in the midst of His Disciples in the upper chamber. He separates the elements from ordinary uses and gathering them into union with Himself, in some way not understood by us, makes them what His Word declares them to be. And as persons grow in their realization of Christ's presence in the Eucharist, so with increasing devotion will they honor Him by acts of bodily worship as well as those of the soul.—*Diocese of Fond du Lac.*

News from the Home Field.

Diocese of Nova Scotia.

SPRINGHILL MINES.

DECENTRALIZATION OF CHARITY.—An interesting little quarterly paper is issued by the Rector of Springhill Mines, Nova Scotia, on behalf of Cottage Hospital work. In the last issue appears the following timely article:—

During the past two years immense sums of money have grandly and generously been given by philanthropists for hospital endowment and extension. Several prominent Montreal capitalists have started a new large hospital and some smaller ones have also been established. Large central hospitals, already richly endowed, have received still richer gifts. All this is very lovely. But surely the time has come to seriously ask our philanthropists to scatter some of their wealth to the poorer and less populous, but equally needy places. Montreal was already rich in well equipped and numerous hospitals. Large cities have many hospitals. But the smaller places of a country often have no such blessing nearer than one or two hundred miles. Mining towns and railroad centres are the great wealth supplies to the capitalists of large cities and consequently have a special claim upon the sympathy and liberality of the generous. The conditions of life in such places make accidents, sickness and suffering inevitable, and yet the sympathizing eyes and purses of those who could and perhaps would generously help at such times are away in the large cities. Our little Quarterly seeks to draw the sympathies of the wealthy to the smaller and needy places where their gifts would be bounteous blessings and priceless boons. To build a hospital where none before was established; to erect a beautiful church, which shall tell its object lesson of the surpassing dignity of God and Godly generosity of His servants, in a place where poor buildings abound; to endow a hospital struggling to perform its beautiful work in a neighborhood composed almost exclusively of the labouring class: to send the bright, helpful, ennobling influence of kindergartens, cooking schools etc., into these smaller places, where their advantages are priceless, surely such a scattering of charity would bring a larger return of helpfulness and national good than the concentration of all this noble work almost solely in large cities.

The Cottage Hospital in Springhill has begun its good work and is appreciated.

PRINCE EDWARD ISLAND.

The special Lenten course of sermons, addresses, etc., were as follows: Sundays at 11 a.m.; sermons on the Gospel of the week, 7 p.m.; the Old Testament types of the Cross, Wednesdays, 7.30 p.m.; the Church's Ministry of Grace; Thursdays, 5 p.m.; Meditations on the Seven Sayings of the B. V. M.; Fridays, 7.30 p.m.; Instructions on some of the various bodies of Christians; the Greek Church, the Roman Church, the Lutherans, the Presbyterians, the Baptists and the Methodists; there was also an instruction given at the Children's service every Wednesday, at 4.30 p.m. In spite of the severe weather the daily Eucharist and other services were well attended throughout.

During Holy Week, there was a celebration daily at 7.45, and on Maundy Thursday, a choral one at 10 a.m.; Mattins daily, 9 a.m.; Children's service, 4.30; Litany, 5 p.m.; Evensong and address, 7.30; the subjects at Evensong were: The Anointing at Bethany; the Washing of

the Disciples feet; the Betrayal; the New Commandment; the Prayer for Unity. At the Children's services, the Cleansing of the Temple; the Barren Fig Tree; the Betrayal; the Institution of the Holy Eucharist.

On Good Friday, there was a Children's service at 9.15 a.m.; Mattins and ante-Communion at 10 a.m.; from 12 to 3 p.m., the priest incumbent preached on the Stations of the Cross; 5 p.m., Litany; 7.30, Evensong and address. A larger number than usual were present at the Three Hours, including many strangers.

On Easter Day the Priest incumbent was celebrant at the first and second plain celebrations of Holy Communion at 7.15 and 8 o'clock respectively. The Rev. T. H. Hunt was celebrant at the third, fully choral, celebration at 11 o'clock. At this last, Cambridge's service in E was sung, and for the post Communion, "I am the Living Bread." During the ablutions the organist played "I know that my Redeemer liveth," and after the service Mendelssohn's March in Athalia. The Rev. James Simpson preached the sermon. There was a large number of communicants at these three services. The altar, vested in new embroidered white hangings and laden with a wealth of flowers, presented a beautiful appearance, especially when the lights were burning. Mattins was said in the chapel immediately before the third celebration. Before Evensong, the organist played Viviani's Easter Festival March. Tallis' festival setting of Evensong was sung, the psalms being, as usual, sung to Gregorian music. Bennet's beautiful music for the Magnificat and Nunc Dimittis was chosen, and, with all the other music of the day, was rendered very effectively by the large choir. The incumbent preached at this service also, at the close of which the choir, having marched in procession around the church singing "Come, ye faithful," proceeded to the sanctuary, where a solemn Te Deum was sung. Sir Herbert Oakley's festival March in E flat was played as the congregation left the church. The church was crowded at the two principal services, which were among the most joyful in the history of the church.

The offerings on Good Friday and Easter Day amounted to \$199.92.

The Easter meeting was held on Monday. The churchwarden's reported a surplus of \$58 for the year. A committee was appointed to mark in some special way the silver Jubilee of the church, which occurs next St. Peter's day. The incumbent stated that the congregation was steadily increasing in spite of the fact that according to the last census, the population of the city was decreasing; during the past six years ninety-nine members had been added, and the number of communicants had increased from 2,354 to 3,295 per annum. The daily Eucharist had an average attendance of ten, and altogether there was much cause for thankfulness. The total receipts from all sources for the year amounted to \$3,862.90, of which \$332.45 was for extra parochial purposes.

NORTH SYDNEY, C. B.

Easter day came to us beautifully fine, the air being almost June-like. St. John Baptist church was open for Holy Communion at eight a.m., and at that early hour seventy-three communicants accentuated by their presence at His table, their special Easter thanksgiving to Almighty God for the Resurrection of His Son—the earnest of their own. When it is remembered that the congregation here is composed of but about forty families, the number of communicants at this service must certify to the energy of the Rector, Rev. R. D. Bambrick, and also to the searching character of his Lenten addresses. We all feel that, forcible as have been those sermons in past years, yet, during the Lent which has just expired, greater power and increased ability have marked his teaching. If

results are to be measured by appearances then he has his reward for past effort, and much encouragement for the future. For over a year the Rector has had the assistance of Leonard W. Wilson as Lay reader, who has also taken the second services on Sundays, whilst the Rector officiated at Sydney Mines. Those extra services have been much appreciated and very well attended, and have been also an important factor in the favorable financial statement which follows: Last Easter we had a deficit of \$238.50. This Easter our total expenditure (including the above deficit), were \$1,037, whilst our receipts have amounted to \$1,067.50; \$130 of which we received as a donation from the Ladies Sewing Society, an organization which more than once has generously assisted the wardens at times when such aid was particularly acceptable. The retiring wardens, J. F. Tait and W. E. Earle, were re-elected; also the vestry clerk, C. J. Hoyt.

The Sunday-school, L. W. Wilson, superintendent, is also in a satisfactory condition and free from debt. A handsome Eagle lectern (brass) has been presented to the church as a memorial, and a new altar is understood to be forthcoming shortly. The music on Easter Day was above the average, and would compare favorably with more pretentious choirs. Mrs. Rigby, conductor; Miss Lewis, organist.

¶ The wardens are authorized to provide better heating facilities for the church, and they hope before the return of cold weather to accomplish this by steam or hot air. We are already provided with electric light. Altogether we have much to be thankful for, and it is to be hoped that this satisfactory state of affairs may be maintained. The Easter meeting was very harmonious, though but few attended, which our Rector assured us was rather a favorable sign, evidencing that "all goes well."

Diocese of Fredericton.

ST. JOHN.

MID-DAY LENTEN SERVICES FOR MEN.—Under the auspices of the Brotherhood of St. Andrew, the respective Chapters in the city arranged with the city clergy to hold in the Church Institute rooms a daily service for men, to commence at 12.30, and to close at 12.55. A short service was printed, beginning with the General Confession, Collects and the Lord's Prayer, together with the singing of two hymns. Special cards were put out and distributed throughout the business parts of the city by the Brotherhood men, giving the usual particulars of the service, with the subjects for each week's meditation. It is with thankful gratitude to the 'Giver of all good things' to be able to report that the course of services held and addresses delivered, have been attended with the most encouraging results.

Day by day throughout that Holy season men of varied station and position in life gave up twenty-five minutes of their valuable and urgent time to meditate upon some of the vital truths which link themselves with the higher life.

Oh! what an inspiration! What a stimulant to see a body of men cutting out of their daily routine of work a section of time for such an object! What a tower of strength to sit with men and to participate with brothers in a simple yet most refreshing devotional exercise at this juncture of the day.

The scheme of the Brotherhood has been in every way a great success, and one which all have enjoyed, and we hope profited by. If, indeed, the Brotherhood of St. Andrew undertake no further work, nor achieve any other merit than that which the members gained in this one attempt this Lent, it cannot be said that it has been introduced in St. John in vain. But this is not the end, for already requests have been

made for a continuation of these services. Let the Brotherhood go on and let its members be zealous, always promoting the Church's work and the Church's influence among men. We want more churchmen. We want more laymen who will rise to recognize their individual membership and their individual responsibility in the cause of Christ's Church and its mission. Yes, we want more services, to which we may invite our men, in order that they might be further encouraged to attend the general services of the Church, and at which their places might be no longer conspicuous by their absence rather than by their presence.

We want to permeate their daily work and business more with the principles of our religion, so that the Christian verities might have their proper place of influence in the practical vocation of life.

EASTER DAY IN THE CITY CHURCHES.—The 'Queen' of Church festivals was celebrated with unusual interest and festivity this year, and the services throughout were hearty and bright.

Trinity Church was as usual beautifully and richly decorated with Easter flowers; the east-end having also two very fine banners with devices and letters worked thereon.

St. John's Church had profuse and most exquisite decoration, and so had *St. Paul's Church*. We congratulate the congregation of the latter church, who in response to their new rector's appeal most liberally responded by making the day's offerings total over \$800, which sum was required to clear of the debt of the church.

St. Mary's.—The rector and congregation of *St. Mary's* have this year to be warmly eulogized upon their earnest, persevering and successful efforts in the new modelling entirely of their church, making what was before a very gloomy, ill-proportioned edifice, in to now a more comfortable, churchly and neat building; in fact it is a new church.

St. Luke's.—We regret to report the poor state of health of the rector, Rev. E. N. Sibbald. He has been suffering now for some weeks back with great nervous prostration, which necessitates absolute cessation from all parish duty for some time. His vestry has granted him leave of absence, which we hope will help him to recuperate in strength of mind and body.

St. James' Church is yet without a Rector, though services are brightened and sustained by the help of the surrounding clergy. It is to be hoped that a Rector might be called to the parish who will bring the interests and sympathies of the congregation more in touch with the Church as a whole in the diocese. We regret to state that hitherto this church has not assisted the diocese as it ought to have done in carrying on its missionary work in the poorer parts of the province. As things are now we can ill afford to lose any opportunity of Church support, as all know that unless funds are forthcoming many missions will have to be closed or tacked on to other working missions.

At all events the number of clergy will have to be cut down in order to lessen the expenses of the diocese, and for this object a scheme will be submitted to the Synod at the July meeting next.

The S. P. G. are withdrawing every year part of their grant, so that in a few more years the diocese will have to maintain its own missionary work as a self-supporting diocese.

The Bishop (D.V.) will hold a Confirmation service in *Trinity church* on April 3rd, after which he sails immediately for England, and will be away from the diocese for two months. The Bishop's health compels him to take a rest.

The Ven. Archdeacon Brigstocke will act as the Bishop's Commissary during his absence.

The Church in this Diocese has lost an able, devoted and consistent member by the death of

H. W. Frith, Esq., Barrister of St. John, N.B., which took place last month. He had been for many years connected with the Mission church of St. John the Baptist, of which he was one of the original promoters and a member of its board of trustees, and which he aided by wise counsel and liberal contributions. He was admitted to the Bar in 1849 and attained a high position thereat, being distinguished for his clear judgment and honorable dealings in every position in life. He was vice-president of the Diocesan Church Society; had been on different occasions a delegate to the Provincial Synod of Canada; was a member of the Madras school board; one of the Governors of the Wiggins Male Orphan Institute, and of all boards and bodies to which he belonged he was a useful and attentive member. The Priest, Trustees and Finance committee of the Mission Church passed a warm and well deserved resolution of condolence in which they spoke of him as a faithful and devoted member of the English Church, a conscientious and practical Christian, one deserving of imitation, and ever securing respect not only as a churchman but as a model citizen, while by the tenderness and breadth of his sympathies he secured for himself a host of loving friends. His funeral took place on the afternoon of the 17th ult., and was that of a Christian, being characterized by a bright and impressive service expressive of Christian hope and the certainty of a joyful resurrection. The funeral was very largely attended by all classes, by the Barristers' Society, and the Municipal Council severally as a body.

Diocese of Quebec.

CLERGY HOUSE OF REST CACOUNA.—The second annual report of this useful Institution, together with the constitution and rules, and list of subscribers for 1893, has been issued in pamphlet form. The object is to give more full information in regard to the purposes for which the House of Rest is intended, and to refute an impression which some have seemed to entertain that it is merely a cheap boarding-house, or a convalescent home, or a place where the clergy have to keep silence at meals, attend services, and meditations every hour of the day. We judge from the report, that the House of Rest will be found by those who are wise enough to avail themselves of its privileges, homelike and comfortable in every particular, and a place where rest can be obtained if needed, and every comfort and benefit enjoyed from fresh and bracing air. The object of the Committee which have the Home in charge, is not to make money, but to afford a real benefit to the clergy. The Committee will have for this coming season, twelve bed-rooms in the Home ready for occupation. The house is finished, and furnished complete throughout, and it is astonishing to find that the total cost, including the land, building, repairs, alterations, furniture for twelve bed-rooms, sitting-room, dining-room, reading-room, kitchen and servant's room, cost of bedding, linen, plate, china and glass, has only amounted to a sum of \$2,204.00. The charge to the clergy is we believe, only 50 cts., a day. Of course this rate would not enable the committee to carry on the work but subscriptions are received from visitors to the seaside, and from the several Dioceses which amounted (with proceeds of sales and concerts in its behalf, and other items of income,) to \$1,150 for 1893.

The property itself is now held by the Lord Bishop of Quebec as sole trustee, and the Com. of management are Mrs. Irvine, President; Mrs. James Hamilton, 1st Directress; and Mrs. Irwin, 2nd Directress.

Diocese of Montreal.

ST. LAMBERT.

The Easter vestry meeting of *St. Barnabas church* here was held on Easter Monday evening, and was well attended. The Rector, Rev. W. J. Dart, occupied the chair, and opened with prayer. As the financial year of this church does not close till April 30, the Warden's statement was estimated in so far as the balance of the year is concerned; the actual account for the eleven months, however, showed a substantial increase, the total income being over \$1500. The debt on the church has been considerably reduced, and is now only about \$600. It is worthy of mention that a series of ten entertainments entitled "Pleasant Evenings," during the winter, at the small charge for admission of 10c, children 5c, resulted in a nett gain of \$104 for the Building Fund of the church. Mr. Jas. P. Sudbury was again unanimously re-elected people's warden, Mr. J. Wentworth Hill being chosen Rector's warden. Messrs. H. Bragg and T. H. Turton were re-elected delegates to Synod, and Mr. John Beatty representative to the Board of Management of the Protestant Insane Asylum. A most pleasing feature was the unanimous vote to increase the Rector's stipend from \$800 to \$900, the only other important change made being that the financial year should close in future at Easter instead of April 30. Some friendly discussion for the welfare of the church, and the usual votes of thanks to the various officers, choir and other workers, brought one of the pleasantest vestry meetings on record to a close, or rather to an adjournment till May 4, when a complete statement will be presented and any unfinished business attended to.

FRELIGHTSBURG.

EASTER.—The Daily Prayers of the Lenten Season and the resounding anow in the full prescribed services of Holy Week of the Evangelical Record, culminated in the joyful remembrance of a Saviour's victory over the grave and Death on Easter Day. Good Friday was assuredly typical in weather of the stupendous events commemorated. What was lacking in the brightness of the earthly sky on Resurrection morn was largely supplied in cheering, hearty service, bespeaking in all its features the consciousness of a living Jesus and the distinctive hope of living through Him. "The Head does not rise without the body." The beautiful and spacious edifice to the memory of Bishop Stewart—itsself a link between those "resting" and those still struggling in undying Christian hope—reflected additional beauties in the plants and flowers from homes, and the charming, delicate and fragrant lilies, roses, narcissuses and pinks from friends in Montreal. The entire aspect of decorated altar and chancel conveyed to the eye the words of introductory song, "Welcome Happy Morning," by Francis Ridley Havergal, and then from glorious "Christ our Passover," on through familiar songs of ages in Holy Canticles, to particular reverberations and modern echoes, "Christ Hath Risen Victor," "Once more the Songs Triumphant," and "Go tell it Again," interspersed amid the symbols of the Faith and the Prayers and the Mysteries of the religion of Jesus—the thoughts were carried to a coming joy.

"Unending Festival to keep
In presence of the King."

The large organ, which leads the ordinary Praises of the congregation with tone and variety enjoyed by few rural congregations, peculiarly diffuses the sweet radiance of sound on occasions of such high Festival.

The solemn adoption of an adult daughter into the flock of Christ's Church, and the taking into the Pastor's arms in the laver of Regeneration one of tender years—with the death to sin and new birth to righteousness implied—flowers of Christ and prayerful hope—added to the interest of this "Day of Days."

Above 40 looked for Him in "the Breaking of Bread," and the offertory of nearly \$50 indicated remembrance of the tribute to the King of Kings.

ST. MARTINS.

The annual statement of the Church wardens at the Easter vestry meeting was satisfactory in every particular, and showed an increase of \$448.61 over the total contributions of last year. The envelopes returned the sum of \$3,763.69, and the regular offertory and contributions for missions a sum of \$6,240.14, both being larger than last year. The mortgage debt upon the parish has been reduced during the year by \$1,500, and now stands at \$15,500, \$5,000 of which is on the rectory and the balance on the church. During the five years last past the original mortgage has been reduced by \$8,600. The Finance Committee recommended the increase of the stipend of Rev. W. H. Garth, assistant, to \$750, also that the present system of voluntary offerings be continued for another year. The total amount of receipts for 1893-94 amounted to \$10,053.83. The Church wardens were able to close their accounts with a balance on hand after making larger payments than usual during the year.

STANBRIDGE EAST.

All the services of the Lenten Season were well attended, especially those of Holy Week; larger and reverent congregations assembling daily (except Good Friday, when the service was at 10.30 a.m.) at 7 p.m.

"The Seven Words from the Cross" supplied the subject of meditation throughout the week.

On Tuesday the Rector was assisted by the Rev. N. A. F. Bourne, Rector of Dunham, who preached a beautiful and impressive sermon from the text, "To-day shalt thou be with Me in Paradise." May the blessing of God rest on the touching and love-inspiring meditations of that Holy Week!

On Easter Day the S.S. scholars, who had been preparing for a few weeks previous, furnished a pleasing feature in the morning service. After Sunday school, in the Parochial Hall, where the collection for the Indian Home in the Diocese of Algoma amounted to the sum of \$5.65, they marched to the church, and there, as they filed up the centre aisle and took their places in the transept, the choir and an immense congregation joined them in singing the beautiful words of hymn 302, A. and M., and throughout the service their clear and sweet childish voices gave a special beauty to the joyous Easter service of praise, which was appreciated by all. The offertory at this service was \$18.65. The church was beautifully decorated, surpassing anything I have ever seen, resembling a veritable conservatory, so many and choice were the plants supplied and arranged by loving hands in commemoration of the rich blessing enjoyed by mankind through the resurrection of our Lord Jesus Christ.

On Monday evening at 8 o'clock the annual vestry meeting was held in the Parochial Hall, and was very largely attended by both ladies and gentlemen. The meeting was both interesting and encouraging. The church warden's reports were read and passed, and were considered very satisfactory, showing a cash balance on hand of \$58.40 after paying all expenses up to date.

Hearty votes of thanks were passed to the retiring officers, church wardens, sidesmen,

delegates, organist, choir, and to Mrs. Cornell and Mrs. A. Beatty, for their kind and efficient aid in the several departments of Church work during the past year; the Rector specially thanking them, as a vestry and as a congregation, for the extreme kindness shown to Mrs. Rollit and himself since their advent in the Parish.

The following resolution was unanimously carried: Moved by Mr. L. K. Palmer, seconded by Mr. E. H. Eaton,—

"That the vestry of St. James' church in annual session desire to place on record their sincere feelings of sympathy with Miss Constantine, daughter of the late Incumbent, and for so many years resident in this Parish, in her late bereavement, and pray that in all her grief she may be abundantly sustained from on High."

Further, "That a copy of this resolution be sent to Miss Constantine, now in England; and also to the Church paper of the Diocese for publication."

The following officers were then appointed for the ensuing year: Rector's warden, H. Beatty; People's warden, M. S. Coruell; Sidesmen, Messrs. R. Holloway and E. H. Baker; Delegates to Synod, Messrs. L. K. Palmer and D. B. Knight.

Diocese of Ontario.

OTTAWA.

Large offertories are reported to have been the rule on Easter Day, Christ Church leading, so it is said, with \$261.00.

Considerable interest was manifested in the election of Lay delegates to Synod in view of the probability of their being called upon to assist in choosing the first Bishop of the proposed Diocese of Ottawa.

HINTONBURG.

St. Matthias.—The congregation has increased threefold since the appointment of the Rev. W. H. Green. Thanks were given at the Easter vestry meeting for the following numerous gifts to the church, viz., pulpit, antependium, font, reading desk and new carpet.

KINGSTON.

The services of the Queen Festival of Easter appear to have been, generally speaking, very well attended, the offertories large, and the number of Communicants in excess of former years.

BARRIEFIELD.

St. Mark's.—The Easter Day offerings were nearly \$72. Total receipts for the year, \$1,465.

WOLFE ISLAND.

Trinity.—Offerings for the year, exclusive of Christmas and Easter, \$122. A new vestry was added to the church last February. At Garden Island Mr. Anthony Malone has presented a handsome large brass receiving alms basin, which was used for the first time on Easter Day.

TAMWORTH.

Christ Church.—On Easter Day there were two celebrations of the Holy Eucharist, 78 Communicants being present. The church was tastefully decorated with flowers and plants.

SYDENHAM.

St. Paul's Church.—The church was beautifully decorated for the Festival of Easter. A new reredos and frontals for lectern and pulpit were in use, and also, for the first time, a rich and handsome set of altar linen presented to the church by Mrs. Lyford Freeburn, of Gaudier, Ohio, in memory of her mother.

ADOLPHUSTOWN.

St. Alban's, U.E.L.—Easter services most inspiring. Vestry on Easter Monday arranged for the erection of a new woven wire fence around the church yard.

CAMDEN EAST.

St. Luke's.—Large congregations and numerous Communicants in all three churches on Easter Day. At Easter vestry meeting the church wardens presented a most satisfactory financial statement.

ODESSA.

St. Alban's.—Services very bright and hearty on Easter Day. One adult and three children were baptized at that held at 11 a.m. Miss Brown, lady missionary among the Pigeon Indians, is now visiting some of the Bay of Quinte parishes, addressing meetings on her work. She has appointments out for Amherst Island, Sandhurst, Adolphustown, Deseronto, Camden East, Napanee and Tronton.

GANANOQUE.

Christ Church.—The Easter services here were beautiful and the church elaborately decorated with flowers and attended by large congregations. At the vestry meeting held on Monday evening Mr. C. E. Britton was re-elected as people's warden, but notwithstanding expressions of confidence and of perfect satisfaction with his zeal and work in the past, he was unable to accept at once the unanimous request of the congregation, but asked to be allowed to consider the matter until the adjourned meeting on the 2nd of April.

Diocese of Toronto.

TORONTO.

Holy Trinity.—At the Easter vestry meeting the following resolution was passed in reference to the resignation by Rev. Canon Mockridge, D.D., of his position as assistant minister:

"The members of the vestry of the Church of the Holy Trinity, at this their first meeting since the resignation of the Rev. Canon Mockridge, assure him on behalf of the congregation of their sincere congratulations on his appointment to the important office of Secretary-Treasurer of the Domestic and Foreign Missionary Society, and also of their sincere regret that it has occasioned the severance of his connection with this Parish. They desire to place on record their high appreciation of the good work done by him by his eloquent and earnest preaching, and as Superintendent of the Sunday school, Director of the Brotherhood of St. Andrew, and in other departments of parochial work. A warm tribute is also due to Mrs. Mockridge in recognition of her labours of love in the work of the Sunday school and of the Parochial Branches of the Girls' Friendly Society and the Woman's Auxiliary, in all of which her influence and efforts are remembered with affection and esteem. This vestry wish Canon and Mrs. Mockridge every success, and bid them God speed in their new sphere of Church work."

Messrs. Edmund Wragge and H. P. Blachford were appointed church wardens, the former by the Rector, the latter by the Vestry.

Messrs. William Ince, S. G. Wood and J. A. Worrell, Q.C., were elected delegates to Synod.

PETERBORO.

St. John's.—The congregations at both services on Easter Sunday were very large, and the number of Communicants many more than in the previous years. The services were

largely musical and full of Easter brightness. The Rev. C. B. Kenrick preached in the morning, and the Rector, the Rev. J. C. Davidson, in the evening. The church, especially the chancel, was appropriately decorated, and beautiful new altar coverings supplied by the Chancel Guild were used for the first time. The annual vestry meeting was well attended, and the report of the church wardens was satisfactory, although it showed a slight falling off in contributions all around. Arrangements were made for extending the envelope system to the whole congregation. Messrs. Fair and G. W. Hatton were chosen as wardens, and Judge Weller, Dr. Boucher and Mr. H. Rush as delegates to Synod. Votes of thanks were passed to the choir of St. John's, to the South Ward Mission, the Woman's Auxiliary, the Chancel Guild, and the Rev. C. B. Kenrick.

St. Luke's.—The services here on Easter Day were bright and hearty, and good congregations were in attendance. The communicants numbered 176, an increase of 54 over last year, and of these 110 received at the early celebration at 8 o'clock. The church was beautifully decorated with cut and pot flowers, whilst banners bearing Easter texts were placed around the walls. The music was largely choral. The special Lenten offerings, together with those of Easter Day, amounted to over \$100, and the children's Lenten offering so far reported to \$12.65.

At the Easter vestry meeting the church warden's report showed the regular offertories for the year, \$1,254, being an increase of \$63 over the previous year. The Easter offertory alone amounted to \$141. Missionary and other Synod collections during the year amounted to \$187.65. The wardens appointed were Messrs. Strickland and John Burnham, M.P. Those gentlemen have been in office 18 years, and were warmly congratulated on their re-appointment. From the Rector's report it appeared that Church work is progressing favorably in all departments; there had been encouraging growth in the Sunday school and Bible class, and an increase in the attendance at the weekly services. The Rector expressed his indebtedness to the Rev. C. W. Hedley for his valuable assistance, especially in connection with St. Mark's, Otonabee, and Allandale. The delegates to Synod were unanimously re-elected, namely, Messrs. John Burnham, H. C. Strickland and H. C. Rodgers.

MEDONTE AND PRICE'S CORNERS.

There was a fair attendance at the Easter meeting in St. George's, Medonte, when Mr. Daniel Walker and Mr. Henry Goss were appointed church wardens, and Mr. John Graham delegate to Synod. It appeared from the report submitted that \$2,550 had been paid on the new church, upon which at present there was a debt of only \$100. All this had been done since 1885, when Rural Dean Jones commenced his incumbency here.

At Price's Corners Messrs. Degero and Wm. Laycock were appointed wardens, and Messrs. B. R. Rowe and John Beard delegates to Synod. About \$625 has been spent upon St. Luke's church here since 1885, of which Mr. Jones collected \$250. Last year St. Luke's church contributed about \$200 towards the funds of the Diocese.

ORILLIA.

From reports submitted at the annual Easter vestry meeting of St. James', it appeared that the \$450 floating debt for general purposes, due last Easter, had been paid off, and there was a small balance on hand. The total receipts for the general purpose fund during the year amounted to \$2,225, an increase of over \$600 on the previous year. The Easter offertory (including \$79.25 from the Self-Denial Fund and

\$86.60 from the Building Fund) amounted to \$232; \$500 had been paid off of the building fund debt, which now remains \$9,500. During the year the Sunday school had sent \$37 to the Indian Homes at Sault Ste. Marie, and have now \$44 on hand for the same purpose. The reports of the incumbent and of the various societies connected with the parish were very satisfactory. The wardens chosen are Dr. Corbett and Mr. Thomas Haywood, and Messrs. Evans, Rix and Haywood delegates to Synod.

Diocese of Huron.

LONDON.

Report of the seventh Annual Meeting of the Woman's Auxiliary of the Diocese of Huron, held in London, March 13th, 14th, and 15th, continued from last issue:

The open Missionary meeting on Wednesday evening was largely attended, as was also the Bible and Prayer meeting at Bishopstowe, conducted by the Bishop of Huron. The valued Diocesan Secretary, Miss Labatt, having been compelled, to the great regret of the W. A. to resign her post, Miss Haskett was elected in her place; the other diocesan officers being re-elected by unanimous votes. The delegates elected to attend the Triennial meeting were three of the Diocesan officers, viz.: the *Leaflet* editor, the Treasurer and the Dorcas Secretary, with the other officers as substitutes; the other delegates elected being Mrs. Pinkle, Woodstock; Mrs. Hoyt, Ingersoll, substitute; and Mrs. Mackenzie, Brantford; Miss Weir, Brantford, substitute. Once again the branches were earnestly requested, when seeking information on any subject, or paying in monies, to communicate with the officers appointed to receive such inquiries or such special monies, and not, in order to save themselves a little more trouble or an additional stamp, to send for instance *Leaflet* subscriptions to the Treasurer or vice versa, because they happen to be sending in some contribution at the same time, nor to write to the corresponding secretary on matters relating to dorcas work, and so on, as the neglect of attention to these details adds enormously to the already onerous work of the diocesan officers, (see report 1893, page 15). Amongst the many interesting letters from the Mission Field was one of special import from the Bishop of Algoma, expressing his sincere appreciation of all which the Huron W. A. had done for his diocese, and entreating them to continue to its definite and pledged support upon which he could rely. This gave opportunity for urging the earnest co-operation of the branches in the matter of similar systematic help to Mackenzie River Lady Missionary and all such funds as had from time to time enlisted their sympathies. The following letter to Mrs. Boomer was read from Her Excellency Lady Aberdeen, to whom a bound copy of the *Letter Leaflet* had been sent: "It was most thoughtful of you to think of letting me have the account of the most valuable work done by the Auxiliary, in so convenient a form. Please let me add my tribute of admiration of the energy and zeal with which it is carried on."

Many resolutions of thanks and sympathy were passed, especially a most hearty and grateful vote to the London ladies for their kind reception of delegates in their homes, and for so bountifully entertaining them at lunch. On Thursday the delegates attended the meeting of the Bible and Prayer Union at Bishopstowe, where they were addressed by the Bishop, who took for his text the 32nd chapter of Genesis, 24th verse. Some final business was transacted, after which those present were most hospitably entertained at luncheon by Bishop and Mrs. Baldwin. Thus ended the seventh annual meeting of the W. A. of Huron, one of the many pleasant features of which was the presence

among the members of Mrs. Newman, their highly esteemed former Diocesan Corresponding Secretary, and a most devoted and efficient W. A. worker.

Two addresses, the second to the Junior Branches, were given by Mrs. Young, wife of the Bishop of Athabasca, who gave many pathetic details of our Missionaries' lives, and spoke of the need of sympathy and prayer on their behalf, also suggesting many means of helping them. As several Branches have invited Mrs. Young to address them, they will hear all details in her own earnest, touching words. A very interesting and helpful paper on "Juvenile Branches" was read by Mrs. Lenfesty, Strathroy. Mrs. Baldwin's paper, "Travels in the East," was followed with the deepest attention, the story of her visit to Egypt and the Holy Land being told in graphic language, which brought vividly before the hearers not only the ancient monuments and modern changes, the sacred and secular history of those old-world lands, but also the matchless southern skies, the softly undulating olive trees, and the wondrous flora of the East. An interesting account of Mission-work in Jerusalem was given.

LONDON VESTRY MEETINGS.

Memorial Church.—No statement of finance was presented, the financial year not being yet closed. The wardens for the year are: Messrs. Richard Hannah and C. H. Armitage. Delegates: Messrs. B. Cronyn, W. C. L. Gill and T. H. Luscombe.

St. James'.—The annual vestry meeting was the 21st over which the present rector Canon Davis presided. In his report, he referred to the fact that the communicants had increased from seventeen on the first Easter Sunday, April 5th, 1874, to 235 at the last Easter; the largest number ever in attendance in one day. The Sunday-school numbers 352; baptisms last year 31; confirmed 44; marriages 20. Wardens: Messrs. R. B. Hungerford and G. D. Sutherland. Reference was made to the death of Mr. John Beattie, both by the Rector and the vestry, and a resolution of condolence passed.

St. Paul's.—The Very Rev. Dean Innes presided, and there was a full vestry meeting. The wardens chosen were: Messrs. W. G. Reid and J. S. Pearce. Delegates: R. Bayly, Q.C., E. Paul and Dr. Sippi. The Dean suggested a few changes tending to secure increased reverence in the services, for example: That the congregation should rise on the entrance and exit of the choir, and his suggestions were approved of by the vestry. He was requested to lay the matter before the congregation.

St. Matthew's.—The Rev. William Seaborne, Rector, presided, and Messrs. Chadwick and Phillips were named wardens; Messrs. A. Isaac and E. Marshall delegates to Synod. The financial statement showed a total of \$509.10, with an expenditure of \$482.63.

St. John the Evangelist.—Messrs. E. S. Collette and C. J. N. Shanly were appointed wardens, and Messrs. Imlach and Macklin, who have served the congregation for several years as lay delegates to Synod were re-elected. The financial statement was satisfactory, leaving a balance \$144, over all expenses. The Rector's report showed satisfactory growth in every department of church work. The meeting discussed the possibility of introducing the free pew system at an early date, and was practically unanimous in favor of the change.

Christ Church.—The Rector, Rev. Canon Smith, presided, and Messrs. R. H. Cullins and Welch were appointed wardens. The report of the Rector showed the various parochial organizations to be in good working order, and that of the people's warden for last year showed the

finances to be also in a satisfactory state. Votes of thanks were passed to the Rev. A. H. Rhodes and Messrs. Sherwood, Armitage and Tancock for services rendered during the illness and inability of the Rector to perform his duties.

THORNDALE.

St. George's.—A series of special services was held during Holy week in the above church by the Rector. A goodly number was in attendance each evening, notwithstanding the unfavorable condition of the roads. Addresses were given on the following subjects: 'The Mystery of Sacrifice'; 'The Mystery of Sorrow,' 'The Mystery of Death'; 'The Mystery of Peace.' The service on Thursday evening closed with celebration of the Lord's Supper, thus leading the mind in solemn retrospect to the sad incidents of the 'Upper room' and the 'night in which He was betrayed.'

The annual general vestry of this church held its Easter session on Monday evening. The Rector, Rev. A. Corbett, presided. The attendance was large and enthusiastic. The minutes of the last meeting having been duly confirmed, the warden's report was read and adopted. The following officers for the ensuing year were then elected: Wardens, senior, A. Crawford; junior, A. Abbott, both re-elected. Delegates to Synod, Messrs. M. N. Wright and E. Large. Amongst the important matters discussed was the advisability of abolishing the pew rent system and the substitution in lieu thereof of the voluntary. The feeling pervading the meeting was in favor of the latter system, and the Rector was accordingly requested to convene a special meeting of the congregation in order that active steps may be taken forthwith in the matter.

Diocese of Algoma.

The Rev. Rural Dean Vesey has been obliged to decline the incumbency of St. Luke's at St. Mary's, his health rendering it imperative that he should reside in a less rigorous climate.

The *Algoma Missionary News*, of March 15th, states that the Bishop has not yet sufficiently recovered from his illness to enable him to resume his visitation in the Deaneries of Muskoka and Parry Sound, and it expressed the hope of soon being able to chronicle his recovery. It has been rumored in Montreal that his Lordship intended to resign owing to the state of his health.

The *News* says that, with two or three exceptions, the clergy of Algoma are men who were born and received their early training in the old land. Algoma has apparently no attraction for the native Canadian, it says, and asks: Why is it?

MISSION—VOCATION.

The incidental lesson of the call of Jonah may not be passed by. *God selects men for the work which He would have done upon earth.* The principle laid down by Christ applies throughout time to all God's servants: "Ye have not chosen me, but I have chosen you and ordained you." Failures come because the laborer is without the mission. He is not sent to do this special work. He who knows what is in man, alone knows what man is fitted for a given office or duty; and that office or duty none can discharge save he for whom it is prepared. Jonah is the man, the very and the only man to go to Nineveh. Prophets greater than he there may be, but not for Nineveh. No one else can do his part. So, too, in all ages the inward call, the *vocation of the Holy Ghost*, is the first qualification for the priesthood. Without that none

need expect to see a fruitful ministry: as well may the deaf man seek to describe the notes of the woodland birds. But as in Jonah's case so is it in many another: the mission is given, and some flee from it. They think Nineveh either beyond hope or too difficult a field. Persecution may await them there; perhaps poverty, shame and death. Such men turn aside to the Tarshish of the world and seek there a life's mission and a soul's salvation. Happy are they if God follow them until he brings them to the field in which He would have them and make their lips utter the message He has given them. On the other hand, while the laborer is worthy of his hire, the man who enters God's ministry only because it affords him a sure livelihood, or refuses to enter it because it is not as remunerative as other pursuits in life, may know of a surety that he is a man without a mission, and that he has before him no blessing that shall be unto everlasting life. Even Jonah was not bad enough when sent to Nineveh to ask, What shall I have thereof?—*American Church S.S. Magazine for April.*

SERMONS THAT TEACH.

BY A LAYMAN.

From listening for several years to sermons preached in each Diocese in the Provinces of Ontario and Quebec, and observing the various congregations, it has occurred to me that a few observations on the above subject might be useful.

The sermons that are the most useful in the upbuilding and furthering of the Church of England must be of interest to every lover of the Church.

Theological dissertations, whether apologetical or polemical, are not the kind of sermons a mixed congregation wants, nor are such sermons generally useful. They are evidently not appreciated by the people, for the Gospel does not need defending, nor does a controversial attitude assist in reconciling revelation with philosophy or anything else.

The people of a Platonic and Gnostic stamp, who do occasionally go to church, will, in nine cases out of ten, be moved by exegetical and dogmatic preaching more than by any other style. The preacher whose heart is full of the spirit and love of God, and begins his sermon by making at once an inroad from his text to some part of the Bible or Prayer Book in an exegetical style, and these with earnest dogma and a face beaming with that "joy that is full," shatters the opposition of an opponent more thoroughly than all the apologetical preaching in the world.

Gospel preaching is what is in demand to-day. If the orthodoxy of the Apostles is to be preserved and the teachings of the Church understood, then each preacher requires to pluck the beautiful flowers from the Apostolic and prophetic meadows and hold them up before the people on every occasion, so that their souls will be filled with pure love and genuine knowledge.

If this is done with a pure heart and humble voice, and at the same time with dogmatic tenderness, the effect will be marvellous and the preaching part of our most excellent service be such as will draw people to the Church more than anything else. It must not be understood that special efforts are to be made for the purpose of simply drawing a crowd. That is the curse to-day of modern dissent. The special work of the Church to-day is to teach Church doctrines and get the people to understand them. During the services that precede the sermon, among other things, the people have repeated the "General Confession." If the preacher makes a by-path from his text, as soon as practicable, to some part of the Confession, and asks the congregation, during his exegetical

reference to it, if any of them felt themselves so holy and pure that they did not require to say that they had "erred and strayed" and had not followed the "devices and desires" of their own hearts *too much*, it will at once arouse attention. This will enable him to go on to show how this Confession had been used for centuries and repeated by all congregations in all lands where the Anglican Faith was taught, and none had yet lived such pure and holy lives but that they had need to use the same words. Or, if this does not fit into the sermon properly, it is easy to make reference to some other portion of the service, and take time enough to pluck a few flowers, the fragrance of which will give a sweet odor to the whole sermon. The Book of Common Prayer is full of beautiful flowers and precious gems. The people generally do not see them, and so it is necessary to hunt them up or dig them out to polish up, explain, and describe their value. In every sermon this can be done from some part or other of the service book, and granting that many in the congregation fully understand all about them, the references and explanations will be new to others, and especially to the juvenile part of the audience, as well as to new-comers to the Church, who want to understand why these things have been practiced for centuries without any deviation in form or expression.

Was not this the style of preaching adopted by Christ and His Apostles? Certainly it was. It is the one thing necessary. The people want instruction as to the why and wherefore of the Church's ways. The Calendar, the Litany, the forms of prayer, the Creeds, the liturgy, and all that pertains to the service requires to be referred to, for as soon as the people get to fully understand all about them there will be a fuller appreciation of this way in the worship of God. The Church's way of teaching the Bible and Prayer Book will make them books of their heart and of their understanding. Why do the people stand to read the Psalms, and read each alternate verse or sing them, but to become familiar with them, and stand up as an act of reverence. These books are treasure houses, full of all manner of riches, precious gems, and pearls of great price to the Christian. When their value is properly exhibited in sermons that teach, the people will crowd to hear them more than to sensational treatises, anecdotal lectures or "current event" references from the political, literary or sporting world, such as are heard from the pulpits of dissent on almost every Sunday in the year. The people are growing weary of "current event" references in the pulpit. The climax was almost reached during the Sundays in March that succeeded the resignation of Gladstone and the appointment of Rosebery to the position of Premier of England, as a bit of sensational news on which to feed hungry souls. Better a thousand times refer to incidents in the Bible and lessons on the Prayer Book, by which the people would be fed with spiritual food and at the same time have their faith and knowledge increased. A clergyman the other day, while in conversation on this subject, said, "No matter what my text is, I am going to make a by-way in every sermon to some part of the Prayer Book, for I am persuaded the people need teaching, and once they fully understand our Church's doctrine and discipline, they will be stronger Churchmen and better Christians."

To the Editor of the CHURCH GUARDIAN:

SIR,—In my letter which appeared in your issue of March 14th, 1894, are two slight printer's mistakes. In the second paragraph "has as regards its form" should be "was, as regards its form, AN AFFUSION."

In the next paragraph "John Smith's re-baptism" should be "se-baptism," which I explain to mean (self-baptism?)

Yours truly, JOHN LOCKWARD.
Port Medway, March 24, 1894.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, Q.C., D.C.L., MONTREAL.

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CALENDAR FOR APRIL.

- APRIL 1—1st Sunday after Easter.
 " 8—2nd Sunday after Easter.
 " 15—3rd Sunday after Easter.
 " 22—4th Sunday after Easter. [Notice of
St. Mark.]
 " 25—ST. MARK. Ev. and Martyr.
 " 29—5th Sunday after Easter. [Notice of
St. Philip and St. James; Rogation
Days, and Ascension Day.]
 " 30—Rogation Day.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY
TRINITY, SUSSEX, N.B.

Author of "Arrows for the King's Archers,"

SECOND SUNDAY AFTER EASTER.

"Hereunto were ye called."—I Pet. ii, 21.

I.—The Epistle takes us back to the contemplation of the Passion of Christ, and one of the practical lessons to be drawn therefrom. The persecutions and trials and false accusations which were the common lot of the first disciples of the Crucified were a serious trial to the faith of the members of the Church of the Apostolic age. Weak in numbers, and of inferior social position, and "scattered abroad" among the heathen and the enemies of Christ, the people of God were peculiarly open to the assaults of the enemy, and this passage was full of comfort and strength to those for whom it was written in the first place. The example of our Blessed Lord is here brought forward as a motive to *patience*, if any should be called to "suffer wrongfully." The sufferings of Christ which are here instanced are these: He was reviled; He suffered scourging; He was lifted up on the tree; He was crucified. All was undeserved. He did no sin. He did well and suffered for it. The sins which He bare up in His own body to the tree were not His, but ours. The sin-offering required by God was to be "without blemish." He who could make satisfaction to the Divine Justice for the sins of others must Himself be perfectly "holy, harmless, undefiled, separate from sinners," Heb. vii, 26. He suffered for us, the just for the unjust.

II.—How did He bear the inflictions thus imposed upon Him, and undeserved by Himself. "He reviled not again: He threatened not, but committed Himself to Him that judgeth righteously." He was content to leave the issue of His sufferings in God's hands, not taking it into His own; but being well assured that the righteous Judge would in the end bring forth His righteousness as the light, and His just dealing as the noon-day," Ps. xxxvii, 6. In all this He has left us "an example that we should follow in His steps." "Hereunto we are called," namely to be tried with such reproaches or other sufferings as we have not actually deserved. When, therefore, this trial is sent upon

us, we should strengthen ourselves in a patient endurance by such thoughts as this passage suggests. "This is thankworthy," *i.e.*, this will be accepted graciously and rewarded by God. (See St. Luke vi, 32.) Such trials develop the highest characteristic of the Christian, "the mind of Christ," the real strength of true virtue, and encourages complete confidence in God, and an abandonment of the soul's cause to Him, in childlike reliance upon His care and sympathy, resting in the shadow of His hand.

III.—In suffering for our "faults" our patience loses its lustre and "glory," but impatience under wrong done to us darkens and dishonours our innocence. To be at once *patient and without wilful sin* is the very calling of a Christian in every age. The very "calling" of a Christian is for conscience towards God on account of doing his duty to God, to endure "grief," pressure, suffering wrongfully. In no other way can that be more true of us. "It is enough for the disciple that he be as his Master, and the servant as his Lord," St. Matt. iv, 25: *e.g.*, Abel, Joseph, Daniel, St. John Baptist. Innocence and Patience are the two strong notes of this Epistle. These were united in the Master's experience and character; so should we pray that they may be demonstrated in our own. The hardness of the measure which the world metes out to the disciples of the Cross is tempered always by this great thought that God wills thus to purify and sanctify His children. If we cannot always see the justice or wisdom of this, yet we may be encouraged to bear the bitterest perhaps of human trials by the thought of Christ, who "though He were a son, yet learned He obedience by the things which He suffered," Heb. v, 8.

IV.—We are called: i. To a greater trust in God in all things; to leave our cause in His hands. "To keep innocency and do the thing that is right," and then leave the issue with Him who judgeth righteously. ii. We should always bear in mind that though we may be innocent of the particular charges of our enemies, yet we have abundance of guilt upon our conscience to deserve a far greater punishment than that which we are inclined to complain of as wrongful—youthful sins, the transgressions of riper years. A conviction of this should help our patience when in any particular case we suffer undeserved reproach. iii. We should ever remember the unspeakable blessings which the patience of Christ bestowed upon us. "By His stripes we are healed." As wanderers from God, we were reclaimed and brought back by those undeserved agonies and sufferings, and under the shelter and protection of those "stripes" we may well disregard the poor efforts of mistaken men to disturb our peace. iv. Resentful, impatient and sensitive feelings under ill usage are to be resisted. Our privilege is to enjoy peace within the quiet resting place of "the fold" of the Good Shepherd, knowing that God appoints our lot in life, with its trials, of whatever kind, and chooses far more wisely than we should choose for ourselves. In the end, if we walk in righteousness, no harm can come near us, no wrongful accuser can do us any real injury, or any oppressor pluck us out of the hands of "the Shepherd and bishop of our souls."

"PRAY WITHOUT CEASING."

"Sometimes I don't feel in the mood for praying, and then I don't pray," said a depressed brother to his friend one day. To this the friend replied by asking. "What have your moods to do with your duty? Mood or no mood, it is your duty to pray. If you really want God to bless you, He will not refuse your request because of your mental depression."

EDITORIAL NOTES.

THE latest human effort to organize a divine institution is that which we see announced by the "Trade Unionists of Chicago," who have determined to organize what is to be called "The Modern Church," which shall set up no dogma or creed, and employ no regular pastor, the different clergymen of the city being invited to preach. This may be taken, as one of our contemporaries takes it, as an evidence of dissatisfaction with the numberless divisions of Christendom, but it also evidences the absence of any recognition of the principle that a Church is not formed by human means or by men, and that there is but one Church, and can be but one Church to the end of time, namely, that formed by Christ Himself. Every effort after organic unity which fails to recognize this basal principle must fall short of success.

THE *Southern Churchman* in a late number condemns the "ordination," so called, of women to the work of the ministry amongst the sectarian Bodies, referring in particular to the admission lately of a Mrs Amelia A. Frost to be associate pastor with her husband in the Congregational body at Littleton, Mass. Certainly the *Churchman* is quite right in objecting to any such ordination in any branch of the historic Catholic Church; but the objection may not be, and probably is not as forcible and conclusive in regard to the religious Bodies which have separated themselves from the historic Church. As they have departed from the Apostolic Order and Succession, and have become mere societies, formed outside of the Church, and therefore not amenable to the laws governing it, is there the same objection to the admission of women to preach in their pulpits? Is it not a mere matter of vote to be decided by a majority? We heartily concur in the conclusion of our contemporary: "What a blessing to belong to a historic Church like ours, where all things are done decently and in order, and where the customs of the Church that have come down from the first are firmly adhered to."

EASTER.

This day commemorates the central fact of the Christian religion, and has always been regarded from the earliest times as the chief festival of the Christian year. It takes its name from the German *Ostern*, equivalent to the Greek *Pascha*, or *passover*. It is claimed by some that the word *Easter*, is from *Ostara*, the Anglo-Saxon *Eastre*, which was named from the festival of that goddess which occurred among the Saxons about the same time as the Christian festival of *Easter*. In the early Christian centuries, the time of this celebration was on the fourteenth day of the first Jewish moon of the solar year, which was equivalent to the Jewish *passover*. After the adoption of the Gregorian Calendar it was arranged that *Easter* should always be observed on the first Sunday after the first moon next after the twenty-first of March. And if the full moon happens upon Sunday, *Easter* day is the next Sunday after. It is observed by the Christian churches generally as commemorative of the resurrection of Christ.

After the Reformation many of the Protestant churches discarded *Easter*, because the Roman Catholic church had in their opinion exalted that day out of its proper relation to others; but latterly, the Dissenting Churches in England and in this country have gradually come

to observe the day with special reference to the resurrection of Christ.

It is, in our judgment, one of the auspicious signs of the times, that the Christian church is coming more and more to make Easter the occasion not only for floral displays in the church, but for services having special reference to the subject of the resurrection of Christ, and of the immortality of the soul. * * * When Paul stood on Mars Hill, that representative company heard him gladly and with consenting interest, until he asserted that Christ had been raised from the dead, when they immediately began to sneer and dissent. But everywhere the Apostle to the Gentiles presented this truth as of the first importance connected with the redemptive work of Christ. No infidel or skeptic pretends to deny that such an one as Jesus Christ was born and lived, and taught; but that he rose from the grave and conquered death has been disputed quite often. It seems, therefore, both proper and wise that the ministers and Christian teachers should seize upon such an occasion as this to present simple Bible truths concerning this matter which is of the first importance.—*The Advance; Congregational.*

EASTER THOUGHTS.

If the Gospel narrative had closed with the awful scene on Calvary, Christianity would have been impossible. That ready surrender of Himself, when He might have escaped, could only be regarded as the height of folly. The absence of any effort on the part of Jesus, to disprove the false accusations against Him, would be culpable negligence, and as contributory to His death, suicidal, unless, as He claimed, He lay down His life that He might, at will, take it again. All His claims to deity, all His declarations, that in Him was life, every promise to raise from the dead those who trusted in Him, were proved to be false by this sudden and terrible termination of His life; unless this apparent defeat of Good Friday had been turned into glorious victory on Easter day. Surely men would cherish His memory as that of a just man, but they would look upon that sacrifice of Himself as nothing short of folly, and as exhibiting the failure of His mission. No matter what might have been the issues in the spirit world, of that mysterious conflict, on which angels looked with anxious souls, as a scheme for the salvation of man, the mission of Christ thus ended would have been a failure. Unless the darkness of Good Friday had been dispelled by the bright dawning of Easter; unless the power of death had been vanquished by the omnipotence of life; unless the life laid down had been taken again, the history of Europe would have been far other than it has been. The mighty power of Christ, which has lifted the race to its present high estate, would have been unknown, but for the fact which Easter commemorates. The yearnings of men's hearts, the hopes of another life, would all have been unanswered and extinguished, "life would be a puzzle, death a terror and eternity a blank" but for the truth of the Resurrection.—*The Church.*

CEREMONIAL.

Where ceremonial is excessive, it is a hindrance to devotion. Where it is without obvious meaning, it is mere formalism. Where it is a purposed revival of mediævalism, it is wanting in common sense. Where it is the invention of individual sentiment or taste, it is fadism. Where it is without warrant of Scripture or Church usage, it is disloyal. Where it is not kept subordinate and subservient to our

inward Communion with God, it is destructive of worship. Where it has spiritual authority, it is a following of God's commands and a following of the pattern of the heavenly worship, as shown for the direction of the Christian Church, by our Ascended Lord, to St. John. Where it is one with long continued and universal usage, it marks the continuity of our Communion with the Church founded by Christ at Pentecost and directed throughout the ages by the indwelling Holy Spirit. Where it is in accord with the custom and practice of the Church of Christ before the development of the papacy, it is not Romanism, but our own rightful Christian heritage. Where it is within the authorized permission of our own Anglican Communion, it declares our liberty of spirit and our loving mother's provisions for all her children. Where it is the outcome of self-sacrificing devotion and a Christ-controlled life, it is a help to our Communion with God and an acceptable offering to Him.—*Diocese of Fond du Lac.*

A GLANCE AT THE APRIL COLLECTS.

(From the American Church S. S. Magazine.)

This present month of April brings to us all the Five Sundays after Easter. This popular name in England for the First is Low Sunday, a name probably given from the contrast between the joys of Easter, and the first return to ordinary Sunday services. Such a title would hardly be in keeping with the general customs of the American Church; for with us, the joys of Easter seem to extend over the entire week, and upon this Sunday, as the Octave of Easter, a great part of their Easter music is repeated in our churches. This celebration of an Easter week seems also to be implied in the Collect appointed for this Sunday in the Sarum Missal, which reads as follows: "Grant, we beseech thee, Almighty God, that we who have completed the solemnization of the Paschal festival, may, through thy bountiful goodness, hold fast the spirit of it in our life and conversation," etc. This Sunday was called "White Sunday" by the primitive Church, because on this day, those "neophytes" who had received Baptism on Easter-Even, laid aside and deposited in the churches, the white garments received at the time of their baptism, and worn during the eight subsequent days. Such persons were admonished that they should keep the promises of their new life, and the first words of an old introtit ("Quasi modo geniti infantes," etc.—"As new born babes, desire the sincere milk of the word") also gave to the day, the name of "Quasi modo Sunday." The Greek Church calls the day "New Sunday" in allusion to the renewal of the neophytes. Our present Collect seems to harmonize with all the associations of this Sunday, although it was not written until 1549, and then for the second Communion on Easter-day. In 1552, when this service was struck out, the Collect was also struck out, and was inserted here in the Prayer Book of 1661, to take the place of the Easter Collect which, up to that time, had been used in the Octave. Its subject is "Purity," and it is based on the first of the Easter anthems. It consists of (1) "A declaration of the object of Christ's death and resurrection, namely, our justification;" (2) "A prayer that our risen life may be one of purity." All the five parts of a completed Collect are here made very distinct. (1) The "Almighty Father" as the person addressed. (2) The foundation truth upon which the prayer is to arise—"Who hast given thine only Son to die for our sins, and to rise again for our justification." (3) The petition itself—"Grant us to put away the leaven of malice and wickedness," and thus (4) The Aspiration, "that we

may always serve thee in pureness of living and truth;" (5) "through the merits of the same thy Son Jesus Christ our Lord."

The Collect for the Second Sunday is also a Collect of the Reformation, and appears first in the Prayer Book of 1549. Its subject is "Christ our Sacrifice and Example." It is based on the Epistle, and consists of (1) "A declaration of the object of the Incarnation, namely, that Christ might be to us (a) a sacrifice for sin; (b) and example of godly life;" (2) "A prayer that we may (a) thankfully receive the benefits conferred in this great gift; (b) follow His example." As "endeavor" is used as a reflexive verb in old English, no emphasis should be laid on the pronoun "ourselves." This same expression, "endeavor ourselves," is used in other parts of the Prayer Book. We "ourselves" can do nothing without the co-operating grace of God. The meaning of the word "endeavour" must not be overlooked. It is to make a thing our devoir (the French for duty).

These first two Collects are of the Reformation period; but the remaining three carry us back to one of the old Manuals, as they are all from the Sacramentary of Gelasius. The subject of that for the Third Sunday is "Consistency." We have (1) "A declaration of the object of God's revealed Word; namely to restore those in error to the way of righteousness;" (2) "A prayer for the newly baptized that they may avoid those things that are contrary to their profession."

The subject of the Collects for the Fourth Sunday is "The Christian Anchorage." It consists of (1) "A declaration that God alone can order aright our wills and affections;" (2) "A prayer that we may love what He commands, and desire what He promises." In the original, the Collect begins as follows; "O God, who makest the minds of the faithful to be of one will." It was so translated in the Prayer Book of 1549; and as the Gospel speaks of the gift of the Holy Spirit, by whom alone the unity of the Church can be restored and maintained, it is to be regretted that this reminder of Christian unity has dropped out of the Collect.

The subject of the Collect for the Fifth Sunday is "Inspiration," and consists of (1) "An acknowledgment that from God alone all good things come;" (2) "A prayer for Divine inspiration (a) to think what is good; (b) to perform the same." This Sunday is also called "Rogation Sunday," from the three Rogation Days occurring in the week which it introduces.

We have but one Holy Day during the present month—that dedicated to St. Mark on April 25th. The Collect first appears in the Prayer Book of 1549, and is based upon the Epistle. Its subject is "Stability," and consists of (1) "A commemoration of the service rendered to the Church by St. Mark, as an Evangelist;" (2) "A prayer that we may be established in the truth of the Gospel." The lesson of St. Mark's life is that, by God's grace, the weakest may be made strong; for although he seems to have deserted his Lord upon the first approach of danger, he afterwards proved a most brave and steadfast disciple, and has the honor of having been the bosom companion of the two Apostles most active in the establishment of the Christian Church. He stood by St. Paul during his first imprisonment at Rome (Col. 4: 10), and was summoned to join him again during his second imprisonment (2 Tim. 4: 11). As a "Son" to St. Peter while at Babylon, he had the privilege of communicating a "Father's" reminiscences of his Blessed Lord's ministry to the world, and thus the "Gospel according to St. Mark" becomes more powerful as being also the "Gospel according to St. Peter."

THE Rev. C. Gore, of *Luv Mundi* fame, says: "Improve the Church; give up nothing to dissent; but be friendly and sympathetic toward dissenters."

Family Department.

MY MOTHER CHURCH.

BY M. F. MAUDE.

Author of "Thine for Ever, God of Love."

"The prayers of my mother, the Church of England, what prayers are like them?"

Life of George Herbert.

"When he called for prayers, the question was asked, 'What prayers?' 'Always the Church prayers,' was his reply. I never before realised so fully that prayer of our Church, 'Suffer us not, at our last hour, for any pains of death, to fall from Thee.'"

Life of Henry Venn Elliott.

My Mother Church! Thy holy prayers
I hasted with infant breath;
And oh! I hope that they will rise
From my cold lips in death;
For from the very Fount of Life
Thou drawest undistilled
The pure sweet waters of the Truth
For every thirsting child.

By Thee upon my infant brow
The holy sign was set,
That marked me for the coming strife,
Unconscious babe, as yet;
But willingly, in riper years,
I heard Thy call to stand,
Grasping the Banner of the Cross
Thou gavest to my hand.

And oh! If many faithless prove
In an unfaithful age,
Let me but cling with deeper love
To my sweet heritage;
Still, though of youth and vigor shorn,
Let me that standard clasp,
Until by stronger hands 'tis borne
From my last dying grasp.

Then, in Thy fold, with "voice from Heaven,"
Oh, lay me down to sleep,
Close to the dear and faithful dead,
Where angels vigil keep;
Till the last trumpet's thrilling blast
Shall pierce the upheaving sod
And the glad workers rise and spring
Into the Light of God.

—Church Monthly, C 1893.

Easter Eggs.

BY JOSIE KEEN.

Ethel Stanley had taken a deeper interest than usual in the Lenten services, partly because she had arrived at an age when she could better appreciate them, and in part because their rector had such a kind way of interesting the young in the events preceding the crucifixion of our Lord. Good Friday, with its solemnities, had passed; Easter had come, and its joyous anthem, "The Lord is risen," had just pealed forth from their Sunday-school organ, when Ethel, as she turned from the chapel to enter the church, was overtaken by two of her intimates.

"Ethel, do wait a minute!" Exclaimed Kate Treadway. "Nellie and I have been trying to catch up to you to ask if you intended to have any colored eggs this year."

"Colored eggs?" What do you mean, girls?"

"Why have you never had colored eggs at Easter?"

"Not that I remember. Mother, you know, has been rather ill for the past two years and I'm not good at remembering very far back, yet it does seem to me that I must have heard something about them. I heard mother this very morning tell Bridget we must have a supply of fresh eggs for Easter Monday. But, Kate, what do you mean by colored eggs?"

I cannot explain it now, Ethel, for the bell has almost done tolling and we ought to be in our

seats. Dr. Minturn says nothing annoys him more than to see the children of his parish straggling in late to church, for it shows irreverence to the house of God, and makes him fear we have not paid much attention to his teachings."

"That's true," replied Ethel; "but, girls, can't you come round early to-morrow and tell me about the eggs? School, you know, does not begin again until Wednesday."

"Ask your mother; she must know all about them, and perhaps will color some for you. We will, though, bring ours to show you."

Ethel entered church with her companions, and as she took her seat the voluntary from the organ, floating with sweet strains around her, and the beautiful Easter flowers arranged in emblematic devices about the chancel and altar, quite banished all thought of her conversation with her young friends. And it was with deep interest she now took part in the expressive service. The sermon from Dr. Minturn also helped her to more fully understand the greatness of Christ's sacrifice and the finished work when He rose from the sepulchre. Still there was much her young mind could not fully comprehend, and on their return home from church Ethel had many a question to ask of her parents.

"Now, dear mother," said she, "you have told me so much about Passion Week, Good Friday, and Easter. Wont you please tell me something about Monday and Tuesday in Easter Week, and what the girls mean by Easter eggs?"

"Is that what you were lingering to talk over with Kate and Nellie Treadway?"

"Yes; they asked if I intended to have any colored eggs for Easter Monday, and I did not know what they meant."

"Can it be possible that I have never colored any eggs for you, Ethel? Well, since you have been such a good, steady girl all through Lent, I must see what I can do to help you keep Easter Monday in the old-fashioned way."

"How are they colored? and why do we especially use eggs at Easter?"

"One question at a time, dear. To answer your last question first. It is said that eggs are an oriental symbol of life in a sepulchre, for what they contain breaks forth into life; and so, during the festivities following the resurrection of Christ, eggs in various forms, have had a prominent part. Children amuse themselves with gilded and bright-colored eggs. They are usually boiled hard, and in this form boys used to play a game called 'pecking eggs.' It was customary, several years ago, in Philadelphia, and possibly in other cities, for the boys to get out their balls on Easter-Monday for their first game in the park. And on that day, too, good-natured colored aunties would set up little stands with colored or plain hard-boiled eggs upon them for the boys to play 'pecking eggs.'"

"And how was the game played, mamma?"

"Upon the principle of win and take, and like many other games of chance, it sometimes brought its own punishment. Boys with their pockets full of these hard-boiled eggs would challenge others to 'peck eggs.' Holding the points of their eggs together, they give a slight tap; if both shells are cracked, they are even; if but one, the cracked egg is made over to be eaten by the winner."

"Ah! I see how they may become punished," exclaimed Ethel, with a merry twinkle in her eye. "The one who chanced to have an extra-hard egg may crack and gobble up lots of hard-boiled eggs. Two or three at a picnic last summer were more than enough for me."

"Yes, dear, they are very indigestible. And no doubt, a too selfish use, or abuse, of this game of 'pecking eggs' has caused it to sink into disuse. At all events, it is much less in vogue among the boys than formerly."

"Now, mother, please tell me how they are colored."

"In various ways, Ethel. Some are colored bright red with cochineal; blue with indigo; bright yellow with chrome, etc. They look prettiest however, when mottled, or with flowers upon them like painted china. This is done by taking some chintze that has upon it small, bright-colored flowers. They are carefully cut out laid upon the egg, and the egg sewed up very smoothly in white cloth. They are then placed in a pan of hot lye water and boiled hard. The lye draws out all the coloring matter from the flowers and leaves their colored impress upon the egg. To mottle them you have merely to choose arabesque chintze, or bright calico, sew a piece smoothly upon the egg, and boil it in the same way. When cool and the cloth is taken off, they will appear in odd, fantastic style."

"I wonder if Kate knows how to prepare them in this way? I would so like to surprise her and Nellie with some real beauties."

"How would you like to give each of them an egg with their own name upon it?"

"Why, can such a thing be done?"

"Yes, dear in this way. Lightly trace with a faint pencil the letters of the name you wish, formed with spaces about them as for raised letters. Then with a slip of tallow, or any grease that will adhere without running, go over the letters. The eggs are then laid in any bright coloring matter and when taken out they will be red or blue, while the lettering will remain clear white."

"Oh, mother, how beautiful they must look? And I have just thought of something else. Why can't I use some of the pretty gilded decalcomanie figures I have upon the eggs, after they are boiled hard?"

"The very thing, Ethel. Some of those gilt beetle-bugs or brilliant butterflies you have would do nicely upon eggs. But as boiled eggs as well as raw are apt to spoil after a while, you might draw out the egg either by pricking a small hole at each end of the shell and blowing out the inside, or, if not disliking the taste of a raw egg, sucking it out of one end. These slightly marred ends can then be covered over with gilt paper, cut out in the shape of a diamond or star and glued on; then, ornamented as you suggest, they will keep for a long time."

Ethel was delighted with all the plans suggested, and early Easter-Monday with a basket of fresh eggs before her, she was ready, with help from her mother, to experiment upon them. Some proved a failure, others turned out beautifully, even beyond Ethel's expectations, and she was half-wild with delight over her dish of gayly-painted eggs. But while dancing about in high glee, she stopped suddenly, and her face grew so sober that her mother, who had been watching her, gently said:

"Of what is my pet thinking? The bright sunshine seems to have vanished. I hope no clouds of disappointment are to come in its place."

"No, indeed, mamma; I was thinking only of poor Jennie White and wondering if she ever in her life saw anything so beautiful in the way of Easter eggs. You know how hard it has been for her to stay shut in all through Lent, and not attend a single service; and she thought so much, too, of taking her elegant calls to church to be placed upon the altar. When trying to bring forward the buds, Dr. Minturn told her it would be a fitting act of self-denial for a Christian child to give her treasured calls to the church."

"Oh, that is true. Poor Jennie! Do you know if her plant was properly cared for after she was taken so very ill, or if she had her wish in having it placed upon the altar?"

"I heard at Sunday-school that the elegant large calls in the very centre of the cross that stood upon the altar was Jennie's offering to the church."

"Poor child! she has had many days and nights of intense suffering. At one time it was doubted if she would ever recover; but now she is thought out of danger. The doctor thinks it is owing in a great measure to her gentle, patient spirit in bearing her pain and obeying all his directions."

"If she is better now, do you think she will care for any of my Easter eggs?"

"I do not doubt she will be pleased at your thus remembering her; and they will be something bright to look at while convalescing."

Ethel could now scarcely wait for her expected friends to show them her beautiful eggs before she started for Jennie's. In the centre of a tiny basket she tastefully arranged a little nest of green moss, on the outer edge of which she placed some bright immortelles. Into the nest she laid a few of her choicest colored eggs, and her little gift was then complete.

"Oh, Ethel!" exclaimed Kate and Nellie Treadway, at that moment entering the sitting-room. "I thought you did not know anything about Easter eggs, and yet what elegant ones you have before you! I never saw such beauties! And for whom have you arranged that lovely basket?"

"For Jennie White, and I was just wishing to take it to her as you came in. Now, girls, please show me your eggs."

"Oh, ours are nothing compared to yours!" replied Kate, in a rather disappointed tone; "and if you are going to see Jennie we will not detain you."

Their eggs, it is true, were not as beautifully colored as Ethel's, but when she brought forth the ones bearing their names and laid a few others among their less showy ones, they were surprised and exceedingly grateful.

"Ethel, dear, what a generous girl you are!" warmly exclaimed Nellie. "You have given away many of your prettiest eggs and fairly shamed me out of all jealous feelings."

"I was not thinking of doing so, Nellie," gently replied Ethel, "but of our Lenten services, and the spirit of self-denial we have been taught and ought to preach in remembrance of Him who died for us."

"Lent has not been kept in vain by you, dear child, if it has taught you this lesson," said Mrs. Stanley, entering the room while Ethel was speaking to her young friends. "Now, dear, run off to Jennie's with your basket, for it is almost dinner time. The girls will, I am sure, walk part of the way with you."

Jennie, though still pale and suffering was found propped up in bed, gazing with loving looks upon a vase of Easter flowers that had been sent to her from the church. Ethel softly entered the room and silently laid her little offering upon the bed.

"Oh, Ethel!" exclaimed the child, "this too is surely not for me! Just see the lovely Easter flowers that have been sent to me, and now you have brought me such a beautiful, beautiful nest full of wonderful eggs! Are they Easter eggs, such as I have read about but never before seen?"

"Yes, Jennie, they are bright

Easter eggs; emblems, mother says, of the resurrection, as also the flowers you have by your bedside, and this is why both are so freely used at Easter."

"And you have brought these lovely ones to me. How good every one has been to me while so sick!"

"Because we hear how gentle and patient you have been in the midst of your sufferings."

"How could I be otherwise than patient when mother read some of the appointed lessons through Lent. Oh, Ethel! only think of all our dear Saviour suffered for us."

"Yes, Jennie; I suppose it was this that enabled you to be patient, and also induced me to bring you a share of my pretty eggs."

"And, Ethel, Dr. Minturn says we must not forget these things—patience, self-denial, overcoming evil with good—as soon as Lent is over, but try to always bear them in mind."

Seeing that Jennie's cheeks were flushed and that she was getting tired, Ethel gave her a loving kiss and turned away. She, too, felt that this had been a happy season, and, like Jennie, hoped she would long remember the many lessons that had been taught her during Lent.

In The *Literary Digest* for March 29th there were 45 magazines represented: American, English, Canadian, German, French, Dutch, Spanish and Russian. There were 41 daily and weekly papers, some of them from the Japanese, Chinese, South African, also from India, Hawaii, and New Zealand.

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The work was undertaken and completed as a labor of love by the learned compiler, whose painstaking industry and research have in this, as in other instances, thrown much light on the history and work of the Canadian Church.

The first three chapters relate to the Grants made in aid of Missions and Schools in Manitoba and the Northwest, by the four great Church Societies in England, and by the W. A. and other organizations in Canada, and the expenditure of the moneys.

Chapter iv, contains much interesting information obtained from official sources at Ottawa, as to the state of education in the Northwest and the mode of life and idiosyncracies of the Indian aborigines.

Chapter v, sets out the number and names of Church schools in Manitoba, British Columbia and the Northwest Territories, the names of the teachers and other statistics.

The remaining chapters give a list of the Clergy and extracts from reports relating to the work in the various dioceses; the particulars of which are so full of interest that it is a matter of regret that in some quarters the Editor's application for fuller information seems not to have met with the responses which might have been expected.

The concluding page deserves special mention, it being a compendious Gazetteer of the Missions in the various dioceses.

The book is one which commends itself to all churchmen and churchwomen who have any zeal for the cause of Church Missions in general, or the work of the Woman's Auxiliary in particular; and its extremely moderate price (10 cents) places it within the reach of everyone.

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(From Church of England Temperance Chronicle).

[CONTINUED.]

The official returns enable us to estimate the consumption of each kind of liquor in each of the three kingdoms, with the quantities and cost per head.

As between the three kingdoms, the expenditure per head on intoxicating liquors is highest in England, Scotland being second, and Ireland third, the figures being £3 18s 5d, £3 0s 5d, and £2 2s 9d; but as between the kinds of liquors the expenditure is unequal. Beer takes £2 12s 3d from each inhabitant of England, of Scotland 19s 9d, and of Ireland 15s 7d. With regard to ardent spirits it is different, England paying 18s 5d per head, Scotland £1 14s 2d, and Ireland £1 1s 5d. There are no means of learning what proportion of the inhabitants of each kingdom at and over the age of 20 entirely abstain, and which country contains the largest proportion of the hardest drinkers.

It is very certain that, if all classes in the community were consulted, there is but one class that would defend the expenditure of so much money annually upon articles that are not necessary, and that produce results of the most injurious character. No other kind of articles costs so much to the consumer, and no other kind contributes to the physical, mental, moral, and spiritual degradation of the community. They are called intoxicating, because taken in comparatively small quantities, they produce the symptoms known as intoxication, but it is a huge mistake to imagine that such symptoms must be apparent before injury is inflicted on the consumers, and through them on society. The official returns of drunkenness are sometimes adduced to show how small the drunkenness of the country is compared with the amount of drink consumed; but those who adduce these figures know that they offer nothing like a full account of the worse stages of intoxication, while they take no account of inferior stages of the vice, or of the vice in its most incipient forms.

In extolling the sobriety of our own age as compared with the more general drunkenness of past times, much is often made of the absence from the tables of polite society of the hard drinking which once disgraced it. The reform is very pleasing, but does not necessarily imply a corresponding diminution in the quantity of alcoholic liquors consumed, and of their effect upon the human organism. The committee of the British Medical Association reported upon 4,234 cases of males above 25 years of age at the time of death, and of these 27.3 per cent. were stated to be "careless drinkers," 15.6 "free drinkers," and 16.3 "habitual drunkards," a total of 59.2 per cent. of deaths among persons who could not be classed as "abstainers" or "temperate."

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She Suffered Excruciating Pain from Sciatica—For Four Months Was Forced to Use Crutches—Relief was Obtained After Many Remedies Failed.

From the Selkirk Item.

There have been rumors of late in Selkirk of what was termed a miraculous cure from a long illness of a lady living in Rainham township, a few miles from town. So much talk did the case give rise to that the *Item* determined to investigate the matter with a view to publishing the facts.

Mrs. Jacob Fry is the wife of a well-known farmer, and it was she who was said to have been so wonderfully helped. When the reporter called upon her, Mrs. Fry consented to give the facts of the case and said, "I was ill for nearly a year, and for four months could not move my limb because of sciatica, and was compelled to use crutches to get around. My limb would swell up and I suffered excruciating pains which would run down from the hip to the knee. I suffered so much that my health was generally bad. I tried doctors and patent medicines, but got no help until I began the use of Dr. Williams' Pink Pills. Almost from the outset those helped me and I used six boxes in all, and since that time have been a well woman, having been entirely free from pain, and having no further use for medicine. I am prepared to tell anybody and everybody what this wonderful medicine has done for me, for I feel very grateful for the great good the Pink Pills wrought in my case."

The reporter called on a number of Mrs. Fry's neighbors, who corroborated what she said as to her painful and helpless condition before she began the use of Dr. Williams' Pink Pills.

Mr. M. F. Derby, chemist, of the firm of Dorby & Dorby, Selkirk, was also seen. Mr. Derby said he knew of the case of Mrs. Fry, and that what she said regarding it was worthy of every credence. She had herself told him of the great benefit she had derived from the use of Pink Pills. He further said that they had sold Pink Pills for a number of years and found the sale constantly increasing, which was due beyond a doubt to the great satisfaction the pills gave those using them.

An analysis of their properties show that these pills are an unfailing specific for all troubles arising from an impairment of the nervous system or impoverished blood, such as loss of appetite, depression of spirits, anæmia, chlorosis or green sickness, general muscular weakness, dizziness, loss of memory, locomotor ataxia, paralysis, sciatica, rheumatism, St. Vitus' dance, the after-effects of la grippe, scrofula, chronic erysipelas, etc. They are also a specific for the troubles peculiar to the female system, correcting irregularities, suppressions and all forms of female weakness, building anew the blood and restoring the glow of health to pale and sallow cheeks. In the case of men they effect a radical

cure in all diseases arising from mental worry, overwork, or excesses of any nature. These pills are not a purgative medicine. They contain only life-living properties and nothing that could injure the most delicate system.

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THE ADVENT NUMBER, ISSUED 15TH NOVEMBER, BEGINS THE EIGHTH VOLUME OF THE TEACHERS' ASSISTANT, a periodical intended to help our Sunday-School Teachers in their work for the Church, and to form a bond of union and a means of communication between those who, though divided by the bounds of parishes, dioceses, and even Ecclesiastical Provinces, are still one, members of the one Holy Catholic Church, and fellow-workers in the one good work feeding her lambs

The need for such a Magazine was abundantly demonstrated before its publication was undertaken, and the difficulty of supplying that need was not underestimated. The result, however, has been most satisfactory and encouraging. From every quarter come testimonies to its helpfulness, and indeed to the indispensability of the "TEACHERS' ASSISTANT."

This year it will, we hope, be better than ever.

The Inter-Diocesan Sunday-School Committee (at the suggestion of many Sunday-School workers who feel that the satisfactory teaching of a double lesson within the limits of a Sunday-School Session is a practical impossibility), have this year given us but one set of lessons; and these are a happy combination of Bible and Prayer Book, "The Teachings of the Church's Year."

Already the Church of England Sunday-School Institute, and the Inter Diocesan Committee of the American Church have found that two sets of lessons cannot well be taught at a single Sunday session, and both have adopted the single lesson plan, now for the first time to be put in operation in Canada.

The "Lesson Sketches" are by the Rev. A. Cluny Macpherson, author of the well-known Manual "Lessons on the Book of Common Prayer."

Those are accompanied by a series of "Side-Lights and Illustrations on the Lessons," prepared by the Rev. Robert Reskor, Vicar of Purley, in Surrey, a well-known and welcome contributor for several years past to the Church of England Sunday-School Institute Magazine.

It is confidently hoped that the Lesson Sketches for 1893-4, will be found in every respect equal, if not superior to those which during the past seven years, have appeared in the pages of the "TEACHERS' ASSISTANT."

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