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The Church Guardian

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.

VOL. XVI. }
No. 41. }

MONTREAL, WEDNESDAY, APRIL 10, 1895.

In Advance } Per Year
81 50 }

"BY THINE AGONY AND BLOODY SWEAT,
BY THY CROSS AND PASSION,
BY THY PRECIOUS DEATH AND BURIAL,
GOOD LORD DELIVER US."

"Was His own self bare our sins in His own body on the tree, that we being dead to sins should live unto righteousness: by whose stripes ye were healed."—1. Peter ii. 24.

FRIDAY OF HOLY WEEK.

THERE have been many names given to this day, the earliest being as was most natural connected with the Jewish Passover, and the event which occurred on this day. One of the earliest names therefore given to Friday in Holy Week is "the day of preparation," or as some would translate "the day of the Passover," thus indicating the connection of the day of the Atonement for the sins of the whole world with the Jewish Passover when Israel was redeemed out of Egyptian bondage. Others again, leaving out of sight the parallel to Jewish history, fastened their thoughts more on the actual event of the day in connection with our Lord's life and work; accordingly this Friday is also known as "the day of our Lord's passion," or "Passion day." In the early English times this Friday was known as "Long Friday," called so perhaps on account of the long fastings and offices then used.

But the name by which this Friday has been best known for many centuries among English speaking Christians is "GOOD FRIDAY," called so "from the blessed effects of our Saviour's sufferings, which are the ground of all our joy; and from those unspeakable good things He hath purchased for us by his death." So much for the name.

FROM the earliest times Good Friday has been observed with great solemnity. "Indeed, this day was one of those two great days which all Christians in general thought themselves obliged strictly to observe." "Even those who kept no other Lent, religiously observed this day and the following."

It was a day when fasting was strictly kept and a general attendance at Divine Service was practiced. Work also ceased on this day, except works of charity.—*Lilienthal: Lent Past and Present.*

"I see the crowd in Pilate's hall,
I mark their wrathful mien;
Their shouts of 'crucify' appall
With blasphemy between.
And of that shouting multitude
I feel that I am one;
And in that din of voices rude
I recognise my own.
I see the scourges tear His back,
I see the piercing crown,
And of that crowd who smote and mock
I feel that I am one."

THOUGHTS ON THE PASSION.

BY Y. O. M.

I.

The Discourse in the Upper Room.

"Let not your heart be troubled"—words of peace

Broke the still silence of that upper room.

When shades of night in ever deepening gloom
Grew darker till the hour of calm release.

No cry of pain escaped Him, though He knew
The crushing weight of that dread Agony;

And tho' He saw, as only He could see,
The swift desertion of the chosen few.

No thought of self—for others all His care,
Only the sweetest, tenderest words of love,

The promise of the Father's Home above,
The shelter of the great high-priestly prayer,

To Him whose love outweighed that Agony,
All selfishness is alien utterly.

II.

Christ Bearing the Insults of the Soldiers.

O Love unbounded, that could stoop so low
To bear the shame, the spitting, and the scorn;
The tender Frame with pain and fasting worn,

Tortured and torn in agonizing woe.
O Master—and Thou bearest silently

The mocking and the insults of the crowd,
Thy patient Head in meek acceptance bowed,

The dregs of brutal malice poured on Thee.
O shame, thrice shame upon us, whom He

bought
With untold agony upon the Tree.

To chafe at this world's sights or contumely,
To give our wretched rights one anxious

thought,
Teach us, dear Lord, low at Thy Feet to fall,
And welcome shame—for Thou hast borne it

all.

III.

Christ Silent Before His Accusers.

O teach us, Lord, Thy silence; Thou whose word

Could call ten thousand angels to Thine aid,
Mid the fierce taunts of those Thyself had

made,
And longed to save—no harsh reproach was

heard.
And we, alas! so hasty and so weak,
So rash to utter and to stay so low,

When Thou would'st have us patiently
for-go.

Help us to learn Thy silence, calm and meek.
When angry thoughts within us roam at will.

And sharp retorts are trembling on our
tongue

By those hard taunts that no reproaches
wrong,

Bid the storm cease—yea, whisper "Peace, be
still."

From sins of word, O Master, keep us free,
And keep us silent when it pleaseth Thee.

—*The Churchman.*

ECCLIASTICAL NOTES.

THE Trinity Church Association, New York, is about to enlarge its mission on Fulton Street, at an expense of \$60,000.

A MARBLE altar has lately been placed in the Chancel of St Paul's Church, Kinderhook, Albany, by Mrs. Peter Bain, in memory of a deceased sister.

It is said that the *Church Electric* is not to be transferred to New York as was expected, but will hereafter be issued by the Young Churchman Co., of Milwaukee.

ON March 8th, the Bishop of Western New York ordained to the Diaconate Mr. J. S. Wilson who had formerly been a Congregational minister and who was confirmed a year ago.

IN the parish of the Holy Trinity, Lincoln, Neb., in six years the number of actual communicants has increased from 105 to 306, notwithstanding the removal from the parish of 146 others.

THE Confirmations throughout the diocese of Chicago show a considerable increase in numbers. The missionary work of the diocese is also demanding the full energy and time of its General Missionary.

A NEW Church Club has been formed in Philadelphia by the laymen of that city with the object of promoting social intercourse among the lay Communicants of the diocese of Pennsylvania and furthering the interests of the Church.

At a meeting of the Standing Committee of the diocese of Springfield last month Mr. H. C. Eastman was recommended for Ordination to the Diaconate and Mr. Charles Evans, lately a Presbyterian minister at Reno, Ill., as a candidate for Holy Orders.

IN the diocese of Western Michigan there are now nine chapters of the Brotherhood of St. Andrew and five chapters of the Daughters of the King. Though late in getting a foothold there organization seems now to have a growth which insures perpetuity.

THE Connecticut branch of the Woman's Auxiliary has as its motto: 'I am but one but I am one; I cannot do everything but I can do something. What I can do I ought to do; and what I ought to do by the grace of God I will do.' A good motto for EVERYONE.

FRIDAY A HOLY DAY.—I beg respectfully to ask my reverend brethren of the clergy why it is that so large a part of those who sit before me allow the continual desecration of Fridays, as the chosen time for their social entertainments in their parochial festivities, when the strong and clear voice of the Prayer Book, to which they have sworn themselves unto obedience, unquestionably runs the other way! God's ultimate blessing, surely cannot largely rest on

indevoat and un-Churchlike methods such as these!—*Bishop of Milwaukee's Convention Address.*

THREE years ago there were in Atlanta, Georgia, two churches and one mission. To-day, under the stimulus of an organism at harmony in all its parts, there are in and about the city the same two churches steadily increasing in strength, four mission chapels, and six missions in rented houses, all occupied every Sunday, and without costing the Diocese one dollar for more than a year past.

A ROMAN CATHOLIC layman wrote recently in the *Westminster Gazette* that, as a whole, in the United Kingdom the number of Roman Catholics has fallen off about a million and a half within fifty years. He says that in 1841 the Roman Catholics constituted 26 per cent. of the population, but in 1891 they had dropped to 16 per cent. This evidence of a decline in numbers has surprised many Roman Catholics.

AT a recent public meeting in Wales the following resolution moved by a Roman Catholic, seconded by a member of the new Connection Church and put by a Wesleyan Methodist chairman was unanimously carried: 'That this meeting protests against the proposed measure for the disestablishment of the Church of England in Wales and the diversion of the temporalities of that Church from the objects to which they are at present devoted and will do its utmost to frustrate the same.'

In 1891 there were only 28 active clergy in the State of Georgia. From 1890 to 1891 but \$3,800 were expended. In ten years the Diocese increased only at the rate of 150 communicants per year, and most of this was confined to the city churches. In 100 counties the Church had no representation. In 100 towns of from 600 to 2,500 population our Church services had never been heard. In February, 1892, Bishop Nelson was consecrated. By May of the same year he had traveled 5,000 miles, and had confirmed 500 persons. Two and a half years later he reported 1,230 confirmations. In 1892 nearly \$6,000 were expended, and in 1894 \$8,000. The clergy have increased to 46, the communicants to over 6,100, the parishes and missions to 79, and the contributions to nearly \$120,000.—*Living Church.*

It is a pleasure to learn that some scientists who were led away from Christian belief by evolution are returning to the faith; it not in all respects, yet in some. Canon Gore has just edited the *Notes of the late Professor Romanos upon his change of attitude towards Belief.* He was the author of the *Candid Examination of Theism*, and in it he acknowledged that he had passed from belief to unbelief, and that in this he was sensible of a very serious loss. In the *Notes* he explains his departure from those conclusions he had arrived at in his *Candid Examination.* Mr. Romanos counts up the leaders in science at Cambridge in his day, and finds that, with one exception, they were Christian men. Let us hope that the infidelity occasioned by evolution has had its day, and that now we may witness a general return to the truths taught by Christ.—*The Southern Churchman.*

THE Bible has hitherto been banished from Australasian schools, but it looks (says the *Westminster Gazette*) as if a reaction was setting in. The South Australian Upper House has carried a resolution in favor of the proposal to take a vote of the election on Bible or no Bible. In Victoria seventy members of the present Assembly, including the Premier, are also, it is said, in favor of a plebiscite, and on this point the *Australian Review of Reviews* says: 'If the matter is to turn on a popular vote there is no

room to doubt what the result will be. The National Scripture Instruction League has already taken a plebiscite in nineteen districts, and 46,000 votes were cast in favor of the Bible in the schools, and only 4,000 against it.' Future development of the question will be watched on this side with the greatest interest.

'ONE of the most significant signs of the times,' says the *Outlook*, 'is the change of attitude among scientists towards religious questions. Those who keep pace with scientific thought and are familiar with the atmosphere and spirit of scientific investigation in the universities abroad have been struck by the radical change which has taken place in the last twenty years. What now strikes one in the attitude and spirit of a great many scientific men is a spirit of reverence toward the religious side of life. This does not mean that there is a return to the old dogmatic statements or to the ecclesiastical explanation of things; but it does mean that there has come a deeper perception of the facts of religious experience, and a deeper realization of the immense part which the religious element plays in human life. There are, of course, a number of the old-time scientific men who still hold to the somewhat arrogant agnosticism of two decades ago, but the younger men are inspired by a very different spirit.'

THE *New York Observer*, the old conservative Presbyterian weekly, in an editorial on 'The Worth of the Pastoral,' denounced in very strong language the extraordinary efforts of the *Outlook* and the *Evangelist* to 'incite rebellion' among the Clergy and the Church. The rebuke is richly deserved and as coming from a denominational organ all the more stinging. The *Observer* says: 'The value of the Pastoral Letter recently issued over the names of a half dozen Bishops of the Episcopal Church has been made the subject of warm discussion. It was presumed in many quarters to be an official document and to all intents and purposes the voice of the Church, but our contemporary, the *Outlook*, described by the *Churchman* as a journal which has changed front from being a representative of Christian union and has taken the position of secular prophet and critic, advises Episcopal clergymen not to accept the Pastoral with the understanding that the Church has spoken and the matter been settled. The *Evangelist* practically follows suit, for it intimates that such a claim for the Pastoral is a bubble. These two journals incite rebellion, and in doing so show a very low order of morality. They stand with those men who, while wearing the uniform of the Church and holding honored office in her ranks, use their advantages and influence to undermine and destroy her. Benedict Arnold was not guilty of any worse treason than is thus commended by these newspapers.'—*The Churchman N. Y.*

DIocese OF ZULULAND.—The following notes on Church work in the diocese are of more than passing interest:—it is a very touching thing to hear how the scenes of some of the most fearful struggles in the Zulu war are now active centres of Christianity. At Kwamagwaza the village and the church were twice destroyed. But the village is now being rebuilt a third time, and the third church is just finished. Mrs. Mackenzie, widow of the late Bishop, lives here, and has an institution for girls, in which there are twenty now resident. At Bietalene in the hills, which was a place of refuge during the war after the destruction of Kwamagwaza, the schools have an average attendance of seventy, and the communicants number two hundred. Isandhlwana has a lovely memorial church dedicated to St. Vincent, and a college for native students, who are training for the work of catechists and for ordination. Here also the Zululand diocese hold its Synods. Zululand have a

saying, 'He stayed behind at Isandhlwana, meaning he was killed in the fight at this spot for the slaughter that day was tremendous on their side also. With a wonderful fitness Isandhlwana is fast gathering to itself holier memories. No Indian is allowed to go within the enclosure surrounding the well at Cawnpore, where stands the exquisite sculptured angel to the memory of the English massacred in the mutiny. Is it not a nobler spirit which has moved the Church to consecrate a house of God, and to build a college for the education of native clergy on the very ground once marked by such terrible bloodshed at Isandhlwana?—*Southern Cross.*

CHURCH LAW IN THE PRAYER BOOK.

BY REV. FREDERICK S. JEWELL, Ph. D.

[From *Church Eclectic*—Continued from number of March 27th]

THE ESSENTIAL, OR FUNDAMENTAL LAW.

Finally *Re affirmed and settled.*—In dealing with anything so precise and imperative as Church Law, mere generalities are apt to be both insufficient and misleading. They serve chiefly to help one avoid difficulties in expounding the law, and to supply others with plausible excuses for evading its requirements. It is, therefore, necessary here, to examine these several species of Prayer Book law with great particularity and thoroughness. Let it, then be observed, *first*, that by her recently completed revision of the Prayer Book, the Church has in the most emphatic manner re-affirmed her judgment as to the reasonableness and fixed excellence of the provision made therein for a systematic and complete order of Services and Sacramental observances. In the changes which have been made in these, she has simply restored lost parts; made certain additions for permissible use; provided for greater flexibility in the use of less important portions; and, to a limited extent, endeavored to secure greater clearness in the rubrical directions. But nothing has been done which touches the inherent law of the provisions for the observances of these services and sacraments; nothing which in the least implies an abatement of that law as too exacting and severe, even in the two cases in which rubrical order has been taken for the shortening of these services, one refers to a minor and somewhat repetitious service, and the other applied to a service which has been made both repetitious and burdensome by a three-ply accumulation of distinct services, of an alien and arbitrary origin. That these changes in the interest of greater leniency and ease, were made, and that the general order for the observance of the services was left untouched, is proof that the mind of the Church was perfectly clear as to the propriety and perpetual obligation of that order. Since, then, a hundred years' experience in the use of the Prayer Book has revealed no need for any radical change in the law of its grand provisions; or even if not that, since a nine-years' work on Prayer Book revision, revealed no way to change it for the better, the old order not only stands, but it claims a double authority and force.

What that Law is and Requires.—What that greater is, or what it requires stands out on the very face of the Prayer Book as a book of *Common Prayer.* Acting with the profoundest deliberation and in her highest, conciliar capacity, the Church has therein set forth for the observance of the faithful two great Orders for Holy Worship.

1. *Daily Morning, and Daily Evening Prayer;* the first, with the Litany appended on certain days; and the second, in either a full or a

shortened form as permitted under certain rubrical conditions.

2. *A Holy Eucharist, on all Sundays, and other Holy Days*; during the octaves of Christmas, Easter, Ascension and Whitsunday.—particularly on Monday and Tuesday in Easter and Whitsun weeks; and on all the ferial days of Holy Week,—excepting, perhaps, Good Friday which has been by custom allowed only a "Dry Mass" besides a less formal and imperative though plain provision for a Daily Eucharist.

Provisions for services so distinct and detailed, designed, and determined as to time and season, argue both the design and expectation of the Church, that they shall be, and will be observed as they are and as they are provided for. That the latter is not formally fixed by a rubric, shall or shall be, is nothing to the case; for neither is it thus ordered that the whole shall be said in its entirety. That is involved in its evident intent, and in the various special provisions and requirements. Besides, that, they are, as a rule to be observed with regard to time and occurrence, as provided for, follows from the nature of the provisions themselves; for otherwise, it were simply an act of self-stultification for the Church to be at such pains and expense to put forth a regular order for their occurrence. The only consistent thing to do,—and that itself would be a matchless inanity,—would be to set forth an Order for Common Prayer and for the Holy Communion, prefixing to each severally the Rubric, "writ large,"—whenever in any place it shall be deemed convenient or agreeable to have *Daily Morning, or Evening Prayer, —or the Holy Communion*, as the case may be,—the order for the same shall be as follows. But nothing of the kind has been done; nor has anything been put forth in the Prayer Book which suggests any such conditional observance of the services. The mind and the will of the Church stood out clear—in and throughout every one of these provided services, as thoroughly satisfied of their reasonableness and as only counting on their loyal observance as provided for.

Provisions for Daily Prayer.—Turning now, to those provisions, for a clearer apprehension of the scope and force of the essential Law inherent in them, we find that they expressly provide for "Daily Morning and Evening Prayer." The very first word used in designating these services carries with it the Church's design that they shall be said,—not weekly or occasionally, but *daily*. It can have no other meaning. The very derivation of these services from the old monastic services of the Hours, which were said *daily*, leads to the same conclusion. This inference from their derivation is strengthened by the fact, that there are various indications that the English Reformers intended that they should be said daily. What is still more conclusive, the act of uniformity enjoins that Common Prayer "shall be said on Sundays and Holy Days and on all other days." Not only is the law plain from these exterior facts, but it is also as clear from specific rules in the Prayer Book. The order for reading the Psalter, which is a part of Daily Morning and Evening Prayer, says explicitly, "The Psalter shall be read through once a month as it is there appointed, both for Morning and Evening Prayer." But how is this order to be obeyed, unless the services are to be observed daily according to their title and provisions? So also in this order for reading the Psalter, it is positively directed that, on the thirty-first day of any month, "the same Psalms shall be read" which are appointed for the thirtieth day. Does not this plainly require a Daily Service; or are we to understand it to mean that the rule is to apply to the thirty-first day of any month, only when it chances to fall on a Sunday, Wednesday or Friday, or perhaps even on Sunday only?
(To be continued.)

A QUESTION AND ANSWER.

"Was any property taken from the Roman Catholic Church and given to the Church of England at the Reformation?"

ANSWER.

There never was any Church in this country before the Reformation, diocesan and parochial, other than the Church of England. The question is based on a very common, but fatal misapprehension that the Church of this country was, prior to the time of Henry VIII, the Church of Rome and that at the Reformation the Roman Church was abolished, and a modern Church of England substituted. It is then assumed, on the strength of this fallacy, that the property which belonged to the Roman Catholic Church was transferred as a whole to the new Church of England. A true view of the unbroken continuity of the Church of England, and of the Reformation as the reform of the existing Church, will provide a complete answer to the question. Mr. Gladstone in his book on "The State in its Relations to the Church" (1841), says "But I can find no trace of that opinion which is now common in the mouths of unthinking persons, that the Roman Catholic Church was abolished in England at the period of the Reformation, and that a Protestant Church was put in its place; nor does there appear to have been so much as a doubt in the mind of anyone of them (the Reformers), whether the Church legally established in England after the Reformation was the same institution with the Church legally established in England before the Reformation."

Professor Freeman ("Disestablishment and Disendowment") has recently stated the case thus:—"It is certain that no English ruler, no English Parliament, thought of setting up a new Church, but simply of reforming the existing English Church. Nothing was further from the mind of Henry VIII, or of Elizabeth, than the thought that either of them was doing anything new. Neither of them ever thought for a moment of establishing a new Church, or of establishing anything at all. In their own eyes they were not establishing, but reforming; they were neither pulling down nor setting up, but putting to rights. . . . There was no one act called 'The Reformation'; the Reformation was the gradual result of a long series of acts. . . . Nothing happened to disturb the legal continuity of any ecclesiastical corporations except those which were suppressed altogether."

And again:—

"And if there was no particular moment when, as many people fancy, the State endowed the Church by a deliberate act, still less was there any moment when the State as many people fancy, took Church property from one religious body, and gave it to another. The whole argument must assume, because the facts of history compel us to assume, the absolute identity of the Church of England after the Reformation with the Church of England before the Reformation."

If there has been no change of Church there can have been no transference of property from one Church to another. As a matter of fact, the diocesan and parochial endowments when given were given to the Corporations sole and aggregate, of the dioceses and parishes of the Church of England. By many means and agencies these endowments have been diminished in quantity, and varied in distribution. But there has been no other legal, moral, and historical owner than the Church of England.—*Selected.*

It is our duty to be happy, because happiness lies in contentment with all the divine will concerning us.—*Bethune.*

CONFIRMATION.

Have you been confirmed? If not, ask yourselves very seriously if it be your duty.

In this connection consider first the authority for it.

Confirmation, or the "laying on of hands," is a rite practiced by the Church from the earliest times, and full *nineteen-twentieths* of all Christians now use it. It was established by the Apostles under the direction and guidance of the Holy Spirit. St. Paul classes it as one of the "first principles of the doctrine of Christ." These are *Repentance, Faith, Baptism, the Laying on of Hands, Resurrection, and Eternal Judgment*. If out of this list Confirmation may be dropped, why not any of the others.

Consider next its use. There is a felt need among all Christians bodies for some regular means of confessing Christ before men. This confession is rightly held to be requisite to a participation in the full privileges of the Church. It is made in various ways: By standing up for prayers; by being received into the Church; by giving the right hand of fellowship. These ceremonies have each one its own beauty and significance, but not to one of them is attached such a blessing as to the "laying on of hands." Now, as of old, it is that we may "receive the Holy Ghost." His strengthening grace and presence in the gift we receive in Confirmation.

Again consider that Confirmation is the door by which you are admitted to the Holy Communion. That is the Church's provision: "None shall be admitted to the Holy Communion until such time as he be confirmed or be ready and desirous to be confirmed."

This greatest blessing the Church of God has to offer you is conditioned upon Confirmation. Prepared for the rite, you are prepared for the sacrament—for partaking of that Bread of Life of which if a man eat he shall live forever.—*The Church News.*

LIFE.—What is it? Can that be called physical life which is attended by such frequent sufferings, and which evinces such an irresistible tendency toward dissolution? In every human body upon earth, however strong and healthy it may appear, there lurk the seeds of death, so that, in a few brief years, it must lie down and moulder in the grave. Or, can that be called intellectual life which is mixed up with so much ignorance and error, and which constantly feels itself crippled in its efforts after development and growth? In every human mind upon earth, however powerful it may seem, there exists many a hindrance to the full attainment of truth, while but a few years impair its faculties, and bring upon them all a dark eclipse. Or, again, can that be called spiritual life which is so entangled by the remains of sin, and has often such a struggle to maintain its very existence? In every human soul upon earth, however holy it may appear, there is still to be found a deep seated depravity, which sometimes threatens to conquer altogether the spiritual vitality which God has imparted. It will only, therefore, be when "the crown of life" spoken of in Scripture has been bestowed, that we shall know what it is really to live. For then shall our bodies be endowed with imperishable vigor and immortal youth: then shall our minds be freed from all perversity, and rendered capable of seeing life clearly in God's light; then shall our souls be perfectly delivered from sin and conformed, in all their tendencies and feelings, to the glorious image of our God and Saviour.—*Selected.*

He who seeks for applause from without has all his happiness in another's keeping.

News from the Home Field.

Diocese of Nova Scotia.

WINDSOR.—Rev. T. N. DeWolf, of Windsor, N. S., who died last week aged 83, left the Society for the Propagation of the Gospel in Foreign Parts, \$2,000; to the Society for the Promotion of Christian Knowledge, \$1,000; to the Church Missionary Society, \$1,000 to the Colonial and Continental Church Society, \$1,000 to the British and Foreign Bible Society, \$1,000; to the Protestant Orphans' Home, Halifax, \$500 to the British American Book and Tract Society at Halifax, \$500; to the Deaf and Dumb Asylum, Halifax, \$500; to the Asylum for the Blind at Halifax, \$500; to the Hospital for the Insane at Halifax, \$500; to Christ Church, Windsor, \$1,000; to the Widow's and Orphan's Fund of the Society in Nova Scotia of Home and Foreign Missions, formerly called the Diocesan Church Society, \$1,000; to the town of Windsor, \$1,000; one-half thereof to be used by those in authority for the benefit of the poor of all denominations, the other half for the improvement of the new Protestant Cemetery. Mr. DeWolfe was an Anglican clergyman, who a good many years ago had charge of the Sackville-Richibucto mission.—*St John Globe*.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—At St. Peter's Cathedral here during Lent there was daily celebration of Holy Eucharist at 7.45 a.m.; Matins at 9 a.m.; Evensong at 5 p.m. with reading; also evening service on Wednesday and Fridays at 7.30 p.m., and a children's service on Wednesday at 4.30 p.m. During Holy Week service is held every day, with a children's service at 4.30 up to Good Friday, and on Good Friday at 9.15 a.m. On that day also there is service at 10 a.m.; "Meditation on the Seven last Words of the Cross," 12 to 3 p.m.; Litany 5 p.m.; Evensong and sermon 7.30 p.m.

At the Wednesday evening service during Lent addresses were delivered upon the General Councils of the Church, and on Good Friday evening on the "Anglican Church of North America."

Diocese of Fredericton.

ST. JOHN.—The bi-monthly meeting of the Church of England Sunday School Teachers' Association was held Tuesday evening, April 2nd, in the schoolroom of St. James' church. A paper was read by Rev. W. H. Barnes, of St. Jude's Church, on the Early History of the Church, which was briefly discussed by Rev. A. D. Dewdney and Mr. V. Tippet. At the next meeting in St. Jude's Church in June, the Bishop will read a paper. The meeting closed with the usual service and the benediction by Rev. Mr. Dewdney.

The Lord Bishop of the Diocese administered the rite of Confirmation to thirty-two persons at St. James' church here on Thursday evening of last week. He delivered two excellent addresses.

Diocese of Quebec.

The Lord Bishop of the Diocese, the Rt. Rev. A. H. Dunn, D. D., has issued a special Pastoral Letter through the *Quebec Diocesan Gazette* for Holy Week, Good Friday and Easter, in which he urges attendance each day during Holy Week upon the services and the following with reverential love the sacred sorrowings and sufferings

of our Lord. Also that effort should be made to get home arrangements so made as to allow of being present at the solemn service on Good Friday, which should be kept as a day of quiet mourning for the sufferings of the dying Lord and for our own sins. The concluding paragraphs of the Pastoral are as follows:

"(7) Every member of every congregation and every parishioner should, without fail, make due preparation, and should receive the Holy Communion on Easter Day. And even during the happy Eastertide which follows, you must take care not to forget what you have promised to God during Lent.

(8) Consider how much it is worth to you to have a hardworking, earnest clergyman, doing all he can for the good of your soul, and in gratitude to God make a liberal self-denying Easter offering as an addition to what your clergyman receives, and so show that you really appreciate his office and his work.

(9) Remember that your Rule of Life, your daily Prayers and Meditations, as well as your attendance at the Special Services in God's House—that all these things are after all only means to an end; they are not the end itself. They can have no value, unless all is done as in the very sight of God, and with the simple object of promoting His Glory."

The Synod of the diocese has been summoned to meet on the 28th of May next, and the annual public meeting of the Quebec Church Society will be held in the city of Quebec on April 29th, when it is expected their Lordships of Nova Scotia and Fredericton will be present and deliver addresses.

Amongst other engagements of the Bishop for April are the following:—Preach at St. James' Cathedral, Toronto, April 21st, 11 a.m., at St. Thomas' 7 p.m.

The 66th annual meeting of the Church of England Female Orphan Asylum, Quebec, was held last month under the presidency of the Lord Bishop of the Diocese, and addresses were delivered by the Bishop and the Very Rev. the Dean. The affairs of the Institution have gone on satisfactorily during the past year and a gift \$750 from the Hon. E. J. Price was acknowledged in the report. The President of the Association is Mrs. Dunn; Secretary, Mrs. C. Sewell; Treasurer, Mrs. F. Wurtelle.

The quarterly meeting of the Quebec branch of the W. A. was held on March 20th, in the Church Hall under the presidency of Mrs. Dunn—about fifty members were present. The treasurer reported that \$78 had been received in answer to the appeal sent out for further contributions to the Japan and Education funds. \$25 was ordered to be given to the Bishop of Qu'Appelle for his school, and \$15 to Archdeacon Phair for the Indian Mission of the Diocese of Rupert's land. It was resolved that the resignation of Miss Montizambert from the office of Diocesan Secretary is a loss to our Society that words can but partially convey, and that the present would be a fitting opportunity for giving expression to the affectionate esteem in which she is held by presenting her with a Provincial Life Membership.

SHERBROOKE.—During Holy Week there is daily Morning Prayer in St. Peter's church here and Evening prayer at 7.30 p.m., and on Good Friday special service in commemoration of our Saviour's sufferings on the Cross. At the Church of the Advent services were appointed for Tuesday, Wednesday, Thursday and Good Friday evening.

Diocese of Montreal.

MONTREAL.—*St. Thomas*.—Services have been held in this church twice a week during Lent, viz.: on Wednesday and Friday evening

with good attendance throughout. Holy Week—services daily in the evening and on Good Friday morning and evening. On Easter day there will be two celebrations and a Confirmation in the evening by the Lord Bishop of the Diocese.

BISHOP'S COLLEGE.—The 24th annual Convocation of the Medical Faculty of this College, Lennoxville was held in the Synod Hall, Montreal, on the afternoon of the 2nd of April instant. There was a large attendance, the room being filled, and amongst those present on the platform were: Chancellor R. W. Henneker, Rev. Dr. Adams, F. W. Campbell, M. A., M. D., Dean of the Faculty; J. B. McConnell, M. D., C. M., Vice-Dean H. L. Reddy, B. A., M. D., G. T. Ross, M. D., C. M., Jos. Bomrose, F.C.S., J. B. Edwards, Ph. D., D. C. L., W. Grant, Stewart, Prof. of Jurisprudence, J. A. Springale, M. D., J. A. McPhail, M. D., W. H. Drummond, M. D., Rev. Dr. Ker, Rabbi Veld, G. Abbot Smith, A. D. Nicolls, M. A., Registrar. Dr. Bruere, Dr. Burnett, Dr. Cholette and Dr. A. P. Chartier.

Amongst those who received the degree of C.M. M.D. were two young ladies, both of whom had taken a high position in their class. Addresses were delivered by Chancellor Henneker, Dr. Campbell, Dean of the Faculty; Rev. Dr. Ker, Principal Adams and Rabbi Veld. The latter referred to the fact that this was the occasion of a Jewish acquaintance being first graduate and also the first lady Israelite to take a medical degree in Canada, and he thanked the Church of England University for having so honored his nationality. The valedictory was read by Dr. C. A. Brimer, to which Dr. Reddy on behalf of the Faculty made a brilliant reply, wishing the graduates God speed and urging them to use common sense and always act like gentlemen.

The Easter-tide meeting of the Corporation of Bishop's College, Lennoxville, was held in the Synod Hall, Montreal, on the morning of the 2nd inst., under the presidency of the Lord Bishop of Montreal, the President. There were present Rev. Principal Adams, Chief Justice Tait, Rev. Canon Mussen, Dr. L. H. Davidson, Q.C., Rev. G. Abbott Smith and Messrs R. White, J. Hamilton, R. Campbell and A. D. Nicolls.

The ordinary routine business was transacted. The trustees and Council (who together form the Corporation, but administer the current matters of business and education respectively), reported on current matters transacted. The accounts for 1894 were laid on the table subject to the report of the auditor, C. Judge, Esq., of Quebec. The accounts show that with great care and special economy the institution has just been able to pay its way during the year, though not to remove an old debit balance incurred in 1891.

A matter of more than local interest was raised with regard to the proposed affiliation of the new Conservatory of Music in Montreal to Bishop's College. A committee was appointed to look into the matter. Dr. G. M. Garrett, the organist of the University of Cambridge, is the musical examiner of Bishop's College.

The lengthening of the honor courses in classics, mathematics and divinity was reported, also the acceptance by the Rev. R. A. Parrock, B. A., scholar of Pembroke College, Cambridge, and a first class classic of that University of the position of Davies and Davidson, professor of Classics. Reports as regards the school were read from Very Rev. Dean Norman, noting improvement in classical work, especially in grammatical accuracy; from Principal Adams as to the mathematics; Dr. Allnatt respecting divinity were duly received. The arrangements

for the prospective jubilee of June, 1895, were referred to. The headmaster's report of the school was also received.

Diocese of Ontario.

GANANOCQUE.—The Rev. Mr. Lowe has a large class in preparation for Confirmation.

D. & F. M. SOCIETY.

The next meeting of the Board of Management of the D. and F. M. Society is to take place in Kingston, Ont., on April 24th.

Some fault has been found with the Board of Management of the Domestic and Foreign Missionary Society for not having made any grant last autumn to Rupert's Land. It may be well to explain that the board had on hand only \$2,650 to divide amongst Algoma and the various dioceses of the Northwest. The smallness of this amount must be accounted for chiefly by the fact that a large amount of money is sent direct to the different dioceses of the Northwest, by those particularly interested in them, distribution being thus taken out of the hands of the board. It was found also that large sums of money had been collected for particular dioceses by agents specially sent here for the purpose. This was conspicuously the case with Rupert's Land. The board is always obliged to give as large a share as possible of the funds available for distribution to the diocese of Algoma. It was thought that it ought to receive at least \$1,300 of the \$2,650 at the disposal of the board. This left only \$1,350 to be divided among all the diocese of the Northwest! And the question arose, How much have the dioceses of the Northwest already received from friends specially appealed to in eastern Canada? It was found that the case stood thus (since last Easter), taking into account, as well, the work done by the Woman's Auxiliaries:

Rupert's Land had already received	\$3,319 83
Saskatchewan and Calgary	2,402 40
Mackenzie River	1,657 01
Athabasca	1,778 05
Moosonee	219 94
Qu'Appelle	174 76
Selkirk	50 00
New Westminster	6 50

As some dioceses had received already such large sums of money compared with others (and the amounts collected in Huron and Toronto for Rupert's Land had not yet been reported), it was thought reasonable to distribute the small amount at the disposal of the board among the dioceses which had already received the least aid. The large amount of funds sent in appropriated gives a very unfair distribution of domestic missionary offerings, and the board sought at its last session to make the average among the Northwest missions somewhat more equitable by aiding those who had already received the smallest amount of money.

Diocese of Toronto.

TORONTO.—A conference was held in the Synod office, Toronto, on March 20th ult., between the committee of the Diocese of Toronto, Huron, Niagara, and Algoma, appointed to deal with the extension of the Episcopate. The chair was occupied by his Lordship the Bishop of Toronto. There were also present: Dr. Hodgins, Rev. Dr. Mookridge, Mr. A. H. Campbell, Rev. Dr. Langtry, Rev. John Pearson, Mr. J. A. Worrell, Q. C., Mr. C. Jenkins, Rev. Canon Young, Rev. Alfred Brown, Rev. J. Downey, Rev. T. Litwyd, Rev. J. Chalmers, Rev. T.

Boydell, Mr. E. Martin, Q. C. The following amended report was adopted. 1. That no more readjustment of boundaries of existing dioceses would meet the necessities of the Church in relation to Episcopal administration; 2. That a new diocese should as speedily as possible be constituted of the Countries of Bruce, Grey, Simcoe, Dufferin, and North Wellington; 3. The Counties of Waterloo, Brant, and Norfolk be detached from the Diocese of Huron, and added to that of Niagara; 4. That a new endowment be raised for the diocese; 5. That such arrangements in reference to trust funds shall be made as shall be found just and practicable.

It will be seen that this Diocese of Niagara is deeply interested in the decision that has been arrived at. The three counties of Waterloo, Brant and Norfolk would add much to the strength of the Diocese. A great deal will have to be accomplished however before there is any practical result, the settlement of the various funds, commutation, widows and orphans, &c., must be placed on an equitable basis, and then there is also the endowment of the new section to be considered. Further, all arrangements must be accepted by the Diocesan Synods affected by the changes.—*St. George's Magazine.*

SIR—I have received from an old graduate of Trinity University now at Oxford, Mr. C. Hubert Carleton, the following programme of Summer Lectures to be given at Oxford from July 15 to 27, with the request to make it known to any Canadian Clergy who may be visiting England at that time.

First Week.—Five lectures by Dr. Bright on Church History; five by Rev. J. R. Illingsworth on Christian Ethics; and five by Rev. R. J. Ottley on the Messianic Hope and Belief in a future life in the Psalms and Prophets.

Second Week.—Three lectures by the Bishop of Colombo on Christianity and other Religions; three by the Dean of Christ Church on the Pastoral Epistles; five by Rev. Canon Gore on the Atonement; two by Rev. Professor Sanday on the Jewish Background of our Lord's Ministry; three by Dr. Wall on Christian Apologetics. Other lectures will be given by Revs. F. J. Chavasse, Moore, Gwilliam, Shuttleworth, Ingram, Lyttleton and Jacob. Board and lodging is offered at \$1.25 per diem, and the fee for attendance is \$5 (£1.)

For further particulars application should be made to Rev. L. J. M. Bobb, Brasemore College, Oxford. I am, yours etc.

HERBERT SYMONDS.

ORILLIA.—The Rev. R. W. B. Webster delivered an address last week under the auspices of the St. James' Ladies' Aid upon 'Africa and General Gordon.' The lecture was both entertaining and instructive and was enjoyed by a large audience. Canon Greene has forwarded for the Newfoundland Clergy Relief Fund a sum of \$12 10. He has also received a contribution of \$5 for the Society for the Promotion of Christianity amongst the Jews.

TRINITY COLLEGE, TORONTO.—60 persons received the degree of M. D. C. M. at the last Convocation.

PORT HOPE.—On Sunday, the 31st March, the Lord Bishop of Niagara administered Confirmation in St. John's Church here (Rev. E. Daniel, Rector) to 22 candidates. He also before the 'Laying on of Hands' delivered a most practicable and impressive address to the candidates explanatory of the nature of the rite and afterwards instructed them as to how they should conduct themselves in order to obtain the full benefit of the blessings which they had received in the rite. His Lordship spoke with great earnestness and power, so much so that the candidates and those present could not fail to be impressed.

The Lord Bishop of the Diocese has gone to England, in connection it is thought with the Provostship of Trinity College here.

Diocese of Niagara.

GUELPH.—The Young People's Association of St. James' Church did good work last year. At the last business meeting a cheque for \$210 was passed and directed to be sent to the churchwardens.

Sunday, April 28th, will be the Fifth anniversary of the opening service in this parish, and will be fittingly observed.

The Lenten services have been very well attended. During Holy Week there is daily Evensong, and on Good Friday children's service at 9 a.m.; Matins at 10 a.m.; Three Hour's service from 12 to 3 p.m., and the "Story of the Cross" at 8 p.m.

The children's Lenten offerings this year will go to the Gordon Indian School in the Diocese of Qu'Appelle.

Archdeacon Gregorius, of the Syria Chaldee Church, of Kurdistan, (better known as Armenia) paid a visit to the rectory last month. This church, though of Nestorian origin does not apparently hold the erroneous belief which brought condemnation upon Nestorius. The Archdeacon is seeking help towards the building of an orphan school for Christian children in Kurdistan.

In St. James' Church here there was a daily service during Lent with celebration of Holy Communion on Thursday morning. The services have been well attended throughout. In St. George's Church two services were held during the week.

Diocese of Huron.

ST. MARY'S.—Special services will be held in St. James' Church each evening during Holy Week, from Monday to Friday inclusive. The following will be the preachers:—Monday, Rev. J. Bloodworth; Tuesday, the Bishop; Wednesday, Rev. D. Deacon; Thursday, Rev. C. Gunne; Friday, (Good Friday) there will be a service of three hours, from noon till three o'clock, to commemorate Jesus Christ's three hours of suffering upon the cross. The Rector, Rev. F. J. Taylor, will give seven short addresses upon the sayings of Jesus. In the evening there will be service from 8 to 9, the Rector will preach. The Bishop has preached four sermons in this church during the Lenten season.

Diocese of Rupert's Land.

BRANDON.—A Quiet Day was conducted in St. Matthew's Church on Wednesday, March 20th, by the Lord Bishop of Qu'Appelle, preceded by a preparation service on the Tuesday evening. Services were as follows: Holy Communion 8.30; Morning Prayer and address at 11 a.m.; Litany and address 3 p.m.; Children's service 4 p.m.; Evensong and address 9 p.m.; Instruction on Holy Communion at 9 p.m.

The good Bishop dwelt upon the Christian Life as: 1. A life of Prayer; 2. A life of Sacrifice; 3. A life of Penitence. His fervent words with practical suggestions were appreciated by all. The services were well attended, and much appreciated by the church people of Brandon.

Diocese of Qu'Appelle.

QU'APPELLE STATION.

Having noticed in the last issue of the CHURCH GUARDIAN, you say you would very much like to know, in how many of the "chief cities of the Dominion, daily service has been held during Lent." I thought it might interest

you to know, although by no means aspiring to the position of one of the chief cities, that we, the parish of St. Peter's, Qu'Appelle Station, in the Diocese of Qu'Appelle, hold service in St. Peter's daily at 10 o'clock, with Holy Communion on Thursday morning; Litany on Wednesday and Friday morning; afternoon service on Monday, Tuesday and Saturday at 4 o'clock, with an evening service (with Lecture) on Wednesday and Friday evenings, also a service with Lecture on Thursday evenings at Indian Head, one of the numerous out stations of St. Peter's, ten miles away.

Contemporary Church Opinion.

The Arrow, New York.

A contemporary of this paper writes:—It is something to thank God for that Unitarianism, long the curse of New England, is passing away into ob-ecrity. In all New England it cannot muster three thousand members at Sunday services; in Boston three of its oldest parishes have barely enough members to administer trust funds. The sect has been obliged to consolidate two and sometimes three moribund churches into one, and even then it has been necessary to make the services a musical one in order to attract the floaters who rove about from place to place in search of entertainment. The West Unitarian Church in Boston over which the late Dr. Bartol ministered for more than fifty years dwindled away to an average attendance of fifteen persons before his death, and a year or two ago the building was closed and sold.

According to statistics kept by the best informed Unitarian in Boston, Unitarianism has lost 64 per cent. in members since 1840. The old people who split off from the Congregationalists in 1830 to 1840 are dying off and their children are agnostics, infidels or Churchmen.

One of the oldest falsehoods against the Church circulated by Unitarians is told by the persons who hold services in the King's Chapel in Boston, which was founded late in the 17th Century and remained a Church of England parish until shortly after the evacuation of the city in March, 1776. This church with all its property, paintings, furniture and service books was deliberately stolen by the Unitarians under advice from disreputable lawyers of the period; yet the descendants of the original thieves add insult to the injury by stating to visitors that 'shortly after the evacuation of Boston, the people of the King's Chapel became Unitarians, retaining certain parts of the Anglican service which did not offend their consciences.' A more shameful falsehood was never breathed above the graves of the men and women who crossed the seas and set up on the bleak shore of Massachusetts Bay, that fair Church in which the noble liturgy of the Catholic Church was heard for the first time in a land set apart for the Independents.

The communicants of that Church never became Unitarians; most of them went away with the King's ships to the British Provinces, and those who remained and were out-voted and out-witted by Unitarians became members of old Christ Church, from the tower of which the lanterns were hung out to signal to Paul Rovero, who woke up the minute men to fire the shot which was heard around the world. The King's Chapel is to-day substantially what it was when the Royal Governors and Judges and the best people of the city sat or knelt in its comfortable pews. The organ selected by George Handel is still in use, so is the high pulpit and chancel rail, but the fine painting of the Last Supper, after Da Vinci, which merchants of London presented to the Chapel is hid

in a lumber room instead of behind the chancel where it was suspended before it 'offended the consciences of Unitarians.'

The English Churchman & St. James Chronicle:

The *Standard* correspondent at Vienna reports, on the authority of the Vatican representative of *Politische Correspondenz*, that the Pope adheres to his idea of a union between the English and the Roman Churches, notwithstanding the adverse reports received by him from Dr. Vaughan and other Papal authorities now in attendance at the Vatican.

According to the same information, "the Congregation of the Holy Inquisition (!) is now occupied with the question of the validity of Anglican ordinations, from the Roman Catholic point of view." The Vatican correspondent says, "It is understood that the Pope's views are opposed to those of the Congregation. . . . The Pope is inclined to accept the validity of Anglican Orders; whereas, in the Memorandum submitted by the Roman Catholic Episcopate in England to the Congregation of the Inquisition, it is pointed out that up to the present all Anglican clergymen who have been converted to the Roman Catholic Church, and have desired to become priests in the new faith, have subjected themselves to frosh consecration." The action of the notorious "Inquisition" in these matters has an importance attaching to it in the eyes of Lord Halifax and the E.C.U., no doubt, but Protestant Churchmen view it as a national insult.

"FALLEN PROTESTANT CLERGYMEN."

The Catholic Telegraph (Roman) of Cincinnati, of March the 14th, says:

"No fallen Protestant clergyman is picked up by Catholics as a hero and sent around the country blackguarding his former co-religionists. We wouldn't listen to him. We want none of his "revelations" or fabrications. There is a difference here between us and some others."

Yes, the difference is this: 1st. *The New York Freeman's Journal* (Roman), of Feb. the 9th, gives nearly two columns of "revelations or fabrications" from the pen of Jesse Albert Locke, a fallen Protestant clergyman." 2d. *The Catholic World* (Romanist and Paulist), of March, prints a good long article of "revelations or fabrications" from the pen of Henry Austin Adams another "fallen Protestant clergyman." 3d. *The Church Progress and Catholic World* (Roman), of St. Louis, of March 16th, reprints its two columns of the Adams article.

Adams "is picked up by Catholics as a hero and sent around the country blackguarding his former co-religionists," and both Adams and Locke are using their pens for the same purpose. Whilst the *Catholic Telegraph* would not listen to them, other Roman publications rather glory in and encourage "blackguarding" by these "fallen Protestant Clergymen."—*The Arrow, N. Y.*

I HAVE sometimes been asked if God will help a man in his business. My answer is that it is for the man to help God in His business. If the man's business is God's business, then God will help him in it; but if it be not God's business, why should he expect that God will help him in it? There is but one business in the world worth anyone's attention. It is the business of love, of service, of helpfulness to others. If one be engaged in this business, if his mind is firm in this undivided and settled purpose, and if he believes that God is working at this business also and in the same spirit of love, he will be at perfect peace, because his purpose is firm, and he is working under a great, wise, trusted Leader.—*Lyman Abbott.*

THE CHRISTIAN IDEAL.

In the Church service of Holy Week Jesus Christ is once more in an especial manner set forth (placarded, as Bishop Lightfoot renders it) crucified among men. During Passion Week, the week which precedes Palm Sunday, the sacrifice for sin, the work of redemption may be considered as an abstract principle of doctrine. In Holy Week the historical event of the Passion and Death of the Son of Man are dwelt upon in detail. The Epistles and Gospels give from many points and in many aspects the incidents of the last days of Christ's ministry—His trial, rejection by the people, His condemnation and death at the hand of Roman soldiers. The four evangelists in chorus tell the wonderful and terrible story in all its dismal circumstances of human hard-heartedness, blindness and cruelty. Through every scene of day and night, through all the crowd and excitement, the pomp and movement of the awful tragedy, may be discerned the serene form and face of that Central Figure, the protagonist of the supreme drama, treading alone the winepress of the wrath of God. Amid the anger, apostasy, treachery, undutifulness and rebellion of those who surround Him, He alone remains unshaken in courage, faithfulness and devotion.

In fact we would point out here that, to find the Christian ideal, men must look upon Christ crucified. He indeed presents a pattern of perfection such as was never needed more by mankind than it is at the present. Socialistic discontent, agnostic unbelief, wealth-worship, selfish sensuality, find their rebuke and their answer in the scenes of the Passion.

In the first place, Christ showed by His acts during His Passion that He believed in the vital unity of mankind as the family of Adam. He did not die for one race, for one name, for one nation; He died for the whole of humanity. He felt Himself as man charged with service for the whole body of mankind; the Jew cursed Him, the Roman condemned and crucified Him, yet He abated not one whit His enthusiasm for man as man, His divine love and compassion for sinners of all tongues and languages, and His arms like the arms of the cross, as it lay upon the ground, extended toward the four points of the compass, and embraced all in their act of atoning service. He was one with humanity, and whatever was human became the object of His help and succor.

Christ showed to the world what the Christian ideal meant, also, in the way in which He disposed of what is the most priceless possession of man. Men possess wealth in many forms, wealth in gold, in intellect, in moral power. As a symbol of all men hold dearest the most vivid is life; all other temporal possessions are comprised under the term of life, and so, in the Christian ideal presented by the Sufferer on Calvary, may be seen a stern lesson as to the responsibility attached to the possession of great gifts, whether they be gifts of earthly treasure, of mental genius, or of moral qualities. His glory, His omniscience, His holiness, Christ in humility dedicated to the service of mankind, and consummated the sacrifice by the sacrifice of His life upon the Cross.

The Christian ideal of social relationships in the home and in the neighbourhood had ever been presented by Christ. His preaching in Galilee, His home life, His last care for His mother, His fidelity to His friends, all make up a picture of singular human grace and attractiveness. He exhibited in His divine and human perfections that moral symmetry and completeness which stamped man in the flower and flawless beauty of His original creation. He exhibited that moral purity and humility which are the pre-requisites of all divine knowledge, and which all must strive to attain before they

can discern God and God's truth. He exhibited that unselfish use of all lineament for the benefit of others; He exhibited a perfect example of man as a social creature, a patriot, a member of a household, a unit in the great human family. In the Passion and Death of Jesus Christ, this Christian ideal is presented to all who disbelieve, who rebel, who waste on themselves what life has given them, and yet fail in happiness and peace. The peace and serenity of Christ teach the world at this solemn season what that is in which alone happiness, peace and perfection are to be found. They are to be found only in self-sacrifice; in faith; in obedience, and these dispositions are to be seen in their full effectiveness only in the character of Christ. That character appears with ever new freshness and reality as it is year by year set forth in the Scriptures read through Holy Week. It is un-historical to say of the Christian ideal as it is imaged in Christ that the world is growing tired of it. A 'mellowing decay' may indeed have dimmed on the wall of the confectory at Florence the features of that Central Head, until among the Company of Twelve, 'ghosts which you see on the wall, faint as the shadows of leaves upon the wall of autumn afternoons,' it seems but the faintest, most spectral of them all. But the Christian ideal is still the living Church's ideal, nay, the world's living ideal, and it can never be said that Leonardo's Face of Christ 'is the imago of what the history it symbolizes has more and more become for the world paler and paler as it recedes into the distance.' The history of the Passion is potent and inspiring as ever; and the only answer to the doubt of the intellectual, the ignorance of the scoffer, the selfishness of the rich, the rebellion of the poor, is the lesson still preached year by year, and embodied in the words of the apostle, 'Let the mind be in you which was also in Christ Jesus.'

A QUESTION AND ANSWER.

Was not the Bishop of Rome supreme in ecclesiastical matters in England before the Reformation?

ROAMING CATHOLIC

The Papal Supremacy exercised in England in pre-Reformation times was an encroachment and an usurpation. A study of the history of the *Ecclesia Anglicana* will show you how, from time to time, that supremacy was protested against, and ultimately, in Henry VIII's time, repudiated by such men as Heath and Bonner, Tunstall and Gardiner, and others, who had no desire, and made no efforts to "reform" doctrine, but who were determined to throw off a yoke which circumstances had enabled the Bishop of Rome to impose. The Church of England, therefore, was acting within her rights in throwing off a usurped jurisdiction which had been exercised, as Edward III. told Clement VI., for the purpose of shearing the flock, not tending it. The Church simply went back to the condition of affairs which existed before the encroachments of the Papacy began; to the time when the British Church was entirely independent of Rome and its acts nevertheless, perfectly valid; to the time when the Pope had not attempted to interfere with the appointments of the Suffragan sees; when no oath was imposed with the presentation of the Pall (*i.e.*, before 1115 A.D.) and when the royal license was necessary before appeals could be sent to Rome. A study of such matters will show you of what nature was the supremacy exercised by the Bishops of Rome; that in repudiating the Papal claim to jurisdiction, the Church of England was not only acting within its lawful rights, but was restoring an antecedent condition of affairs. It matters not what theoretical ideas about the Monarchy were entertained subsequently by great men of the later Tudor period, The question is what the Church in her

Convocations, etc., has pronounced, and it cannot be shown that the Church of England has conveyed to the Crown any spiritual jurisdiction contrary to the doctrine and discipline of the Church (see Art. 37)—*Church Times*.

GOD'S FLOWERS UPON GOD'S ALTAR.

BY ESTHER W. BARNES.

'Tis "of Thine own we give Thee," gracious God!
Flowers of the spring-time, offerings from the sod,

Tinted by Thine own hand with rainbow dyes,
Or with the gold and blue of sunset skies,
Of all earth's boundless gifts, to Thee we bring
Nought that is holier as an offering.

Oh! glorious symbols of the Easter morn,
Out of decay and death and darkness born,
Springing to life and light from out the tomb
Of nature's desolation, sadness, gloom:
Ye come, sweet flowers, with fragrance pure
and rare,

To blend your incense with the breath of prayer.

Christ hath arisen, "with healing in His wings.
Ye have arisen, O bright and beautiful things,
To tell us of that resurrection morn,
When we, immortal, from the grave new-born,
With bodies glorified, to life shall rise,
And meet the Saviour in the bending skies!

Correspondence.

ST. ANDREW'S BROTHERHOOD.

To the Editor of the CHURCH GUARDIAN.

SIR,—It may be that others have experienced similar difficulties to mine in relation to this movement, and on this account have withheld their practical sympathy. A young man from my parish, not bearing a very good character, but extremely aggressive in any prominent concern where he could obtain notoriety; was within about six weeks admitted a member, made much of in a convention, and all this without any application to his Rector as to moral fitness. If, I thought, it is such an easy matter for men to join, the Brotherhood cannot be worth much. We do not expect perfection in any man, but surely some little care should be exercised in admitting members. Since that day I have not had any interest in the extension of the movement.

PRIEST.

SYMPATHY IN PREACHING.

We come day after day to God's house, and the most careless one of us there is still one who, if he really could hear a word from God to his own soul, would listen to it—ay, and be thankful for it. No heart can tell out to another what waves of temptation have been struggled through during the week past—with what doubtful success, how after the soul has been beaten back and defiled, with what bitter anguish of spirit it has awoken to a knowledge of its back-slidings and its bondage to sin not to this or that sin merely, but to a general sense of sinfulness pervading the whole man, so that redemption would be indeed a joyful sound.

Many a weary and heavy-laden soul has taken his burden to the Saviour because he has found some man of like passions with himself who has suffered as he has and found relief. I think a bold, faithful, experimental preacher rarely fails to hit some mark; and oftentimes God's Spirit witnesses to the truth of what is said, by working this and that man to the feeling: "Why, I, too, have been agonising, and falling, and crying, for just such help as this. Ah, this man has indeed something to say to me."—*Robertson of Brighton*.

EASTER.

BY HARRIET ONSLOW FIELD.

I.

Christ is risen! Rejoice and sing!
Over the earth let your voices ring;
Lend to the anthem volume and might,
Breaketh the morning. Past is the night,
Christ the Lamb that for us was slain.
Lo, He was dead, but now liveth again.

II.

Nation with nation unite in the song,
Gather the tidings and bear them along;
Let every creature that liveth now say:
Christ our Salvation is risen to-day.
Christ, Who this world from sin hath freed,
Christ the Lord is now risen indeed!

WHERE IS THE FAULT

If it be true that 'blessings brighten as they take their flight,' the trouble at ordinary times is with our eyes, and not in our blessings. The blessings are just as great while we have them to enjoy as when they are looked back upon. But we are so much occupied with other things that these special blessings while they are before us among other things, that we fail to perceive their real importance, as it will appear in perspective, but viewed from a distance before or behind. Richter says of our estimates of those dear to us: 'Our feelings are always purest and most glowing in the hour of meeting and of farewell; like the glaciers, which are transparent and rosy-hued only at sunrise and sunset.' Yet why should we not so profit by a consciousness of this truth to estimate rightly the mountain-peaks of affection towering in our sight at the midday of life? Those peaks are the same when we stand under their shadow as they seemed on the horizon while we were coming toward them, or as they will appear when we look back upon them in the receding horizon. The very thought of this ought to fill our eyes with tears of joy through which the near-at-hand peaks may become rosy-hued and newly precious. Looking thus at our blessings, we shall find them brighten before they take their flight.—*S. S. Times*.

"LIKE AS A FATHER."

A king is sitting with his council, deliberating on high affairs of state, involving the destiny of nations, when, suddenly, he hears the sorrowful cry of his little child, who has fallen down or been frightened by a wasp. He rises and runs to his relief, assuages his sorrows and relieves his fears. Is there anything unkingly here? Is it not most natural? Does it not even elevate the monarch in your esteem? Why, then, do we think it dishonorable to the King of kings, our Heavenly Father, to consider the small matters of His children? It is infinitely condescending, but is it not also superlatively natural that, being a Father, He should act as such?

Well, He has given us the promise: "Like as a father pitieth his children, so the Lord pitieth them that fear him." And, despite the cavillings of unbelievers, it is true that He numbers the very hairs of our head, and while not a sparrow falleth to the ground without Him, yet in His sight His children are "of more value than many sparrows"—*Selected*.

Let us not be weary in well doing: for in due season we shall reap, if we faint not.—*Gal. vi. 9*.

The Church Guardian

—: EDITOR AND PROPRIETOR:—

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Address Correspondence and Communications to the
Editor, P. O. Box 304, Montreal. Exchanges to
P. O. Box 2186. For Business Announce-
ments See page 15.

CALENDAR FOR APRIL.

- APRIL 7—6th Sunday in Lent. Palm Sunday.
[Notice of Holy Week Days.]
- " 8—Monday before Easter.
- " 9—Tuesday before Easter.
- " 10—Wednesday before Easter.
- " 11—Thursday before Easter.
- " 12—GOOD FRIDAY. Pr. Pss., M. 22, 40,
54; E. 69, 88.
- " 13—Easter Even.
- " 14—EASTER DAY.—(Pr. Pss., M. 2, 57
111; E. 113, 114, 118 Pr. Anthem
instead of *Venite*. Atha. Cr. Pr.
Prof. in Com. office till 21st April.
[Notice of Monday and Tuesday]
- " 15—Monday in Easter Week.
- " 16—Tuesday in Easter Week.
- " 21—1st Sunday after Easter. [Notice of
St. Mark]
- " 25—ST MARK (Evangelist and Martyr.
- " 29—2nd Sunday after Easter. [Notice of
St. Philip and St. James.]

Christ is risen indeed!

Alleluia!

Alleluia!

Alleluia!

EASTER THOUGHTS.

Fix your thoughts in thankfulness on the fact which the Church keeps in memory at this season. Think what we owe to the Resurrection of Jesus Christ. In it we see the pledge and assurance of our resurrection. If Christ had not risen—if the Resurrection were not true—then we should be as St. Paul tells us "of all men most miserable," because we ourselves could have no certain hope of rising again. We should lay the bodies of our departed friends in the ground without any expectation of meeting again; whereas now we can commit them to the earth in sure and certain hope of a joyful "Resurrection to eternal life through Jesus Christ our Lord." Were it not for the revelation of this blessed truth, we should, when we came to die, close our eyes upon the scene of this world only to open them on an eternity of certain misery. Blessed be God! the Resurrection has changed all this. We know that the faithful after they are released from the body "rest in peace," secure in the home of Paradise, and we know that we ourselves, if we live here in God's fear, shall be gathered at last to repose forever in the bosom of His love. The Resurrection of Jesus is the pledge of all this to us, because it shows us that the Father accepted His death as the perfect offering for sin, and raised Him from the dead in token of His completed victory. Can we then do otherwise than rejoice at Easter-tide?

Rejoice then with the fullest measure of Christian joy. Let your hearts glow with love and thanksgiving, as you think of the joys which Jesus has purchased for you by His pas-

sion and sealed to you by His Resurrection. You have "sown in tears," now is your time, so far as may be in this world, to "reap in joy." Raise your hearts then in exultant thanksgiving to "the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the Blood of the everlasting covenant." "Out of prison He cometh to reign"—the Lord Jesus has burst the "prison" of the tomb, and He now comes forth as the true King of His people, radiant in the Beauty and Glory of His Risen Body. Oh! then, let us go forth to meet Him, and hail His Resurrection with joyous hymns of praise. "*The Lord is Risen*," and in His rising He has set free our imprisoned souls and bodies, and therefore, as we think of Satan's empire scattered and broken by the might of our conquering Lord, let us rejoice with "joy unspeakable," and keep the Feast of His Resurrection with hearts inflamed with divine love, and penetrated with a sense of the deepest and most abiding thanksgiving. "Christ is risen indeed! Alleluia! Alleluia! Alleluia!—Selected.

"BECAUSE I LIVE YE SHALL LIVE ALSO."
John XIV: 19.

Jesus my Redeemer lives,
Christ my trust is dead no more;
In the strength this knowledge gives
Shall not all my fears be o'er;
Calm, though death's long night be fraught
Still with many an anxious thought?

Jesus my Redeemer lives,
And His life I soon shall see;
Bright the hope this promise gives;
"Where I am there ye shall be."
Shall I fear then? Can the Head
Rise and leave the members dead?

—From the German.

EASTER.

Well may we begin Easter thoughts with words of one of the psalmists, "Glorious things are spoken of thee, O city of God." For the birth of the Church or city of God, could not have been, without the Resurrection of Christ. "If Christ be not raised, your faith is vain; ye are yet in your sins. Then they also that are fallen asleep in Christ are perished. But now is Christ risen from the dead. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

As Christianity has changed the very aspect of nature, so also the name of Easter. Eostre was the Anglo Saxon goddess of spring; the resurrection of Christ occurred in the Spring; Eostre (heathen goddess) got changed to Easter, the brightest Spring that ever dawned—the springing of Christ from the tomb. The Romance-nations of Europe, French, Spanish Italian, etc., give it the name of Pasquo, from the paschal or passover feast. But as Good Friday is Saxon so is Easter; and as the English language is growing rapidly, it will soon be the language of all nations who will have their Good Friday and Easter.

While there is no trace of the celebration of any day in the New Testament save the Lord's day, very soon the day of the Crucifixion was commemorated by the Church, as well as the day of Resurrection; and as we reflect about the benefits thereof it is a pleasure to know our fore-fathers did it. And as we meet on Sunday to celebrate this great event, we are doing what Christians have done for many centuries and what so many millions of Christians are doing at the same time as we.

There are many difficulties in the way of

belief; we underrate them not. But the evangelists and apostles never spoke doubtfully; their certitude never wavered; "we speak that we do know and testify to that we have seen," so Christ spoke and so did the new Testament writers. They bore witness to the fact Christ was crucified; They bore witness that they saw him after his death and burial, saw him not once but again and yet again. They saw him and talked with him and ate with him and handled him. Never for a moment did they speak as doubtful of the fact. They bore testimony to it, though it cost them dismissal from the synagogue, cost them shame and poverty and imprisonment and death. They never faltered. Christ they said had risen from the dead.

On this as a fact, the Christian religion was propagated. If it be a fact the rise and progress of Christianity can be easily accounted for; if no fact but only imagination, then we have to account for the rise and progress of Christianity without one basis of fact to sustain it; as wonderful a miracle, or more wonderful than the Resurrection itself.

As the Resurrection of our Lord, proves the truth of Christianity in its broad outlines, so also it demonstrates the coming resurrection of all who believe in him. A man joined to Christ in a love stronger than life itself, what is to become of such a man, if Christ has risen and is alive to-day? If he be dead with Christ, he must live with him, which can only be (if he is to be a complete man both in body and soul) by a resurrection. How it is to be accomplished we know not. The seed we sow is not like the plant that springs from it. But in some way the resurrection body will have been connected with our present bodies; as they are buried in the earth, or burnt into ashes, they are the seed from which the new and better and higher and nobler body is to spring.—St. Andrew's Rubric.

EASTER BELLS.

By CECILIA HAVERGAL (Mrs. F. B. Grant.)

Ring the Easter Bells to day—
Christ is risen, the Angels say!
Death no more His Form may hide,
Heaven's Gate he opens wide
He is risen!
The Crucified!

Ring the Bells of Easter Peace!
Bid all sin and discord cease;
Jesus rose to make us one,
'Neath the blessed Easter Sun.
He is risen!
Our peace is won!

Ring the Bells of Easter Joy;
Nothing should our pleasure cloy
Jesus rose to make us bright,
And to conquer Death and Night.
He is risen!
Our Easter Light!

Ring the Easter Bells again!
Waken with their glad refrain,
Echoes of the Eastern Love,
Sent to us from God above.
He is risen!
Our Easter Dove!

THREE points about the Resurrection. How the Apostles knew the fact and the time and manner of declaring it. They knew it along with two other supernatural events of which they had indubitable evidence. The descent of the Holy Spirit certified itself by the miracle wrought in them of the gift of tongues. They stood about our Lord on the hill-side in the bright open day and saw that Body leave the earth and ascend. They were in the closed

chamber when that Body which they handled, stood in their midst and must have come through the walls to do so. It was a repetition of the resurrection act, of rising out of the grave clothes, and through the rock of the tomb. They saw the wounds. They sat with Him, talked with Him. He dealt with them individually according to their spiritual needs. He expounded the scriptures to them. He clothed them with new powers and revealed new truths. It is certain that Christ was with them during those forty days.

And they immediately declared it, and they declared it exultingly. Its immediate promulgation shows it was not a myth, which gradually developed, and the triumphant boast that the Master was the Lord of life and glory, proves that He had not, reviving, crawled out of the tomb, again to come under its power.

He rose, but He did not come back as Lazarus did. He was as one who had passed through death and issued on the other side. He does not appear to the world which He has left, but begins a new world and heads a new creation and brings disciples into it. We are not merely to look forward to a Resurrection but to enter into its power now. —Selected.

By W. G. VAN TASSELL STEPHEN.

He is not there—
Where the rock is riven deep,
While the weary watchers sleep;
Where the folded nap'tin lies,
Watched by calm, seraphic eyes;
Where the spices' faint perfume
Lingers in the empty tomb—
He is not there.

He is here—
Where the Easter lillies flower
At the still Communion hour;
Where the cross its shadows throw
On the path that upward goes;
Where the heart once dead in sin
Builds a temple meet within—
He is here.

—The Churchman

THE EASTER PEACE.

"Jesus came and stood in the midst, and said unto them, Peace be unto you."—St. John xx. 19.

Thus did our Blessed Lord make Himself known unto His assembled disciples after His Resurrection; and His words must have recalled those which He had spoken to them on the night of His betrayal. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. . . . These things I have spoken unto you that in Me ye might have peace." But we can well imagine that but little of any kind of peace had filled their hearts, during the three days that followed. Their hopes were blighted, and not one seems able to have looked beyond the shameful death upon the cross, and to have laid hold upon the words which the Lord Jesus had before spoken to them. "They shall scourge Him and put Him to death, and the third day He shall rise again; and they understood none of these things" (St. Luke xviii. 33, 34). The Lord, however, was faithful to His promise, "And having made peace through the blood of His cross," came and proclaimed this truth in Resurrection power, and on more than one occasion appeared in the midst of His disciples with the salutation, "Peace be unto you."

That first Easter Day brought a change to mankind, and to all creation, the full meaning of which is even now but dimly realised. He Who speaks this word of Peace is no longer the Mortal Man, living under the conditions of the Old Adam, but He is the Second Adam "the

Lord! from heaven," "the first begotten from the dead." He is in very truth "the Resurrection and the Life," and the first word of greeting which in this new condition He speaks to His disciples is "Peace be with you." This word, therefore, has reference to that new condition which, through His resurrection, would come to all who believe on Him. It is no mere worldly peace, but, as St. Paul describes it, that which "passeth all understanding," reaching down to the very depths of our new spiritual life. We cannot school ourselves into this state, but we can faithfully use this grace given us that it may increase and bear fruit, and influence our lives in their varied circumstances.

"There are in this loud stunning tide
Of human care and crime,
With whom the melodies abide
Of th' everlasting chime;

"Who carry music in their heart
Through dusky lane and wrangling mart,
Plying their daily task with busier feet,
Because their secret souls an holy strain repeat."

This Peace, then, which the Lord breathed upon His disciples on the first Easter Day is intimately bound up with that new life which on that day the Lord Jesus received, and which He now bestows on all who believe on Him and obey His word. The children of God, therefore, should see that the enemy does not rob them of this peace which is their heritage, and should be on their guard lest he beguile them into paths where the "cares and riches, and pleasures of this life" cause anxiety and unrest, and thus hinder the calming influence of the Spirit of Christ, Who ever seeks to cause the peace of God to flow on as a river. Outward circumstances may be most trying and perplexing, but those need not necessarily deprive us of this Easter Peace, for we simply experience what our Blessed Lord has told us beforehand. "In the world ye shall have tribulation. . . . but "in Me . . . peace," and therefore the more we allow the new resurrection life to grow in us and to become healthy and strong, the more will the Holy Ghost, the Comforter, manifest His presence in us, in calming and soothing our spirit, and thus bringing peace unto our souls. The world is full of unrest, and the nations are kept from war by means of an armed peace; but the Church of Christ, and each individual Christian should be filled with hope and earnest expectation, in looking forward to the time so fast approaching when the Prince of Peace will again appear, and again stand in the midst of His faithful ones, and say "Peace be unto you," and His reign of peace and blessing shall begin and spread over the whole world. When David realised this, well might he say, "The prayers of David the Son of Jesse are ended. Amen and Amen."—A. B. C. in *Family Churchman*.

A MATIN SONG OF EASTER.

O morning! sweet morning of marvellous glory!
All royally robed in thy raiment of light!
O day star arising! come sing the glad story
Of Him who hath vanquished the powers of night!

O angels! bright angels! from regions supernal,
That rolled the great rock from the door of the tomb,
Fling open the gates of the kingdom eternal,
Give vesture of praise for our garments of gloom!

O Easter! glad Easter! we speed to thy waking,
While purple and gold are still blent in thy skies,
From heaven the light in our darkness is breaking,
To heaven our ceaseless Hosannas shall rise!

O Saviour! blest Bridegroom! awake from Thy slumber,
Speak peace, that Thy Bride grow not faithless and cold,
Reveal to that multitude no man can number
The Queen at Thy right in her vesture of gold!
—Selected.

It is quite in the nature of things that Christmas should be, in a special sense, the Children's Festival, and that Easter should be most dear to "such as are of riper years." As there are some Easter joys which the childish heart can scarcely appropriate, so there are some Easter lessons which the childish mind can hardly understand. Some experience of sorrow, some sense of bereavement, some knowledge of loss, some apprehension of the meaning of death, are necessary to a full participation in the appropriate joys of Easter Day; and those Christians to whom these experiences have come in largest measure are most capable of comprehending and sharing its characteristic gladness. It is altogether appropriate, for every reason, that the Easter festival should be kept joyously, and that there should be all proper symbols and manifestations of rejoicing in stately services, grand music, beautiful flowers.

There is, nevertheless, a danger that more than one of the deep and tender lessons of Resurrection Day may be neglected, or obscured, or altogether forgotten in the midst of the 'outward business of the sanctuary.' In the exuberance of Christian rejoicing, and in the multiplied and elaborate services in which it seeks to express itself, the energies of worshippers are often exhausted, and their thoughts turned away from those great themes of hope and aspiration which ought to engage them. It is in order, therefore, to plead for a quiet Easter in these busy, fussy times when there is far too little quiet meditation upon the great truths of the Gospel—for a joyous, and therefore a more serene commemoration and observance of the day; and this, all the more, because Easter, with its tender and solemn memories and aspirations, is so peculiarly the festival, not of children, but of the more ripe, the more thoughtful, the more sorrowful in every congregation. On this day, of all others, pretentious music is out of taste and out of place. Everything meretricious and exaggerated in the services should be avoided. The vulgar competitions of elaborate decorations and display of flowers which one sometimes sees or hears of, are simply shocking, and the great throngs of "outsiders" who crowd our churches on Easter Day "to hear the music and see the flowers," have come to be something more than an inconvenience in some of our larger cities. Churchmen, therefore, should most diligently guard, lest the holy and tender character of the day be altogether surrendered, and the principal service be transformed into a sort of religious carnival where, amid the blare of trumpets, the vocal gymnastics of opera singers, and the irreverent behavior of a pushing throng of sight-seers, there shall be no place for the true keeping of the feast "in sincerity and truth."
—The Churchman.

To the Christian heart Easter is indeed a day of rejoicing. After the solemn services during Lent, following in thought the Saviour step by step as the time draws near for Him to offer Himself as a sacrifice in atonement for our sins, we hear of His agony in the garden of Gethsemane, where "His soul was exceedingly sorrowful even unto death," then of His mock-trial, the false accusations against Him, and finally of His crucifixion, death and burial, we may well rejoice with joy unspeakable at Easter dawn, to know that the stone was rolled from the tomb and in Christ's triumph over death we have hope of a glorious immortality.

Family Department.

EASTER HOPE.

Look not behind, nor watch the setting ray,
 Leave the last smile of day
 To die away;
 Content in darkness for a time to rest,
 Till a new Sun arise from Ocean's throbbing
 breast.

Mourn not for strength and health and joys
 gone by
 Of earlier years: nor sigh
 For Youth's keen eye.

These never shall return to this worn frame,
 But unto that renewed by Him from Whom
 they came.

Dwell not in tombs. The memories of the dead,
 Life's autumn leaves, are shed
 Around their head.

And we look forward to a Heavenly Spring,
 Which shall to them and us perpetual Summer
 bring.

Ye words once spoken on Gennesaret's shore;
 Ye deeds unseen before;
 And evermore;
 O Sychem's well, and thou Gethsemane;
 O griefs which love desires, yet cannot bear to
 see.

O Judgment Hall, and toilsome way of woe;
 To you fond pilgrims go,
 And tears must flow;
 But haste, the tomb is empty; He is gone;
 And they who linger there must linger sad
 and lone.

His footstep is an Olivet; but far
 Above the highest star
 His mansions are.

And when He comes, His Presence shall tran-
 scend

The past, and all this sweetness with that
 glory blend.

The past is past, and may not come again.
 O forward to complain!
 Reflect, refrain.

The past is past; but, lo, a future bright
 With o'er-abounding joy, and all surpassing
 light.

Onwards, then onwards; upwards lift the eye.
 Where earthly blessings die,
 There let them lie;

That out of their dear graveyard may arise
 Joys which fade not, but deathless bloom 'neath
 kindlier skies.

—ANON.

THE CHILDREN'S EASTER.

BY EMILE FOSTER.

'Let's make an Easter, Laurie, you and me,'
 begged little Lucy North, as with bright eyes
 and eager face she listened to her cousin's de-
 scription of Easter in New York, for on their
 little island as yet no Church mission had been
 established; so Easter, with its lovely service,
 its fine music and sweet flowers, seemed to Lucy
 like a beautiful picture her cousin had been
 painting for her.

Six months ago Laurie's father had brought
 him to this sea-board isle of the far West and
 left him with his aunt hoping that its climate
 might restore his delicate health. Lawrence
 had been a chorister at Trinity chapel, and
 dearly loved the services of his Mother Church,
 and that he might ever keep its days in mind
 had made a calendar for himself in his Western
 home.

He was not a boy to talk much of what
 specially interested him, but in his own quiet
 way during the Lenten season found places and

opportunities for self-denial, such as all of us
 may find around and about us every day of our
 lives, and with God's blessing make them little
 stepping-stones to a higher, better life.

When the calendar showed him the dawning
 of Holy Week, day by day in the quiet of his
 little room, by the aid of his Prayer Book he
 followed his Master up to Jerusalem and watch-
 ed Him during the bitter hours of His passion.

He loved to wander alone through the quiet
 woods singing the hymn of the 'Still Week,' for
 it seemed to bring him near to the white robed
 choristers of Trinity chapel, and bring back the
 week's lessons so freshly.

'Let us make an Easter, do, just you and me,
 Laurie dear, can't you?' coaxingly pleaded
 Lucy, trying to bring back her cousin from
 dream-land, by putting one chubby arm about
 his neck and softly patting his cheek with her
 dimpled hand.

'I can't just see how to do it, dear,' he
 answered, for there was no resisting such
 caresses. 'You see there must be a church
 and people for worshippers, an altar and music,
 and choristers to make such an Easter.'

'Well, that's too bad,' sadly the child replied;
 then brightened as a new idea dawned upon
 her. 'Don't you remember, Laurie, the other
 day you took me into that beautiful woods
 where all was so quiet, with the blue sky over
 our heads? Don't you know when we were
 all shut in by the tree-branches, you said,

Lucy this seems to me like a church and these
 birds like choristers, singing their sweet carols.
 You see, Laurie, I remember all the words,
 just as you said them, and I do so want an
 Easter. I've got that little gold piece your
 papa sent me Christmas, and that could be my
 Easter offering. Don't you think may be you
 could teach the birds to sing your way, just as
 you taught me 'Christ the Lord' and the
 Amens, couldn't you don't you think? O dear!
 there's that trotful Minnie Moore coming to
 play with me, and break up our beautiful talk.
 You can't think, Laurie, how rough she is with
 my poor Heloise; but, as you say, I s'pose I
 must keep Lent by giving up something, so I
 expect I must let her play with me. If it was
 just the same to the Lord, I'd a great deal
 rather give up Minnie's visit, for I do love my
 dollies so, it hurts me to see her treat them so
 rough; and do you know Tabby cat knows her
 so well, when she sees her coming she just
 picks up her kittens and hides under the dark
 stair case till she's gone? Good-by; be sure to
 think it all over how we can have an Easter to
 ourselves.'

Lucy's wish was constantly in Laurence's
 mind, for he longed to give his little cousin
 some idea of the beautiful festival, but could
 not determine quite how it could be done.

He had promised his good mother, when he
 left home, to read a psalm every night on his
 knees, and that very evening, while reading
 one of David's Pilgrim Songs, he found these
 words:

'I will not suffer mine eyes to sleep, nor mine
 eyelids to slumber, neither the temples of my
 head to take any rest, until I find out a place for
 the temple of the Lord. . . . Lo, we heard
 of the same at Ephrata, and found it in the
 wood.'

'Why can I not, too, find a temple for my
 Lord in the beautiful forest?' he exclaimed.

Day by day Laurence stole away to the
 woods, and often startled the birds and coy
 squirrels by singing snatches of Easter carols
 as he industriously worked, piling up stones,
 concealing their roughness by branches of spicy
 evergreens, and thus making a little altar
 which on Easter even he decked with the
 choicest flowers he could gather, till the effects
 was really very charming.

All about it he laid a soft carpet of fresh
 green moss, and then hastened to his room as a
 new thought occurred to him, and from his

trunk lifted his snow-white chorister robes,
 thinking of his mother's words; 'I put them in,
 dear Laurie, because I hope they will remind
 you of your sacred calling when far away from
 all your Church privileges.'

The next morning Mr. and Mrs. North were
 awakened by a sound of bare feet patting across
 the room, and then at their bedside a child's
 voice reverently said:

'Christ is risen, papa and mamma—and ain't
 you glad?'

Easter, with its joys and holy teachings, was
 little known to these parents, so they sleepily
 answered:

'Yes, yes, Pet; but do go to bed—it's too
 early for our little singing-bird to climb out of
 her nest.'

'But I can't sleep, mamma, my mind is so
 full of Laurie's and my great secret. I cannot
 possibly tell it, but it's about Easter and
 woods, and church, and flowers, and carols.
 O, it's such a beautiful secret! You could
 never guess it; and mamma dear, soon as ever
 you are dressed, please get me my alligator-
 skin pocket book with my gold dollar, and then
 the little feet pattered out of the room.

'Hubert has the child lost her senses? ex-
 claimed the mother.

'O, it's some dream extended to her waking
 hours,' sleepily answered the father.

Soon after breakfast Mr. and Mrs. North,
 from their window, saw the children hastening
 through a field towards the woods. Lucy was
 carrying her two dolls arrayed in their finest
 apparel, for the little girl never had a pleasure or
 a privilege but that she wished her dolls should
 share it, so really were they her own children.

'Hubert,' said Mrs. North 'there is something
 unusual going on, I am satisfied. Suppose in a
 little while we follow the children, for I confess
 I feel a little curious.'

When, after a short walk through the
 thickest part of the woods, the parents caught
 sight of Lucy's dress, they concealed themselves
 behind the bushes, and with hushed breath
 viewed the picture.

Laurie in his white robes near the altar and
 Lucy a little farther on were kneeling on the
 mossy carpet, one doll leaning against each arm
 of the child whose hands were reverently clasped,
 and as she repeated the loving words the
 Master nearly nineteen centuries ago had taught
 His disciples, her eyes looked upward with
 such trustful look as if indeed her child-faith
 saw the King of Glory looking from His throne
 above listening to her childish tones.

Then Laurie read the Commandments very
 slowly, and through the hushed woods rang
 their clear voices as they sang:

'Lord have mercy upon us, and incline our
 hearts to keep this law.'

And ere they reached the close, Mrs. North
 heard her husband whisper with trembling
 tones:

'Lord, have mercy upon us, and write all these
 Thy laws in our hearts, we beseech Thee.'

Then the boy read the Gospel story of the
 first great Easter, and after a few collects the
 woods echoed with the glad strain:

"Christ the Lord is risen to-day,
 Sons of men and angels say."

A whole year had passed since the event of
 our story, and Easter Day dawns brightly on
 the little island, and though no chime of church
 bells proclaims a Church service, to Mrs. North
 and her little daughter standing on the porch,
 the noise of the beating oars is a welcome
 sound, for they know, in the little boat in which
 the uncle and nephew are hastening to the shore,
 a missionary bishop is coming to give them and
 their waiting neighbors a true Easter service,
 and the blessing to both parents of Confirmation,
 whilst little Lucy by the holy rite of Baptism,
 will be safely folded in the ark of Christ's
 Church.

THE EASTERN LILIES.

BY CARRIE C. CISCO.

One Easter Eve the children and I stood at the window watching the moon come up from behind the church spire, when Marjorie, the eldest, exclaimed:

'See, dear auntie—over in the corner of the yard—the old Christmas-tree mamma had thrown away after Christmas! It looks as though it was full of flowers! How do you suppose they came there?'

'We will go and see,' I said, throwing a light shawl around me, for it was a late Easter, and our Southern spring was far advanced.

It was, indeed, the Christmas-tree, that had been cast away, after its short life of usefulness, to wither and die. But the young tree had said, as it found itself hurled out by rough hands, 'I'll not die yet: but will look around in this uncultured spot to see to whom I can lend a helping hand.'

In the same corner the evergreen spied a young lily, struggling into existence, its frail stem bending beneath its wealth of buds.

'Ah!' said the evergreen; 'lean upon me, and I will help you bear your burden.'

Each day the lily grew stronger, and clung to the strong branches until it burst upon us with its loveliness, when it was most needed—the Easter lilies.

'Ah!' said the children, plucking them here and there: 'are they not beautiful! Papa must have the most perfect ones for the chancel to-morrow.'

'Look at the tree, children,' I said, 'before all its beauty is gone; and tell me, does it not teach you little ones a lesson?'

Marjorie answered: 'The evergreen is a symbol of Christmas—the birthday of Jesus. The churches are decorated that we may keep green in our hearts His coming into the world, and all He did for us. The lilies are tokens of gladness that He is born again to a life eternal.'

'It also teaches us,' I said, 'when we are cast down and say, "Of what use am I in the world?" that if we look about us we may find some struggling lily that we can help to a better existence.'

May we all be each others helping evergreens, and bear one another's burdens.—*The Churchman.*

THE POWER OF GENTLENESS.

It is related that a belated stranger stayed all night at a farmer's house. He noticed that a slender little girl, by her gentle ways, had a great influence in the house. She seemed to be a bringer of peace and good will to the rough ones in the household.

She had power over animals also, as the following shows:

The farmer was going to town next morning, and agreed to take the stranger with him. The family came out to see them start. The farmer gathered up the reins, and with a

jerk, said: 'Dick, go 'long!' But Dick didn't go 'long.'

The whip cracked about the pony's ear, and he shouted; 'Dick you rascal, get up!' It availed not. Then came down the whip with a heavy hand, but the stubborn beast shook his head silently.

A stout lad came out and seized the bridle, and pulled and yanked and kicked the rebellious pony, but not a step would he move.

At this crisis, a sweet voice said: 'Willie, don't do so?' The voice was quickly recognized. And now the magic hand was laid on the neck of the seemingly incorrigible animal, and a simple, low word was spoken. Instantly, the rigid muscles relaxed, and the air of stubbornness vanished. 'Poor Dick,' said the sweet voice, and she stroked and patted softly his neck with the child like hand.—

'Now, go, 'long you naughty fellow,' in a half-chiding, but tender voice, as she drew slightly on the bridle.

The pony turned and rubbed his head against her arm for a moment and started off at a cheerful trot, and there was no more trouble that day.

The stranger remarked to the farmer, 'What a wonderful power that hand possesses!'

The reply was: 'Oh, she's good! Everybody and everything loves her.'—*S. S. Advocate.*

HOW TO MAKE MOTHER HAPPY.

'Why, mother, how bright and cheerful you look to night! What has happened?'

'I feel very happy, my dear, because my little boy has really tried to be good all day. Once when his sister teased him, and he spoke quick and cross to her, he turned around a moment after of his own accord, and said he was wrong, and asked her to forgive him. I believe I should grow young and never look tired or unhappy again. If every day, my little boy and girl were as thoughtful, unselfish, and loving as they have been to day.'

Here's a grand secret for you, little one. And now that you know how to make mother happy, may you keep her face always full of sunshine!

THERE are people—yes, many people—always looking out for slights. They cannot carry on the daily intercourse of the family without finding that some offence is designed. They are touchy as hair triggers. If they meet an acquaintance who happens to be preoccupied with business, they attribute his abstraction in some mode personal to themselves, and take umbrage accordingly. They lay on others the fruit of their irritability. Indigestion makes them see impertinence in every one with whom they come in contact. Innocent persons, who never dreamed of giving offence are astonished to find some unhappy word or momentary taciturnity mistaken for an insult. To say the least, the habit is unpleasant. It is far wiser to take the more charitable view of our fellow beings, and not suppose that a slight is intended un-

less the neglect is open and direct. After all, too, life takes its hues in a great degree from the color of our own mind. If we are frank and generous, the world treats us kindly; if, on the contrary, we are suspicious, men learn to be cold and cautious to us. Let a person get the reputation of being "touchy," and everybody is under restraint, and in this way the chances of an imaginary offence are vastly increased.—*Selected.*

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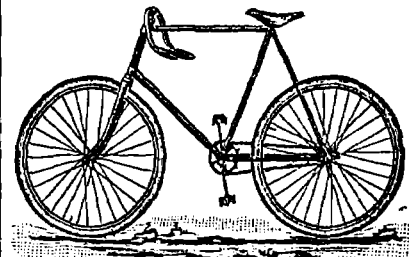
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[From our English Correspondent.]

MADRAS.

A native correspondent of the Indian Churchman in a letter pleading strongly in behalf of the 'Caste Suppression Society,' argues that the custom of wearing the thali is heathenish, and ought to be discouraged by all Christians in India, as guarding and covering the evils of Hinduism. The use of the ring has been recommended by the Bishop of Madras after many years' experience, and it is only those who are addicted to caste prejudices and heathen customs who can object to its adoption in the marriage ceremony in the place of the Thali. Such a stop would greatly aid the obliteration of caste in the Indian churches. Dr. Cust says (Missionary Methods, p. 91) 'an attempt has been made to substitute in Christian marriage a necklace for the ring, but it should be resisted, and the Society for Promoting Christian Knowledge has lately refused to sanction translations of the Prayer Book, where that substitution has been made.'

BOMBAY.

The Bishop of Bombay visited Kolhapur, soon after his return, at the end of November. His health had not been benefitted so much as had been expected by his visit to England, but neither this, nor his recent domestic affliction was allowed to interfere with his programme of work. He confirmed in Marathi four candidates presented to him at Brahmapuri, and addressed the Mission workers on the day of intercession for Missions. He also celebrated and preached at the Camp church. The Bishop had previously visited the Hubli Mission in the Caravroo country, to which the Rev. Cecil Rivington has been recently transferred. A new cemetery was consecrated at Dharwar. After his return from Kolhapur and Satara, he held a quiet day for the clergy in the Panch Howdi Mission.

The Rev. J. Taylor in his report of the Ahmednnggur Mission, refers to the difficulties arising from a reduction in the staff, and the lack of native clergy. There are eighty-one lay agents employed as catechists and schoolmasters, eleven schoolmistresses and two Bible women. The majority of these live away from Ahmednnggur, the catechists having a varying number of villages and small congregations to look after. The work in the girls' schools is hindered by the early age at which they are wanted for work and early marriages. The total number of Christians in the Mission is 4,225, of whom 730 are communicants. He went on the invitation of some of the Mubar people to Madhi, and was surprised to find Mahars and Nang sitting together in the same chavadi. Madhi is noted for a temple of Khanoba, which is resorted to by thousands of pilgrims at the annual

Holi festival. Khanoba is a half-Mussulman, half Hindu saint.

The Rev. J. H. Lord, of Umarkhadi in his report of the Bombay Mission to the Jews states that during the past year the Beni-Israel community have had two religious newspapers, and have published some pamphlets in defence of Judaism against Christianity. Lectures have also been given on the subject, the arguments being borrowed more or less from the publications of the Jews of America. To meet this opposition the Mission paper M'bhasser or Evangelist is carried on; and a reply to a tract of twenty-five pages entitled 'Is Jesus the Messiah?' which dwells on the difficulties in our Lord's genealogies, has been prepared. The opposition which has been stirred up among the Beni-Israel has suspended the meetings hitherto held in the reading room on Saturday evenings.

AUSTRALIA.

The Tasmanian Church News urges that if a new Bishopric is founded for the North of Australia, as it has been proposed, the primary object should be missionary work among the blacks, both in New Guinea and Australia. The new Bishop should not abandon this work in order to provide for the scattered whites. He should reside in New Guinea, even though he should take his title from Thursday Island.

An earnest appeal is made to members of the Church to follow up the effort of the self-denial week, by joining the new Australian Missionary Union.—A. M. U.

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Henry Haines who has for several years past acted as farm foreman for Mr. Daniel Currie of Glen Walter, Glengarry county, has quite a large family, among them one daughter Mary, now about 18 years of age. Until her 12th year she was much as other children, fairly rugged and without sickness of any kind. Then of a sudden she became delicate and as the months went on her parents were afraid she was going into a decline. Her heart beat feebly; she was feverish and flushed, slept badly and had but little appetite. Doctors were consulted, who talked about growing too fast, and such common

places, and prescribed different medicines, none of which, however, appeared to be of any permanent benefit. A year or so ago the young lady hoping a change of air might accomplish for her what medicine could not, went to Fort Covington, N. Y., where she had some relatives, and engaged as a nurse. Even this light employment, however, proved too much for her and in the spring she returned to her parents a perfect wreck, with nothing to do but die, as she thought. But when least expected aid was at hand. Mr. Haines had been reading of the marvellous cures made by Dr. Williams' Pink Pills for Pale People, and reasoned within himself that if they had cured others they might save his daughter's life. On the next visit to Cornwall he bought a half dozen boxes of Pink Pills. It may be easily imagined that Miss Haines required little persuasion to try the much talked of remedy, and well for her it was that she did so. In the course of a week she felt an improvement. By the time she had taken two and a half boxes she realized that she was experiencing such health as she had never known before, and her friends began to remark and congratulate her on the change in her appearance. Still persevering in the use of the pills, she found herself when at the end of the fifth box in perfect health and able to engage in all the work of the household and the amusements from which she had up to that time been debarred. She had an excellent appetite and no one could wish to feel better. Hearing of the marvellous change her sister from Fort Covington came over to satisfy herself, and could hardly be persuaded that the robust, happy looking girl was indeed her sister whom she had never expected to see alive again. Miss Haines says she cannot say enough in favor of Dr. Williams' wonderful Pink Pills, to which she feels assured she owes her life.

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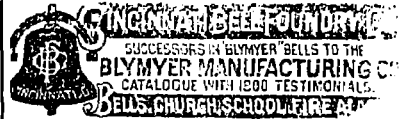
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