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The Church Guardian

1 apr 90
A.P. Willis,
220 St George

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, APRIL 2, 1890.

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PER YEAR

ECCLIASTICAL NOTES.

TRINITY CHURCH, Columbus, Ohio, has set up a vested choir, and sometimes at least has full choral service.

A VESTED CHOIR of fifty men and boys has been introduced successfully into Grace Church, Detroit, Michigan.

BISHOP WHITAKER lately confirmed nineteen persons in St. Sauveur's French Church, Philadelphia, presented by the Rev. Dr. Miel.

THE Easter offerings in all the parishes and missions in Nevada, U.S., will be devoted to the general missionary work of the Church.

THE New Gentile Mayor of Salt Lake City, Utah, Mr. George Scott, is a Churchman, and a good one too, formerly a resident of San Francisco, Cal.

THE Lord's Prayer, at the beginning of the Communion Service is to be said by the minister alone, and should not be audibly repeated by the congregation.

THE fortnightly recitals of sacred music in Gloucester Cathedral, Eng., continue to draw crowds. Over fifteen thousand persons have already attended this winter.

DR. GREEN, of St. Bartholomew's Church, New York, asked of his congregation on a recent Sunday morning an offering of \$12,000 for the missions connected with the parish. The result was \$12,915 91.

THE *Manchester Guardian* says that the proctor for the Rev. J. Ball-Cox has received formal intimation from the House of Lords that the appeal heard nearly twelve months ago will have to be reargued, in consequence of the death of Lord Fitzgerald.

It is proposed to restore the exquisite Lady Chapel of Gloucester Cathedral, Eng., which is rapidly falling into a ruinous condition, at a cost of £10,000, towards which Dean Spence has promised to contribute £1,000.

At a meeting of Congregationalists at West Cowes, I. W., Eng., to ordain a new pastor, says a contemporary, a Rev. J. Saunders, B.A., of Ryde, who gave an address on Congregational principle, said: "As congregationalists, they held really no creed, but each, so to speak, made their own!"

THE Bishop of Newcastle, Eng., six years ago, asked for a fund of £60,000 for promoting Church extension in the populous districts of Tyneside, and for aiding in the restoration of churches throughout the diocese. A return just issued shows that the total sum raised for the object is £75,560.

THE Bishop of North and Central Europe (Dr. Wilkeson) has been visiting and confirming the English chaplaincies in Poland and Russia. The Bishop preached to large congregations in Moscow and St. Petersburg on

behalf of the continental Bishopric Fund and the Society for the Propagation of the Gospel.

THE *Guardian* London, Eng., exhorts the Australian Clergy not to swerve from their plain duty in spite of the passing of the Victoria Divorce Bill. That duty is "to refuse Communion to adulterers, to reject the friendship and deny the religious and social status of persons who have made the unchristian law of the State a means of setting themselves free from their Christian obligations."

THE Bishop of Bangor, Wales, whose resignation of his See has been announced, has held the bishopric since 1859. For some time past the Bishop has been in indifferent health, and in relinquishing office he is acting upon the advice of his London physician. The *North Wales Chronicle* states that his Lordship, who is acquainted with the Welsh language, is much revered in the Principality, where he has labored during a long ministerial life.

THE Bishop of Derry has been for some time past delivering a series of addresses on Sunday evenings in the Cathedral, Derry, Ireland. These discourses which are in his Lordship's best style, and are attracting immense congregations, are remarkable not only for the lucidity, power, and gracefulness which are characteristic of the Bishop, but also for a breadth of view and largeness of grasp which appeal powerfully to the sympathy of all denominations. The congregations are composed not only of Churchmen, but of the members of other religious bodies.

SOME interesting details are furnished from Rome as to the sums supplied last year for Peter's Pence. From Austria came about £16,000; Spain, £8,000; France, £12,800; Germany, £7,200; Ireland, £6,000; England, £3,200; Belgium, £6,200; Switzerland, £2,200; Poland, £3,400; North America, £7,400; South America, £12,400; Africa, £3,800; Roumania, £1,000; Italy, £14,200; and Portugal, £6,000. Other sums making up £1,300 were collected in Australia, Oceania, Russia, Sweden, Norway, &c. The total result is that the faithful have been less generous than in the previous year to the amount of £5,000. The European States which contributed nothing last year were Turkey, Montenegro, Greece and Servia.

COMPARATIVELY few English Bishops held ordinations this Lent, the numbers ordained were below the average. The Archbishop of York, the Bishops of London, Bangor, Gloucester and Bristol, Llandaff, Manchester, Ripon, Salisbury, Wakefield, and Worcester, laid hands on sixty-eight candidates for the diaconate and advanced fifty four deacons to the priesthood. Of these there were, singularly enough, thirty-one graduates from both Oxford and Cambridge, sixty from Durham, eight from Lampeter, five from Dublin, two from London, and one from Victoria University, Melbourne, Australia; of the others, ten were educated at King's College, London (nearly all being ordained in the London diocese), six at St. Bees, three at St. Aidan's, Birkenhead, two at Gloucester, and one each at Queen's, Bir-

mingham, Salisbury, and the London College of Divinity. Only one literate was admitted to orders—viz., at Llandaff, Wales, where there were more candidates than in any diocese except London and Ripon.

POVERTY IN NEW YORK.—The Rev. J. O. S. Huntington, son of Bishop Huntington, has been making some investigations in the tenement house districts of New York, and disclosing to the wealthy people of that great and rich city the presence of a Lazarus at their gate. One block, 700 x 200 feet, is covered by tenement houses four to five stories high. Behind these are houses in the rear, about one-third as many in number. In these houses there were in all 1,736 rooms, occupied by 460 families, numbering 3,076 souls! Sometimes as many as fourteen or fifteen grown persons occupied one room. The bedrooms were mostly 7 x 9.

THE Bishop of Manchester, Eng., has, with the co-operation of his Cathedral clergy and chaplains, founded the *Scholæ Episcopii*, in order to assist candidates for Holy Orders, who are graduates of universities or students in Theological Colleges or who have not been to any university or college, in their preparation for the sacred office which they desire to undertake. The chief features of the plan are that it will provide instruction—(a) in the subjects with which candidates for Holy Orders are expected to show an acquaintance at the examination which precedes ordination; (b) in the practical work of a parish; (c) in reading and speaking. Candidates for admission should apply to the Bishop, through his secretary. The candidate, if not a graduate, will be examined. He will be expected to show an acquaintance with the leading facts and doctrines of the Bible, especially with the life of our Lord and His Apostles; the Church Catechism, with proofs from Holy Scripture; the Book of Common Prayer; the rudiments of Greek and Latin. It is to be hoped that the scheme will be thoroughly successful. It appears likely especially to afford men with an unmistakable vocation for the ministry, but who are from lack of means unable to follow their bent, an opportunity of qualifying themselves for the Holy Office. A provision for candidates who need assistance towards their maintenance is made by obtaining for them the positions of paid lay agents in parishes. Even those who do not require such assistance will be expected to attach themselves to some parish in the diocese and to occupy themselves in parochial work.

THE NEW BISHOP OF DURHAM.

The Queen has approved the nomination of Canon Westcott to the see of Durham.

Brooke Foss Westcott was educated at King Edward's School, Birmingham, and was formerly Fellow and Tutor of Trinity College, Cambridge, Battie's University Scholar, 1846, Browne's Medallist for Greek Ode in 1846 and 1847, Latin Essay prizeman in 1847 and 1849, and Chancellor's Medallist. He graduated as a

Wrangler and in the first class of the Classical Tripos in 1848. He took his M. A., B. D., and D. D. at his own University, and an honorary D. C. L. of Oxford, and an honorary D. D. of Edinburgh. He was ordained deacon and priest in 1851 by his old schoolmaster, the Bishop of Manchester (Dr. Lee), and became an assistant master at Harrow under Dr. Vaughan. He was subsequently rector of Somersham-cum-Tidley and Colne, Huntingdonshire. In 1875 he was appointed one of the Queen's chaplains and in 1869 Mr. Gladstone nominated him to a stall at Peterborough, and in 1883 gave him one at Westminster. He is *Regius Professor of Divinity* at Cambridge, one of the chaplains to the Primate, and was formerly Fellow of King's College. At Cambridge he possesses an almost unique influence over the under-graduates, and has taken the place of his great friend, the late Bishop of Durham, whose chaplain he was and whose consecration and funeral sermons he preached in Westminster Abbey. He was an active member of the Company for the Revision of the New Testament, and one of the Royal Commissioners on Ecclesiastical Courts. He is not only an eminent scholar but a prolific author. His *Norristian Essay* was on the Elements of Gospel Harmony, and was quickly followed by his *History of the New Testament Canon*, which ran through five editions. His first out of many series of sermons before the University were on Characteristics of the Gospel Ministry, and among his other works may be named "The Bible in the Church," "The Gospel of the Resurrection," "History of the English Bible," "On the Religious Office of the University," "The Paragraph Psalter arranged for Choirs," "The Revelations of the Risen Lord," "Historic Faith," "Epistles of St. John," "Christus Consummator," and, in conjunction with Dr. Hort, "The New Testament in the Original Greek, with Introduction." His last work was on "Social Aspects of Christianity," and he has been a contributor to the "Dictionary of the Bible," "The Speaker's Commentary," and "The Dictionary of Christian Biography." For several years the late Bishop of Durham and his successor spent their holidays together in London and elsewhere.—*Church Review*.

THE CHIEF OBJECT OF CONFIRMATION.

What is Confirmation? What is that solemn rite that year by year the Bishop comes to the Church to administer? What is this ceremony that, not for a hundred years, but ever since the days of the Apostles, has been faithfully observed by the Church?

Each person to whom these questions are addressed will probably give a different answer. But three replies may be sufficient to give a clear idea of the subject. We will consider them in order:—

I. It is common to speak of Confirmation as the renewal of our Baptismal vows, or the taking of our vows upon ourselves. And this is a correct answer. The Prayer Book says that it is a convenient and proper thing for children, having learned what their god fathers and god mothers promised for them in Baptism, with their own mouth and consent to ratify and confirm the same.

It is indeed right and proper that children should be permitted to say: "We know the covenant our sponsors made for us; we know the obligations that they placed us under; and now we, having come to years of discretion, gladly assume these vows." Not that they would be released from those obligations, if they did not voluntarily undertake them. A child has to obey the laws of the community in which he lives. His parents have to see that he does so. For whatever damage he does

while a minor, the law holds his parents and guardians responsible. But when he attains to manhood he has to take upon himself all such obligations. He has to pay taxes, obey the laws, and do his duty as a citizen, whether he has the desire or not. The present Czar of Russia is the eldest son of the late ruler of the Russian Empire. Whether he likes it or not, his birth made him "heir apparent" to the throne. Immediately upon his father's sudden death, without promises or ceremony, he became Emperor and began to perform his duties, although he had not yet been formally crowned.

So it is with us. In Baptism we have been made citizens of a heavenly country. We have been made heirs of a heavenly throne. It is indeed a beautiful sight to behold those who appreciate their gifts, crowding to the chancel steps to say that they value what their parents did for them, and that they gladly confirm vows then made in their behalf. But whether they do this or not, they are under the same obligations. We must obey the law, we must do our duty to God, or we shall certainly suffer the consequences. While, then, it is convenient and proper that we renew the vows and promises of our sponsors, yet this is not the chief object of Confirmation.

II. Again, it is said that Confirmation is the confession of Christ before men. So it is. The young and the old who have not done so before, "with their own mouth," "openly before the Church," own their allegiance to Christ. For man or woman to break away from corrupt associates and careless or evil habits, and promise before the world to be faithful followers of Christ, is a brave and noble thing to do, always requiring courage and decision. Our Lord knew this, and therefore He said, that whoever would confess Him before this wicked and adulterous generation, He would confess before His father and the holy angels.

But coming to Confirmation is but one of many ways by which we confess Christ before men. Every time we refuse to laugh at some evil joke, or to mock at religion; every time we refuse to be dishonest in business, or irreverent in Church; every time we stand to sing a hymn, or kneel to say a prayer; every time we bow our heads at the Holy Name, acknowledging the power of the crucified—we by this means confess Christ before men. While, then, we do take a stand in Confirmation, and profess that we are Christ's soldiers, yet this is not the chief object in coming to this holy rite.

III. The great object of coming to Confirmation is to receive "the gift of the Holy Ghost." Eighteen hundred years ago and more, a young Deacon driven from Jerusalem by the fierceness of the first persecution went to a neighboring people for refuge. While among them, he preached the Gospel and baptized many converts. When the Apostles in Jerusalem heard this, they immediately sent two of their number down to these people, and after they had questioned them and prayed for them, "they laid their hands on them, and they received the Holy Ghost."

Ever since this event, recorded in Acts viii., baptized people have been coming to Confirmation, that they may receive the laying on of hands and be blessed with the special gift of the Holy Ghost. Ever since that day, as we read in Heb. vi., the laying on of hands—with repentance, and faith, and Baptism—has been reckoned among "the principles of the doctrine of Christ." Again, then, we assert that the great object in coming to Confirmation is to receive the gift of the Holy Ghost.

It is well to renew your vows; it is well to profess Christ openly before the Church; but it is a greater privilege to receive the seven fold gift of the Holy Spirit! We might be ever so willing to do our duty, and yet fail for the want of strength.

In the olden times, when every freeman wore

a sword, it was the custom, when the Creed was recited, for every man to draw his weapon, in token of his willingness to fight for the faith that he professed. In this day, no hostile foes are seen around us, to war upon our Christianity. But we have unseen foes, that we must dread. There is a wicked host around us, seeking our destruction. In Confirmation we buckle on an unseen sword—to fight these battles. Yes! the sword of the Spirit shall then be ours; and if we have the will, and the perseverance, and the wisdom to use our weapons aright, we shall always have the power, and the majesty, and the victory, on our side to keep the enemy at bay through life, finally to beat him down under our feet, and at last to be "more than conquerors through Him that loved."—*The Church Standard*.

THE LAST RUBRIC IN THE ORDER OF CONFIRMATION.

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

The design of the liberty here given was, that a person should not be denied the Holy Communion for want of Confirmation, in case of sickness or when from some cause there seemed no likelihood of opportunity for some time to come. The Rubric is taken from the English Common Prayer.

Wheatley comments, "This is exactly comfortable to the practice of the Primitive Church, which always ordered that Confirmation should precede the Eucharist, except there was extraordinary cause to the contrary, such as was the case of infant baptism, of the absence of the Bishop, or the like; in which case the Eucharist is allowed before Confirmation. The like provision is made by our own Provisional Constitutions, as well as the Rubric which is now before us, which admit none to communicate, unless in danger of death, but such as are confirmed, or at least have a reasonable impediment for not being confirmed. And the glossary allows no impediment to be reasonable, but the want of a Bishop near the place." The Prayer Book Interleaved states, "The rule prescribed in the *Sarum Manual* was that no one should be admitted to communicate, save when dying, except he had been confirmed or had been reasonably hindered from receiving confirmation."

We cannot but think it a misunderstanding of the rubric, when Candidates are allowed to come to the Holy Communion, while their Confirmation is appointed for the same day, or in the near future. In this case, much of the meaning and solemnity of the Laying on of Hands is lost. The Sacrament precedes the Rite. The Candidate might be hindered from coming to Confirmation, and thus would be a Communicant but not confirmed.—*Church Helper*.

AN ESTABLISHED CHURCH.

It is a common saying and a perfectly true one that History is continually repeating itself. Just as in the natural world there is a Divine order and immutable law, by which the same cause produce the same effects, so also in the spiritual and moral world of human life. A most interesting and instructive comparison is often drawn by writers of Church History between the various epochs since the dawn of Christianity: all tending to prove that just in proportion to the vigorous life and activity of the Church, has always been the bitter hatred and opposition of an unbelieving world to her efforts for the good of mankind. Church History is in fact one of the strongest evidences

of the Divine origin of our faith. It furnishes the fullest, and most unmistakable proof that the prophecies and promises of our Lord were the utterances of Infinite Wisdom and Infinite Truth. It supplies a sufficient answer to the scornful denials of the unbeliever, and most comforting assurance to the faithful. It shows how the carnal mind of unregenerate man in every age and in every land, is evermore at enmity with the truth, and it testifies to the fidelity of the Master's promise that the gates of Hell shall not prevail against His Church. It warns us, too, of the danger of the world's smiles and blandishments; of the spiritual deadness and practical unbelief, of the loss of holiness and of zeal for the souls of men, which invariably result from trusting to arms of flesh.

It speaks with no uncertain voice to the politician and ruler of men; testifying to the fact that the external power and internal prosperity of every Christian nation have always been contemporaneous with, and in proportion to, the purity and vigor of the Church of Christ existing in her midst. In her darkest hour, when ignorance and superstition had, in a great measure, perverted her faith and enfeebled her power, the Church of the Middle Ages proved herself the sole champion and protector of the poor, the oppressed and the suffering. It was to her alone that the helpless slave looked for pity and mercy, the prisoner for kindness, the starving for relief, the dying for comfort. And at the present day, surely, none can deny the world-wide activity of the Church in sending the Gospel to the heathen, in her ceaseless efforts to reclaim the fallen, to protect and shelter the helpless, to comfort the afflicted; in a word, to make human life better and happier. And let it be remembered that the Established Church, the Church of the nation that is, offers these priceless blessings to her children, not as a favour but as a right. These are their birth-right inheritances. The Church exists for the people, and the Clergy are but its ministers and theirs. But, it may be said, "however true this is in theory it is not true in fact. The clergy in many instances, at least, court the favor and support of the noble, the rich, the powerful, to the neglect of the poor and humble." Never, perhaps, was this less true of the Church as a whole than at the present day. And the plain practical common sense and love of fair play which are characteristic of the British, and, may we not also say of the Barbadian workman, cannot be blinded by the mere *ipse dixit* of the platform demagogue, or the malicious utterance of a hostile press. Listen to the splendid testimony of a self-educated son of the soil; of one whose principles were liberal to the backbone; whose independence, and courage in attacking national abuses, brought him to imprisonment and temporary ruin. "I was a sincere Christian," says he, "because experience had convinced me that uniformity in the religion of my country was a most desirable thing, because it was reasonable and just, that those who had neither house nor land, and who were the millions of a country, and performed all its useful labors, should have a Church, a churchyard, a minister of religion, and all religious services performed for them, at the expense of those who did possess the houses and land. In a word, in the Church and its possessions I saw the patrimony of the working people, who had neither house nor land of their own private property. An Established Church—a Church establishment on Christian principles, is this:—it provides an edifice sufficiently spacious for the assembling of the people of each parish; it provides a spot for the interment of the dead; it provides a teacher of religion to officiate in the sacred edifice; to go to the houses of the inhabitants to administer comfort to the distressed, to counsel the wayward, to teach children their duty towards God, their parents, and their country, and particularly to initiate children in

the first principles of religion and morality, and to cause them to communicate—that is, by an outward mark to become members of the Church of Christ."

Once get the working man to see and realize his rights and privileges as a member of the Church, once get him to understand that it is against his most precious possession that the hand of the spoiler would strike, and Dis-establishment will become an impossibility. The Church itself as a spiritual institution, is immortal and invulnerable. For its fears are worse than idle. But woe! to the nation that throws away its priceless heritage, that dares to face the rebellion and anarchy and crime now seething beneath the surface of society, disarmed of its only effectual weapon!

It has been truly said that in most cases hostility to the Church is but another name for hostility to Christianity. The infidel hates it. The wrong-doer hates it. The devil who is behind all these movements hates it. Indications of a terrible outpouring of Satanic malice and power are to be seen throughout Europe, which in the Mother Country are chiefly kept back, by the dam of a National Church. "Let every nation possessed of an Established Church learn from the history of Sampson, that when shorn of her locks she will be as other nations, which, for the most part, are without God. The Scripture seem to point to such perils as the age approaches completion, when again will be heard the insane, derisive shout: 'Not this man, but Barrabas!' But (strange coincidence!) Barrabas was a robber!"—*West Indian Churchman*.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

CHURCH SCHOOL FOR GIRLS.—The founding in September last of the Church School for Girls at Sycamore, Diocese of Chicago, and the great measure of success that has already attended the venture recalls to mind the great need that there is at the present moment for such an institution in Nova Scotia.

In Toronto there are at least four or five distinctively Church schools for girls all affording an education of a high class. The youngest we believe, St. Hilda's, in affiliation with the University of Trinity College.

Why cannot we have such a Church school at Halifax or elsewhere? Are there not enough church people who desire that their daughter shall have a liberal education, who wish that the teaching, so far as the religious portion of it is concerned may be in accordance with Church principles, to support such an institution? The matter has often been seriously discussed. The sense of the need has been keenly felt. The great advantages that would result are patent to all. Yet no very decided steps have been taken.

Will not the Churchmen of Nova Scotia now bestir themselves?

The centennial celebration of King's College, Windsor, will take place next June. Cannot steps then be taken, in connection it may be with the celebration, to found a young ladies school located either at Windsor or at Halifax, and like St. Hilda's affiliated to the Provincial Church University. I can see no sufficient reasons against this course. Doubtless difficulties will have to be met, but surely none of these can be insurmountable. There are numbers of children who need to be educated. There are many large hearted Churchmen in the Diocese who would be found ready to help.

The success attending the venture in Sycamore, a success beyond all expectation, would incline to the belief that if a suitable site was selected, a few acres of land being a *sine qua non*; a school building erected and comfortably fitted up; an efficient staff of teachers employed; fees kept at as low a figure as possible, say between two hundred and three hundred dollars

yearly; before two years there would be an attendance so large that the financial means would be assured.

DIOCESE OF QUEBEC.

COOKSHIRE.—*St. Peter's Church.*—One of the most successful "Archidiaconal" Conferences was held at St. Peter's Church, Cookshire, on the Festival of the Annunciation of the Virgin Mary, by the Venerable Archdeacon of Quebec. Everything conducted to the success and happiness of the Conference. The morning was bright so that clerical and lay members had no difficulty in being in their places at the time of business, punctually at 9 a. m. The Archdeacon and the following clergy met in the Baptistery of St. Peter's Church, Revs. Canon Thornloe, of Sherbrooke, Isaac Thompson, of Waterville, P. Tamba, of Magog, A. Stevens, of Hatley, R. W. Colston, of Ascot, Williams, of Dudswell, H. Fuller, of Bury, J. Budd, of Banboro, and the Rector of Eaton. The Churchwardens and sidesmen were also in attendance and arranged the church and other necessaries admirably, viz., R. H. Paillimore, Esq., Rector's Warden, Low Osgood, Esq., People's Warden, Henry Taylor, Esq., Delegate and Sidesman, and Walter Taylor, Sidesman.

The Archdeacon and clergy proceeded from the Baptistery to take their places for the service. The Hymn sung as Processional, "The Church's One Foundation." The Rev. P. Tamba read "The Morning Prayer," the Rector the first Lesson, Rev. Isaac Thompson, the second Lesson. The Ante Communion service was taken by the Archdeacon, A. Stevens, Epistler, and Canon Thornloe, Gospeller.

After the Nicene Creed, the Rev. Isaac Thompson, gave a solemn and practical address, based upon the words of John x. 10, "I am come that they might have Life." The celebration of the Holy Eucharist took place immediately after, the Archdeacon was celebrant, assisted by Canon Thornloe, A. Stevens, and the Rector. The total number of recipients was eighty-nine including the clergy. Surely the Lord was in this place and we know it, by the blessed effects on all our hearts. At 10:40 a. m. Divine service ended and the Archdeacon gave half of his practical and admirable charge; the Rev. A. Stevens followed immediately after with a paper on "The importance of Christian Laymen realizing their relationship to every Department of Christian Work." The Paper was very suggestive, and a discussion took place after it led by Mr. Thompson, who threw out some valuable hints from his long and varied experience of the different characters of men. Mr. Tamba followed, who gave some new ideas on the organization of Parish Work, so that Lay help may be obtained from young and old. Canon Thornloe also made some valuable remarks, and some of the Laymen spoke briefly. One gentleman a Sunday school superintendent said he thanked God that he had been a teacher, for he had obtained much good thereby to his own soul, and would be very sorry to have to give it up. The Conference now adjourned for dinner to the Rectory, where a substantial repast had been prepared by the Guild and Ladies of St. Peter's congregation, at which about sixty-seven sat down.

The afternoon session assembled punctually at 2 p. m. and was opened by singing "Almighty God whose only Son," after which the Archdeacon delivered the remainder of his valuable charge on the responsible position and sacred duties of the Churchwardens. In the course of his charge he also set forth the very important and vital distinction there is between the terms paying and giving in connection with the work of the Church. Canon Thornloe followed immediately after with his excellent and most suggestive paper "How to hold our young people and make them devoted Chris-

tians and faithful members of the Church. The Revs. H. Fuller and R. W. Colston also read practical papers on the same subject. The subjects treated of were then thrown open to the Conference for discussion which lasted for an hour and a half during which many trains of thought and valuable hints were given, but all showed very clearly when viewed from different standpoints and by varied minds and experiences, how difficult a matter it is to hit upon a scheme perfectly adapted to all the varied circumstances by which the young are surrounded so that they may be kept within the sacred enclosures of our beloved Church. There was, however, one very vital principle, deeply impressed on the Conference that if any scheme is to succeed perfectly there must be a deeper and more vivid realisation by parents of their sacred and awful responsibilities, with regard to the religious education of their sons and daughters. Several instances were given from past experience. Now in nearly every case, the cause of the Church's disloyal and disobedient children could be traced to the home influence of an indifferent father or mother.

Mr. Tambs gave some interesting facts which occurred from time to time in the Children's League Band of mercy, and how they indirectly influenced their homes and the parish at large.

Our Conference then concluded as it began in peace, happiness and good-will among all in attendance. Evensong was then read by the Rev. P. Tambs, after which we all separated with our hearts full of joy and praise to return to our homes and parishes with renewed zeal and love to do our Heavenly Master's work.

DIOCESE OF ONTARIO.

BROOKVILLE.—An Anglican writing about appointments in the Diocese of Ontario, says the Bishop stated to a deputation, summoned to confer with him on the choice of a successor to the late much lamented Rev. F. L. Stephenson, that he certainly would not appoint a clergyman outside of his own Diocese to any church within its limits. It is well that this should be known in order to prevent misunderstanding and disappointment.

St. Paul's.—The Rev. F. R. O'Meara, of Toronto, the people's choice, has been appointed successor to the Rev. Dyson Hague, as Rector of this church, by the Bishop of Ontario.

PITT-BURGH.—The Rev. Mr. Leake thanks his parishioners attending the Birmingham Church for 45 bushels of oats brought in last week.

NAPANEE.—We learn that Rev. Arthur Jarvis, of Carleton Place, son of the late Judge Jarvis, of Cornwall, has been appointed Rector of the Church of St. Mary Magdalene, Napanee, and that he has signified his acceptance. He is spoken of as an able preacher, and a most successful and devoted worker in the Church. The Ven. Archdeacon assumes the duties of his new parish on Easter Sunday.

CARLETON PLACE.—The Rev. A. Elliott, B.A., who, since his ordination fourteen years ago, has been incumbent of Camden East, where there are many memorials of his successful labor, has been made Rector of Carleton Place, in succession to the Rev. Arthur Lewis, M.A., who has been appointed to the Rectory of Napanee. Carleton Place is a flourishing town of between four and five thousand inhabitants, and the large number of 300 families are embraced within the congregation of St. James' Church. For Mr. Elliott it is well-earned promotion.

DIOCESE OF TORONTO.

PETERBOROUGH.—At the third and last of the special meetings for men held in the school-room of St. John's Church Monday evening, Mr. C. W. R. Biggar, City Solicitor, of Toronto,

delivered an address on Creeds and Church services.

Mr. Biggar was most cordially received when introduced by the Rector in the Diocese. He said it was because he felt that religion was a cause that men want, and that wants men, that he was present, as he had risen from a sick bed to come, and because he felt a deep interest in the work in which Mr. Davidson was engaged for the Church to which every fibre of his being went out in love. Some men hesitated to prominently unite themselves with the Church lest more would be expected of them. But the duty was as strongly upon each one of them as upon the clergy. Some asked, what Church should they belong to? What was the true Creed? There were only two human names handed down to them in their Creed, one of a man and the other of a woman. The man was a brave man of generous impulses and high power, but because he had no correct conception of the truth he condemned the Saviour to death. What was the truth? asked Pilate, and the same question was asked now. There were about 200 sects now, which might be divided into three central divisions. One division might be termed the congregational, which organized and appointed deputies to formulate their Creeds; another the Roman Catholic, in which the authority came down from the top, and the third was the Church of England. The Church of England did not tell them to make their Creeds, and did not formulate Creeds to force them to believe, but asked them to accept only what the Catholic Church had always accepted as truth. The standards of the Church of England would never be changed; they were as unchangeable as the Word of God. The service of the non-conformist bodies consisted chiefly of instruction instead of worship. That was, he said, a fundamental mistake. In the Roman Catholic Church there was also changes, as new doctrines were added, and he instanced some of these changes. The Apostolic Church had a Creed—a "rule of faith;" and it was inconceivable that these later changes were part of that Creed. The standard of the Church of England, as they had frequently heard, was the Apostle's Creed, the Lord's prayer and the ten commandments, which was a standard that he believed the churches would yet be united upon. Then the Church of England also taught the ordinance for the continuance of their life in the Church. They did not believe, as some supposed, that Baptism was equivalent to being saved or converted; it was a covenant and placed the baptized in the way of salvation. As to the other ordinance all were beginning to acknowledge that there was more in the Holy Communion than a memorial. He did not know of any form of worship that appealed so strongly to him as that contained in the Liturgy of their Church. It was a wonderful Liturgy, that had grown up through centuries and embodied the most spiritual experiences of the most holy men of these centuries. Its worship was also more congregational than in other churches. Another characteristic of the service was its Scriptural character. The mode of the teaching of the Church of England was *methodical*, as at the proper time it set before them the great truths of religion, and it taught just as the Bible did, for abstract preaching did not, in it, exclude the great facts of Christ's life. He supposed that the clergy followed the advice to choose their texts from the lesson of the day, for by following that advice these great truths would be properly taught. It was a Church that prayed regularly for Her Majesty—(loud cheers) and the Prince of Wales—(cheers)—and he believed it was a heaven that would not allow them to forget the flag under which they were born. (Cheers). Believing this, he felt strongly for the Church of England, and he urged them to work for the Church.

Mr. Biggar was frequently applauded and sat down amid loud cheers.

Mr. A. P. Poussette, Q. C., in a brief speech, moved a vote of thanks to Mr. Biggar, which was seconded by Mr. G. W. Hatton with appropriate appreciative remarks. Short speeches were also made by Messrs. Smith and Brundrett, in support of the resolution, and it was carried with enthusiasm and briefly acknowledged.

Mr. Davidson said that the object in holding these meetings had been to place the cause of religion before the people, and he believed they would have a beneficial effect in the congregation. An incidental effect, he believed, would be that some thoughtful men in the community would regard the Church of England in a new light.

DIOCESE OF NIAGARA.

WELLAND.—The Ruri-decanal Chapter of Lincoln and Welland met at Welland on Monday and Tuesday, March 17th and 18th. There were present: The Lord Bishop of Niagara, Rev. Rural Dean Gribble, Rev. Canons Arnold, Ball and Houston, Revs. W. J. Armitage, J. Ardill, G. B. Bull, R. Corder, E. J. Fessenden, J. C. Garrett, R. S. Locke, J. Ker, A. W. Macnab, W. J. Pigott, F. C. Piper, P. L. Spencer, G. Johnstone and P. W. Smith. At Evensong on Monday, Rev. E. J. Fessenden gave a most able and eloquent address on 'The Christian Ministry.' On Tuesday Holy Communion was celebrated at 8:15, and the morning and afternoon were for the most part given up to the consideration of various questions about which the Bishop desired to take counsel with us. Much good is likely to accrue to the Church in this Diocese from this united consultation between the Bishop and his clergy. Rev. John Gribble was reelected Rural Dean for three years, and his election confirmed by the Bishop. A large number of the clergy accompanied the Bishop to St. Catharines in the evening, for the induction of Rev. J. Ker to the important Rectory of St. George's. The Bishop preached a most impressive sermon on 'The Christian Ministry,' which was most attentively listened to by the large congregation which filled the Church.

CONTEMPORARY CHURCH OPINION.

The Family Churchman (Evangelical, London) says:—

Unexpected, but not unwelcome, progress was made in the Lincoln case lately. We have been brought within measurable distance of the end, to use a hackneyed phrase, and that end promises to be less existing and more satisfactory than the most sanguine of us could have hoped. It is no wish of ours to intrude upon a question still *sub judice*, and therefore we shall abstain from commenting upon the remarkable evidence given lately. The public had been led to believe that this prosecution, at any rate, was promoted purely from zeal on behalf of the Protestant faith—as if that were in peril!—but, heyday! Sir Horace Davey, although the Bishop's admissions made it quite unnecessary to put any one in the box, did his clients the simple justice of showing that once more they had had to engage the contemptible services of a professional spy. Counsel dealt tenderly, almost gingerly, with this pretty phase of the prosecution. It might have been enlarged upon with effect, but not, perhaps, without introducing an element of prejudice which would be fatal to a clear judgment upon the case. The public, however, may now feel assured that the prosecution of the Bishop of Lincoln is a "put-up job," and when the public feels itself imposed upon in this way it is apt to evince a degree of impatience which forebodes ill to the next champion of the same cause.

Church Bells says:—

Whatever may be the result of the prosecution of the Bishop of Lincoln, one can hardly

doubt but that there was great truth in what Sir Walter Philimore urged at the close of his speech on Friday. 'A quarter of a century hence,' he said, 'these of us who may be alive will smile at this trial.' 'Every restoration from the slumber of the eighteenth century has been in its turn treated as Popish, even if it were in compliance with the plain terms of the rubrics.' 'The Church militant prayer, surplines in the pulpit, surplined choirs, week-day services, saints' day services, early communions, frequent communions, credence tables, coloured altar cloths, reredoses—all alike have been treated for a time as rags of Popery: all alike are now admitted to the light of popular favour; though the skirts of the cloud of disapproval still rest upon the last.' This is not the rhetorical perforation of a practised advocate: it is the plain statement of facts, as any of us who have reached middle age know of our own experience. Into few decently ordered churches can one go nowadays without coming across many ornaments and customs which nobody feels the slightest astonishment at, but which thirty years ago caused heart-searching and riots. But narrowness of sympathy, and unreasonableness of intellect, die hard. Thirty or fifty years are not, after all, long in the history of a Church's existence; and perhaps the wonder is, not that the Church Association should be to-day prosecuting the Bishop of Lincoln, but that so many bitterly denounced things should have come so readily to be accepted by us. Before the candle goes out there is often a brilliant flicker. Let us hope that this trial is the brilliant but last flicker of the persecuting party in our Church, before it dies down into darkness and oblivion.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

THE THEOLOGICAL DEGREE QUESTION.

SIR,—With reference to Principal Henderson's opinion on this matter one is reminded of the complet:

"Convince a man against his will,
"He will be of the same opinion still."

and of this: 'that there is no one so blind as he who can't see because he does not want to see.'

To most people, the letter of Canon Boddy's, not to say anything of mine, is as clear as daylight and as forcible as the logic of facts can make it. Some are sorry that it has been opened because it discloses the fact that the aim of having but the one examination, and the one and same class of Degrees in Divinity throughout the Ecclesiastical Province is not a *fait accompli*. The Universities have in no wise committed themselves to forego their chartered rights to having their own examination papers and subjects, if they so choose at any time. This is made clear by what Canon B. asserts on the one hand and Canon Henderson admits on the other. Perhaps the Canons have more powder to expend on the subject, and I need not say much more, but simply point to a fallacy in Canon Henderson's illustration. He draws a parallel between the Universities calling upon its Chancellor to confer Degrees, and the Theological College calling upon the Metropolitan as its Chancellor to give the same Degrees. The fallacy lies in this: the Chancellor of the University is but the spokesman of that University. The right to confer degrees rests with the *University* not with him. But the Metropolitan is the mouth-piece of what ———? Not the local College, which has not the right inherent in itself but, as I have maintained all along as representing the Provincial Synod, or otherwise, *The Church*.

OBSERVER.

THE MAKING OF THE NEW TESTAMENT.

To the Editor of the Church Guardian:

SIR.—It is a very funny thing to find Archdeacon Roe simply restating the (to him) objectionable passages in the subject he calls for convenience 'The Article,' and coolly saying that they have not been met and supported. When they have, as I consider it appears to many, in a very positive way. Doubtless his critic will give his rejoinder and strive again to show the position of 'fact' he is entrenched in, contrasted with the imaginative one, the Archdeacon has erected for himself. I will not join in the fray further than to cite the Article on the Bible in Chambers' Encyclopedia [last edit] written by Prof. Davidson; which fully supports the writer of the 'Article' and that of his defender the critic.

The Archdeacon restates: 'The Church was established, its organization complete, and the greater part of its missionary work done before it had any Bible at all, the whole of the New Testament Canon having come into existence after the Church was planted.' Why, of course the Church was planted before the Bible [i.e., remember, what we now call the Bible, the completed Canon] came into existence. Surely Archdeacon Roe does not dispute this? But what does Prof. Davidson say on this point. Speaking of the rise of the New Testament literature he says: 'They [the Apostles] naturally desired their epistles to be read before all the brethren of the Church to which they were sent * * * * but these epistles as yet remained the peculiar possession of the Church [i.e. the local] to which they were sent.' The Church that had not yet, as the Church, the New Testament. Again he writes; 'few, if any, of the Churches possessed a complete collection, for no necessity had yet arisen for making such a collection.' So the Church was getting along without the Bible, from Genesis to Revelation. Again, 'It required the rise of internal antithesis, a conflict within the Church, to direct her attention formally to the treasure she possessed in the Apostolic writings * * * * This conflict was found in the rise of dangerous error. This heresy came into collision with the living faith of the Church and the Faith had not only to protest that it was being violated, but to show that it was, &c.' So appeal had to be made to Apostolic writings, 'But the Church could not but ask why she had accepted the teaching of the Apostles, and the answer was, 'Because they were Apostles commissioned and endowed to preach and teach.' All this, as every reflecting reader can see was gradual work. And during this growth of the New Testament literature, and which, comparatively speaking, was but known to the scholarly class and the clergy, and not even then as a whole: the Church was teaching, organizing, advancing. The historical facts stand out clearly on the page of Church history that the Divine Society was presenting itself and impressing itself on the world more by its living voice and energy than by the Book. The Book the Church had, and used as a reservoir or treasury of information and Apostolic teaching: but the people did not come to the Book [for it was seldom to be had complete, and what was to be considered complete was not as yet decided] but to the Bishops and teaching clergy for their knowledge given to them by preaching and catechetical exercises, &c. There is no getting around this fact, and the Archdeacon is but trying to keep Humpty Dumpty on the wall, as long as he is trying to make it appear that the Scriptures as a whole, a complete and recognized book, held the same position and place that Protestant Christians have, as a rule, supposed they held. I would refer the Archdeacon to Dean Goulbourn's Holy Catholic Church, chap. ix, as stating fairly the position that his critic, and 'the Article' are maintaining, and to which I think he must assent, and it is this: 'The Church is the ordained teacher

of truth, which must reach us in order to be influential with creatures constituted as we are, through a living voice. The Holy Scripture is the great criterion of truth.' The Archdeacon well knows that this, however, is not the relation they stand in one towards another in the minds either of the supporters of the Bible Society or the general Protestant public.

W. A. B.

"ARCHIDIACONAL CONFERENCE."

To the Editor of the Church Guardian:

SIR,—Will you permit me, through your Paper, to express some of the thoughts which have been suggested to me by the "Archidiaconal Conference" held in this Parish, on the 25th inst.

First let me say: The Conference was pre-eminently a success, and I am sure that all of us who had the happiness and privilege of attending it must have carried away food for reflection—I trust to our soul's health.

That topic of the Conference which proved the most engrossing was the unsolved problem of our day, "How to hold our young people and make them devoted Christians and faithful members of the Church." Many possible solutions of the problem were suggested; but very little was said as to the causes of the alienation of the young people from the Church. And this seems to me to be the root of the matter, and the point on which I desire to deliver my feeble testimony.

Among the means proposed for the attainment of the desired end, were the different societies for the young which are growing up in our day. They are verily a "large and increasing family." Their "name is Legion." All of them, of which I have had cognizance, are good; all have the great merit of elasticity; so that, while retaining their fundamental principles, they are capable of being adapted to suit "all sorts and conditions of men." And yet, in the practical working of these societies, may perhaps be found one of the causes of alienation of which we are speaking. They are too numerous; and to this may be traced one of the reasons why they do not effect all the good they are intended to do, but on the contrary may be a hindrance instead of help. One of these societies commends itself to one clergyman, another of them to another, each has his favorite. A Pastor introduces the one he favors into a parish, it is successful and appears to be doing good work; but the Pastor is removed and his successor does not carry on the work; perhaps he does not approve of these societies at all; or sees some unmerit in this particular one; or is unwilling to build on another man's foundation; or has some favorite organization of his own with which he would like to supersede the existing one.

What is the probable result? It is this: the ardour and enthusiasm of the young people is chilled. A partizan spirit on behalf of their society, or of the beloved Pastor who organized it, and a kindred spirit of opposition to the new order of things are aroused among them; their hearts become estranged from their new Pastor; and those, who have not the influence or home to keep them steadfast, are alienated from the Church also.

There is yet another potent cause of the alienation of the young people from religion, and it is to be found in the counter influence of the public school, where the teachers may and do, use the power their position gives them to entice the young scholars in their charge, to break the rules of the religious societies they belong to, and to set at naught the counsel and authority of their spiritual Pastors. And Christian people are compelled by law to pay taxes for the support of these persons by whom the religious principles of their young people are undermined. What will be the future of a community where such an iniquitous state of things is permitted to exist? How can we

hope "to hold our young people and make them devoted Christians and faithful members of the Church" in face of such odds?

A. C. W.

Cookshire, P. Q., March 27th, 1890

Good Friday.

Come ye apart with me and pray,
For Jesus your Lord hath died this day;
By wicked men was doomed to die,
By wicked hands was crucified.
Is it nothing to you, all ye who pass by,
That Jesus your Lord for you hath died?
Do you shed no tear, do you heave no sigh,
Over the place where your Lord doth lie?

Come and watch with me awhile,
Come and sit His grave beside,
For Light bespeaks the approaching dawn
Of the Heaven-fit Resurrection tide,
Remember what your Lord hath said
Ere He to the Cross was led:
"I must needs be lifted up on high,
Yet the third day shall I surely rise."

Then why linger here in blank dismay?
With forward footsteps take your way.
Angels are waiting round His tomb,
The rising of this Easter morn to view.
And Mary, faithful, fond, and true,
Last at the Cross, but earliest at the tomb,
Is hastening forth her watch to keep
Near to the spot where her dear Lord doth sleep.

So too in heart and mind may we
Together watch awhile with her!
Let us henceforth be dead to Sin,
That to newness of life we may rise with Him.
—Selected.

EASTER EVEN.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock."—*St. Matt.* xxvii. 59-60.

"There laid they Jesus."—*St. John* xix. 42.

And was it Jesus Christ Himself they laid
Upon the rocky floor of Joseph's tomb?
O speak the words again; for, softly said,
Methinks they lighten many a mourner's gloom.

There laid they Jesus. Yet before He died,
In answer to the prayer, Remember me,
Assured He not the felon by His side
That day in Paradise with Him to be?

There laid they Jesus. Yet His parting breath
Into His Father's hands His spirit gave.
Was He not with His Father after death,
His tabernacle only in the grave?

And are there not mysterious words, which tell
That dying He the lord of death destroy'd;
And stripp'd the spoils from vanquish'd powers
Of hell,

Before He pass'd to Hades' awful void?

And how, when foughten was and won the strife,
He, quicken'd in His human spirit, trod
The prison of that under-world of life,
And there proclaim'd the victory of God?

Was not that Jesus? Wherefore read we then
That they laid Jesus in the sepulchre?
O speak the words again and yet again
To one who loves like Mary, weeps like her.

This body in the tomb is Jesus too;
Those eyes now closed in death are Jesus' eyes;

Those hands were wont His gracious works to do;

Those lips now seal'd have bidden dead men rise.

Are not those blessed feet, dear Master, Thine,
So often wearied in the rough world's ways?
Throb'd not that human heart with love Divine
For wanderers lost in sin's entangling maze?

And is that holy body now the spoil
Of Satan and the prey of death and hell?
Let not the wrongful thought our faith assail:
It is the body of Emmanuel.

So we may cherish all the thoughts that cling
Around the sacred dust of those we love:
The ruin'd temple is a holy thing
And shall be built anew in heaven above.

EASTER DAY.

MORNING PRAYER.

"Jesus Christ, . . . the first-begotten of the dead."—*Rev.* i. 5.

Welcome, earliest Eastern ray;
Welcome, golden dawn of day;
Welcome, cloudless sun, to say,
Alleluia, Christ is risen.

Welcome, warblers of the spring;
Welcome, every glancing wing,
Welcome, as ye soar and sing,
Alleluia, Christ is risen.

Welcome, wreaths of leaves and flowers
Gather'd from earth's choicest bowers;
Bloom that breathes a few brief hours,
Alleluia, Christ is risen.

Earthly suns must sink to rest;
Birds must seek their evening nest:
Flowers must droop when most caress'd:
Alleluia, Christ is risen.

He is risen, no more to die:
Songs shall fill eternity:
Sharon's Rose shall bloom for aye:
Alleluia, Christ is risen.

EVENING PRAYER.

"Speak unto the Children of Israel that they go forward."—*Exod.* xiv. 15.

Hark, brothers, hark, "Go forward,"
The silver trumpets sound!
The camp of Israel hears it,
Tents are struck around.
What laggard heart refuses
By doubt or fear oppress'd?
"My Presence shall go with thee:
I will give thee rest."

Forward into the desert!
Let no man's heart despond.
That desert waste and howling,
Canaan lies beyond.
Forward, and lean when weary
Upon His sheltering breast.
"My Presence shall go with thee:
I will give thee rest."

Forward, although the pathway
Be hitherto untrod!
That rugged journey leads thee
To the home of God.
Forward, within His palace
To be a welcome guest!
"My Presence shall go with thee:
I will give thee rest."

Forward, although the waters
Of Jordan roll between,
And mists hang round the confines
Of the things unseen!
Himself hath won by dying
That kingdom of the blest.
"My Presence shall go with thee:
I will give thee rest."

MONDAY IN EASTER WEEK.

"And, behold, two of them went that same day to a village called Emmaus."—*St. Luke* xxiv. 13.

Slowly along the rugged pathway walk'd
Two sadden'd wayfarers, bent on one quest;
With them Another who had ask'd to share
Their travel, since they left the city walls;
Their converse too intent for speed; and oft,
Where linger'd on the rocks the sunset tints,

They check'd their footsteps, careless of the hour
And waning light and heavy falling dews.
For from the Stranger's lips came words, that burn'd
And lit the altar fuel on their hearts,
Consuming fear, and quickening faith at once.
God's oracles grew luminous as He spake;
And all along the ages Good from ill
And light from darkness sprang, as day from night.

The first faint dawn from ruin'd Eden rose,
And glimmer'd round the solitary ark,
And lighted up Moriah's sacrifice,
And shed its warmth on Jacob's dying couch,
And bathed the blood-stain'd mercy seat with love;
The eastern heavens were flush'd with rosier gleams;

It woke the minstrel shepherd, and his hand,
Obedient to the gladness struck his harp,
"Joy cometh in the morning;" and the words
Thereafter lived in song. Isaiah's soul
Glow'd with the coming glory, and his page
Caught the far splendours of the orient clouds;
And plaintive Jeremy look'd up and smiled;
And rapt Ezekiel breathed his hopes in fire.
A deeper shade is glooming on the hills;
A livelier amber brightens in the sky
And broadens, till the Sun of Righteousness
Rises at last with healing in His wings.

Thus on their path they communed, till they reach'd

The lowly wicket, and their urgent plea,
"Day is far spent, abide with us," prevail'd.
The lamp is lighted o'er the simple board;
And there is silence for a space: but lo,
The Stranger takes the bread and blesses it
And breaks: and like a dream the veil is rent,
Which hid their Lord and Master from their gaze.

It is His eye, His hand, His voice, Himself.
Fain had they fallen at His feet, and fain
Clung to Him as of old: it may not be;
His place is empty, but His love is there,
A calm abiding Presence in their hearts.

O Jesu, Saviour, hear our cry. We too
Are weary travellers on life's rough path.
And Thou art still unchangeably the same.
Come, Lord, to us and let us walk with Thee:
Come and unfold the words of heavenly life,
Till our souls burn within us, and the day
Breaks, and the Day-star rises in our hearts.
Yea, Lord, abide with us, rending the veil
Which hides Thee from the loving eye of faith,
Dwell with us to the world's end evermore,
Until Thou callest us to dwell with Thee.

TUESDAY IN EASTER WEEK.

"Lovest Thou Me?" "Lord, Thou knowest all things; Thou knowest that I love Thee."—*St. John* xxi. 15, 17.

From the guiding star that led
Sages to the manger bed;
From the God incarnate press'd
To the mother-maiden's breast;
From the labors humbly plied
Day by day at Joseph's side;
From the sacred lessons learn'd
When the lamp of evening burn'd,—
Steals the voice persuasively
"Lovest thou, yea lovest Me?"

From the Holy Dove who came
Through the azure heavens like flame;
From the fast, the foughten strife;
From the victory of life;
From the happy homes that smiled,
Parent heal'd and rescued child;
From the health that play'd again
On the cheek long worn with pain,—
Still there sounds unweariedly
"Lovest thou, yea lovest Me?"

From the mingled glow and gloom
Of the Paschal upper room;
From the deepening shades that fell

Over Kedron's awful dell;
From the blood-stain'd pathway trod
By the fainting Son of God;
From the woes to us unknown,
Bitter cross, and sealed stone,—
Ever comes persistently
"Lovest thou, yea lovest Me?"

From the dawn of Easter light
Breaking on the world's long night;
From the glories lingering yet
On the brow of Olivet;
From the rapturous angel songs;
From the Pentecostal tongues;
From the voice divinely sweet
At the golden mercy seat,—
Pleads, and pleads victoriously,
"Lovest thou, yea lovest Me?"

Lord, Thou knowest through and through
All I am and say and do,
All the daily wants that press,
All my hourly waywardness,
All my conflicts, crosses, cares,
Feeble praises, struggling prayers;—
Yet Thou knowest, Lord, that I
Fain for Thee would live, would die;
Surely Thou, who knowest me,
Knowest, Master, I love Thee."

—From *Bickersteth's Year to Year*.

"If we believe that Jesus died and rose again,
even so them also which sleep in Jesus will God
bring with Him."—1 Thess. iv., 14.

We sorrow when those we love leave us;
God knows we must. He has given the love
that feels pain. He would have us love on in
hope. They who have lived in Jesus have rest
in Him when they depart. They are in Him
more wholly, being away from earth. If we
are in Him we are still one with them, they are
not out of sight for long. We know where they
are, and can be sure that our love for them shall
one day be a new source of joy, God will bring
them with Him, or call us to rest with them
"in Jesus."

CHRIST wept for Lazarus though He was
soon to raise him. He wills our love to reach
after those whom He calls to Himself. He tells
us where they are that our love for them may
lead our hearts more close to Him. As surely
as Christ died and rose again those whom
neither life nor death parts from Him shall be
restored to one another. The hope Christ gives
us in bereavement would mean nothing were
we not to know again and be known by those
for whom we sorrow. Let us abide in Christ,
so shall we one day see them, and more than
the joy of the old love shall be ours. They are
gone from earth, but we must love them still.
They grow more lovely and more loving where
they are, and we may be purified by loving
those who live in Paradise. Home in this world
of trial empties, that Home in the world of peace
may fill, and that our hearts may be drawn
from here to there. They who rest in Jesus
wait for us. One with the same Jesus we long
for them, and fight and struggle after them.

Those who are one in Christ, hid in His heart,
Death cannot sever, nor hold long apart.
Soon they clasp hands again, all partings o'er,
Where the Life-giver has gone on before.

THE Cross of Christ is the measure of the
love of God. From the height of Heaven to the
depth of earth, from the bliss and glory which
the Beloved Son had with the Father before the
world was, to the torture and ignominy of the
Cross, this is the measure of the love of God for
sinful man. The Cross is St. Paul's measure of
"the length and breadth and depth and height"
of "the love of Christ which passeth knowl-
edge" (Ephesians iii, 18, 19). The dead Christ
on the Cross! What countless representations
of it have men made to themselves, from the
rude sketches on the wall of the hermit's cell to
the ivory and jewelled masterpiece of art on

the altar of a Cathedral; what countless better
representations of it has faith presented before
the eyes of the penitent sinner closed in prayer,
and the eyes of the dying saint closing upon
this world. It is the symbol which sums up
Christianity—God Incarnate dying for men.
Sin atoned; death conquered; Heaven won!
—Dr. E. L. Cutts.

CHILDREN'S SERVICE.

[A Paper read before the Montreal Diocesan
Sunday School Association, by Edward H.
Parnell, Lay Reader.]

"And that he may know these things the
better ye shall call upon him to hear sermons,"
such are the familiar words of the exhortation
addressed by the officiating priest to the spon-
sors at the close of the Baptismal office. And
how for long years was this salutary admoni-
tion of the Church carried out? If any of you
have ever been in an old parish church in
England, and have cast your eyes up to the
west gallery, where the grand old organ stands
with its carved case, enclosing huge gilded
pipes, surmounted by cherubim with extended
cheeks blowing long slender trumpets with
great bell shaped mouths. You will perhaps
have noticed in front of the organ and stretching
up on each of its gloomy sides, rows upon
rows of hard uncomfortable narrow benches;
these were the seats for the children, poor little
mortals; here they were marched two by two
in funeral procession through the streets Sunday
by Sunday, they mounted the gallery steps,
they took their places on these uninviting
benches; there through morning service,
litany, ante communion service they spent a
terrible existence, watched over by lynx eyed
teachers who wielded the cane on the Monday
for the sins of the Sunday; or still worse by
Bumble, the beadle, who oftimes was armed
with a long wand with which he would rap the
head of a luckless urchin nodding in slumber,
or the unwary knuckles of a hand stretched out
to grasp a runaway lollipop; and here after
being droned to sleep by the murmuring voices
below and suddenly nearly blown out of their
seats by the diapason of the big organ taking its
part in the services, they would be called upon
to hear a sermon of which, if any part reached
their inattentive ears, their minds would be
unable to grasp its meaning, and their tender
intellects would be unable to assimilate it. No
wonder children disliked church, that they po-
sitively hated it, and that when they grew old
enough to choose for themselves, ninety per-
cent. of them never darkened its doors again.
I have used the past tense in this gloomy de-
scription for happily these days have nearly
passed; the dark corners and hard seats still
exist, but they are pointed out as the monu-
ments of an effete barbarism, and the weekly
two hours punishment in church is relegated to
the past, with the scare crow charity clothes,
the gold laced Bumble, the droning old parish
clerk, and long dreary sermon, and are replaced
in thousands of churches by bright and cheery
children's services; the best seats not the dark
corners occupied by the children, God's lambs
—the Church's most precious trust;—with
children's hymns, sung by children's voices, the
most touching of all sounds, drawing our minds
back to the children's Hosannas in the Temple,
and making us comprehend why, Hadyn burst
into a flood of tears on hearing the Old Hun-
dred sung by the thousands of charity children
in St. Paul's Cathedral. And with the grand
old prayers of our liturgy said or sung by
children: and lastly, children called upon to
hear sermons they can understand, preached to
them and for them, and teaching them "to fel-
low the example of their Saviour Christ, and
be made like unto Him," the church is becom-
ing no more hateful to them. Sunday by
Sunday they long to crowd its walls; it is their

Church. As the Bible is the Bible for children,
so is the Church becoming the Church of the
children, leading us to hope and believe that
the tender plants thus trained in her venerable
walls as they grow older and stronger will
cling yet more steadfastly to her strong sup-
port: "And that these children may lead the
rest of their lives according to that beginning."
I am quite prepared to be told that children
should be brought to the regular services by
their parents, guardians, or God-parents. Well,
if this class of persons did their duty it would
cause an ideal state of Church life to exist that
would do away with the necessity for a good
many things, Sunday Schools inclusive; but
for the most part they do not, and even if they
did, in the case of very young children, the
ordinary service cannot but be tedious and irk-
some, and their presence often a discomfort to
the congregation, and even while it is most
desirable children as they grow older should
accompany their parents to church, yet still
the sermon being intended for their elders can
hardly come within their grasp, and they
should have as well the privilege of attending
their own special service and hearing their
own special sermon. Children's services, the
revival of which in the Church of England has
been coincident with the increase of efficiency
in Sunday schools and due in no small measure
to the prompting of persons interested in San-
day school work may be divided into two
kinds, viz, I Those held in the Church and II
Those held in the schoolroom. With reference
to the first class:

In many parishes it is found convenient to
hold a children's service once a month in the
afternoon. The children should I think meet
in the school-room and be marched into church
and taught to bend the knee in silent prayer
on taking their places in the House of God.
For a service such as this, the length should
not exceed an hour. There should be at least
three hymns, and these I think should be taken
from the ordinary church hymnal, and should
be suitable to the season, and the words and
tunes well known to the children. The service,
I speak of my own individual taste and to what
I for years have been accustomed, should be
choral or nearly so as possible. The litany
from its responsive character is very well
adapted for this service, and the children should
be encouraged to take their part audibly and
heartily. The teachers, who should sit with
their classes, should be responsible for the rever-
ent behaviour of their scholars. The children
of the congregation other than the school
children should be invited to attend, and all
should be placed in the best part of the church
where they can best see and hear.

And now about the service, I hope I may
not be thought presumptuous in making sug-
gestions. I know it is a difficult task to speak
to children, and perhaps it is not given to
every clergyman to do so successfully: but I am
sure no clergyman can stand up to speak to his
children without a feeling of the great privilege
and deep responsibility resting upon him, the
sermon should I think be given without book or
manuscript; it should be lively for the children
can be captivated by the preacher's manner and
tone and looks as well as by his words. I have
heard some most successful preachers to child-
ren who walked up and down the aisle while
delivering the address—thus drawing attention
to themselves—it should be simple but not
fatuous, childlike but not childish. I have
heard a dignitary of the Church stand up and
speak to children and use as many long words
and ponderous sentences as if he was preaching
from the University pulpit.

(To be Continued.)

"To make ready a people prepared for the
Lord." This states in a single sentence the
present business of all teachers and preachers
and true Christians. John did it in his mea-
sure, and the Lord came; let us do it with all
our might, filled with the same Holy Spirit.

The Church Guardian

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4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

CALENDAR FOR APRIL.

- APRIL 1st—Tuesday before Easter.
 “ 2nd—Wednesday before Easter.
 “ 3rd—Thursday before Easter.
 “ 4th—GOOD FRIDAY. Pr. Pss. M. 22, 40, 54. E. 69, 88.
 “ 5th—EASTER EVEN.
 “ 6th—EASTER DAY. Pr. P. A. M. 2, 57, 111. E. 113, 114, 115. Pr. Auth. instead of *Venite*. Athan. Cr.; Prop. Prof. in Com. Service till April 13th incl. *Notice of Monday and Tuesday*.
 “ 7th—Monday in Easter week.
 “ 8th—Tuesday in Easter week.
 “ 13th—1st Sunday after Easter.
 “ 20th—2nd Sunday in Easter. (*Notice of St. Mark*).
 “ 25th—St. Mark's Day. (E. & M.).
 “ 27th—Third Sunday after Easter. (*Notice of St. Philip and St. James*).

THE ATONEMENT.

The Christian idea of forgiveness is, that it is achieved by and in a supernatural dispensation a system of things created by the marvelous power and love of God, in order that by it that remission of penalty might be obtained which, in the natural order of things, seems impossible. And when we come to consider more fully the language in which this miraculous dispensation of forgiveness is thus described, we find it to be of very remarkable kind—something wholly unique in all religious literature. It is described as a new state of being—a new life; a life so new, so entirely different from our natural life, that those who enter it are said to have been born again, to have become new creatures, to have put off an old nature and to have put on a new one. And this state we are said to enter into by a spiritual act of faith which unites us—not merely connects or brings us into relations with, but makes us one with a Divine Person who is said to be in us, to dwell in us as we are said to be in Him, and to be partakers of His Divine nature. We are, in short, identified, as it were, with Christ; in that His body, He is our life. He is evidently regarded not as an individual man, but as Humanity, which is not merely repre-

sented by Him, but which is in Him, so that He is spoken of always as the Son, not of a man, but of Man—He is Humanity. To quote all the varied expressions in which this oneness, this identity of Christ and His people, and the wondrous, the supernatural character of the state into which it brings us are set forth would be to quote nearly the whole of the New Testament. It is the thought with which the minds of the Apostles seem saturated, and which they set forth in all their language respecting Him and His work; and it is not, I think, to be disposed of as merely Oriental metaphor, or as the language of passionate affection and gratitude of disciples speaking of their Master. No master, no teacher of men, was ever so spoken of before or since. It is something which stands alone in all human literature, and we must admit, I think, that it describes, or rather seeks and labors to describe, some equally unique supernatural fact in the spiritual world effected by the great miracle of the Incarnation—a miracle which, indeed, we cannot conceive of otherwise than as effecting some profound change in the relations between God and Humanity. And we find, further, that this supernatural dispensation is expressly described as one which frees us from law; as one in which we are ‘no longer under law but under grace,’ in which we are ‘dead to law,’ severed from it and its control so completely that it has no more application to us than the laws of human society have to a corpse. And this new existence, this new state and condition of being, in which we are in some mysterious way delivered from the operation and rule of natural law, and brought under other rules and laws which are supernatural, is, we are told, obtained for us by One who has died, and risen, and ascended into heaven, that He might communicate to us from thence a life over which death should have no power—an eternal, a perfect, a Divine life—a life had with Him in God. And this life, procured by His death, He communicates to us: He makes us partakers of it, through His Spirit, in many ways, and especially in one which He Himself has provided and has described as that in which we partake of Him, dwell in Him and He in us, and in which we receive from Him remission of sins.

Now, if all this be anything more than mere passionate and extravagant rhetoric, if it mean anything real, it means surely this—that not merely the death of Christ, but all in His life that led up to, and all that life of His that follows on His death, has effected and is effecting for us the remission and forgiveness of our sins. It means that Christ Himself, one with God in that life which He had with Him before the world was, one with us in that death in which He identified Himself with a suffering, punishing humanity—that depth which was the completing test and crown of the obedience of a perfect human life—Christ, the dying, rising, according Christ, has delivered us by His life, by His death, by His resurrection and ascension, out of that merely natural kingdom of necessity, inevitable penal law in which we are born, and has translated us into a spiritual kingdom, in which we live and reign with Him, set free from the law of sin and death.

Now, I am not insisting on this language as in itself proving anything, still less am I setting it forth as a full and sufficient explanation of the manner in which Christ's death atoned for our sins. All that I claim for is that it points to that which natural reason tells us is absolutely essential to the remission of sins—namely a miracle—nay, a series of miracles, all combining to effect that forgiveness and that deliverance, that cleansing from—in a word, that salvation from—sin, for which our hearts cry out, but which sternest, saddest facts in our nature and our experience forbid us to believe in. Let us add one other thought, suggested by the language of Scripture as to our salvation from sin through Christ—namely, that if we would ever even approach to understanding

this we must take it as a whole and altogether. We must not isolate the death of Christ as if it stood apart a single and solitary fact in His history, and argue as to its efficacy and merit taken by itself alone. We must connect it, as Scripture always does connect it, with the whole story of His life on earth—with His twofold nature, Divine and human—with the thought of His life in heaven, where He ‘ever liveth to make intercession for us sinful men.’

And, further, as we never should think of His death alone and separate from His life and work, so should we never dwell upon any one expression that describes the efficacy of that death, as if it alone, isolated and apart from others, sufficiently explained that efficacy. We should remember, on the contrary, that if Scripture uses so great a variety of terms to express the same idea, it is because no one term alone can sufficiently express it, and that we must, therefore, modify our conception of it derived from any one term by all those others which express it differently, just because they are intended to throw some other light upon it than that in which we are tempted exclusively to regard it. We must remember, in short, that our conception of the Atonement will approach the truth just in proportion as we strive that it shall include and reflect all those different expressions of it which we find in Scripture. In a word, we must ever aim at striving to express our doctrine of the Atonement not only in the words, but in all the words, of Scripture.

So contemplated, it may not indeed—nay, it certainly will not—fit itself into any one of our little theological systems and ‘gospel plans of salvation.’ It will never seem to us simple, natural, easy to understand. It will, on the contrary, perplex us by its mystery—nay, it may offend us, even as He of whom it testifies offended men of old, because He would not explain to them all that they could not understand in His teaching. And yet, like Him, too, it will speak as never human logic or philosophy ever yet spoke, in words that answer to our deepest needs and desires. It will rouse our sluggish souls with revelations of the exceeding sinfulness of sin that explain and deepen the warnings of our conscience. It will move our all too-careless hearts to repentance by its revelation of the love of the Father against whom we have sinned and done evil in His sight. It will encourage us to draw near to Him with boldness—spite of the sense of depressing that would drive us from His presence—by telling us of the new and living way opened through the veil of Christ's human nature. It will reassure and win us by the glimpses it gives of a mercy seat all veiled in clouds of mystery, yet shining through these clouds with the glory of a Divine compassion—Divine in its perfect comprehension of all the great facts of our nature and of our condition, and yet human in its close and near communion and fellowship with the needs, the hopes, the joys, the fears of that human heart by which we live. Dogma if you will—strange, mysterious, difficult, perplexing dogma—is this doctrine of the Atonement. But it is dogma which, like Him of whom it testifies, has taken to itself flesh, has come amongst us, dwells in the homes and moves among the trodden ways of men. It is dogma which helps us to live and which gives us courage to die—since it tells us that “God is love,” and that He has manifested to us His love in this, that “He sent His Son to be the propitiation for our sins.”—*Bishop of Peterborough*.

EASTER-DAY.

What a consummation this day brings! With what rapturous delight we hail it! It completes the Divine plan of man's redemption, and spreads over the world a heavenly light, bringing hope and joy to human hearts! Well may we usher in this day with hallelujahs

with anthems of praise, and glory. For a long period of anxious thought we have been following our blessed Lord in His deep humiliation through the varied scenes of His earthly life, His toils, His labors, His privations and sufferings, closing at last in an ignominious death upon the cross. What an apparent triumph of His enemies and of the powers of darkness! And what a disappointment to His friends and followers.

No words can express the heart-rendering agony of the disciples—men and women, who had clung to Him with undying love and fidelity to the very last. The scene, the thought, is too dreadful to dwell upon.

But how sudden, how amazing the change! The night of dark despair is over. The clouds have all rolled away and the morning is come. And what a morning! Here again words fail to give utterance to thought and the crucified Jesus, "the Man of sorrows and acquainted with grief," has all at once become the RISEN LORD. Death and the grave have been vanquished and life and immortality have been brought to light. The work of redemption has been done, and man may be saved. Glory to God in the highest!

But in view of such an event, such amazing facts, we may well stand speechless. Silence, perhaps, better than words, will express the emotions which fill and thrill our whole being. Joy there is, but a joy unexpressed.

As we gaze upon this spectacle let us think of all it means, and study and ponder the manifold lessons which come to us and to the world through and by the Resurrection. By so doing we will bring honor to this Queen of Festivals and joy and gladness to our own hearts, and thus help to brighten the life that now is, and make the life to come a great reality.

To taste all the joy of Easter the Christian must have walked with his Lord through the scenes of the week before. Unless we have been with Him at least upon Calvary, we shall not be prepared to understand in its fullness the wonder of His resurrection. Think for a moment what it meant to these faithful women. They had been with their Lord through all that dreadful day. They had witnessed the insults which they were powerless to prevent, the pangs which they could not even alleviate. They had seen at last—and it must have been with feelings almost of relief and thankfulness—the thorn-crowned head droop, and the shadow of death fall upon the face. At least the agony was over, and the enemies of Jesus could work Him no more harm. Then had come the burial. Joseph had gone boldly to Pilate and begged the body of Jesus, and Nicodemus, whose wavering faith seems to have been confirmed by what, in a less noble nature, would have destroyed it, had joined with Joseph in paying the last rites to the mangled body. The women had seen it laid in the tomb, and the heavy stone door rolled to its place. Nay, more, they had seen that dead, sealed, and the watch set by those cowardly enemies, who seemed more afraid of the dead Jesus than of the living. They had prepared spices and ointments to complete the last honors paid to their dead Lord and Friend so soon as the Sabbath should be past.

Was it any wonder after all this that the disciples should have been somewhat slow to believe that their Lord had risen from the dead and was once more among them? Should we have been more ready than they? And was not their joyful surprise still more joyful by contrast with the dark trial through which they had lately passed?

Dear friends, let us, like these faithful women, follow our Lord through the last scenes of His humiliation, to Gethsemane and Calvary, and so shall we be the better prepared to receive the glad tidings—"The Lord is risen, indeed!"

"The Lord is risen indeed and hath appeared unto Simon"—1 Peter xxv. 34.

St. Peter's joy at the first news of his Lord's resurrection could hardly have been taught by any other words. At the first light, he was at the tomb and found it empty, but Peter was not there. He had been sleeping, and had heard the women's story. And the Lord was risen indeed, and had appeared unto Peter. He had been sleeping, and had heard the women's story. And the Lord was risen indeed, and had appeared unto Peter. He had been sleeping, and had heard the women's story. And the Lord was risen indeed, and had appeared unto Peter.

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THE PASSION FLOWER.

BY MISS G. HALL.

The garden of heaven and bow, there is none so fair as the Passion Flower, not so fresh as the rose, nor so soft as the lily, as the morning glories, nor so fragrant as the pansy. Once an eye has seen the flowers of the old Roman garden, it is vain to desire to be anywhere else. The flower is the most beautiful and the most mysterious of all flowers.

The flower is the most beautiful and the most mysterious of all flowers. The flower is the most beautiful and the most mysterious of all flowers. The flower is the most beautiful and the most mysterious of all flowers. The flower is the most beautiful and the most mysterious of all flowers. The flower is the most beautiful and the most mysterious of all flowers. The flower is the most beautiful and the most mysterious of all flowers.

This is certainly an ingenious rendering of

this "stupendous" flower as it has been called and yet, in all times, and many lands, it has been considered to embrace all the mysteries of the Passion!

As far back as the year 1610 a Roman historian writes of its wonders, saying that it "will be interesting and profitable to all Christians to know about it." He describes various representations of the cross from all possible points of view, and tells of the various nations of the globe, declaring it to be "the most wonderful example of the *croce triumpante* ever discovered in field or forest."

The Passion Flower, he tells us, too, is a native of the Indies of Peru, where the natives call it "the flower of the five wounds." He believed it to have been designed by the all-wise Creator of the world, that it might help towards the conversion of the ignorant people among whom it grew.

In the same year that Bodio discovered this flower and wrote upon it, it figured largely in Spain, and yet no plants or seeds reached Europe until the beginning of the seventeenth century, when its first appearance created a great sensation; a plant that has since been loved by poets and celebrated by orators, read of by philosophers, praised by physicians for its comfort to the sick, the wonder of botanists and venerated by all Christians. Its Latin name of the Passion Flower is *Passiflora*, but in Italy it was commonly known as "*Flor della Passione*," the name which it has retained throughout all Europe.

It is a man of science, as well as a devotee of the human, gives a beautiful and correct description, and says that "theologians will find great comfort in contemplating in it the marvellous works of its Creator and their

... on the top," he says, "are really exactly that nothing more perfectly imagined; sometimes three, sometimes four in number, and there is a difference in length, as if regarded to the number of nails used in the crucifixion, and hung upon the cross. In the middle they are twisted, and marked with three spots, as if already removed from the earth. A small undeveloped seed vessel hangs from the sponge full of vinegar offered to him while the star-form of the half-crown of glory represent the star of the wise men. The five petals, fully opened, the five petals at the base of the ovary portrays the five wounds of the flagellation; the filaments of the stamens the scourges stained with blood, and the petals circle upon them the crown of thorns, the white petals symbolising the purity and brightness of our blessed Redeemer's robe of white; while the sub-petals, green and green without, portray hope and joy, and are sharply pointed, as if to remind all faithful souls should embrace and understand the mysteries of the Passion. The leaves of the plant are set on, singly, representing One God—but triply divided to represent the Three Persons; and its readiness to climb upward with proper support exemplifies the earnest Christian, whose real nature is to climb, but needing, as he goes, continual support.

If the Passion Flower is cut down, it readily springs up again; so the Christian, no matter what the vicissitudes of life, cannot be hurt by any rude contact with the world, but, purified by suffering, looks ever upward and onward, in that bright country where all trouble shall cease.—Selected.

There can be no good without a strong will. A weak will means inconstancy; it means it even good attempted and relinquished, which is always a terrible thing, because it betrays some one who relied upon it.

The only jewel which you can carry beyond the grave is wisdom.—Langford.

FAMILY DEPARTMENT.

AN EASTER CAROL.

BY HELEN CHAUNCEY.

Be glad for Easter Day!
The bells are ringing,
The children singing,
Let every mortal say
Rejoice, rejoice ye saints alway,
For Christ the Lord is risen to-day!

Be glad for Easter Day!
The sun is shining,
The earth divining
A cause, makes holiday.
Rejoice, rejoice ye saints alway,
For Christ the Lord is risen to-day!

Be glad for Easter Day!
The Life Immortal
Has burst the portal
Of Death, and soared away—
Rejoice, rejoice ye saints alway,
For Christ the Lord is risen to-day!

Be glad for Easter Day!
Let endless praises
Be His, who raises
All hearts to sing and pray.
Rejoice, rejoice ye saints alway,
For Christ the Lord is risen to-day!

Be glad for Easter Day!
Since He has risen,
And through the prison
Of Death has led the way.
Rejoice, rejoice ye saints alway,
For Christ the Lord is risen to-day!

Be glad for Easter Day!
Let Man and Nature
With every creature
In earth and Heaven be gay.
Rejoice, rejoice ye saints alway,
For Christ the Lord is risen to-day!
—Parish Visitor N. Y.

EASTER.

The Lord is risen indeed!
The grave hath lost its prey—
With him shall rise the ransomed seed
To reign in endless day.

The Lord is risen indeed!
He lives to die no more!
He lives His people's cause to plead,
Whose curse and shame He bore.

The Lord is risen indeed!
Attending angels hear:
Up to the courts of Heaven with speed
The joyful tidings bear.

Then take your golden lyres,
And strike each cheerful chord;
Join all ye bright, celestial choirs,
To sing our Risen Lord.

—Selected—Kelly.

A LEGEND OF THE CRUCIFIXION.

BY COMFORT MARSHALL.

Once upon a time, nearly nineteen hundred years ago, there lived a man by the name of Dysmas who owned a beautiful grove of golden apples and sold the fruit for a living. In his youth he had been one of a band of robbers who had infested the desert place, but his heart had been too tender for the cruel deeds required by his wild vocation, and leaving his companions he had purchased a small plot of land and had become a devout and true Israelite.

His early days had never been forgotten, and his constant prayer to the God of Israel had been for forgiveness for his early transgressions.

He had taken to himself a wife who had died in early youth, leaving one only daughter, Salome, who assisted him in his culture of the fragrant trees with their twofold burden of fruit and flowers. As she went singing about the grove a little snowy breasted bird would circle gaily about her head, and then perching on her shoulder, peck at the golden ear-rings, then customary for the daughters of Israel to wear. This bird had its nest at the end of the grove by the gate that faced Jerusalem. It was cunningly interwoven in the twigs and branches of a tree that was neither fruit nor flower, and which the owner of the grove had spared for the sake of his daughter.

Afar off, outside of the city wall, could be seen the hill of Golgotha, which derived its name from the tradition that here was Adams' skull or tomb, and that on this spot Christ the second Adam would here bring "immortality to light" where was buried the old Adam, who brought death into the world.

It was a great grief to Salome and her father this hill could be seen from their dwelling, and that they should be compelled to view the torture of the hapless malefactors who fell into the hands of justice.

To Dysmas it recalled his earlier days and what might eventually have been his fate had he persisted in his evil ways. He was now a devout worshipper of the God of Abraham, and yet at times a dark cloud would cross his vision as he looked away into the past. In the many wild deeds of the companions of his earlier years he recalled one with horror, because in it the fate of crucifixion had been predicted for him and his companions.

It was a child that had foretold it, but a child the like of which he had never seen. The face he could never forget, nor that of His mother, a beautiful Hebrew maiden. He had interceded with His comrades for them, and Mary, the mother, had blessed him, and the child Jesus (a common name among the Hebrews) had foretold his repentance and suffering. The repentance had come true many years ago. Who knew but that the horrible death foretold might not yet be realized on that dreadful hill of suffering that appeared before him night and day? And Dysmas dreaded and hated the hill of Golgotha. Salome knew naught of this hidden fear of her father. To her he had always been the pattern of love and truth. The tenth of his goods he gave to the Lord, and if he wronged any man unknowingly he restored to him fourfold.

Her father had come from a faraway city she knew, but her mother was a native of Jerusalem, and her kinsfolk were all reputable people.

Now the end of the harvest year had come and the gleam of the golden fruit among its evergreen foliage with the ripe fragrance wafted out on the roadside proved too tempting to be resisted by a passer-by, who, being a Roman, possessed more power than he did justice. When the fruit was gathered and sent to be sold the Roman caused it to be seized by force and carried away. Dysmas knowing too well the meaning of Roman justice, resolved to take the law into his own hands.

At dark the next evening the angry Hebrew, dogging his adversary's steps, followed him out of the city gate. At a lonely place he fell upon him and took from his pouch the exact sum to which the fruit would have amounted, and then with a few buffets let him go.

In the heat of the contest the Hebrew's garment was rent, and this enemy, unknowing to him, retained a portion. The next day, sending officers, he caused the dwelling of Dysmas to be searched, and the torn garment to which the piece belonged was found.

The Hebrew was speedily carried in triumph to the judge and then cast into prison.

"Dog of a Hebrew," the Roman said, menacingly, "thy meat shall be tears, thy garments cursing, and thy bed death."

He proved true to his word, for he rested neither day nor night until he had proven Dysmas to be one of the notorious gang who had been guilty of both robbery and murder. Judgement was rendered, and the Hebrew condemned at a certain day to expiate his crimes by crucifixion.

Languishing for many months in prison, the tall, muscular frame grew more and more attenuated, whilst the eager eyes of the restless prisoner set in their long framework, glowed and glittered with the burning fire of hatred. For hours he would pace back and forth like some wild, caged animal hurling forth anathemas against the enemies of his race. His comrades in misfortune would gibe and mock and inquire when the Messiah would appear. The Hebrew could only bow his head and say that he knew not, but the time was near at hand. One day his daughter Salome was admitted to see him, and she told of news that had arisen throughout the country that the Messiah had come.

"Father," she said, "I have seen him, and never man spake as this man. The common people throng from far and near to hear and see his wonderful cures. Last Sabbath the road he came was strewn with garments and palm branches, while the people hailed him with acclamations as a king."

"Daughter," said Dysmas, "beware. This man may be only a delusion of Satan. The Messiah, whom the whole nation expects, is of noble lineage and springs from the house of David."

"Father," said Salome, earnestly, "all good things are of God, and this man works only good. He is an humble carpenter by trade, but the noble blood of David flows in his veins."

"What of His face, my daughter? for the face of man is always an index of the heart."

"His face," answered Salome, "is not comely to look upon, but it is one to whom all men turn for aid when in trouble. It is the face of a man of sorrows and acquainted with grief. His eyes that weep with the suffering can so flash forth the lightning scorn of anger as to smite the terror-stricken oppressor of the poor and needy."

"Ah, my daughter," said the father, mournfully, "whether this man be the Messiah or not, I would that He knew of my strait that He might deliver me from mine adversary."

"He knows," said Salome, eagerly, "for I sought Him out and told Him of you. Oh, Father, ask me not what He said, for I know not. His look is all that I can remember. It was the look that a mother casts on a dying child, so full of pity, grief and love. Then He turned away, and I heard Him as in a dream say as He looked toward the pinnacles out of holy city:

"Oh, Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not."

Many times after that came Salome and told of the wonderful works done by this Man, who was called Jesus, a common name then among the Jews.

Her father heard in silence, believing yet almost fearing to believe the too glorious news.

Time passed by and the hour of execution approached and no deliverance yet for the unhappy prisoner. At the same time a fearful blow came to all of their hopes.

Salome, hastening to the prison, cast herself in her father's arms and burst into a storm of sobs and told of how Jesus had been betrayed by one of His disciples for a sum of money. Judas, the traitor, he was the man who had done this most foul deed, and yet had basely eaten and drank with Him, his Master.

"And I thought it would have been he who would have redeemed Israel," she added with

another burst of weeping, for redemption to Israel meant the saving also of her father's life.

"What Judas?" inquired her father, eagerly; "not Judas our cousin—the brother of James? Shame on him!"

"No, my father; this man was Judas called Iscariot, or the Red—not Judas our cousin, whom, as you know, is a man with hair and beard of raven hue. The Iscariot bore the money bag and was avaricious, and he offered to deliver Jesus into the hands of the high priests when the people had all left who would otherwise have fought for Him.

"And what was their excuse for taking Him?" asked the Hebrew, deeply interested.

"They wanted no excuse," cried Salome indignantly; "they were simply envious, and said that it was death by law for any man to be called 'king,' which was the name the common people had given him."

Even as he spoke a loud murmur arose, for Jesus had just left the judgment seat, and cries of "Hail, King of the Jews!" penetrated even to the lonely recesses of the prison.—In a minute or two hasty footsteps were heard mounting the steps, and when the Hebrew heard it he bowed his head, for he knew the meaning thereof. The door was burst open and the prisoner dragged out, while Salome followed weeping after.

Early that morning, with the malignant fury of envy and hate, the man whose wicked covetousness had been the cause of all of the Hebrew's woes, had caused to be hewn from Dymas' own grove the cross upon which he was that day to be crucified.

The tallest tree and the straightest was the one near the gate that faced Jerusalem. It was the tree that was neither fruit nor flower. Quickly it was felled to the ground, and the now empty nest hewn away, while the little white-breasted bird, circling around, flattered after the home-tree, as with hasty steps it was carried and laid at the prison gate, for it was the law that the prisoner who was to suffer the death sentence should bear his cross to the place of execution.

Now it was ordered that Jesus, called the King of the Jews, to distinguish him as the chief transgressor, should be crucified between two thieves. It so happened that the cross hewn from the Hebrew's grove was the largest of the three, and when the soldiers had finished buffeting Him and spitting on Him, they seized it and laid it on Him and all went out, and He, bearing His cross, followed after. A short distance at the back were the women, His closest followers, who even then believed that if He chose He could save Himself.

High up in the air over their heads flattered, with mournful cries, the tiny white-breasted bird. The morning sun shone with glorious brilliancy, and the whole world of nature seemed one vast triumphant song of praise to the Maker of the universe. Brightly shone the armor of the soldiery, while rays

of light glittered and flashed on the Roman eagle so proudly displayed. Slightly apart were the more malignant of the Hebrews. Even in this the hour of their triumph they dared not face the lightning glance of their victim. The night before, in the lone garden, confident in their power and led on by Satan, they had dared look Him in those divine eyes, and at one lightning glance they had all fallen back and were like dead men, until He allowed them to proceed. "Suffer it to be so now," was all he had said. There now, closest to him as he struggled painfully beneath the heavy cross, was His best loved disciple and Mary His mother, to whom He now and then spoke tender words of comfort, to which she made no reply, for anguish at His suffering had deprived her of speech. Even then the sword had pierced her soul also. Amid the shouts of soldiery and the gleeful gibes and taunts of the priests the writhing victims were laid on their crosses, and with the cruel speediness of willing hands the sharp nails were driven through the quivering flesh. The shrieks and screams of one malefactor, as he called on the Saviour for help, was received with shouts of laughter, while the fearful curses and groans of the other caused equal merriment.

The chief victim opened not his mouth, and only when the great heavy cross was lifted and jolted down into its standing position did he utter one groan of agony.

"He saved others, Himself He cannot save," said an exultant high priest, and struck him on the head, and the thorns with which he had been crowned pierced afresh, the blood trickled down the pallid face of the sufferer.

Above the head of Christ fluttered the little white-feathered bird, and as the hand of the high priest descended in the cruel indignity, with a soft, wild note of pain it darted down, and, seizing the thorn crowns in its beak, endeavored to drag it off. The sharp thorns pierced the snowy breast, and what had been once white was now dyed red, and the life blood of creature and Creator were mingled together.

At this time one of the malefactors mocked and said, "If thou be the Christ, save thyself and us;" but the other, who was Dymas, recalling even at that supreme moment the face of the child Jesus shining forth in that of the divine sufferer, rebuked him, saying, "Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss." And he said unto Jesus, "Lord, remember me when thou comest into thy kingdom."—And Jesus unto him, "Verily, I say unto thee, to-day shalt thou be with me in paradise."

Ever since that day the tree from which the cross was hewn has never been suffered to grow as a tree, but only exists as a parasite on other trees.

It is neither fruit nor flower, but bears clusters of waxy white berries

and saps the life of any trees to which it attaches itself. It is called the Mistletoe.

The little bird with the snowy breast, and that of its whole tribe, is now dyed crimson. He was then called Robin of the White Breast, but is now called Robin of the Red.

000 BUSHY AND CROSS.

Not long ago a mother, who often apologizes to herself and her little ones for her fretfulness by the excuse, "I am so busy," went to make a farewell visit to a friend, who was preparing herself and a family of small children for a long journey. At the tea table, relating the incidents of her visit, she remarked, "Mrs. M. was very busy." "Ma, was she cross?" immediately asked a little three year-old. The family about the table were astonished and amused at the question, but the mother was conscience-stricken. Had "very busy" and "very cross" come to be synonymous terms in the thought of such a child?

Ah, mothers, how keenly do the children watch your looks and ways; how quickly they draw conclusions and form opinions! And how watchful should you be of your words and tempers.

Ought a mother to be too busy to be amiable? There are times, says one, when the pressure of care and duty is very severe; we cannot avoid such reasons of extra busyness, and the strain on our nervous system is too great; we are overcome.

0-0 BURLINGTON ROUTE.

HOME SEEKERS' EXCURSIONS. The Burlington Route, C.B. & Q.R.R., will sell on Tuesdays, April 22nd and May 20th, Home Seekers' Excursion Tickets at Half Rates to points in the Farming Regions of the West, Northwest and Southwest. Limit thirty days. For folder giving details concerning tickets, rates and time of trains, and for descriptive land folder, call on your ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill. 445

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DIED. HEMMON—Entered into the rest of Paradise, on 10th Feb., at West Berlin, Parish of Port Medway, Mary E., relict of the late George Hemeon, aged 71 years.

WILMOT.—Entered into rest, at Belmont Sunbury Co., N.B., on Thursday, Feb 6th, 1890, Susan Elizabeth, wife of the Hon. Robt. Duncan Wilmot, late Lieutenant Governor of New Brunswick, aged 73 years.

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MISSION FIELD.

NOTES FOR MARCH FROM "THE MISSION FIELD," S P G

We are now in a position to state the amount of the Society's income for the year 1889. The total is £125 0 38; of this £86,921 is the amount under the important head of Subscriptions, donations, and Collections for the General Fund. In order to compare this amount with that received during the previous year, it is necessary to deduct the extraordinary gifts of £27,564 in 1888, and £9,000 in 1889. The result is found to be that the receipts under this head for two years are as nearly as possible equal. The following table shows the increase or decrease in each diocese:—

	Decrease	Decre.
Canterbury.....	£204	£ ...
London.....	...	567
Winchester.....	46	...
Bath.....	...	130
Chichester.....	246	...
Ely.....	85	...
Exeter.....	...	72
Gloucester.....	100	...
Hereford.....	114	...
Lichfield.....	189	...
Lincoln.....	60	...
Norwich.....	...	67
Oxford.....	154	...
Peterborough.....	186	...
Rochester.....	...	258
St. Albans.....	...	102
Salisbury.....	46	...
Southwell.....	158	...
Truro.....	...	48
Worcester.....	116	...
Bangor.....	...	6
St. Asaph.....	...	32
St. David's.....	...	44
Llandaff.....	...	19
York.....	139	...
Durham.....	154	...
Carlisle.....	58	...
Chester.....	...	114
Liverpool.....	162	...
Manchester.....	...	99
Newcastle.....	...	86
Ripon.....	...	37
Wakefield.....	...	70
Sodor and Man.....	...	9
Scotland.....	5	...
Ireland.....	127	...
Foreign Parts.....	...	212
British Army.....	...	36

The Society's Theological College in Madras has for years borne a high reputation for the excellent standard which is reached by the native candidates for Holy Orders who are trained in it. The Rev. A. Westcott is the present Principal. He left England in the autumn of 1887 to undertake this important work. The students at the close of their career undergo the Preliminary Examination for Holy Orders, which is held by the joint action of the Universities of Oxford and Cambridge. Their attainments can be thus compared with those who offer themselves for ordination in England; and in former years the students bear the comparison well. The Rev. Dr. King, of Gaytown Rectory, one of the examiners, writes on behalf of himself and his colleagues:

I enclose the marks and certificates gained in the late examination. You will notice that two of the candidates got higher marks in Latin

than were obtained by any of the English candidates.

That of the Sullivan's Gardens men were placed in the first class, two in the second, and one in the third.

We are at last able to announce definitely that the Rev. J. C. Whitley who went out to India in 1862, has for many years been at the head of the Chota Nagpore Mission. He was unwilling to accept the burden of the Episcopate but has at length yielded to the counsel of the Bishop of Calcutta.

The Government have caused the necessary documents to be issued to the Archbishop of Canterbury to enable his Grace to issue a commission for the consecration to take place. The Metropolitan the Bishop of Calcutta will be the consecrating Bishop assisted by the Bishops of his province.

Nazareth Mission in Southern India, is one of large extent and highly organized with many workers and numerous institutions. Among the latter is the Art and Industrial School on behalf of which the Society has to make a special appeal under the following circumstances. This school was founded as an orphanage at the time of the Tinnelly famine. Towards its support the Government give grants and the Society has also aided it by grants from its 'Tinnelly Famine Fund'. These latter grants now necessarily expire; but Mr Margoschis the head of the Mission writes that at least £12 a month is required to make the receipts balance the expenditure. There are 130 children in the school—and we have before us the long printed report of the Director of Public Instruction. It is a very elaborate document, spread over four folio pages. We will content ourselves with quoting the following passage:

The success of the institution during the year under review has been considerable. The Director visited the school in February last, and he has much pleasure in recording here his high appreciation of the valuable services rendered to the cause of technical education by the Rev. A. Margoschis. The influence of the school is not merely confined to the town of Nazareth, but is extending to the whole district, and beyond its borders.

The Society has been able to vote money to carry on the school for three months longer but appeals for special subscriptions towards the further maintenance of this valuable part of the Nazareth Mission machinery.

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CHAPTER II.
(Continued.)

Having spent a year at Milwood which he often spoke of afterwards as the happiest year of his life George Wyndham, then in his fourteenth year, went to Harrow. He wrote occasionally and some of his articles were accepted in high places and in a few cases, published. His ambition to achieve fame as a writer deepened with advancing years. During his third year at Harrow his foster-father was consecrated for the vacant English diocese of X—, and a palace became Wyndham's home. His career at Harrow was brilliant and distinguished and his manly character had won universal respect. His love for athletics made him a prominent figure in the football and cricket field, and his love of adventure in more questionable (not degrading) pleasures—pleasures in which apples, boobytricks, and practical jokes, *ad infinitum* were intimately associated.

Leaving Harrow he did not proceed, as usual, to the University, but, in deference to the Bishop, spent the two following years at the palace. He worked hard and steadily and, during that time acquired these habits of regularity without which permanent success in any profession is not to be gained. He wrote much, but published little. But the life he lived was too quiet for his eager enthusiastic temperament, and he longed to be out in the busy, bustling world. He was now in his 20th year. A choice of professions was put before him although the Bishop was not unaware of his strong leaning to journalism, for which he possessed exceptional fitness and aptitude. Accordingly a position of influence was obtained for him by the Bishop upon the staff of a leading provincial daily paper, and upon this he, soon afterwards, entered.

At home, in school and during his life in the palace George Wyndham had always partaken of wine and beer as naturally as of any other beverage, and such a thing as drunkenness was more than contemptible to his refined sensibilities. Leaving the palace, although young, he was one of the most learned and accomplished of men, possessing a profound reverence for religion and personal love for its Author. He was, naturally quick tempered, but, in all other points, a truer, nobler, man than he could not be found. He contributed a daily leader to the journal with which he was connected upon topics political and social, and his smart epigrams, sparkling witticisms and profound insight, rendered their perusal a great delight. He was a permanent guest at one of the city hotels, and his reputation as a man of society was soon second only to that of his ability as a journalist, hence he enjoyed a popularity which proved

a heavier burden than he could bear. So responsive were his mental powers to his will that he could write with ease at all times, and so accurately, that one writing was generally sufficient even when discussing matters of the deepest import. He was literally ubiquitous and no social gathering was ever considered complete without the witty and accomplished journalist. He was treated with conspicuous deference by leading politicians, many of whom were glad to avail themselves of such advice and counsel as he might choose to bestow upon them in his private and personal capacity. Wealth flowed in upon him, and, with it, such temptations as specially belong to the possession of riches. He smoked heavily and drank freely of the best wines obtainable. George Wyndham's presence was hailed everywhere with delight and his generosity to the poor was literally boundless. Thus seven years were passed.

CHAPTER III.

In his twenty-eighth year George Wyndham fell in love with a very ordinary young woman of his own age, endowed with no special ability, but amiable and devoted to him. She was of humble birth, but had been trained for the position of a national schoolmistress. Wyndham's foster parent was sternly opposed to the marriage, and he was more than surprised at what he considered his lack of the most ordinary prudence in choosing a partner for life. But George Wyndham loved Mary Hartwood and they were married. A year afterwards Wyndham was offered, and he accepted, a most lucrative position in connection with one of the most influential of the London daily papers. Here again his success was phenomenal, and it soon became evident that fame was within his reach. He received large sums for his writings, nor was there a magazine of any repute to whose pages he did not contribute. As in the provinces so also in London with its teeming multitudes, he was one of the most popular of men. But, behind the veil which hung between his home and the big, busy world, sat a sorrowful woman, his wife, who had learnt after a brief experience of her husband's life, especially since they had lived in London, that a day of disappointment and, perhaps ruin, was speeding towards them. A year and a half after their marriage the birth of a boy set a seal upon their love and cast a gleam of happiness upon their hearts; but the husband and father grew less and less fond of home and spent but a very small part of his time within its sacred walls. His wife grew sick with loneliness and at her husband's growing neglect, she went out but little, and her very existence was unknown to many of George Wyndham's friends. Her physical wants were bountifully supplied and, the brilliant journalist would have flashed with indignation and resentment had he been accused of neglecting his wife.

[To be continued.]

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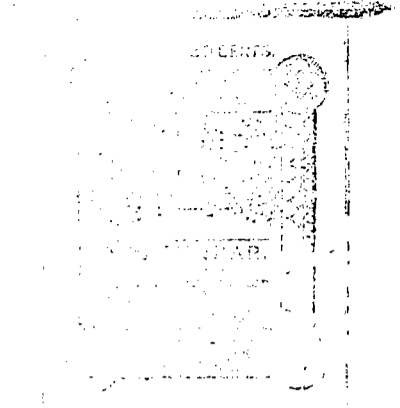
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