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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XII.  
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## ECCLESIASTICAL NOTES.

THE S.P.G. announces a total increase during last year of £39,340, making its income the largest ever acknowledged.

ON Monday, March 9th, the Bishop of Beverley, Eng., held a confirmation at the Doncaster Parish Church; the candidates numbering 335.

THE 237th anniversary festival of the Sons of the Clergy in St. Paul's Cathedral, London, is to be held on April 29th, Canon Newbolt being the appointed preacher.

The 'Old Church Society,' the venerable S.P.C.K., finds itself obliged to enlarge the house in Northumberland Avenue, which it built for itself in 1878-9, to meet the needs for more space caused by the expansion of its publishing business. Plans have been prepared by Alfred Waterhouse, R.A. The plans provide for adding two stories to that portion of the Society's premises which face Northumberland Avenue.

THE Low Church party in England do not appear to gain much respect from the Nonconformists, judging by some recent pulpit utterances. Dr. Parker of the City Temple, London, is reported to have said—"The Low Church party have become fossilised, devoid of warmth and breadth of vision; it represents neither the fish of Catholicism, nor the flesh of Revivalism, nor the good red herring of Nonconformity. It spends its energies on lawsuits, and hugs itself in the mantle of its own virtue, when it has clapped an opponent in gaol; it richly deserves the obliteration which has followed as a Nemesis its work in Islington and elsewhere.—*Irish Ecclesiastical Gazette.*

THERE was a great gathering of diocesan clergy in Winchester (Eng.) Cathedral on Tuesday, March 10th, when the ceremony of enthroning their new Bishop, Dr. Thorold, took place. Including the clergy belonging to the Cathedral and college, there were altogether about 500 present. The Cathedral was crowded with onlookers. In accordance with an ancient custom, which has come down to us from the time of the Conqueror, the Dean, canons, and choir, after the first lesson at morning prayer, left the Cathedral by the south door to escort the Bishop from the Deanery to the mother church of the diocese, St. Lawrence, which stands on the site of the King's Palace Chapel, where the Bishops paid homage in Norman days. As the procession passed the west door, the 500 surpliced clergy and the college masters and fellows joined it. On the way down the churchyard avenue processional and recessional hymns were sung.

St. Lawrence reached, the Bishop entered alone and tolled the bell. As the procession returned to the Cathedral, the Mayor and Corporation, the Lord High Steward (the Earl of Northbrook,) the Recorder, and Mr. Moss, M.P., preceded it. The declaration which it is customary for the Bishops to make was made inside the west door of the Cathedral, and the enthronement ceremony took place in the choir,

conducted by the Archdeacon of Canterbury. The Chancellor administered the usual oaths of allegiance, and the ceremony was ended.—*Church Bells.*

Of the 'Annexed Book' it may be interesting to mention that it is written in a very clear and regular clerk's hand, and might from its general uniformity be supposed from a superficial examination to be the work of one transcriber. The Prayer Book is made up of 544 pages of stout writing-paper, which are followed by three leaves containing the signatures of the members of Convocation of the Southern and Northern Provinces. It is bound in leather and there are yet traces of two pairs of blue silk ribands which were used for tying the covers together. At the back are six holes, through which the strings passed that attached it to the Act. The ends of these strings exactly corresponds with holes in the margin of the Act. There is a seventh hole with no traces of a string having passed through it. The jealous care which is now bestowed upon the 'Annexed Book' is well shown by the fact that it has been actually reproduced in the precincts of the House of Lords itself, under the very eyes of its custodians. To do this it was necessary to make use of an elaborate method of reflecting in order to obtain a sufficiency of light. It was afterwards lithographed, and is thus a faithful copy of the original, showing all the flaws and erasures and the marks of age and injury of this remarkable *facsimile*, which it has taken three years to produce.—*Church Bells.*

A UNIQUE book has just been published in England. It is the *facsimile* of the original manuscript of the Book of Common Prayer, signed by Convocation December 20th, 1661, and attached to the Act of Uniformity, which received the Royal assent May 19th, 1662. It has a remarkable history. The MS. and the Act annexed to it were deposited in an ancient tower near the Chapter House of Westminster Abbey. Here they seem to have long remained undisturbed; but some time after 1819 a clergyman who had occasion to refer to it appears to have detached the manuscript from the Act, for greater convenience of collation or perusal. The manuscript was then for a considerable number of years kept in a press with the Act, but in a separate compartment. In 1840 or 1841 it was required for reference, but could not be found. The matter rested thus until 1867, when Dean Stanley resolved to ascertain whether the MS. was really lost beyond recovery. A search resulted, and it was found that it had remained in the Jewel Tower until 1864, when it was, with other MSS. and papers, transferred to the Chief Clerk, and looked up in a closet in his room. It is hardly necessary to say that since then the precious volume has been most carefully, day, jealously guarded. This is briefly the strange history of the manuscript of our Prayer-book, of which a *facsimile* has just been issued. It may be stated that the book is issued as a companion volume to the Book of Common Prayer which was partly the outcome of the assembly of 'learned divines of both persuasions' to revise the Liturgy in 1661, and which was

reproduced in *facsimile* in 1871 for the Royal Commission on Ritual. The Assembly of Divines met in the Savoy in 1661, from April 15th to July 24th. The result was not satisfactory. The different parties could not agree, and out of innumerable suggestions some were adopted by the Bishops, who caused them to be placed by Convocation in a newly revised Prayer Book. This book is styled the 'Convocation Book.' The 'Annexed Book,' as the *facsimile* of the manuscript to which we are referring is named, was fairly written out from this book.—*Church Bells.*

## THE RELIGIOUS NEWSPAPER.

We take the following from the Philadelphia *Presbyterian*. It deserves perusal:—

"The minister who complains that his people know so little about the thought and work of the Church, and yet who makes no effort to put his Church paper in each family of his congregation, has more reason to find fault with his own remissness or indifference than with his people's ignorance. He neglects to place within their reach the very agency which will bring them in contact with a knowledge of what the active minds in the Church are thinking about, and what her best workers are doing. He keeps from them the very source of information and quickening which they need. It will not do to say that taking a Church paper is their own look-out, or that they should take it without his urging. This is not the way in which he reasons and acts in other matters. When his heart is set upon a particular measure he talks it up and persists in pressing it upon the attention until a proper interest is aroused and his end is attained. People need to be urged to do the very things which are best for them, and about which they should be most intent. Thus it is in regard to the religious paper. Many persons think that they must have their party organ and their county or city paper, but they have yet to be educated up to the use and necessity of taking and reading the Church paper. They do not usually subscribe for it until urgently solicited to do so by their pastor or an agent or some friend. Would it not then be well for each minister, yea, is it not his churchly duty, to work up an interest in the paper or papers of his Church during the family visitation, from the pulpit, and by the wayside? There is no doubt that he who circulates such a paper, or gets it circulated throughout his congregation, reaps corresponding advantages. He speaks to a more intelligent and responsive audience. He finds a more wideawake and active people. He also is the means of carrying blessings to many a household and of extending his influence in ways that he little realizes."—*Irish Ecclesiastical Gazette.*

WE want additional subscribers in Halifax, St. John, Quebec, Toronto, Ottawa, London, Hamilton. Liberal commission will be allowed to qualified Canvasser—lady or gentleman—in every one or more of these cities.

## WESLEY AND THE BISHOPS.

BY CANON MASON.

It is with a feeling of deeper grief and shame that we burn to think of the mutual attitude of the Methodist leaders and the Church. People often speak as if Wesley had either left the Church of which he was an ordained minister, or else had been expelled from it. Neither of these statements has any truth in it; though the former is nearer to the truth than the latter. 'I am not afraid,' wrote Samuel Wesley to his mother, 'the Church should excommunicate Jack (discipline is at too low an ebb), but that he should excommunicate the Church. It is pretty near it.' Archbishop Potter, by whom John Wesley was ordained, received them, says Charles Wesley, with 'great affection, and cautioned us to give no more umbrage than was necessary, to forbear exceptionable phrases, and to keep to the doctrines of the Church.' They told him that they expected persecution, but that they would abide by the Church till her articles and homilies were repealed. When, somewhat later, someone complained to the Archbishop of the conduct of the brothers, the gentle and scholarly old man replied, 'Those gentlemen are irregular; but they have done much good, and I pray God to bless them.' Edmund Gibson was Bishop of London when the Methodist work rose into its first full vigour—a man of great learning and solid piety. The brethren waited upon him of their own accord to explain their doctrine of assurance to him. 'If by assurance,' he said, 'you mean an inward persuasion whereby a man is conscious in himself, after examining his life by the law of God, and weighing his own sincerity, that he is in a state of salvation, and acceptable to God, I do not see how any good Christian can be without such an assurance.' They begged him, as St. Paul commands, to receive no accusation against them, but at the mouth of two or three witnesses, to which the Bishop answered, 'By no means; and you may have free access to me at all times.' A few weeks later, indeed, Charles Wesley came to him again, and informed him that he had been rebaptizing persons who had received Baptism from Dissenters, no which a skirmish followed. Charles Wesley said, 'I shall exercise my ministry in any part of the known world.' The Bishop said, 'Do you not know that no man can exercise parochial duty in London without my leave? I have power to inhibit you.' 'Does your Lordship inhibit me?' asked Wesley. 'Oh,' said the Bishop, 'why will you push matters to an extreme?' Such behaviour was not calculated to make a bishop favourable; but when some years afterwards the churchwardens of St. Bartholomew the Great complained to the Bishop that their rector very frequently invited Wesley to preach in their church, Bishop Gibson replied: 'What would you have me do? I have no right to hinder him. Mr. Wesley is a clergyman, regularly ordained, and under no ecclesiastical censures.' And so the matter ended.

But the most dangerous brush which the Wesleys had with episcopal authority, as in the case of a more celebrated man even than Potter or Gibson. The great Butler, author of the 'Analogy,' was Bishop of Bristol, a man of no narrow spirit or ecclesiastical bigotry, and most assuredly no enemy to Scriptural holiness or inward religion. Wesley's preaching was at that time sending people into convulsions, which Wesley made no attempt to discourage. He waited upon the famous prelate. 'Well, sir,' said Butler, 'since you ask my advice, I will give it freely. You have no business here; you are not commissioned to preach in the diocese; therefore, I advise you to go hence.' 'My lord,' answered Wesley, 'my business on earth is to do what good I can. Wherever,

therefore, I think I can do most good, there must I stay so long as I think so.' The fanatical way in which Wesley maintained his opinion as inspired against all known rules of Church order shocked the law-abiding simplicity of that great mind and heart to its very depth. 'Sir,' said Bishop Butler to John Wesley, 'the pretending to extraordinary revelations and gifts of the Holy Ghost is a horrid thing, a very horrid thing.'

No human being in this life is free from all infirmities and prejudices, not even Joseph Butler, but it ought to make us hesitate before we take it for granted that Wesley was always in the right, when we look at that interview between him and the greatest thinker and one of the most liberal minded and holiest men of the century. If Bishop Butler wished to get rid of him out of his diocese, we can hardly wonder if the ordinary parochial clergy resented his unceremonious intrusion into their parishes. It is true that they did so, at least, for many years. In 1738—the year of his conversion—Wesley speaks of being 'almost uniformly excluded from the pulpits of the Established Church.' During all the latter part of his life he preached everywhere in the churches and was the honoured guest of bishops, and no one would have dreamed of questioning his right to be considered in full communion.

## NEWS FROM THE HOME FIELD.

## DIOCESE OF NOVA SCOTIA.

ACADIA MINES.—This church was beautifully adorned for the great festival of Easter. On the super-altar stood six vases of tulips, camellias and other choice flowers, while on the altar, just below the cross, stood a vase of lilies. On the pulpit was placed a vase of beautiful roses. The font was adorned with geraniums, moss and trailing vines, and at the end of the desk and on each window sill in the nave stood pots of primroses. The whole reflecting great credit upon the taste and generosity of the ladies, who undertook thus to pay honor to their risen Lord. The congregations were large, and the services bright and hearty. The choir did good service in their rendering of the canticles, hymns and anthems. Fifty-eight partook at the two celebrations. This was not satisfactory as more were expected; but we hope for better things in the near future.

The parish meeting on Monday evening was a successful one. Owing to the parish having been vacant during a portion of the past year, there was a somewhat large deficit, this was grappled with in a cheerful and earnest manner. Measures were adopted for wiping it off at an early day, and preventing its occurring again. The wardens were re-elected, and the meeting closed with a general feeling of hopefulness.

HALIFAX.—St. George's.—The services on Easter day were of a very hearty character. There were three celebrations of the Holy Eucharist at 7:30, 9 and after Matins. At the first service there were 124 communicants, which speaks well for the indefatigable labours of the Rector, nine years ago when he first came into the parish at the early service there were only about twelve present. The singing was of a congregational character, and was very heartily joined in. In the afternoon there was a children's service, when there was a very fair attendance. On the whole it was, as it always ought to be a very happy and joyous day.

At the Parish meeting held on Easter Monday there was a fair assembly, but not so good as should have been. The Rector in his address mentioned the fact that each Easter as they come round are the milestones on the road of time. He then reviewed the work done during the year, also of the various societies. He thanked specially the ladies who had brought to a successful issue the object that was set on foot last December in the matter of the curate.

The old wardens were reelected for the ensuing year. The meeting was dismissed by the Rector giving the blessing at 10:30, after a very happy and enjoyable time.

## THE COTTAGE HOSPITAL FOR SPRINGHILL MINES.

To Editor of the Church Guardian:

Dear sir,—I gratefully acknowledge the receipt of the following subscriptions:

Miss Eliza Ritchie \$10; Rev. Dyson Hague, for 'St. Paul's Bed,' \$100; A friend in Huron \$2; Rev. F. Codd \$1; Rev. C. Lutz \$2 50; Mrs. George Cox \$5; Rev. W. S. Morris, offertory, \$25.50; Blank \$1; two orphans of Toronto \$2; Rev. S. Jones Hansford \$5; Rev. Robert Wilson \$5; Lord Bishop of Algoma \$5; Rev. Dr. Partridge, offertory at St. George's Halifax \$48; Rev. E. F. Wilson \$5; Rev. Dr. C. J. S. Bathune \$10; a friend in Yarmouth \$5; Rev. Dr. J. Brock \$5; Blank, Toronto, \$1; Miss Stems \$5; two friends in Lunenburg \$25; Rev. W. S. Covert, offertory at St. Paul's Church, Grand Manan, \$7. Total \$276.

The sum of three thousand dollars is needed, and I sincerely hope that Canadian Churchmen will send us that amount. If my brother clergymen would give only a week day service offertory the hospital could be erected and become a great blessing at once. One clergyman writes: 'I send you \$5; if all who received your circular would do the same the hospital would be a fact.'

Two of the esteemed parish visitors were visiting one of the wounded lads last week and found a man taking a hardened poultice off a terrible scalp wound, and then scraping the wound with a jackknife. Both the ladies burst into tears at the distressing sight. The Cottage Hospital and trained nursing will change that for a better and more merciful order of things.

I remain, yours sincerely,

W. CHAS. WILSON.

Springhill Mines, March 31st, 1891.

## DIOCESE OF FREDERICTON.\*

DORCHESTER, N.B.—At the Easter meeting held in the school room on Monday last, Hiram W. Palmer and Mariner G. Tweed were elected Churchwardens, and W. Hazen Chapman Vestry clerk. The following gentlemen were elected vestrymen: John Hickman, David Chapman, J. B. Forster, J. F. Teed, E. C. Palmer, Charles Millar, Bradford H. Gilbert, John Johnson, Willard Wilbur, Hon. D. L. Hanington, J. W. Y. Smith and Albert J. Chapman. J. B. Forster was also elected auditor.

The lay representatives to the Synod are Hon. D. L. Hanington and John B. Forster, Esq; substitutes, H. W. Palmer and Bradford H. Gilbert.

The delegates to the General Committee of the Diocesan Church Society are Hiram W. Palmer and John B. Forster; substitutes, J. Roy Campbell, jr., and Bradford H. Gilbert.

The accounts of the outgoing Wardens were certified by the auditor to be correct, and presented an excellent showing.

The Rector, as chairman of the repair's committee, presented the statement of repairs account, which having been previously audited and found correct was on motion approved and ordered to be filed.

Votes of thanks from the parishioners were made and recorded to several persons who had made generous gifts and donations to the alterations. The meeting was largely attended and was characterized by the best of feeling. The only regrettable circumstance connected with the proceedings was the retirement, on account of ill health, of Mr. David Chapman from the office of Churchwarden, a responsible position that he had honourably filled for the long term of twenty one years. On motion of Hon. D. L. Hanington, seconded by John Hickman, Esq, and spoken to feelingly by the chair, the motion was passed by an unanimous

standing vote—a generous tribute to long and faithful services which Mr. Chapman acknowledged very happily.

The services during the Holy week were more largely attended than they have ever been; and on Easter day large congregations took part in and heartily enjoyed the services which were particularly bright and cheering.

**ST. JOHN.**—The following were the officers elected at the Easter Vestry meeting:

**Trinity**—Church wardens, C. W. Weldon and John Sears. Lay delegates, C. W. Weldon and H. Lawrence Sturdes; substitutes, James Mc-Nicol and C. E. L. Jarvis.

**St. Paul's**—Church wardens, G. Sidney Smith, R. Penniston Starr.

**St. Luke's**—Church wardens, John Tapley and James Holly. Delegates, W. H. Smith and W. Shives Fisher; substitutes, F. H. Flewelling and W. B. Wallace.

By a unanimous vote it was decided to increase the salary of the rector, Rev. L. G. Stevens, \$300.

**St. James'**—Church wardens, R. W. Crookshank and William Lee. Delegates, William Kee John Kinny, with J. W. Godard and H. Duffell, jr., as substitutes.

**St. Jude's**—Church wardens, S. L. Brittain and E. J. Wetmore. Delegate, E. J. Wetmore; substitute, V. W. Tippet.

**St. George's**—Church wardens, S. T. Mosher and Uriah Drake. Delegates, W. J. Cornfield and S. M. Sewell; substitutes, E. McLeod and B. H. Appleyby.

Delegates to Diocesan Church Society—W. J. Cornfield and S. M. Sewell; substitutes, B. H. Appelby and E. McLeod.

**St. Mary's**—Church wardens, A. P. Tippet and W. H. Barton. Delegates, W. H. Barton and A. P. Tippet; substitutes, S. D. Crawford and S. McBride.

**St. John's**—Church wardens, T. W. Daniel and J. R. Ruel. Delegates, W. M. Jarvis and Geo. E. Fairweather; substitutes, John R. Armstrong and G. G. Rael.

Delegates to Diocesan Church Society—John R. Armstrong and G. G. Rael; substitutes, H. E. Wardroper and G. W. Jones.

**SUSSEX.**—During Holy Week the afternoon services at Holy Trinity were attended by large congregations. The rector gave each day a reading upon some topic connected with the sacred season, and on Good Friday, at 10:30 a.m., there was a solemn commemoration of the death of our Lord with appropriate addresses. Easter here was especially bright and joyous this year. The church was very attractive in its festive garb. The ladies of the parish had taken great pains to decorate the sanctuary, and groups of choice plants and garlands of lovely flowers were placed in and about the chancel in a most pleasing and effective manner. The choir gave the anthem 'Break forth into joy,' by Barnby, in the evening with excellent effect, and the children's choir sang some pretty carols during the services. The Church of the Ascension, Studholm, looked well with its Easter banners and floral altar decorations. A good congregation assembled here as early as 9 a.m., when the Rector, the Rev. Henry W. Little, administered the Holy Communion to a large number of communicants, and preached. At Sussex the services were prolonged far beyond noon by the number of persons ready to present themselves at the Lord's Table. The rector preached in the evening upon the subject of 'Gideon's victory.' Every seat was occupied, and the offertories during the day were exceptionally good. The preacher, in the course of his discourse, instanced the marvellous growth and vitality of the Episcopal Church of America, with its eighty bishops and 4,000 clergy and 2,000,000 members, as a proof of what has been done in the midst of a new nation in less than 200 years, by a loyal declaration in the face of

all men, of the faith in its integrity, 'once for all delivered to the saints.'

**MONCTON.**—On St. Patrick's day the regular Lenten meeting of the Shediac Deanery was held at Moncton upon the occasion of the Induction of Rev. E. Bartram Hooper lately at Weldford, into the Rectory of St. George's Church.

The meeting was organized at the house of George Taylor, Esq., warden, Rev. J. Roy Campbell, Rural Dean, in the chair.

The Dean extended a hearty welcome to Mr. Hooper on behalf of the Chapter. Considerable routine business was then transacted, after which the Chapter adjourned, but not without extending its warmest thanks to Mr. Taylor for his generous hospitality and for the use of his rooms upon this and upon previous occasions.

The Induction service was held in the evening, when St. George's Church was well filled. The procession formed in the vestry and marched to the west door, where the keys were delivered by the wardens, Messrs. Taylor and Peters, to the Rector elect, who then locked and unlocked the door and tolled the bell thrice; the Bible and Prayer Book were then presented by the Rural Dean, after which the procession returned to the Chancel, and Evensong was proceeded with according to the form provided by the Provincial Synod. The prayers were taken by Rev. C. E. Mackenzie, Rector of Shediac, and the lessons and sermon by Rev. Mr. Campbell. The sermon was based upon Exodus xvii, 11, 12, and was admirable in language and adaptation, dwelling upon the high qualifications demanded in the ordination to the Priesthood and upon the great confidence and assistance due from the laity, may its words weighty with wisdom and pointed with wit bring forth much fruit.

Rev. Mr. Hooper enters upon his new sphere under favoring circumstances, and has already created a most satisfactory impression, and the parish is to be congratulated upon this happy issue of its late affliction.

**ACCESIONS.**—We are informed on reliable authority that Rev. W. W. Quicke and Rev. E. Cuthbert are about to seek valid orders in the Church of England. Mr. Quicke has been lately serving with much acceptance the Reformed Episcopal congregation at Moncton, and is offered the important position of curate of St. Paul's, Halifax. Mr. Cuthbert, who officiated for Mr. Quicke in Moncton for one or two Sundays, is recently from England and goes to Toronto to take a charge after his ordination.

**SHEDIAC.**—Easter dawned dull and doubtful, but soon cleared up delightfully. A large congregation assembled at the parish Church of St. Martin-in-the-woods, which was tastefully arranged with mottoes, lilies, &c. The music was excellent and the number of communicants unusually large. The Sacrament of Holy Baptism was also administered to one infant.

There was a goodly list also at the early celebration at St. Andrew's. This Church was crowded in the evening. The font, windows and retable looked lovely in their setting of flowers. The young choristers, for some weeks under the skilful training of Mr. Schaeffer, station agent, took part in the services for the first time and delighted all with their singing.

On Easter Monday very harmonious and satisfactory meetings were held in both parishes; the finances were shown to be prospering in each and the former officers were all re-elected.

#### DIocese OF QUEBEC.

**MAGOG.**—At St. Luke's Vestry meeting, on Monday, Messrs. H. Sweeney and James Shedrick were re-appointed clergyman's and people's warden's respectively. Mr. Wm. Whitehead was re-elected special representative on the

Deanery Board. Mr. A. Wright's appointment last Easter, as delegate to the Diocesan Synod, holds for two years.

In the course of the proceedings the incumbent spoke of the wardens and their services in the warmest terms of grateful appreciation. Votes of hearty thanks, accompanied by words expressive of the liveliest recognition of able, self-denying and long continued service, were tendered to the organist, Miss Gartie Lindsay and the choir, and to the teachers of the Sunday school, Mrs. Somers, and the Misses F. Merry, S. Tambs, Cora Gustin, Fanny Hall, Elsie Hall, Florence Young, Maud Martin and Maggie Lindsay. Designs were submitted for the heating of the church, and were generally approved.

The services at St. Luke's on Easter Sunday were largely attended. The number of communicants too was large. The choir and congregation, well accompanied by instrumental music, sang with a heartiness becoming the glad occasion. The parts in the anthem rendered in unison by the three youngest members of the choir, Maggie Lindsay, Lydia Brownword and Maud Hall, were particularly sweet. The decorations of the chancel were exceedingly chaste.

**FITZPATRICK BAY.**—**St. Matthias.**—On Easter Day the service in the village church was of a special character, a large congregation assembled for worship, the singing was admirably and heartily rendered, the responding which is always hearty on this occasion was particularly congregational, and showed marks of true worship. The young people of the vicinity took a very lively interest in the decorations and displayed good taste and showed delight in making every necessary preparation. The windows were beautifully decorated with pot plants, the altar vested as usual in white with suitable emblems, and the super altar adorned with vases of choicest plants and flowers, the white cross standing in the centre. The Prayer desk and Lectern were decked with white and gilt. The House of God presented a very pleasing appearance. The 'Hallelujah' from Messiah was efficiently rendered during the offertory by the organist, Miss E. Drew. Service was conducted by the Rev. W. A. Adcock.

#### DIocese OF MONTREAL.

**FRELIGHTSBURG.**—The customary joyous celebration of Easter Day occurred at the Bishop Stewart Memorial Church, with a good attendance of worshippers and communicants. The service was enlivened by Easter Carols and hymns, which harmonized with the Sanctuary beautified with plants and fragrant with the bright flowers and lilies which decked the altar. The illuminated sentence over the table, 'I am the Bread of Life,' the work of the Messrs. Spence, of Montreal, and presented by Miss Reid, added greatly to the effect. The Rector was assisted by the Rev. N. P. Yates, B.A., of the University at Lennoxville, who is spending the Easter holidays at home. The Easter offerings amounted to over \$40.

The following officers were elected on Easter Monday: Wardens—Messrs. William Hagan and James Westover. Sidesmen—Messrs. T. Austin, G. E. Barnes and Cecil Barton.

For Abbott's Corner and St. Armand Centre: Messrs. L. R. Whitman and Leslie Warner. Building Committee: Col. Asa Westover and Mr. Thomas Kirkeny.

**CHAMBLY.**—**St. Stephen's.**—The Easter services in this Church were especially beautiful, the Easter music being of a congregational nature and very well rendered. The Church interior has been brightened and improved by beautiful hangings and a new altar cloth worked by the ladies of the parish, and a credence table has also been added to the chancel. The Rector preached at both morning and evening services

and a large majority of the congregation remained for their Easter Communion.

The Easter Vestry meeting was held on Monday evening. The following appointments were made: W. J. W. Howard, Rector's Warden, W. Wyndham, B. Anstin, People's Warden, Messrs. Glen and Myhil, sidesmen; and Messrs. Plimsoll and Howard, delegates to the Synod. The financial report was most satisfactory, a balance of over \$200 on hand being shown after payment of all expenses, including many improvements to the Church property.

Well attended weekly meetings were held during Lent, ending with two most impressive services on Good Friday.

**MANFONVILLE**—The Easter service in the morning had a large congregation in attendance. The altar was vested in its festal coverings of white, and the gradine filled with potted plants; the organ and font receiving their due share of decoration. The number of communicants was larger than for some time back, but not yet up to the proportion there ought to have been, if the communicants duly understood the requirement of their Church to 'communicate three times a year, of which Easter is to be one.' As however the communion will be celebrated on the Octave of the Feast, those absent on Sunday can communicate then and thus fulfil their obligation. The services on the week days through Lent were favorably attended, country circumstances taken into consideration. In this Mission a Church Guild for the young people has been organized, and also a branch of the 'Ministering Children's League' for the still younger people. These associations we do not expect will do much through the summer months, as the young people prefer to be out of doors as much as possible, and have games, &c., to amuse them and call them out. This parish, never very strong, is far from being as strong in its church element, or even in its English speaking population as it once was, and consequently, while services are attended and Sunday school in good order, the one weak thing is the inadequate stipend of its clergyman, who receives but little over \$500! Of course this cripples him in much of the work in which, if he was properly paid, he would naturally take the lead in proposing and organizing.

**BOLTON CENTRE** on the north of above Mission, and **GLAN SURTON** on the south are both destitute of clergy, only that services are kept up by students from the Theological College, the cause of the Church would rapidly retrograde.

**ST. JOHNS**.—*St. James* was very beautifully decorated for Easter. The display and arrangement of the flowers were the finest we ever saw in this place at this season of the year. The decorations were the handiwork of the Girl's Guild, who also presented the church with two beautiful vases. The services were largely attended. The music was exceptionally good—the choir being strengthened by the addition of the fine clear soprano voices of Mrs. H. N. Fisk and Mrs. John Donaghy. The former sang a solo at morning service—'A Contrite Heart,'—and the latter at evening service 'Consider the Lilies.' The Rector preached on each occasion a most excellent and appropriate sermon. The offertory was for the Diocesan Mission Fund and footed up to about \$200.

**KNOWLTON**.—*St. Paul's*.—There was a good attendance at the Easter Vestry meeting. The Rev. W. P. Chambers presided. Messrs. S. F. Belknap and H. T. Knowlton were re-elected churchwardens and lay delegates to Synod. The financial statement was very satisfactory. The ordinary offertory collections during the year amounted to \$440, besides a special collection of \$86. An offer was made by Mr. H. S. Foster to remove to an adjacent lot at his own expense, the present church, so as to permit the

construction of the proposed new edifice, and not interfere with the regular services of the church while the work of building is going on. This generous offer was referred to the building committee, by whom it will no doubt be favorably entertained.

**COWANVILLE**.—The usual Easter services were held in Trinity Church, Rev. Mr. Bernard officiating in the morning and the Rector, Rev. R. D. Mills, in the evening; a pleasing feature of the latter service being the singing of the offertorium by Mrs. E. L. Vincents. The chancel, lectern, organ and font were handsomely decorated with flowers and plants, a large bouquet of Easter lilies being especially beautiful.

**FARNHAM**.—The annual meeting of the vestry of *St. James' Church* was held at the Church hall, on Monday evening the 30th, which was largely attended by the members of the church. Rev. Canon Mussen, the Rector, presided and gave a very interesting statement of the past year's work in connection with the church. The church warden's accounts, which were very satisfactory, were read and passed. The following appointments for the ensuing year were made: Rector's churchwarden, Mr. Silas Randall; People's churchwarden, Mr. John Leslie.

Dunham Ladies' College, Mr. J. A. Truax. Delegates to Synod—Dr. F. G. Slack and Mr. Thos. Parkins. After a vote of thanks to the Rev. Canon Mussen and the churchwardens, the meeting closed.

**MONTRÉAL**.—*St. Martin's*.—The position of the Church as shown by the Churchwardens report on Easter Monday evening is highly gratifying; another \$2,000 had been paid on the mortgage debt, reducing it to the even sum of \$20,000; \$15,000 being on the Church and \$5,000 on the Rectory. This condition of affairs is ground for profound thankfulness, and is all the more satisfactory in view of the radical change made last year from pew rents to voluntary offerings. Under the new system the envelope contributions exceeded the pew rents of the previous year by \$340.02, while the regular offertory and the contributions for missions and other outside objects have also increased, the latter amounting to \$1,314.85.

The wardens recommended: 1. That the Rector's stipend for the coming year be increased by \$250, making it \$2,500; 2. That the present system of voluntary offerings be continued for another year, and 3. That a sum not exceeding \$150 per annum be appropriated for the purpose of securing a Vestry Clerk or Assistant to the Financial Warden to attend to details, which recommendations were adopted.

The salary of the efficient organist, Mr. J. H. Campbell, was increased in September last from \$500 to \$650 per annum.

The wardens, Messrs S. Bethune, Q. C., and R. Wilson Smith, received a hearty vote of thanks for their administration and were re-appointed.

Messrs. S. Bethune, Q. C., and J. P. Cleghorn were re-elected delegates to Synod.

A special vote of thanks to the Rev. Canon Mulock for his valuable services in connection with the Church, and embodying the wish that the Rev. Canon would long be spared, was moved by Mr. J. P. Cleghorn, seconded by Mr. C. D. Hanson, and carried with acclamation. The Rector spoke in the warmest terms of love and kindness towards Canon Mulock.

**AYLMER**.—The Easter services in Christ Church were large both morning and evening. The Holy Table was tastefully decorated with a choice selection of beautiful flowers. The choir sang appropriate hymns and chants in a creditable manner, the solo by Mrs. Gordon being specially good. The sermons both morning and evening were on the Resurrection. The preacher, Rev. S. Moore, from McGill College, showed that the doctrine, although a

mystery, yet it was full of comfort to the Christian pilgrim. The Rev. H. Almon, Rector elect, will take charge (D. V.) 3rd Sunday after Easter. This parish has a good Church and Rectory, a good congregation, a well organized Sunday school, Ladies' Aid and Auxiliary, and a Young People's Literary Society.

**BRISTOL**.—The Easter Vestry meetings were held on Easter Monday. There was a very fair attendance at both churches.

*St. Luke's*.—Thomas Caldwell, sr., and James Graham were reappointed as churchwardens. Delegates to Synod, J. Craddock Simpson, and S. Cookson.

*St. Thomas*.—Joseph E. Morris was chosen as clergyman's churchwarden; Mailes Cowley was elected as people's churchwarden. Delegates to Synod, J. E. Morris and Mailes Cowley. The financial report for this Mission is most satisfactory, showing a large increase of subscriptions, and offerings over previous years. There has also been an increase of ten in the average weekly attendance at Divine service, and an increase of five communicants on Easter day, as compared with the attendance on Easter day 1890. The services on Easter day were well attended. At *St. Luke's*, Mrs. Latham, senior, who is one of the oldest settlers in Bristol, being over 100 years of age, was present at the Holy Communion, thus setting an example to many of a younger generation, who are wont to disregard the Lord's command, 'Tis do in remembrance of Me.' The fortnightly services Bristol Mines, the Mission station opened by the present incumbent, are largely attended and appreciated by the miners.

#### DIOCESE OF ONTARIO.

**PEMBRIDGE**.—The past Lent has been well observed in this parish, and a devoutly bright Easter has been the result. The attendance at all the special services has been better than a year ago, and on the festival of the Resurrection, the Church, fully arranged and adorned, was crowded by reverent congregations. At the two celebrations there were 120 communicants, of which 65 were at the early service. At the annual vestry meeting, which was large and harmonious, the financial report showed a revenue of over \$2,350, the largest amount ever raised in the parish, the old officers were all re-appointed.

**PETERBORO'**.—*St. John's*.—The service on Easter day was largely musical, attractive and beautiful; Dr. Davies, the organist of the Church, well known for his abilities, having made a special effort for the occasion. The music was of a high order and excellently rendered. The chancel, altar and pulpit were beautifully decorated with flowers, the Rector, the Rev. J. C. Davidson, had appealed before Easter for special offerings to reduce the Church debt, asking the amount of \$1,050. The offertories during the day reached the splendid sum of \$1,700, a magnificent response to the appeal of the Rector. In the afternoon a Children's service was held, at which many of the children laid upon the plates the savings of the last six weeks, evidencing much self denial; the total sum reaching \$111. At the evening service the church was crowded, and extra seats had to be provided. The Rector preached at this service, and the Rev. Mr. Kendrick in the morning.

**ASHBURNHAM**.—*St. Luke's*.—Easter was duly marked at *St. Luke's*, the Church having been duly decorated; the interior having been much improved within the few days preceding. The Rev. J. W. McCleary, Rector, conducted the services and preached.

On Easter Monday the usual Vestry meetings were held, the position financially of both parishes being satisfactory. In *St. John's* parish a floating debt of \$670 had been wiped off and a payment of \$1,800 made on the mortgage debt.

**ORILLIA.—St. James.**—The Vestry meeting passed off in a pleasing and agreeable manner, and the reports showed financial prosperity, with a balance in hand after payment of \$130. 78. The Rector, Rev. Canon Greene, referred to the difficulties which had prevailed in the parish and to rumours as to the manner of conducting the services, but for this he stated he held himself responsible only to the Bishop.

Dr. Corbett and Mr. C. Wright were appointed wardens and Messrs. Richard Rex, Frank Evans and Thomas Hayswood were elected lay delegates to Synod.

**GANANQUE.—Christ Church.**—The annual Easter Vestry meeting was held on Monday evening the 30th ult.—The Rector, the Rev. H. Austin, presiding. Though the Churchwardens statement showed a small deficit up on the year's administration, part of it belonging to the previous year, on the whole the statement was satisfactory. It was cause of congratulation that the income had been raised without resorting to any questionable means such as entertainments, etc.

Messrs. Gibson and Turner were appointed Wardens for the present year. An Advisory Board to act with the Wardens was appointed. It was decided to open a subscription list to raise funds to pay off the existing debt, and in a few minutes the greater part of it was subscribed, the annually elected people's Warden, Mr. Turner, generously headed the list with a donation of \$50. It is proposed to have the weekly Offertory used as a means of raising the necessary funds for the current year. Mr. B. Carroll was appointed delegate to the Synod.

**BRACKVILLE.—St. Peter's.**—There was good attendance at the annual Vestry meeting of both ladies and gentlemen of the congregation, the Ven. Archdeacon Jones presiding. The annual Report and Financial statement were satisfactory. Nearly \$300 had been expended on repairs for the Church, \$280 on the Chapel and School room, and the interior of the Rectory had been thoroughly renovated. The total for the year amounted to \$4,000 leaving a balance in hand of \$450. Messrs. Weatherhead and H. F. Jackson were appointed Wardens.

Special resolutions were passed to the retiring Wardens, to those who had assisted by gifts during the year, to the ladies of St. Peter's and the Young People's Guild, for their aid materially improving and embellishing the Church property, to the Choir and specially to the four proprietors of pews who during the past twelve months had deeded them to the Church. Mr. Allen Turner was re-elected delegate to the Synod.

**St. Paul's.**—The Rector's report shewed marked progress during the last twelve months, and the Churchwardens financial statement shewed the finances to be in a healthy state with all liabilities met and a balance in hand. Messrs. G. W. Baker and W. H. Dervis were appointed Wardens, and Judge McDonald was re-elected Lay Delegate of Synod.

**Trinity.**—The Rector, the Rev. Dr. Newell, and the Churchwardens account submitted shewed a satisfactory state of affairs with a balance on hand. Messrs. John E. d'Carle and G. C. McLean were appointed Wardens, and a special Executive Committee was named to act with those Officers and the Rector and assist in the management of the finances of the Church. Special votes of thanks were passed to the Churchwardens, Sidesmen, the Choir, and to several ladies of the parish, for their assistance in the musical services of the Church. Mr. D. F. Cordingley was elected Delegate to Synod.

#### DIOCESE OF TORONTO.

**TORONTO.—St. Alban's Cathedral.**—The chancel windows being six in number, exclusive of

the central east window, and east window containing two lights, it has been determined to fill these uniformly with representations of the twelve Apostles. A window has now been put in containing figures of St. Matthew and St. John, as a memorial to the late Mr. Robert J. Turner and his wife. The work, which has been designed and executed by Mr. N. T. Lyon of Toronto, is such as to prove that we have manufacturers in Canada able to design and execute excellent work of the kind. The window has been seen by a large number of persons whose opinions have been freely expressed in admiration.

**NEWMARKET.—St. Paul's.**—There was a large attendance at all the services on Easter Day. There were 70 communicants. In addition to the usual services the Litany was sung at a Children's service in the afternoon, conducted by Mr. R. H. C. Browne. Easter offertory \$120. At the Vestry meeting Messrs. Wm. Deane and W. A. Brunton were elected Churchwardens. A statement was made by Canon Farncombe, the Rector, shewing that the debt on the church had been reduced by \$470 during the year.

**HOLLAND LANDING.—Christ Church.**—The pretty church at Holland Landing, now in charge of Rev. John Farncombe, was crowded to its utmost capacity on Easter Day. The Church was handsomely decorated, and the special music for the festival was sung with good effect. There were thirty communicants. After the service the remains of Mrs. G. Bell were buried in the church-yard. Mrs. Bell had sung in the choir on Palm Sunday, and as an active Church worker will be greatly missed. The Vestry meeting was held on the 2nd inst. The Churchwardens report showed a balance of \$31. Churchwardens John Taylor and Wm. Lane were re-elected, and Messrs. Lloyd and Parnham were appointed Lay delegates.

#### DIOCESE OF NIAGARA.

**GUELPH.—St. George's Church.**—A large number of the congregation attended the early celebration of the Holy Communion on Easter Day, and a still larger at the midday, making about 270 in all. The Church looked extremely beautiful, being adorned in the chancel with palms, calla lilies, roses, etc., while the font was also gracefully decked with flowers—Nature's own parables of the doctrine of the Resurrection. At all the services there was bright and appropriate music. The mid-day service commenced with the hymn "Welcome, Happy Morning." There was a very pleasing anthem, "He is not here, for He is Risen," admirably sung, Mrs. Wilcocks and Mr. Brazor taking the solo parts. The sermon in the morning was from Mark xvi., 2, concerning the early visit of the faithful women to the sepulchre. At the evening service there was again a large attendance. The anthem sung was "Why Seek ye the Living among the Dead." It is a very grand composition and again Mrs. Wilcocks and Mr. Brazor took the solos. The sermon was from Acts xxvi., 22-23, being St. Paul's statement before Festus and Agrippa concerning the resurrection as the basis of all his teaching. Archdeacon Dixon dwelt upon the names Jesus and Christ the latter name always referring to the Messiah, and being constantly used in that sense in the Epistles, while in the Gospels even His chosen ones did but vaguely and imperfectly recognize that He was the Messiah. All the services were conducted by the Archdeacon, save the lessons in the morning, which Mr. Card, a Divinity student, read.

**MOUNT FOREST.**—Our Easter Day Services were well attended and a large number communicated. The whole Easter offertory amounted to 152 Gs. Of this \$80 was offered

by "The Girl's Friendly" for General Fund. For the Church Debt Fund \$25 by Mr. Agar, of Toronto, an active lay helper in this parish at one time, and the rest by the congregation for various purposes. The morning and evening services during Holy Week were well attended.

#### DIOCESE OF HURON.

The Right Reverend Bishop of Huron has so far recovered from his recent illness as to be able to walk about and take a little outdoor exercise. He is very weak and will be unable to attend to his episcopal duties for some days.

The meeting called by the Bishop to organize a Lay Helper's Association, has been postponed from April 2nd to April 23rd, to be held in London.

Owing to his recent illness, the Rev. R. Hicks was unable to leave his room on Easter Sunday, and consequently was prevented from preaching his farewell sermon in the Cathedral on Sunday evening, to the disappointment of his numerous friends. The reverend gentleman takes charge of his new parish at Simcoe on Sunday, April 5th, and will carry with him the good wishes of a large circle of friends.

**HAYVILLE.**—The Rev. J. Edmonds has resigned charge of this Mission which he has held for the past four years.

**DUTTON.**—The Rev. Jeffrey Hill, M.A., has been appointed to the Mission of Dutton, Bismark and Rodney. He will begin duty April 5th.

Mr. Frank Leigh, of Romney, will take charge of the Tibury and Romney Missions, vacated by Mr. Hill, until a clergyman can be sent.

**LONDON.**—Easter Sunday music in the Anglican Churches of this city was of an especially interesting nature. In the Memorial, St. James', St. George's and St. John the Evangelist churches, large audiences were greeted with pleasing anthems appropriate to the occasion. In St. John's Church the beautiful new organ was opened for the first time, and made a fine impression. In St. James' Church the popular organist, Mr. E. T. McComb, made a special effort, and succeeded in winning great praise, the choir being augmented by several splendid voices numbering some thirty-nine in all.

In St. James' an afternoon service was held for the Sunday school when the Rector (Rev. Canon Davis) read the shortened form of Evening prayer. He gave a short and practical address bearing on the Resurrection and the Christian's duty. At the close of the service the children's Lenten offerings on behalf of Missions were taken up and amounted to over \$21.

The Easter service at St. Paul's Cathedral were of a special interesting character, and were attended by large congregations, both morning and evening. Dean Innes preached on both occasions, the lessons being read by Mr. Baynes Reed, who is making gratifying progress in his studies for the ministry. The musical part of the service, prepared by Mr. G. B. Sippi, organist and choir master, was unusually splendid and elaborate, reflecting the utmost credit upon the skill of Mr. Sippi, and displaying the superb efficiency of the choir, which continues to be one of the best in Canada. At the evening offertory Dr. Sippi sang the solo 'Calvary' in magnificent voice.

**EASTER VESTRY MEETINGS** were held in the several churches and the following officers elected.

**St. John the Evangelist.**—Wardens, C. F. Complin, E. S. Collett. Lay Delegates to Synod, W. J. Imlach, H. Macklin.

**Memorial Church**—Wardens, F. P. Betts, John Shopland. Lay Delegates V. Cronyn, W. C. L. Gill, T. H. Luacombe.

**St. James'**—Wardens, John Beattie, George White. Lay Delegates, Wm. Moore, G. D. Sutherland.

**The Cathedral**—W. J. Reid, W. S. Pearce. Lay Delegates, E. Paul, R. W. Barker, R. Bagly.

**Christ's Church**—Wardens, F. Robinson, A. McCormick. Lay Delegates, W. Robinson, T. Parkinson.

**St. George's**—Wardens, H. A. Kingsmill, J. H. Lings. Lay Delegates, W. W. Fitzgerald, S. Gibson.

**St. Matthew's**—Wardens, Thos. Clark, Henry Stratford. Lay Delegates, G. F. Oxley, J. F. Hellmuth.

**SARNIA**—The annual Vestry meeting was held in St. George's school house Easter Monday. The Rector presided. The wardens presented their report. After paying current expenses there is a balance on hand of \$135. The debt on the Church was reduced by about \$1 000, the remaining debt being now down to \$6 023. Against this there still remains \$800 subscriptions which will be paid presently. This is a good showing, and gratifying alike to the Rector, wardens and congregation. The same wardens, Messrs. Gurd and A. C. Clarke, were re-elected.

Messrs. Clarke and Mc Adams were elected lay delegates to Synod.

**St. Mary's**—Easter Sunday in St. James' Church was a happy day; morning and evening there were congregations that filled the church. The flowers in the chancel were beautiful, two fuchsias standing 9 or 10 feet high being especially fine. The choir sang reverently and well, and the entire service was full of the Resurrection.

The annual Easter vestry meeting was held on Monday evening. The rector, the Rev. W. J. Taylor presided. Mr. T. D. Stanley presented the warden's statement. His opening remark that it was the most favorable and encouraging report ever submitted to an annual meeting of the congregation was fully borne out by the facts. The total receipts, exclusive of the Sunday school and other auxiliaries of the church, whose accounts are kept separate, amounted to \$2038.45, and the disbursements to \$1952.04, leaving a clear cash balance after paying every liability of the year of \$86 41. In addition to the current expenses of the church the interest on the mortgage debt was paid as well as a balance on an old floating debt wiped out and all by the direct contributions of the members during the year. The proverbial deficits of past years has given place to a handsome surplus and the increase of four hundred per cent in the diocesan contributions over the previous year is an evidence of new spiritual life and a shaking of the dry bones in old St. James'. The total receipts were about \$500 in excess of the previous year and exclusive of building fund subscriptions were considerably larger than any former year in the history of the parish.

The following officers were elected for the ensuing year: Parish Warden, T. D. Stanley, Rector's Warden, R. S. Wilson, Sidesmen, Messrs. F. W. Guernsey and J. A. Chesterfield. Vestry Clerk, F. W. Guernsey, Treasurer, C. S. Ramsey, Auditors, Messrs. H. F. Sharp and W. V. Hutton, Envelope Clerk, Miss Amy Taylor, Choir leader, F. Allen.

Messrs. T. D. Stanley and R. S. Wilson were elected lay delegates to the Synod. The utmost harmony and unanimity prevailed throughout and the prospects are full of encouragement to both the congregation and their new rector whom they all love and esteem so highly.

**BRANTFORD**—The Order of King's Daughters lately instituted, is in quite a flourishing con-

dition, and a great interest is evinced in the Church work in this part of the parish.

The mission of St. James was begun in a very quiet little way in a private house, some five years ago, a week night service being held once a fortnight by the Rev. Rural Dean Mackenzie. A Sunday school was also begun in the same house a few weeks later, with about a dozen scholars. The little work was carried on in this way for about twenty months, with increasing numbers and also with increasing interest. In Sept. 1887, St. James' Chapel was opened for divine service, which has been kept up regularly, at least once every Sunday, and also week night services during the greater portion of the year. It is very encouraging to learn that this mission is entirely free of debt, and is therefore in a position to offer *free seats to all*. It is scarcely necessary to add that the voluntary system obtains here. The Sunday School work has also been carried on regularly, and we think with gratifying results. The number in all the schools fluctuate more or less on account of removals, etc., and this one is no exception to the rule. We learn, however, that there are nearly a hundred names on the roll, with an average attendance of seventy-five, with a staff of three officers and teachers. The Wardens here are both teachers and officers.

St. Paul's Chapel was built in the fall of 1888, and opened in December by the Bishop of Huron. The total cost of the Chapel was 1450. There is still a debt of \$600, half of which is promised, and it is to be hoped that some generous friends will soon come forward and enable the Rector to liquidate the same. At the present time there is only one Warden, Mr. John Creasser, the other Mr. Howorth, having left for Nova Scotia to take an important position in a large cotton mill.

**FELLOWSHIP GUILD**—*Grace Church*.—The quarterly meeting of the guild which includes all those members of Grace Church and its missions who participate or take an active interest in Church work was held in the school house, Brantford, on the evening of March 17th. The rector presided, and the attendance, which was good, was thoroughly representative in its character.

After the usual opening services the report of the executive committee was read by Mr. A. J. Wilkes, the secretary of the Guild. The report referred to several matters of importance, such as the extinction, recently accomplished, of the debt on the organ and choir seats of St. Paul's, Holmedale; the debt still remaining on St. Paul's building of nearly \$400; the time of holding the Sunday service in St. Paul's; the approaching conference of lay workers of the Diocese in London; the recent Brotherhood of St. Andrew convention in Toronto and other topics.

The report, after an animated discussion, was adopted. It was decided to recommend in deference to the wishes of the Holmedale members of the church, that, as an experiment, the Sunday services should, for a period of two months, be held in the evening instead of the afternoon, which will be devoted to the Sunday school only.

On the motion of Mr. Dymond, who gave a brief account of the Lay Help movement in the Synod of Huron, the following were appointed delegates to the Lay Workers' convention at London:—Messrs. W. F. Cockshutt, A. K. Bunnell, A. J. Wilkes, Joseph Stanley, George Caudwell, A. H. Dymond, George Hatley, the Rector, Rev. R. L. Macfarlane and others.

Mr. F. J. Adams, secretary of the Brotherhood of St. Andrew, then read a most interesting report of the late Toronto convention. This was followed by excellent speeches from Ald. Bunnell, Rev. R. L. Macfarlane and Mr. W. F. Cockshutt. The lasting impression made by the proceedings of the convention on the minds of the delegates was evinced by their

graphic and very comprehensive descriptions of the several meetings, addresses and sermons.

The report was adopted with a warm acknowledgment from the guild of the services of the delegates, and then the rector dismissed the meeting with the benediction. The workers fellowship communion service was held on Sunday at 9:45 a.m.

#### DIOCESE OF ALGOMA.

**HUNTSVILLE**.—The Vestry meeting of All Saints was held on Monday evening; the attendance was moderately good. The serious illness from grippe of Mr. Kinton, people's warden, was sincerely regretted.

The vestry clerk presented the financial statement. The income from offertories, regular and special, was \$588 91; the expenditure was \$568 69; balance in hand \$21 22; and it was shown that there was a present liability of \$70 23, which caused a deficit of \$49 61 in the working expenses of the year. The burial board showed \$9 15 receipts from sales of grave plots since formation, and an expenditure of \$50 for improvements to cemetery and grave digging; leaving a balance of \$40 15 in treasurer's hands.

The Sunday school report showed marked progress had been made during the year. A new 'Karn' organ had been purchased and paid for, and that a balance of \$8 was in the treasury.

The Church building fund had received from all sources \$1,040 75. The committee reported 200 loads of building stone laid on the site and paid for; leaving in the treasurer's hands a balance of \$355 44. The Churchwoman's committee reported \$100 in hand to their fund for heating the church, and the young Women's Communicant's Guild reported \$50 in hand towards the window fund, making a total of \$605 44 to the credit of the Church building fund, exclusive of cost of stone on the site. The congregation has paid in \$160 61 of its pledged \$1,000 to the Church building fund, when the balance of the pledge is in hand the rest of the material will be laid on the site. After which, the problem of erecting the structure will compel us to again turn our eyes for help to the many and sympathetic friends of Algoma in the front dioceses.

**APPOINTMENTS**.—At the request of the Board of Domestic and Foreign Missions the Right Rev. the Lord Bishop of Algoma will (D.V.) visit the following places in the Diocese of Huron in April and May, 1891:

Windsor, All Saints, Sunday, April 12th.  
Chatham, Christ Church, Monday, April 13th.  
Sarnia, St. George's, Tuesday, April 14th.  
Petrolia, Christ Church, Wednesday, April 15.  
Strathroy, St. John's, Thursday, April 16.  
Ingersoll, St. James, Friday, April 17.  
Woodstock, New St. Paul's and Old St. Paul's, Sunday, April 19.  
St. Thomas, Trinity, Monday, April 20.  
Aylmer, Trinity, Tuesday, April 21.  
Simcoe, Trinity, Wednesday, April 22.  
Berlin, St. John's, Thursday, April 23.  
Galt, Trinity, Friday, April 24.  
Brantford, Grace Church and St. Jude's, Sunday, April 26.  
Listowell, Christ Church, Monday, April 27.  
Kincardine, Messiah, Tuesday, April 28.  
Wingham, St. Paul's, Wednesday, April 29.  
Goderich, St. George's, Thursday, April 30.  
Clinton, St. Paul's, Friday, May 1.  
Stratford, St. James' and Memorial Church, Sunday, May 3.  
Seaforth, St. Thomas, Monday, May 4.  
Mitchell, Trinity, Tuesday, May 5.  
St. Marys, St. James, Wednesday, May 6.

#### CONTEMPORARY CHURCH OPINION.

##### Family Churchman:

'Weak kneed Churchmen' is a term which was applied by the Bishop of Bedford in one of

his happy moods to those Churchmen who are ever ready to support what is known as 'unsectarian effort' and leave Church societies to starve. The epithet, although a severe one, is often richly deserved, and it would be well if the clergy were a little more pertinent in pressing the matter home upon their congregations. There are, doubtless, many wealthy sons of the Church who feel it quite within their means and inclination to assist outside societies, and we do not question their right to do so, providing that they have first done their best to assist agencies—at all events for similar work—within the Church. If this were systematically done we should not hear so many heartrending appeals for funds to support existing work or to meet annual deficits.

\* \* \* \* \*

There are many excellent societies in London and the provinces doing excellent work for the Church, which are left, alas! severely alone to fight an up-hill battle with little else but discouragement to contend with. The remedy for this state of things, we believe, lies with the clergy. Let them press home to their people the principle of systematic giving in support of Church agencies, and difficulties will rapidly vanish.

*Living Church;*

'Now is Christ risen from the dead!' To this fact the appeal was made at the first; upon this fact was based the confidence and courage of the disciples, who three days before forsook Him and fled; in this fact is the proof of all that we claim for our Christ and hope for ourselves; from this fact the world has assurance that the Gospel is not a cunningly devised fable or a happy misconception of credulous devotees, a pious fraud, or a pitiful illusion of weak minds. The Gospel is attested by a fact in the light of which all its claims are consistent and its challenge to the faith of the world is vindicated.

That resurrection was a resurrection of the body, the very body which was laid in the tomb. Whether of the same particles of matter, more or less, of the same or other chemical combinations or physical functions, we may not know; but the body came forth from the tomb as the angel testified, as all the circumstances clearly showed, as subsequent events proved, as the conviction of those who saw the risen Lord abundantly assures us. To regard that resurrection as merely a spiritual appearance is to rob the word of its meaning, to give the lie to men and angels, to degrade the grandest event of history to the level of a 'séance.'

*Family Churchman:*

We commented last week on the new order of 'readers' about to be introduced into the diocese of London. To-morrow (Saturday) the Bishop of London will admit, by special ordination service at St. Paul's Cathedral, a number of well-known 'ecclesiastical laymen' to the office of diocesan reader, with permanency of commission and power to conduct extra services within consecrated buildings. The simple designation of 'reader' somewhat conceals the real character of the office, which may be described as a combination of sub-deacon and preaching friar. It is noteworthy that, when the followers of Wesley are celebrating the centenary of their founder, one of the most characteristic features of Wesley's Methodism is about to be re-established under the authority of the Bishop of London. Even the trivial details of dress, it would appear, have already been settled, and among those who are to be invested with the 'tippet and badge' of the new order are included laymen of distinction, such as Mr. George Spottiswoode and Mr. Eugene Stock, the others comprising a secretary of the Church of England Temperance Society, the secretary of the Readers' Board, representatives of all the great missionary societies, and several

gentlemen who have acted as unpaid readers under the old regulations. To the new movement we offer cordial good wishes. We regard it as a step in the right direction, and we trust that other bishops will follow the lead of Dr. Temple in making still further use of the office of lay-helper.

*A PRAYER FOR COMMUNICANTS.*

In his valuable Bampton lectures on 'The Administration of the Holy Spirit in the Church,' the late Bishop Moberly of Salisbury enumerates nine blessings as received in the Holy Communion. In a note to this passage, he says: 'I have often thought it would be useful to embody the mention of these blessings, as given in the Prayer Book, into a prayer to be used either before communicating, or during the waiting time when there are many communicants. It might be in some such form as this: O Lord God Almighty, Who hast given Thine Only-begotten Son, not only to die for us, but also to be our spiritual Food and Sustenance, grant to me grace so to approach Thy blessed Feast that I may spiritually eat the Flesh of Christ, and drink His Blood; that thereby Christ may dwell in me and I in Christ; that I may be made one with Christ and Christ with me. Cleanse my sinful body by His glorious Body; wash my soul by His most precious Blood. Grant me the sacred assurance that Thou still hast favor and goodness toward me; that I am still sinful and miserable as I have been, a very member incorporate in the mystical Body of Christ, which is the blessed company of all faithful people; that I am still an heir through hope of Thine everlasting kingdom. And, O merciful Lord God, grant that thus partaking of the Body and Blood of my Lord, with all the Church, my body and my soul may be preserved to everlasting life in Him, and through Him Who alone is Life, and Resurrection, and Salvation, our Lord and Saviour, Jesus Christ. Amen.'

*THE BROTHERHOOD OF ST. ANDREW.*

The latest Church movement amongst young men bids fair to become an important factor in the work of the Church. The enthusiasm so plainly displayed at the late Convention held at Toronto, has not been a mere display of feeling in the heat of the moment, but something more real, and the Canadian Branch has shown itself equal in its earnestness to the American Brotherhood. On Saturday, March 20th, a general gathering of all the Toronto chapters was held, the President, Mr. Davidson, in the chair. Each chapter appointed a representative to speak of the work done by them; and to any one who was a stranger to the work of this Brotherhood, it was plainly shown at this meeting the amount of good which is being done. The principles of this organization are simple, in fact the success of this Brotherhood is due to its simplicity, and it does not strive to bring about a sudden reformation of a man, but rather to work at him persistently, not rebuking and upbraiding his sin, but binding him by the bond of sympathy and love, which is the true work of a Christian to the Church. The Brotherhood works on the lines of taking a "sanctified common sense" view of a man's life, and it has been proved, by its success in the United States, that this method is the true and only sure way of gathering young men to the Church. The Brotherhood of St. Andrew is destined to have a great influence in the future of the Church of England, and with its two rules, that of "Prayer," and of "service" it cannot fail if it receives the sympathy and support it deserves to become one of the leading Church movements of the age. Already there

are in the States some 7,000 young men and in Canada about 400, every night and morning praying for the spread of Christ's kingdom among young men, and each one striving every week to bring at least one young man within the hearing of the Gospel of Christ. With these two rules, binding only whilst a member of the Brotherhood, this organization is growing every day, not only in the United States and Canada, but across the sea, for a similar movement with the same idea has been started in Scotland under the name of the "Union of St. Andrew." It is earnestly hoped that the clergy will give this all the encouragement in their power, so that the Church of England, so dear to us all, may become THE CHURCH also of Canada, and that she may be strengthened by having in its midst these bands of young men, adding week by week to their number those who hitherto have not been reached by the clergy.

In Canada the Brotherhood is succeeding wherever there is a chapter, and although as yet it is only in its childhood, there have been requests where they were least expected for formation of chapters. It might be said that from Winnipeg to Montreal there will soon be a chain of chapters, and the influence that the success of one chapter has upon another can easily be imagined, and so the Brotherhood Organ, the *St. Andrew's Cross*, is almost a necessity in every chapter. Already the Canadian Council subscribes for 150 copies, and as the Brotherhood grows so will the paper be more widely circulated, so that Brotherhood ideas and Brotherhood work, may be propagated in every parish throughout the Dominion.

*CORRESPONDENCE.*

*To the Editor of the Church Guardian:*

SIR,—Apropos to the article in this week's *Church Guardian*, entitled: 'The Church of England in School histories,' &c., the following anecdote is worth recording.

In the course of a brief visit I made to a former parishioner of mine, he said, in a casual conversation, smiling, 'by-the-by, I will relate a little circumstance which occurred a few days ago at our high school, which I know will please you, sir, and will show you what kind of a Churchman Frank is,' a youth of about 14; but very bright and intelligent.

'The other day,' he continued, 'the teacher of our High School was giving a lesson on the history of England, touching the Reformation period, took some pains to impress his pupils with the too common idea that the Church of England was founded at that time by Henry the VIII. King of England, and was an offshoot from the Church of Rome. Whereupon the courageous boy rose and objected, in the full sense of the whole school, saying, 'that is a mistake sir, the Church of England was founded by Jesus Christ, and is older than the Church of Rome.'

The teacher, surprised and disgusted at the audacity of the boy, replied, 'who has been putting that nonsense into your head? Sit down, sir, and attend to your lesson.'

'Our clergyman hearing of this occurrence, addressed a polite note to the teacher, simply correcting his mistake. Not relishing this said note, returned it to the Rector, with the following endorsement on the envelope: 'I do not need any religious instruction from you.'

'You will understand, sir, that this said teacher is a recreant Churchman, lately converted to Methodism,' which accounts for his teaching the historic falsehood which your article treats.

I thought, if all Churchmen and women had the courage of little Frank, we might soon eradicate the above falsehood from the public mind and stereotype the historic truth in its stead. Yours,

WM. HERBERT SMYTH.



# The Church Guardian

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## CALENDAR FOR APRIL.

- APRIL 6th—1st Sunday after Easter.  
 " 12th—2nd Sunday after Easter.  
 " 19th—3rd Sunday after Easter.  
 [Notice of St. Mark]  
 " 25th—ST. MARK.  
 " 26th—4th Sunday after Easter.  
 [Notice of St. Philip and St. James]

## THE OFFICES OF WARDEN AND VESTRYMAN.

### EXTRACTS FROM THE CHARGE OF THE BISHOP OF NEW YORK.

After referring to the ancient canons of the Church on the above subject, the Bishop proceeds to describe the three departments of service relating to the functions of the above named officers.

1. As custodians of property. 2. As guardians of public worship. 3. As witnesses and exemplars of faith and conduct.

The first of these is considered to be theoretically recognized by us in the American Church, though practically too often much care in this respect is allowed to rest upon the clergy.

#### CARE OF THE TEMPORALITIES.

And in this connection it is proper that I should allude to a kindred subject of a somewhat more delicate matter, but concerning which the time, I am persuaded, has come to speak with considerable explicitness. The care of the temporalities of a parish includes the care and administrations of its finances, however much these may be delegated to the hands of a treasurer or left to or jay the often scanty and irregular attention of the minister. In this domain there is not, or ought not to be, any more than in the conduct of the affairs of a bank or trust company, any room for action influenced by sentiment; nor should any slackness or carelessness be tolerated or excused on the ground of what may be supposed to be due courtesy to an officer or tenderness to the feelings of an individual. No clergyman or layman ought ever to consent, under any circumstances whatever, to touch, or to become in any wise responsible for, the handling of money whose source and application he cannot show, if the need to do so shall arise to the

satisfaction of any reasonable and right-minded person. I affirm this as an axiom in ecclesiastical morals, and in doing so I do not at all forget the rights which are reserved to the priest in the administration of the Communion alms, though I must own that, even under such circumstances, a clergyman may well beware of the snare of "confidential funds." But leaving this exception aside, the general rule is one which I am persuaded is as widely applicable as it is widely disregarded.

Any one who is charged with the trusteeship of money to be used for Church purposes should exhibit such a record as leaves no room for the evil effects of carelessness on the one hand or of malevolence on the other, and a careful scrupulousness in matters wherein the absence of such scrupulousness has been, though happily rarely, the occasion of painful scandals or misrepresentations. It is perhaps a misfortune, though I am not so sure of that, that the subjects of a spiritual kingdom should have to do, even in connection with the maintenance of the most sacred offices of religion, with transactions of a pecuniary or commercial character; but since it must be so, surely the Church's buying and selling, her hiring and leasing, her gatherings and her outgoings of this nature, ought all to be conducted upon a plane not only above reproach, but above any just criticism. And in this connection ought I to refrain from saying that the just and honorable obligations of a vestry to him who ministers in holy things ought to be recognized and discharged with careful promptness and with chivalric honesty, unbiased by personal likes or dislikes, and uninfluenced by disappointed expectations? The cruel policy known as "starving out a rector" is, I am thankful to believe, most rare among us, but it is a policy which, in view of other modes provided for the relief of a disaffected people, no possible circumstances can justify or excuse. Here as elsewhere the duties of wardens and vestrymen in the stewardship of the temporalities of a parish are twofold, being not alone to the constituency by whom they have been chosen, but also to that minister of Christ in loyal subordination to whom they are called upon to discharge the duties of their office.

#### GUARDIANS OF PUBLIC WORSHIP.

Under those canonical provisions to which I have already referred, it is made the duty of the wardens to suppress all light and unseemly behavior during Divine service, and if need be to remove those who are guilty of it, and to aid in enforcing such other decent compliance with the usages of public worship as the canons of the Church prescribe. Of these the 18th Canon is the most important, and in an age not given to reverence it is well to recall those precise and comprehensive requirements which have had no small share in educating our brethren of the Anglican Communion in a reverent behaviour in God's house, only too rare among ourselves. "No man," says the canon, "shall cover his head in the time of Divine Service," and all manner of persons then present shall severally kneel upon their knees when the General Confession, Litany, and other prayers are read, and shall stand at the saying of the Belief according to the rules in that behalf prescribed in the Book of Common Prayer, and likewise, when in time of Divine Service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it has been accustomed, testifying by their outward gestures their inward humility, Christian resolution and due acknowledgment that the Lord Jesus Christ, the true and eternal Son of God, is the Saviour of the world. . . . And none, either man, woman or child, of what calling soever, shall be otherwise at such times busied in the Church than in quiet attendance to hear, mark and understand that which is read, preached or ministered, saying in their due places audibly" such parts of the service as are appointed to be said by the people "Neither

shall they disturb the service or sermon by walking, or talking, or in any other way." These quaint prescriptions have verily a sound of a by gone age, and of a discipline long ago fallen into large disuse. But it were well if, at least in those who bear office in the Church, they could find consistent illustrations among ourselves, and if not by precept and official enforcement, at least by example, they could be commended to our too often listless and irreverent congregations.

#### AS WITNESSES AND EXEMPLARS OF FAITH AND CONDUCT.

What is the essential thing here but that the care and guardianship of the flock is not the exclusive charge of the ministry. No man in the household of the Church "liveth to himself or dieth to himself. Bear ye one another's burdens" for "ye are members one of another." Over and over again there rings through all the story of that first building time of the Christian Church the clear cry "for ye are builded together in Christ Jesus," and in answer to the selfish challenge of the unbrotherly Cain, "Am I brother's keeper?" comes the answer of the Gospel written in the blood of its Founder, "Yes, you are! and I am here in the world, in the Word and Sacraments of My Church that you may never forget it" Now, then, take this great and glorious truth and put it beside the life of the average parish anywhere in all the world. Here is a lad nurtured in the Sunday school, singing in the choir, hastening daily to that dangerous borderland between the age of pupillage and the era of independent responsibility. He has found his way or been led by another in evil company, or his wayward nature has led him to begin a course of deception and dishonesty. His pastor and his parents equally are kept in careful ignorance of all this, but you know it, my brother, you warden, you vestryman, and what have you done about it? Have you ever said a word of affectionate warning to such a one yourself, or if you are too shy or too timid for that, have you ever dropped a hint,—not a scandal breeding and treacherous hint, but a friendly word of suggestion in some ear that you know is hearkening with affectionate interest for everything that concerns that young life? There are multitudes of men to-day, hardened in sin and sunk in vice, whose cold hostility to the ministrations of the religion of their fathers is due, quite as much as to anything, to this, that at some supreme moment of their lives when they took the wrong turn, and—never turned again: they can now say, "No man cared for my soul, no manly or brotherly word ever held me back, no outstretched hand ever strove to stay my wayward feet. There were men, and some of them young men little older than myself, but wiser, more experienced, and more trusted. Their friendship might have saved me: I do not say that it would, but any rate, I never had it." Men and brethren, the terrible element in such a cry as that is that it is but the prophecy of one that we may one day hear in tones that may haunt our ears as long as memory shall last; and if at this point any one objects that all this is alien to that for which those offices of which I have been treating now exist, no matter for what, originally, they were created, then my answer is that it ought not to be alien, and that, as a matter of fact, it can never be made so any reflecting mind, to appear so. We may say as much as we please that a vestryman or a warden are purely secular personages chosen for secular purposes. We may as well face the fact that, by every ordinary observer, they are taken as representative personages, standing somehow, whether we or they choose to admit it or no, as exemplars and illustrations of that divine thing which we call *The Church of God* in the world. The exigencies of a new community, the scanty numbers of some little flock, or some other perfectly valid reason may make it necessary that the corporation of a parish include persons

who are not communicants of the Church; but I cannot understand how this relaxation should ever extend to unbaptised persons; nor can I comprehend how anyone can hold such an office recognizing its claim upon him for such exemplary living, such blameless manners, such sincere and willing service for the good of others, as even pagan religions have been wont to exact from those who built their temples or guarded their treasures. Far better would it be in those cases where the customary number of vestrymen is so large as to make it all but impossible to find persons of suitable character and conduct persons to fill the office, that such parishes should take advantage of the wise provision of the statute which authorizes the reduction of their number; and be content with five or even three such officers, "all good men and true."—*The North East.*

#### OUR CONFIRMATION CLASSES—THE SACRAMENTS THE OUTWARD SIGN.

The Catechism distinguishes the two parts in a Sacrament very clearly. It divides them into 'an outward visible sign,' and 'an inward spiritual grace.' The Sacrament is not complete without the presence of these two parts. The one is apprehensible to the senses; the other can only be received by 'a lively faith' Art. XXIX. The outward visible sign in each Sacrament is ordained by Christ Himself, by whom also is given the inward invisible grace, through the operation of His Holy Spirit. The 'sign' is also spoken of as a 'means' and a 'pledge'; a 'means whereby we receive the same (grace) and a pledge to assure us thereof.' It is also spoken of as an 'instrument' (Art. XXVII.) Traces can be found throughout the Scriptures of the sacramental use of these forms or matters of water, and bread and wine, before they were finally taken up by our Lord and consecrated for the use of His Holy Sacraments. Thus we find the Baptismal Service gathering up a number of instances with regard to the first mentioned 'sign' or 'part.' God of His great mercy did 'save Noah and his family in the ark from perishing, by water.' He led the children of Israel through the Red Sea, figuring thereby His Holy Baptism; by the Baptism of Jesus Christ in the river Jordan, He sanctified 'water to the mystical washing away of sin'; 'for the forgiveness of our sins Jesus Christ did shed out of His most precious side both water and blood'; and the priest is taught to pray, as he stands at the laver of regeneration (Titus iii. 5. Revised Version, and Homily on Repairing Churches—'The fountain of our regeneration is there presented unto us') that God would 'sanctify this water to the mystical washing away of sin.' For all this we have scriptural authority. The promise was that in due time God would sprinkle Israel 'with clean water, that they might be clean' (Ezek. xxxvi. 25). The leper, the type of the sinner according to the Old Testament ritual, was to be cleansed by the application of the blood of a living bird dipped in the blood of a bird that was killed over 'running water,' typifying thereby the baptismal blessing of the New Covenant—'a death unto sin and a new birth unto righteousness'—the spiritual death and resurrection to which the baptized are pledged. Both St. Paul and St. Peter refer to some of the above Old Testament anticipations of Christian baptism (1 Cor. x. 1, 2; 1 Pet. iii. 20, 21). But of course the standard passage to bring before our classes will be St. John iii. 5, where our Lord explains the mystery of the new birth to Nicodemus: 'Except a man be born of water and of the Spirit (by which He explains 'born again,' or 'anew,' or 'from above') he cannot enter into the kingdom of God'—Divine words which form the groundwork of the Church's Baptismal service for Infants: 'Dearly beloved, forasmuch as all men are conceived and born

in sin, and that our Saviour Christ saith, Except a man be born again he cannot see the kingdom of God; and also saith, Except a man be born of water and the Spirit he cannot enter into the kingdom of God,' &c. 'No critical ingenuity, no 'licentious alchymony' of interpretation, can ever prove that *water and the Spirit* are equivalent to the *Spirit without the water*'—(Bishop of Derry, *Leading Ideas of the Gospels*, p. 144). So it was that as our Lord was leaving the world He ordained this Sacrament of Baptism, with its outward form or matter of water, and said to His disciples, 'Go ye into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost' (St. Matt. xxviii. 19).

In the same way we can find a previous sacramental use of bread and wine in the Scriptures, beginning with Melchizedek's priestly act in bringing forth bread and wine on the occasion when he gave his blessing to Abraham after his victory over the five kings (Gen. xiv. 5-20). Bread and wine were a part of the peace offering, and twelve loaves of bread were set week by week on the 'Table of Shew-Bread' before the Lord in the Tabernacle and afterwards the Temple. Our Lord seems to have recognized in the manna that formed the miraculous food of Israel in the wilderness a type of Himself as 'the Bread of Life,' in that discourse at Capernaum where He anticipated His own Supper, and said to the Jews, 'Except ye eat the flesh of the Son of Man and drink His blood ye have no life in you'; a reference to which saying is incorporated into our Communion Office. And it was of the Passover bread and of the Passover cup as they lay before Him on the table that He took to form the matter of the New Covenant that He was about to ratify by His death. The early Christian writers were pleased to see in Malachi's prophecy an anticipation of the institution of the Lord's Supper—'Ye offer polluted bread upon mine altar, and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible.' And then the prophet goes on to anticipate the time when 'from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering (Mal. i. 7, 11). 'They (the fathers) believed the prophecy in Malachi to have special reference to the spiritual sacrifices thus offered in the Holy Communion' (Browne's *Exposition*, p. 750).

In further unfolding to the class this subject of the outward sign in the Sacraments, it will be well to point out how it is according to the analogy of things that there should these outward forms as instruments, or pledges, to convey substantial realities. Thus reference may be made to the ring given in matrimony, the Bible at ordination, the key of the Church and the sod of turf in the induction of the clergyman into a benefice, and so forth. The Article already referred to speaks of the 'sign' in Baptism as an 'instrument' whereby certain promises are visibly 'signed and sealed.'

It will be well also to note how our Lord has connected grace with the sign or means, so that we have no reason to expect we shall receive the one without the other, the new birth apart from the water, the Body and Blood of Christ apart from the bread and wine. The sign has been 'ordained by Christ Himself as a means whereby we receive the grace, and as a pledge to assure us thereof.' 'Our Church teaches us distinctly that the one part of the sacrament is a means of our receiving the other. Unless we will receive the outward and visible sign which Christ has ordained, we have no right to expect the inward and invisible grace which He has promised' (Norris' *Rudiments of Theology*, p. 119). The sign is 'not a physical but a moral instrument,' as Hooper says, of our receiving the grace (*Eccles. Pol.* v. 57, 3, 4).

One last lesson may here be impressed on

the minds of the class, that the sign in the Sacrament may never be lost in the thing signified—the sign and the grace must remain *two* separate things. This is our Church's standing objection to the Roman heretical doctrine of Transubstantiation, which, as the 28th Article says, 'overthroweth the nature of a sacrament' by attempting to make one part out of two. If, for example, the bread and the wine in the Lord's Supper cease to have any real existence, then the sign has no real existence either, for the 'Thing signified' has taken its place. Whatever this might then become, it would cease to be a sacrament.—*Irish Ecclesiastical Gazette.*

#### WHY SHOULD I BE CONFIRMED.

Having been made, in Holy Baptism, a child of God and an inheritor of the Kingdom of Heaven, I must, if I desire to enter into the enjoyment of the heavenly inheritance, prepare myself for it. The spiritual life, which had its beginning in me when I was baptized, must be nourished and strengthened by all the means appointed by the Divine Life-Giver, as it will speedily come to an end. The Divine Founder of the Christian Church has made the partaking of the Holy Communion necessary to the growth of the spiritual life in me. In it, He vouchsafes to give me the strengthening and refreshing of my soul which I cannot secure in any other way. To this blessed sacrament I cannot come until I have been confirmed by the Bishop. Moreover, although I received the gift of spiritual life by the Holy Spirit when I was baptized, yet there are needful gifts of His which I cannot secure except by the Apostolic Laying on of Hands. The spirit of wisdom, the spirit of understanding, the spirit of counsel, the spirit of ghostly strength, the spirit of knowledge, the spirit of true godliness, and the spirit of holy fear are the seven gifts which I can obtain only by being confirmed; and the more I meditate upon the nature of these gifts the more I feel my need of them. The life of the perishing body cannot be sustained except by regularly and frequently giving it the nourishment of wholesome food. The life of the soul also cannot be sustained without repeated and frequent supplies of grace. If, therefore, I would have any hope of everlasting life, and of the unspeakable enjoyment of the heavenly inheritance, I must not only keep the soul alive by securing to it all the needful supplies of spiritual nourishment, but I must cultivate an eager desire for these spiritual gifts that I may be lifted up above the gross and carnal things of this world, and have the heavenly life begin in me here and now. For this reason I must cheerfully come to the rite of Confirmation, that I may derive all the benefits which these gifts of the Holy Spirit will bring to me, and that I may be admitted to the Heavenly Feast in which Christ gives me Himself as food for my soul, and vouchsafes to dwell in me and to make me dwell in Him. So shall my soul and my whole nature be filled with the spirit of divine life which shall bring me at the last to a holy and happy resurrection, and to an eternal dwelling with God Himself in His everlasting Kingdom.—*Selected.*

Be not afraid to pray—to pray is right. ]

Pray if thou canst, with hope; but ever pray, Though hope be weak, or sick with long delay; Pray in the darkness, if there be no light.

—Hartley Coleridge.

#### NOTICE.

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## FAMILY DEPARTMENT.

## EASTER ECHOES.

BY N. M. HITCHCOCK.

The Paschal feast is over;  
 With loud, exultant strain,  
 The Church hath sung the triumph  
 Of the Lamb that once was slain;  
 And those glorious Alleluia,  
 We may not now forget,  
 For the blessed Easter echoes  
 In our hearts are lingering yet.

Still they speak to us of Jesus,  
 How He bore for us the strife,  
 And how He rose victorious  
 To bring eternal life;  
 And while holy Easter echoes,  
 Easter triumphs still prolong,  
 We learn the blessed lesson  
 How in Christ we may be strong:

More strong to bear, with patience,  
 The race where none may fail,  
 Whose strength is the hope that entereth  
 With Christ, within the veil:  
 For still we hear the echoes  
 Of those warning words of love,  
 "If risen with Christ indeed ye are,"  
 Then "seek the things above."

Stronger to fight the battle,  
 Against the powers of sin,  
 Stronger, to conquer in Christ's name  
 All foes, without, within.  
 For hark! the Easter echoes,  
 As they linger, seem to tell  
 That the Lord for us hath vanquished  
 The powers of death and hell.

Stronger to bear life's burdens  
 When by weariness oppress,  
 The fainting heart and spirit  
 Long for endless rest;  
 For the Easter echoes tell us  
 Of an immortality  
 When the body, sown in weakness,  
 All glorious shall be.

Ang stronger, too, to suffer,  
 To taste of Sorrow's cup,  
 For we've heard of Him who for us  
 The bitter cross took up.  
 And still the Easter echoes  
 To the mourner seem to say,  
 "The grave and death are spoiled. Come, see  
 The place where Jesus lay."

On the brow of each believer  
 More brightly shines the cross,  
 When for the Lord new risen  
 He "counts all things but loss,"  
 While Easter echoes tell us  
 How the Holy Scripture saith,  
 Newness of life becometh those  
 Baptised into His death.

Roses and Easter lilies  
 In the glory of their bloom,  
 No longer fount and altar  
 With incense sweet perfume;  
 But the Easter echoes whisper  
 Of joys that shall be ours  
 When we see the King in His beauty,  
 And "the royal land of flowers."

And when the dark-browed angel  
 Shall bid us hence depart,  
 Still may we hear the echoes  
 Of Easter, in the heart.  
 Hear the glorious strain exultant  
 That the Holy Church doth sing:  
 O Grave, where is thy victory?  
 O death, where is thy sting?  
 Thrice blessed Easter echoes!  
 Ye shall never die away  
 Till the angel's trump proclaimeth  
 The last great Easter day,  
 When, with the mighty army  
 Who in the Faith have died,  
 We shall see our Lord, and seeing, be  
 Forever satisfied.

—St. Mary's, Knoxville, Ill.

## 'LISBETH'S EASTER LILY.

BY MAUD BURTON.

(Continued.)

Towards noon she wandered down towards the wharves, where a rough workman shared his scanty dinner with her. Then she came back, talking to the plant she held in her arms, as she went along. It had become a companion to her, so soon, and was an unspeakable comfort.

'We'll go down town,' said 'Lisbeth, 'and look for work.' She had not the faintest, most remote idea what 'looking for work' meant, but remembering it as one of her father's pet phrases, used it with a child's love for effect. 'We's a lonesome couple,' she went on, 'you an' me is, Lilly. Don't seem to be no kinder place for us, does it? I wonder if God's got my prayer yet. Its an awful bother for prayers to have to go such a long ways. I wish I could find a Lord with a skin face. Maybe he'd understand better. 'Course we can't expect anybody such a far ways off to think much about us, Lilly.' She turned into Bedford street just then, and startled at something, slipped and fell, never losing hold of her treasured lily, however, which, strange to say, was not injured in the least. Not so with 'Lisbeth. When she tried to rise it was only to man and fall back again with a strange, shooting pain in her back. Then everything grew dark, and she knew nothing of the curious faces that bent over her, nothing of the quick alarm of the ambulance, nor of the ride to the hospital. When she opened her eyes again, it was to find herself in a clean, white bed, with sunlight streaming in at the window opposite, and a pleasant warmth in the air. On a little stand beside her bed was her pet companion, the Easter lily.

I have seen many sad sights, many heart-rending things in my hospital life, but nothing that ever touched me more than the pitiful, questioning face raised to mine.

'Is this Heaven?' said 'Lisbeth. 'Has God got my prayer? Do you help God to take care of folks?'

'No, dear,' I answered. 'This is only the hospital and I am your nurse. I am going to take care of you and get you nice and strong. Can you tell me your name, dear?'

I'm only 'Lisbeth. But this—speaking with infinite affection and pointing to the plant beside her—'this is Lilly. Sae's my friend, please ma'am.'

'Yes,' I said. 'I thought you cared a great deal for her, No, don't move,' for she had attempted to turn, and moaned a little with the sudden pain.

'You have hurt your back and must lie very quietly. Do you understand?'

'Yes ma'am,' said 'Lisbeth patiently.

I gave her a cooling drink and then sat down beside her. Little by little her sad bit of history came to light.

'I've been thinking I'd have to go to Heaven long o' mother,' she finished. 'There don't seem to be no place for me and Lilly here. I've got ten cents the little boy gave me. Do you s'pose God'll charge more than that for us two?'

The tears rained down my cheeks. 'No, little one,' I said. 'When you are ready to go there will be a place for you.'

February passed, March came and went, and April dawned. 'Lisbeth still lay in her bed, making no complaint but wasting day by day. We had all come to love the patient little soul, and could not bear to think of the parting we knew was coming slowly but surely.

The wonderful lily had a wonderful bud, and 'Lisbeth watched it grow and swell from day to day with eager eyes. 'It will be open for Easter, dear,' one of the nurses said to her one day.

'What's Easter?' asked 'Lisbeth, wonderingly.

So Nurse Mary told her of the Lord of the children, pointing Him out in the picture that hung on the wall, among the little throng. Told of how He died, and how on the third day the angels rolled the stone away from the tomb, and the living Lord came out, 'and that is Easter,' said Nurse Mary.

'Lisbeth pondered and her eyes turned wistfully towards the lily bud, but she said nothing.

The days went on. 'Lisbeth was in a high fever, and we feared for her life, but the Easter morning dawned clear and beautiful, and with it came a return to consciousness for 'Lisbeth. The lily had opened and the first thing her eyes rested upon were its perfect petals. The fresh morning sun bathed the flower in its streams of pure light as 'Lisbeth eagerly stretched out her thin little arms—an eagerness that told how close the flower had been to her thoughts—perhaps even in her hours of sleep.

'Will you break it off for me?' she asked. 'Is it Easter?' Nurse Mary said it would bloom for Easter.'

'Yes, dear,' I said, 'It is Easter day,' and gave her the beautiful blossom.

She looked at it attentively for a moment, then turned to me. 'I think it is very pretty,' she said, 'but I don't know about the Lord. I meant to give it to him. Is it good enough, do you think?'

Her voice was very weak, almost a whisper, I felt her pulse and knew the messenger was near, whom 'Lisbeth would welcome.

'Darling,' I said, 'To-day you shall go to the Lord and take Him your lily. He will like it, I know.'

She heaved a contented little sigh. 'It'll be a long ways,' she whispered. I guess I'll go to sleep and rest a bit. Will you kiss me, please?'

I bent over the dying child with my eyes filled with tears.

'Rest well, dear little girl,' I said, and watched the breath flutter between the pale lips a little longer. It was only a slight flutter, fainter and fainter!

Then it went out, and 'Lisbeth gave her Easter lily to the Lord on Easter morn.

## EASTER ROSES.

BY BARBARA YREHTON.

Hetty had been thinking very seriously for several days. She was trying to solve a question which has agitated older minds than hers—the law of supply and demand, or how to get something out of nothing. She attended Sunday school in a little mission chapel near by, and last Sunday Miss Alison had proposed to her class that each child should bring a flower on Easter morning, 'and if you are all early,' she said, 'perhaps Dr. Green will allow us to go into the Church and put our offerings in the font ourselves. Roses and lilies are the nicest to bring, children, but if for any reason you cannot get them, any other flowers will do.'

The little girls highly approved of this plan; the story of the Crucifixion and Ascension had stirred their little hearts, and they promised eagerly to deny themselves so as to be able to present the proposed Easter offering. Hetty was more than willing. She saved her few pennies faithfully, and when they amounted to twelve cents she grew afraid to carry so much wealth about with her, so she confided it to 'marm' for safe keeping. She had her eye on a bunch of lovely red roses (three on one stalk) in the tiny window of a poor struggling florist a few blocks away. What if the shop were small and dark, and the odor of cooking mingled with the fragrance of the flowers, the roses were just as sweet and dainty to Hetty as if grown in the best appointed green-house.



**MISSION FIELD.**

**TINNEVELLY SHEPHERDS.**

[From the S. P. G. Mission Field for March].

[CONTINUED.]

'Manathy is mostly occupied by shepherds, who are notoriously wicked people. They are always against Christianity and find delight in persecuting Christians. From among such wicked people God has just now chosen two families. Suppoo Kone is the name of one man. The word 'Kone' denotes a shepherd a feeder of cattle. This man has also the title Karayalan, which means 'ruler of the earth.' He is fairly educated and can read. He was a most zealous heathen, and as a sign of his god he put on sacred ashes (burnt cow dung) so profusely that it became a proverb, 'to wear ashes as profusely and zealously as Suppoo Kone.' Such an orthodox Hindu has left all his heathen gods and heathen worship, and by the grace of God has become a catechumen. The teaching of the Mission agent and his friends, the people of Kurukattur, together with Mission tracts, were the means of his embracing Christianity. The two families at Mana by asked me to receive them into the Church. I examined them carefully and told them to attend the church in Kurukattur. As Hindus they would not like to sit together with the Kurukattur people, who are of a different caste but now they are regular at the church, and freely mingle with all the people. When I asked the people what induced them to embrace Christianity, they told me the following story to show how they began to dislike their heathen God:—

'Some property belonging to a man in their village was stolen. The watchman and all the villagers tried to find out the thief, but they could not. Every year there is a devil dance and special devil worship in their village, and according to custom the priest of the temple is asked to solve many difficulties by augury. The man whose things were stolen came and requested the priest to tell him who was the thief. Generally speaking the priest gives ambiguous answers, but in this particular case he minutely described everything quite clearly, and the lost property was recovered, but he declined to reveal the thief, though many people requested him to tell. In the course of a few days it was clearly proved that the priest himself was the thief. The reason why he revealed the real facts about the theft so clearly was, that he should get great renown. After this many of the worshippers began to dislike their god as well as their priest. These new catechumens also told me that they were convinced of the purity and truth of Christianity by the teaching of the Mission agents and by the encouraging words of the Kurukattur converts. We have just now erected a small place of worship for these people.

'In my last report I mentioned that the Kurukattur people were preparing to receive Holy Baptism in August. To get these people well prepared for baptism the priest

in charge sent a native priest and an inspecting schoolmaster, who lived amongst them, and taught them the Catechism and other necessary doctrine and customs. The Rev. A. B. Vickers and Rev. J. L. Peach, from Calcutta were sent by the priest in charge to examine and see if the catechumens were fully prepared, and when he was satisfied with their preparation he arranged for their baptism. As the Prayer House was too small to accommodate all the new people, they erected a 'pandal' in the front of it, and decorated it tastefully with plantain trees, flowers, colored cloths, garlands, leaves and fruits. By the side of the Prayer House there was a small stream which was full of pure water, and another 'pandal' was put up for the people across the stream. This also was very beautifully decorated. Several wooden platforms were stretched across the stream for the clergy to stand on, and there was a clear way made, so that the people might conveniently get in and out of the water without confusion. The people were divided into as many parties as there were priests, and each party was conducted by two catechists quietly and orderly to each priest. Lists had been prepared in which the new names of the converts were entered and as they were baptized their old heathen names were scratched out. The day was observed as a feast. On October 29th, Bishop Caldwell and the priest in charge, together with seven other priests, came to this place, and the people went half of the way from their village with all sorts of rejoicings to meet them, and receive them with due respect in their village. The procession was led by the choir in full dress and carrying banners, the priest followed and the Bishop came last. Then the Baptismal Service was begun, and the people went down into the water one by one, and received baptism by pouring water over them. The



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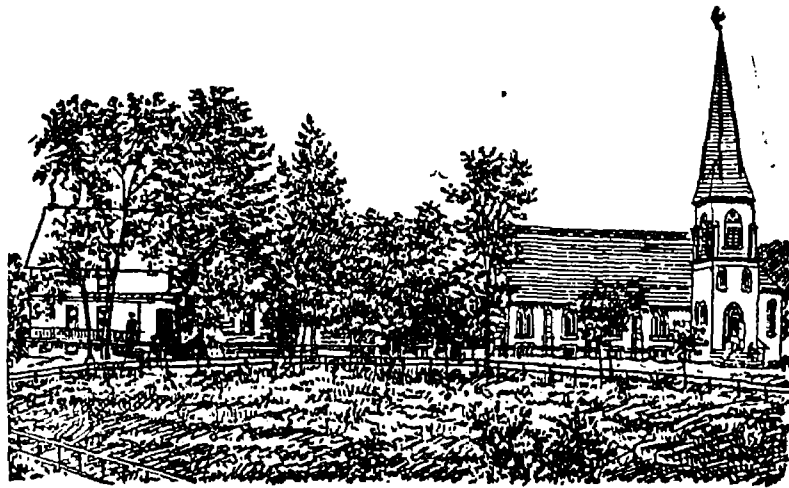
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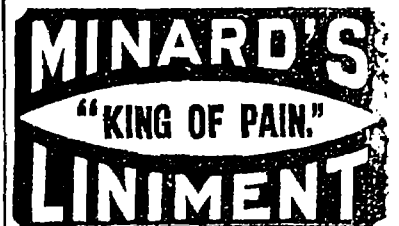
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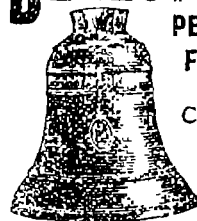
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