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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.

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A Few Thoughts FOR Good Friday.

The singular title by which this day is known, is only more appropriate than it would have been, were it called *Bad Friday*; for viewed from the side of humanity, it is signalised by the *worst act* that ever was perpetrated. But because the act has another side, and the goodness that results from the Divine Will in it, surpasses the evil consequences of the diabolical intention, it is better called *Good Friday*.

I.—This day is marked by the *greatest sin* ever committed, for upon it, the civil authorities of the known world aided the spiritual rulers of the Jewish Church, in breaking their own laws by shedding for them the Innocent Blood flowing in the veins of their Messiah the Lord of Glory.

There was neither right form nor fairness of judicature in this condemnation. The Rulers did not mistake Christ's claim, but their decision expressed the rejection of it by the nation. They had determined to put Him to death, and they endeavored to do so formally; but not succeeding, they forced the Jewish law to their own ends.

Christ was led before Annas probably to find a pretext for His condemnation. He was led before Caiaphas privately for the same end. The Sanhedrim interrogated Him for the like purpose. False witnesses were sought, but in vain. Caiaphas at last stands up and adjures the Accused, as if He had been a witness, (Lev. v, i) to speak the truth, the whole truth, and nothing but the truth.

Our Lord, on this appeal, declares Himself the Christ, the Son of God, and quoting Daniel vii, 13-14, predicts His second coming.

Upon this He is at once condemned; though His trial was illegal according to Jewish law, in five points.

1. The process began, continued and ended, in *one night*.
2. The witnesses against the Accused were *obtained by the judges*.
3. The *evidence was not sustained* even by them.
4. It commenced with *interrogations*, which the Hebrew law does not sanction; and ended with a demand for *confession*, which its doctors expressly forbid.
5. It was followed *twenty-four hours too soon by a sentence*, which described a claim to be Fulfiller of the hopes of Israel, as blasphemy.

The consideration of the Claim itself they never once entertained.

Condemned without the common justice which any malefactor might demand, we see the Messiah fulfilling the prediction:

"In His humiliation His judgment was taken away."

The Roman Governor Pilate, was exceedingly afraid of the Person of Christ he acquitted

Him of one charge after another, employing many expedients to release Him, but yielded at last to the fear that he might himself be misrepresented to Caesar. Thus, the officer of the greatest civil power the world has ever known, deliberately and against his conscience, perverted justice, judgment and truth, in delivering the Holy and Innocent Jesus to His enemies.

These enemies themselves, consciously or not, testify to His Innocence.

1. Caiaphas. "It is expedient for us that one man should die for the people." St. John xi, 50.
2. The Pharisees, one to another: "Perceive ye how ye prevail nothing? Behold, the world is gone after Him." St. John xii, 19.
3. Pilate. "I find no fault in this Man." St. Luke xxiii, 4-14.
4. Pilate's wife. "Have thou nothing to do with that just Man." St. Matt. xxvii, 19.
5. Herod. "No, nor yet Herod." St. Luke xxiii, 15.
6. Judas. "I have betrayed the Innocent Blood." St. Matt. xxvii, 4.
7. The Chief Priests. "He saved others, Himself He cannot save." St. Matt. xxvii, 42; St. Luke xxiii, 35.

What does this crime teach us?
 It is the fashion now-a-days to speak as if the sin and evil of the human race were in process of remedy by civilisation, culture and extended science. As if sin and ignorance were convertible terms, and that the one would disappear, as the other fades before the light of extended knowledge.

This act, contrived, planned and executed by the cultured, the intellectual and the most highly civilised of their age, convicts the world of Sin. This act is what the human heart is capable of, when God does not govern it.

Christianity declares that this laying down of His life by the Son of God, was the culminating act of His taking our nature upon Him; and that since, and by virtue of His Incarnation, a new power of victory over evil has been infused into Humanity. Nothing shows us more strongly the need of this new power, than the awful wickedness of the trial and crucifixion of Jesus. It lays bare depths of malice, hatred, injustice and cruelty, intensified by intellectual cultivation, which must make the most thoughtless turn from the mere sharpening of the mind, to the training of the moral and spiritual side of our nature, as the real means of progress. As a revelation to us of the possible outcome of our own passions, we might well call this day *Bad Friday*.

II.—Yet, after all, the "Good" of the Friday immeasurably exceeds the "Bad," for to-day is sanctified by the GREATEST MORAL ACT the world has ever witnessed.

In what does a good deed consist?
 There are four conditions for the perfection of a virtuous action:—

1. It must be done (1) with a *full knowledge of the deed*.
2. It must be done (2) *after free moral choice*.
3. It must be done (3) *disinterestedly and not selfishly*.
4. It must be done (4) *upon principle and not by haphazard*.

Our Lord fulfilled these four conditions in His death.

1. *With the full knowledge of the deed, He Himself thrice prophesies His crucifixion.*

- (a) Six months before. St. Matt. xvi, 21.
- (b) St. Matt. xvii, 22.
- (c) Three months before the end. St. Matt. xx, 17, 18, 19.

2. *After free moral choice. "No man taketh (My life) from Me, but I lay it down of Myself."* St. John x, 18.

3. *Disinterestedly and unselfishly.* St. Peter's testimony—1 Peter ii, 24 "Who His Own Self bare our sins in His Own Body on the tree." There are seven pronouns in the 24th verse referring to our Lord, and for all of us.

The Lord's own words are, that He gave "His life a ransom for many." St. Matt. xx, 28.

There is an old saying of Indian wisdom, about 200 B.C., "A good man who thinks only of benefitting his enemy, has no feeling of hostility towards him, even at the time of being destroyed by him: the sandal tree at the moment of being cut down, sheds perfume on the edge of the axe."

This beautiful thought became a fact, when the first word was spoken from the Cross.

4. *Upon principle and not by haphazard.*
 Christ's death was prefigured and fore-ordained. It was prophesied of by Moses, and in the Psalms, and by the Prophets. Typified in the law and by the sacrifices. "Thus it must be," He Himself said. St. Matt. xxvi, 54. Therefore He is called, "The Lamb slain from the foundation of the world." Rev. xiii, 8.

The Person of Christ renders this propitiation INFINITE.

The HUMAN NATURE of Christ renders it APPLICABLE TO EVERY MAN.

The world has set up many idols only to dash them down and trample them under foot as it finds out their impotency. The human mind has put forth many ideals, only to fall back from them into the darkness, baffled and weary. The Kingdom of Jesus Christ endures unshaken amid the throes of minds and nations, because by His life and death He has restored to the human race the *idea of God*, the *government of God* and the *power of God*, lost to them by sin.

When a key is found that fits into the intricacies of a hitherto closed lock, we recognise the hand of the master maker, and in like manner we own in Jesus Christ the true Way back to God when we find that only in Him can our nature find its rest and its perfection.

The intellect is enlightened by His Teaching.
 The will is stirred by His Example.
 The heart is touched by His Love.

This is true, incontestably true, but the lifted-up cross of Good Friday touches a still deeper need of humanity, the need of PARDON FOR SIN. It is not enough for me that He who hangs there reconciles the alienated race to its God. I want to find *personal deliverance*; *personal redemption*; *personal peace*. The testimony of thousands of pardoned souls cries out from amongst the living, to the great white robed multitude whom no man can number—"He hath redeemed us by His Blood." What I need is found, and found only before that cross and sacrifice, which marks this day above all days as *Good*. *Good*, as it leads me through the knowledge of my own sin, to the Sin-bearer. *Good*, as it brings me to the Feet of the true

King of humanity. Good, as it braces me by the recognition of the true Heroism, to strive after what is noble and great. Good, as it melts me into tenderness and pity by the sight of the Divine compassion.

There was one (Napoleon Bonaparte), who might almost be said to have gained the world (without Christ), who, in the hour of his humiliation, bore this wonderful testimony to those spiritual conquests of the Son of God, which, unlike his own, faded not away:—

"Across a chasm of 1800 years Jesus Christ makes a demand, which of all others difficult to satisfy. He asks for the human heart. He will have it entirely to Himself. He demands it unconditionally, and forthwith His demand is granted. Millions of men to-day would die for Him."

He makes this same demand of us to-day; let us reverse the impious cry of the crowd in the streets of Jerusalem, and answer back with all our heart, "We will have THIS MAN to reign over us."—*Tract.*

SPRINKLING OF THE BLOOD OF JESUS CHRIST.

I Peter, 1, 2.

There is a perpetual danger of cant and unreality in our use of religious language, without true religious effort of mind. Much, indeed, of all our language is, as a great philosopher has called it, a sort of blind thought. We pack up a whole bundle of ideas in a single term: but we run the string by which they are held into an inextricable knot, and flatter ourselves that we can untie it at any time, and possess the contents. This is the secret of lifeless systems, mechanically held propositions, dead dogmas.

The Blood, then, is the Blood poured forth, i.e., the visible expression of the whole voluntary sacrifice of the Son of God. It is the most important consequence of the central Gospel fact, the Incarnation, under the most affecting image of human suffering and devotion. It is dogma, concentrated dogma, but dogma made picturesque, pathetic, victorious; picturesque as the crucifix in the light of a setting sun upon a southern peak—pathetic as the red stain upon the earth where one we love has bled—victorious in the battle which has been won by the sacrifice of a great life. It tells us of the death of the body from which it passed; of the reality of the suffering by which it was elicited; of the reality of the sacrifice of whose idea it was the visible translation into historical fact. It was the palpable fulfillment of all that was symbolized by the sacrifices of the Old Testament. The old commentators on the "sprinkling of blood," in the Epistle to the Hebrews, were never tired of quoting the saying of the Rabbis, "the root of sacrifice is in the sprinkling of the blood." It should not be forgotten that the word rendered "sprinkling" has, in the original, passive tinge—"besprinklement, with, being sprinkled by." "No one is actually freed from sin," writes one long dead, "through the blood of Christ, unless he be sprinkled with it, i.e., unless Christ's merits be applied to him."

Baptism were not baptism without this, "one baptism for the forgiveness of sins." Prayer were not prayer without this, for all prayer is "through Jesus Christ our Lord." Holy Communion is the soul drawing near to have this applied. The devout communicant is he who comes to be sprinkled. Devout meditation on the death and passion is placing ourselves within its reach. There is no Christ for us without the cross, no cross without the Blood. Occasions, too, there are every day for reaching forth "unto" this, bringing ourselves into touch with it. For we have all something to suffer every day. Little wearying things, petty trials of temper, minute cares,

small humiliations. Let us unite them to His. So shall the dull lead be turned to red gold, and the poor rags covered with purple raiment.

All own that this "sprinkling" is the beginning of salvation. Yes, but the Apostle feels and says that it is the end, too. Repentance is necessary. There is a sense in which we must be bathed in tears. "I water my couch with my tears," moans David in one penitential psalm. But there must be more. "Wash Thou me, and I shall be whiter than snow." If election is made sure; after "according to," after "in," after the first part of "unto," must follow something more. God's servant lies on the bed from which he shall never rise. After the holiest life, as it seems to us, we still pray "wash his soul in the blood of that immaculate Lamb, who was slain to take away the sins of the world." If any spoke of his election being proved by its being "unto obedience," he would add, "and sprinkling of the Blood of Jesus Christ." Well, said a saint of old, "the Blood of Christ is the key of Paradise."—*Bishop Alexander, of Derry.*

PAIN'S MISSION.

Pain sustains two relations of primary significance to moral character. First: without the endurance of pain it is impossible to testify that the soul sets a high value on character; without either mental or physical pain there could be among us no testimony to the transcendent value of things unseen; no true mother's love; no anxious fatherhood; no martyr's crown. And again, without the testimony of pain, without great self-denial, which is another name for pain, there would not be in human hearts that attainment of calm patience, serene faith, steady love, which we have come to regard as the highest possession attainable by man. Up to the death of Christ; up to the time of His testimony by anguish to the worth of moral excellence; up to the time of the complete outworking of his perfect character in self-accepted death, there had been no sufficient explanation of the value of pain; up to that time the groans of numberless individuals in numberless races throughout ages have seemed the expression of a universal woe, but now, like the rudimentary organ that waits through generations for its use and at last under proper conditions finds its activity, the pain with which the world has groaned becomes in him a testimony to the value and a means for the development of character. This is the doctrine of revelation, of Paul's "until now," and it teaches that where in his universe there is pain and misery, in those made in his image, from their own misdeeds, there the heart of the Father not merely hovers in pity, but becoming incarnate, dies in sympathizing agony upon the cross. Such a doctrine cannot fail, has not failed, of producing the most softening, and at the same time the most energizing results in character.

It is then as if Christ when lifted on the cross explained, if not the end, the issue of pain from the beginning; gathered to himself all sensitive nature and threw upon it the blessedness of sharing in his mediatorial work; making the pain of the earliest organisms which so dimly foretold his own proposed agony, no longer without significance and relation to the action of creative reason and redeeming love, to the coming of a blessed kingdom of righteousness, and peace, and joy in the Holy Ghost.

So with us, every pain gladly borne for the sake of another, especially for the sake of improvement in his character, every pain for Christ's sake, has its value in throwing a softening light upon the throes of lower life, and in revealing the loftiness of the love and the grandeur of the patience which his sublime passion can enkindle, and thus teaches the holy significance of pain that once found utterance

only in groans, but now includes the story of the good news, the glorious gospel of the blessed God. Here the value of revelation, especially when teaching redemption, is to be emphasized. We turn from nature to learn in language unmistakably clear, by acts immensely significant, that God loves; that he soothes in his arms on the tree the groaning and travailing creation; that he takes upon himself the self-caused pain of our race, and thus lifts up with man the races on which man's curse has fallen. So that by his death the significance of pain is completely changed. Here God makes all men who will, but only those who will, "to see what is the dispensation of the mystery which from all ages has been hid in God who created all things."—*Selected.*

HYMN ON THE PASSION.

"BEHOLD THE MAN."

O Sinner, lift the eye of faith,
To true repentance turning;
Bethink thee of the curse of sin,
Its awful guilt discerning;
Upon the Crucified One look,
And thou shalt read, as in a book,
What well is worth thy learning.

Look on His Head, that bleeding Head,
With crown of thorns surrounded;
Look on His sacred Hands and Feet
Which piercing nails have wounded;
See every Limb with scourges rent:
On Him, the Just, the Innocent,
What malice hath abounded!

'Tis not alone those Limbs are racked,
But friends too are forsaking;
And, more than all, for thankless man
That tender Heart is aching;
Oh, fearful was the pain and scorn,
By Jesu, Son of Mary, borne,
Their peace for sinners making.

None ever knew such pain before,
Such infinite affliction,
None ever felt a grief like His
In that dread crucifixion:
For us He bare those bitter throes,
For us those agonising woes,
In oft-renewed infliction.

O sinner, mark, and ponder well
Sin's awful condemnation;
Think what a sacrifice it cost
To purchase thy salvation;
Had Jesus never bled and died,
Then what could thee and all betide
But uttermost damnation?

Lord, give us grace to flee from sin,
And Satan's wiles ensnaring,
And from those everlasting flames
For evil ones preparing.
Jesu, we thank Thee, and entreat
To rest for ever at Thy Feet,
Thy heavenly glory sharing. *Amen.*

FOR PASSION-TIDE.

Almighty and Most Merciful God, who gavest Thine only Son to die for our salvation, grant unto Thy servants that, following Him in devout remembrance to His cross and grave, and being with Him crucified unto sin, we may henceforth abide and live in Him; through the same Jesus Christ our Lord. *Amen.*

SIX PRINCIPLES OF THE DOCTRINE OF CHRIST.

"The principles of the Doctrine of Christ—the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment."—*Heb. vi., 1, 2.*

I. *Repentance.*—"Repent ye, and believe the Gospel."—*St. Mark i., 15.* "Repentance to-

ward God, and faith toward our Lord Jesus Christ."—Acts xx., 21.

II. *Faith*.—"Jesus said unto them, Have faith in God."—St. Mark xi., 22. "Jesus said unto them, If thou canst believe, all things are possible to him that believeth."—St. Mark ix., 23.

III. *Baptism*.—"Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God."—St. John iii., 5. "He that believeth and is baptized, shall be saved."—St. Mark xvi., 16. "Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."—Acts ii., 38; xxii., 16.

IV. *Laying on of Hands* [or Confirmation.] "Then laid they their hands on them, and they received the Holy Ghost."—Acts viii., 17; xix., 6.

V. *The Resurrection of the Dead*.—"The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—St. John v., 28, 29.

VI. *Eternal Judgment*.—"It is appointed unto men once to die, but after this the Judgment."—Heb. ix., 27. "We shall all stand before the judgment seat of Christ."—Rom. xiv. 10; Rev. xx., 11-15.

SIX PRINCIPLES OF THE PRACTICE OF CHRIST.

I. *Almsgiving*.—"Give alms of such things as ye have, and behold, all things are clean unto you."—St. Luke xi., 41; xii., 21, 33.

II. *Prayer*.—"Men ought always to pray and not to faint."—St. Luke xviii., 1; Romans xii., 12; Phil. iv., 6; 1. Thes. v., 17. "Thy prayer is heard, and thine alms are had in remembrance in the sight of God."—Acts x., 31.

III. *Fasting*.—"Thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly."—St. Matt. vi., 17, 18. "Prayer and fasting."—St. Matt. xvii., 11; St. Luke ii., 37; Acts xiv., 23.

IV. *Bible Reading*.—"Search the Scriptures."—St. John v., 30. "They received the Word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11; 2 Tim. iii., 15-17.

V. *Church Attendance*.—"Where two or three are gathered together in My Name, there am I in the midst of them."—St. Matthew xvii., 20. "Not forsaking the assembling of ourselves together, as the manner of some is."—Heb. x., 25.

VI. *Holy Communion*.—"This do ye in remembrance of Me."—St. Luke xxii., 19. "As often as ye eat this bread, and drink this cup, ye do show the Lord's Death till He come."—1 Cor. xi., 26. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."—St. John vi., 53.

FOUR NOTES OF THE APOSTOLIC CHURCH.

They continued steadfastly in the Apostles' Doctrine, and in [the] prayers."—Acts ii., 42.

I. *The Doctrine of the Apostles*.—[This is briefly summed up in the Apostles' Creed, expanded in the Nicene, and again more fully in the Athanasian Creed.] "Hold fast the form of sound words."—2 Tim. i., 13. "Earnestly contend for the faith which was once [literally, once for all] delivered unto the saints."—St. Jude 3.

II. *The Fellowship*.—"I beseech you,

brethren, by the Name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions [schisms] among you."—1 Cor. i., 10-13; iii., 1-10; Rom. xvi., 17. "There is one body."—Eph. iv., 4. "There should be no schism in the body."—1 Cor. xii., 25.

III. *The Breaking of Bread*.—"The bread which we break, is it not the Communion of the body of Christ?"—1 Cor. x., 16.

IV. *The Prayers*.—"I say unto you, that, if two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father which is in Heaven."—Matt., xviii., 19.—Selected.

ECCLIASTICAL NOTES.

MISSIONS TO JEWS.—Fifty-six Bishops have put forth a circular letter commending the Jewish Missions of the Church—conducted by the Church Society for Promoting Christianity amongst the Jews—and calling upon the Dioceses for general offerings on Good Friday.

NEW DEPARTURE.—In one of the Brooklyn parishes, a course of Lenten lectures (says the *Living Church*), is being given by laymen. This, it is believed, is a new departure and may be worth looking into. Some, and probably all of the lecturers are specially engaged in some kind of Christian work, and may be expected to speak out of their own experience. Why may not this be a way to stir up other laymen to work in Christ's vineyard? Laymen are being more and more pressed into the Church's service, and there will be an ever-increasing work to do. In regard to special departments of work, they could perhaps say some things which the clergy could not, and they could, at least, say them in their own way.

JEWISH MISSIONS.—In Immanuel chapel, New York, belonging to the Church Society for Promoting Christianity among the Jews, services are held in English, German and Hebrew. The latter service is especially interesting, the Hebrew translation of the Prayer-Book of the Church of England being used, by license of the Bishop of New York. This is probably the only Christian service in the United States, where the Law and the Prophets are read in the original tongue and the Psalms used just as our Lord and His Apostles used them. The attendance of Jews has been, of late, steadily increasing.

THE NEW BISHOPS OF THE P. E. CHURCH OF THE U.S.—This Church has appeared of late years particularly fortunate in its choice of Bishops. Minnesota alone has given four to the Church—Bishops Welles, Knickerbacker, Gilbert, and now Thomas. And further, as to such men as Bishops Brewer, Weed, Potter, and now the Bishop-elect Talbot, to say nothing of others, the Church is to be envied, indeed, which has enrolled them in the list of her chief executive officers.

BISHOP LEE.—The Rt. Rev. Dr. Lee, Bishop of Delaware, and presiding Bishop of the American Church, is, we regret to learn, lying seriously ill at his residence, Wilmington, Delaware. The venerable Bishop is in his eightieth year, having been born, September 9, 1807, and is now the oldest, as well as the senior in office, of the Bishops of the P. E. Church. He has been a Bishop over 45 years.

CHURCH CONGRESS IN U.S.—The next meeting at Louisville, Kentucky, in October, will discuss the Name of the Church, the Historic Episcopate and Apostolic Succession, and the Basis of Representation in General Convention. Practical subjects at the same meeting are, The Hymnal we Need, and Prayer Meetings. Of more general interest: The Function and Power of the Christian Preacher of To-day, and the Higher Education of Women. Bis-

hop Dudley will preside; Bishop Harris, Phillips Brooks, Drs. Greer, Huntington, Goodwin, Satterlee, Donald and Holland, are among the writers and speakers.

NATIVE CLERGY.—Bishop Caldwell, of the diocese of Madras, recently ordained no fewer than sixteen native clergymen at one time. It is said to be the largest number ever ordained at one time in India. All were ordained deacons save one. They are connected with the missions of the Society for the Propagation of the Gospel, which has over one hundred native clergymen in India, more than half of whom are in the diocese of Madras. It is estimated that there are 260 native clergymen in India and Ceylon connected with the missions of the two Anglican societies. Bishop Caldwell speaks highly of the sixteen whom he ordained and who had been under his personal care for some months previous to the service.

NEWS FROM THE HOME FIELD.

DIocese OF NOVA SCOTIA.

AN appeal from the Building Committee of the Proposed Cathedral has been issued and addressed to the members of the Church of England in Halifax and Dartmouth, in which, after referring to the action of the Provincial Synod in September last; to the history of the Colonial Episcopate, and to the resolution adopted last year by the Diocesan Synod, the Committee say:—

"We have reason to expect aid both from England and the United States as well as from the other Canadian Dioceses, but it is generally understood, and the Building Committee have been definitely warned in answer to letters and appeals that little can be obtained from external sources, unless the people of this diocese, and especially of this city, where the Cathedral is to be erected, manifest a lively interest in the great work of which they are chiefly to enjoy the benefit.

"The time has now arrived when the extent and depth of this interest must be tested, and arrangements have been made for a general canvass of the city, that we may be able to judge whether we may venture upon further steps. Less than six months remain before August 12th, and we cannot even direct the preparations of a design and plans until we can give an architect an approximate estimate of the amount likely to be available. It was contemplated at Montreal that the first stone should be laid on August 12th, when there will be a large gathering in Halifax of Bishops and others from several dioceses of Canada and the United States, and if this is to be carried out there is no time for delay in beginning our preparations, as the Committee are unanimous that an English church architect must be consulted.

"Since this is to be a Memorial to all generations of an event in which the whole Church is interested, we ought to be able to erect a Memorial of corresponding grandeur at a cost of at the least \$250,000, and even if this cannot be accomplished we shall require not less than \$150,000 (£30,000 sterling), which is not more than the cost of many an ordinary Parish Church in England.

"This may appear to be a large sum, but it is much less than has been expended upon the Cathedrals of Newfoundland and Montreal; and payment of large contributions may be distributed over a few years, and certainly you will never again have such an opportunity of obtaining help from other portions of the Church. It is not creditable to this diocese that at the end of a century it has not even the commencement of a Cathedral, while the two dioceses separated from it, Newfoundland in 1839 and Fredericton in 1845, have each of them a finished edifice; and it will be indeed very humiliating if, in the presence of the many visitors who may be ex-

pected to come to us for the 12th of August, we are obliged to confess, not only that we could not prepare for the expected ceremony of commencing the proposed Cathedral, but that the churchmen in this city have not manifested any interest in a matter in which they are especially concerned. The Bishop has already on hand about \$7,000, accumulated through many years, and His Lordship and Mrs. Binney will add \$5,000 as soon as the building is actually commenced.

"A very little consideration will show the advantage to the city and the diocese of a Cathedral properly equipped.

"It will be a centre of diocesan work. Under its shadow will gradually grow up the Diocesan School for boys and girls, taught by the Canons of the Cathedral, who will derive part at least of their stipend from this source. The services of these clergymen will be available for occasional duty wherever they may be needed in the diocese, and one of them would be a Canon Missioner, whose work would include the oversight and direction of all evangelistic efforts. Here will be the training school for young deacons before taking charge of parishes; here the home for superannuated clergy; here will be the pattern and type of the religious services for the diocese, and here the unending offering of prayer and praise. In the Cathedral Chapter the Bishop will find his advisory Council, thus providing for a government of a less personal and apparently arbitrary character than is now unavoidably necessary. And lastly, the Cathedral will be the Bishop's church. It will thus be seen that a Cathedral such as is now in existence in many dioceses of the United States, where every diocese is striving hard to erect one, which shall combine the best features of ancient times, with the imperative demands of to-day, will be no bare ornament, expensive, useless, or merely sentimental. It will be a real, living, stimulating, centre of spiritual work, which will be more and more demanded by the growth and extension of the Church.

It is to be distinctly understood, that should the Committee find themselves unable to go on with the Cathedral, those who subscribe will not be asked for the money. A canvass will be immediately begun in each parish. Payments may be extended over three or four years if preferred. But all persons subscribing should be prepared in that case to furnish the first instalment by July 10th next."

NEW CATHEDRAL.—Efforts are to be at once made to obtain in the Diocese of Nova Scotia and in P. E. Island \$50,000 before the last week in April, immediately after which work will be commenced in preparing for the laying of the corner stone on Aug. 12th. The above amount will be obtained by subscriptions, the payment of which will be made by instalments. Let us one and all be up and doing. Fifty thousand dollars can readily be raised in the short time named, if every clergyman and his people be wide-awake to duty. Let us have this sum at once and without fail. It can be augmented after the last of April, but there is no time to lose in speedily making it up the fifty thousand and that the work may be commenced.

The site chosen for the Cathedral, at the head of Spring Garden Road, is the most desirable spot available in the city of Halifax. The Cathedral will occupy a commanding situation to the southwest of the citadel, and near the public gardens so well known to visitors. It is believed that the new Cathedral will in twenty years be in the most central part of Halifax, as the city must of necessity grow to the west of the proposed site.

DIOCESE OF FREDERICTON.

ST. JOHN.—The next meeting of the C. E. Sunday-school Association for the Deanery of St. John takes place on the evening of the 12th instant in St. John's Church School House, at 8 o'clock, when the Rev. O. S. Newnham will

read a paper on 'The Early History of The Church of England.'

DIOCESE OF QUEBEC.

LENNOXVILLE.—*Bishop's College.*—On the Festival of the Annunciation a very successful terminal meeting of the Missionary Union was held. A celebration of the Holy Communion took place at 11.15; celebrant, the Principal, Deacon Rev. Dr. Roe, Gospeller and preacher, Rev. W. T. Forsyth, Rector of Stanstead. The text was Isaiah xi, 9. The preacher gave an interesting, historical sketch of the history of the Church, showing how this progress had been gradual rather than rapid. The promise of the text had been fulfilled and would be more than ever fulfilled. The preacher advocated daily intercessory prayer on the part of the members of the Union. The offertory was \$3.90, making, with a special subscription of \$4 and terminal dues, a total of \$16.90 for the Lent term. The College Union has voted the offerings to Madagascar for some years past.

At 7 p.m. a special Evensong was held, at which missionary Collects were used, hymn 358 A. & M. At 7.40 a meeting in the College Hall. The President called on Rev. Mr. Forsythe to give an address. This took the form of an interesting historical account of St. Augustine's College, Canterbury. The speaker went back to the landing of St. Augustine in England and the foundation of the Abbey, the baptism of Ethelbert, the rivalry between the Abbeys of Christ Church and St. Augustine. It was a fact that Greek was taught in England at St. Augustine's before the existence of Oxford or Cambridge. The desecration of the Abbey was graphically described; and the efforts made by Edward Coleridge, Dr. Brott and Beresford Hope, which ended in the present foundation. At the opening festival great and joyful gratitude was manifested. Our revered Metropolitan Bishop Medley was the only survivor of the members of the Episcopate present on that occasion [St. Peter's Day, 1848]. The customs of St. Augustine's were then described, especially the three services called Benediction, Matriculation and Commemoration of Benefactors and of members of the College who had passed away. Many an old Augustinian laboring in the mission field was comforted and encouraged in his difficulties by the memory of the warden's Benediction and by the thought of the daily noonday Intercessory service held in the College Chapel. The speaker suggested some such use for Bishop's College. The address was concluded by enforcing the lesson of the continuity of the Church from the earliest times to the present. The address was listened to with great interest. A paper followed by one of the students, Mr. C. O. Carron, on "Early mission work in the Northwest," in which some interesting details respecting Bishop's Mountain's work in promoting the spiritual interests of the Northwest were given. The missionary day was felt by all to have been encouraging and successful.

RICHMOND.—On the 21st of March, the clergy of this District, seven in number, assembled here for the purpose of reviving the old Sub-Deanery meeting,—in by gone years felt by all to be so profitable—when it was unanimously resolved again to meet once a month for reading, meditation, and mutual help. I. M. Thompson, Rector of Danville, was re-elected Sub-Dean, and A. J. Balfour, of Richmond, Secretary. Usually on these occasions a public Service is held on the first evening, and an early celebration on the following morning. The former service was on this occasion attended by a very large congregation, the preacher being the Sub-Dean. The next meeting will be held here on 9th of May.

At the usual winter Sunday-school Festival in connection with St. Ann's Church, about

130 children sat down to tea, after which followed Carols, Recitations, a Charade, Magic Lantern, the Rector's report, and the presentation of prizes. A pleasing feature of the entertainment was the presentation to the Rector, Mr. Balfour, by the congregation, of a purse containing \$52.75, an expression of kind sympathy and good will, which was gratefully acknowledged.

During the winter a special children's service has been held each Sunday; from which much good is expected. On very stormy days only has the attendance fallen below fifty. The little ones are taught to use and as far as possible, understand the Prayer-Book, to chant the canticles, to sing their own Hymns, and are given a short address. Their offerings, which, much to the expression of their own self-denial, are to be sent to one of the Homes for Indian children in the N.W.T. Two lads are chosen each Sunday to act the Warden's part in collecting and presenting the alms. If one can thus early inculcate a sense of the religious character of giving, and its proper place in public worship, this will not be the least benefit resulting from these, thus far, popular services.

DIOCESE OF MONTREAL.

HOCHELAGA.—*St. Mary's.*—On Sunday morning, the 27th March, the Bishop held a Confirmation in this church. Twenty-eight (five of whom are connected with the Cotton Mill) received the rite of "Laying on of Hands," two being absent from sickness. The church was quite full and the congregation listened with great attention to the address as well as the sermon of the Bishop. Holy Communion was administered at the end of the service to over fifty persons.

Beautiful reference Bibles—the kind and handsome gift of A. F. Gault, Esq.—were presented to each candidate by the Bishop with his Confirmation card, immediately after the rite and before the sermon. The whole service was well rendered by the choir, six of the young people of the choir being confirmed in their surplices.

The Very Rev. the Dean, on the previous Wednesday evening service, had beautifully paved the way for this by his admirable address on, "What is Baptism?" and the different clergy who have helped during Lent have greatly aided this result.

All the choir—in their surplices, over twenty—marched in to the beautiful hymn, "Oh happy band of Pilgrims," played by the organist, Miss Borthwick, and Mr. Wolger on the cornet. It will be a day long to be remembered in St. Mary's.

In the evening Rev. Mr. Evans preached an eloquent sermon on the words "I thirst."

We were glad to see two of the directors of the large mill present at morning service.

AYLWIN.—St. Peter's church, Cawood, is at present being finished, and properly furnished. A triple front containing porch and vestries, is to be added at the west end, and it is in contemplation to erect a modest steeple over the chancel end. The inside is to be finished in wood throughout oiled in warm tones. Credence, fold stool and retable, are in bands, and a jewelled altar cross, and plain though handsome vases have been secured from Messrs. J. C. Spence & Sons, of Bleury street, Montreal. The old S. P. C. K. has made two handsome grants to this part of the Diocese. £75 has been voted for the great needed Mission house at River Desert, and £40 towards the completion of St. Peter's church, Cawood.

Arrangements have been made with the Church Emigration Society, of London, England, whereby four families and several young men and women, leave Liverpool for this Mission on 29th prox. Situations have been procured for all of the Immigrants, who will also be given opportunities of buying partly cleared

farms and settling in this fertile and bountiful district.

DIOCESE OF TORONTO.

TORONTO.—At a special meeting of the Toronto Diocesan Board of Woman's Auxiliary held on March 24th, it was decided to cooperate with the other dioceses of this ecclesiastical province in the effort to raise a Widow and Orphan Fund for Algoma as a "Jubilee Fund—a memorial of affection for our Widowed Queen, and an expression of gratitude to God for the mercies enjoyed during the last fifty years.

Letters were read from the Bishop of Niagara, Mrs. Williams, of Quebec; Mrs. Boomer, of London, and Mrs. Tilton, of Ottawa; also an interesting article from the *Dominton Churchman*. All heartily enjoying the scheme.

It was resolved to invite the sympathy and assistance of every Churchman in the diocese. Subscriptions of from 5 cents upwards will be received by the treasurers of parochial branches W. A., or, where no branch exist, through any channel appointed by the clergyman of each parish.

ST. GEORGE'S.—A deep gloom has been cast over the whole parish by the terribly sudden death of Mr. Beverley Heath, third son of Mr. Chas. Heath, one of the oldest and most respected members of the congregation, and the near relative of the Rector and most of the leading families. The circumstances are peculiarly painful, as the deceased gentleman had been away from home for the last six weeks, and had just telegraphed from New Glasgow, N.S., to say that he was about to start on his homeward journey, when he fell dead on the platform where he was awaiting his train. The deepest sympathy is felt for the bereaved parents and young wife of the deceased, and for the two little children so early left fatherless.

Rev. O. P. Ford, of St. Luke's, preached here on Friday evening.

The Lord Bishop of Huron preached to a large congregation of men on Sunday afternoon, March 20th, on Purity in the interests of the White Cross Army.

On Thursday evening, March 24th, a large number of children and many of their elders were charmed and instructed by Rev. A. Chambers' panorama of the "Pilgrim's Progress."

Church of the Redeemer.—A Lenten Service of Praise was held here on Friday, March 25th. The music, under the direction of Mr. Schuch, was very fine, especially a Gloria and Fugue performed on the organ by Mr. Lloyd, organist of St. Luke's.

Church of the Ascension.—Since Mr. E. R. Doward has assumed the charge of the organ and choir of this church. A very marked improvement has been observed in the services, and the attendance has been nearly doubled. The congregation are to be congratulated on the acquisition of this earnest and talented organist.

St. Matthias'.—On Good Friday the services will be:—8 a.m., Litany and Meditation; 10 a.m., Matins, Anti-Communion Office and address; 12 to 3 p.m., Three Hours Service (Rev. R. T. Nichol); 4 p.m., Children's service, hymn and address, "Story of the Cross;" 8 p.m., Evensong and sermon, by Rev. H. Symonds.

On Easter Day the Holy Communion will be administered at 6.30, 8 and 11.15 a.m., the latter choral and with sermon. At 10.30 a.m., Matins; at 4 p.m., Baptism, and at 7 p.m., Evensong and sermon (Rev. R. T. Nichol).

PORT HOPE.—St. John's.—Rev. F. H. Du Vernet is conducting a series of evangelistic services here. Last Tuesday afternoon a special service was held for men only, when a sermon on Purity was preached.

DIOCESE OF HURON.

LONDON SOUTH.—The annual missionary meeting was held in St. James' School House on the evening of the 18th ult. The Rector, Rev. Evans Davis, opened the meeting with prayer. After the singing of a hymn he spoke of the missionary work in general and the interest all Christian people should take in it. The position St. James congregation held in the diocese in connection with their offerings to the mission cause gave him much pleasure. By looking over the last report it would be seen that there was only one congregation outside the city, and only two within the city, which gave as much as St. James' in their annual subscriptions to the Mission Fund. This was most encouraging, and the hope was expressed that as the contributions had been increasing yearly since the congregation was formed, this year would be no exception.

His Lordship the Bishop of Huron after congratulating the congregation on the position it holds, as compared with congregations throughout the diocese for its offerings to the Mission Fund, gave a most practical address on the duty of giving systematically. He pointed out the proportion the Jew gave. The Christian, with greater privileges, should give as much. He said, if all Christians were to give in this way the Church would have abundance to carry on her work in every part of the country. The large missions in the diocese require dividing. Much has been done of late and there seems to be prospects of resumed energy in the missionary cause.

There was a very fair attendance at the meeting and a collection was taken up in aid of the Mission Fund.

Sunday, March the 27th, was observed in St. James' Church as the 13th anniversary of the Rev. Evans Davis' appointment as Rector. Reference was made in the morning sermon by the Rector to changes which has taken place in the congregation and neighborhood during this period. There were only about twenty then connected with the church, while now there are about 230. The number of communicants then at one time was 14; there has been as many as 161 on one day since. The Register shows the number of baptisms, 670; confirmed, 239; marriages, 135; deaths, 209. The present school house, then used as the church, was in debt. Now, through the united efforts of pastor and people, under God's blessing, the congregation had largely increased, this handsome new church, providing seating accommodation for 625 persons, an addition to the school house and the rectory (all brick buildings) had been erected. Nor had the efforts of the congregation been of a selfish character, as the Synod reports would show it is credited with \$247 for diocesan purposes for the last year.

His Lordship the Bishop preached a most touching sermon in the evening from Malachi iii, 17, "They shall be mine, saith the Lord of Hosts, in the day when I make up My Jewels." Although the day was very stormy, the congregation was large and listened with the deepest attention to the heart-searching and comforting truths which fell from His Lordship's lips.

THE Rev. Freeman Harding is improving in health, and hopes by a little longer stay in Bermuda to be able to take up active work when the fine weather sets in.

EPISCOPAL APPOINTMENTS.—His Lordship the Bishop of Huron has appointed the Rev. W. Wade, of Burford, to East Woodstock; the Rev. W. Johnson, of Goderich, to Burford; the Rev. Mr. Magahy, of Lucan, to Seaforth, and the Rev. W. A. Young, to Goderich.

THE annual meeting of the Woman's Auxiliary Missionary Association was held at Bishopstown on Monday, March 28th, His Lordship the Bishop presided. The old officers were all

re-elected. Reports from branch associations were read. The work is most encouraging and both the Bishop and Mrs. Baldwin have much reason to be gratified at the results of the first year's efforts.

LONDON.—The Rev. Mr. Williams, the new Professor of Huron College, has arrived and will enter on his duties after Easter.

DIOCESE OF ALGOMA.

SHINGWAUK.—We have started an "Onward and upward Club" at the Shingwauk Home, after the example set by the Carlisle institution in Pennsylvania, and it bids fair to be successful, 24 Indian boys and 15 whites joined at the first meeting, and 6 more boys at the second. They have to sign their names to the following: "God helping me, I will try to use no oaths; I will try to keep myself pure; I will try to be honest; I will try to study the Bible and to keep the Sabbath; I will try always to do my duty everywhere; I will try to be kind to all, especially those who are poorer, or weaker, or younger than myself; I will keep this card hanging in my bedroom and will read it every morning, and pray God to help me. This admits to the 1st grade. At the end of three months they may enter the second grade; and at the end of a year, the third, when they become full members, and receive a certificate to that effect. Meetings are held weekly, and consist in recitations, speeches, debates, &c. And two individuals, one white and one Indian; are deputed to give the news of the day. The first attempt at a debate was made a few days ago, and several of the boys acquitted themselves exceedingly well, and surprised those who were present. The subject was "Resolved that the Indians have been better treated by the Canadian Government than by the American Government." Mr. Tinsdale, Johnny Maggran, and John Thunder, were on the affirmative side, and Mr. Mitchell, David Minominee, and Tommy Jackson on the negative. Johnny, David, and Thunder, made good pointed speeches, but Tommy had difficulty in finding his legs.

We are proposing to bring 20 of our boys and 10 girls to Ottawa and Montreal about the end of June, to give a public exhibition—tableaux, showing the boys at their trades, and the girls at their household duties; school teaching; singing, and debates, &c. We throw out this proposal at once so that there may be time to consider it—and if it is to be, we must of course have time for preparation. We shall ask the Bishop to give us a free passage in his yacht to Algoma Mills. We shall ask the C. P. R. authorities to give us a free railway ride. We shall ask the good people of Ottawa and Montreal to give us free hotel accommodation, and we shall ask the members of the Cabinet and members of Parliament to come to our meeting and judge for themselves whether or not it is worth while to spend a little money on educating and civilizing the Indians. We have just started a little occasional sheet called "Our Forest Children. It is sent gratis to any who will interest themselves in the Indian cause.

UFFINGTON.—The Bishop of Algoma paid his annual visit on Sunday, March 20th, and held service in St. Paul's Church, in the evening. There was a large congregation and five candidates received the Apostolic rite of Confirmation. A new feature was a missionary meeting held on Monday evening. The diocese of Algoma was illustrated by a large map, the Bishop explaining the work in other parts of the diocese to the delight of the audience. The result was a substantial offertory for the Nepigon mission. The other points visited were:—Ferris Hill, Lewisham and Oakley, at each of which places the Bishop preached to good congregations. Altogether the visit was a pleasant one and instilled new vigor into the hearts of all.

THE CHURCH AND THE CHILDREN.

The Church of to-day is awaking to the fact that nowhere does the Holy Spirit find so little stubborn opposition as in the breasts of children, and that no work yields a richer revenue of spiritual results than that bestowed on this fertile and promising field. We are coming to feel, as well as see, that we cannot save the world by saving manhood. True, we are not to neglect manhood, but we are to give more attention to childhood. Eli needed to be waked up the third time before he "perceived that the Lord had called the child." That Church is dozing, if not sleeping, that fails to read in the "signs of the times" the same divine call. When Jesus said "Suffer little children to come unto Me," He meant more than to have us afford them the negative help of standing out of the way. Standing rather in the place of Christ, the Church should call the children to her arms.

From whatever quarter the lingered skepticism on this point comes, it is not from the Bible, the nature of childhood, nor the history of the Church. God's covenant with Abraham, the *magna charta* of the Church of the old dispensation, emphatically embraced within it the children of the patriarch. The Christian dispensation broadened rather than narrowed the older covenant. It not only included children, but it made them, in a sense, a type and model, after which maturer disciples were to copy. Holding up a child, dimpled and blushing, as a living text, Jesus taught, not that children must wait till maturity to enter His Kingdom, but rather that maturity must turn back again to the spirit and temper of childhood to enter the gateway of His fold. "Of such is the Kingdom of Heaven." That "multitude which no man can number," is composed of those who are children in age or children in character. Some one says, "The door into Christ's fold is about three feet high; children can walk in, but we who are grown must stoop to enter."

Love, trust and obedience are the three conditions of salvation. Loving, trusting obeying are the three prominent characteristics of childhood. What wonder, then, that the young so often and so readily become disciples of Christ.—*Exchange*.

WISE WORDS.—We are not disposed, says *Church Press* (N.Y.), to join in any hue and cry against a priest of the Church who might differ from us upon theological or ritualistic questions, or who may choose to introduce a practice which borders upon innovation, with a view of increasing the order, and devotion, and efficiency of the Church, so long as it does not contravene the essential principles and formularies of the Church. There is, possibly, too great a tendency to suspect of heresy or superstition those who take an independent view of Church questions; and both the peace and progress of the Church are hindered by very needless disputes about matters of ceremony or terminology. It is well for us all to manifest a little more freely and fully that "most excellent gift of charity, which is the very bond of peace and of all virtue," and one of whose chief characteristics is that it "thinketh no evil." We must think, and let think.

ANOTHER subscriber, renewing for self and ordering a copy for a friend, writes: "I hope this will bring you a permanent subscriber, as I am sure they will not be able to give it (the *GUARDIAN*) up at the end of the year. I wish all church people would think it a duty as well as a pleasure to take so good a paper; and—subscribers may speak, may they not!—I wanted to say how sincerely we like and admire the absence of sharp unchristian sarcasm so sad to see in the discussion of religious matters."

A WORD TO SUNDAY-SCHOOL TEACHERS.

The following extract from an address delivered at a Sunday-school Institute meeting is commended to those interested in Sunday-school work:—

Teachers must first decide what they want to do. They are to work with the rector in impressing on the child's mind the most fundamental truths, to lead to confirmation, and to dispose the pupil to take a strong stand as Christ's faithful soldier and servant to his life's end. The teacher should be sure that his task is work, not play. He should take hold of it in a workmanlike way. He should weigh the importance of his office and be in earnest. He should allow nothing to interfere. No pleasurable engagements are broken on account of the same flimsy excuses that teachers often give. Such excuses are childish, unmanly, unwomanly, they are immature. Suppose a man should run his business in such a fashion! Where would he be in a month, or even in six days? The teacher often comes at the last moment, to ask where the lesson is. The root of the difficulty is that the Christian work is not taken up with seriousness and earnestness.

A second qualification relates to character. The teacher to often "doesn't care." But he should care, and can't do good work until he does care. He should have courage, hopefulness, enthusiasm. Enthusiasm is most important. Have you your work enough at heart to want to do it better? If this is the temper, do try to cultivate cheerfulness and hopefulness. Do not say, "I can't awaken the interest I wish to. I am not the right person, have not the right gifts." God is not a taskmaster, exacting what we cannot give. He takes us as we are now. He expects us to work, wants our work, not that of some one else. Don't worry that you can't do some other one's task. We are not responsible for some things. Look up, not down. Lay before God the best you have and can do, and then be courageous and hopeful. The speaker then took the word *Teacher* as a sort of text, and drew out the lesson from words of which the letters are initials. *T* is for *Talk*, don't preach. *E* is for *Explain*, take up details and make a picture out of them. *A* is for *Apply*, not in class but outside. *C* is for *Catechize*, i.e., question. A question opens a window and lets in light. *H* is for *Having patience* and *Holding on*. *R* is for *Responsibility* for earnest work. Responsibility and duty should flower into privilege. There is joy in impressing God's truth on the heart of the young.—*The North East*.

THE WEEK OF DEATH-SHADE.

The power of Holy Week to elevate and strengthen humanity lies in its witness of the divine self-identification with man in the hour of bitterest agony. It is witness of the meaning of the Psalmist's knowledge of the comfort of the rod and staff of God in the valley of death-shade. For it is not the hour of death that tries men's souls, but the gloomy valley of the *Shadow of Death*: when the darkness of death, as death would be had not Christ died, is projected into this life with its crushing weight of hopeless woe. Many a one who has struggled to the gate of death, in terrified agony and pain, is ready to cry "it is finished" with a sense of rest and thankfulness that it is nearly over. But death in all its possibilities and most terrible meaning,—death as God knows it—apprehended by the soul, sustained by all the vigor of the fullest physical life, with its instinctive resistance to the thought of extinction or worse, is "a horror of deep darkness" that is crushing in its heaviness.

Many a one whose faith is strong in the hour of dissolution, is dismayed, overwhelmed in the time of bitter darkness while life is strong. Then the hold on Christ is lost. The night encompasseth and the compass fails to guide. The roaring only continueth which may be the token of the wind that will overwhelm, the wave that will engulf, or the raging surf that will swallow up our precious bark—and He seems asleep. Here lies the weakness born of the independent self-reliance of our modern life. We can surrender when death comes to lay us low and find our comfort at the last in submission to the Father's will. But to-day we fight, resist and struggle. We summon our manhood to sustain, our courage or stoicism to bear us through. We agonize and sweat the blood-drops, but the angels come not to minister to us, because we have not risen to the grandeur of the "Father not my will but Thine." To teach this lesson, which the world has always needed, but never more than now, Holy Week is kept with its awful memories. Lent, rightly understood, teaches not merely a temporary experience of living, but the very story of life, man struggling against odds with sin. And Holy Week and Good Friday, reveal not merely God suffering for man—we none of us doubt that witness—but God once and always in sympathy and power, suffering with man, and in that companionship in sorrow bestowing the abiding presence—nearest when the night is darkest. What utter sadness must come to the Saviour's loving heart, as so oft His children, saved truly now, saved consciously at last, in Him—yet lose the comfort which to-day is theirs and which to-day He longs to bestow, by endeavoring that which He only could do, the treading of the wine-press alone, the standing in the fiery furnace without the conscious presence of One whose form is like the Son of man.

Lent fails. Lent must fail, if it cometh to us as a passing season. But Lent grasped as a revelation of life here, will deepen into the awful sadness, that is glorious with the Master's presence, of the Conflict, the Garden and the Cross, will lead through the death of the old into the eternal birth of the new, and make Easter the assurance unto us, in all darkness that life yet holds in store, of Him, who knew the depth of agony and its issue into the Eternal Day, in whom we live and by whom we are unterrified though the darkness be heavy upon us, as it so links us to Him that we realize, and need to realize nothing save "Jesus only" with ourselves.—*The Church Record, Conn.*

A RELIGIOUS paper makes fifty-two pastoral visits every year to every family on its lists. It preaches innumerable sermons on every subject of Gospel truth and duty. When you induce a family to take a good paper you make fifty-two visits at once, preach sermons by the score, tell the Church news in a lump, and do good by the wholesale.

TO CORRESPONDENTS AND OTHERS.

Owing to the special plan adopted for this week, we have been obliged to hold over a quantity of interesting matter *Home Field and Correspondence*.

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CORRESPONDENCE.

CATHEDRAL AT HALIFAX.

To the Editor of the CHURCH GUARDIAN:

SIR,—I have been reading the correspondence in your paper respecting the erection of the proposed Centennial Cathedral at Halifax, N.S., and have to confess my surprise at seeing one of your correspondents signing himself "Nova Scotia" writing the project down. It is remarkable that whenever anything grand is about to be accomplished innumerable obstacles are thrown in the way and opposition is forthcoming from quarters where substantial aid might have been reasonably expected. Every one immediately seems to get hold of a fact of his own, and opposition schemes rise without number. These opposition schemes, generally very admirable in themselves, are as a rule of a petty nature and bear no comparison with the original proposal. I do not, for a single moment, question the motives of their promoters, but I do think that after their ideas have been considered and outvoted by those in authority, after Diocesan and Provincial Synods have pronounced against them and in favor of another object than theirs, they are unwise in continuing to push their own ideas as the only effect of such conduct must be to injure the authorised scheme without accomplishing any good for its rivals. The chief recommendation of these petty schemes as against the larger project is generally their cheapness; but in nine cases out of ten it will be found that the larger undertaking will evoke enthusiasm that would be impossible in the case of the former and will thus be more easily accomplished than its less costly rival can be.

To build a Cathedral to celebrate the centenary of an Episcopate seems to be in accordance with the fitness of things. It is the memorial that naturally suggests itself, and has an appropriateness that does not belong to the scheme for endowing professorships, etc., at King's College, Windsor, notwithstanding what your correspondent "Nova Scotia" says to the contrary. I take it that this memorial is not to be merely diocesan in its character, but that it is national and is intended to be a thank offering from the whole Anglican Church. What better and what more suitable form could it take than providing a fair house of God, not unworthy of our Faith in the motherland, for the Cathedral of the first of England's first prelates.

To my mind a wise decision has been arrived at by those in authority and I believe that the venture of faith with which they purpose commemorating the centenary will not fail for want of funds. I do not apprehend that they will find difficulty in getting the required amount. I am not a Nova Scotian, I have never seen Halifax; but I should esteem it a privilege to join in the offertory for the Centennial Cathedral.

OUTSIDER.

Newfoundland.

SIR,—In view of the fact that there is no where to be found a suitable hymn that could be used on the occasion of the Centenary Festival of the Canadian Church to be celebrated throughout the Dominion in August next, Mrs. E. H. Mitchell, one of our most gifted English Church hymn writers, has, at our request, written a hymn which has been submitted to several of the Canadian Bishops and by them approved, notably the Bishops of Nova Scotia, Quebec, Toronto, Niagara and Algoma. I have written a tune for this hymn of which in authorising it for use in his diocese, the Lord Bishop of Toronto writes, "The music is spirited and likely to take the ear of our people." In addition to the Bishop last named they are recommended for use in their respective dioceses by their Lordships the Bishops of Nova Scotia, Quebec and Algoma, and also I hope to be able

to announce, by the Metropolitan, the Bishops of Niagara, Huron and Montreal. As the hymn is obviously only suited for the occasion of the Centenary Festival, and not wishing to publish a greater number of copies than may be required, I shall be very grateful to my brethren of the clergy who intend to put the hymn into practice by their choirs, if they will send their orders to me at once by post card and so facilitate the work of publishing, etc. They will be sold as follows: Single copies, words and music, 10 cents each; 50 for \$4.50; 100, \$8, post free; words only, \$1 per 100 copies; to be paid on delivery.

Thanking you in anticipation for the insertion of this letter,

I am, sir, etc.,

FRED. E. J. LLOYD.

The Parsonage, Shigawake, Que.

N.B.—Since writing the above the Lord Bishop of Montreal writes, "I authorise Hymn for use in my diocese."

THE DISSENTERS AND GOOD FRIDAY.

To the Editor of THE CHURCH GUARDIAN:

SIR,—Two years ago, the Presbyterian preacher in my Mission, put out handbills announcing a Magic lantern exhibition of "Comic" interesting slides in the Presbyterian church (1) "for Good Friday evening," at an hour which would clash with the Church services. A number of the *Living Church* tracts for Good Friday "A brothers love," were immediately procured, and a copy sent to every house in the place, the Manse included. Result,—remonstrances with the preacher from his elders and people, and (when it was found that no tickets were being sold), a postponement of the show. The Church services, were never so well attended as on that day, the family from the Manse being among the number present. *Verb Sap. Sat.* W. P. C.

GOOD FRIDAY.

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS.

SIR,—Permit me through your Journal to remind the clergy of this Diocese of the wishes expressed by the Lord Bishop, (in harmony I believe, with the other Bishops of this Ecclesiastical Province), and that the collection on Good Friday should be given (as approved of) to the above Society.

Such a collection is surely appropriate, and may we not hope that this year the response may be universal, and that our Church in Canada may arise to a deeper sense of our duty and privilege to send the Gospel to the lost sheep of the House of Israel, and to hasten the time of the Lord's coming, remembering the word "When the Lord shall build up Zion, He shall appear in His glory (Ps. cii. 16.)—Then "A nation shall be born in a day"—Then, "All Israel shall be saved." Then, the word of the Lord shall again go forth from Jerusalem, and "the Earth shall be full of the knowledge of the Lord, as the waters cover the Sea."

FRANS. W. DOBBS,

Sec. Kingston Auxiliary.

P.S.—Subscriptions and donations from all friends of Israel, gladly received and forwarded as may be directed.

EASTER EVEN,

called in the early Church, both Eastern and Western, "the Great Sabbath." It is the Sabbath of Our Lord's rest in the grave—the last Sabbath for His disciples before the Jewish ordinance was superseded by the spiritual Festival of the Lord's Day—the anticipation for us of the Sabbath rest of the unseen world (into which Our Lord's human spirit on this day en-

tered), waiting for the Second Easter of the general Resurrection. It is thus a pause of meditation between the sorrow of the Passion and the gladness of Easter. It was in ancient times the great Fast and Vigil of the whole year; and chosen time for the great Easter baptism of the Catechumens (to which allusion is made in the Collect).

The Collect was inserted in 1662 by Bishop Cosin, altered from a Collect in the Scotch Liturgy of 1637, commonly attributed to Laud. Till that time no special Collect was provided, the old Sarum Collect having been disused. Like most of the modern Collects, it is full of Scriptural references [see Rom. vi, 3-5; Col. iii, 3; Ps. ix, 13]. It dwells on our baptism, as a burial with Christ from the old life of sin [so vividly represented in the ancient immersion]; and prays that here, living according to this beginning, we may continually "mortify" sin, and in the hereafter, "through the grave and gate of death pass to our joyful Resurrection." [See the Second Lesson of the Evening Service.]

The Epistle is chosen with a similar double reference to the "descent into Hades" of Our Lord, and our Baptism into His Resurrection. [a] It is the one glimpse given us of the action of Our Lord, as the Son of Man, "when He had been put to death in the flesh, but quickened in the spirit." We know that He was in Paradise, the place of joy and rest [Luke xxiii, 43]; we know His soul passed into Hades [or *Sheol*], the abode of souls departed [Acts ii 29]; but St. Peter here plainly declares that there, at this time, "He made proclamation to the spirits in prison [or "ward"], at any rate to those disobedient in the antediluvian world [compare in 1 Peter iv, 6, the "preaching of the Gospel to the dead"]. However vague and mysterious this revelation is, it clearly implies a continuance of Our Lord's Mediatorial Work in the world unseen. It is only a glimpse, but glimpse of mercy and salvation. [b] Possibly by suggestion of the Easter Eve Baptism, even then begun, the Apostle digresses from the mention of the Ark to dwell on the true meaning of Baptism, not a mere outward washing, but an acceptance of Christ in good conscience, and spiritually efficacious in virtue of His Resurrection.

The Gospel is simply the record from St. Matthew of the Burial of Our Lord by Joseph of Arimathea in his own new tomb, in a garden, close to Calvary; of the request of the chief Priests for a guard, and the half ironical consent of Pilate.—*Bish. Barry in Teacher's P.B.*

"And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock.... And there was Mary Magdalene and the other Mary, sitting over against the sepulchre."

Resting from His work to-day
In the tomb the Saviour lay;
Still He slept, from Head to Feet
Shrouded in the winding-sheet,
Lying in the rock alone,
Hidden by the sealed stone.

Late at even there was seen
Watching long the Magdalene;
Early, ere the break of day,
Sorrowful she took her way
To the holy garden glade,
Where her buried Lord was laid.

So with Thee, till life shall end,
I would solemn vigil spend:
Let me hew Thee, Lord, a shrine
In this rocky heart of mine,
Where in pure embalmed cell
None but Thou may ever dwell.

Myrrh and spices will I bring,
True affection's offering;
Close the door from sight and sound
Of the busy world around;
And in patient watch remain
Till my Lord appear again. Amen.

"HE SUFFERED AND WAS BURIED."

The Church Guardian

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See page 14.

Special Notice.

SUBSCRIBERS IN ARREARS are respectfully
requested to remit at their earliest conven-
ience. The LABEL gives the date of expi-
ration.

CALENDAR FOR APRIL.

- APRIL 3rd—6th Sunday in Lent.—(Notice of
Days in Holy Week).
- " 4th—MONDAY before Easter.
- " 5th—TUESDAY before Easter.
- " 6th—WEDNESDAY before Easter.
- " 7th—THURSDAY before Easter.
- " 8th—GOOD FRIDAY. (Pr. Pss.: M. 22,
40, 54. Evg. 67, 88.)
- " 9th—EASTER EVEN.
- " 10th—EASTER DAY. (Pr. Pss.: M. 2,
57, 111; E. 113, 114, 118. Pr.
Anth. ins. of *Venite*. Ath. Cr.:
Pr. Pref. in Com. Ser., till 17th
April instant.
- " 11th—MONDAY in Easter Week.
- " 12th—TUESDAY in Easter week.
- " 17th—1st Sunday after Easter.
- " 24th—2nd Sunday after Easter.
- " 25th—St. Mark, Evangelist and Martyr.

AND the THIRD DAY HE ROSE AGAIN ac-
cording to the Scriptures.

Fear not, I am the FIRST and the LAST:
"I am He that LIVETH and was dead: and be-
hold! I am alive for Evermore; and have the
keys, of hell and of death.

ALLELUIA! ALLELUIA! ALLELUIA!

EASTER HYMN.

Come, ye faithful, raise the strain
Of triumphant gladness;
God hath brought His Israel
Into joy from sadness;
Loosed from Pharaoh's bitter yoke
Jacob's sons and daughters;
Led them with unmoistened foot
Through the Red Sea waters.

'Tis the spring of souls to-day;
CHRIST hath burst His prison,
And from three days' sleep in death
As a sun hath risen;
All the winter of our sins,
Long and dark, is flying
From His Light, to Whom we give
Laud and praise undying.

Now the Queen of season's bright
With the Day of splendour,
With the royal Feast of feasts,
Comes its joy to render;
Comes to glad Jerusalem,
Who with true affection
Welcomes in unwearied strains
Jesus's Resurrection.

Allouia now we cry
To our King Immortal,

Who triumphant burst the
Of the tomb's dark portal;
Alleluia, with the SON
God the FATHER praising;
Alleluia yet again
To the SPIRIT raising. Amen.

FOR EASTER-TIDE.

O God, who for our redemption didst give
Thine only-begotten Son to die upon the cross,
and by His glorious Resurrection hast delivered
us from the power of death; grant that we may
die daily unto sin, and may evermore live with
Him in the joy of His Resurrection; through
the same Jesus Christ our Lord. Amen.

EASTER-TIDE.

Easter Day, as the day of that Resurrection of
the Lord, from which the first preaching of the
Gospel started, was naturally the first great
centre of the natural Festal year; being, in-
deed, the crown of the Lord's Day festivals,
which from the beginning became the Holy-
days of the Christian week, and thus eclipsed
and gradually superseded the Sabbaths of the
old Covenant. But there was in the early
Church a long conflict (the *Quarto-decimon* Con-
troversy) between the sense of this natural
connection with the Lord's Day and the desire
to celebrate it yearly on the day—the third day
after the 14th Nisan—which represented its
historical connection with the Jewish Passover.
The Western Church, especially the Church of
Rome, insisted on the one; many Eastern
Churches (from the days of St. Polycarp) on
the other. Finally, by a decree of the Nicene
Council, A.D. 325, the former principle pre-
vailed; and Easter Day was fixed as the Sunday
nearest to the calculated anniversary of the
actual Resurrection. Being determined by the
Paschal Moon, it is (in relation to the solar
year) the centre of the Moveable, as Christmas
of the Immoveable, Feasts.

The name Easter is derived by Bede (whose
authority is great) from *Eastre*, a Saxon god-
dess, whose festival was the great Spring Festi-
val. Other derivations have been suggested,
probably through disinclination to find a Pagan
etymology for the day; but this is far the most
probable. Its old name was *Pascha*, the "Pascha
of the Resurrection," both in the East and the
West; and endless titles of honor and reverence
were heaped upon it. For, indeed, it is the
great day of distinctive religious joy in the
sense of the conquest of sin and death; while
Christmas, being the Festival of Childhood,
allies itself with the natural joys of humanity.
The Pasch-egg, the symbol of life out of what
seemed dead; the salutation, "Christ is risen,"
of Eastern custom; the early practice of freeing
slaves and ransoming captives—all show how
from time immemorial Easter has been the
great Festival of Christian hope and love. The
celebration of it as the great Day of Baptism,
and the great Day of Holy Communion, especi-
ally of restored penitents, is the graver and
more thoughtful expression of the same truth.

THE ANTHEMS.—In 1549, following the Sarum
Use, the second and third of these Anthems
were sung "before Mattins," and followed by a
beautiful Collect, expanded from the Latin,
commemorating both the Passion and Resur-
rection, and praying that we might "die from
sin" and "live with Him in the joy of Resurrec-
tion." In 1552 the Anthems were directed to
be used instead of the *Venite*, and the first An-
them prefixed in 1662. The Anthems, as they
now stand, dwell, first, on the sacrifice of the
true Passover for us, and call us to keep the
Feast of our Redemption in purity and truth,
thus linking together the commemoration of
Good Friday and the Easter Communion; next,

on the spiritual Resurrection of the present,
through unity with the Risen Lord; and, lastly,
on the Resurrection of the future, of which his
Resurrection is the earnest and the ground.

EASTER DAY.

The Collect (from the old Sarum Missal) first
recites the conquest of death and opening of
the life in Heaven by the Resurrection, and
then prays that, by God's preventing and assist-
ing grace, we may lay hold of its precious gift.

The Epistle is the opening of the practical
teaching of the Colossian Epistle. It takes for
granted our Resurrection with Christ, first, as
giving us "the hidden life" of the Spirit—this
hidden life being "hid in God," and this "hid-
ding in God" coming from unity "with
Christ"—as next, as promising us the appear-
ance with Him in glory at the Great Day. Its
exhortation is two-fold—to mortify our evil
lusts, so as to be dead with Christ; and to have
the desire, and to catch the tone, of the things
above, where He sits in glory. In teaching
and exhortation it thus unites the Resurrection
of the present and of the future.

The Gospel is the record from St. John, not
of the actual Resurrection, or of any appearance
of the Risen Lord, but of the first discovery of
it by St. Mary Magdalene, by St. Peter and St.
John, of the faith in its reality by St. John,
and of the return of the disciple after the dis-
covery to their own homes. It may be taken
as a type of the signs, the faith, and the prac-
tical results in life, of the Resurrection.

In 1549 there was provision for a Second Com-
munion, the Collect being that of the First Sun-
day after Easter; the Epistle 1 Cor. v, 6-8; and
the Gospel, Mark xvi, 1-8.

THE PROPER LESSONS.—The First Lessons
(Exod. xii, 1-29, 29-51, xiv) continue the series
of the Sundays in Lent, recording the institu-
tion and celebration of the Passover, the death
of the first-born, the deliverance of the people,
and the final achievement of that deliverance
at the Red Sea. The Second Lessons are (Rev.
i, 10-19) the vision in the glory of Him who
"was dead and is alive for evermore," and has
"the keys of Hell and Death;" the record
(John xx, 11-19) of the appearance of the
Risen Lord to Mary Magdalene; and the Vision
(Rev. v) of the Lamb before the Throne of
Heaven, opening the sealed book of mystery,
and adored by the four living creatures, and
the four and twenty elders (see the Epistle for
Trinity Sunday), as the "Lamb that was slain,"
worthy to receive all glory and blessing.—
[From Bishop Barry's P.B.]

"THROUGH THE GRAVE AND GATE OF DEATH TO A JOYFUL RE- SURRECTION."

To those, who by accepting the Cross of
Jesus in the fullest meaning, "pass through
the grave and gate of death"—death to them-
selves, their own wills, their own lives—Easter
means, in the true sense of the word, a joyful
resurrection. Renouncing, dying to, their
own life forever, the glorious, divine life of
the risen Jesus has been made over to them.
"The old man," with his doings has been
put off forever, and the "new man," the
Spirit of their risen Lord, has taken up His
abode in them. A complete exchange has
been made. Their spirit has been exchanged
for the Divine Spirit; their will for His will;
their life for His life. Their very birthplace
is changed. They are born again into a higher
clime. They are no longer regarded as citi-
zens of earth; their citizenship is in Heaven.
They are fellow-citizens with the saints, and of
the household of God;

Their object of pursuit also is changed.
They have no longer to do with themselves,

but with Christ. Self has been handed over to Him who paid the price for it, and He—Christ, who is now their life, has taken its place. To Him belongs the care and management of their evil nature with all its deformities: to them belongs, by faith, His divine nature in all its glory. We say "by faith," for to sense and sight this will not always be apparent; and even those who are risen with Christ will have need to the last of the shield of faith in order to quench the fiery darts of the Adversary.

Oh, Christian, live for Christ! Let "Thy life go for His Life!" Yes, let it go! You cannot have His and your own, too. If you would have the glory of the Lord fill the temple of your body, you must go out, as did the priests from the temple of Solomon. If He is to increase, you must decrease. May you know the "power of His resurrection" by yielding yourself, body and soul, absolutely and unreservedly, to be the vehicle of His indwelling life.—*Parish Visitor.*

EASTER COMMUNION.

Many of our Readers will doubtless be looking forward in reverent and loving anticipation to the *Easter Communion*, and have been and are still seeking through the aid of the Holy Spirit to prepare themselves for a right reception. Others however, may be hesitating for one reason and another, asking perhaps the questions, need I receive it? How can I go to Communion being so *unworthy*? To such, and indeed to all, we commend the following thoughts taken from an exchange:—

HOLY COMMUNION—NEED I RECEIVE IT?

A strange question surely for Christians to ask? Jesus said, "Do this in remembrance of Me," and professing Christians now ask: "Need we do this?"

If Jesus Christ is our Lord, his word is sufficient. He has commanded it, and were there no other reason it would be our *duty to obey his command.*

Obedience is at the very root of our Christian life, and if we put our opinions before Christ's commands, we may be sure there is something wrong.

But God's commands are very loving; he always makes his promises go hand in hand with them. He not only *bids* us to come to the holy communion, he *invites* us to meet him there, and promises to feed our souls and give us the joy and comfort of his presence within us.

It is, then, not only our *duty*, but our *highest privilege*, our truest joy, to seek in sweet communion with Jesus, at his holy table, the strength and comfort we need so much.

But *how are we to go?* We cannot live up to it! people say; we have so much to worry us! So many cares! We don't want to eat our own damnation! Better to stay away.

Yes, it is better to stay away than to come lightly and after the manner of dissemblers with God.

If you want to live in sinful pleasure, or to live godless, worldly lives, don't come to the holy communion, for St. Paul says, "Ye cannot drink the cup of the Lord and the cup of devils; ye cannot be partakers of the Lord's table and the table of devils"—1 Cor. x. 21.

But remember what the choice means: we cannot choose the world now and God hereafter. We are living for eternity! Communion with God here is the only true preparation for communion with God in heaven. But there are others who long to come and feel that they are sinful and therefore unworthy.

"O agony of wavering thought,
When sinners first so near are brought:
It is my maker—dare I say?
My Saviour—dare I turn away?"

It is true, *we are all unworthy!* If we had to wait until we were worthy we should never come at all. No sinner could be worthy to stand in God's presence! But Christ came because we were sinners, he has given us grace because we were sinners. He has given us the Holy Communion because we were weak, helpless sinners, and therefore we know that sinners are welcome. Sinners! Yes! but sinners seeking grace and strength to fight against sin. A poor woman who was a sinner came to Jesus, and he did not spurn her from him, but it was with the tears of penitence, and the offerings of love. Another, a despised stranger, conscious that she had no claim of her own, was content, as a dog, to be fed with the crumbs. Did Jesus send her away empty? Listen to his words. "O! woman, great is thy faith; be it unto thee even as thou wilt."

Come with such penitence and faith and love, and, though *unworthy*, you will come *worthily*, or in a worthy and acceptable manner.

In the Church Catechism are five simple heads of self-examination:

1. *Repentance.*—Do I repent truly of my past sins?

2. *Amendment.*—Do I steadfastly purpose to lead a new life?

3. *Faith.*—Have I a lively faith in God's mercy through Christ?

4. *Thankfulness.*—Have I a thankful remembrance of his death?

5. *Love.*—Am I in charity with all men?

Try and use these faithfully in searching your hearts. Don't want to know the *best*, but the *worst* of yourselves, and if you are in doubt or difficulty, just as you would go to a physician about your bodies, you may go to God's ministers about your souls.—*Guardian.*

THE POWER OF CHRIST'S RESURRECTION.

In speaking of "the power of the Resurrection" the Apostle St. Paul adds another phrase: "the fellowship of His sufferings."

We may not divide these two. The one belongs to the other. To know the *power* of His *resurrection*, one must also know the *fellowship* in His *sufferings*. So then there is another death to die, over and above the natural death, and whatever goes with it. Christ's sufferings were summed up in His death for us sinners; to have fellowship in His sufferings is to die for Him, as He died for us. It is to die to the old nature, to the "old man" of our fallen and sinful estate, to self, to the flesh, with its affections and lusts. And this kind of death is, and must be, self-inflicted. Every one born into the world must endure sorrow and pain, some time or other, in the natural order of things. Those give him no fellowship in the sufferings of Christ, *unless* he unite them by faith to the Cross, and silently offer them to his Lord. Fellowship in Christ's sufferings there can be none, till one will that it be so.

So then, before the power we speak of can be felt or known, two things are demanded of us. First, faith in it; a faith which lays hold of that and that only, and confesses that no other power in the universe is, now, or ever will be, potent against death.

And secondly, there must be "a death unto sin, and a new birth unto righteousness;" a voluntary renunciation of the corruptions which are in the world through lust, and an effort to rise again into the better life in Christ. Without these two preparations in themselves, the power of His resurrection will remain to men an unknown force, as ineffective as the Unknown God to the men of Athens. Other forces shall affect them, this will not. Other powers may work on them after their kind, this will not. There are forces and powers of a natural order; they came out of nothing, and have no

promise to endure. There are laws in the natural order; they work death, or, at least, cannot fend off death. One power there is, supernatural, divine, greater than these. That power you may never feel, and simply because you do not believe that it exists, and will not take steps to put yourself into communication with it, by confessing Christ, and repenting and coming to Him for a life which only He can give.

It is then no disparagement to this mighty power of the resurrection to say that it is not uniformly felt in the world, that it varies in its effects on the human race, age by age and day by day. That must be so. For this, as we said, is a strange thing, unlike any law of nature, apart, and acting on its own plane. If it come under any law, it is under the law of a spiritual world, which we can not control, and before which we can simply bow and obey. And again, it is a law which any one with a will is free to resist, and may completely evade: he cannot keep it from helping others, but he can divert it from its path towards himself. A force such as this will be more or less discernible in its effects, in proportion, as men are more or less willing to yield to it. And since faith, and the readiness to suffer for Christ, are the essential conditions in us, so the power must be sought in operation only where men believe and live holy lives; and its work is most glorious and most wonderful, just where faith is strongest and self-denial most complete; where men who believe with all their heart and soul, and rejoice in tribulations, and trample this world under foot, and count all things but loss, that they may win Christ and be found in Him. And here we have a measure of the state of the Church. For, wherever faith is weak, and luxury overspreads the face of her people; when men hold feebly to the doctrine of the Creed, are greatly afraid of the criticism of the ungodly, and prone to compromise with the spirit of the day; when they avoid self-denial, as something too hard, and would fain serve God and Mammon at the same time; when, instead of consulting the living oracles, they seek to wizards and witches, who are everywhere to be had and glad of pupils; when these signs thicken in the air, know that the power of resurrection has lost its force, for the while, and expect the consequences, in the decay of your spirit life, the dimness of your perceptions, the loss of Christian manhood, and that debility, which threatens to end, as of old, in death.—*From Rev. Dr. Dix's "Christ at the Door of the Heart."*

EASTER JOY.

Can we wonder at the Christian's joy at Easter? It is not as a single event by itself, that the resurrection stirs our hearts: it is because it is connected with the whole nature of our being, with the whole work of Christ's life, and with the mysteries of our existence, and of the world forever. It throws a flood of light upon them all; it takes a hundred analogies that are scattered through life, and gives them meaning; it groups together many facts in one consistent whole. The relation between flesh and spirit is so constant a thing, that any thing which sheds light upon it must raise a shout of joy through all the brotherhood of man. It is not alone a band of true disciples receiving back a Master which keeps the feast; it is the *whole race of men, helped* in their *daily struggles*, which rejoices at this overwhelming announcement of their truest position and greatest power.

The resurrection of Christ was not an isolated fact, and did not stand alone. It gathers to itself all the words of the Sermon on the Mount, all the exhortations of nobleness of life, and living above this world, which had been dropping from Jesus' lips ever since He began His

ministry. They cannot stand alone; they ask a great completion, a victory on their side, that they may have power, and not meet with discouragement. It seems as if Christ would say, "I appreciate how great a weight of conduct I have put upon you; I would help you bear it. I know how the forces of the flesh press on every side; a greater force of the spirit shall be with you through me. See what the spirit can do to the flesh, and be encouraged in every battle." The power of a risen Saviour is to show itself in spiritual lives. Do not be dismayed by that word "spiritual," as if it meant some kind of invisible pietistic existence, which had no beauty in it; for remember that the power of the risen Saviour did not leave the body in the grave, and walk unclothed among men: it brought that body forth to new life, and placed it on its feet among men. And so the power of the resurrection will go into our business, and make it more than money-getting, by bringing to light the true spirit of serving God, and developing His world; it will enter our amusements, and save us from debasing them to bodily relaxations, and from turning Divine music to low and sensual uses; it will enter our houses, and sweep from our tables the literature that dares to be any thing but pure and ennobling; it will be in our families, training our children to know and desire something more than earthly advancement and position; it will help us in the performance of every bodily action, and in the use of all this earth, to be noble and pure in motive and deed. It speaks of delicacy of feeling, grace of bearing, and refinement of intercourse, not by rules for the surface of life, but by the presence of that power which finds out our spirits, as surely as the spring finds out the seeds and buds. There is not a department of life wherein the presence of a risen Saviour will not be an encouragement to spirit to rise and assert itself as really existent, and rightly dominant in every action that is worth doing. Do you say that this may demand the giving-up of certain things? Then let them go; be "put to death in the flesh," if you can but live in the spirit. That was Paul's desire: "If by any means I might attain to the resurrection of the dead." It was a matter of present attainment in the triumph of the spirit day by day; and for that we, too, are to labor, if our Easter joy and songs do indeed mean all that they say.—*From Sermons on the "Life of Christ in the World," by Rev. A. Brooks.*

EASTER REJOICING.

In no season of the Church year are we more jubilant and triumphant than on Easter-Day. And properly so, for on that day we commemorate the victory which Christ achieved over death and the grave, and review the faith and hope of our future resurrection to eternal life. In our Easter celebration let us duly note the fact and the doctrine based thereon. We shall thus have an intelligent faith, and our enthusiasm and devotion will be divinely inspired.

The custom of the Church in providing appropriate decorations, and exhilarating music is laudable. It is not likely to be abandoned: it is not desirable that it should be. The plants and flowers which meet the eye, and music and song which greet the ear, are signs and symbols of a divine truth and spiritual joy, and we wish them to be continued. But let us not spend too much money and labor on mere floral and artistic decoration; and let us carefully avoid the fault of making our services assume a mere musical display. Our religion is something more than sensuous; and our service should increase spirituality and devotion while they gratify the senses and instruct the intellect.—*The Church Press.*

FAMILY DEPARTMENT.

A LENTEN CONFESSION.

BY MARGARET J. PRESTON.

I turn to Thee, O Christ! because I know
Thy human heart
Exhausted mortal anguish, learned each woe
Earth could impart.

Chose, with divine endurance to sustain,
All Thou didst bear,
That so to us might never come a pain
Thou couldst not share.

Therefore, I venture unafraid, and roll
My burden's weight
On Thee, because no burden for Thy soul
Can be too great.

The sacred season of a year ago
Comes back again,
Solemn with vows; and yet I follow on
Holding, as then.

I thought to find it such a year of grace,
So full, so sweet!
To keep through all its passing months, my place
Close at Thy Feet.

I vowed, with happy tears within mine eyes,
At duty's call,
To yield Thee up, a willing sacrifice,
My life, my all!

Yet now, when back the Lenten hours have come
To press their claim,
My heart grows palsied, and my lips are dumb
With silent shame.

The broken vow, the failure and the fall,
The doubts and fears—
What can I do but tell Thee of them all
Through blinding tears?

What can I say? Thou art compassionate,
And so I dare
To offer Thee, Thou only good and great,
My piteous prayer.

Touched with a sense of my infirmity,
Therefore I plead
That Thou who hast been tempted even as I,
Wilt help my need.

Lexington, Va.

TWO FRIENDS.

CHAPTER III.—CONCLUDED.

Reggie glanced at his companion's torn and thread bare garments, and then at his own, and then he looked wistfully into his face.

"I'm so sorry I've got nothing to give you. I've lots of beautiful Indian things, but they're all locked away in a cabinet, and Miss Everson keeps the key, and I can only see them through the glass doors. And I do have money every week, but I have to put it in my money box at once, and Miss Everson keeps that too. It's only opened at Christmas time for me to buy presents with. Perhaps Miss Everson would let me buy you a present then, but I don't know."

He looked again at his new friend and sighed. His appearance, Reggie felt sure, would not recommend him to Miss Everson's good graces. "I don't want anything from you," said the boy gruffly. "I didn't bring it to you to sell 'cos you was rich, but 'cos I liked the looks of you."

"I think you are richer than I am," said Reggie mournfully, "for you have things to give away. And it must be nice not to have to mind about tearing your clothes."

The boy laughed at the idea of having to take care of his things had not occurred to him, and he quite saw that it might have disadvantages.

"What is your name?" said Reggie suddenly.

"Nat," was the reply.

"Gnat," said Reggie doubtfully, "do you mean like the gnats in the summer-time?"

Nat laughed again.

"Not as I knows on," he said. "There's a lot more teach'd on it by rights, I don't rightly know what. Nat's just for short you see."

"I see," said Reggie. "Well, it's a nice short name, isn't it? Mine's dreadfully long, Reginald. Only Sam calls me Master Reggie, and that isn't so bad."

"Well, I can call you Master Reggie," said Nat cheerfully.

"Oh no, don't! Let's make it shorter. You call me Reg. Do."

"Well, if you like," said Nat. "It ain't much odds, I suppose. There ain't no one to hear."

"And will you come and talk to me again? I can't always come out you know. Only when it's fine, and dry, and Hannah lets me."

"Yes, I'll come down to the corner and watch for you. I've seen you often I have."

"Has any one else seen me?" asked Reggie, smitten by a sudden fear. "Any one to tell Miss Everson?"

Nat laughed merrily.

"None of her lot, you may be sure. I knows the old lady, I does."

By this time they had reached the garden, and Reggie begging his companion to wait, rushed in, in search of Sam.

"Oh, Sam," he began, almost before he got up to him, "do lend me your handkerchief or something to bring in a hedgehog."

"A hedgehog, Master Reggie!" exclaimed Sam, leaning on his spade, and looking down at the child's bright face.

"Yes, Sam, a dear, beautiful, delightful, nice, sweet, little hedgehog. It is such a pet. A boy gave it to me, and it's just outside the garden wall, and please, Sam, make haste, for I'm so afraid of being called. Do, there's a good Sam. It's so useful, it will eat the snails, and save you such a lot of trouble."

"Well you can bring it in if you like, Master Reggie. Miss Everson can't have nought to say against it. There's a basket in the tool house with a cloth in it, you can take that. Only if you've left it outside the garden wall I doubt if you'll find it when you go back again."

Reggie did not stop to explain that he had not left the hedgehog alone, but rushed off in search of the basket. Nat wrapped the hedgehog in the cloth, and pronounced that there was no danger of it's getting away.

"Thank you very very much," said Reggie. "I'll come to-morrow if I can. You won't forget to look out for me, will you?"

"Not I," said Nat. He thrust his hands in his now empty pockets, and sauntered off, whistling as he went.

Then Reggie hurried to display his treasure to Sam who found himself obliged to declare that it was the finest and most wonderful hedgehog he had ever seen.

"Perhaps it'll get away, Master Reggie, you must mind that," he said.

Reggie looked rather blank.

"Oh! I am sure I hope it won't. You don't really think it will, do you, Sam?"

"Well, perhaps not. There's plenty of snails for it to eat anyway. Never was such a season for them it seems to me."

"Oh, what a good thing!" exclaimed Reggie, who was unaware that this was the case every season according to Sam.

At this moment Hannah's voice was heard calling "Master Reginald, Master Reginald," and Reggie, thrusting the basket into Sam's hands, was off as fast as his feet would carry him.

In the afternoon he got a few minutes talk with Sam, and began at once upon a subject which had been troubling him a good deal.

"Nat is a curious name for a boy isn't it?"

"I don't see as its curious," answered the gardner, "not curiouser than Sam for the matter of that. It's a Bible name too, you know. Nathaniel it stands for, him as was under the fig-tree."

"O!" exclaimed Reggie, in a tone of relief. "I'm glad of that. But he was under a furze bush, you know, or beside one at least; there are no fig trees on the common."

"I should think not!" ejaculated Sam. "Fig trees ain't much good here without glass, they ain't. But whatever do you mean by 'under a fuzz bush,' Master Reggie?"

"That's where he was," repeated the child again.

Sam inquired no further, and Reggie made up his mind to find out all he could about Nathaniel, that he might be able to tell his new friend.

(To be continued.)

BIRTH.
At Trenton, N.S., on Jan. 31st, May Lillian Lamont.

DIED.
HEATH.—Very suddenly, on March 23rd, at New Glasgow, N.S., Thomas Beverly Greenhill, third son of Charles Wallace Heath, of Toronto, aged 34.

PLACE.—At Westville, N.S., on March 23th, Jane, relict of the late Robert Place, and widow of Joseph Richardson Overman, (lost in the Drummond mine explosion, May 15th, 1873).

SPENCER.—Entered into rest, March 12th, Cyrus Spencer, of St. Paul's Parish, Cow Bay, Cape Breton, aged 80 years.
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Grant him Thine Eternal rest."

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Temperance Column.

CANON ELLISON ON THE DAUL BASIS.—Continued.

It is then on the principles of the everlasting Gospel that we claim a place for every Christian man and woman in this our great crusade. And you will see at once that I have been alluding to what is called the "Dual Basis" of the Church Temperance Society. I do so, because I wish once more to raise my voice with solemn protest against the misrepresentations of this Basis which, even by some from whom better things might have been hoped, are attempted to be fastened on us. The "General Section" is called the "Moderation Section." It is said to be added for the sake of giving a loophole to the moderate drinker, that it is a compromise, that it is intended to justify moderate drinking and the moderate drinker in his self-indulgent ways. (Hear, hear.) I utterly deny it all. (Great applause.) The "moderation" and "moderate word drinker" finds no place in our vocabulary; it is a word of their own coining. If men lay claim to a temperate use of these things, we justify it just so far as I have shown as the Word of God justifies it, no further. A compromise means a middle ground, a halting between right and wrong. Let them prove that the temperate use is wrong, and I will admit that there is a compromise, and an unworthy one. Our compromise is that of the Apostle when he says, "there are many members in one body," and "the eye cannot say to the hand, I have no need of thee," or again the hand to the feet, "I have no need of thee." The whole thing is an utter confusion of thought on the part of the objectors. (Applause.) We advocate Total Abstinence, I think I have shown, as strongly as it can be advocated consistently with the Gospel. We retain our Total Abstinence Section for all who are like-minded in this respect. Any who chose may form their Parochial Society with this Section only; but where men, in the exercise of their Christian liberty, are unable to accept this, we provide a General Section, in which all, whether Abstainers or not, can work together, and we indicate fourteen objects, in one or other or all of which they can unite in the promotion of Temperance. (Applause.)

And what has been the result? I do not hesitate to say that the whole Temperance question has been lifted to a higher level, and presented to an audience at least ten times as large as it could have been on the narrower basis. The Queen has become our Patron, and the Cathedrals and Churches of the land, almost without exception, are open to us; Diocesan Committees, with Organising Agents, are formed in every Diocese; in many of the Dioceses 100, 200, 300 sermons are preached on one Sunday. I believe I may say that, in answer to my own earnest request in my recent letter to the Archbishop, this will now be the case in almost, if not all, the Dioceses. (Applause.)

Besides which the Archbishops and Bishops are now, in answer to the same request, taking counsel (they have indeed formed a Committee) for presenting the subject of the native races to the whole Colonial Episcopate. Beneath all these agencies, a public opinion is being formed, which, before many years are past, will stamp the national sin with its true character, and enlist every right-thinking man and woman in the ranks of those who fight against it. It is said there is a lull, a re-action, in the Temperance movement. We see no signs of it in our ranks. There are the same overflowing meetings in the great towns, the same quiet persistent work in the parishes, the same gradual diminution observed, wherever the Parochial Society is properly worked, in the amount of drinking, and so the same diminution year by year in the amount drunk by the country at large. Let the Church only be true to her calling; where Intemperance abounds, let the Clergy have their Total Abstinence Section—if my voice can be heard, always with the weekly meeting for religious instruction and prayer; where other conditions prevail, let them have the General Section; and the Church of England thus approving herself more and more as the true mother of her children, the nation of England, which, heretofore, has signalled itself as among the first in the ranks of drinking nations, and as bringing reproach on the Name of Christ among the heathen, may yet be found to be first in the great crusade of Christendom against Intemperance, first to take away the stumbling-block which she has laid, and thus to prepare the way for the day when "the kingdoms of this world shall have become the kingdoms of our Lord and of His Christ. (Loud applause.)

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We have recently received from them a fresh supply of their wonderful advertising. They have challenged the medical profession and science to investigate. They have investigated, and those who are frank have admitted the truth of their statements. They claim that ninety per cent. of diseases come originally from inactive kidneys; that these inactive kidneys allow the blood to become filled with uric acid poison; that this uric acid poison in the blood carries disease through every organ.

There is enough uric acid developed in the system within twenty-four hours to kill half a dozen men.

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If this poison is not removed, it ruins every organ. If the bowels, stomach or liver becomes inactive, we know it at once, but other organs help them out. If the kidneys become constipated and dormant, the warning comes later on, and often when it is too late, because the effects are remote from the kidneys and those organs are not suspected to be out of order.

Organs that are weak and diseased, are unable to resist the attack of this poison, and the disease often takes the form of and is treated as a local affliction, when in reality the real cause of the trouble was inactive kidneys.

Too many medical men of the present day hold what was a fact twenty years ago, that kidney disease is incurable, according to the medicines authorized by their code. Hence, they ignore the original cause of disease itself, and give their attention to useless treating of local effects.

They dose the patient with quinine, morphine, or with salts and other physics, hoping that thus nature may cure the disease, while the kidneys continue to waste away with inflammation, ulceration and decay, and the victim eventually perish.

The same quantity of blood that passes through the heart, passes through the kidneys. If the kid-

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They may regard this article as an advertisement and refuse to believe it, but that is a matter over which we have no control. Careful investigation and science itself are proving beyond a doubt that this organ is, in fact, more important than any other in the system as a health regulator, and as such, should be closely watched, for the least sign of disordered action.

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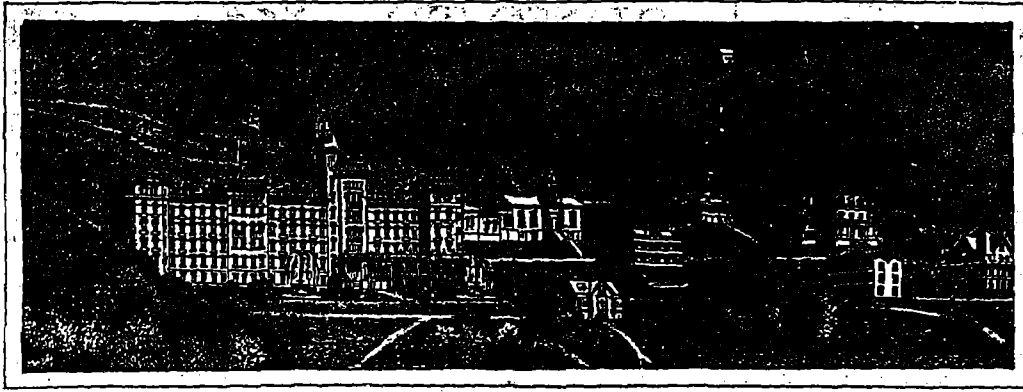
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