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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XI.  
No. 2.

MONTREAL, WEDNESDAY, MAY 8, 1889.

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## ECCLESIASTICAL NOTES.

The Rev. Dr. Williamson points out the divisions which exist at Shanghai. Here are seven separate missions all at work on different lines.

A writer in *Truth* notices it as "a singular fact" that whenever the Queen selects Friday for a "drawing room," she has to postpone it by a death.

THE United Kingdom Band of Hope has raised £10,000 for active educational work, and for temperance lectures in day schools all over the country.

At a Church Missionary Society bazaar at Kensington, Bishop Hannington's diary and other interesting objects belonging to him were shewn.

THE diocesan memorial to Dean Burgon is to take the form of a stained-glass window in the Lady-chapel of Chichester Cathedral. Lord Salisbury's name figures in the first list of subscribers.

THE *Independent* of March 14, has an extremely important article giving the statistics of divorce in the United States from 1866 to 1886 from which it appears the increase has been 250 per cent. in twenty years, more than twice as fast as the population.

IN the State of New York alone 500,000 persons, or about one twelfth of the entire population, received aid from some benevolent institution during the year 1888. The expenditures of the various State charitable, correctional, and reformatory institutions, for the year amounted to \$13,315,000.

In spite of proof to the contrary, says a society paper, the witty parson seems to be a type that is not altogether extinct. Two well-known clergymen lately missed their train, upon which one of them took out his watch, and finding it to blame for the mishap, said he would no longer have any faith in it. "But," said the other, "isn't it a question not of faith, but of good works?"

THE Bishop of Cork held a confirmation in St. Fin Barre's Cathedral, lately, when there was a remarkably large congregation present, and the number of young persons 296, who received the "laying on of hands" was considerably above the average. The Bishop, who was attended by his chaplains, the Dean and Archdeacon of Cork, addressed the candidates twice during the interesting and solemn ceremony.

AMONG the benefactors of the Diocese of Indiana are included the names of Mr. and Mrs. William H. Morrison, who gave the lot on which the present Episcopal residence is built, worth, at the time it was given, \$11,000, and five lots on North Meriden Street, from which has been raised \$12,000. Mr. John B. Howe gave also \$5,900 to the Diocese towards the Episcopal residence, and Mr. Chas. Viele \$2,000 towards endowment, some years ago.

His Grace the Lord Primate of Ireland, intends bringing forward a Bill in the next meeting of the General Synod, which will open at the beginning of next month in Dublin, which will contemplate the increasing of all clerical incomes of beneficed clergymen who have been fifteen years in orders, to a minimum of £200 a year.

THE workmen engaged in replacing the pavement of the retro-choir of Lincoln Minister, had occasion to remove the decayed slab which covered the grave of Bishop Oliver Sutton, who died Nov. 13th 1299. In the grave they found a silver-gilt chalice and paten in a state of perfect preservation, also a large gold ring set with a piece of rock crystal. By the side of the skeleton was a much-decayed pastoral staff, with a crook beautifully carved with maple leaves.

A circular letter has been addressed to the American Church to the effect that the Corporation of the Church House is now in a position to begin the task of making a collection of documents to illustrate the work of the Anglican Church throughout the world. Several of the dioceses are taking up the matter, and endeavouring to furnish the library of the Church House with a full collection of publications illustrating their histories.

It has been reported that the Bishop of Truro intended to resign owing to ill-health; but after consulting with the Archbishop of Canterbury he has decided not to do so. Dr. Wilkinson continues in residence until Easter, he will then leave the Diocese for six or nine months, to try and regain his health. During his absence it is believed that Bishop Speechly, late of Travancore and Cochin, who has taken the Bishop of Rochester's work during his absence, will administer the Diocese.

FOUR services a day, with at least two addresses, was the ordinary rule in most of the London churches for the first four week days of Holy Week. Whilst the three hours' service was commonly held on Good Friday, and in many churches with four other services on the same day, Easter Eve was comparatively quiet, with only two or three services. But Easter Day had as many as seven or eight services in many London churches, so as to accommodate as many different congregations as possible, and to accommodate the large numbers of communicants on that day.

The ordinations in Lent are always small, but the numbers this year are even below the average. The Archbishop of York, and the Bishops of Bangor, Chester, Chichester, Gloucester and Bristol, London, Peterborough, Ripon, Salisbury, St. David's, Wakefield, and Worcester held ordinations—seventy-four candidates being admitted to the diaconate and fifty-three advanced to the priesthood. Of these, forty were graduates of Cambridge, thirty-seven of Oxford, sixteen of London, fourteen of Durham, seven of Lampeter, and one of Dublin. Of the others, five were educated at St. Bees, four were Licentiates of Divinity of St. John's, Highbury, three at Gloucester, and

one each at the Scholæ Cancellarii at Lincoln, Truro, and Leeds at Queen's College, Birmingham, and St. Aidan's College, Birkenhead.

NEWS.—The Prot. Episcopal Churchmen in America purpose, says the *Irish Ecclesiastical Gazette*, to reorganize their Church after the model of the Church of England, and to name it the "American" Church. There is to be an archbishop at New York, with a magnificent cathedral. He will be to the American Church much what the Archbishop of Canterbury is to the Anglican Church. Other cities are also to have Cathedrals, and there will be the ecclesiastical array of deans, archdeacons, canons, and so on. A general synod will meet every ten years in place of a general convention meeting in every three years.

## NEWS FROM THE HOME FIELD.

### DIOCESE OF NOVA SCOTIA.

IN MEMORIAM.—Robert Willis was born in Mount Dalhousie, Pictou, N.S., and went into business at Stellarton, in the same county, where he was prospering till the great Foord Pit explosion (by the scattering of his customers) obliged him to make a compromise with his creditors. The firm of A. P. Willis & Co., of Montreal, gave him employment at a salary, and on that he has lived with a heavy load of debt bearing him down until he was borne to the grave; but he cleared the \$6,000 he owed, (the last \$1,600 having been handed over since his death), and thus proved true to his Father's teachings, "owe no man anything." "Conquer difficulties or die in the attempt." His family will not want and the Church in Montreal will receive a token of the love he bore to the Church of England. Robert Willis proved himself

"An honest man,  
The noblest work of God."

He was buried at Stellarton by the Freemasons, his former Rector, Rev. R. D. Moore, and his father's Rector, Rev. H. Harley, officiating.

PETITE RIVIERE.—During the Holy season of Lent there have been special services held in this parish as usual, with addresses on: first, Temptations; second, How to live a new life. These subjects followed very aptly the visit of his Lordship the Bishop on Feb. 27th, and Lent following the Confirmation gave the newly confirmed a good opportunity of becoming more alive to their future conflicts and the help of God's Grace to assist them in those conflicts. The Lenten services have been well attended. There have been upwards of 49 services with addresses held by the Rector during Lent. Easter day brought with it a blessed fact and a lovely service; a fact which showed itself by a large increase of communicants. A lovely service, fully choral, in the parish Church, at 10 a.m.; there were 34 communicants, though the congregation is a very small one. At the time of the offertory two of the Sunday-school scholars brought to the chancel two silver baskets full of lovely May flowers to be placed upon the altar. The children of the S.S. had each contributed a bunch, and they offered them

through the priest to God on the great Festival of our Holy Church.

The annual parish meeting was held on Easter Monday, and after routine business had been attended to, such as parish accounts, with no deficit, and officers appointed, &c., the meeting decided to improve and repair the Rectory this year; \$160 was already promised from different parts of the parts of the parish towards the work. We have thus commenced another year with a clean balance sheet, after spending \$750 on church erection and repairs during the past year, against \$1,350 during the previous year. Still much more work is waiting accomplishment, and many hearts needing more grace.

**LIVERPOOL.**—Another of the Church's Festivals has passed, and the Lenten-tide is over. During that time many hearty services have been held within our Church, and particularly in Holy Week; through that whole week service being held every morning and evening. On Easter Sunday at an 8 o'clock celebration of Holy Communion thirty-seven partook of the sacred rite; and at the 10:30 a.m. service there were 68 communicants. The service throughout was distinct, and the simplest present could understand.

On Easter Monday after the 10 a.m. service a meeting of the vestrymen was held in the vestry of the church, where the business for the past year was promptly attended to.

Mr. R. S. Sterns wishing to retire from the office of warden, which office he had held for the past year, his request was granted. Mr. F. W. Collins being chosen in his stead. Mr. J. G. Pyke still continues as people's warden, which office he has satisfactorily filled for many years. Mr. Collins was appointed the Rector's warden. The Rev. Dr. Nichols, Rector, was requested to ask the different societies such as the "Band of Willing Workers" to appropriate the monies in their hands to the making up of the balance of the curate's salary withdrawn by the B. H. M.

The amount taken by collection in the church during the past year was a little over \$500. After all expenses being paid a balance was found on hand of \$62.71, which amount was given to the Rector in accordance with a resolution in 1886 being passed to that effect.

A vote of thanks was given to the organists, Miss Hattie Moore and Miss Maggie McClearn; also to the choir and Willing Workers, for their valuable services rendered to the church during the past year.

**SACKVILLE.**—Our Eastertide has been a bright and happy one, and we have much cause for thanksgiving in connection with it. The morning service at the parish church was fairly attended, and there were twenty-two communicants. The Prayers were said by the Rev. J. E. Warner, who also assisted the Rector at the celebration. At Bedford there was a shortened service and an early celebration, at which nineteen communicated.

**BEAVER BANK.**—Evensong was said here at 3 p.m., after which there was a celebration with six communicants. A handsome altar cross of brass, the gift of the Kilburn sisters, was placed on the altar of this church for the first time previous to the commencement of the service.

**PARSONO.**—The Lenten services were well attended. During Holy week the Rector had to secure the service of a student from King's College, as his voice was in poor order. On Easter day there were Communion in the Parish Church at 9 a.m., and at the 11 a.m. service. There were 54 communicants. Services during the day were also held at Port Greville, Diligent River, Moose River and Five Islands.

At a special service at 2 p.m., four adults,

three married women, were baptized in the Parish Church. The Communion for sick and aged and infirm were made mostly during Holy Week by the Rector. The Parish Church was beautifully decorated with flowers on Easter day. The Prayer and reading desk books were adorned with new white bookmarkers, the gift and work of two young ladies, the pied-mats given a short time ago, with the last designs of correct church needlework, added to the beauty of the chancel.

The special Easter hymns were added to by the anthem, "Christ is Risen," which was well rendered both morning and evening. The Curate in the morning preaching a good sermon from I Cor. xv, 20.

On Easter Monday the old wardens, Mr. A. S. Townshend, and Mr. N. H. Upham, were re-elected. The Ladies' Aid had contributed over \$100, and a tea meeting over \$200.

**SHELBOURNE.**—The Easter services were of the usual festive character. The Rector preached, and the anthem was nicely rendered. The solo by Mrs. Johnson was much admired. There was a semi-choral celebration, and a large number of communicants. The church was beautifully decorated with callas, geraniums, &c. On Easter eve the wardens presented Rev. H. How with a kind letter, purse and enclosure of \$51.

The people of this parish are exceedingly kind and never tired of showing their kindly feelings. The collectors, Mrs. Edward Collins and Miss Bell have the hearty thanks of their parson, and through them the donors are also most cordially thanked.

The usual Easter meeting was held. The wardens for the ensuing year are: Messrs. W. McKay and N. Williams. Robert A. Bruce, Esq., retired after eight years of service.

The meeting unanimously voted it expedient to subdivide the parish, making a Mission of Church Over and Barrington.

On Easter Monday Mrs. James Muir and her "Willing Workers" had their annual sale. They cleared \$85, which now enables them to offer the wardens \$110 for the proposed repairs on the vicarage. Mrs. Muir's other band of Juvenile Helpers have raised since Easter 1888 the sum of \$246. We congratulate them. They were tendered a hearty vote of thanks at the Easter meeting.

**BEDFORD.**—Evensong was sung at Bedford at 7 p.m., and was beautifully rendered. The choir and the kind friends who assisted had evidently made careful preparation for this service and sang with heart and voice. The church was filled, and we feel sure that all present felt that it was good to be there. We look forward to such services with joyful anticipation and remember them with heartfelt thankfulness.

#### EASTER VESTRY MEETINGS, HALIFAX.

**St. Luke's.**—Rev. W. B. King, the Rector, in his report spoke of the Sabbath school and other branches of the church work as being in a very satisfactory condition. The baptisms in the church during the year numbered 54; burials 28; marriages 11; confirmed 47; services in church, exclusive of the missions, 1274; parochial calls made by the Rector 915; number of families in parish about 300; number of children in Sunday-schools 309; number of persons employed in parish work—men and boys 60, ladies 53; total 112.

The financial statement showed: Receipts \$7,666.04; expenditure \$7,662.82; balance on hand \$3.22.

The officers elected were: M. Bowman, C. M. Creed. Delegates to the Synod: W. C. Silver J. T. Wylde; substitutes, Col. Stewart, Dr. Cowie.

There was an animated discussion on the question of free pews, definite action being deferred till a meeting to be held three weeks

hence, when a scheme for improving and altering the church will also be considered.

**St. Paul's.**—The financial statement showed: Receipts \$7,868.73; expenditure \$8,323.77; debit balance \$455.04.

The total amount expended for all purposes during the year was \$13,350.74. Liabilities, \$6,326.71.

Robert Taylor and E. D. Meynell were elected churchwardens.

**Trinity Church.**—Last night's meeting was the first held in the church since it has been separated from St. Paul's. Messrs. G. Shaffer and James Donovan were reelected wardens.

**St. George's.**—The financial statement showed: Receipts \$5,205.72; expenditure \$4,888.23; balance on hand from year \$117.49; liabilities \$690.41; assets \$444.83; balance \$145.58.

The officers elected were: W. Bennet and H. C. Tully, wardens.

**St. Mark's and St. John's.**—The financial statements showed: Receipts \$2,153; expenses \$1,811; balance on hand \$341.

**St. John's.**—Receipts \$684.08; expenses \$572.67; balance on hand \$111.41.

Messrs. D. Rutherford and William Whiston were elected wardens

**DARTMOUTH.**—**Christ Church.**—The financial statement showed: Receipts \$3,326.03; expenses \$2,123.33; balance on hand \$202.70.

The cemetery account shows \$121 in receipts and a balance on hand of \$58.

#### CAPE BRETON.

**SYDNEY.**—The Lenten services in this parish were well attended throughout.

On Easter Sunday the congregations at all the services were large, and the number of communicants was in excess of previous years. The Rector's services were as follows: 9 a.m., Holy Communion at Coxheath; 11 a.m., Mattins, Holy Communion, and sermon at Sydney. 3 p.m., Evensong and sermon, at the North West Arm. 7 p.m., Evensong and sermon at Sydney. Mr. Earle, of North Sydney, who kindly gives his service as lay reader in this parish, officiated and preached at Coxheath in the afternoon. The Parish Church was beautifully decorated with May flowers, house flowers, and plants loaned by Mrs. Hill and Mrs. Louther.

The annual meeting was held on Easter Monday. Messrs. F. C. Kimbor and W. W. Dillon, were re-elected church wardens; and Messrs. LeCras, Leonard, Davenport, Lowry, T. Ratledge, G. Murphy, C. R. Bown, H. G. Bown, T. W. Pallicover, W. H. Andrews, E. S. Sterling, and Robertson, vestrymen. Dr. T. Rutledge was re-elected vestry clerk. The envelope-system introduced nine months ago, was reported to be working successfully, and to the increase of the revenue of the church. The question of making all the sittings free and unappropriated was raised, and a resolution was passed requesting the church wardens to ascertain the views of the parishioners generally.

**St. Peter's.**—The Rev. L. Davies, of Baddeck and Neils Harbour, visited this village recently, and held Divine service in the Hall on Palm Sunday, the Saturday preceding and Monday following. All the services were well attended. The Rev. L. Davies also visited the Sydney school, and all the members of the church.

#### PRINCE EDWARD ISLAND.

**CHARLOTTETOWN.**—**St. Peter's.**—The services in this church on Good Friday and Easter day were exceptionally appropriate and beautiful. On Good Friday the church was draped in black. Mattins and ante-Communion were said, and the Reproaches sung at 10:30; the latter by the Rev. Fred. E. J. Lloyd, Rector of

Georgetown. From 12 to 3 addresses were given on the Seven Last words by the Rev. J. Simpson, incumbent. The church was about filled by a very attentive and devout congregation, indicative of a growing appreciation for that beautiful and soul inspiring service. Evensong, plain, was said at 5 p.m., and at 7:30 a special Penitential service, at which the Rev. Fred. E. J. Lloyd preached a sermon upon Salvation through Christ alone.

Easter day dawned bright and glorious. The services began with a Low celebration of the Holy Communion, which was taken by the Rev. James Simpson, assisted by Rev. T. H. Hunt, Deacon, at 8 a.m. There were 128 communicants at this service, the largest number in the history of the Church. Missa Cantata was sung at 11 a.m., by Rev. Fred. E. J. Lloyd. Cambridge's Communion service was splendidly sung by the excellent choir possessed by this parish. The celebrants wore full Eucharistic vestments, which were alike beautiful and costly, and are gifts to the church. There were eighteen communicants at the service and the Rev. James Simpson preached an excellent and appropriate sermon. Evensong was sung at 7 p.m. by the Rev. T. H. Hunt; Lessons read by the Rev. James Simpson, and a sermon delivered upon the subject of the Resurrection by the Rev. Fred. E. J. Lloyd. After Evensong a solemn *Te Deum* was sung before the altar, preceded by a procession, which wended its way down the south aisle and up the middle aisle of the church. The Priest Incumbent wore for the first time a magnificent cope, which is also a recent gift to the church. The collections amounted to \$196. Truly there is cause for much thankfulness. *Laus Deo.*

#### DIOCESE OF FREDERICTON.

ST. JOHN.—St. George's day was celebrated by the Society of St. George in this city in a manner befitting the day.

At 4.30 o'clock in the afternoon the members of the society, to the number of about 100, met at their hall on Germain street, and shortly afterwards formed in procession and, headed by the Artillery band, marched to the Mission Church of St. John the Baptist, Paradise row. Each member wore on his breast the insignia of the order, a red cross on a white shield, and a beautiful bouquet of roses.

The hour announced for the opening of the church was 4.30 o'clock, but long before that hour the door was surrounded by a large crowd of ladies all anxious to witness the special service. Five minutes after the doors were opened every available seat in the little church was occupied, and many desirous of witnessing the services were unable to do so owing to the lack of room. The seats in the centre part of the church were reserved for the members, and when they arrived about 5 o'clock they were immediately escorted to their seats, the band occupying seats in the front part of the edifice.

Shortly after the surpliced choristers, followed by Revs. Messrs. Hatheway, Titcombe and Davenport took their places in the sanctuary. The special services were commenced in the usual way by the choir, led by the Rev. Fr. Davenport chanting Psalm cxii, Blessed is the man that feareth the Lord, etc., and this was followed by Psalm cxxxiii, Behold how good and joyful a thing it is, brethren, to dwell together in unity. Rev. Mr. Titcombe read a special lesson from Deut. chap., xxviii to v. 15, after which the Magnificat, with music by Prof. Morley, was sung. Romans Chap. xiii. was read by Rev. Mr. Titcombe, after which the Nunc dimittis with music by Prof. Morley was sung also. The Creed and the Suffrage were thus recited and the collect for the day read by Rev. Davenport who also read prayers for the Queen's Majesty, for God's protection of the Queen against all her enemies, for the Royal family, and for the St. George's society. The second and third collects for evensong

were read and Psalm cxlv. v. 9. 13. was the anthem. Rev. Mr. Titcombe offered up prayers for the clergy and people, for all conditions of men, for unity, a general thanksgiving, the prayer of S. Chrysostom and the grace. The choir sang, hymn 380 the first verse of which is as follows, and Mr. Davenport took his place in the pulpit:—

O praise our God to-day,  
His constant mercy bless,  
Whose love hath helped us on our way  
And granted us success.

Rev. Mr. Davenport took his text from the General Epistle of James, i., and 27:—

Pure religion and undefiled before God and the Father is this. To visit the fatherless and widows in their affliction and to keep himself unspotted from the world.

The rev. gentleman began his discourse by stating that although he had been in Holy Orders for 18 years it had never fallen to his lot before to act as chaplain to any society, therefore while thanking them for the honor conferred upon him he would ask their indulgence for anything he might transgress or be defective in. As chaplain one of his most important functions was to arrange for the public services. In drawing up the form for these special services he had kept in view the patriotic aspect and benevolence of the institution. The text contained no special injunction to make it suitable, but it is applicable to all Christians as is all parts of the holy word. Every member of our Canadian home is virtually pledged to loyalty to the Queen and those in authority under her, and those not loyal to her or those in authority under her are traitors. In making a passing reference to loyalty, he said that we could not shut our eyes to the fact that here as elsewhere in the British dominions there were persons who, while enjoying all the privileges accorded to those living under the flag of English liberty, without damage to themselves spread seditious doctrines. In thwarting the designs of such people, he said, the society had much to do. It behoved the society at the present time more than ever to propagate the truth and become a propaganda of loyalty.

After the sermon a grand march by Scotson Clarke was executed by Mr. Morley in good style while the collection, which is to be devoted to the charity fund of St. George's society, was being taken, and after the choir chanted a *Te Deum* in F by Prof. Morley. The benediction was given by Mr. Davenport, and the choir, with the clergymen, again formed in procession and marched out of the sanctuary down the aisle to the west end of the church singing the processional hymn—

Jesus Christ is risen to-day—Alleluia!

On reaching the west end of the church the procession turned, and God Save the Queen was sung by both choir and congregation, accompanied by the band and organ, while the former returned to the sanctuary. The members of the society then filed out of the church and, forming a procession on reaching the street marched back to their hall headed by the band.

St. John's.—The annual conversazione of the Young Men's Association of St. John's (Stone) Church, which was held on the evening, of the 23rd ult, was a most sociable and enjoyable affair. The refreshments, which were of a choice order, were prepared by a committee of ladies, and were partaken of by some hundreds. The room was crowded with guests, and each and all of them voted the affair an entire success.

The music of the evening arranged by Miss MacLaughlan, consisted of Duett, Mrs. Armstrong and Mr. Robinson; solo, Mr. Lindsay; solo, Mr. Daniel; solo, Mrs. Jardine; quartette, Mrs. Jardine, Miss Turnbull, Mr. Lindsay and Mr. Burnham; instrumental duett, Miss Turnbull and Miss Jarvis; instrumental duett, Mrs. Shatford and Miss MacLaughlan.

Mrs. Jardine and Mr. Daniel were deservedly recalled.

At the close of the evening the rector, Rev. John deSoyres, made a brief and witty address.

St. James.—It is not often that so choice a programme as that of St. George's evening is given and the frequent plaudits received by the performers scarce did them justice. The programme included music, both classic and popular. Among the numbers were the following: Vocal solos, by Miss Halliday, Mr. Coster, Miss Alice Hea, Mr. Robinson, Mrs. Perley, Miss Clara Quinton, Mr. Daniel; a piano duett by Miss De Voe and Mrs. Harding; a quartette by Messrs. Horn, Lindsay, and Messrs. Stewart and Daniel, and a quartette by Miss Quinton and Miss Halliday and Messrs. Lindsay and Smith.

The attendance was large. The proceeds, were in aid of the church organ fund.

THE MOST REVEREND THE METROPOLITAN.—We learn with extreme regret that the Venerable Metropolitan of this Province is still suffering severely from the effects of the fall referred to some weeks ago. Though little inconvenience was felt by him at first, the right hand and arm have since become very painful, and it appears that the nerves of the arm and the nervous system in general have suffered a severe shock. It will be learned with sorrow by many that his Lordship's physician advises him to discontinue preaching entirely. We sincerely hope that this may only be temporarily necessary, and that His Lordship may soon be able to resume fully his Episcopal duties, and be completely restored to health.

#### DIOCESE OF QUEBEC.

SHERBROOKE.—St. Peter's.—Not only were the services held in this Church on Easter day unusually largely attended, as reported in your last issue, but the number of communicants at the three celebrations of the Holy Communion, held at 7 and 8:30 a.m., and after the morning service, was greatly in excess of previous years. These happy results are almost entirely owing to the untiring efforts of the Rector, the Rev. George Thornloe, who, during the Lenten season has done much to inspire the people with a true sense of their duties as Christians and Churchmen.

The church was handsomely decorated with flowers. Amongst them were some beautiful Bermuda lilies, kindly sent by Mrs. E. T. Brooks, and particularly noticeable was a floral reredos behind the altar, the work of Mrs. W. J. Hunt and other ladies. The font and lectern were also very prettily decorated. Cala lilies, daffodils, carnations, &c., cast a sweet perfume throughout the edifice.

The sermon in the morning was preached by the Rector, taking for his text Psalms xl, 8: "I delight to do Thy will O God."

The evening sermon was preached by the curate, the Rev. R. Fothergill. The musical portion of the services under the direction of Mr. J. D. Lloyd, organist, comprised: *Te Deum* in F, S. Reay; anthems "Awake! Awake! put on thy strength O Zion," Stainer; "Christ is Risen," E. H. Thorne; "Awake! thou that sleepest," Stainer. Evening service in D, ("Agutter") with the usual hymns and chants. Mr. Clines accompanying on the cornet added greatly to the beauty of the services.

The congregation and parish of St. Peter's during the past two years under God's guidance have made steady progress, having increased in numbers, and in the extent of the work. The opening of the Church of the Advent in East Sherbrooke marks a new era in the spiritual life of the parish.

A Clerical subscriber in Montreal renewing, says:—"Am glad to note so many decided improvements in the paper (CHURCH GUARDIAN), and wish it every success."

## DIOCESE OF MONTREAL.

We notice that the Lord Bishop of the Diocese has just commenced his visitation in the country parts. We would count it a great favour if the clergy would send us in promptly a short account of the Bishop's visit to each parish or Mission, stating the number confirmed in each place. We think the publication of such information is a real benefit to the Church, and we look to the Clergy to aid us in this respect.

**MONTREAL.**—*St. Martin's Church.*—The Churchwardens in their report for the year 1888-89 say:—

It is satisfactory to note that although the envelope contributions fell off by over three hundred dollars as compared with last year, the offertories on the other hand increased by considerably more than this sum, and the total of the two items thus actually shows an increase of \$400.16. This is particularly gratifying when it is remembered that this result has been attained without any special appeals having been made.

The financial position of the Church is highly satisfactory and steadily improving. The salaries payable were \$300 more than in 1887-88, and over \$600 more were spent in repairs, alterations to vestry and fire insurance premiums, which will have not to be met again for some years, but in spite of this, which has been reduced \$1000, leaving the total debt now \$18,100 on the Church, and \$5000 on the Rectory; in all \$23,100. As a substantial beginning has now been made, it is sincerely hoped that the congregation will take the matter seriously and systematically in hand, and not rest until the whole has been paid off.

The special contributions for missions and outside objects amounted to \$1,041.77 an increase over the previous year.

**LACHINE.**—*St. Stephen's.*—The Easter Vestry meeting of this parish passed off most successfully. The wardens presented a very satisfactory statement of finances, showing that notwithstanding an increased expenditure during the year for Rector's stipend, &c., that the revenue had been sufficient to meet all demands. The fund for a new Church hall has also grown to something over \$1,000, and it is hoped the building may be erected this summer.

The Rector of Lachine, Rev. Mr. Winterbourne, has had a most severe illness, having been confined to his bed for more than two months; being much beloved by his parishioners, his affliction has been theirs, and they are very glad to know that he is now fairly on the way to recovery, and that, though by medical advice he is about to leave them for a month or so, there is little doubt that on his return he will be restored to health again.

The Easter services were hearty as usual. Early celebration was well attended, as was also that after morning service, there being upwards of sixty communicants. Congregations were large, and St. Stephen's was beautifully decorated with flowers and plants, indeed the sacred edifice has seldom appeared to better advantage. *Laus Deo.*

**ONSLow.**—*St. John the Evangelist.*—Easter day was well observed in this parish. Holy Communion was celebrated at 8 a.m., and after the eleven o'clock service. A goodly number partook thereof.

Bright happy services, with large devout congregations marked the joy of this, the Queen of Festivals. A liberal offertory was taken up in aid of Mission work in the Diocese of Calgary, amongst the Piegan Indians (Rev. H. T. Bourne's Mission).

The annual Easter Vestry meeting of St. John the Evangelist Church was held on Easter Monday at 10 a.m. The Churchwardens,

Messrs. A. G. Smith and G. S. Amson's report showed that the Clerical stipend from this part of the Mission had been paid in full, and the debt of one hundred dollars, reported last year, now reduced to about \$20, besides a larger amount being raised in the parish this year than any year previous for outside Missionary work. The accounts were accepted with hearty congratulations and adopted.

The incumbent again nominated A. G. Smith as his warden, while Arthur Leader was elected as people's warden for ensuing year. Joseph Wyman was appointed lay delegate to Synod.

**AYLMER.**—The annual vestry meeting of Christ Church, Aylmer, was held in the basement Easter Monday at 10:30 a.m. There was a large attendance present. The Treasurer's account showed that the sum of \$306 had been raised for all purposes during the year. A good deal was done for the Diocese of Algoma through the efforts of that most necessary organization the Women's Auxiliary Missionary Society. The Ladies' Aid Society raised a large sum of money, which was applied towards painting the interior of the church. They deserve great credit for its present handsome appearance. Through the kindness of some members of the congregation and other friends a jubilee window has been placed in the chancel, which is now filled with memorial windows.

A tablet also has been placed in the body of the Church in memory of two most zealous church workers, Robert Conroy and his wife through Mr. McConnell.

The following officers were elected; churchwardens, Dr. J. R. Church and R. H. Conroy; Lay delegates, A. Driscoll and Prof. A. Johnson, LL.D.

**LONGUEUIL.**—*St. Mark's.*—The services in this Church awakened more than usual interest. Full congregations attended both morning and evening, and a larger number than usual partook of the Holy Communion.

The decorations of the church exhibited great taste. The chancel, pulpit and windows all had their full quota of plants in full bloom, while the font, placed at the entrance of the chancel, was filled with and surrounded by a mass of flowers crowned with Easter and calla lilies. The whole most beautiful and fragrant, richly suggestive of Easter hope and joy.

To the Ladies' Aid Association are due not only praise for the arrangement of the decorations; but warmest thanks for the surprise given to their Rector in the carpeting and furnishing of the vestry. This was kept a secret until Easter morning revealed the renovation and great improvement which has been so generously accomplished.

Special thanks are due to two ladies of the parish for the Easter gift of a handsome velvet banner, purple and gold, with monogram "Alpha and Omega," for the lectern; also another lady for the gift of a white chancel cloth and covers for the chairs.

The elections at the Easter Vestry meeting resulted as follows: Delegates to Synod, H. J. Gear and Dr. Butler, Q.C.; churchwardens, William J. Gear and R. A. Kidd; sidesmen, F. T. McClure and J. E. Cribb.

**FRELIGHTSBURG.**—The Easter Festival, following the solemn remembrances and lessons of Holy Week, was celebrated with customary joyousness in the Bishop Stewart Memorial Church. To this Temple's ordinary feature of interest and significant suggestiveness, was added an attractive display of Floral decorations most appropriate to the season. The capacious Church was bright with exquisite blossoms and plants, harbingers of the resurrection of spring, and not faint types of the final Resurrection at "the perfect consummation and bliss, both in body and soul in God's Everlasting Glory."

The music, morning and evening, embraced a varied programme of Canticle and Carol,

fitted to raise the mind to the liveliest apprehension of the lofty theme presented in the empty Tomb and Risen Master. The Holy Communion and its numerous partakers called back another scene, when "Jesus made Himself known to them in the breaking of bread." In the morning Canon Davidson was the preacher, assisted in the service by the Rev. N. P. Yates, B. A. The presence of the latter added to the pleasure of Rector and people. At the adjourned Easter Meeting on Saturday the following officers were appointed: Wardens, Messrs. William Hagan and Benjamin Reynolds; Sidesmen, Messrs. Barnes, Cecil Barton and Burnett; Delegates to Synod, Maj. Westover and Mr. Barnes.

**APPOINTMENTS** of the Lord Bishop for May:—

- May 9th: Thursday, Knowlton, churchwardens
- " 10th: Friday, Brome, Rev. R. L. Macfarlane.
- " 12th: Sunday, Iron Hill and West Brome, Rev. F. Charters.
- " 15th: Wednesday, North Ely, Rev. C. P. Abbott.
- " 16th: Thursday, Boscobel and Warden, Rev. C. P. Abbott.
- " 17th: Friday, West Shefford and Fulford, Rev. W. Robinson.
- " 19th: Sunday, South Stukely, Rev. J. W. Garland.
- " 20th: Monday, Bolton, churchwardens.
- " 21st: Tuesday, Mansonville, Rev. W. Ross Brown.
- " 22nd: Wednesday, Glen Sutton, Rev. H. A. Meek.
- " 23rd: Thursday, Abercorn and Sutton, Rev. C. Bancroft.
- " 24th: Friday, Sweetsburg and Cowansville, Rev. G. Forsey.
- " 26th: Sunday, Farnham, Rev. Canon Musson.
- " 27th: Monday, Adamsville and East Farnham.
- " 28th: Tuesday, Dunham, churchwardens.
- " 29th: Wednesday, Stanbridge, Rev. I. Constantine.
- " 30th: Thursday, Bedford, Rev. Rural Dean Nye.
- " 31st: Friday, Frelightsburg, Rev. Canon Davidson.

Letters may be sent to meet the Bishop, to 8th May, Waterloo; 13th Montreal; 17th, to South Stukely; 24th, Sweetsburg; 31st, Frelightsburg; afterwards, Montreal.

## DIOCESE OF ONTARIO.

**KEMPTVILLE.**—The extra services, during Lent, were better attended than heretofore. During that Holy season the Sunday school children were requested to write short accounts of the meaning and intention of Lent in the form of short essays. Quite a number of the children did so and handed their essays over to the Superintendent. The amount arising from their self-denial during Lent reached twenty-nine dollars and fifty cents.

Easter Sunday was well observed. The altar looked more beautiful than ever in its festive decorations. The special self-denial offertory of the people amounted to forty seven dollars and fifty cents. The children's choral service in the afternoon was very hearty.

There were two celebrations of the "Divine Mysteries," and four services during the day, the rector officiating.

On Low Sunday, the rector, Mr. Emery, informed the parishioners that there would be a flower show held in the Parish Hall about June. He requested them to contribute six hundred plants in pots for sale, and as many others as they could to make a good show. He expressly requested the children to procure plants, place their name on the pots with the addition of "For the Church." The plants to be sold, and proceeds to go towards liquidating the debt on the Church.

The ministering children's league is in a flourishing condition. The girls have sent quilted counterpanes, sheets, small dresses, and under clothing to the Convalescent Home, in Ottawa, and have also contributed to the Hospital fund, by the mute boxes. It is found a difficulty what to do by way of making the boys useful. If sufficient money could be obtained to build a work shop and procure work tools there would be no difficulty. This idea is strongly entertained by the rector, and is amongst his future plans for the good of the Parish.

Notwithstanding the loss to the Parish of some twenty of the most liberal families, who have gone North-west to Dakota, Toronto, and elsewhere, the congregations of the Church are steadily increasing.

The Bible and catechising classes keep up their numbers, although a great many neglect to attend, that might easily do so.

On Easter Monday the vestry met and after transacting routine business, adjourned for a fortnight.

At the meeting for electing delegates to the Synod, Mr. John Murray Harding, was elected to the important office of delegate.

**PERSONAL.**—A report is current that the Rev. F. P. Crawford, of Brockville, has been extended a call from Hamilton at a largely increased salary.

**OTTAWA.—Missionary Day.**—The annual meeting of the Ottawa branch of the Women's Auxiliary of the Foreign and Domestic Missionary society of the Church of England took place on Tuesday, April 30th. Divine service was held in St. Alban's Church at 10.30, preacher, Rev. Mr. Mucklestone, there was also a celebration of the Holy Communion. At 3 p.m. the branch society met in the school-room of the Church. There was a very large number of ladies present, and many clergymen.

Mrs. Tilton occupied the chair, and after the meeting had been opened by prayer and a hymn, made the annual president's address. She congratulated the society on the progress it had made during the four years it had been established. There were now 26 branches in this diocese alone. She sketched briefly the growth of the Ottawa branch, and concluded by earnestly praying all her hearers to work unitedly, intelligently and earnestly in the cause of mission.

The reports of the recording secretary and the corresponding and treasurer were presented. The latter showed the amount received during the year in money and clothing etc., to be \$800.

The report from the Children's Church Mission Guild was read by Master Brown Wallis, who detailed the work performed during the year by its 75 members.

Archdeacon Lauder addressed the meeting. He was much pleased at the great success of the Auxiliary and complimented the members on the way they conducted the meeting. He only wished the Easter Vestry meetings were conducted in the same style.

Votes of thanks were tendered Mrs. Pollard for her services as secretary and to Mrs. Tilton for her indefatigable services in the management of the branch.

The officers for the ensuing year were then elected as follows:—President, Mrs. Tilton; Vice-president, Mesdames Pollard, Bogert, Hanington, Mucklestone, and Owen-Jones; recording secretary, Miss Newcombe; corresponding secretary, Miss Greene; treasurer, Miss A. B. Yielding; delegates to the diocesan meeting Mrs. Mucklestone and Miss B. Yielding.

After the children had sung a hymn, the Archdeacon pronounced the benediction and the meeting closed.

The Auxiliary were entertained at 5 o'clock tea by the ladies of St. Alban's Church before leaving.

A public meeting was held in the evening at St. John's schoolroom, Mackenzie Avenue. Archdeacon Lauder presided, and a large number of those interested in mission and Church work attended. Addresses were delivered by Rev. G. W. Taylor on mission work in British Columbia, and by Rev. T. Bailey on the Madagascar Mission. Mrs. Twing, of New York, honorary secretary of the Women's Auxiliary of the United States, also gave a very interesting address on the work done by the society in the States.

Votes of thanks were tendered to the speakers and the meeting came to an end after singing the doxology.

**TRENTON.—St. George's.**—The annual Vestry meeting was held on Easter Monday evening. The Rector, Rev. Canon Bleasdel, in the chair.

The churchwardens' financial statement showed: The total receipts from all sources amount to \$1,771, and the expenditure to \$1,194, leaving a balance on hand of \$577. The Easter offerings amounted to \$177, which sum will probably be increased by other contributions.

Mr. J. W. Hyde was reappointed by the Rector as churchwarden, and Mr. T. Fleming was re-elected, unanimously, as people's warden.

Mr. G. W. Dench was elected Lay delegate to Synod. Mrs. D. R. Murphy, James Richardson, Charles Francis, G. A. White, J. W. Hyde and Mrs. Hawley were requested to act as a committee to assist the wardens in making collections and rearranging subscription list.

The report of the Rev. F. W. Armstrong of work done in the parish was read and ordered to be printed for distribution among the congregation.

#### KINGSTON EASTER SERVICES.

The festival of Easter day was commemorated in the various city churches Sunday with much splendor, special music and decorations being features of the service. Church-going people were delighted with the lovely weather which graced the day, and as usual the display of spring millinery was very attractive.

There were very large congregations at all the services in St. George's Cathedral. The chancel, pulpit, reading desk and font were decorated with beautiful flowers and the service was of a bright and joyous character in harmony with the great Easter Festival. Full of choral service were sung both morning and evening, the musical programme, consisting of Morley's Te Deum, Tours' Communion service, Hopkins' Evening service, the anthem, "God hath appointed a day," and the usual Easter hymns. During the offertory in the evening Mrs. Betts sang with great taste the solo "I know that my Redeemer liveth," and seldom has she sung better. The sermon in the morning was preached by Rev. B. B. Smith from the text; "This is the day which the Lord hath made, we will rejoice and be glad in it;" and in the evening by Rev. A. W. Cooke from the text; "The last enemy that shall be destroyed is death." Both were appropriate to the day. The organ accompaniments and voluntaries were splendidly played by Mr. Gubb.

In St. James' church the services were particularly hearty and the singing most appropriate. It included Chapple's anthem "Christ our Passover," Woodwards Te Deum and all the beautiful Easter Hymns: "Jesus Christ is risen to-day," "Alleluia, the strife is o'er," etc. The Rev. Mr. McMorine preached stirring sermons at both services. In the evening the attendance was very large and during the offertory Miss Dupont sang delightfully Coenen's "Come unto me." This young lady promises to be a beautiful singer. There were ninety-nine communicants at the early morning

celebration and eighty-seven at mid day; at the latter the "Gloria in excelsis Deo" was sung. The collections were liberal at all the services. The pulpit, reading desk, font and chancel steps were beautifully decorated with Easter lilies, Calla lilies and a profusion of other immaculate flowers.

At St. Paul's Church the decorations were magnificent, the display of Easter flowers being very abundant. The services were spirited, and in the morning the Rev. Mr. Spencer preached an excellent sermon. The Rev. Mr. Carey officiated in the evening.

In All Saints' Church the elaborate programme published on Saturday was sung by the choir. There were 50 communicants, the offertory amounted to \$37, and the floral decorations were very pretty. The morning sermon was preached by the Rev. Mr. Burns, and in the evening the Rev. Mr. Prime preached.

In St. John's Church, Portsmouth, there was a larger attendance than usual, both at the regular services and at communion. The Rev. F. W. Dobbs preached a very earnest sermon on the Resurrection, and appropriate Easter chants and hymns were sung.

The Easter services at St. Mark's, Barriefield, were of a bright and joyous character. The church was beautifully decorated with flowers, and the chancel appeared to more than usual advantage, with its arras hangings and mural decorations, the Easter offerings of Mrs. Nash. The rector and Mrs. Jones had also made a gift to the Church of a pair of burnished brass altar vases, and these stood in the super-altar filled with flowers. The congregations were large, and the number of communicants 56 was the highest number reached in this parish in the last twenty years. The singing was very good, and the Easter carols were much appreciated by the congregation.

**MERRICKVILLE AND BURRITT'S RAPIDS.**—Bright Easter services were held in this parish. Large congregations participated in the festival. The incumbent had the pleasure of administering the Holy Communion to about 220 of his parishioners 60, of whom, were at the early celebration at 8 a. m.

At 7 p. m. in Trinity Church a service of song rendered by a choir of 35 voices added very much to the brightness of Easter 1889.

#### EASTER VESTRIES AT KINGSTON.

**St. George's Cathedral.**—The collections and pew rents have both increased, and the rectory property has been re-leased at an advance of \$1200 per annum. Contemplated changes will increase the income of the Cathedral by about \$1400 per annum.

Dr. Smythe and Mr. H. J. Wilkinson were appointed churchwardens.

A resolution was passed instructing the Finance Committee and church wardens to take steps to have an Act of Parliament passed giving the trustees of the property from the Baker bequest, power to sell lease or mortgage it.

It is proposed to enlarge the building at a cost of about \$32,000, and the proposal was unanimously carried. The meeting adjourned to May 13th, when ways and means will be considered.

**St. Paul's Church.**—The accounts show a balance on hand in the heating and repairs account, and a balance contra on the general expenses.

Mr. Robert Elliott and Mr. J. A. Goodearl are the new wardens. A motion to abolish pew rents was defeated.

A vote of thanks to Mr. R. W. Barker of London, for his gift of a handsome brass alms basin; and another to the rector for the memorial reredos and altar, were passed. To the latter there was one opponent, who said that he could find no mention of the words

'reared' or "altar" in the rubrics. The objector, Mr. Marshall, compared himself to the "heroic thirteen" in the House of Commons.

**All Saints.**—This tiny church raised \$951.58 during the year, and gave \$73.65 to outside objects, the remainder going to clergymen's stipend, organist, and other home expenses. Mr. Waterbury and Capt. Wurtelle will act as wardens this year.

**St. James' Church.**—The result of the recent improvements is an increase of \$721 yearly in pew rents, or nearly double what the income from that source was before. Mr. R. V. Rogers and Mr. E. J. B. Pense were appointed wardens.

**BARRIEFIELD.**—**St. Mark's.**—The Church is now free from debt, and the year's revenue is the largest for many years. Messrs. John Baxter and Archie Medley are wardens for the ensuing year.

**PORTSMOUTH.**—**St. John's.**—Messrs. A. McLean, and T. Evans were appointed wardens. Dr. T. Millman the retiring warden, was presented by the Rector, on behalf of the congregation with an address and a fine Baxter Bible as a token of respect, and gratitude for his services.

#### DIOCESE OF TORONTO.

No report.

#### DIOCESE OF NIAGARA.

**CARP.**—On Sunday evening, 14th ult., the brethren of Court Carp assembled in the Orange Hall to attend divine service and listen to a discourse prepared for them by their retiring Chaplain Rev. C. Scudamore. The attendance was large, the hall being crowded to its utmost capacity, some friends being unable to obtain admittance. The rev. gentleman based his discourse on the Apostolic injunction contained in Galatians vi. 2, 5: "Bear ye one another's burden and so fulfil the law of Christ."—"For every man shall bear his own burden." In introducing the teaching of the text the preacher referred to the consciousness of the existence of all truth, goodness and benevolence being traceable to a divine author, and all falsehood, evil and pain to the arch enemy of God and man. The Holy Scripture reveals man created and taught by the power and wisdom of our Heavenly Father; neglecting this teaching he fell into superstition, cruelty, pain and sin. To soothe the pain and anguish, to alleviate sorrow, to bring life and immortality to light through the gospel, and to destroy the works of the devil, Christ the Son of Man came to the fulness of the times, thus bringing eternal good out of all evil. In this great work the Brotherhood of Independent Foresters is actively and successfully engaged, and in bearing one another's burdens its members seek in some measure to fulfil the law of Christ.

On the following evening, Monday, the 15th, ult., the Foresters of Court Carp. No 142, invited their friends of Carp and surrounding country to meet with them for the purpose of bidding farewell to their Bro., Rev. C. Scudamore, who is about to remove to Grand Valley, Dufferin Co., Ont., having been recently appointed by the Bishop of Niagara to the charge of that parish. In response to the invitation a large and representative gathering of the brethren and inhabitants of the county assembled, completely filling the building. An appropriate programme of music and speeches gave evident pleasure and satisfaction to all present. The chief feature of the evening was the presentation of a beautiful engrossed "Address of Farewell," richly and tastefully mounted and framed, which was read by Bro. Dr. G. H. Groves on behalf of the Court, and presented to the retiring Chaplain. Rev. Bro. C. Scudamore received the address, and expressed

in felicitous terms his gratitude to the brethren for this evidence of their kindness and esteem.

**GOMLPH.**—On the evening of 25th April, the closing and farewell meeting of the Rev. Mr. Harvey's Bible Association was held in the large school room of St. George's church. Over one hundred members of the class were present, and a large number of the prominent members and others of the congregation. Mr. Harvey, instead of delivering a lecture as usual, said a few words based upon Ephesians vi. 11, and 2nd Corinthians xiii. 11. In closing which he urged upon them the necessity of always encouraging a spirit of unity and kindly feeling towards each other in the association and also out of it, observing that immediately discord, and strife, and jealousy stepped in, all good principle, and love, and spirituality of life walked out. After bidding them all an affectionate farewell, a hymn was sung and the benediction pronounced.

Dr. Leet then, after a few kindly expressions of regret at Mr. Harvey's leaving, proceeded to read an address expressing the highest estimation of Mr. Harvey's efforts as curate of the parish.

In taking an affectionate leave of him we asked his acceptance of the accompanying purse from his affectionate friends and parishioners.

Mr. T. W. Saunders also spoke in an eloquent, kind, and feeling manner of Mr. Harvey.

Rev. Mr. Harvey then replied in a few earnest words.

**WATERDOWN.**—On Monday evening of this week a farewell reception and presentation was given to Rev. S. Bennets, at the residence of Mrs. Davidson, "Glenmount," before leaving for the Old Country. Early in the evening the reverend gentleman was presented with an address, referring to his successful efforts in building up the congregation and Sunday-school, his kindness in all cases of sickness and affliction, and the regret of the parishioners at his intended departure, the address was accompanied with a handsome travelling outfit, consisting of a valise, dressing case and railway rug. Mr. Bennets made a suitable reply, expressing himself as sorry at leaving Waterdown and his many friends. The remainder of the evening was spent pleasantly—chatting, singing and dancing.

**HAMILTON.**—**Christ Church Cathedral.**—The Rev. Dr. Mockridge preached his farewell sermon as Rector of the Church on the evening of the 28th ult., when there was a very large congregation present. In concluding his sermon Dr. Mockridge said of his resignation on account of conviction to "free pews":—

My conviction was gathered from an experience of over eight years. I have done as much work here in parochial visiting, conducting services and preaching as I knew how to do, singlehanded in a large parish, and I am satisfied that a church conducted on the pew rent system will never make the first attempt at reaching the masses of the people. I had hoped that my people would have joined with me in so good a work and that the Cathedral would have thrown open her doors to the people of this portion of the city, supported by their own voluntary contributions. But such was not the case. I am glad, however, to find that the feeling in favour of the principles I advocated is growing strong and deep in the minds of Christian people of all denominations, and grow it certainly will till pew-rents, like pew doors, will be things of the past. Even now in the city of Toronto of the 27 Anglican churches sixteen are free, and these sixteen embrace some of the most flourishing churches, financially and otherwise, of the city. It is the same in many other places. The rector of one of the leading churches of New York city, itself a free church, declares his conviction that

in 25 years pew-rents will be things almost unknown. But on this I shall dwell no longer. I leave you with great sorrow of heart, such as I am not able to express, but I leave you with the assurance of my kindest feeling and warmest affection.

#### DIOCESE OF HURON.

**EASTER MEETINGS.**—**St. James' Church.**—(Continued from last number).—Messrs. Moore and Sutherland, were elected delegates to Synod. The rectors salary unanimously increased by \$300. \$40 was voted to the Sunday school. Carried.

**Memorial Church.**—The Rev. Canon Richardson, Rector, presided. The Churchwardens' report for the past year showed an increase in the envelope collections of \$302.89 as compared with the last year. Owing to the recent legislation in the "Rectory surplus" matter the revenue from that source had been reduced \$317. The mortgage on the school house and rectory has been reduced by \$1,425, leaving \$4,575 due still. The receipts for general purposes amounted to \$4,143.34, including a balance of \$21.07 from 1888, and an expenditure which this amount just covers.

After the various items were discussed, the reports were adopted. Messrs. Alex. W. Fraser, Mr. W. C. L. Gill were elected Churchwardens.

The Rector presented a report of All Saints' Mission, and asked that two collections during the year be made for its benefit. After most favourable discussion the request was granted unanimously.

The following were elected delegates to the Synod:—Messrs. V. Cronyn, F. Rowland and W. Taskaberry.

The Rector then retired, and Mr. Gill having taken the chair, a letter was read from the former, stating that in consequence of the reduction of \$300 in the usual share of rectory surplus, he offered that his salary be reduced by that amount until the Church debt be removed.

After much discussion the following resolution was carried by a unanimous standing vote:—"That while the too generous suggestion contained in the letter of the Rector just read, that this vestry should accept a reduction of \$300 per annum in his salary does him infinite credit, we feel that we could not for a moment entertain the same, but take pleasure in conveying to him our expressions of affection and appreciation of his invaluable service as pastor."

The vestry then adjourned.

**St. Matthew's Church, East End.**—The report of the Churchwardens showed the finances to be in a very satisfactory condition. After all outstanding accounts and salaries had been paid there was a balance on hand of \$105.15. The standing debt was \$500 on the building.

On motion it was decided to pay \$100 of the debt, thus reducing it to \$400.

It is expected that the coming year will see the Church entirely free from debt.

The election of officers resulted as follows;—Minister's Warden, Thomas Clark; People's Warden, Geo. Minhinick; Delegate to Synod, Mr. F. Courtier.

**St. George's Church, London West.**—Messrs. W. W. Fitzgerald and I. F. Hellmuth were chosen delegates to the Synod. The Rector named Mr. J. E. Snow as his warden, and Mr. J. H. Lings was chosen the people's warden.

It was unanimously resolved to increase the salary of the Rector.

The present church building having been deemed inadequate to accommodate the increasing congregation, an influential Committee, consisting of Messrs. T. F. Kingsmill, W. W. Fitzgerald, G. C. Jolly, D. C. Macdonald, R. Rockett, S. Gibson, J. H. Lings and J. E. Snow, were named to consider the question and report at the adjourned vestry meeting

A deputation of ladies was heard relative to the desirability of increasing accommodatoin in the Sunday school, after which the meeting was adjourned for two weeks.

*Church of St. John, the Evangelist.*—The congregation met in the Committee Room of the Chapter House for the purpose of electing lay delegates to the Synod, the Rev. W. T. Hill, rector, in the chair.

Mr. W. J. Imlach and Colonel Shanly were elected delegates.

The meeting having resolved itself into the vestry proper, Mr. Complin was chosen People's warden, and the rector appointed Mr. Collette his warden.

A hearty vote of thanks was accorded to the late Rector, (Rev. R. S. Fowell), the retiring wardens, and other members of the Church Building Committee for their praiseworthy efforts during the past year in bringing to completion the new place of worship.

The Rector then read items from the annual report of the Guild, showing the work done by that body, and a vote of thanks to the ladies of the Guild was passed.

A resolution thanking the new rector, Mr. Hill, for the valuable services rendered by him in promoting the interests of the church during his incumbency, and trusting that he might be long spared to labor among the congregation was carried unanimously.

The annual grant of \$30 to the Sunday school was passed.

*Christ Church.*—After routine business, the Rector made his report, showing the various parochial organizations, including the Sunday school Band of Hope, district visitors, &c., were in a prosperous condition. There had been comparatively few removals, but quite a number of additions to the membership. He referred also to the improvements made during the year in the boulevards and approaches to the Church, and also in the inside to the chancel and windows. There has been a marked increase in the attendance, and also in the contributions of the members.

The election of officers was then proceeded with, and resulted as follows:—Rector's warden, Mr. F. Robinson; People's warden, Mr. A. McCormick; Lay delegates to the Synod, Messrs. W. Robinson and Justus Wright.

The Finance Committee were requested to consider the question of improving the interior of the church, and to report at the adjourned meeting.

*MITCHELL.*—This parish seems to have entered upon a new era of prosperity, despite the fact that the town is not progressing, and that the congregation has lost several of its members by removal. The parochial offertory for the Mission Fund of the Diocese is the highest on record, \$125, as against \$30 last year; and its Diocesan offerings \$251, as against \$80 in the previous year. In all other ways the congregation has done equally well. One of its members has recently given a Communion Table, as a thankoffering for recovery from sickness, and another has given a bell; while the young people have upholstered the chancel rails, kneeling stools and chairs, and given hangings for pulpit and prayer desk. On Sunday, April 28th, Bishop Baldwin preached excellent sermons, both morning and evening. He also addressed the Sunday-school. Bags had been given to the children at the commencement of Lent, in which to deposit their offerings of self-denial, and these were brought on Sunday. When opened they were found to contain \$75, a very large sum from a school of this size. The day's offertories amounted to within a little of \$200. The present Rector, who has been in the parish a year has worked untiringly, and, assisted by Mrs. Taylor, who has won the hearts of all is getting the congregation to band together as a unit for Christ and His Church.

### DIOCESE OF ALGOMA.

*HUNTSVILLE.*—At the Easter Vestry of All Saints' Church about thirty members of the congregation were present; the incumbent, Rev. T. Lloyd, in the chair. The report of the outgoing wardens was most satisfactory, showing a small balance in the treasury, which is the case with all the stations in the Huntsville Mission, and that the church, parsonage and grounds are entirely free from debt, although somewhat extensive improvements and repairs have been completed during the year. Messrs. M. Hinton and G. Eccleston were elected wardens.

The subject of building a new church having been brought up and discussed, it was resolved that the congregation undertake to raise \$1,000 in two years for a stone church, on the understanding that the Bishop and incumbent raise \$4,000 within the same period. A committee was also appointed to endeavor to purchase a suitable site. It was felt that, the Mission having existed for so long without a suitable church building, the time had arrived to supply the deficiency. This project has the full sanction and hearty sympathy of the Bishop of the Diocese. Friends desiring to help can send contributions to the Rev. Thomas Lloyd, who will acknowledge the same from time to time in the Church papers.

### DIOCESE OF RUPERT'S LAND.

The following circular in reference to St. John's College Ladies' School, Winnipeg, has been issued.

This school was established in the year 1876, under the auspices of the Church of England, as a Boarding and Day School for the higher education of girls. In the year 1877 three acres of land were bought in the city of Winnipeg and a substantial building was erected thereon at a cost of \$21,000. The building is well adapted for its purpose, and is in a good location for a first-class Boarding School. Street cars pass the front of the grounds every twenty minutes. It has accommodation for the necessary staff and about thirty or forty boarders. Pupils have come to it from all parts of the Northwest.

Mrs. Cowley, who was its first Lady Principal when it was under the management of the Board of Governors, has been carrying it on for several years past on her own responsibility, with the Bishop of Rupert's Land as patron and visitor. She retires this Midsummer. The Board of Governors desire to meet with some person who is ready to assume the charge of the school on similar terms. The Board is willing to lease or rent the premises and furniture to a suitable and responsible person who is prepared to carry out the design with which the School was established. For two or three years the rent would be nominal. If the School is to re-open in September it is desirable that all arrangements should be completed and made public as soon as possible, so that the pupils now in attendance may be secured. Applications for further particulars may be addressed to the Secretary-Treasurer of the Board of Governors, the Rev. Canon Matheson, B. D., St. John's College, Winnipeg.

### WINNIPEG EASTER VESTRIES.

*Holy Trinity Church.*—The Churchwardens reported that a comparison of the receipts with the previous year shows that the income from all sources had been very fairly maintained and the expenditure kept within our means. The interest on mortgage has been punctually met and all accounts have been paid. To meet the instalment of \$1,000 on account of mortgage due on 1st January, 1890, a policy of strict economy will have to be exercised. The necessity of providing suitable accommodation for our Sunday-school has occupied the attention of the select Vestry throughout the year, and

various schemes suggested. Plans to enlarge the present building have been recently prepared by Mr. Wheeler, and tenders received for the work, which will cost some \$3,000. The pews are well taken and the attendance at the church satisfactory.

The Rector appointed Mr. Thos. Clarke his warden, and Mr. W. J. Mitchell was unanimously elected the people's warden.

A special vote of thanks was passed to Mr. G. H. Balfour, on his leaving Winnipeg for Montreal, expressing high appreciation of the services he had rendered as a member of the vestry, and later as people's warden and Rector's warden for the past two years.

The following gentlemen were unanimously elected as Lay delegates to the Synod: Messrs. Wrigley, Mulock and Mathewson.

A full discussion followed as to the financial position of the Church, and it was resolved that an effort be made at once to reduce the mortgage, and on this subject the meeting was entirely unanimous, and about \$1,000 was subscribed towards the fund; and arrangements made to canvass the congregation to carry out that object as fully and as early as possible.

*St. George's Church.*—Wardens: James Hill and A. Jardine. Delegates to Synod:—T. W. Taylor, James Taylor and S. Hooper.

Satisfactory reports were presented from the Sunday-school and managers of *Parish Visitor*. The financial statement showed: receipts \$2,044.05; expenditure \$1,821.10.

*All Saints' Church.*—All the seats in this church are free, and the church is supported by the voluntary contributions of those attending. The following are the totals: Receipts \$4,738.84; disbursements \$4,736.93; cash on hand \$1.91.

The floating debt of the church was reduced during the year \$402.15. A canvass of the congregation has been made, and in their reports the wardens say: "We are pleased to be able to state that we now have estimated receipts for the coming year which promise to meet our estimated expenditure." The report continues:

"Our thanks are due to Mrs. Street, Mr. Fortier and their friends for a handsome altar and reredos; to Rev. W. St. John Field for a litany desk; to Mr. Timewell for a text over the chancel arch; to Mrs. Miller and Miss Peebles for work on the altar hangings; to Mr. Minchin for psalters and hymn books; to Mr. Turnock for brass vases, and to Miss Peebles for her care of the sanctuary.

"The Sunday-school, under the supervision of Mr. J. W. H. Wilson, is steadily improving. The attendance has been increased, the discipline improved, and regular meetings of the teachers for the better preparation of work instituted. The report concluded with a feeling reference to the sudden death of Mr. C. J. Brydges.

The Rector then nominated Mr. J. Stewart Tupper as his warden, and Mr. A. F. Eden was elected people's warden.

*Christ Church.*—The Rev. R. T. Hole, M. A., representing the Rector. Mr. Crotty, warden, read the report of the Rector, Rev. E. S. W. Pentreath, absent in England on behalf of the Church. This showed the Sunday-school and all parish work to be in a most satisfactory condition. For the past year the number of baptisms were 32; marriages 40; burials 30.

The financial report showed that receipts were \$4,246 57; leaving a balance of \$26 99.

The following gifts to the church were acknowledged: Reredos from Mrs. J. G. Moore and Mrs. Alfred Patton; Litany desk from the ladies of the congregation in loving remembrance of Mrs. Carman; the fencing of the grounds by the men of the congregation; the belfry from the boys of the Bible class; music for the choir to the value of \$25.

Messrs. G. W. Girdlestone, J. G. Moore and H. S. Crotty were elected delegates to the Synod.



# The Church Guardian

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## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.
2. If a person orders his paper discontinued must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, whether the paper is taken from the office or not.
3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.
4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James. A. & M.  
 " 5th—2nd Sunday after Easter.  
 " 12th—3rd Sunday after Easter.  
 " 19th—4th Sunday after Easter.  
 " 26th—5th Sunday after Easter.

[Notice of Rogation Days and of Ascension Day].

- " 27th—  
 " 28th— } Rogation Days.  
 " 29th— }  
 " 30th—Ascension Day. Pr. Pss. M. P. 15, 21; Evg. 24, 47, 108. Athanasian Creed. In Communion Service, Pr. Pref. till June 6th, inclusive.

## MUSICAL ART IN ITS RELATION TO DIVINE WORSHIP.

BY THE REV. J. W. SHACKELFORD, D. D.

(From the Church Eclectic.)

"I heard the voice of harpers, harping with their harps, and they sang, as it were, a new song before the throne."—Rev. xiv. 2

Art is defined, in its broad sense, as everything which we distinguish from nature,—but, if we stop with this definition, we get but an imperfect idea of it in its multiform application to the useful and the beautiful in life. Shakespeare makes art only the outcome of the deeper study of nature:

Nature is made better by no mean,  
 But Nature makes that mean: so over that art

Which, you say, adds to nature, is an art,  
 That nature makes.

and, John Stuart Mill claims that in the scientific definition of nature, "Art is as much Nature as anything else; and everything which is artificial is natural,—Art has no independent powers of its own."

From a purely scientific point of view, this may be quite true; but when we consider the many lines into which Art runs, how in the fine arts, as they are called, appeal is made to man's higher nature, how it is called in to express emotions, how it helps in the expression of the ideal and becomes the means by which

the individuality of genius formulates itself, it seems hard, and cold, and unsatisfactory.

But to-day we are not to deal with hard and cold definitions, however scientifically true, but with the practical application of certain great principles of art in the development of the higher spiritual elements of human nature in their relation to Almighty God.

The fine arts with which we are brought most in contact are painting and music, and both hold a most important place in the expression of the higher emotions, and both are fitly called the handmaidens of religion. There are strong points of similarity in the development of these two fine arts. Both call for high culture, for technical skill, for an ideal which the art is striving to express: for without an ideal the fine art is no longer fine, but degenerates into the mechanical and imitative: the chromo will give us a picture of the farm yard, with sky, and trees, and cattle, and fowls; but when we gaze in rapt wonder upon Murillo's Immaculate Conception, we seem to catch the inspiration of the sacred words: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore that holy Thing that shall be born of thee shall be called the Son of God."

The mechanic in the theatre, with his sheet iron and his mallet, can give us a very perfect imitation of thunder; but when a mighty chorus, to the accompaniment, of a great orchestra and organ, chants in majestic tones "Hallelujah, Hallelujah, the Lord God Omnipotent reigneth," we see the Heavens open, and the choirs of angels with their golden harps, and are caught up into the glory of the Lord.

Yet there are wide differences in these two fine arts: both call for genius—both require an ideal—to both technical skill is indispensable.

But the painter finds his model ready at hand in nature, as she is, in her ever varying and often capricious moods. His ideal is the loftiest glory, or the sweetest tranquility of these moods, whether in the natural beauties about us, or as expressed in human action.

The function of all fine art is the expression of the element of the beautiful; but painting is representative, while music is constructive. The musician's dream is of what might be; his effort is to express it in musical forms, whether instrumental, or through that king of all instruments,—the human voice; whether by a single strain, a melody, or by the almost infinite resources of harmony.

We claim for music, then, the first place among the fine arts; first because it is the most ideal, for the ideal is the highest; and here let me say, it may be laid down as an axiom, that a true genius never fully realizes his ideal: the great musicians of the world have never been fully satisfied with their own work.

Secondly, because it most thoroughly expresses the various emotions of the human mind, and therefore has the widest reach over human life. Architecture, sculpture, painting, poetry, appeal for appreciation only to the cultured classes; but a simple melody will touch the dullest soul, and so widespread is the love of music in some of its forms, in the vast human family, that our great poet claims, that "The man who has no music in his soul, is fit for treasons, stratagems and spoils."

And thirdly, because, like love, it is eternal: some day faith will be lost in sight; hope quenched in fruition; but love will go on, with God, through eternity. We shall need no descriptive art where the eye shall gaze unclouded upon the revealed splendor of the King in His beauty; but in the partial revelation which is given us of that splendor, we may see now a vision of serried ranks of angels, cherubim and seraphim, with instruments of music, and we hear harmonious sounds which roll on in mighty chorus, ever on, through the ages of eternity:—"I heard the voice of harpers, harping with their harps, and they sang, as it were, a new song before the throne."

It needs no argument to prove that an art, which is so widespread, and so far-reaching in its influence, must have a most important bearing on the worship of Almighty God; and indeed this influence could never be questioned except by that unfortunate person, *rara avis*, thank God, who has neither ear nor voice; and even he dare not express such an opinion, in view of the almost universal public sentiment.

Taking for granted, then, that music has a powerful influence on questions of worship, which directly touches the honor of Almighty God, the inquiry becomes a very important one, how shall we best secure that which will best subserve the purposes of worship.

First. What kind of music is best?

Second. How can we best secure it?

I. In approaching the first of these inquiries, I am quite aware that universal agreement on the subject is not to be expected, because the subject is so mixed up with questions of expediency, of taste, of knowledge.

Of expediency: not because of a difficulty in obtaining what the consensus of enlightened public opinion decides is best, but because the question is really not what most enhances the glory of God in Divine Worship, but what is going to be the most popular and attractive, and help us to rent our pews. If priests can be found with a spinal column of such a gelatinous nature that they cannot stand upright in defence of what their most solemn conviction teaches them is the truth, need we wonder that the question of expediency should regulate the music?

Taste also enters largely into the difficulty of securing a general agreement as to what is the best Church music; for tastes differ widely, and there are sometimes persons in the Church sufficiently self-opinionated and bold as to demand that the music of the Church shall be that which is most in accord with their individual taste. But the want of knowledge of the subject is the greatest hindrance to agreement, for strange to say Music is the one subject on which people generally think they can give an opinion without the slightest scientific or practical knowledge of what they are talking of. Men of general common sense and good judgment, who—not having studied Greek—would not presume therefore to criticize their rector's translation of some difficult passage in the New Testament, with no more knowledge of music than they have of the mountains of the moon, yet have no hesitation in pronouncing *ex cathedra*, on the music in their church.

But, in spite of these difficulties, we are drawing nearer year by year to a general agreement as to what kind of music is best for public worship, and the increased attention paid to the scientific study of music, is helping to form public opinion.

Had I the ability, time would fail to analyze the various schools of so called Church music, but there is a growing feeling that for the Liturgy proper, the music of what is called the English School is best adapted to the use of the Church in England and America. The florid Mass music of Hayden, Mozart, and even Weber is sung on special occasions by some of the best choirs both in England and at home, but for myself I confess that I can never get rid of the feeling that florid solo singing in the most solemn parts of Divine Worship, tends rather to the exhibition of individual skill than to the edification of the people or the glory of God.

On the other hand, we have a class of writers of music for the Church, who seem to be straining mostly after bizarre harmonic effects, to the destruction of religious feeling, and of the difference which should always exist between churchly and orchestral writing. The anthem, which the congregation is to sing with the spirit only, offers of course a wider range, both to the composer and the singers; but even here, the fixed rules for Church composers should not be departed from. In the compositions of some of our modern writers for the Church,

such as Smart, Barnby, Stainer, Tours, Gounod and others, who have not hesitated to avail themselves of modern harmonies in their writings for the Church, and yet have not violated the canons laid down for ecclesiastical composition, we have what ought to satisfy any reasonable demand for beauty in melodic form and harmonic structure, without the violation of the religious element.

On the question of Gregorian chant *versus* Anglican, I shall not enter. I would only say, let small choirs be satisfied with Anglican chants in harmony, and only those that have the chanting note on a low pitch, and try to sing them well, with the words properly pronounced and articulated.

Hymnody is another question, too large for discussion now. We have still too much sentiment on the question, which keeps a lot of rubbish, words and music, in our Hymnals, but there has been a great advance for which we cannot be too thankful. I do not believe we shall ever again hear "A Charge to keep I have" sung to the prima donna waltz; and I hope the divorce between "Jesus, Lover of my Soul" and "When the Swallows Homeward Fly" is "a vinculo matrimonii."

As to congregational singing, to say that anything that is sung in Church shall be of a character that the people can unite in, is simply absurd. It would throw the efforts of our great music writers entire into the theatre, or the concert hall, and would prevent our offering to Almighty God our best in the way of music, as well as of every thing else. People have a right to expect that the canticles and hymns shall be sung in music in which they can join, but devout people who can sing, must be taught that while spiritually alert, they must be vocally silent in many parts of Divine Worship.

II. In taking up the second question, How can we best secure the best music for Divine Worship, having settled the question as to the character of the music, the answer would be, by securing the best materials in our power to execute it. The quartet choir is rapidly becoming a thing of the past, and the time has gone by for discussing the propriety of having male choristers only. The limited opportunity given for the assertion of individual opinion, for the exhibition of petty jealousies and piques, and the airing of feelings, wounded by slights and preferences, and, as the outcome of all this, discords which it is impossible for the most skilful harmonist to resolve, would be a strong argument in favor of choirs composed exclusively of men and boys. In addition to this, it will be conceded by those competent to give an opinion, that there is something in the equality of boys' voices, *properly trained*, which renders them peculiarly adapted to the music of the sacred offices of the Church.

But what shall we do with our florid Masses, so many of which have been adapted to our Communion Offices? I would say: don't sing them; but, if you must have them, or think you must, and there is no exceptional boy in the choir with a voice sufficiently flexible and trained to do the solo work, there is only one thing to be done: import a female soprano for the occasion.

Then there is an additional argument to be drawn from the added dignity to the service of a vested and reverent body of men and boys in the chancel, and there is the great grandeur and beauty of well-sung, and well-marched professional hymns. As to the material of the choir, I do not see how, consistently, any one can be admitted into a church choir who has not been baptized. Men do not fight in the ranks of an army who have not been enrolled, and on the very lowest principle, it would seem that those who are to sing the Lord's song in His Own House, and lead His people, should be enrolled in the Christian army by Holy Baptism.

As to the voices, assuming that those of the

men are sweet in quality, the success of a male choir may be said to depend on three things mainly; First, that the voices of the boys shall be properly trained, so that they produce a clear and flute-like tone. A boy's voice is peculiar, and unlike a woman's; and a knowledge of music, and the ability to teach singing to men and women, does not of itself qualify one to teach boys. This aptness to teach them how to sing sweetly and with pure tone, is becoming more generally understood, though it is still far from common among those who undertake to train choirs.

Secondly, that no music should be attempted which is beyond the ability of the choir to execute.

Thirdly, that nothing be put on the programme until it is thoroughly rehearsed and well-known.

Then let everything be done "decently and in order." Let the motto to the choir be:

O with due reverence let us all  
To God's abode repair.

Then will our church music be a real help to devotion. Hearts will be uplifted, voices raised. Then will our sacred songs be as the echo of the angelic songs above, and God will be glorified.

May our sacred songs, dear brethren, whose part is to direct the holy Offices in all their parts, be always such as are

Aye sung before the sapphire-coloured throne  
To Him that sits thereon,  
With saintly shout, and solemn jubilee,  
Where the bright seraphim in burning row  
Their loud uplifted angel-trumpets blow,  
And the cherubic host in thousand quires  
Touch their immortal harps of golden wires,  
With those just spirits that wear victorious palms,

Hymns devout and holy psalms  
Singing everlastingly;  
That we on earth with undiscording voice  
May rightly answer that melodious noise;  
As once we did, till disproportioned sin  
Jarred against nature's chime, and with harsh din

Broke the fair music that all creatures made  
To their great Lord, whose love their motion swayed

In perfect diapason, whilst they stood  
In first obedience, and their state of good.  
Oh may we soon again renew that song,  
And keep in tune with Heaven, till God ere long

To His celestial consort us unite,  
To live with Him, and sing in endless morn of light.

#### AFTER LENT.

What have been the practical results, which, as individuals, we have gained from the faithful observance of the past Lenten season? Has our relish for heavenly things increased in proportion to our increased attendance upon the Church services? Has our *personal* love for a *personal* Christ grown with every hour of private devotion? If so, then, although the Lenten season has passed away, a hunger for the things of God still remains with us—a hunger which will cause the soul still to cry out after God, saying, "Entreat me not to leave Thee, neither to return from following after Thee!"

No, let us not "return from following after" Him whom we have been seeking during these weeks of retirement. The Bible record of the forty days from Easter to the Ascension, is a record of dealings with an unseen, but *risen* Christ, and is therefore a type of a higher plane of spiritual life. During the whole period, the disciples were longing for and seeking after their Lord with a higher thought than

they had ever done before, for He had become to them a Christ infinitely above their most exalted conceptions of Him in the three years previous to the Resurrection. It was a higher stage in their spiritual experience, to be followed by a higher still. After the Ascension, at Pentecost. It was, in fact, a wonderful preparation for Pentecost and the complete in-filling of the Holy Ghost.

Shall we not, like them, go "from strength to strength," and make the forty days from Easter to the Ascension, a period of definite advance in the spiritual life? —*Parish Visitor, N. Y.*

#### SUPPORTING CHURCH PAPERS.

I notice in your issue of April 3rd, an article by L. N., of New York, which it seems to me is very timely. There is no better and cheaper way of reaching the masses, in my judgment, than through the columns of a live Church paper. I think the experience of the Methodists and Baptists in this country abundantly proves that. The Methodist Church in this State is much stronger numerically and financially than ours, so with the Baptists. They both have live, wide awake Church papers. We have none.

Would that our people might let their Christian light shine so that others might see our good works, &c. It seems to me that we should profit by the experience of others in this matter and insist that the laity shall take the Church paper, and that the clergy shall help the editor make it interesting and readable.—*Correspondent of the Church Year.*

THE QUEEN OF FESTIVALS is past. What a glorious day it has been to millions of souls throughout the world! Souls that are helpful, hopeful and strong. Souls, too, that are feeble, suffering, depressed, bereaved and sad. The Church militant on earth, and expectant in Paradise, have been brought very near together, and the blessed doctrine of "the Communion of Saints," the living and the dead, has been more fully realized. It ought to give a most joyous and energizing spring to the life of God in each individual heart, and throw the impress of its power through every available channel for the spread of Christ's kingdom both material and spiritual, through the world, till it leavens the whole life of the people.—*Church Year.*

THE Church year, revolving around the birth and life and death and resurrection and ascension of Christ and his gift of the Holy Spirit, prevents us from dwelling only on matters that heathen believe as well as we. We must, by the Church year, speak of Christ in all the relationships in which he stands to us. And it is a solemn protest that natural religion is not enough; that the Christian religion, which tells of a Redeemer, is that only which can stretch forth a loving and helping hand to draw us from sin and its punishment.—*Sou. Church'n.*

EVERY man's life is a series of providences, in each item of which the devout and thoughtful mind is accustomed to see the mind of God. This constant recognition of God in life's events makes them the means of grace to the soul, and is one of the great secrets in living a truly happy life.

#### Warning.

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## FAMILY DEPARTMENT.

## "A LITTLE WHILE."

They said, therefore. What is this that He saith, *a little while*? We cannot tell what He saith.—St. John xvi. 18.

*A little while. What can His meaning be?  
A little while, ye shall not see Me more,  
And yet a little while, and ye shall see;  
The Father calleth Me and I must go!  
What is it that He saith—a little while?*

This Easter eve, as we the story read,  
Knowing, as they did not, its import real,  
That He from Joseph's tomb will come indeed,  
The Living Christ—Jesus—the Son of God,  
We wait in faith—'tis but a little while!

A little while, we thank Thee, Blessed Lord,  
And though in tears we lay our dead away,  
Yet still we hear the promise of Thy Word,  
Knowing that from their graves they shall  
come forth

To rest with Thee—in peace forevermore!

This is the blessed hope of Easter Day,  
A little while to rest in paradise,  
A little while with holy saints to stay,  
And then—the final Resurrection morn  
And life forever with our blessed Lord.

—G. E. B. J. in *North East*.

## "NAN;" OR, THE STORY OF AN EASTER CARD.

BY MARY A. GILMORE.

(Continued.)

"Why, how do you know?" exclaimed Mrs. Van Antwerp, but the effort had been too much for Nan, and with an odd look in her black eyes, she sank back, too exhausted to say more.

"Poor thing! I've tried her," Mrs. Van Antwerp said remorsefully; "she ought to be moved from the ward, and have the little room all to herself;" and this was eventually done. Nan was carefully moved to a tiny room on the ground floor, with long sunny windows from which could be seen in the distance the tall chimney-tops of Dr. Van Antwerp's house, and, close at hand, a slope of brown turf just beginning to respond to the touch of the spring sun's rays. Many days she lay there and thought much; the words she had heard in the church were always ringing in her ears. She could not persist in the thought that everybody would turn from her when she saw every day the watchfulness of the nurses, and felt the kind care that prompted Mrs. Van Antwerp to see that she lacked nothing. "They must know I haven't any friends and am a poor lot, anyway," she thought, "but it don't matter to them. I suppose I might make this a barrier between the old life and a new if I'd the mind. There's enough to push me back if they know, but maybe this one would help me—not if she knew she was my sister, though, not if she knew that; I couldn't tell her and ran the risk," for now Nan was very sure that her friend was of her own flesh and blood. It came about in this way: one day, the nurse, seeing her gaze for a long time at the card that never left her, said:

"Do you know that Mrs. Van Antwerp herself designed that? she is quite an artist in that line and does a great deal of such work." Nan had turned so white that the nurse was frightened and could not understand the reason; but ever after that, Nan watched the doctor's wife more closely than ever, as if bent upon finding out the depth of the charity that shone steadily in her eyes.

"She couldn't forgive it, she thinks me dead or lost years ago, and I should lose the little friendliness she has for me now; I dare not do it," but while this thought was in her mind,

the card, twisted in her fingers, brought to light the quaint inscription:

"Though he be dead, yet shall he live."

"She put it there," Nan thought. "She believes it, that her God will forgive all, and if He will forgive, she ought to; if she will, He surely will—that's the way to feel! I'll try it, it's the last chance, but I'll tell her, and risk it all."

That afternoon Mrs. Van Antwerp set a long time with her.

"Why do you watch me so steadily?" she asked, for though accustomed to admiration, there was something more in the girl's eyes.

"Did you do this?" Nan asked, pointing to the card.

"Yes."

"Do you really believe in it? do you think that no matter how bad anyone had been, that he could live it out and be forgiven?"

"Certainly I do."

"Suppose your sister (don't start, I know you had one once) that you thought had died had been worse than that all these years, and want to begin all over again, would she have any show at all?"

"Toll me what you know. Did you ever see my sister? is she living? and where is she?"

"Tell me first; what would you do?"

"Do? if love and care and help could bring her back to me, she should never lack it. Do you know her?"

"I think I do. I know a girl once who lived with me for a time that must have been your own sister."

"Where is she? was she poor, suffering? for pity sake, tell me."

"Yes very poor, hungry and cold sometimes, and always perplexed; driven to the wall, too, remember that when you see her; she was hardly responsible; once having made a misstep, there was no help for her, nobody brave enough to help her along, so she was pushed down."

"Oh, don't tell me any more! Where is she that I may find her?"

"You can't; if you like, I'll send for her to come here; what is to day? Thursday? well, Sunday, why Sunday is Easter, isn't it? I'll have her come here Sunday noon; are you sure you'll be glad to see her? ragged perhaps, and not used to the fine things you couldn't do without?"

"What is mine shall be shared with her, I promise you," Mrs. Van Antwerp said with tears in her eyes.

"Mamma, may I come in?" interrupted a little voice, and Mrs. Van Antwerp's small daughter opened the door and ran in like a ray of sunlight. She stood beside the bed, laying her curly head against the pillow, and talking joyously to the patient. Many a time since Nan had been able to bear it, had the little one stood so; many confidences had she whispered to Nan, for she had taken a childish fondness for her. "My Nanny," she called her, and it brought scolding tears to the woman's eyes as she listened to the babble of the baby voice. She did not fear to touch the wasted hand; she had no scorn of the tired head; to her, Nan was a big live doll, that she must fondle only being very careful not to touch the hurt body.

Some days when Nan could talk, she told the child wonderful stories,—it was a long forgotten talent, and Daisy was already looking forward to the time when Nan would be able to be wheeled on the sunny piazza, and bring her up tales from an inexhaustible mine.

"I know something!" she exclaimed to-day, after her mother had gone away. "Sunday is Easter, and they say the sun dances that morning."

"Yes, I know they say so," answered Nan, "but it doesn't always happen. I knew two little girls once who got up very early and went to the top of a hill to see it."

"And didn't they?"

"No, it was too late, the sun had risen when

they reached the top and the time for him to dance is when he first puts up his head."

"I s'pose anybody could see him by getting up early enough?" questioned the child.

"Oh, it would have to be very early;" Nan was getting tired, and the nurse soon sent Daisy away.

The next two days were very quietly passed. Nan was gaining strength, the shattered frame healing. "Unless she gives herself some sudden wrench," the doctor said, "she will be all right, but don't let her move; another breaking of the flesh and membrane would be fatal." So she lay very quietly; Mrs. Van Antwerp had sent her word to expect her Easter Sunday, and early that morning she awoke with a great joy in her heart.

A sudden commotion in the gray dawn aroused her.

"What is the matter?" she asked excitedly of the nurse. "Mrs. Van Antwerp's little girl can't be found; she has strayed out of the house, and they've sent down to know if she were here. I am sorry you were awake, don't worry about it, she'll be found soon, I think;" for Nan had looked very startled; after the nurse had left the room, her thoughts came quick and sharp.

"I know; she has gone to see the sun dance; the only place is on that hill between her house and the hospital, she'll come back all right," and she was just sinking back in relief when a terrible thought struck her. She knew that on the hill-top was a pond; it had long grass in it as on the land, and with the thin coating of ice that still lingered it was difficult to see where the land left off and the pond began. Oh, if the child should stumble upon that! they would never think of looking there; she gazed around; it wouldn't do to stop and call anyone, every moment was precious. The window was low and the ground at its foot. With a mighty effort she dragged herself from her bed, grasped a heavy blanket wrap and a pair of furred shoes that were near by, and raising the window with trembling hands looked out upon the hill. A sharp pain detained her for a moment. "Any violent movement will be fatal"—the words stood out clearly in her mind. Life at last was very sweet; a new chapter was opening, a clean page with blessed hopes—could she die now? "Not yet," she prayed in her heart, but in an instant another thought came that it was through her story perhaps, that the child was inspired to see the sun dance.

"If she is lost, it will be through me; can I repay my sister for all her love in that way? her little girl is her idol;—but I did so long to live and love her too. I can't die now. Though he be dead, yet shall he live." What was that? all these thoughts had come and gone like a flash as Nan made her hasty preparations; this last lingered; the letters of gold were before her eyes, and, dropping all hesitancy, she dragged her shaking limbs up the long slope, over the hill-top to the pond. Ah yes! it was only too true. There was a tiny head through the thin ice, a little hand grasping a friendly overhanging bough, a small voice (so faint it sounded!) crying "Mamma, Mamma!"

"Hold on a minute, Daisy!" gasped Nan, "I'm coming," and clutching her shattered body as if to keep it together for the last mighty effort, Nan threw herself flat on the ground, pushed out a long, broken bough, and telling the child to grasp it, drew her firmly and steadily out of the water.

When they found them a little while after, Daisy was shivering and crying, calling to Nan to "Wake up," not to go to sleep on the hard ground. With mingled joy and sorrow they brought them home, Daisy not much the worse for her accident, but Nan—They laid her carefully on the little couch where she had been kept quiet so long,—no need now, alas! to impress the value of quiet upon her!

"How could you do it, my dear?" sobbed

Mrs. Van Antwerp, who leaving her little daughter well cared for, had come to see the other before it was too late.

"She will not speak again, I think," said the doctor softly, but she opened her eyes, and seeing Mrs. Van Antwerp, whispered brokenly.

"I couldn't do less for my sister, when she has done so much for me."

"What! you, my sister? Oh merciful heaven! after all these years! Oh Toinette, Toinette! must I lose you just as I've found you? stay, dear, and let me make up for all you have suffered; my poor girl! to think you should throw your life away for me."

"No, not thrown away, it's better so, perhaps, you have given me a new life anyway," and turning trustingly to her sister's arms, Nan began the new life.

Rising to go, Mrs. Van Antwerp saw through a flood of blinding tears, the card, fastened against the wall.

The quaint letters turned to a ruddy glow by the rising sun, blazed forth the words:

"He that believeth on Me, though he were dead, yet shall he live."

**CONTEMPORARY CHURCH OPINION.**

The *Irish Ecclesiastical Gazette* says:—

Once more the Church is pledged to a belief in the miraculous. Christians all the world over are about to celebrate the Resurrection to life of a dead Man. Mr. Huxley calls upon us to surrender our belief in the miraculous, and that then the philosophers will shake hands with us. We answer that we cannot do so, because we would then cease to be Christian, and also because Christianity itself would perish with the abandonment of a belief in the Resurrection from the dead of Jesus Christ. But more than this really follows. As we have said before in these columns, concede but one miracle and the theory of the impossibility of the miraculous falls to the ground at once. The truth of the Resurrection of Christ guards the miraculous all round. If one miracle is possible, a hundred or a thousand are possible, and there should be an end to the controversy.

*Church Bells*, London, England, speaking of Holy Week says:—

Few changes mark more clearly the growth of the spiritual life of the Church in the last twenty years than the observance of Holy Week and Good Friday. Twenty years ago, in towns, there were only the ordinary Sunday services on Good Friday, and these but sparsely attended, while in the country often there was only one service, if that. Good Friday was the labourer's first day of gardening or of cricket on the village green. Now, in town and country alike, there are generally not only special services on Good Friday, often 'The Three Hours' in the middle of the day, but there is a wide

spread observance of all the days of Holy Week.

The list of services arranged for in Holy Week in many churches would have amazed the average clergyman of twenty years ago, who thought he was doing his ministerial duty well. Churches by no means 'advanced' now have two services on the early days of Holy Week, celebrations of the Holy Communion on Maundy Thursday—the day of the institution of the blessed Sacrament—an instruction preparatory for the Easter Communion on the evening of that day, three or four services on Good Friday, often the Three Hours' Service, or a shorter service of Meditations on the Seven Words from the cross, with suitable hymns.

It is thankworthy that these services are not conducted in empty churches. In spite of the attraction to hard worked folk of the 'first spring holiday,' the Good Friday congregations are often crowded, and perhaps even more young people are in these gatherings than their elders. We may, indeed, be thankful that the central fact of man's redemption, and the availing power of Christ's Cross for man's recovery from sin, are thus proclaimed to willing ears, and through them may reach the heart.

The glad festival of the Resurrection—the 'queen of days'—has also shared this revived observance, and we find that celebration at six, seven, and eight o'clock are now commonly arranged, and are required for the crowds who desire on Easter morning to meet their risen King in the Eucharist feast.

In these days, when many would fain persuade us that faith is dead, such tokens may encourage us to rejoice that there are still so many faithful found among the faithless.

If we were to make our own choice at this moment, whether we would live or die, be sick or well, have poverty or abundance, be in public favor or in general disrepute, we might choose that which would be the worst thing possible for us, although it seems the thing most to be desired. But if God were to choose for us, He would make no mistake. Which, then, is better—to choose for ourselves, or to ask God to choose for us?—*Sunday School Times*.

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The supply of Missionary candidates will depend, I believe, very largely on a truer consideration of the First and the Fifth Commandments. Parents give their children to the army and navy, or to the services of diplomacy or commerce; why should they hesitate now to give them to the service of the King of kings? We need truer conceptions of the object and value of life, and a more deliberate way of dealing with our present lives as a small part of a commenced eternity.

Let our children be made more familiar with the heroes of the Mission Field. Let Mission work have a natural place in the family devotions. Let the Day of Intercession be a day of interest to the whole household. Let opportunities be given to every family to contribute to the support of Mission work. Let boxes be provided for the children, in all the schools. Let district visitors endeavor to invite every family to join in the blessed work of giving. Let the clergy and laity who have the opportunity, give time to study the reports and other information from the Mission Field.—*The Bishop of Lincoln.*

THEN there are our prayers. How the Bishop of Africa pleads for them! Two friends in New York were led to pray specially for him one day. He turned at once to his diary on receiving the letter telling this, and found that he had had on that day a very difficult matter on hand, in which he had been "marvellously helped," and gratefully attributed this blessing to the prayers that had been offered up for him at such a distance. If we were ready, God would often lay the burdens of the special needs of the Missionaries on our hearts, and give us the privilege of helping them.—*Church Mission News.*

## CEYLON.

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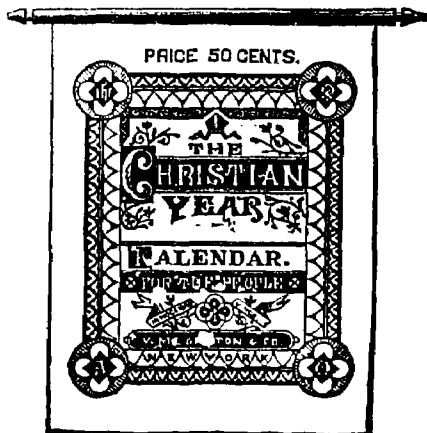
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into a Vedda's head; the Vedda neither makes an image, nor bows down to it, nor worships it; the Vedda does not, without due regard, take the name of God into his mouth, nor does he abuse the name of the deity with rash oaths; he honours his father and mother and others like them; the Vedda does not malign with his neighbor, nor is he angry with him; he does not quarrel with him, nor seek revenge upon every light injury; adultery and fornication are unknown to him; stealing is very rare among the Veddas; as a rule, the Vedda always speaks the truth.



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DIocese OF ALGOMA.

PORT ARTHUR.—Sunday, Easter Day, was a notable day for the Church of England folk. The morning service at Fort William was given up, the assistant minister, the Rev. M. C. Kirby, helping at Port Arthur instead. Many came in from the Fort and the Plot, among whom were 31 communicants. The total number of communicants was 96, such a gathering as the Church of England has not seen in Thunder Bay before; and yet a number were absent through sickness, absence from town, &c. The congregation was very large, and the choir strong and efficient. In the evening another large (and this time purely Port Arthur) congregation assembled, one attraction being a full choral service. The prayers, &c., were intoned by the Incumbent Rev. E. J. Machin M. B. The proper psalms were sung to the chants, Dr. Wm. Hayes, single in D., and Norris, double in A. The Magnificat and Nunc Dimittis were sung to Ebdon's Cathedral service in C.

There was no anthem, but three familiar hymns were sung to enable the congregation to bear their part. The whole service of the day appeared to have given great satisfaction to those who attended, and the offertory was a liberal one, amounting to \$64.21. Over the pulpit, lectern, and reading desk were hung small banners, out out and prepared by Mrs. (Judge) Hamilton. Some exquisite flowers were also presented by Mrs. Flaherty. The congregation are greatly indebted to the good taste and skill of Mr. Murdoch for the beautiful designed scrolls newly painted over and under the chancel window in readiness for Easter.

WHAT mean we by our lives? By our constant demand that all things shall minister to us; by our

refusal to go about doing good; by our impatient repudiation of duties that demand self-sacrifice; by our unreadiness to take pains, to bear burdens, to meet unpleasantness for the sake of others? By all this, what mean we while we call Christ "Lord"? Can it be we are of those who cry, "Lord, Lord," but do not the will of the Heavenly Father?—Rev. R. F. Alsop.

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