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The Church Guardian

OF MONTREAL.

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

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ECCLIASTICAL NOTES.

A LARGE Altar Cross has been ordered for St. Paul's Church, Dedham, Mass.

No. 1, Joy St., Boston, Mass., has been purchased for \$40,000 as the Diocesan house, \$10,000 being paid cash.

IN A large majority of the churches and chapels in Philadelphia, the musical services of Easter Day were repeated on Low Sunday.

CANON JACOB states that a sum of 29,000*l.* has been given to the parish of Portsona, Eng., by Mr. W. H. Smith since 1879.

THE total sum received by the Domestic and Foreign Missionary Society of the P. E. Church in the United States during the last year, for its general work, was \$393,369.35.

THE parishioners of the Rev. C. B. Smith, rector of St. James' Church, New York, marked the twenty fifth anniversary of his rectorship by subscribing \$1500 to enable him to take an extended vacation.

THE Rev. B. D. Johns, who until recently, was pastor of a Welsh chapel at Merthyr, has been received into the Church of England. He was ordained to the Baptist ministry in 1864.

THE Episcopal Club, Boston, at their last meeting discussed the topic "Method of Missionary work in large cities," and held a banquet at the Hotel Vendome, when some admirable addresses were delivered.

BISHOP THOMAS of Kansas has been obliged to cancel a number of his appointments in consequence of being laid up through the bite of a dog, which was at first disregarded but has begun to give him trouble.

ON Easter Day at Kansas City, Trinity Church was beautifully decorated and at the mid day service over 1000 persons were present. A new vested choir of 60 voices rendered the music. The processional cross used on the occasion was made of white flowers.

THE Archbishop of Canterbury laid the foundation-stone of St. Mark's Church, Salisbury, on 27th April last. The parish of St. Mark is the only parish formed in the city of Salisbury since the 13th century.

A VESTED choir of twenty boys and eight men was introduced on Easter Day into St. Paul's Church, Brockton, Mass.; it is also proposed to build a new church which will cost \$27,000 and a Parish House \$13,000.

THE Archbishop of Canterbury has presented Bishop John Martindale Speechly, formerly Bishop of Travancore and Cochin, and Assistant Bishop in the diocese of Truro, to the Vicarage of St. Michael, Herne Hill, near Faversham, Kent.

MRS. PEREIN has given £4000 towards the rebuilding of the church at Barmouth, England. The corner stone was placed by Princess Henry of Battenberg during the Queen's visit to North Wales, but the edifice collapsed as soon as the roof was put on.

A MONUMENT erected by national subscriptions in memory of Bishop Morgan, the translator of the Bible into Welsh, was unveiled at St. Asaph by the Bishop of St. Asaph last April, the occasion being the tercentenary of the accomplishment of his work.

ON Easter Day in St. Paul's, Vergennes, Vt., a pair of Eucharistic Candle-sticks were presented in memory of the late John Henry Hopkins, at one time rector of the parish. Each Candle-stick contains eleven jewels, viz: five carbuncles, four topazes and two amethysts.

THE first meeting of the House of Laymen in connection with Convocation of the Northern Province took place last month at York. The election of the House took place many months ago, but, owing principally to the lamented death of Archbishop Magee, it has been unable to meet earlier. As at present constituted, the House consists of 107 members.

ACCORDING to an official return just issued, it appears that since 1873 there have been in the diocese of Chester 9 churches restored at an outlay of £276,232, and 53 new churches built at a cost of £226,101. The £502,333 has been thus raised:—Voluntary subscriptions, £497,717; other sources, £4,616.

A PLAN for lay work is about to come into operation in the diocese of Ely. Lay *coadjutors*, as distinguished from lay *readers*, are henceforth to be single men, and they will continue to belong to the society only so long as they remain single. They will observe a rule of life sanctioned by the Bishop, and will receive a uniform salary of 1*l.* a week.

ST. MARTIN'S Church, New Bedford, Mass., is the outcome of the Olive Mission, begun only about five years ago, in the southern portion of the city. A Sunday-school was the nucleus from which has sprung the present beautiful and substantial granite building, capable, with its adjoining Chantry, of seating three hundred

persons. Service was held for the first time in the new church on Easter Evening. The cost to the present time has been about \$20,000.

THE largest class in the diocese of Louisiana was confirmed in St. Anna's Church, New Orleans, by Bishop Sessums on Passion Sunday. The class consisted of seventy-eight, of whom twenty five were adults, some of whom were over fifty years of age. They presented the Bishop with an elegant brass mantel ornament with cross on top, and engraved across its face a fac simile of his Episcopal seal.

HYMNS ANCIENT AND MODERN.—It appears in answer to a return made by a number of Rural Deans in England, as to the Hymn Books used in their deaneries, that in 12,050 parishes heard from, 8530 use hymns A. and M., 1170 use Church Hymns, 1135 Hymnal Companion. The desirability of adopting hymns ancient and modern, in the American Church, is strongly urged by the *Trinity Record*, New York.

THE Bishop of Newcastle preached the sermon at the festival service in St. Paul's Cathedral on Monday in connection with the *thirtieth* anniversary of the CHURCH OF ENGLAND TEMPERANCE SOCIETY. The Archbishop of Canterbury presided at the annual general meeting in Lambeth Palace. The list of speakers at the meeting included the name of the Bishops of London and Newcastle, Duke of Westminster, and Marquis of Northampton.

DR. BARDSEY has been enthroned as Bishop of Carlisle. The Dean, in the name of the clergy and laity, warmly welcomed him as the *fiftieth* bishop of the diocese since it was formed 762 years ago, and expressed a hope that he would be able to administer the diocese firmly, kindly, and wisely, and that, when the time came, he would hand it over to his successor not less united, not less full of good works, than he had received it himself from his illustrious predecessor.

THE Bishop of London (Dr. Temple) thus spoke of Church schools at his Diocesan Conference in April last. "The Church schools were distinctly better than the Board schools, because their tone and character was distinctively very much more religious. *Church schools provided the great bulwark against indifference and infidelity*, and if they should ever go, religious education in Board Schools would soon die out. As it was, a considerable number of the children educated in their schools remained faithful to the Church, and the proportion was much larger now than it was forty-five years ago. In this matter, if the Church suffered the nation would

suffer more than the Church." He asked that £21,000 should be raised to aid in 119 schools in his diocese adding that like Clive, he was astonished at his own moderation. If that amount was raised every year it would not do them any harm, but in this particular year there was this emergency, and he appealed for their help.

A NORTH KENSINGTON correspondent writes to the *Globe*:—"I was present on Good Friday evening at a service which struck me as exceedingly interesting. It was held in the kitchen of a common lodging-house. A party of ladies and gentlemen entered the kitchen, carrying a small harmonium, and after singing a hymn, struck up 'The Story of the Cross.' The inmates, not a few of them bare-footed and otherwise scantily clothed, welcomed the visitors warmly, and listened with attention to a few words on the lessons of the day spoken by a young layman and by the clergyman in charge of the district. The visitors afterwards held a similar service in another house. I hear that this effort to 'reach the masses' was made in connection with what is called the Lodging House Mission in the parish of St. James Norlands, of which Dr. A. Williamson is the vicar."

ST. PAUL'S CHURCH, Brookfield, Conn., received many gifts during last year amongst others \$3,000.00 by the will of Miss Emily Northrop; \$100.00 by that of Miss E. B. Sherman; a fine new Organ in memory of Miss Gay M. Northrop; a beautiful brass Lectern in memory of Mr. A. M. Hawley; a beautiful alabaster Font enclosed by brass railing with brass Ewer and Book Rest as a memorial of an only child, and a pair of brass Vases as a memorial of a daughter. Another lady presented a silver Communion Service consisting of five pieces as a memorial of a sister.

At St. John's Chapel, New York, on April 3rd, Miss Grace Wilkes made a special offering of \$1,000.00 to endow a room in St. Luke's Home.

Mrs. H. Belden has presented St. Michael's Church, Litchfield, Conn., with an elegant brass lectern as a memorial of her son.

SERMON

PREACHED IN THE CATHEDRAL CHURCH OF QUEBEC ON THE MORNING OF THE 2ND SUNDAY AFTER EASTER 1892. WITH REFERENCE TO THE DEATH OF

THE RT. REV. J. W. WILLIAMS, D. D.

LORD BISHOP OF QUEBEC.

By the Very Rev. R. W. Norman, D. C. L.,
Dean of Quebec.

2nd Kings, 2nd Chap. part of 12th v.

"My father, my father, the chariot of Israel, and the horsemen thereof."

These words were spoken by Elisha, when he saw his master, his spiritual father Elijah, whirled up in a fiery chariot by a storm, into the sky. The very method of Elijah's translation suggested the exclamation. But the words assuredly mean, that Elijah had been the true defence of Israel, better than either chariots or horsemen. To use Dean Stanley's words "Elijah had stood a sure defence to his country, against all the chariots

and horsemen that were ever pouring in upon them, from the surrounding nation; to be now second, when he passed away, lost in the flames of the steeds and the car that swept him from the earth, as in the fire of his own unquenchable spirit." Singularly enough, the same words were used of and to Elisha himself, years after, when on his death bed, by Joash King of Israel. No doubt the saying had become proverbial, and was applicable to both these great prophets, 2nd Bk. Kings 13 c. 14 v. I have selected the text, as suggesting to us, in this part of Christ's vineyard, the kindred calamity which we have been, and are still suffering from. Our late Bishop was to us as the keystone of our Ecclesiastical Arch, as the chariot and horsemen to carry successfully the principles of our Church towards the promised and much desired end. I am not about to sketch his biography. That task has already been accomplished, and well done, by one much more competent to grapple with the undertaking, than I am. Nor will I go into any statistics, as to his work in connexion with the different organizations, and the divers departments, which naturally appertain to that arduous and responsible calling, the Episcopate. All can read these for themselves in the reports of the Church Society, and the journals of our Diocesan Synods. I will only remark, that this diocese may be proud of its position. It is sparsely populated. The adherents of the Anglican Church are, comparatively speaking, few in number. But yet relatively, in proportion to their numbers, their support of church work is liberal and constant. Our people have nothing to be ashamed of, and all of us would readily admit, that this creditable generosity, so conspicuous in the annals of the Diocese of Quebec, is largely due to the unvarying sympathy, self-denial, and practical good sense of our late beloved diocesan. It was he, who not only stimulated our enthusiasm by his personal example, but directed it by his wisdom and experience into the right channel, so that instead of being as it were a series of noisy intermittent cataracts, alternations of brawling shallows and deep pools, it became like the broad bosom of some beneficent stream that in its steady onward course spreads gladness and fertility. May that stream never be checked, but, though he is no longer with us, may it flow on through the impetus that he has given to it, unobtrusively, but yet most really. My business to-day is to describe his characteristics, as they seemed to me, to me who loved, admired and revered him. 1st he was a man of great individuality. His personality was a special one. He impressed himself upon even a slight and casual acquaintance, as one not like every one else, as not cast in an ordinary mould, but as a man "singeneris," with features of character that attracted you at once, and which drew you to him by "hoops of steel" more and more the better you knew him. 2nd. He was emphatically a large-minded man. He was the product of Public School and University Education in England, which, when it works upon good material, produces, in my opinion, the best results in the world. It tends to check any tendency to narrowness, angularity, bigotry and fanaticism. A man so trained is ready to admit that there are two sides to most questions, that possibly others may be right besides himself, and is disposed readily to accord to others that liberty and independence of thought which he claims for himself. Such an one is a man of the world in a good sense. He has mixed with youths and men on the same platform. He understands their views. He sympathises with their standpoint, and their way of regarding the questions of the day. Such an one does not look at measures or men merely through clerical spectacles. Such an one is likely to be equitable and tolerant. Such an one is trusted by men of all classes, and all shades of thought. I should lament to see the clergy of our Church occupying the position of a caste, separating themselves from other men. I hold that, for all callings, a sound general education is well nigh indispens-

able, as a preparation, and for none is it so valuable as for that of the ministry, in order that he who ministers may survey every matter with impartial gaze, and not be over influenced by professional considerations, and the more elevated the ministerial position, as that of a Bishop, for instance, the more needful, that he should take a comprehensive view of all problems with which he has to deal. Ignorance of men, inborn by prejudice, and arbitrary indifference to the opinions of others, and to the general good, may precipitate evils easier to excite, than to allay. A merely professional training for the clergy may possibly beget more accurate theologians and more acute controversialists, but can never give birth to that irrefragable confidence in a man's fairness and breadth of conception, with which all men who knew him regarded our departed Bishop. I ask those who had the privilege of serving under him as clergymen, I ask those good laymen who combine with us in church work and give their valuable assistance in strengthening our various organizations; I ask those who, in years gone by, were his pupils at school, whether his absolute fairness and unaffected manliness, were not among the chief ingredients of our Bishop's remarkable influence? 3rd. Those who met him for the first time were struck by his manly simplicity. There was nothing of the Don about him. But there was much of unconscious dignity and self respect, and though he put every one at his ease, and inspired confidence by his courtesy, and by the benignant glance of his eye, yet no one was ever likely to take a liberty with him, or to misconceive that kindly frankness, which imparted such a charm to his presence and his society. I have touched on his sympathetic breadth of view, as one great cause of his influence, and the universal esteem entertained for him. 4th. Another cause for this esteem was his *example*. Whatever he had to do, he did, and did it well. In the case of the various meetings over which he was called upon to preside, he always gave his best attention to the matter. Many a difficulty was smoothed over, or a complication unravelled, by some happy suggestion of his, in word or writing which reconciled discordant elements. Then remember the amount of sermons, addresses, correspondence which fell to his lot. Think of the toilsome journeys which he cheerfully underwent, to Labrador, to the Magdalen Islands, and other outlying parts of his extensive Diocese. Yet no one heard him complain, or even allude to the amount of calls upon his time and energies, or the burden of mental and physical fatigue, which were entailed upon him by the care of the church. He would suspend his work, whatever it might be, to listen patiently and kindly to the statements of the youngest deacon in his diocese, or to the questions of any one desiring his aid or advice. This potent example of labour unostentatiously wrought, of duty faithfully discharged, without self-display, worked quietly but surely in our midst, and incited all to follow in his steps, like soldiers, who would be ashamed not to do and to bear what their general did and endured. He might truly say, as the Roman orator said "*Si monumentum queris, circumspice.*" The state of his diocese, the results that have been achieved during his episcopate of nearly 30 years, are the best memorial to perpetuate his name. He could also say with Horace "*Exegi monumentum ore perennius.*" He has reared a structure in our hearts and memories more durable and eternal than bronze or marble. May the permanence of that structure be shewn in our lives and conduct. Then, though he be lost to our sight, he will be still living among us by the force of his example. No really good deed is ever done in vain. I mean a deed good in principle and in motive, as well as in appearance and profession. What then should be the result of a life so true, so simple, so free from self-seeking, so transparently honest and real, one which was so consistent an embodiment of the principles which he professed? I believe that it will be like good

seed, which will produce innumerable harvests, aye, as long as the world shall last.

5th. To turn to more strictly ecclesiastical questions, our Bishop was a strong and thorough churchman. He believed in the divine origin of the ordinances of the Church. He maintained that the Anglican Communion was a true and integral portion of the Catholic or Universal Church. He held that his constitution and discipline were Apostolic, and that she and her sister churches were perhaps the purest forms of christianity now on this earth.

He was a firm believer in all the essential truths of Christianity, and a devout student of the Holy Scriptures and of books that attempt to explain it, and throw light upon its difficulties. He approved of a dignified, solemn and impressive public service of God, and desired that all the adjuncts of Divine Worship should be seemly, beautiful, as far as possible worthy of our Creator, and calculated to inspire reverence in the hearts of worshippers. But he was not given to extreme. No one ever saw him attitudinizing, assuming any particular posture or adopting any unusual gestures in his mode of carrying on the worship of God. He liked nothing which savoured of mannerism. He was simplicity itself in his public devotions, and no one, whatever his school of thought, could possibly take exception to our Bishop's method of conducting a public service.

His religion was part of himself, and therefore was real, simple, and pure. He was too manly to attach very much importance to merely external matters, to the cut of a garment, the colour of a stole, or to merely formal postures in Church, or partizan expressions on points of Theology. In fact he was in no sense a party man. But he wisely knew and realized, that all men are not exactly of the same mind, that the church is broad and roomy enough to embrace many shades of opinion, and so he tolerated the presence or absence of many ceremonial observances, and therefore never coerced or dictated to his clergy. Whatever may have been his own personal practice, he allowed them the almost legitimate latitude. This prudent and statesman-like administration produced the happiest results. Albeit there have been and are differences of opinion among the clergy of this Diocese, which differences are indeed inevitable, as man is at present constituted, yet religious party spirit is almost unknown in this Diocese of Quebec. Indeed, as I have always remarked, we are as a band of brothers, working under and with our head. Our Bishop jealously upheld our rights, and bid us respect the rights of others. He realized also in his own person the grand old title of *Father in God*. Such, to a truly conscientious chief pastor, is no mere empty name. Look at the devotions of such sanely men as Bishop Andrews and Bishop Wilson, and note how great and how genuine was their interest in all their people, how that such were the subjects of their constant prayers, and how they were indeed the Fathers in God to all, especially to their Clergy, old and young. Our Bishop's clergy, one and all, entertained for him sentiments of reverential affection. As a preacher, he did not affect popular gifts. He was natural in church, as at all times. Hence there was nothing artificial, affected or theatrical about him as a preacher. But his sermons were always original, always thoughtful, always carefully prepared and well worked out, always expressed in choice though simple English, and while sufficiently plain and lucid, as to be understood by the majority of every congregation, yet gave food for real thought to the more educated, and to those who were prepared to learn from one who was so well qualified to teach. His English scholarship was ripe and thorough. He read works old and new, and kept pace with the views of the day, reading current literature and taking interest in all intellectual movements, and indeed he did speak with conscious authority, viz, that of a chief Pastor of the Church, and who, independent of

his ministerial commission, was justified in doing so from his experience, and his knowledge. And yet he was not addicted to sacerdotalism, or indeed to any other unhealthy form of ecclesiastical thought, or exaggerated sentiment in any direction, as connected with religious matters. Our dear Bishop, like most Englishmen, was reserved in the expression of his feelings. He did not care to talk about himself. He did not as I have said expatiate upon his labours. He did not dwell on the hardships which at times he was called upon to undergo. He did not describe the results which, under God, he had been able to accomplish. Self-consciousness, vanity, egotism were foreign to his whole nature. He did his duty cheerfully, modestly, and left the fruits to the blessing of God.

6th. I cannot now refrain from alluding to his *hospitality*, which was spontaneous, so devoid of ostentation, and was pervaded by the refined atmosphere of a Christian home. No one who had the privilege of being invited to enter the inner circle of the Bishop's intimates, could fail to appreciate the graceful charm which surrounded those social gatherings. His welcome too was extended not only to his special friends, but to all and they were many, to whom he felt called upon to manifest kindness and courtesy. He was in good truth "given to hospitality." In all this, he was more than seconded by her who was his helpmeet, in that she heartily sympathised with all good works, who shone as a hostess, as he did as a host, and who, with perfect tact, made her guests feel at home. There in that peaceful dwelling was manifested that perfection of good breeding, which marks the cultured English Christian gentleman. *There*, there was no state, assumption of dignity, but simply the easy courtesy, which is the result of good birth, of a good education, and of a nature which respects others and respects itself. I should be sorry, in these my remarks, to overstep the strict limits of accuracy, and overspread the character of one, so justly respected, with blind and heedless eulogium. It might be possible to find in this country a clergyman of more brilliant parts, of more popular gifts, of deeper learning, but I am perfectly confident that it would not be at present possible to lay the hand on one, who possessed in such an exceptional degree, so many qualities that enabled him to discharge so efficiently duties that were so varied in their nature, and appealed to such different portions of a man's mental powers. He will be sorely missed at the sessions of the Protestant Committee of Public Instruction, of which he was chairman and gained golden opinions by his impartiality, wisdom and kindness. His long experience gave him immense influence in the world of educators. How sadly will Bishop's College feel his absence at all its gatherings, and how at all church meetings we shall note with pain his vacant place, and here in this house of God it is indeed a grief to feel that we shall never again see his venerable form or hear his voice. I have always maintained, and I stoutly adhere to the assertion, that our dear late Diocesan was the very model of what a colonial Bishop should be. I am acquainted with many men of eminence in England, who if they were placed in the sphere which he filled so admirably and so acceptably, would be partial, if not complete failures. His sympathy with everything that was good and manly, his aversion to a Shibboleth, his keen appreciation of the glorious principles of civil and religious liberty, his delight in freedom of conscience and our emancipation from the shackles of tyranny of any and every kind, his masterful recognition of the duties of citizenship, which prompted him ever to act and speak wisely and discreetly living as he did for so many years in this mixed community. These characteristics of a many-sided man, yet without angles, but "*terris atque rotundus*," these won for him the respect of members of all denominations, just as he accorded to them the rights of their convictions. As a

medieval prelate, it is impossible to conceive him. He would have been an anachronism as a Bishop of the Anglican church, in this century, and in this country, he was an illustrious and triumphant success. But perhaps that quality which will render the fragrance of his name immortal, above all others, was his truthfulness and straight forwardness. I grant that this is a natural rather than a Christian virtue, but unhappily it is more rare than people suppose, and it stood out prominently in him, as a brilliant stands out in the diadem of a queen. It was impossible to imagine him as given to subterfuge, trickery, equivocation, or any of the base devices whereby Satan juggles the souls of men, who would shrink from committing themselves to a downright absolute lie. It was this manly straightforwardness which gained for him the hearts of his Lennoxville boys. They respected him for his justice, his frank and healthy interest in all that concerned them, his sympathy with their sports, his scholarship, his teaching, his wise rule; but I am sure that his name will go down to their children's children as the representative of all that was truthful and honourable in man. It was he who made Bishop's College School what I am thankful to say it still is, and I trust will ever continue to be, viz a Public School of the English stamp, where boys speak the truth, where their word is as good as their bond, and where, whatever the defects incidental to their time of life and inexperience, they can yet, as Hotspur says, "tell the truth, and shame the devil," whatever the consequences. And now to bring this imperfect sketch to a close. We laid our beloved Bishop to his last earthly resting place but a few days back. The service was as impressive as it was simple. It was a fitting tribute to him. The immense concourse of people attested the high place which he occupied in the esteem and respect of all, and the affection of very many. We can truly say "Soldier rest, thy warfare o'er." He was a good soldier of Jesus Christ. He is in Paradise, that place of indescribable peace and joy, awaiting the future Resurrection. It is this truth which comforts those who love him best, and enables them to submit to the Divine will. I believe that he died as he would have wished to die, that is to say, in harness. He would not have desired for himself that earthly life should linger on, after the power to work had departed. A life of invalidism, of decrepitude mental or physical, would have been abhorrent to his active, vigorous temperament and he died about Easter time. Who if he were allowed to choose the time of his departure would not select that best season, replete with future hope of undying happiness? And in Paradise he can fathom far better than we can on earth, the truth of God's grace and the real cause of Easter joy. He has only gone before us for a little space. Let us strive doubly hard to carry on the work near his heart. Let us especially care for missionary work, in which he always took so earnest an interest. Then will this great bereavement result in increased fruit to God's glory, and to the eternal benefit of many souls. Just as we placed his mortal body in the sweetly odorous pinedale grave, the sun, which had been shrouded all day, shone forth athwart the trees upon the silent group, with a soft calm lustre, gilding the scene with heavenly radiance. It marked fitly the peaceful close of a true, pure and devoted life. We cannot, for his sake wish him back, though he enjoyed this life and its innocent social pleasures, and was ever interested in all the great questions which agitate nations and communities. But for all that, with him it is "far better." If we hold to anything at all, we believe that Rev. 14c 13v. "Blessed are the dead which die in the Lord; from henceforth that they may rest from their labours, and their works do follow them." And we recall John Keble's poem on burial of the dead in "Christian Year," words:

"The sweet, as year by year we lose
Friends out of sight, in faith to muse,
How grows in Paradise our store."

HOLY WEEK AND EASTER IN JERUSALEM.

(Continued.)

On the following day, Easter Even, we witnessed the truly remarkable spectacle of the coming of the Holy Fire, the one great blot, it seemed to us, on the observance of this holy season. Many people sleep in the church the whole of Good Friday night, and keep their places until three o'clock the following day, about which time the whole ground floor, on every available inch of space, is covered with a surging crowd of Greek Christians, the great majority of whom are Russian peasants, each one carrying a candle, or a bundle of tapers unlighted. Not the floor only, but every gallery, and every stone, or beam where there is standing room, is alive with spectators, many of whom such as the Russian Consul, are present officially in special places reserved for them. Looking down from a gallery in the dome, the scene is a wild tumult of excited noise and gesticulation. The whole multitude are clapping their hands and shouting what sounds like "Salu il Messia, salu" in a recurring rhythmic chant, and a refrain, beginning "Yaihood, yaihood," was constantly repeated, being, as I understand, a call to the Jews, something in this strain, "O Jew, O Jew, Christ has come to save us: we are redeemed by His Blood, and the Jews are confounded"; while the "Hail, Messiah, hail," was repeated over and over again. Suddenly arose a wild, simultaneous shout and a clanging of bells, and at the same moment a flash of fire leapt out from a round hole in the wall of the chapel over the Holy Sepulchre. This was caught by those nearest to it, and amid a wild struggle impossible to describe, men and women fighting furiously for precedence, the fire ran from taper to taper, ropes were let down from the galleries drawing up bundles of lighted tapers, and in an incredibly short time, almost instantly, as it seemed in the excitement, the whole building from floor to ceiling was a twinkling blaze of light. The smoke rose in a dim cloud, and from the galleries the scene, veiled in smoke, with these thousands of lights twinkling through it, formed a most extraordinary spectacle. With the first flash of fire every bell inside and outside the Holy Sepulchre boomed, and clanged, and rattled, and so wild was the excitement that one Greek monk near me, dropping his wooden hammer, pulled off his shoe, and hammered the bell furiously. But the faces of the people were most wonderful. Dull, heavy, care-worn Russian peasants, as they put their hands in the flame of their bundle of tapers, and washed, as it were, their faces and breasts with it, seemed imbued with the most intense joy, their faces beaming with delight and satisfied happiness, for they believe that the fire descends straight from heaven, and is miraculously kindled in the Sepulchre, forgetful of the presence of the Greek and Armenian Patriarchs, who are locked therein. There is a reward of a guinea for the first who carries the fire to Bethlehem, and this race is always keenly contested. It is altogether a sad and painful spectacle.

The celebration of Easter in Jerusalem is performed by the Greek Church with great picturesqueness and beauty. The Church of the Holy Sepulchre is open all night long, and very soon after midnight every various-coloured gold and silver lamp and every candle in the Church of the Holy Sepulchre is lighted, surrounding the Chapel of the Sepulchre under the dome with twinkling gems of light. The huge tapers blazing before the chapel, and the numberless lamps hung and strung from pillars and galleries, fill the whole building with glory and beauty. The Greek service begins with a solemn procession of all the Greek choristers, monks, priests, and Bishops, before the Patriarch of Jerusalem, all vested with the utmost magnificence of the Eastern Church, the Patriarch's white vestments sparkling with gold and costly jewels. About one o'clock the Liturgy of St. Chrysostom is solemnly begun, and is continued with various

incidental observances until the day dawns over the city. It was a sight to be remembered for all one's life, that early celebration of the Resurrection morning. The beauty of the vestments, the solemnity of the service, the antiquity of the liturgy itself, the constant processions, the numberless lights, moving amid clouds of incense, round and round the Chapel of the Sepulchre, the strange and almost barbarous unmusical monotony of the Greek chant, broken occasionally, as in the *Credo*, by the strangely sweet and most plaintive music of the Russian choir, who assisted at the service by special permission, the Patriarch himself a most impressive figure, his grand features and long grey hair and beard lit up by the six candles that he carried, three in each hand, in curiously wrought candlesticks, with which lights he constantly blessed the people; and, strangest of all surroundings of such a scene, the double line of stolid Turkish soldiers, armed with rifles, and in full uniform, standing shoulder to shoulder from the Chapel of the Holy Sepulchre to the altar steps of the Greek Central Chapel, keeping back by main force the packed mass of Russian pilgrims and spectators, that crowded every foot of standing room, and who, without this assistance from the authorities, would render the service absolutely impossible. Let others, if they will, visit the offence of the Holy Fire upon such a celebration as this. I could not help thinking that these unhappy excrescences will soon die and fall away from this glorious service, whose keynote, constantly recurring in the deep-toned voice of the Patriarch, made harmony with every Christian heart throughout the world.

At length the blessing was given, and the Bishops, priest, and the guests of the Patriarch went with him to breakfast. I left the building in the early morning light with almost a sense of the unreality of the sleeping world around the waking Church. I returned to my house, climbed the steps to the housetop, and there stood entranced at a scene of wondrous beauty. The waning Paschal moon was sinking towards the western sky, lighting up the domes and minarets of the city with a quiet radiance. From one of the domes over the Holy Sepulchre flamed a huge fiery cross that had been burning since midnight. Half-way up the dim and rosy eastern sky glittered a glorious planet, while the long, purple ridge of Olivet was sharply outlined against the dim, golden dawn of that marvelously clear Syrian atmosphere. The city was intensely silent, and it seemed that, beyond the walls there, the women even now might be hurrying to the Sepulchre, to find it empty and the Lord arisen from the dead. Who can describe such times as these? They can be felt, but they cannot be imparted by word or pen.

At a later time on Easter Day, about eleven o'clock, the Patriarch, with the Bishop, priests, deacons, monks, and choristers, and visitors, passed in procession once more from the Patriarch's house through the streets, with lights and vestments, to the church. It was a wonderful sight to look down upon. The red, *les*-covered heads of the crowd looked almost like a huge flower bed in the court outside the church doors, as the solemn procession moved slowly through the midst, chanting the Litany of the Resurrection. People on the housetops had baskets of red rose petals, which they showered in handfuls upon the procession, and these floating down added to the charm of the picture. The celebration that follows is called the *Lepra tou exarrection*, from the custom of singing the Gospel, verse by verse, in different languages. Various priests were placed at different parts of the church, some on the screen over the high altar, one in a gallery, one on a high pillar, and so on. The first verse of the Gospel was sung in Greek. A bell sounded, the same verse was sung in Latin, the bell again, then the verse was sung in Spanish, German, French, &c., in as many languages as possible, all round and about

the church, to signify the spread of the Gospel throughout the world, and, last of all, an unlovely grumble announced that the verse was being read in English. I asked the Archimandrite afterwards why he did not sing his English verse. "Well," said he, "I thought that in the English Church you always read your services, and I wanted to do it properly." The effect was most peculiar.

The difficulty in describing these services is not to continue, but to cease. I write from the suburbs of the city, away from its bustle and noise; and I hope that the beautiful Spring flowers of these new Jerusalem gardens, the clusters of banksias, the bushes of darker roses, the scented wallflower and mignonette, the vines putting forth their young leaves, the orchards glorious with blossom, and the young wheatfields, edged with bushes of golden "broom," with all this beauty and fragrance of the new Jerusalem may be a harbinger of the more glorious future that is already dawning upon the Holy City of memories.—*Scottish Guardian*.

THE ASCENSION.

The Ascension of our Lord was in strict accord with the words by which he had been preparing his disciples to expect it. He had begun to speak of it as far back as the conversation recorded in the sixth chapter of John when he said, "I am the living bread which came down out of heaven." This gave offense, and they thought it a hard saying. To their murmuring he replied, "What and if ye shall see the Son of Man ascend up where he was before?"

As the time drew near, he spoke with greater distinctness: "I go to prepare a place for you. Whither I go ye know. Greater works than these shall ye do because I go to the Father. Ye have heard how I said, I go away and come again unto you. If ye loved me, ye would rejoice because I said, I go unto the Father." And when their minds were bewildered, questioning what he could mean by the phrases, "a little while," and "I go to the Father," he said yet more plainly, "I came forth from the Father and am come into the world; again I leave the world and go to the Father."

Then on the eventful morning of the Resurrection, when Jesus showed himself to Mary in the garden and she was about to worship him, he said unto her, "I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and say unto my Father: and to my God and your God." So clear are these statements, that if the history of his life had closed with that interview, our conclusion would be that he had ascended to heaven with the body which had slept in the tomb.

But the Ascension is not a matter of inference, for a chosen few were permitted to behold it. The eleven were with Jesus. He had given them reason to expect his withdrawal. Before his crucifixion he had "been with them" by day and by night, in the crowded streets and on the seashore, and in the desert place. After his passion "he showed himself alive" for forty days, and as that period drew near to a close, he gave them commandment not to depart from Jerusalem, but to wait for the promise of the Father, which they had heard from his lips, and which would be accomplished before many days; and then, as if they realized that he would not long tarry with them, they seized the opportunity to ask: "Lord, wilt thou at this time restore

again the kingdom to Israel?" So he was preparing them for his departure: and when the event occurred they were competent witnesses of the fact.

It is in the daytime; the eleven are together. Jesus leads them along by a familiar path which they have often trod with him till they come even to the borders of Bethany. There the din of the city is hushed and they are concealed from view. There he talks with them, still in familiar speech, and gives them his benediction: and while he speaks, while his hands are lifted to bless them, he is parted from them: he rises into the air; their eyes follow; they look intently until a cloud receives him out of sight. And while they still are gazing with wonder, two men stand by in white apparel to testify that Jesus has indeed gone up into heaven and shall come again in like manner at a future day.

"Thy rising form on Olivet
A summer shadow cast;
The hoary trees, with May-dews wet,
Drooped as the shadow past;
And as thy lessening form departs,
While stand the eleven round,
Thy blessing falls into their hearts
Like dew upon the ground.

"And still the silver cloud from heaven,
That stooped to be thy car,
Mounts upward from the lone eleven,
Like some receding star;
While songs come down, like whispers heard
By those who love them well,
Tones of the old prophetic word,
The voice of I-rael:

"Lift up your heads, ye gates on high,
Doors of the eternal dome
Be lift, that in triumphantly
The King of glory come."

Thus did they behold the crowning glory of the Incarnation. Thus were they permitted to see the fulfillment of the Saviour's words as he left them and went to the Father. Thus did they see that his resurrection from the dead was one step in his transition to a higher form of existence; a re-union of soul and body for "an unbroken eternity of life." Then they went back to Jerusalem with great joy, and made the temple arches bear witness to the ardor of their praise. And there shortly they found occasion to tell the people how God had exalted Jesus by his right hand to be a Prince and a Saviour, and how the heavens must receive him until the time of the restitution of all things. Great, indeed, the mystery of godliness, which was manifest in the flesh, and received up in glory.—*Gilman's Easter to Ascension Day.*

IN MEMORIAM.

James William Williams, Lord Bishop of Quebec, died April 20th, 1892, aged 86 years.
To those found faithful, oft the call to rest
Comes in the glory of the later noon,
Ere evening falls and with declining day
The mind has darkened and work lost its zest.
So now, though first our sad hearts cried "Too soon,"
We see God's angel did in heavenly way
His finished work and Master's love attest.
And now he wins, withdrawn from human eye,
A good man's two-fold immortality,
To live for ever near the Master's throne,
And here in lives made better by his own.

FREDERICK GEORGE SCOTT.

News from the Home-Field.

Diocese of Nova Scotia.

NEW ROSS.

To the Editor of THE CHURCH GUARDIAN.

SIR,—Allow me to give you a hurried description of the Lenten and Easter services which were conducted in the parish of New Ross by the Rev. Father Woolford, parish priest. The whole season of Lent in church was one indicative of mourning, and made particularly so by the usual purple altar frontals and hangings, as well as the purple chasuble worn by the priest at the celebrations. On each Wednesday evening a special lecture was given by the priest: the most interesting subjects were "Hypocrite a Churchman", "Prayers out of a book", "The Apostolic Succession", "The origin of Christianity in Britain", &c.

All these lectures were very interesting as well as instructive, especially to one who has not had the advantages of Church teaching. We are highly favored by Divine Providence in having the inestimable teachings of such a Catholic priest. What struck your correspondent most favorably was the beautiful contrast from the solemn Lenten services to the gay and festive, yet most reverent Easter services. The parish church was crowded to the doors, at both services on Easter day. An early celebration took place at 8 a.m. and a high celebration at 10.30 a.m.

The service was a full choral one and the prayers were intoned by the priest in true Anglican style. The altar was covered with the usual linen, the re-table was beautifully decorated with floral offerings, while a very handsome and costly white frontal was hanging before the altar, with beautifully embroidered hangings on the pulpit and lectern to match. The surplice choir, the sacerdotal vestments and lighted candles were truly indicative of the ancient orthodox teaching. A Methodist who was present said if he resided here he would not miss a service. It is generally presumed that the majority are not in favor of an ornate ritual, but this parish gives a definite answer to such doubt, in view of the fact, that fifty lumbermen, strangers and many of whom were dissenters—were present at both services, and ninety one received the Blessed Sacrament, some of whom live a distance of nine miles from the parish church. The white chasuble worn for the first time on Easter Day was made to order by the Guild of St. Peter's Cathedral, Charlottetown P.E.I.

A very harmonious Easter meeting was held on Easter Monday, when Messrs. Turner and Keddy were appointed church wardens.

A special donation of eighty dollars was given to Rev. Fr. Woolford, and one of fifteen dollars to our worthy and honorary organist, Miss Grosser.

The parish priest is contemplating a three-month's visit to his parents in London, England. He sails from Halifax on June 6th. We shall miss him very much during his absence and shall anxiously look forward to his return.

Yours ever,

F. C. LAYBURN, M.D.

AVON DEANERY.

The 50th session of the A. R. D. opened at St. John's Church, Wolfville, on the evening of Tuesday, May 3rd, at 8 o'clock p.m. The following clergy being present:—Revs. F. J. H. Axford, R. D.; Canon Maynard, D.D.; Canon Buck, D.D.; Ven. Arch. D. Jones, James Spencer, K. C. Hind, M.A., J. M. C. Wade, M.A. Shortened evensong was said by Mr. Wade, the Lesson was read by the Rural Dean. An address was then given by Arch. D. Jones on the special need in this country for churchmen to understand the principles of the Church, and to know why they are churchmen. The closing prayers and benediction were said by Dr. Maynard. On the following morning at 11 o'clock the members met for the Deanery service, all the above named clergy being present. Mr. Wade said Mattins up to 3rd Collect, Canon Maynard read the lesson. The Rural Dean as celebrant, Canon Buck assistant, said the Communion office. Mr. Spencer being preacher, taking for his text 1st Peter v. 4. Fourteen of the Laity and six of the clergy received the Holy Communion. The brethren met at the residence of Mr. F. Brown for the business meeting, the Rural Dean in the chair, and saying the opening office. The minutes of last session were read and approved.

The office for "The form and manner of making deacons" was read. It was proposed and passed that the next session should be held at the Church of St. John, Cornwallis, beginning on the eve of 24th August.

Mr. Hind moved, seconded by Mr. Spencer that the following resolution be recorded, and a copy sent to Mr. Fullerton:—"That this deanery regrets the departure of the Rev. Chas. Fullerton from the parish of Falmouth, and from this deanery, and desires to record its appreciation of his labours in the diocese and trusts that in his new sphere of labour, success may attend him."

Mr. Lockward's letter respecting the insurance of church buildings was then taken up. After some discussion the following resolution was moved by Ven. Arch. D. Jones and passed:—"The chapter does not feel in a position to express an opinion as to the merits of Mr. Lockward's scheme; but at the same time thinks that it deserves the consideration of a special Committee of Synod of the Diocese appointed for that purpose."

Moved by Mr. Spencer and passed that "the necessity of a Diocesan Magazine" be taken up as a special order for discussion at the next session. The session adjourned.

An evening service was held in the church at which after shortened evensong was said by Mr. Wade, a minute's address was given by the Dean on "Holy Baptism." Mr. Hind on "Worship" and Canon Maynard closed with fatherly counsel and advice.

The offertories at the various services amounting to \$12.25 were given to the S.P.G. and the C.W. and O.I.

The choir performed their duties with marked taste and ability. Prof. Shaw of Acadia College kindly presided at the organ at one of the services. Mr. Hind performing the duty at the others.

The Clergy were hospitably entertained by Mrs. Fred. Brown, Mr. J. A. Brown, Mr. Chas. Brown, Mrs. S. Pratt, Mr. Quinn and Mrs. R. S. Swan.

Mr. Fred. Brown in addition, most kindly placed her drawing room at the service of the chapter.

The new east window in memory of the late Canon Jones, at one time rector of the parish, was dedicated by Mr. Hind.

J. M. C. WADE,
Secy A. R. D.

Diocese of Fredericton.

Rev. Geo. F. Maynard, at present in charge of the Parish of Simonds, has been appointed to a living in the Diocese of Oxford, England.

Rev. J. R. S. Parkinson, Rector of S. Mary's, York Co., has been elected Rector of the Parish of Hampton.

The Rt. Rev. the Bishop Coadjutor, with his family, will spend the summer at Digby, N. S.

Rev. J. H. S. Sweet held services in St. George's Church Bathurst, on Sunday May 8th. This large parish has been for some months without a priest.

SHEDIAC.

The Lenten season was well observed in the parish as far as the unfavorable weather would permit. The Easter services were largely attended, and the number of communicants at the parish church was one of the best in its record. The churches were tastefully decked with flowers and special attention was given to the music, that at St. Andrews being particularly fine.

The Easter meeting was large and harmonious; and the reports of the various officials showed the financial affairs of the parish to be more prosperous than ever.

The retiring wardens, S. J. Welling and H. A. Scovil were re-elected, as was also E. G. Haishman vestry clerk and Treasurer. A letter was read from the newly appointed Judge Hannington, on behalf of himself and the other children of the late Hon. D. and Mrs. Hannington, and the children of his brother the late W. J. M. Hannington, offering to place in the parish Church, as a memorial, a bell of not less than one thousand pounds, provided a suitable tower was erected in which to receive it.

A hearty vote of thanks was passed to Judge Hannington, for this generous and most acceptable offering; and a committee was appointed to take action at once so that the tower and bell may be in position before Christmas.

C. E. MACLENNAN,
Rector of Shediac.

DEANERY OF SHEDIAC.—The following is self-explanatory.

To the most Reverend John, by divine permission, Lord Bishop of Fredericton and Metropolitan of Canada:

Many it please your Lordship: We, the Clergy of the Rural Deanery of Shediac, in your Lordship's diocese, in chapter assembled, and having before us your Lordship's circular letter of February 23rd., wherein your Lordship formally announces the transfer of the "administrative work of the diocese in general" to the Bishop Co-adjutor, by reason of increasing failure of health and strength, respectfully approach your Lordship in order that we may give some expression to our heartfelt sympathy with your Lordship under the circumstances.

We know, too well, your entire devotion to the Diocese—a devotion extending over the long period of forty seven years—, to think that you ever *will*, or that you ever *can*, lessen your interest in your life's work:

But, we do earnestly pray that some respite from the physical fatigue attending long journeys together with something less of that mental

anxiety that necessarily inheres in the active oversight and care of all the churches in the Diocese, may tend, in the good Providence of God, to prolong a life that is so dear to us all.

With renewed expression of unalterable affection for your person, and the highest esteem for your sacred office.

We are,
Your Lordship's most obediently,
J. ROY CAMPBELL,
Rector of Dorchester and
Rural Dean of Shediac.
D. M. BLISS,
Rector of Westmorland.
Geo. F. WIGGINS,
Rector of Sackville.
C. ELLIOTT MACKENZIE,
Rector of Shediac
Sec'y of Shediac Deanery.
E. BEETRAM HOOPER,
Rector of Moncton.

The Metropolitan has appointed Arthur B. Tippet, Esq., of St. Johns, N. B., a member of the Board of Management of the Domestic and Foreign Missionary Society of the Church of England in Canada in the place of E. Clinch, Esq., deceased.

Diocese of Montreal.

CHURCH OF THE REDEEMER, COLEST. PAUL:—The Lord Bishop of the diocese made his visitation to this mission on the third Sunday after Easter, the 5th. May inst, and administered Confirmation to ten persons presented by Dr. Davidson, Q. C., Lay Reader, in charge. The service was beautiful and reverent consisting of the Confirmation Service proper, with appropriate hymns approved by his Lordship, the candidates being formally presented to the Bishop and inquiry made by him as to their fitness. Each candidate was presented singly to his Lordship sitting in his Episcopal Chair for "the Laying on of Hand," the special invocation "Come Holy Ghost," being sung all kneeling, immediately before the presentation of the candidates. His Lordship delivered an earnest and loving address. Following immediately the Confirmation Service came the Communion Office, and the newly confirmed received their first communion at the hands of the Bishop himself, assisted by the Rev. E. A. Willoughby King, M. A., who has been doing the priestly work of the mission for some months past. The boys and men of the choir were in surplices and the Altar vested in white decorated with a beautiful floral cross and vases of cut flowers. The confirmed were the Misses Edith Silcock, M. Gilmore, S. Trotter, C. Miller, Emily Frazer, L. Murgatroyd, E. Gall and Messrs. George Silcock, Norman Meyer and Alfred Bussell.

Diocese of Ontario.

DESERONTO.

A chapter of St. Andrew's Brotherhood was formed in this parish on Wednesday evening 17th May.

About the middle of June a Confirmation is expected to take place and also the consecration of the church.

KINGSTON.

The return of the Bishop is looked for early next week. Mrs. Lewis does not accompany him.

TWEED.

The village paper, "*News*," says that Mr. Barnes who has but lately forsaken the Reformed Episcopal fold in Belleville, has received appointment to Tweed parish, vice Mr. Forster made rector of Ameliasburg, but the announcement must be premature. At most it means only, as Mr. Barnes has not been ordained yet, perhaps not even confirmed, that the new mission of Tweed to be set off from Roslyn has been promised to him when his preparation for work in the church has been completed.

Diocese of Toronto.

W.A.M.A. NOTES.—At the last meeting of the diocesan branch of the Woman's Auxiliary held last month in Toronto, the following officers were elected for the present year:—

President—Mrs. Williamson.
Vice-presidents—Mrs. Broughall and Mrs. Canon DuMoulin.
Secretary—Mrs. W. Cummings.
Treasurer—Mrs. Grindlay.
Convener of the Dorcas Committee—Mrs. Cayley.
Secretary of the Dorcas Committee—Miss Paterson.
Secretaries of the junior branches—Miss Tilley and Mrs. Forsyth-Grant.
Treasurer of the extra-cent-a-day fund—Miss Roger.

Convener of the Literature Committee—Mrs. Halliwell.
Secretary-treasurer of the Literature Committee—Mrs. Hodgins.

Literature Committee—Mrs. Edward Blake, Miss Osler and Mrs. Robertson.

Delegates to the triennial meeting in Montreal in September—Mrs. Cummings and Miss Paterson; Substitutes, Mrs. Hodgins and Mrs. Broughall.

Mrs. Hodgins in an interesting paper on "Our Hindu Sisters," stated that in 1891 there were 203 lady missionaries, 411 Bible women and 3,800 zenanas or homes open in India. There was but *one* lady missionary in 1835.

The question of designating for particular objects the funds sent in by contributors to the objects of the association was discussed; but no definite decision *pro* or *con* was arrived at.

Diocese of Huron.

His Lordship the Bishop of Huron returned to London for a day from his confirmation tour in the northern part of the Diocese on Monday last. He is to visit Windsor and Walkinville this week. Then he returns to continue his tour through the county of Grey, commencing Sunday, May 15, in Owen Sound.

The Bishop is expected (D.V.) to lay the corner stone of the new brick church at Iderton May 24th at 3 p.m.

The Rev. T. A. Wright will, God willing, be inducted rector of St. Judes, Brantford, May 26th, by His Lordship the Bishop.

The morning of the same day His Lordship will hold Confirmation in Grace Church, Brantford.

During the first two weeks of the month of May the Lord Bishop of the diocese has been carrying on his visitations for Confirmation in the county of Grey. His appointments from the 15th inst. to the 22nd are Owen Sound and Derby Sunday May 15th; Wolesly and Sarawak, Monday 16th; Sydenham and Walters Falls,

Tuesday May 17th; Euphrasia and Meaford, Wednesday 18th; Banks and Ravenna, Thursday 19th; Kimberly and Heathcote, Friday 20th; and Clarkesburg with Trinity Church, Collingwood, May 22nd. From May 20th to June 8th inclusive, his Lordship's appointments are for the county of Bruce, as follows: Kindardine and Bervie, Sunday May 29th; Kingarf and Kinlough, 30th May; Pinkerton and Paisley the 31st; Elinsore and Lake Arran, Wednesday, June 1st; Invermay, 2nd June; Hepsworth, 3rd June; Warton, 5th June; Lions Head, 6th; and Chesley, 8th June.

THE ANGELS OF HOME.

Do you ever feel, my child, that there are angels in your home, that you yourself can be doing something of angels' work in your daily life? Would you know what this angelic work is? Would you know how best to do it? I will tell you as shortly as I can two or three ways in which it can be done by the youngest, poorest, humblest soul who reads this paper.

THE ANGEL OF LITTLE SACRIFICES.

You can do this part of angels' work in your home life by trying to take the hardness out of the lives of others, by bearing their burdens, by sharing their troubles.

It is a very quiet work, for, as an old saint quaintly remarks, "Doing good makes no noise, and noise does not do any good." We know that the "angel of little sacrifices" is near us, although we do not really see him. There is more comfort in our home, for there are no longer angry contentions, sharp words, strivings for the mastery. There is one, perhaps there may be more than one, amongst us, who is always ready to say a kind word, to do a kind action; one who is always anxious to give up her own will, and yet to look so bright and cheerful that no one knows that there is a little sacrifice going on within that soul. No one knows what the longing has been for that which is so readily and cheerfully foregone. And the motive power of self-sacrifice is love—love to God first, and then love to our neighbour. The greatest sacrifice that was ever made was the Sacrifice of Love. "God so loved the world, that he gave his only begotten Son."

THE ANGEL OF LITTLE ATTENTIONS.

The "angel of little sacrifices" does hidden work. The "angel of little attentions" must necessarily come more to the front; and for this reason we must pray that God, when he gives us the grace to perform them, will give us the humility which will prevent our being proud of them. We should be always thinking of giving pleasure to others, not only by the sacrifice of ourselves, but by some *visible* act of kindness which we can render them.

How can we make those we love happy? Not, which will be the easiest way for us to set about it, but what will most please them and show them how dear they are to us. A book, a flower, a little picture, anything that shows those around us that we have been thinking of them and trying to please them,—this is the work of the "angel of little attentions," and no one passes a single day without meeting with opportunities of doing this work; and these little kind actions and these little kind thoughts make a world—which is often a world of trouble—sweet, and fair, and homelike.

THE ANGEL OF GRATITUDE.

Just a word about the "angel of gratitude." None of us know how hard and difficult a thing it is to be grateful. Take our spiritual life. Are we grateful to God for all he has done for us.—for giving us the great gift of His Son to die for us, of His Spirit to sanctify us? Are we grateful for our food, for our clothing, for all the temporal blessings which He holds in His Hands? Ask yourself the question, my child, and I am sure the answer will not satisfy your conscience. And then, are we grateful to our neighbours for all the kindnesses they have shown us? They have been about us all our lives, and done us all manner of good, and we have not praised God for sending us these blessings, and we have not been half thankful enough to those who have done so much for us.

The truth is, we take all blessings, both spiritual and temporal, as our right, instead of looking upon them as great and undeserved mercies which God alone can either give us or withhold from us. Let us ask Him, my child, to send into each of our hearts the "angel of gratitude." Let us make it the rule of our life never to *accept* gratitude, to never be discouraged if we do not *receive* it, but always to *give* it, always to be grateful for the smallest act of kindness with which God brightens our hearts.—*Translated from the French by an Associate of the C. P. S.*

Contemporary Church Opinion.

English Churchman and St. James' Chronicle. London, England:—

So far as figures go to establish ecclesiastical energy and vitality, an inspection of the recently-issued Official Year Book of the Church of England seems to show that she cannot be truthfully charged with neglect of her duties. We should, however, like to see the record of spiritual work, as manifest to the Omniscient Searcher of Hearts. But the human record shows that for liberality the Church of England has no superior, and in earnest vigour no rival. Its energies are not cramped by union with the State, whatever eager Liberationists may say to the contrary. During the year 1890 the amount of voluntary contributions from twenty-six dioceses reached the enormous sum of over three and a-half millions sterling. For day and Sunday schools and school houses over £500,000 have been contributed, and for the support of the poor nearly £400,000. Towards foreign missions £154,456 have been raised; whilst for church building over one million has been given. It will do those outside the Church of England no harm to consider these figures. They should not take as true and pure gospel all that the self-interested disestablishing agitator asserts. He may talk about the blessings of the "voluntary system," but this system is in full force in the Church of England, and shows what it can accomplish for the benefit of mankind.

The Rev. Dr. George McGrew was confirmed by Bishop Brewer in Calvary Church, New York, on Friday April 29th, after Morning Prayer. Dr. McGrew was pastor of St. Paul's Methodist Church for several years. He was the most prominent figure in the Methodist body in the city. As a preacher he ranked amongst the best speakers in that denomination, and his success as a pastor was notable. He is a Postulant for Holy Orders in the diocese of New York.—*The Churchman.*

Correspondence.

The Vacant Throne.

To the Editor of THE CHURCH GUARDIAN.

SIR.—There are so many inconveniences attached to our present method of electing bishops in this country, that it is well to have the names of so-called candidates before the public as long as possible, in order that their individual fitness or unfitness may be thoroughly canvassed.

Personally, I do not doubt that the clergy of this diocese (Quebec) will vote unanimously in favour of the Bishop of Niagara, but in case of his refusal to be translated, it is well to have another strong string to our bow. There is one who, I think, would at once be recognized as such by clergy and laity alike, and it is a matter of surprise to me that his name has not long ago been added to the list of possible successors of Bishop Williams. I refer to the Provost of Trinity College, Canon Body. He is young, a scholar, a theologian, a man of weight in the Provincial Synod and one of the few Englishmen who has become thoroughly in touch with the Canadian Church. He has great administrative ability and possesses that deep sympathy with young men which would be so helpful in the training of the younger clergy. He is not a party man, but would be fair and just to all. In fact, as it is generally best to elect a Bishop outside of the Diocese, in case of the Bishop of Niagara's refusal to be translated to Quebec, Provost Body seems by far the most likely man to carry on through a long and vigorous episcopate the traditions handed down from illustrious predecessors by our last dear Bishop. I think this point will be conceded at once by all who think over the matter carefully.

A MEMBER OF THE QUEBEC SYNOD.

Students, Lay Readers, Registers.

To the Editor of THE CHURCH GUARDIAN.

On the question as to whether a lay reader, one duly licensed, can bury, using the P. B. office as a duly ordained man could do, it has been declared by good lawyers and in Synod, that such action on the part of any one, save those in priest's orders, is not contemplated by the Prayer Book. Nevertheless it is done, and will be done again, by those not in orders when circumstances seem to call for it, and few, if any, will find fault. But a question arises about the registration thereof. Should such act so done by a layman, be entered as being done by M, or N, as deputy for the Bishop, or of what ever cleric of an adjoining parish as the Bishop may have instructed to take charge thereof? Again in regard to the Registry Book itself, how is the Prothonotary or his deputy to fill out the declaration that generally prefaces each book? Can he make it out as delivered in the case of a vacant parish to the Rural Dean, or the Bishop or such incumbent of any adjoining parish as the Bishop may name? An answer will help, possibly, more than one such as situated.

RURAL DEAN.

On the evening of April 27th, 94 persons were presented for Confirmation at Christ's Chapel, Brooklyn, L. I.; 42 of these were adults; 54 were under seventeen years of age. The parentage or previous education of these was Lutheran, 31; Methodist, 13; Presbyterian, 12; Roman Catholic, 5; Episcopal, 3.

THE CHURCH GUARDIAN

— EDITOR AND PROPRIETOR:—

L. H. DAVIDSON, D. C. L., MONTREAL.

— ASSOCIATE EDITOR —

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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 he 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.

THE MINISTRY OF PREACHING.

'The pulpit,' said the saintly George Herbert, of Bemerton in speaking of the *Country Parson*—'the pulpit is his joy and his throne.' In these modern days, owing to the multiplication of sermons, the joy sometimes becomes a burden; but it cannot be denied that the pulpit is the parson's throne, if only he adequately realises its enormous opportunities for good. Look, for instance, at the part that preaching has played in the history of the Church of God. By preaching, the prophets of Israel and of Judah awakened again and again the dormant consciences of their fellow countrymen; by preaching, John the Baptist prepared the way for Christ; by preaching, the Lord of Life and Glory proclaimed His mission to the world; by preaching, the Apostles spread the glad tidings of salvation; by preaching, the medieval missionaries Christianised Europe; by preaching, the lion-voice of Luther echoed round the world; by preaching, Hugh Latimer proclaimed from St. Paul's Cross the eternal law of righteousness; by preaching, Wesley and Whitefield startled into spiritual consciousness a careless and worldly age. Whenever the Church has been alive to her responsibilities, then has the voice of preaching been heard in accents of alluring tenderness, or of stern and fearless denunciation.

It is, of course, quite easy to sneer at sermons, to laugh at them, to make light remarks about them, to form an altogether false opinion as to what a sermon should be. A sermon is not, and was never meant to be, a rhetorical performance, a display of ecclesiastical fireworks, something to tickle itching ears, a mere exhibition of learning and scholarship. The sole

object of preaching is edification: 'Resort to sermons,' says the poet, "but to prayers most; praying's the end of preaching." 'Preaching,' said Canon Liddon, from the pulpit of St. Paul's, 'recalls to memory forgotten truths; it places before the soul new aspects of truth already recognised; it presents old truths in new aspects; it kindles affection; it fertilises thought; it quickens conscience; it rebukes presumption; it invigorates weakness; it consoles sorrow; it deepens the sense of man's helplessness and of God's omnipotence; it keeps the world which we do not see, but which is so close to us, and towards which we are hastening forward moment by moment, before the soul's eye.' But to preach as Liddon preached, to present truths in the light that he presented them, 'to shoot into the dark, arrows of lightnings,' is only given to one or two men in a generation. The great majority of the clergy are ordinary men, as ordinary as the great majority of laymen; and if even in an assembly like the House of Commons, which consists of some 670 educated laymen, but few really good speakers can be found, it is surely unreasonable to expect too high a standard of preaching from the clergy of the Church of England. Moreover, when we take into account the altogether preposterous number of sermons which is now required from a single clergyman—sometimes, as during Holy Week, as many as nine or ten—we cease to wonder at what must be considered the too low standard of many sermons. We do not see how it can be otherwise. 'He that preaches twice a Sunday,' said Bishop Andrewes, '*frates auce!*' Augustus Hare would never prepare more than one sermon a week, lest he should become '*a spirit text.*' The eloquent Lyfordine always took a week to prepare his school sermons; while in Notre Dame he would only preach some eight or nine times a year, lest he should become exhausted and repeat himself. But here, as elsewhere, 'fools rush in where angels fear to tread;' and notwithstanding Bishop Wilberforce's famous dictum, three and four sermons a week have often to be preached to the same congregation by the same minister. The only consolation is that—

'The worst speak something good; if all want sense, God takes a text, and preaches patience.'

And yet the fact remains that without a sermon, without an address of some kind, it is almost impossible to get a congregation to gather. And this seems to show—and for the preacher the thought is a comforting one—that, poor and feeble as sermons sometimes are, they are not wholly worthless to those who hear them.

It is sometimes said, especially by members of a particular section of the Church, that the duty of *preaching Christ* should not require any special preparation—that it only wants a heart alive to the blessed truths of the Gospel. Well, of all phrases, that of *preaching Christ* is, perhaps, most often misunderstood by pious people. It is taken to mean the constant repetition of the A B C of Christianity; the recitation of certain doctrines which may be true enough in themselves, but which by no means contain the whole round of revelation; the use of particular phrases, many of which are unknown in the pages of the New Testament. Now, such a view of *preaching Christ* is a painfully limited one. Christ is the Son of Man, the ideal man, the

representative man, and so whatever has to do with man has likewise to do with Christ the Son of Man; and, so the phrase, '*preaching Christ*'—at least, in St. Paul's estimation—includes the preaching of whatever affects mankind in his threefold capacity of body, and soul, and spirit. When Savonarola, in a voice of thunder, denounced the shameless profligacy of the people of Florence, he was preaching Christ. When John Howard startled Europe by his frightful descriptions of the conditions of prison life, he was preaching Christ. When William Lloyd Garrison, fired with the enthusiasm of humanity, championed the cause of the wretched slave, he was preaching Christ. When Martin of Galway, from his place in Parliament, pleaded for mercy to the lower animals, he was preaching Christ. They pleaded for justice, for mercy, for morality, for truth, and therefore they preached Christ.

In this sense it is the duty of all Christians alike, of the laity as well the clergy, to preach the Gospel. By rectitude of conduct; by integrity of purpose; by holding out the hand of fellowship to the fallen and undone; by 'smiling the hoary head of inveterate abuse;' by helping to make it for others 'easier to do right and more difficult to do wrong;' by consoling the afflicted; by comforting the sorrowful; by 'adding sunshine to daylight' by making the happy happier—it is possible for all men to preach Jesus Christ and Him Crucified; in other words, to be living sermons, 'written not with ink, but with the Spirit of God, not in tables of stone, but in fleshy tables of the heart.'—J. V. i *Church Bills.*

THE FELLOWSHIP OF CHRIST'S RELIGION.

The chief characteristic of Christ's religion is that it is a fellowship and communion in which the strength of the whole derives to every individual member. Nor does "the whole" signify only "the blessed company of all faithful people, but truly our fellowship is with the Father and with His Son, Jesus Christ." The weakness of the individual man is merged in the might of the Society; his virtue contributes to the common stock, and all is at the call of every member, with the Lord at the head of them. Associations and unions are fast proving the value in the secular world and its struggles of life temporal. Trusts and trades' unions co-operate from each other in hostile array, or co-operate as allies for mutual benefit. The spirit of combination is in the air; the *Zeit-Geist*, the late inspiration of modern social science. But it is only a late adoption of the principles of Christ's religion; a secondary and induced current from the great dynamo of Christianity. It is notable that the oldest reading of the collect for the third Sunday after Easter, in the sacramental of St. Leo, did not contain the words "of righteousness." It was: "Who showest to thee that are in error the light of Thy truth, to the intent that they may return into the way;" at the prayer for "righteousness," following, came up the confession of Christ, as "the way, the truth and the life." The first Christians acknowledged no other social science, but Jesus Christ in whom the multitude of them that believe were of one heart and one soul. The simplicity of Christian faith had already begun to wane when St. Gregory added the words, "of righteousness." The preaching of Jesus Christ as Him crucified, by the Holy Ghost sent down from heaven, is the appointed means of bringing

men out of darkness and error into the clear light and true knowledge of God and of Christ and of themselves and of one another: and when men come to that point, they have returned into *the way*. The phrase which is now on every tongue, often, perhaps, with little intelligence behind its utterance—"The fatherhood of God and the brotherhood of man"—is the world's confession "We have erred and strayed from Thy ways like lost sheep;" and the Voice that the world is listening to, and seeking to follow and find, is the Voice of "The Shepherd and Bishop of your souls."—*The Churchman*, N. Y.

THE ASCENSION.

This fact of the Ascension, while definitely recorded by Mark and Luke, is also interlinked with the whole system of Christian doctrine. The resurrection, as a fundamental truth of the Christian system, implies an ascension to glory. Its significance and value depend on his return to heaven. When death came, it caused a separation of soul and body. The Saviour's body was insensible, lifeless, dead: but on the third day it was revived, it lived, it left the grave. Then it was seen by men, and touched by human hands; not a phantom, eluding the grasp, but a true body with flesh and bones, that talked and ate like men even as before it slept in the tomb; but what was to be its final destiny? It must either remain on the earth a living body, or it must be again divorced from the soul by a process of death and be subject to decay, or it must be taken to a world of glory, with or without some change in its nature.

But there was no occasion for its remaining here a living body; the work of Christ was finished; the object of the Incarnation accomplished; there had been suffering enough and humiliation enough. Nor could the body die again. Here was the victory over death, that the Saviour's body did not see corruption. To suppose the soul to leave it again after the reunion takes away the glory of the Resurrection. On that supposition how was Christ's resurrection superior to that of Lazarus? What value or significance had it if it was not a final resurrection, a re-union for eternity? That could not be; and so we find Paul's confident statement: "Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him." Our Lord's death was a needful prelude to his resurrection: "Except a grain of wheat fall into the ground and die, it abideth alone; but if it die it bringeth forth much fruit." But what could follow his resurrection save his ascension to glory? This seems to be implied as a necessary result of taking up that life which was voluntarily laid down. We gather it as confidently from its connection with the Christian system as from the testimony of those who witnessed it. So the Ascension was the crowning testimonial to his truth and power, confirming to the latter what he had said and strengthening the faith of his disciples at the time when they were to go forth to testify of his majesty and love. The heavens had been opened and God's voice had been heard; the powers of nature had been subject to him; everything but the wicked heart of man had recognized his

claims; but the kings of the earth had set themselves and the rulers had taken counsel against the anointed of the Lord; they had scourged and mocked and condemned and crucified him. That was a dark hour for his disciples. "We trusted (they said) that it had been He which should have redeemed Israel." The resurrection had dispelled that gloom. They were begotten again to a living hope. But it was well that by this obvious and infallible token the witnesses for Christ should be fully assured that there had been no failure in the divine plan; that all had been accomplished according to God's eternal purpose, and that he whom they had known on earth in his humiliation had been taken up to the throne of God. This also, was the accomplishment of his own desire the joy that was set before him. His prayer had been, "Father, glorify thou me with thine own self, with the glory which I had been with Thee before the world was." That human body, born of woman, and dignified by union with the divine, had never been in heaven. It was to be exalted, glorified, established on the throne, and made to share in the dignity of the soul which had dwelt in it.

If then we ever catch a glimpse of heaven, is it not in this scene, when we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor? Lift up your heads, O ye gates, even lift them up, ye everlasting doors. What joy, when Abel and Enoch and Abraham and Isaac and Jacob, when David and Solomon and Isaiah, when John the Baptist and the forgiven malefactor and the multitude of saints had their ascended Redeemer and Lord, and the angelic host do honor to the exalted Man. Now may those twelve legions worship him whom they were not permitted to rescue from earthly foes. Now may they behold, and beholding adore the mystery of redeeming love, when he who has trodden the wine-press alone, comes into those heavenly courts a great High Priest, by one offering perfecting them that are sanctified, henceforth expecting until his enemies are made his footstool. There all power is given to him as mediatorial King, and he sits upon the throne. His the power displayed in the planting and training of The Church, and in all its conquests until now. His the truth proclaimed, his the life imparted, his the glory and victory. And where Christ is, his disciples must be. He cannot leave them long in this world of sorrow and of sin. He awaits them there. He their Advocate; he their Mediator; he their Intercessor; he the Light and joy of heaven. Those that love him must rejoice, as the apostles did, returning from Olivet, that he is gone before. When they die, they will find him there. Their bodies may be committed to the earth, or sleep beneath the ocean wave, but still they will wait in hope, beholding his glorified body and seeing there the pattern and first-fruits of the great harvest-time. "I shall behold thy face in righteousness; I shall be satisfied when I awake with thy likeness."

And even while we remain on earth, the Ascension of Christ brings eternal things very near to us. It does away the vacancy in which our minds would grope if left to their unaided medi-

tation on the future state. Christ brought life and immortality to light, not alone by walking forth at early morning from the tomb where he was laid to sleep, and showing how easy for him to do away the power of death, but also by rising upward on a chariot of clouds and taking his human nature to a heavenly throne. Because of this we can see beyond the river of death. We may look back, we often look back to Calvary; but our Saviour is not there; we find not the living among the dead. The nails could not hold him to the cross; the massive rocky door could not keep him within the tomb. He *lives*, he reigns; glorified, exalted, adored; God over all, blessed forever.

The Word which was made flesh and dwelt among us, was taken up to the heavens and seated at the right hand of the Father, and the grand sequence of Christian truth does not allow us to limit our thought to the Incarnation and the life of Christ, or to his sufferings and death, but ever holds up to view the *risen* Saviour, the *ascended* Lord, the *eternal* King, present every day with his disciples, who also shall come again in glory, to judge the world. He liveth, and was dead and is alive for evermore.—(*From "Easter to Ascension Day" Dr. Gilman.*)

THE ASCENSION.

Ascension Day is not altogether a day of retrospection. While the Church looks back to the day when a cloud received her Lord from her sight, she also looks forward in faith and hope to the time when He shall come again in like manner.

The Lord's coming is constantly associated with clouds. He Himself said, "Hereafter ye shall see the Son of Man coming in the clouds." (S. Matt. xxvi., 64.) "This same Jesus which is taken up into Heaven shall so come in like manner as ye have seen Him go into Heaven," said the angelic messengers to the gazing Apostles. (Acts i., 2.) And St. John adds his testimony: "Behold He cometh with clouds and every eye shall see Him." (Rev. i., 7.) *Every eye shall see Him!* There will be no denying nor ignoring Him then.

To that day the Church Militant looks forward with hope and exultant confidence, for it will be the day of her triumph and joy. Then shall she put off the mourning weeds of the widow, and be arrayed in the fine linen, pure and white, which is the fitting attire of the bride. Then shall she forget the reproach of her youth and not remember her widowhood any more. Her sun shall no more go down, neither shall the moon withdraw her light, for the Lord shall be her everlasting light, and the days of her mourning shall be ended. (Is. lx., 20.)

When shall that day come? We know not, but we know that it is fixed and settled in the eternal councils of God, and that, therefore, every day brings it nearer. "He hath appointed a day in which He will judge the world." (Acts xvii., 31.) The day may be long deferred. It may come to-morrow! We do not know. God grant that we may be found ready, a people prepared of the Lord.

"Watch, therefore, for ye know not what hour your Lord shall come." (S. Matt. xxiv., 42.)—*Parish Visitor*, N. Y.

Family Department.

A ORY FROM THE WILDERNESS.

O, brethren, blessed the Lord!
We read of your churches of stone,
Of your vessels of silver and gold
And your organs of silvery tone.

Of windows where glitter the hues
Of the precious gems of the mine,
Of pulpits of brass, and of altars
Of costliest work and design.

We rejoice that His servants are willing
To bring their gifts to His shrine,
And offer the best and rarest
To honor the Master Divine.

But, oh! we pray you remember
The scattered sheep of the fold,
Who wander afar in the desert,
In hunger, in darkness and cold.

No shepherd to guard or to warn them
Of peril on every side,
To lead them to heavenly pastures,
To gather the lambs, or to guide.

We faint by the way—we are waiting
And watching with longing eyes,
For a crumb from the Master's Table:
Oh! will you not heed our cries?

THE 'ROUND ROBIN.'

BY EMMA M. ROBISON.

(Concluded)

"Oh, Herbert, you wouldn't give it up now!" she exclaimed.

"It will be now or never. I shouldn't want to decide such a thing but once," was the quiet reply.

"It is all my fault," said Helen, half crying; "I'm sorry I said such a hateful thing, Herbert. I didn't mean it, really."

"What you said was true anyway, though I hadn't thought of it before. It is selfish to spend so much for something I can do without, when others are needing—"

"You're thinking of Miss Edna and her chair," burst in Helen. "You couldn't give her one, anyway; mother says it is very hard to give the Deans anything, you remember."

"Mother could find a way, though," said Herbert, with absolute faith in mother's judgment and tact. "But I haven't decided yet, Helen, and you are not to speak of it, unless I give you leave," and he hurried out, while Helen rushed to her own room and had "a real good cry." She was sorry for what she had said about the bicycle, and ashamed of what she had said about the Easter offering. And then to think of Herbert giving up all his money in that way made her plan appear rather too selfish for her own peace of mind.

"I can't give up the dress, anyway," she thought, and tried to persuade herself that she was right, though she did not succeed very well.

As nothing more was said about the bicycle she allowed herself to hope that either Herbert had decided not to make the sacrifice, or that her mother had refused his request.

But the next Friday evening, as she was looking over her music, for Saturday's lesson, Herbert came in, saying to his mother, "Well, they will be here tomorrow. I've found the last boy."

"The last boy," echoed Helen. "what in the world do you mean?"

"Mother has thought of such a 'dandy' plan, I told you she would," said Herbert, triumphantly.

"What is it?" asked Helen, with a sinking heart.

Mrs. Forbes explained that she thought it

best to give all of Miss Edna's class a chance to contribute something towards the chair. Miss Dean could then have no scruples about accepting it, and the boys would be glad of the privilege of giving for such an object.

The boys of the class, still living in the city, were to meet at the rectory the next evening, when Mrs. Forbes would tell them the plan, and prepare a "Round Robin" for their signatures.

"Didn't I tell you mother would know just how to fix it?" demanded Herbert, happily ignorant of Helen's state of mind.

She gave an affirmative nod, and began to practise vigorously, not wishing to talk about it any further.

The six boys came on Saturday evening and Mrs. Forbes laid the matter before them. They were very much pleased with the idea of doing something for Miss Edna; Johnnie Symes voicing the sentiments of the crowd, when he declared her to have been "just a daisy teacher."

Each name was signed to the Round Robin, with as many flourishes as possible, and the amount that each would give was to be sent to Mrs. Forbes within ten days. (She was chosen treasurer and general manager, and she alone knew how much each gave.) Will Downer was written to in his far-away home, and the answer came promptly, ten dollars being enclosed. He wrote that he was glad to do a little for Miss Edna, who had always been so kind to him.

Then Tom Dean, having been a member of the class, was told of the plan, and he gave fifteen dollars.

"Of course, I should like to get it with my own money entirely, but it is so kind of the boys, and Edna needs it so much, that I am very glad she will have it without waiting so long," he said, as he added his name.

Mrs. Forbes now had thirty-seven dollars, and Herbert added twenty-three, as his father said that the sixty-dollar chairs were much better than a cheaper article. The money, the Round Robin, and Will Downer's letter were enclosed in one envelope, and sent by mail, the boys being far too shy to undertake the delivery thereof.

In a very few days, Miss Edna sent a beautiful letter of thanks to them collectively, and expressed the hope that sometime she might have an opportunity to thank each one personally. She had already been around the block in the new chair, and was looking forward to many delightful journeys in it, when summer came; and that she should now be able to attend the Easter services, a privilege very dear to her. "And then, as now, my prayers will be for the welfare of my dear boys," was the concluding sentence.

Mrs. Forbes made a copy of the letter for each of the boys, and sent the original to Will Downer, Herbert saying that he deserved it more than the others, as he had never neglected Miss Edna.

Meanwhile Helen had been struggling with herself, and gained the victory over her selfish vanity. And when Mrs. Forbes spoke about the new suit that was to be made ready for Easter Day, Helen said, gravely, "I have decided not to get the blue suit, mamma, and, after Easter, I would like to get only what you think best."

"That is right, my daughter," said her mother, with tender approval. "You know, dear, I do not think fine dresses at Easter a fitting preparation for that holy day; and that both papa and I think that young girls should dress plainly and simply at all times. But as t Nedie's gift having always been allowed you to spend as you pleased, we would make no opposition to your wishes."

On Easter morning as Helen and Herbert walked together to church, she said, shyly, "I want you to know, Herbert, that I shall give a tenth as usual, and I am ashamed that I even thought of giving less."

Herbert gave a quick, surprised glance at the old dress and hat.

"I say, where're the drooping plumes, and all the rest?" he asked.

"Lou Dutton has them, I suppose," she answered, lightly.

"Why haven't you, too?" then added. "I think I know, though, and I'm sure you look nice anyway," giving her an approving pat on the shoulder, as she turned toward the choir room. There was a new beauty in Helen's voice as she sang that day. "Thanks be to God who giveth us the victory through Jesus Christ our Lord."

HOME WITNESS.

"Go home to thy friends."—ST. MARK v. 19.

THESE words of our Blessed Lord teach us a very important truth as regards our witnessing for Him. On another occasion He had said, "Follow Me"; and on another had spoken those seemingly severe words: "If any man come to Me, and hate not his father and mother and wife and children and brethren and sisters, yea and his own life also, he cannot be My disciple." But to this man, out of whom a legion of devils had been cast, and who was anxious to follow his Deliverer, He says, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Self-denial and self-sacrifice are at the root of true religion, and these are called forth differently in different persons, and under different circumstances, and therefore we can see how these two sayings of our Blessed Lord do not contradict each other. The principle underlying each is the same, viz., we are not to please ourselves, and we are to be ready and willing at any cost to follow Christ, and to witness for Him. In the case before us it might have been an easier and a pleasanter thing for this man to have followed Christ than to go home and witness for Him there. And the same truth finds application in our own day. We hear and read a great deal of people going out as missionaries to the heathen, joining sisterhoods and becoming nurses to attend upon the poor; and it is good and right that such things should be. But it does not follow that everyone, out of whom the evil spirit has been cast or who has yielded to the Spirit of God, and desires to devote himself to the service of God, should thus act. On the contrary, from what is seen and known around us, we would readily believe that it would be much better if the command of the Lord, "Go home," were more often heard and obeyed. In some cases, there can be no doubt where the duty lies, where is the true self-sacrifice and self-denial. An only daughter's place is, without doubt, at home; and one can hardly believe that an only son is justified in leaving his father and mother for the mission field. If we are faithful to ourselves, and will analyse our thoughts, we shall often find, right down in the bottom of our heart, a secret desire to escape from the restraints and difficulties of home, and we at last persuade ourselves that we are "doing God service" by going out and preaching to the heathen. The truth is, that "home witness" for God is often far more difficult than making some open declaration which is seen and praised of all men. There are many instances where one in a family has been led to give him or herself to God, and, of course, such an one meets with much opposition in one way or another; but more is done for God by showing an enlarged sympathy for the other members, and an increased interest in their lawful pursuits, than by running off to church at all hours of the day, and thus disturbing the arrangement of the household. The relation between children and parents is a very delicate one, and the goaly child of ungodly parents has a most difficult task to perform:

but let such ever remember that the same grace and love which have saved them can also bring back their parents to the fold of Christ, but that much may depend upon the conduct of that son or of that daughter upon whom the Lord "hath had compassion," and has brought near to Himself. The aim must ever be to show that God's service is a loving, helpful service, and that Church going and frequent Communion produce a gentle, loving, patient spirit, that thus those with whom our lot is cast may take "knowledge of us that we have been with Jesus." Those who have had experience in such matters will tell us how hard and difficult the work is, what sad disappointments they have had, what lamentable failures, what painful falls; and therefore we can easily understand why our blessed Lord should say to many now, as He said to the man in the Gospel, "Go home to thy friends." But as He knows the difficulty of such a witness, so will He supply the grace and strength needed. And when the time of harvest comes, many will rejoice in seeing the fruit of their patient labours in unknown corners of the field, and will for ever praise God for His goodness which enabled them to let their "light so shine" in their own home, that those nearest and dearest to them were at length led to acknowledge the Divine source of that light, and to walk in the same themselves.—A. B. C. in *Family Courman*.

TRUEST BRAVERY.

ONE of the severest tests of courage is to carry on one's life quietly and faithfully under the cloud of a great uncertainty, something that makes it uncertain in what direction one's activity is hereafter to be put forth. This is not an uncommon experience, but although it happens to many, it is never on that account the easier to bear. Living by faith has always involved a struggle, even for the most heroic souls, and most of us learn it by the most painful processes. Nevertheless, if we are to live with any strength and peace, learn it we must, sooner or later. If one broods over an uncertainty, strength is paralyzed and work hard done; the man who worries loses the power which comes from concentration and a calm putting forth of his whole force. There is nothing to be gained by this brooding; there is everything to be lost. A strong life is one which commands itself and does not give up the rudder to every wind of circumstance.

When the time of uncertainty comes to a strong man he is not deflected from the thing in hand; if possible, he puts more strength and skill into it—not defying fortune, but accepting Providence by that calm doing of one's work which goes with the consciousness that the honest laborer is worthy of his life, and that work well done to-day means the opportunity of more work to-morrow. Take your life bravely and strongly, if uncertainties come into it, meet them with quiet courage and good cheer. Above all, keep heart and hand in your work, and trust

the future to that Divine Providence which has ordered the falling of every sparrow.—*St. Mark's Parish journal*.

THE TREASURY OF RELIGIOUS THOUGHT, for Pastor and People, is on our table for May in an enlarged form, with several new departments, and a new artistic and emblematic cover. These are evidences of a prosperity well deserved. It is a noble magazine, always valiant for the truth. The frontispiece is a portrait of Dr. A. J. Brown, of Portland, Oregon, in whose church, the Presbyterian Church holds its General Assembly this year. A beautiful view of the church is also given with a Sermon by Dr. Brown and his biographical sketch. The full sermons by Drs. Fausce and Van De Water are excellent. Several capital outline sermons follow. A Grand Expository Lecture by Professor Murphy of Belfast, Ireland; a thoughtful Exegetical Comment by Dr. Kellogg; A noble Critical Comment on the Origin and Religious Contents of the Psalter by Prof. J. D. Steele, B. D.; Excellent Thoughts by several divines for Decoration Day Services: Higher Criticism by Prof. Terry; the Mosiac Authorship of the Pentateuch by Dr. Remensnyder; A Pen Picture of Archdeacon Farrar with portrait by Dr. Cuyler; The Sabbath Defended by Dr. Kneeland; Thoughts for Family Life by Dr. Cuyler and Rev. S. Prenter; Thoughts for the Hour of Prayer; Exposition of S. S. Lessons by Dr. Moment; Russia and her Religion by Rev. C. M. Alford; Current Religious Thought: Survey of Christian Progress, Illustrative Thoughts, Beautiful Thoughts, Thoughts on Current Literature, with Editorials on Enlargement, Be Wise as Serpents and Harmless as Doves, The Serpent and the Dove in Business, The Simplicity that is in Christ, Religion in the Home, Defending the Gospel.

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DEATH.

BALL.—Entered into rest, May 3rd, 7 p. m., at St. Peter's Rectory, Cookshire, Eliza Evelyn Ball, third daughter of the late James Ball, and dearly beloved wife of the late Lucius Doolittle Sutton.

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BISHOP BLYTH.

In a letter lately received from Jerusalem Bishop Blyth earnestly pleads for direct aid that he may not be wholly dependent on London Committees, but be able to move independently and take advantage of openings as they occur. He says that frequently the opening come so quickly that he has only time to reply by return of post 'Yes' or 'No.' This he finds of constant occurrence in Jewish work, more especially now that so many Jews are flocking into Palestine. It was the prompt payment of the Rev. N. Odeh's stipend that was the direct reason of the Bishop being able to open the Cairo Mission, and already new work is being developed there.

So strongly does the Canadian Committee feel the force of the Bishop's appeal for aid to be at his own disposal in prosecuting his mission work among the Jews, that they agreed at their annual meeting on the 7th March last, that, after paying Mr. Odeh's stipend, all offerings made for Bishop Blyth's work shall be sent to him direct for the "Jerusalem Bishopric Mission Fund."

This is the course pursued by the S. P. C. K., and by the P. M. J. Fund, and it seems the right course. It is a recognition of the Bishop's right of control in the work to which the Church has called him. It assumes that a Bishop residing in Jerusalem knows and understands the exigencies of his work better than a Committee sitting in London. It takes for granted that the Lord committed the superintending and governing power over the Church to the Bishops, and that after all said and done the responsibility rests upon them.

To most Churchmen in Canada these are first-principles, but in many quarters they are very slow in gaining recognition, and need to be asserted again and again.

To most of the readers of the Guardian, it will be a satisfaction to be assured that all subscriptions and donations sent to Rev. J. D. Cayley, M. A. Toronto, and all Offerories sent to the Secretary-Treasurer of the Diocese will be sent direct for Bishop Blyth's work, less the necessary expenses for printing and mailing the annual report and appeal, which amount to 2 1/2 cents in the dollar. The total receipts for last year were \$1509.52; the total expenses \$38.04.

Care should be taken, when remitting offertories, to designate them for Bishop Blyth.

For lack of care in this respect, money intended for Bishop Blyth has miscarried.

Jerusalem and the East Mission Fund.

For the support of work in the personal charge of Bishop Blyth.

"Beginning at Jerusalem."—S. LUKE xxiv, 47.

In the standing orders of our Lord to His Church as to missionary work there are noticeably two distinct objects, the Jews and Gentiles. They are not equal in magnitude, for it is impossible to contrast the 10,000,000 of the Jewish race with the vast myriads of the Gentile world. Yet the obedience which is due from every baptized Christian in respect of missionary work is only half complete if, whilst paying attention to the claim of the Gentile, we ignore that of the Jew. This claim is now rising into prominence. And if the Church has been so greatly enriched in spiritual life and temporal enlargement since she began to give her attention to the demands of missionary duty to the heathen, what may she not expect when her obedience is a whole obedience, including both Jews and Gentiles? Surely the signs of the times favour her activity in this matter.

The Bishop's Fund supports or aids most important Jewish missions, and several chaplaincies in the Bishop's hands, which, though primarily for English work, are yet closely connected with openings for Jewish work, or for the reunion of the Churches. It is also intended to deal with questions connected with Jewish Christianity in these lands. Grants are made from his Fund by the Bishop to work in the hands of the two Societies engaged in Palestine. A society may occupy a single field, but it is impossible for the Bishop, in whose hands all work centres, to confine his aid to any one branch.

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(1) The curacy at Beyrout is at present vacant, but it will be filled shortly. Beyrout is a port of arrival for Jews, and has a large Jewish population. The curacy has been already very useful, but it has not been on a sufficient scale, and when re-opened will be placed on a footing more adequate to the increasing importance of the place. This curacy has been aided with a grant of \$25 a year from the Parochial Mission to Jews Fund, which will be doubled when a new missionary is appointed. Those connected with the work of this mission use the services in the chapel of the chaplain at Beyrout.

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Huron—Rev. C. G. Mackenzie Brantford.

EPISCOPACY.

The following weighty passage from Dr. Townsend's "Ecclesiastical and Civil History" (1847), vol. i., pp. 73-4 was furnished to the *Scottish Guardian* by a correspondent.

"They all"—(i.e., the early Fathers)—"concur in proving the one point in question; that none can preach except they be sent; that none was permitted to become the teacher without authority from those to whom the power of ordaining had been committed; that the primitive Church, in its first ages, adopted the very system which has been handed down from the days of the Apostles to the present hour, and is maintained in its greatest purity by the Episcopal Churches—that there should be, in every Christian society, the teacher who ordains; the teacher who joins the ordainer, but without him has no power to send the labourer into the vineyard; and the teacher who assists the former, and is the candidate for the higher offices in the Church of God. Thus it is that primitive antiquity confirms the general truth. All societies must have some government, and the principle of Episcopacy, rightly considered, will be found to pervade every system of polity that has ever been adopted by mankind. Among the Christian Churches it is called Bishop, priest, and deacon; or ruler, teacher, a sistant. It corresponds with the polity of the patriarchal government, the father, the first born, and the younger children;—with the high priest, priest, and Levite, of the Mosaic orders;—with that of the Jews after their dispersion, in the Apostle who visited their synagogues, the elders of the synagogue, and the chazan, or minister;—with that of the Romans in their Pontifex Maximus, the pontifices, and the lower priesthood;—with that of the Presbyterians, in the moderator, the presbyter, and the coadjutor. It is the language of nature, of Scripture, and of law, that there should ever be in every society, Church, kingdom, or family, the authority to rule, the active agent to administer the plans of the ruler, and the assistant to the two in all things. I mention these things because I believe that Episcopacy must be the chief means of union among Christians: that as Popery is the perversion of Episcopacy to despotism, and Presbyterianism the perversion of Episcopacy to the destruction of all authority; the government of Christians by Bishop, priest, and deacon, according to its outline in Scripture, and its completion in Catholic antiquity, ever is, and ever will be, the best bond of union to a conscientious clergy and a divided people. Episcopacy was the offspring [of Holy Scripture] "of the best and purest ages, when Christians were more wise, more holy, more united than any subsequent age. It preserves the Church from the usurpations of the Papacy, and the confusions of the rabble-democracy of sectarianism. It is worthy of our admiration and support for its comends itself to our consciences, as scriptural; to our reason, as useful; and to our desire for hap-

piness and repose, as the b'ender into one holy union of order, peace, and truth."

ARE YOU CONFIRMED?

St. Paul, St. Peter and St. John all administered the rite of confirmation, or the laying-on-of-hands with prayer—even so, to-day, do their successors of the Church. St. Philip preached and baptised, and Sts. Peter and John confirmed his converts.

After the death of the apostles, the custom was continued. Tertullian (A. D. 175.) Cyprian (A. D. 250), Jerome (A. D. 375), all speak of it. And for 1,500 years, down to the Reformation, there was no other mode of perfecting membership in the Church. To-day, the 180,000,000 "Episcopalians" that are scattered over the face of the globe, adhere to this Apostolic custom.

As the Lord's Prayer is only an epitome of the synagogue prayer; as the Lord's Supper is a Jewish custom dedicated to a Christian use; as the number of Apostles corresponds to the number of tribes; as Baptism takes place of Circumcision—so confirmation arose out of a rite already existing. It was the flower of which that was the bud. Our Lord was publicly presented and dedicated, at twelve years of age, in the Temple. Do not forget, either, that between our Lord's Resurrection and His Ascension, were "forty days," and, that these six weeks He spent with His Apostles, teaching them the things "pertaining to the kingdom" of His Church. What, then, the Apostles did, we believe they did *under his instructions*.

Observe that you put yourself, by Confirmation, under no *new* vows. Sometimes persons shrink from the act, out of misunderstanding of this fact. You simply "confirm" pledges already made, and you are "confirmed" by the Holy Ghost.

The Apostles practiced this rite. (See Acts viii: Acts xix.) St. Paul, in his Epistle to the Hebrews, (Chap. viii, 12), declares it to be one of "the first principles" of the Gospel of Christ. The Primitive Church everywhere required Confirmation. All Christendom for fifteen centuries followed *no other mode*. At this day it is practiced by nine-tenths of all Christians. The one-tenth who have rejected it, have been compelled to adopt a *substitute of human invention*— "the right hand of fellowship" or, "the exomion before the session."—*The North East*.

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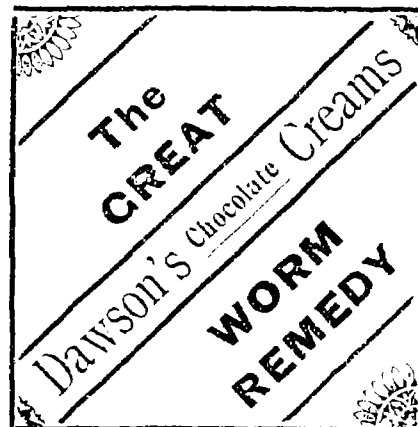
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