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The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. X.
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MONTREAL, WEDNESDAY, APRIL 17, 1889.

\$1.50
PER YEAR

HYMN FOR GOOD FRIDAY.



I.—To the Cross.

Jesus, Thou lowly Lamb,
I come to Thee;
Proud by nature though I am,
Yet plead for me,
Whilst I at Thy mercy-seat,
Penitent, beneath Thy feet,
Seek this grace and posture meet—
Humility.

Jesus, Thou faithful Lamb,
I come to Thee;
Oft mistrusting Thee I am—
Lord, help Thou me
Simple faith to exercise,
Faith which works by love, and tries
All Thy love to realize
Believingly.

Jesus, Thou spotless Lamb,
I come to Thee,
Sin-defiled, just as I am,
Oh! cleanse Thou me
In the crimson fountain, where
For my heart-sores I repair,
That, blood-sprinkled, I may share
Thy purity.

Jesus, Thou blessed Lamb,
I come to Thee;
Under curse of death I am,
Unless for me
Thou the curse wilt undertake,
Safe from condemnation make,
Save alone, for mercy's sake,
Eternally.

II.—At the Cross

Jesus, Thou blessed Lamb,
Nailed to the tree;
Here, soul-burdened as I am,
Fain I would see
How for vengeance justice cried,
How the Ransom, Mercy spied,
When for sin the Sinless died—
On Calvary.

Jesus, Thou precious Lamb,
Whom as I see
Burden gone, set free I am—
For ever free!
Peerless Jewel, costly Gem,
In the Fathers' diadem,
Pearl above all price, to them
Who seek for Thee.

Jesus, Thou gracious Lamb,
Who favourest me,
Grace has made me what I am,
And so must be.

If to love is my endeavour,
And the blood, which faileth never,
Streaming from Thy wound, is ever
My only plea.

Jesus, Thou heavenly Lamb,
Who guidest me,
Through this desert wild I am
Still seeking Thee;
Come, Lord Jesus, quickly come,
So that never more to roam,
I may serve Thee in Thy home
Unceasingly.

Lowly, spotless, bleeding Lamb,
Faithful, blessed, precious Name,
Gracious, heavenly in Thy aim
From sin to free;
Who retrievest Adam's fall,
To repent inviteest all—
Now let Thine effectual call
Draw me to Thee.

GEORGE MITTINSON.

—Family Churchman.

ECCLIASTICAL NOTES.

THE new church to be erected by Trinity Corporation at 92nd Street, New York, is to cost \$325,000.

THE number of members joining the English Church Union continues to increase, 2020 having joined since January 1st.

THERE are many Universalist ministers in one of the New England States, it is said, who would be glad to join the ranks of the Church clergy, but it is a question of support with them.

THE gross income of the Missions to Seamen was one-fifth more last year, amounting to £29,867 8s. 5d., all, however, appropriate to mission work in hand.

Dr. Stubbs, Bishop of Oxford, and late Bishop of Chester, will shortly be presented by his friends in the Cheshire diocese with a carriage and harness as a memento of his association with that See.

THE rector of St. Paul's parish, Baltimore, has requested the pledge from his congregation of \$5,200 for the year 1889, for parochial charities, and nearly the whole amount has been readily promised.

Another member of Committee has left the Colonial and Continental Society, namely, the Rev. W. H. Rankens, vicar of Christ Church, Surbiton. He leaves for the same reasons as recently caused the resignation of several other members.

THE Church of England's Women's Missionary Association has sent four ladies to Jerusalem to establish a branch of Mrs. Meredith's work there for education and sick nursing among the men and women in the East. Two more ladies follow directly. There is work for many more as soon as they are ready to go.

THE erection of a third Anglican Church in Paris is decided on, with services of an ornate character. Among those interested in the pro-

ject are mentioned the Deans of Durham and Rochester, the Earls of Kinnoul and Limerick, Sir E. H. Lochmere; also a "committee of some of the leading ladies in London."

THE consecration of the Rev. C. C. Grafton as Bishop of Fond du Lac will take place on St. Mark's day next, April 25th, at the cathedral in Fond du Lac. The Bishops of Chicago, Springfield, Indiana, New York, Milwaukee, and possibly Connecticut, will be present. The Bishop of Chicago will act as Presiding Bishop, if the Bishop of Connecticut is unable to attend. The Bishop of New York will preach the sermon.

Canon Liddon, in his Bampton Lectures, remarks:—"It is of the last importance in religious thinking, not less than in religious practice, that the question, Whither am I going? should be asked and answered." Death is so common in our midst that we are most unwise if we do not ask it of ourselves again and yet again. We are going whither?

THE Archbishop of Canterbury has quietly instituted the Rev. S. F. Green to the vicarage of Charlton, Dover, on the presentation of Keble College. The living is worth £300, with a house. It has been vacant since December of last year, owing to the death of the incumbent, Rev. J. F. Baynham, who was appointed in 1852.

THE nomination to the Bishopric of Tasmania, (vacant by the home-coming of Dr. Sandford assistant Bishop of Durham) was deputed by the Colonial Church to the Archbishop and three other prelates, who have named the Rev. Henry Hutchison Montgomery, vicar of St. Mark's, Kennington, to the See. The annual income is about £1,400. We are assured that Mr. Montgomery has decided to accept the nomination.

THE Rev. A. G. Edwards was consecrated as Bishop of St. Asaph on the Feast of the Annunciation at Westminster Abbey. The Rev. J. Thomas Hayes was at the same time consecrated as Bishop of Trinidad. In addition to the Primate, the following Bishops took part in the service: The Bishops of London, St. Albans, Llandaff, St. David's, Jamaica, Antigua, Leicester, and Bishop Mitchinson. The preacher was the Rev. C. G. Edmonds, principal of St. David's College, Lampeter.

THE death is announced of the Rev. Alfred Ederheim, which occurred somewhat suddenly at Mentone, on the 15th, ult. Dr. Ederheim was an author of considerable account in the field of Jewish history. His best known work is "The Life and Times of Jesus the Messiah," which has gone through several editions. Dr. Ederheim was a D. D. of Edinburgh, Ph. D. of the University of Kiel, and M. A., Oxon, by degree of Convocation. He was ordained deacon and priest in 1875, and was select preacher at Oxford in 1884. He held the vicarage of Lodes, Dorset, until 1883, but of late years has resided at Oxford. His health had been seriously affected for some time.

THE new Deceased Wife's Sister Bill, was to come on for second reading in the English Parliament on April 2. This Bill is a hardy annual among Legislative weeds. Its history commences in 1842, when the House of Commons, on a division, refused leave to Lord Francis Egerton to bring in the Bill. This is the tenth Parliament since 1842, and only in three of these has the House of Commons passed the third reading of the Bill, viz., in those elected in 1847, 1857, and 1868. It has been brought in at least in nineteen sessions, and only passed the House six times, viz., in 1850, 1858, 1859, 1871 and 1873, but was defeated on divisions in 1861, 1862, 1866 and 1875, and withdrawn for various reasons in the other years. The highest majority in its favour was ninety-one, in 1869, since which time opposition to the measure has greatly increased. An analysis of the voting shows that, while in 1869 the majority was above one-fourth, being ninety-nine in 387, last year it fell below one-seventh, being fifty-seven in 421. We trust that this diminution will yet be carried further.

THE Daughters of the King is the name of a growing order for Church work among women, corresponding to the Brotherhood of St. Andrew for men. It should not be mistaken for the society of King's Daughters. The Daughters of the King was first organized in the Church of the Holy Sepulchre, New York, more than four years ago and has extended to many parishes throughout the country. It aims to co-operate with the rector in parish work, and it has met with general approval and encouragement. Its mission is to help girls and young women and bring them into the Church. Each member pledges herself to pray for the work and to extend it as far as possible. Pastors will do well to enquire further about the movement and make use of it. Address Miss Elizabeth L. Ryerson, corresponding secretary, 508 East 87th St. New York City.

"A THOUGHT AND A PRAYER FOR EVERY DAY IN LENT."
[E. P. DUTTON & Co., N. Y.]

WEDNESDAY BEFORE EASTER.—Looking in faith to Jesus the Crucified, we cannot fail to become personally enriched—good will come to us—strength will be ministered to us to go on in the path of holiness, to become more complete, more perfect in obedience, more entire and thorough in the surrender of ourselves to the will of God.—*O Father make me to know the unsearchable riches of Christ.*

THURSDAY BEFORE EASTER.—Our spiritual crucifixion, burial, and resurrection with Christ are no acts done once for all, but progressive work. Only by continual striving can we live up to our Christian privileges, and do our Christian duties aright. Day by day we must die to sin, become more truly separated from the sinful, and rise to newness of life here, having a good hope of the Hereafter.—*Help me, O God, passing through life's varied experiences, to attain to true life.*

GOOD FRIDAY—We must learn beneath the Cross of Christ—we must look to the Saviour and mark His dying love—we must linger around the death-scene of the Son of God until our hearts receive the impression of the Cross upon them. Then, wherever our lot may be cast—whatever our work may be, we must daily seek the blood that washes white—the blood of sprinkling.—*Make me, Lord God, to walk in Thy truth.*

EASTER EVEN.—Let each Easter Day mark a period in our lives—make a point in life's journey. Truly it is a joyful day on which we commemorate the triumph of the Victor—the

Resurrection of Jesus Christ. In Him we have hope for ourselves, and for others.—*Hoping for the Resurrection-life we will live for it—the love of Heaven shall kill all sinful affections of earth.—Grant, Lord, that I may have part in the resurrection of the just.*

GOOD FRIDAY THOUGHTS.

"He humbled Himself, and became obedient unto death—even the death of the Cross!"

Only malefactors were condemned to crucifixion. To this humiliation of humiliations Jesus submitted, thereby before the assembled universe taking the place of a transgressor.

We dare to speak of "our cross" in the same breath with His. We talk of "denying ourselves, taking up the cross and following after Him." How little we understand what we are saying! Well may He ask, "Are ye able to drink of My cup, and to be baptized with the baptism wherewith I am baptized?"

Ah, how we shrink from real humiliations, from being really humbled in the sight of men. We are ready enough, perhaps, to get low down before God in secret, to bewail sincerely before Him the pride of our hearts, and be humbled in our own eyes; but when He, in answer to our prayers for deliverance from self, begins really to humble us before others, how we shrink back! "My Christian character—not that, Lord! Let all think well of me there!" Yes, we will follow Jesus anywhere else—humble ourselves to the point of obedience unto any other death—but this kind of death which may make us in the eyes of Christians—of the Church at large, as well as the world, *malefactors*—ah, to this we cannot submit!

Let us be honest with ourselves and with God. It is a mockery, nothing less, to be praying for deliverance from bondage to self, when we are unwilling that God should take us at our word and judge the pride that is so deep-rooted in our hearts. To deliver His people from this terrible bondage, God must pour forth His judgments upon this Pharaoh as upon the Pharaoh of old, and we must consent. Self, the tap-root of our whole being, is too much for us to eradicate, but we must be willing that He should do it. And, if we but trust the work to Him in simple faith and obedience, He, will, meanwhile, through it all, keep us, like Israel, in the land of Goshen, that is, in the light and love of His Presence and favor, and then bring us out of Egypt into the promised Land—out of "the bondage of corruption, into the glorious liberty of the children of God."—*The Parish Visitor, N. Y.*

While we see in the Gospel story *ourselves* in the chief actors of that awful day; the unreality of our external religion in the chief priests; the treachery of our inconsistent profession in Judas; the vanity of the excuses for our cowardly and cold-hearted confession of Christ in Pilate, nay, while we see *our sins* in every stripe and scourge and nail, let us not forget to see, in the calm majesty of Him who stands there, silent, patient, humble, obedient unto death, the pattern and example of the *selves we ought to be*, if we would hope hereafter to "be like Him" when "we shall see Him as He is."—*Bishop Doane.*

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.

We want 10,000 subscribers; who will help in securing them?

THE BISHOP OF GRAHAMSTOWN ON SISTERHOOD LIFE.

[CONTINUED.]

This brings us to the very delicate—and, in some ways, extremely difficult—question of "Vows." As I have said, a woman may be truly "dedicated," throughout her whole life, without a formal vow. But what is really meant, when we speak of "vows," is the *formal expression*,—the offering up to God, in some special way, of *this inner purpose of her life!* and its acceptance, in the Name of Christ, by the Church. It is not necessary that the postulant should take a solemn oath never to marry. But in the Service used at a Sister's "Profession," some such question as this must be asked, and some such engagement made,—after a probation, say, of about two and a half years:—*"Are you prepared to remain unmarried, in order that you may be among those who attend on the Lord without distraction?"*

It seems to me that, in some form or other, we must put a question, the answer to which will satisfy the congregation of the faithful, as to the freedom, the deliberation, and the clear and unmistakable nature, of the resolve. My own experience, certainly—and I venture to think, the experience of the Church—makes it evident that there are some women who will never find rest in anything short of this. They want it, for their own protection; as their own expression of a deliberate purpose; and as expressing and satisfying a need in Woman's nature.

For this deliberate resolve, they need both a sacramental embodiment,—the outward expression, as well as the inward reality,—and also the formal acceptance and sanction of the Church; and therefore, in the name of the Church, this question is asked.

Some well-considered safe guard—as, for example, a careful probation—is a necessity, before such a grave and important promise should be made to the Bishop: and it should be clearly understood that power remains in him to release from it, if urgent necessity should so require. There should be a recognition, as things are at present, of the Bishop's *dispensing* power.

Even if such an engagement be not of the very essence of the "dedicated" life, and a way of presenting it to the Lord, it will be found that the nature of at least some women will demand such a formal sanction. There is the danger that if it were not provided for them in our Church, they would be tempted to go elsewhere, and—doing evil that good may come—endeavour to obtain it by an indefensible and most blameable act of schism. I am persuaded that, if sought by them, it ought to be granted; after due probation, and under proper protection rule, and authority.

Then comes the further question: How is this "dedicated" life—granting that there is to be such a life, for some—to be manifested. In *individual life*, i. e. as a Deaconess? Or in *associated life*, i. e. by belonging to a Community?

Now, there is great power in associated life. It manifests order; it provides continuity. For instance, look at the life of "Sister Dora." It was a grand and beautiful life; yet, here was its weakness,—it did not *multiply itself*. There was no continuity in it. It ceased with the individual existence, and its results were not gathered up by any who came after her. This is the weakness of every form of work which is not bound up in a society and fellowship.

There is a need also of associated life, for the repression of *self will*. It is easy enough to get any number of people to begin a new work of

their own. The difficulty lies in really surrounding their own individual wills, for the general good of the work. In family life, this is corrected; people are not able to do just as they please; they are controlled. And so, with regard to those who are called to work for God outside of the family, it is better, for the perfecting of character, and for the protection of the work, that such persons should be associated. There is a good deal of giving and taking, in this associated life; there are the various angularities of workers coming from different places, which call for mutual consideration and concession; and this tends to make them pliable, and to prevent any from seeking this this life, merely for *spiritual consolation* and *spiritual luxuries*.

We must remember, however, that though the Sisterhood life is for obedience, it is not for bondage. It is for Life, not for Death!

It is not to be a narrow, one-sided life. Far from becoming "one-sided," the Sisters, being thrown now with one set of workers, and now with another,—occupied, now in this form of work, and now in that,—ought, on the contrary, to become many-sided; filled out, completed and developed, in their intellectual and spiritual being. They have not a narrow and petty life, but a large and full one.

Again: since the idea is not that of the "regiment," but of Community, as a *family*, the annihilation of the affections is not a necessary duty. The Sisters do not cease to love mother, and sisters and home. We do not bring in "the power of an *expulsive* affection," to crush all other affections; but, making God the first great Love, all else falls naturally into its place. They do not care for their home people less; perhaps they love them all the more. They are not to become hard and callous, mere machines, soldiers in a regiment, with no will or individuality of their own. It would be the greatest possible mistake to suppose that Sisterhood life is a life of bondage,—mere machinery!

Still, there must be obedience; a real obedience; not to the caprice and arbitrary will of an individual, but to the constitutional administrator of the Rule. At the same time, there must be readiness to obey an order, even though its reason may be unexplained; not for the purpose of glorifying "obedience," but because a good reason is to be taken on trust, though it may not be clear to the person to whom the order is given. There must be a reality about this matter of obedience, or the Institution would soon become insubordinate and unworkable; and it is of great importance that a spirit of *trustfulness* should be promoted, as in the rule of a family; the direct opposite to a suspicious and carping spirit of criticism.

But herein, for safeguard and power, the *Diocesan principle is essential*. The Sisterhood must be one with the Bishop, who has constitutional—not arbitrary—control; and by this means those scandals of the early Sisterhoods will be avoided, which really arose from "Papal exemptions" from local and Diocesan control and discipline. The Sisterhoods were not part of the Church in the midst of which they grew up; they did not feel the air of the Church around them, controlling and ventilating their. The Popes dispensed them from the authority of the Bishop of the Diocese, and of the ecclesiastical powers immediately over them; and this was the secret of the degradation into which they fell.

In order, however, that this Episcopal authority should be constitutional and not arbitrary, the Bishop, with his Cathedral Chapter, should give the Sisterhood a *Charter*.

Under such a system, each of the Sisters, after "Profession," herself becomes part of the governing body,—the "Chapter." The early Communities really represented, in the face of the great Roman autocratical authority, the principle of *constitutional government*. They were ruled each by its own Chapter; their af-

fairs being administered by the whole body, assembled in conclave. No rule could be added or changed, no work undertaken, without the consent of the "Chapter." All had a real share in the government; they were not mere machines, moved by others, but intelligent workers with a volition of their own. Obedience may be very real and true, while at the same time the Sisters may have a share in the government of their own Society; which will help to develop their minds, and to maintain in them a sense of responsibility.

In like manner, community of *property* may secure liberty for the service of the Church and of humanity, so as to be "without carefulness," though not without responsibility.

All this life must go on, as was said at the beginning, in the power of the *Body of Christ*; in relation to the Church.

(To be Continued)

THE CHURCH PAPER.

From New York Letter of The Church Year.

We are glad to see the Church press calling the attention of the people to its own importance. It should be every where a ministry for good, the minister's right hand, doing for the Church what the daily press does in civil life, diffusing knowledge and strengthening the love of men for their spiritual mother. It should be a supplement to the pulpit. It is a lesson our people need specially to be taught; no religious community neglects its press to the same degree. Human learning, knowledge of politics and of the myriad popular delusions that crowd in upon us requires effort, we must read the papers, we must at cost of time and money attend lectures, we must argue questions with our friends and make them the subject of thought and conversation. But we either do not care to possess religious knowledge, or we do not think it of importance enough to make an effort to obtain it. We seem to think it will come by intuition or by some process of absorption. In most of our cities and towns Episcopalians, not only absolutely but relatively to their numbers, take fewer religious newspapers than any other people; the family that reads a Church paper will be an exception, whereas in the denominations around it is the rule. Nor is poverty the reason, though it is sometimes the pretence. In the same household will be found the lying political sheet, the magazine of literature and infidelity combined, and the journal of fashion, and these they claim exhausted the ability. It may be so, but ought it to be? Ask such people about subjects discussed in the secular journals and they are quite at home. Ask them about some Church custom, about Lent or Easter, and they can only give a vacant stare. They know nothing of the system of the Church either in theory or practice. What instructions they do get comes from the pulpit, not from the press, which is supposed to give the a, b, c, of Christian knowledge, and so the missionary must leave the Word of God to serve tables. Persons who are instructed in the usages of society or in points of etiquette, who are skilled in questions of politics, of shrewd intellect in all worldly matters, have but the crudest or else the most erroneous notions of the teachings of their own church or of its practices. They can neither repel slanders and assaults upon her nor advocate her true claims. Their ignorance upon this subject is profound, it is confessed, and the wonder is that they neither blush nor are ashamed at the indifference or mental laziness which is the cause of it. The religious paper should find its way into every household, it should not only be subscribed and paid for, but it should be carefully read. It would help the Church wonderfully, it would make her known in all her beauty, it would in-

crease knowledge and quicken zeal. But while in regard to the Church paper the laity are remiss, the clergy are no less responsible, the fault of the former is due to the neglect of the latter. It is to be wished they could be provoked to jealousy and good works by their Methodist brethren. Every one of their bishops, every circuit rider on the remote frontier is the agent of one or other of their *Advocates*. It helps the cause to put it into every house, it adds to their treasury to have the people to know something of the missions and work of their Church. They become interested in it and give to sustain it. They believe in keeping the facts before the people, in their thought printer's ink is a mighty engine of good as well as evil. How different it is with our bishops and clergy, of course with exceptions. If the Church paper finds its way into their dioceses and parishes it is not by their aid, it is enough, they think, to give a somewhat reluctant consent. They never make it the text of a sermon as the Methodist brother does, they never press the importance of it upon the conscience of their people, they never go from house to house and ask, do you take a Church paper? How else can you expect to be instructed in the Church or be ready to give a reason for the hope that is in you? You have the Bible, the Prayer Book and the preached Word, have you the Church paper which is the record of the Church's daily life? Church papers are started here and there and with a penny wise and pound foolish policy they are allowed to perish by inanition. The Church does not live up to half its responsibilities, its aims are not in proportion to its wealth, it does not add to its faith knowledge. We report the number baptized and confirmed in the parishes, the Methodist circuit rider does that and he also reports the number of *Advocates* taken, and it is found that in more senses than one the banner parish is the one where the subscriptions are most numerous. In this matter it may be that our clergy, who keep it a profound secret that there is a Church paper, have the most dignity, but we credit the circuit rider with the most sense. He knows that knowledge is the parent of zeal and he makes the true test of conversion the subscription to the *Advocate*. That is measurably true of all the denominations, they encourage their literature and the press, while our observation is that the Church paper that lives must fight its own way.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

No Report.

DIOCESE OF FREDERICTON.

FAIRVILLE.—An appeal for the Church at Fairville, N.B.:—After ten years of hard struggle and self-denying labor, the Congregation of the above Church have the nave nearly finished and ready for consecration. They have so far managed to keep the building free of debt, and are anxious to keep it so, so that as soon as finished it may be offered to God and consecrated to His service. We are now, that it is so far completed, anxious to finish it this winter and to have it consecrated, but in order to do this the sum of \$200 is required to case windows, to sheath posts and beams and to put on the general finish of the interior. We are a poor congregation and our resources are few, but having struggled on, doing little by little towards building ourselves a church, we now confidently and hopefully appeal to you our brother churchmen and churchwomen, and to our Christian brethren at large, for our Common Father's sake and for the honor and glory of our Elder Brother, to help us in this the one object dearest to our hearts—the finishing and consecrating of our little church. Two hundred dollars is all we require to accomplish this, but

as all our local resources are dried up, and our people for the winter out of employment, and we have many other needs requiring our attention, we ask you to kindly help us. Will you then please send us a mite towards it, even ten cents in stamps will be better than nothing, they will buy a pound or two of nails. A photograph of the church and parish room (11x9) will be sent to every one donating \$2.

Any contributions will be gratefully received and acknowledged by the Rev. J. C. Titcombe, Fairville, N.B. Post-office order payable in St. John.

ST. JOHN.—At a meeting of the Church of England Sunday-school Teacher's Association, held in St. Paul's Church, Tuesday evening, 9th April, Mr. V. W. Tippet read an interesting paper on "The use of Hymns and Music in Sunday-schools." After some general discussion on the essay, the Rev. W. O. Raymond read a paper on "The Inspection and Visitation of Sunday-schools."

CARLETON.—On Thursday evening the 11th April, the Rev. J. O. Crisp, delivered the closing lecture of the St. Jude's Association Lenten course. The subject was "The Holy Ghost."

DIOCESE OF QUEBEC.

COOKSHIRE.—The late Honorable J. H. Pope, of Cookshire, who has always been a warm supporter of St. Peter's Church, Cookshire, has bequeathed the handsome sum of \$4,000 as an endowment fund for the said parish. The honored dead will be greatly missed and lamented throughout this neighborhood by all classes, who more or less have been recipients of his wide sympathy, serviceable benefactions and fatherly advice. May the author and giver of all good things give us another of His own choosing to fill the vacancy made by the removal of our honored and departed brother. This I am sure is the prayer of every true hearted Christian.

DIOCESE OF TORONTO.

APPOINTMENTS.—After holding the incumbency of Newmarket for seven years, the Rev. A. W. Spragge has been promoted to the important parish of Cobourg. The Rev. John Farncomb took charge of Newmarket, to which parish he has been appointed, on the 1st April. The Rev. Mr. Warren succeeds Mr. Farncomb at Lakefield. These parishes are to be congratulated that the usual delay in appointments and consequent wire pulling and dissatisfaction has been avoided in their case.

PAROCHIAL MISSIONS TO THE JEWS.—Rev. J. D. Cayley, General Secretary for the Parochial Missions to the Jews Fund, begs to acknowledge a remittance of \$104.18 by Mr. G. Herbert Lee, Treasurer of the Diocese of Fredericton, being amount of Good Friday collection, 1888, for the above fund.

TORONTO.—The services in HOLY WEEK are as follows, Daily, until Good Friday, at 7 8.30, 4 and 8.

On Good Friday, at 8, 10, 30; "Three Hours Service" 12.3; Evensong, 8 p.m.

On Easter Day there will be four celebrations, viz., at 6.30, 8, 9.15, and 11.15.

There will be a children's service on the Sunday after Easter at 3.15 p.m.

The Rev. Professor Clark finished his course of sermons on the fifth Sunday in Lent (April 7th).

The Young's people's Association is now organized. The first meeting for the reception of members was held on Tuesday 19th March, and a very pleasant evening was spent. The programme consisted of a piano duet by the Misses McCuaig, a recitation by Mr. Dykes, readings by Messrs. Sampson and Little, a song by Mr. DeGruchy, and a violin and piano

duet by Mr. C. H. DeGruchy and Miss Armour. The officers are, President, Mr. J. DeGruchy; Secretary, Mr. Chas. Phillips; Assistant Secretary, Miss Lennox; Treasurer, Miss Verral.

Hospital of St. John.—The Sisters new Hospital of St. John the Divine, was formally dedicated on Saturday March 30th. The Lord Bishop of Toronto celebrated at 8 a.m., and after the service, opened the Hospital. The service was sung by a small choir of clergy and other friends of the Sisterhood. During the afternoon a constant stream of visitors poured through the building and were much pleased with the various arrangements of the house. The Mother Superior will welcome any gifts which will enable her to equip the house for the pious and charitable uses, for which it is intended.

St. Mary Magdalene.—This, formerly a Mission of the Church of St. Matthias has been created a Parish and the Rev. Mr. Darling has been appointed Rector. He will enter on his duties Sunday, April 28th. Rev. Prof. Clarke will preach at the morning service, and Mr. Roper in the evening, on the opening day. The Rev. J. P. Lewis, J. Langtry, and T. Street Macklem, are expected on the following Sundays.

Earnest preparations for this new life are being made by the people. They have already bought an additional fifty feet of land immediately behind the Church at the corner of Ulster street and Euclid Ave., and also intend, if possible, to make a small addition to the building so as to increase the accommodation both upstairs and downstairs to nearly 300.

It is proposed to have a Social on Tuesday, April 30, when the order of the evening will be Music, Recitations, and short speeches giving an outline of the work proposed, &c.

It is said that a Silver Chalice and Paten are being sent from England for the use of St. Mary Magdalene.

DIOCESE OF NIAGARA.

OMAHA AND PALERMO.—The Rev. J. H. Fletcher begs to acknowledge the receipt of the following sums for the Zimmerman Church \$5: Aemelius Irving, J. L. Morrison, Elmes Henderson; \$2: Rev. J. Carey, R. Playter; \$1: Mrs. A. Irving, Miss Dixon, Rev. J. K. Powell, Rev. T. C. Street, Macklom and J. & F. G. Sinclair; 50c., R. B. Harcourt.

The Bishop of Niagara has shown his approval of the undertaking by giving Mr. Fletcher the following authorization: "It is proposed to build a church in Zimmerman and St. Ann's, about two miles apart.

A suitable lot has been given. The Rev. J. Fletcher and the laymen in the neighborhood have contributed \$296; about \$1,100 are required. The Rev. J. Fletcher and the laymen who are acting with him merit all the aid which their fellow churchmen can extend to them. CHARLES NIAGARA.

Hamilton, March 25th, 1889." The Bishop of Toronto endorses this appeal as follows: "I commend this appeal of the Rev. J. Fletcher to the generous sympathies of the members of the Church.

April 4th, 1889."

ARTHUR TORONTO.

Already more than \$425 have been subscribed for the church, and active canvassing is going on, but friends of the cause can help us materially by sending a contribution to the Rev. J. H. Fletcher, of Palermo, without waiting for a personal solicitation. We have great need of a church at Zimmerman, as at present there is no place of worship of any kind except an old Temperance hall, which is occupied by the Methodists and is altogether too small to satisfy the spiritual needs of the people. If churchmen respond liberally to this appeal there is no reason why the church when built should not be free from debt.

"He that soweth sparingly shall reap also sparingly; and he that soweth bountifully shall reap also bountifully. Let each man do according as he hath purposed in his heart; not grudgingly or of necessity; for God loveth a cheerful giver."

GRAND VALLEY.—The following is copied from the Grand Valley News:

A most enjoyable evening was spent on Saturday, April 6th, when friends to the number of fifty assembled in the Forester's Hall for the purpose of presenting Mrs. R. T. W. Webb with a token of their respect and esteem, previous to her departure from their midst. The presentation was made by Dr. Hopkins on behalf of seventy subscribers. The chairman in a feeling and appropriate speech, presented the token to Mrs. Webb. It consisted of a very handsome gold watch and chain, and also a suitable address. The feeling remarks of the chairman and many others sent a thrill of regret through the hearts of those present, as all felt that they were losing a dear friend. Mrs. Webb, sr., was also the recipient of a friendly gift in the form of a purse of money. Rev. R. T. W. Webb, on behalf of his wife and mother, made a suitable reply. The money was collected by Mr. G. H. Cooper and Mr. Thomas Greenwood, and they have to thank the numerous subscribers for their hearty response when appealed to. A vote of thanks having been passed to the Foresters for the use of the hall, and a similar vote to the chairman and collectors for their services, a most pleasant evening was brought to a close by singing "Auld Lang Syne."

The Rector of East Tawas, Michigan, the Rev. T. W. Webb, was also made the recipient of a testimonial and purse before leaving Grand Valley. *En route* to his new home he preached at Mount Forest, and deep regrets were expressed upon all sides at the departure of so thorough a theologian and able preacher from the Diocese. We predict for him a useful and brilliant future and God's abundant blessing upon his noble work in the United States.

DIOCESE OF HURON.

CHATHAM.—*Christ Church.*—The funeral of the late Mrs. F. S. Jarvis took place on Thursday, 14th March, from her late residence to this Church, and was attended by an immense concourse of friends and acquaintances assembled to tender the last sad honors. The church was crowded to the doors, standing room being unattainable. The pulpit, altar and desk, were draped in black, and on the casket lay several beautiful floral offerings, including a cross, a crescent, and a star. As the solemn notes of the organ died away Rev. N. H. Martin gave out the hymn, commencing!

Days and moments quickly flying,
Speed us onward to the dead!
Oh, how soon shall we be lying
Each within his narrow bed.

Then Psalms 39 and 90 were sung, after which the clergyman read that passage so full of promise and immortality, 1st Cor. xv, 20, 58.

He then spoke very briefly, saying that he but voiced the sentiments of all present when he extended to the friends so suddenly bereft of one so near and dear to them, heartfelt and deep sympathy. It was an occasion of deep regret and sadness, and the more so because she whose death they mourned was cut down in the midst of years of service and usefulness, from the home of which she was the joy and cheer. To us it seemed strange that she should be cut off, while many, who, from a human standpoint, might be better spared, were left. We would think she should have been left to impart instruction to her young family. He had known her for years as a steadfast friend, and when he himself was in deep sorrow, none had been more deeply sympathetic in endeavors to bring consolation. She had always been an active worker, especially in the Sunday-school, until the

claims of her family prevented, but she never lost her interest in the work of her Lord Jesus Christ. She was a devoted mother, and her home was her world. Those most intimately acquainted with her were confident of her acceptance with Christ. Deathbed repentance were not to be depended on, but when a deathbed confession was preceded by a life of Christian activity and faith in the Saviour, they knew that while for her "to live was Christ, to die was gain." Her memory would long endure in the Church, and they need not sorrow as those without hope. When Christ shall appear he shall bring with Him those who have fallen asleep in Him, and among them her whose form lay before them. The expectation of meeting our friends in heaven made that fair land all the more precious. These sudden deaths were a lesson, and should teach us the duty of preparation. It might be that God, by this dispensation of His Providence, was calling some one who had not yet given Him their hearts. Preparation was simple in the extreme. He prayed that everyone there might be led to give themselves to Christ, and he implored all to make diligent search to see what their position in the matter was. He would again tender to his friend and fellow-worker, deep and heartfelt sympathy in his sad affliction, and to the orphans, he prayed that, friends might be raised up to take the place of the mother they had lost, and that the divine blessing might attend them and all who mourn to-day, for the sake of the Lord Jesus Christ.

The hymn, "Hark, blessed are the dead," was sung, and after prayer the procession was reformed and started for Maple Leaf cemetery, where, with the impressiveness of the Church, all that was mortal of Charlotte Anne Jarvis was laid away in the grave, "earth to earth, dust to dust, ashes to ashes," in sure and certain hope of a glorious resurrection.

Mrs. Jarvis was the eldest daughter of Mr. J. E. Brooke, one of the first Churchmen in the county of Kent, and one of Chatham's earliest and most esteemed citizens. She had been the wife of Mr. Frederick S. Jarvis, manager of the Merchant's Bank of Canada, Chatham, for the past eleven years. During that time six children had been born, four of whom survive, the youngest being only a fortnight old. The sympathy of their many friends in Chatham will go out to the sorrowing husband and motherless children. She was indeed a most devoted parent whose every care was centered on the welfare of her interesting little family, and as to the wide circle of her friends and acquaintances, her removal leaves a blank which will not soon be filled. She was a devoted and sincere Christian. "To live was Christ and to die was gain." The assurance that she has entered into enduring bliss can alone take away the sting of separation, and even in the first moments of sorrow her friends realize that their loss has been her gain.

The following is taken from *Christ Church Sunday-school Record*:

"Often in dreams I see it,
Lying so far away,
And I catch a sound of singing,
And hear the viola play.
And my heart goes out in longing
To the city wondrous fair,
For I have loved and lost ones,
And I know I shall find them there."

We hardly know how to voice the grief felt by every member of the school for our Superintendent in the sudden death of his wife.

For years she was a faithful teacher and in the midst of household cares ever maintained a deep interest in all that concerned our Church. Indeed with a sympathetic nature and excellent judgment her counsel was always of the wisest. She was a devoted wife and mother, and nowhere did she appear to better advantage than in her own home.

Her funeral was one of the largest ever seen

in Chatham. The numbers present testifying to the esteem in which she was held.

The school sent a floral tribute in respect to her consistent life. However, while we sorrow it should not be as those without hope, for we can truly say that to her "To live was Christ, and to die was gain."

The *Synod Journal* of 1888, speaks of the satisfactory progress of the Diocese of Huron. The year ending April 30th, 1880, is compared with the year ending April 30th, 1888:

	1880.	1888.	Increase
Clergymen in active service.....	103	124	21
Churches, number.	204	241	37
Value.....	\$656,784	\$791,182	\$124,398
Parsonages, numbr	62	73	11
Value.....	\$130,650	\$257,969	\$127,319
Church population.	54,664	56,159	1,495
Communicants.....	8,910	12,234	3,324
Sunday-school Officers, Teachers & Scholars.....	14,390	17,196	2,806
Voluntary contributions, 1880: \$121,858.44; 1888: \$153,604.59; Increase: \$31,746.15			

The debt, on the Mission Fund, which a few years ago was very serious, (at one time it was nearly \$10,000) has almost been wiped out.

DIOCESE OF ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, a donation of £5 worth of Bibles English and Icelandic from the British and Foreign Bible Society, London, Eng. He has also great pleasure in being able to say that the Church Ullswater is now seated. His Lordship the Bishop having given four seats the rest being given by the congregation. Money is still earnestly requested to finish building the Church. We trust that someone will help us to accomplish this object

DIOCESE OF NEW WESTMINSTER, B. C.

DONALD.—The Lord Bishop of New Westminster consecrated St. Peter's Church, Donald, on February 24th. The history of this the first Church in the mountains may be interesting to those who often read accounts of our work. The first services were held in Donald, by the Rev. D. H. W. Horlock, on August 26th., 1886. These were in the Court House, which was kindly placed at his disposal by A. W. Vowell, S. M. & G. C. The Church people of Donald showed their appreciation of the Judge's kindness by having the services regularly there until the Church was opened. In November there was a meeting of Churchmen held, at which it was determined to build a Church. The desire for a Church was proved by the liberal subscriptions of the members; and the following May the contract was let and the building begun. The C. P. R. most kindly gave two lots besides other very material help which enabled the Church to be finished by the end of September. It is no small gratification that the Church is free of debt; and the credit is due to those who have so kindly helped. With the exception of \$250 granted by the C. P. R., and some donations from friends at home, the amount required has been raised amongst those who have been in Donald district and along the C. P. R. Many a hard earned dollar has gone towards making St. Peter's Church as pretty a Church as there is in the Diocese. There have been great improvements made in the furnishing of the Church this year, and thanks are due to Mrs. Sillitoe for the handsome altar frontals she has given, as well as many smaller presents which make the chancel well furnished. The organ, the lectern and the prayer desk were gifts from those who have been staunch supporters from the beginning. Within the last few months the

Church has been re-seated and painted by the people of Donald, and theirs is the credit of having put just the finishing touches to the work. It was no little satisfaction then to see the Bishop on Sunday 24th. And there were many thankful hearts at that solemn Consecration Service; the only drawback being that many who had helped to build the Church were unavoidably absent. The Procession from the vestry, of the Bishop and Clergy, was met at the Church porch by the representative members of the congregation; and in the absence of Mr. Vowell, Mr. Spragg read the petition for consecration. The applicants then preceded the Bishop and Clergy to the chancel where the service began. Mr. Evans, the organist and lay reader, helped to make the musical parts of the service hearty so that those present will remember it to have been one of the most impressive and delightful services they have had. The whole congregation remained throughout, and the Bishop's words on the sacredness and holiness of the House of God will not likely be forgotten. There is something decidedly bracing in having now a Church right in the heart of the mountains; and there is a great deal to be thankful for that the Church is free from debt, well supported and likely to prove a blessing to many.

KAMLOOPS.—The new Church here is so far completed that the whole of the furniture from the old building was moved in on the 21st., and the first service held on the following Sunday. The Church people have been so long compelled to worship in a Barn that it is an unfeigned gratification to them to have at last an edifice worthy of being called a Church. The winter season has put many difficulties in the way of the progress of the building, to say nothing about the questions which arose in the first instance respecting its position. All these are over, now, and the subscribers have every reason to congratulate themselves. The Bishop was here on the 27th Feb., and administered the Rite of Confirmation.

VANCOUVER.—St. James'.—Two new churches have been erected in St. James' Parish, Vancouver during the past month. St. Michael's, situated on Westminister road, a short distance south of False Creek school, has been for lack of funds, at present built only to half the dimensions which the plan call for, but will be enlarged as soon as more money is obtained for this purpose. The building as it stands at present will accommodate about 100 and cost in the neighbourhood of \$1000. The addition when built will seat an equal number and cost about the same amount. Service was held, for the first time; by Rev. H. F. Clinton, on the first Sunday in Lent. St. Paul's, on Hornby Street, near the Granville Street Bridge, is a pretty little edifice built to seat 160 persons, at a cost of \$1500. It was opened on the 3rd, Sunday in Lent. Rev. H. F. Clinton has charge of this also, and will be assisted by Rev. H. Edwards, on his return from England. These churches were badly needed in the localities in which they are situated, as the residents there found the distance to St. James' Church, too great for them to attend regularly.

Christ Church.—A most successful concert was held on the 28th, ult., under the auspices of the Ladies Aid Society, in the Van Horn Block. The spacious room was crowded all the evening and the sum of \$150 realized after paying all expenses. The ladies are now busily engaged in preparing for a sale of work to take place in Easter Week. The Building Committee after examining the designs for Christ Church unanimously decided in favour of those submitted by Mr. Wickenden; tenders are being called for, and work upon the foundations will be proceeded with immediately. The Lord Bishop will hold a Confirmation Service on Palm Sunday morning.

DIOCESE OF MONTREAL.

MONTREAL—*St. Jude's Church Association*—At the annual meeting of the Association, the Treasurer reported the receipts during the year to have been \$463.86, and expenditure \$429.69. After a musical programme had been rendered, the Chairman, Rev. J. H. Dixon, introduced Mr. J. S. Hall, jr., M. P. P., who, in the course of an interesting address, congratulated the Society on its success.

APPOINTMENTS of the Lord Bishop of Montreal for May:

- May 5th: Sunday, St. Johns, Rev. Rural Dean Renaud.
 " 5th: Sunday, Iberville, Rev. B. P. Lewis.
 " 6th: Monday, Granby and Milton, Rev. Rural Dean Longhurst.
 " 7th: Tuesday, Roxton and North Shefford, Rev. W. N. Duthie.
 " 8th: Wednesday, Waterloo, Ven. Archdeacon Lindsay.
 " 9th: Thursday, Knowlton, churchwardens
 " 10th: Friday, Brome, Rev. R. L. Macfarlane.
 " 12th: Sunday, Iron Hill and West Brome, Rev. F. Charters.
 " 15th: Wednesday, North Ely, Rev. C. P. Abbott.
 " 16th: Thursday, Boscobel and Warden, Rev. C. P. Abbott.
 " 17th: Friday, West Shefford and Falford, Rev. W. Robinson.
 " 19th: Sunday, South Stukely, Rev. J. W. Garland.
 " 20th: Monday, Bolton, churchwardens.
 " 21st: Tuesday, Mansonville, Rev. W. Ross Brown.
 " 22nd: Wednesday, Glen Sutton, Rev. H. A. Meek.
 " 23rd: Thursday, Abercorn and Sutton, Rev. C. Bancroft.
 " 24th: Friday, Sweetsburg and Cowansville, Rev. G. Forsey.
 " 26th: Sunday, Farnham, Rev. Canon Musson.
 " 27th: Monday, Adamsville and East Farnham.
 " 28th: Tuesday, Dunham, churchwardens.
 " 29th: Wednesday, Stanbridge, Rev. I. Constantine.
 " 30th: Thursday, Bedford, Rev. Rural Dean Nye.
 " 31st: Friday, Frelighsburg, Rev. Canon Davidson.

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

DIOCESE OF ONTARIO.

KINGSTON.—The Lord Bishop of Niagara has been holding confirmations here in three of our churches. In the newly restored Church of St. James forty four candidates, of whom 15 were men and boys, received the Apostolic rite.

His Lordship gave two excellent addresses; in the first of them he reminded the candidates that confirmation was not the beginning of their religious life, but the strengthening and establishment of that life which was begun in baptism. He also gave a helpful explanation of the relation of a Christian to Christ and His Church, using the Master's own simile of a vine and branches.

A few moments of silent prayer were followed by the hymn, "My God accept my heart this day," and then the candidates were confirmed.

In the second address, which was more of the so called practical kind (though indeed both were highly practical in reality) the Bishop gave the newly confirmed six rules for their guidance. As usual in this Diocese the sacrifice of thanksgiving was offered and partaken of by the candidates.

The services at St. John's, Portsmouth, and St. Paul's, Queen street, were of a similar character, and the buildings were crowded to overflowing. In the former church nine girls and women and one male; and in the latter twenty females and six males were confirmed. The Rev. A. Spencer was Bishop's chaplain throughout the day, (Sunday, April 7th), which did not see the good work ended till 9 p. m.

OXFORD MILLS.—It is sometime since our columns contained anything from this parish, but the recent visit of the Bishop of Niagara calls for a note or so. We are glad to know that the parish is in a prosperous condition, the only changes being those social ones which happen from time to time in every community. Two of the Churches have lost their organists, by marriage. In both cases the congregations shewed their appreciation of past services in a tangible manner; St. Anne's presenting Mrs. Garrett with a piece of plate; St. Augustine's giving Mrs. Percival a magnificent Bible. St. Anne's has also been enriched by a beautiful set of altar ornaments, consisting of a brass altar cross, jewelled and enamelled, with candlesticks to match.

Wednesday, April 10th, will long be remembered by the people as a red letter day, when they had the honor as well as pleasure of welcoming His Lordship the Bishop of Niagara, who had been met at the station by the Rev. C. P. Emery, Rector of Kemptville. The morning proved propitious, and in spite of bad roads, St. John's Church was filled to overflowing by a reverent congregation, with the candidates, 16 males and 20 females; the clergy and the Bishop entered, singing "Onward Christian Soldiers." The celebration was chorally rendered, and the Bishop's addresses will be long remembered, being marked, as always, by definite Church teaching, delivered with great earnestness. During the service the Bishop was assisted by the Rev. R. L. M. Houston, of Merrickville, as Epistoler, and the Rev. C. P. Emery, as Gospeller, while the vicar acted as server. The choir, augmented by kind friends, rendered their parts most correctly and sweetly, while the building presented a beautiful appearance, being decorated by Mrs. Gilmour. About 100 received the Blessed Sacrament.

CONTEMPORARY CHURCH OPINION.

The North East, of Portland, Maine, says:—"Church people sometimes seem to forget that the assertion of distinct Church principles is the surest means of extending the influence and power of the Church. No one should be content till he is doing his utmost to strengthen and assist the spiritual growth of the parish to which he belongs. As his own soul is nourished, so must it be with others; that nourishment is ministered to him sacramentally, and must be given to others in the same manner. For a communicant to slight the Holy Communion, even if otherwise careful of fulfilling religious obligations, injures not only his own spiritual progress, but lowers the Holy Sacrament in the eyes of others. If the Church has any higher place of Christian duty than others, it is because she calls men to receive from her Lord through her the means by which they can surely attain to a higher spiritual life. Churchmen should constantly and loyally show their colors, and not haul them down so frequently as they do out of a false sense of compliment to other Christians who may approach them. The Church would have her children gentle and courteous, but she expects them always to be true and loyal and brave and firm in the maintenance of her principles.

The American Church Sunday-School Magazine says:—

A NEW SUNDAY-SCHOOL ASSOCIATION has been formed in the Diocese of Minnesota. As

a very large proportion of the Dioceses in our country have not yet taken action in this matter, it is an interesting and useful topic for consideration. The Diocese in which Sunday-school Associations exist have found them so useful that they are asking, with some earnestness, why is there not a Sunday-school Association in every Diocese where there are Sunday-schools? It seems to us that, as the rector of a parish is responsible for the instruction of the young in his cure, so the Bishop of every Diocese is responsible for the organization and regulation of associated efforts among the schools. All local parochial work is lifted to a higher plane of intelligence by conferences between the clergy and teachers. How is a Bishop to know the wants of his Diocese in matters of education unless he gets his workers together and listens to them?

The North East says of Friday as a day of Religious Obligation:

Eighteen hundred years ago Jesus Christ, the Son of God, died upon the cross for the redemption of mankind. The world's history knows no event so stupendous as this; and from that time to the present, the Church has persistently called upon her children to observe the day of Christ's crucifixion, Friday, as one of sacred obligation by fasting and prayer. Public services, in grateful acknowledgment of the mercy bestowed on that day, are duly appointed by the faithful priests of the Church, but alas! how few they are who answer the call.

Friday is not, in this age, a legal holiday. Business men and business women must go to their daily toil, children must go to school, and housekeepers plead household duties. If it were any other day than Friday it might be possible for the latter to attend the morning service in commemoration of an event of so vital interest to themselves, but as it is, how can they accomplish it? It has been suggested that they should petition the legislature to change "aweeping-day" to Thursday, but this meets with no favor, for deep in the woman's breast apparently lies a moral obligation to do her sweeping on Friday, and no consideration is of sufficient weight to overcome this responsibility. To meet this difficulty services are sometimes appointed for Friday evening; still few attend them. This is not because almost the entire congregation cannot go out in the evening; their presence at places of amusement proves this conclusively. Why is it then? Is it not because the majority of Church people do not care? They care neither for the Lord who suffered for them, nor for the Church which calls them to "come and worship." They think it is enough to go to church on Sunday, in the morning; enough to give two hours in the week to the public acknowledgment of their God, and devote the rest to the acquirement of temporal gain, or in ease and pleasure! No wonder that the time is long for the fulfilment of the Christian's prayer, "Thy kingdom come."

TO THE CLERGY.

We would be pleased to have short notices of the Easter services from as many parishes as possible, and would be much obliged if the Clergy would send same in to us as early as practicable.

NOTE THIS.—We will send the CHURCH GUARDIAN free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers.

A correspondent writes, remitting subscriptions, and the names of two new subscribers: "It is my intention to advise all my friends to become subscribers, for their own benefit, to a publication which will be an advantage to them."

EASTER VESTRIES.

The Church Year, of Jacksonville Fla., says that having no parish or diocesan relations it can say for the clergy, and the best interests of their flocks what, otherwise, it could not say. Anyway, it is thoroughly independent of individual considerations, speaks its mind and it proceeds thus: As Lent draws to its close, and the blessed festival of Easter approaches, there is a heavy burden on the heart of most of our clergy. Unfortunately, the election of vestries is fixed for Easter-Monday. So, on that day, all the *aggrieved and disgruntled* parishioners whatever their grievance be, count for an opportunity to make a bed of thorns for their rector, who in his contest with the world, the flesh, and the devil, has hurt the feelings of some sensitive soul, bent on subservience to one or two, or all of these. Though all the blessed Lenten season, the rector has been striving for the spiritual advancement of his people. The draught upon his nervous system, from increased services, and pastoral duty, is more intense and exhausting, than any layman can either know, or appreciate. He comes to the close of the Lenten season, spiritually improved, it may be, but mentally and physically depressed, wearied and exhausted. A sort of nightmare has been upon him, for weeks, as he thinks of the possible, and sometimes probable, trouble which has been brewing, looking towards the annual election of Easter as its sure opportunity for an outlet. He feels that there is always the possibility of a minor revolution, at this time, which may turn the whole gentle Lenten current into gall, or, at best, change the entire working system of the parish, so as to hamper progress for the Church, and increase the, already sufficient, burden of his own cares and toils. To many a rector, ardent and true, the vestry system is a hindrance. But rarely are its members inclined to take hold of active and progressive work for the extension of the Church; generally very much disposed to criticize their rector, and use their position rather to depress than to elevate his energies, in the work to which they have called him. There are many such rectors, who would thank God, for a speedy return to the ancient and true position of the Church, making the appointment of the clergy by the Bishop, and fixing *their responsibility for their work to him, and not to a corporation of laymen*, most ignorant of doctrine and usage, absorbed in secular business, and, when intent on Church duties, more disposed to dwell upon what might have been, or ought to be, than on their solemn duty to follow their rector as their chosen leader, strengthen his hands, and invigorate him for work. Let brethren of the laity seriously consider these thoughts, try to keep that Easter-Monday skeleton out of their rectory, and study to add the power of their loving inspiration to the endorsement of their rector's faithful service. As it is, the parish meeting after Easter, is a heavy wet blanket, upon the promise of Lent's devotional services, and the men who have taken little part in these devotions, come to the front, to ventilate some fancied grievance, and strive for prominence, not so much as devout earnest minded servants of God, but as the critics of their pastor, and for the gratification of their own sweet wills.

* * * * *

There are many vestrymen who are seen at church at only one service in a week, and who, in defiance of the Church's authority, attend, with their families, theatres, balls and other places of amusement even in the season of Lent. In an officer of the Church this is destructive of the Church's character, influence and power, among the people. It strips the Bishop of his jurisdiction over the diocese, in a large degree; it reduces the Church's order to pure congregationalism, and assumes controlling power

over priestly character, and the priestly office, while its members, delinquent or deficient in duty, often exist as stumbling blocks, who, nevertheless, have to be considered and consulted, before any onward movement for Christ's Kingdom in the community can be attempted.

WHAT IS THE MATTER WITH OUR SUNDAY-SCHOOLS?

(Bishop Gillespie in the *American Church S. S. Magazine*).

What is the matter with our Sunday-schools? From two classes of persons we may expect a very ready response, that there is nothing the matter with our Sunday-schools—those who have never given much thought to Sunday-school work, and those who know the Sunday-school only in its best estate. The one class will say, "The children of our parish meet every Sunday; they are taught the Catechism and the Bible, and they have their Christmas and Easter festivals, and we do not see how you could improve on this." The other will give us the figures of their parochial and mission schools—the scholars in attendance, the teachers, the contributions, and wish we could hear their singing, and ask, "Is anything the matter here?"

And yet the question remains, What is the matter with our Sunday-schools? Let the conversation in the formal or informal clerical gathering turn on Church work with the children, and the tone will be of anxiety and discouragement; and the able reports that are constantly coming from conventions, and even the language in Episcopal addresses, warrant our question. As we proceed we may vindicate what may seem an unkind, or even unjust complaint.

The great difficulty, as it seems to us, with our Sunday schools is that the Church has never heartily accepted the Sunday-school system. Historically, in England and in this country, we are related to the Institution. But where in Canon, to say nothing of the Prayer Book, shall we find any mention of the Sunday-school?

It is not the Church's system; and hence, although we have had, and have, strong champions of the Sunday-school, and men who have worked their schools into deserved notoriety, and men who are known as great Sunday-school workers and writers, the Sunday-school with us is not the power it is in Christian bodies about us. They generally have no system of Christian culture for their youth, and hence they take hold of the Sunday work, and they develop it not only in numbers but in efficiency. The organization and the work is thorough, Sunday-school conventions, and even county and town organizations, are common, and they gather the best talents, clerical and lay. The same is characteristic of their Sunday-schools. They bring into them the adult as well as the youthful part of the flock, and their prominent people, in the best sense, are the officers and instructors.

Again, there is this the matter with our Sunday-schools—that we have not settled down to any system of instruction. Some Rectors are very pronounced that the instruction should be entirely with the Catechism or Prayer Book. Others would make the study almost entirely Biblical, probably with leaflets. The result is, our apparatus is imperfect. The helps to leaflet study are ample; the pages of the *Church Sunday-school Magazine* witness this; but the aids to Catechism study are scattered, and not at hand for the ordinary teacher. So a teachers' meeting does not elicit interest because the lesson studied is not that of the whole school. Anyone who has examined the International Series, with its annual

volumes for different denominations, and its leaflets for various ages and abilities, will see the force of what we state. There is great power in this uniformity.

One other difficulty with our Sunday-schools is that any provision for Sunday-school comfort and convenience rarely enters into the erection of our ordinary churches. Sunday-school or class-rooms are luxuries of city churches. Our poor teachers have to do the best they can with their children in ordinary pews. How often we have pitied them in their uneasy postures; how impossible to keep the attention of the class under such untoward circumstances.

We have one recommendation that it seems to us would meet a difficulty which is common to all Sunday-schools—the unfitnes of teachers. In this we include irregularity, lack of dignity, of tact, of intelligence, and especially of teaching ability.

A Sunday-school is a beautiful sight at a distance; but let one who appreciates the work that should be done here pass slowly down the aisles, and he will find—here a class un supplied; here a class, teacher and scholars, with book or leaflet in hand, one reading the questions and one the answers, and so the lesson being gone over; here a teacher reading some book or paper to her class; her instructions suspended, the scholars in lively conversation among themselves, and perhaps teachers availing of their proximity of seats for their converse. Again, a teacher hearing a class of ten or more one by one, the rest meanwhile as far from any instruction as though they were sitting on the Church steps. This is Sunday-school work almost everywhere.

Now for the remedy. We propose, instead of the ordinary Sunday-school class of from six to twelve, sections or groups, according to the capacities of the scholars, and each of them under the charge of some earnest, intelligent man or woman who meets the requirements of a Christian teacher. Our usual Sunday-school arrangement proceeds on a false assumption that almost anyone can teach. If "where there's a will there's a way," it is often a very poor way, as the graduates of the Sunday-school when they come for confirmation examination show.

We are aware of difficulties and read objections to what we have alluded to. The want of Sunday-school rooms may seem insuperable; yet even in a small church groups may be so disposed that there will be sufficient space between them.

Again, it may be said: but this will turn out a number of teachers. Then let them be formed into a class where they may be fitted for the work, so that there shall always be a resource in vacancy. Or some of those persons who have a mind to work may be employed as officers, or monitors, or visitors.

The Rev. A. F. Washburne, in the *Churchman* of January 19th, 1889, has set forth the present difficulties in the Sunday-schools far better than is done in this paper. His solution is—paid teachers. We hope not. Is the Church so poor in interest, in zeal, in godliness, in all that makes the very life of the Church, that she can tend her lambs only with hirelings? At least let us first dare to start aside from old ways, and put the Sunday-school in position, and lay down a law of instruction, and give the school a proper abiding place, and gather the truest and the best from our communion bands, and then say to them, "Feed my lambs."

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CALENDAR FOR APRIL.

- APRIL 7th—5th Sunday in Lent.
 " 17th—6th Sunday in Lent.
 " 15th—Monday before Easter.
 " 16th—Tuesday before Easter.
 " 17th—Wednesday before Easter.
 " 18th—Thursday before Easter.
 " 19th—GOOD FRIDAY. Pr. Psalm M. 22, 40, 54. E. 69, 88.
 " 20th—Easter Even.
 " 21st—EASTER. Pr. Pss. M. 2, 57, 111. E. 113, 114, 116; Pr. Anthem instead of *Venite*. Athan. Creed. Pr. Preface in Communion Service till April 28th inclu. (*Notice of Monday and Tuesday, and of St. Mark.*)
 " 22nd—Monday in Easter week.
 " 23rd—Tuesday in Easter week.
 " 25th—St. Mark, Evangelist and Mar.
 " 26th—1st Sunday after Easter. (*Notice of St. Phillip and St. James.*)

EASTER.

- "The LORD is risen indeed!"
 ALLELUIA.
 :o:
 "Sing unto the Lord; for He hath triumphed gloriously."
 ALLELUIA.
 :o:
 "Death is swallowed up in Victory."
 ALLELUIA.
 :o:
 "For as in Adam all die, even so in Christ shall all be made ALIVE."
 ALLELUIA.
 "I have the keys of hell and of death"—Rev. 1, 18.
 • WELCOME, happy morning! age to age shall say;
 Hell to-day is vanquished; heaven is won to-day!
 Lo! the Dead is living, God for evermore!
 Him, their true Creator, all His works adore!
 "Welcome, happy morning! age to age shall say;
 Hell to-day is vanquished; heaven is won to-day!"

Earth her joy confesses, clothing her for Spring,
 All good gifts returned with her returning King:
 Bloom in every meadow, leaves on every bough,
 Speak His sorrows ended, hail His triumph now.

'Welcome, happy morning!' &c.

Months in due succession, days of lengthening light,
 Hours and passing moments praise Thee in their flight;

Brightness of the morning, sky and fields and sea,
 Vanquisher of darkness, bring their praise to Thee.

'Welcome, happy morning!' &c.

Maker and Redeemer, Life and Health of all,
 Thou from heaven beholding human nature's fall,

Of the Father's Godhead true and only Son,
 Manhood to deliver, manhood didst put on.

'Welcome, happy morning!' &c.

Thou of Life the Author, death didst undergo,
 Tread the path of darkness, saving strength to show;

Come, then, True and Faithful, now fulfil Thy word;

'Tis Thine own Third Morning! Rise, O buried Lord!

'Welcome, happy morning!' &c.

Loose the souls long prisoned, bound with Satan's chain;

All that now is fallen raise to life again;
 Show Thy face in brightness, bid the nations see;

Bring again our daylight: day returns with Thee!

'Welcome, happy morning!' &c.

Fortunatus (530-600), tr. J. Eilerton. Amen.

—From the Church of England Hymn Book, compiled by Rev. Godfrey Thring.

"THE PLACE WHERE THE LORD LAY."

(From a Sermon by the Rev. Canon Liddon preached in St. Paul's Cathedral, London, Easter, 1887).

"The place where the Lord lay." It is the central sanctuary of the Christian faith. No other spot on earth says so much to Christian faith as does the tomb of our Lord. Observe, it is "the place where our Lord lay." He lies there no longer. He was not lying there when the angel addressed Mary Magdalene. With most tombs the interest consists in the fact that all that is mortal of the saint or hero or the near relative rests beneath the stone or the sod on which we gaze. Of our Lord's sepulchre the ruling interest is that He no longer tenanted it. It is not as the place in which He lies, it is not even chiefly as the place wherein He lay, it is as the place from which He rose that the tomb of Jesus speaks to faith.

If anything is certain that He foretold His resurrection, and that He pointed to it as being a coming proof of His being what He claimed to be. If He had not risen His authority would have been fatally discredited; He would have stood forth in human history—may He forgive me for saying it—He would have stood forth as a bombastic pretender to supernatural sanctions which He could not command. If He had not risen what would have been the meaning of His death? Even if it still retained the character of a martyrdom, it would have been only a martyrdom. Its value and its force would have been limited to the example it set before others. It could not have been supposed to have any effect in the invisible world; to be in any sense a propitiation for human sin. The atoning virtue

which, as we Christians believe, attaches to it depends on the fact that He who died was more than man, and that He was more than man was made clear to the world by His resurrection. As St. Paul tells the Romans, He was powerfully declared to be the Son of God in respect of His holy and divine nature by His resurrection from the dead. If He had rotted in His grave what must we have thought of His character as a religious teacher? He said a great deal about Himself which is inconsistent with truthfulness and modesty in a mere man. He told us men to love Him, to trust Him, to believe in Him, to believe that He was the way, the truth, and the life, to believe that He was in God the Father, and the Father in Him, to believe that one day He would be seen sitting on the right hand of God, and coming in the clouds of Heaven. What should we think of language of this kind in the mouth of the very best man whom we have ever known? What should we think of it in our Lord Himself if He was, after all, not merely, as He was, one of ourselves, but also nothing more? He proved that He had a right to use this language when, after dying on the Cross, at His own appointed time He rose from the dead. But it is His resurrection which enables us to think that He could speak thus without being intolerably conceited or profane. It may be said that, at any rate, the worth of the sermon on the Mount is independent of the character of the teacher who addressed it, that that sermon retains its fresh and lofty teaching whatever was the place of its author in the scale of being. Is this so? Surely the preacher of that sermon makes an extreme, if not an intolerable, claim, if he has not some superhuman right to make it when sets aside the sayings of "them of old time," when He sets aside the words of the ancient and the Divine law with His own personal authority: "But I say unto you—" No, there is no ground for thinking that Christ's credit as a teacher can be saved when His Resurrection is denied. Faith in the Resurrection is the very key stone of the arch of Christian faith, and, when it is removed, all must inevitably crumble into ruin. The idea that the spiritual teaching, the lofty moral character of our Lord, will survive faith in His resurrection is one of those phantoms to which men cling when they are themselves, consciously, or unconsciously losing faith, and have not yet thought out the consequences of the loss. St. Paul knew what he was doing when he made Christianity answer with its life for the truth of the resurrection. "If Christ be not risen," he said, "our preaching is vain; your faith is also vain."

And, (brethren,) we need not fear to encounter the tremendous alternative. The empty tomb of Jesus recalls an event which is as well attested as any in history. It is so attested as to put the idea of what is called "illusion" out of the question. The main purpose, the first duty, of the Apostolic ministry was to witness to the fact that Christ had risen. The Apostles did not teach the resurrection as a revealed truth, as they taught, for example, the doctrine of justification; they taught the resurrection as a fact of experience, a fact of which they themselves had had experience. And this is why the different Evangelists do not report the same appearances of our risen Lord. Each one reports that which he himself witnessed, or that which was witnessed by the eye-witness on whose authority he writes. Put the various attestations together, and the evidence is irresistible. That which these witnesses attest must be true, unless they have conspired to deceive us, or are themselves deceived. The idea that they are deceived, however, cannot be entertained by any man who understands human character; the idea that they were themselves deceived is inconsistent with the character of the witness which they give. No doubt there are states of hallucination, states of mental tension, in which a man may fancy that he sees something which does not in fact

present itself to his senses. The imagination for the moment is so energetic as to impose upon the senses an impression that corresponds to that, whatever it be, which creates an emotion within the soul. Nay more, the New Testament itself speaks of inward revelations sometimes during sleep, sometimes during the waking hours, as was that rapture, of which St. Paul wrote, into "the third heaven, whether in the body I cannot tell, or whether out of the body I cannot tell—God knoweth."

But the accounts of the appearances of our risen Lord do not at all admit of either of these explanations. If He had been seen only for a passing moment only by one or two individuals separately, only in one set of circumstances, under one set of conditions again and again repeated, then there would have been room for the suspicion of a morbid hallucination, or at least of an inward vision. But what is the real state of the case? The risen One was seen five times on the day that He was raised from the dead; He was seen a week after; He was seen more than a month after that; and frequently, on many occasions, during the interval; He was seen by women alone, by men alone, by parties of two and three, by disciples assembled in conclave, by multitudes of more than five hundred at a time; He was seen in a garden, in a public roadway, in an upper chamber, on a mountain, in Galilee, on the shore of the lake, in the village where His friends dwelt. He taught as before His death, He instructed, He encouraged, He reproved, He blessed, He uttered prolonged discourses which were remembered, which were reported, He explained passages of Scripture, He revealed great doctrines, He gave emphatic commands, He made large and new promises, He communicated ministerial powers, and they who pressed around Him knew that His risen body was no phantom form. For He ate and drank before them just as in the days of yore, and they could, if they would, have pressed their very fingers into the fresh wounds in His hands and feet and side. In short He left on a group of minds, most unlike each other, one profound ineffaceable impression, that they had seen and lived with One Who had died indeed and had risen again, and this fact was in itself and in its import so precious, so pregnant with meaning and with blessing to the human race, that it threw in their minds all other facts into relative insignificance; it was worth living for, it was worth dying for. "That which we have seen and heard, that which our hands have handled, that declare we unto you." This was their concurrent testimony, and their testimony can only be set aside if the ordinary laws of evidence are set aside by which we judge of the worth of other facts and experiences. It can only be set aside by some *a priori* doctrine which tells us, on abstract metaphysical grounds, what is deemed to be possible to be, or possible to be believed, and so decides that a miracle is not possible. Surely, my brethren, our common sense might tell us to judge what may be by what has been proved to be, rather than to disbelieve what has been proved to be in deference to some abstract theory of what may or may not be. The actual, after all, is a safer criterion of the possible than the possible of the actual. "I might disbelieve the resurrection," said a shrewd man of our day—certainly with no very ecclesiastical, I fear with no perhaps very religious, bias—"I might disbelieve the resurrection, if without it I could possibly explain the existence of the Christian Church." Yes, if Christ did not rise, the existence of the Christian Church is unaccountable. The hopeless discredit and failure attaching to the crucifixion, if the crucified One did, indeed, rot in his grave, would have made it impossible, I do not say to set about the conversion of the world, but to interest any sensible person in the streets of Jerusalem. As it was, when men looked on

that well remembered tomb in the little suburban garden close to the hill of execution outside the city gate, they knew that it was empty, and Christians wrote over the entrance those words of the angel: "Come, see the place where the Lord lay; He is not here, He is risen."

Certainly no human eye witnessed the tremendous scene itself—the flush of warm life passing suddenly over the cold and pallid frame, the opening eyelids, the reanimated cheek, the raised arm, the sudden resistless vitality of every limb, the flash of life which, as the earthquake rumbled beneath, and before the stone had yet been rolled away, burst utterly and for ever the fetters of death, and sprang forth into freedom and into victory. Certainly none saw how more literary than ever before in human history the Lord then waked as one out of sleep; but that some such scene must have taken place is certain from the well attested appearances of our risen Lord. And no spot is so precious to faith as this, where experience is not faith's rival, but her servant, and where faith plants her feet with triumphant certainty on the soil of earth that she may forthwith mount as with an eagle's wings to the heights of Heaven.

"Come see the place where the Lord lay." No other place is in an equal degree a stimulant to Christian endeavour. Not the mountain of the Beatitudes—though the words uttered upon it must still stir human souls to their depths—not Capernaum—though no other town has witnessed so many works of the Divine mercy—not even Calvary—though, as the scene of the highest revelation of Divine love on earth, Calvary stands alone—more than these does the place where the Lord lay provoke Christian endeavour—endeavour directed to personal and social improvement, endeavour which would promote the glory of God and the highest good of man. And why? Because of all effective endeavour, Hope must be a main ingredient, and Hope nowhere learns so successfully to resist the pressure of the shock of disappointment, and to reach forward with confidence into the unexplored future, as at the very tomb of Jesus. Had He been crucified without rising from the dead, Hope, in the eventual triumph of truth and goodness, must perforce have died away from the hearts of men. But, as it is, the resurrection is a warrant that, if the heaviness of spiritual discouragement should endure for a night, the joy of spiritual success, patiently awaited, cometh in the morning. So it is with those who, while endeavouring to live the new life of Christ, are fighting hard and battling against untoward circumstances, against strange insurgent passions, against deeply rooted, and, perhaps, very evil habits, against some fatal weakness or warp of the will. Fail they must, if they essay to fight that battle in their own strength, but they can do all things through Christ Who strengtheneth them, and the Christ who strengtheneth them is not only Christ the Teacher, Christ the Example, Christ the perfect Sacrifice, He is also the risen Christ, risen for their justification, and to this end making them a free present of His resurrection strength. As such a soul, in moments of deep discouragement, comes in thought to see the place where the Lord lay once, to where He lies no more, it learns to understand its share in His great victory, and to expect with confidence that He will take it out of the horrible pit, out of the miry clay, and will set its feet on the rock, and will order its goings.

And so, too, in enterprises undertaken for the good of others, enterprises which seem to be stricken with the note of failure, which fail over and over again, which we are tempted to give up as a bad business. Do not give up that enterprise, be it what it may, if you can dare to offer it, if you have offered it, to God, as intended to promote His glory and the good of your fellow men. Do not give it up. There

was darkness over the whole world on the day of Calvary, darkness which little portended, though it necessarily preceded, the brightness of the resurrection morning. Your enterprise will have its Easter, if you will only have the patience and the grace to wait. Look, look at the empty tomb of Jesus for the secret of its triumph.

* * * * *

Let us Christians endeavour, (my brethren,) at this bright and glorious festival, to renew our faith and life at the empty tomb of our Divine Lord. Eighteen centuries have not made His death and resurrection less to the world than they were, nor did the world ever need to know their true value and import more than it does now. The wants of the living, the precious memory and love of the dead, the hope of a purer, stronger life here, the hope of a brighter life hereafter, alike draw our thoughts to that blessed spot where the First Begotten of the dead won His great victory.

May He of His grace and mercy bless whatever of clearer faith or of nobler purpose this Easter may have brought to any of us, and so lead us onwards and upwards to Himself, "Who liveth and was dead, and behold He is alive for evermore, and He hath the keys of Hell and of death."

THE RESURRECTION.

"Through the grave and gate of death, to a joyful Resurrection"—so the Prayer Book puts it. As there is no resurrection-life without death, so there is no resurrection of the "new man," the spiritual nature, except by the death of the "old man," the old nature. If we can say, "KNOWING THIS, that our old man is crucified with Christ," then we can joyfully "reckon ourselves alive unto God," through Jesus Christ our Lord.

Yes, for "He hath put all things under His feet"—even the tyrant self, by whom we have been so long held in bondage. Begin to reckon that dead, Christian, although you may still be conscious of its uprisings. If, by your full and free consent, self has been handed over to Jesus that He might judge it, and deliver you from it, your part is to leave it with Him, and rise, by faith, into His glorious resurrection-life. It is your part to see yourself seated with Him in heavenly places, "far above all principality and power and dominion"—far above the "dominion" of self. Your deliverance is already accomplished, although perhaps not yet made manifest to you. But rejoice! "Delight thyself in the Lord, and He shall give thee the desire of thine heart!" Christ is *your* Conqueror over self and sin! Rejoice evermore!—*The Visitor* N. Y.

RESURRECTION.

On the Resurrection morning,
Soul and body meet again;
No more sorrow, no more weeping,
No more pain!

Here awhile they must be parted,
And the flesh its Sabbath keep;
Waiting in a holy stillness,
Wrapt in sleep.

For a space the tired body
Lies with feet toward the dawn,
Till there breaks the last and brightest
Easter morn.

But the soul in contemplation
Utters earnest prayer and strong;
Breaking at the Resurrection
Into song!

Soul and body reunited,
Thenceforth nothing shall divide;
Waking up in Christ's own likeness
Satisfied!

O the beauty, O the gladness
Of that Resurrection day!
Which shall not through endless ages
Pass away!

On that happy Easter morning
All the graves their dead restore;
Father, Sister, Child and Mother
Meet once more.

To that brightest of all meetings,
Bring us, Jesus Christ, at last;
To Thy Cross through death and judgment,

 Holding fast.
—The Parish Visitor.

FAMILY DEPARTMENT.

EASTER ALLELUIA.

BY THE REV. HOBART B. WHITNEY.

Alleluia! Alleluia!
Christians, now be praising
Jesus Christ, our Great Redeemer,
Heart and voice upraising!
Joy and peace and life unending
Brought to every nation!
Alleluia! Alleluia!
Christ is our Salvation!

Alleluia! Alleluia!
Ere the sun had risen,
Jesus, in His glorious Body,
Burst His mortal prison:
Then, like them who first beheld Him,
Kneel in adoration!
Alleluia! Alleluia!
Christ is our Salvation!

Alleluia! Alleluia!
Conquering death forever,
Jesus rose, and brought us freedom
That shall fail us never!
By His mighty Resurrection
And His Meditation,—
Alleluia! Alleluia!
Christ is our Salvation!

Alleluia! Alleluia!
He is all our Treasure:
All our Life, and Food, and Raiment,
Ours in fullest measure!
Then to-day, with all the faithful,
Join our exultation!
Alleluia! Alleluia!
Christ is our Salvation!

THE CLOVER CLUB'S LENTEN LESSON.

BY M. B. M.

On a certain Friday morning about a week before Lent, there was evidently some great excitement among the pupils of "Miss Murray's Private School for Young Ladies" in the town of Clareton. Such mysterious winks and nods, and such constant shrugging of shoulders had seldom been seen there before.

The French professor had grown very nervous and cross before his hour was over, and the drawing teacher had declared her class "the worst in America." At recess, the buzz after the long silence had been quite deafening, and occasionally such remarks as these had been overheard:

"Did she tell you why she wouldn't join; perhaps she isn't strong enough?"

The speaker was a quiet looking girl in a black dress.

"Now, Clara dear, you know that I always make excuses for people, but it won't do this time, for she can't even find an excuse for herself," answered Susie Blair, as she patted the new red bows on her apron.

"No," continued a third, "she only said she wanted the time and the money for something else; so it's just plain meanness, for my father says that her father could buy up the whole town if he wanted to."

"Yes," chimed in Jennie Struthers, "that's just what Helen is: plain mean. I'd be sorry to be her cousin, if I was you, Fannie Brown."

And with this very unkind remark the conversation was brought to an end by the ringing of a bell for silence. That day was a hard one for Miss Murray, as well as for the other teachers, and she wondered very much what could be the matter, and was very glad when the last lesson was finished and the girls went home.

The next morning there was a very noisy meeting in the big library of Judge Struther's graystone house. Eleven very indignant little girls (who were quite old enough to know better), said a great many unkind things about another little girl who should have been there to make the twelfth and final number of a very important society called the Clover Club, whose members wore a small silver pin in the shape of a four leaved clover. Each Saturday morning they met together, to arrange many plans for the coming week, but this morning in particular to discuss a piece of news which they had heard for the first time before school on Friday morning. For the past three years they had always had some special weekly entertainment for Saturday afternoons during Lent. To be sure it was called a sewing society, and what sewing they had done had been sent to a children's hospital: but then, very little sewing and a great deal of talking had been done, and at four o'clock many outsiders, both boys and girls, had been asked to come in, and much cake and ice cream had been eaten—so that it had always ended up with a dance or two, and any amount of gossip.

Although all the members of the club were Church girls, they would have felt very badly indeed if you had even hinted that this was a strange kind of engagement to make, especially for the "Church's season of fasting." And this year the invitations had been sent out as usual, and you may imagine their surprise when Helen Carter, one of their own particular set, had written their president, Jennie Struthers, that she could not be present on the Saturday afternoons this year, as she wanted to spend her time and money in another way. A severe case of measles had kept her at home for several weeks, and she was not yet well enough to come and explain; and the note gave no other reason, only ending with many regrets that she could not be with them, and sending her love to each one.

It was very strange that they should have been so ill-tempered about it, for Helen had always been a favorite among them. But Jennie had always had a little jealous spot in her heart for the quiet, dignified girl, whose father was the rich banker whom everyone in Clareton looked up to and respected, and she was not sorry to take this opportunity to make the others like her a little less. They all knew very well that there must have been some very good reason, or Helen would not have written this note, for the extra weekly fine would make no difference to her, and her time was always her own out of school hours to do with as she pleased. But with one or two exceptions they refused to be honest about it, and so a very little matter soon grew to be a very great one, as it often does, and when Helen appeared once more among them she found her old friends were not the same, and that the note which had cost her so much to write was to prove a greater trial than she had ever imagined. Even her mother did not realize how much she missed the jolly times, for Helen had only told her that she wanted to do something better this Lent, and she had gladly given her consent to what the little daughter had asked her permission to do.

So the first weeks of the Lenten season went by, and although her own particular friend, Gertrude Farnham, knew what Helen did on the Saturday afternoons, she had promised not to tell the others, and they had not been able to find out about it, so they still thought her

rather mean, although her gentle ways had almost won back their hearts to her. I say almost, because Jennie Struthers still led a small number who would not think pleasant things, simply because they did not wish to, and so the Clover Club was no longer the happy society it had always been before. Poor Helen went once to the morning meeting, but did not go again, because it was so changed, and she felt sorrowfully that she was the cause. At last one day toward the end of Lent Helen's place in the school room was empty, and Miss Murray's face was very sober indeed when she asked that the members of the society called the Clover Club should put up their books earlier than usual, as she had something to talk to them about.

It was a very simple little story that they listened to; only that a few weeks ago one of the children of a poor German woman had fallen on the ice and broken certain bones in his back. The doctors had said that he might live for a month or two, but that he could never be well again, and so the weeping mother had refused to have him taken from her, and had kept the boy in their humble home, trying to nurse him back to health again. Her husband was a porter in the bank of which Mr. Carter was the president, and hearing of the poor man's trouble, he asked his wife to go to see them and do whatever was necessary for their comfort. So she had brought many luxuries to the sick child and sent her own physician, but, best of all, her little daughter, who had gone several times each week to the poor cottage, bringing with her such happiness to the little fellow that he would count the hours between her visits. And on each Saturday afternoon she had come with a fresh pot of bright flowers, and had spent the entire time there so that the mother could return her sewing to its owners in the town.

"Last evening," went on Miss Murray, "little Fred became suddenly worse and his one thought was of the friend who had done so much for him. So Helen had been sent for, and the poor suffering little body was now at rest, for he had fallen asleep soon after she had reached him, with the name of the Holy Child upon his lips."

"Dear girls," and Miss Murray's eyes were full of tears as she went on, "I have known more than you have imagined about your trouble with Helen. No one has told me, but what I have soon has made me very sorry, and I want to tell you now that I am proud to feel that she is my friend. I wish you could have heard from the poor weeping mother, as I did this morning, the glad news that your friend's sweet influence and loving words had not only made her boy content and happy to die, but that both her husband and herself had been brought to believe in the dear Lord who had died for them. Truly the words of her blessed Master when He said: "Inasmuch as ye have done it unto one of the last of these my brethren, ye have done it unto Me," have been well merited this Lent by one of His servants, and I think you will agree with me that in our very midst we have entertained an angel unawares."

Only sobs broke the silence which followed these last words and feeling that she had said enough, Miss Murray rose and quietly left the room.

* * * * *

On a certain Sunday in the Easter tide, two very lovely things took place in the parish of St. Mary's in Clareton. A poor German and his wife knelt side by side to receive the bishop's blessing, and high above their heads on the altar was a new brass cross bearing these words:

In loving memory of little Fred.

An Easter Offering.

"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

And above and below a four leaved clover and a cross were intertwined.—N. Y. Churchman.

THE CRUCIFIXION.

GOOD FRIDAY.—This is the anniversary of that awful deed, "which shook the earth and veiled the sun!" And God's people to-day are gathered together, the wide world over, to watch and pray not by a death-bed indeed, but in an awful death scene—the slow, painful dying in agony of one who is The Life, and "to whom death therefore, must needs have had strange awfulness;" but who was willing even to taste death, and the death of the Cross, for the sake of a sin-sick, death-ridden world.

Good Friday! The name reminds us that there has dawned to-day, for Christendom, a day of clouds and thick darkness. Christ's holy bride, the Church, sits weeping and widowed to-day, and her wail is like the Magdalenes' of old; "They have taken away my Lord!" No bells chime merrily in the Church-steeple; no joyous *Te Deum* swells and falls; no flowers deck the altar; no glad Eucharist is celebrated to-day. The altar stands stripped and bare; the very fabric of our Church looks desolate; and "our heads are bowed with woe," for it is the death-day of our Lord.

Ah! if that be true; if as we recall all the terrible scenes of the crucifixion, the curging blaspheming crowds; the mangled bleeding form that hangs so patiently on Calvary; the cruel nails; the crown of thorns; and if as we think on these things, there rise up before us all our own sins by which we have "crucified the Son of God afresh;" and if remembrance of them is grievous unto us; the burden of them is intolerable: "then, ere the sun go down, we shall have felt also, by God's grace, the power of the Cross, and the meaning of those words, which confounded the Saviour's Jewish hearers—"I, if I be lifted up, will draw all men unto Me!" "They crucified Him." And into those three words are condensed agonies which volumes would fail to exhaust, even as in those three awful hours of the crucifixion day, in which a weird unearthly gloom covered the guilty land, and in the dreadful scene the Saviour lived again, the three-and-thirty years of sorrow and suffering which had been His earthly lot. It will be well for us to spend those solemn hours, in which the silence of Jesus "cried for mercy on the souls of men," in the silence of fervent prayer and grief, and chastened thought. Good Friday is not a day for much speaking. The house of mourning is marked above all things by the silence which pervades it. Let us kneel at the foot of the Cross—let us look upon the Saviour's face; let us keep on saying, "Jesus our Lord is crucified," "Jesus our Lord is crucified."—*The Literary Churchman.*

OUR LORD gave thanks before he distributed the bread to the disciples (Feeding the five thousand.) This was an universal custom among the Jews, and the Lord has approved it by his example. "He who enjoys any-

thing without a blessing, robs God," says the Talmud. Yet how many Christian families are there in which grace before meat is never heard. It looks a little indeed as if family religion of any sort were to become a thing of the past. The father hastens to his business, and the children to their school, without one word of recognition for the mercies of the night; without a single petition for help and guidance through the day. The father is, or should be, the priest of his own household, to offer up their spiritual sacrifices; but how many never think of doing so! He should be their instructor in divine things; but how many never open the Bible to their children! The boys see their father busy till the last stroke of the Church-bell, with his Sunday papers; they see the same papers or a novel taken up on his return. Is it any wonder that they come to think religion a matter of secondary importance? Is it any wonder that they think it only fit for women, since they see its outward observance left wholly to them? Oh, how many thorns are these negligent, indifferent Christians fathers and mothers cultivating for their own pillows! It is true that a boy or girl may turn out badly, however much pains has been taken with the religious training, because in this world all must make the choice between good and evil for themselves; but at least the careful, conscientious parent has not the added bitter pang of thinking, "my neglect, my selfish indulgence, has made the child what he is."

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MISSION FIELD.

The Holy Eastern Church is frequently reproached by "candid friends," both Romanist and Protestant, with apathy and want of energy in carrying out the last commands of the Saviour with regard to the evangelization of the heathen. No one will of course deny that, since the unity of the Catholic Church (at the sight of which her Founder prayed that the world might acknowledge her claims to be of Divine origin) has been impaired by the schism between East and West, the work has not been carried on with such uniform and rapid success as during the first thousand years of her existence. But if we compare the results achieved by the two main portions of Christendom since the middle of the eleventh century, when their final separation took place, down to the present day, it will be seen that the Roman Church has little cause for exultation. It is true, no doubt, that she has long surpassed her sister in point of numbers, owing greatly to the fact that she already in 1054 included within her jurisdiction nations which, beyond the reach of Mahomedan invasions, were destined to lead during many centuries the van of European civilisation. But with all these advantages the fact remains that, so far from having brought fresh races into her fold, she has failed to retain many of those which were once proud to be numbered amongst her children. The loss of England, Scotland, Holland, the three Scandinavian monarchies, and the greater part of Germany, as well as much of her former influence even in those countries which nominally remain to her, should make her pause before boasting on this point, especially as these losses are not balanced by any compensating circumstance except such as may be readily accounted for by increase of population, and other natural or historical circumstances.

On the other hand, if we compare the Eastern Church of the eleventh century, almost entirely represented by the fast decaying Byzantine Empire, so soon to pass under the cruel and degrading yoke of the infidel, to its present extended sway over one-fifth of the surface of the globe; if we trace the history of the gradual spread of Greek Christianity from the then insignificant Metropolitan see of Kieff, and watch how one by one the rude tribes which were destined to be incorporated into the mighty Russian Empire were brought into the Christian fold, we shall be inclined to modify any opinion which we may hastily have formed to the disadvantage of the Eastern Church in this matter. Moreover the record of these conversions often so closely resembles those of similar triumphs in the West, that in studying them, if we take for granted the substitution of Eastern for Western names—Constantinople for Rome, the order of St. Basil for that of St. Benedict, Byzantine, and later on Russian, for Roman influence—we could almost imagine that we were

reading the pages of the memorable monk of Yarrow over again. We think therefore that a short sketch of one of the youngest of these Eastern Missions to the heathen, whose letter of congratulation sent to her mother Church last year (written originally in Japanese, but translated for us from the Russian) is set forth below, will not be without interest to our readers.

The Russian mission to Japan was founded in 1860 by Father Nicholas, its present Bishop, to whose indefatigable labours and organizing skill it owes much of its success. In 1886 (the latest year of which official statistics have yet been published) his staff consisted of an archimandrite, a prior, two regular and eight secular priests (these latter since increased to twelve), three deacons of Japanese birth, and 104 licensed preachers, who carry on the work in 205 parish churches dispersed throughout the various provinces of the empire, the clergy having of course to serve these in turn. Of mission buildings other than churches (schools, parsonages, &c.) the number given is 148, and we may mention that in the seminary there were 107 pupils, and ten in the more advanced school preparing for holy orders, besides several at the Kieff and other Russian academies. The total number of converts in 1886 was 12,546, of which 1,470 received the grace of Baptism in that year alone, the parish churches being also increased by 21, and the licensed preachers by ten; moreover the Bishop in his report says that such was the demand for teachers in all parts of the country that he had been obliged to send pupils who had not finished their course in the seminary to carry on the work, and that even these were insufficient to meet the full requirements of the mission.

The mission is also meeting the spiritual needs of its children by the issue of books in the Japanese language. In the year 1886 the series of them was continued by the publication of the second half of the Gospel, and the first Epistle of St. John, and St. Paul's Epistle to the Ephesians, in each case accompanied by commentaries on the same, as well as selections from the lives of the saints, and laws of the Church, and a second edition of the Russian catechism. Much progress has also been made towards the completion of the Cathedral Church at Tokio, thanks to the munificence of many pious Russians who are anxious to share in the good work.

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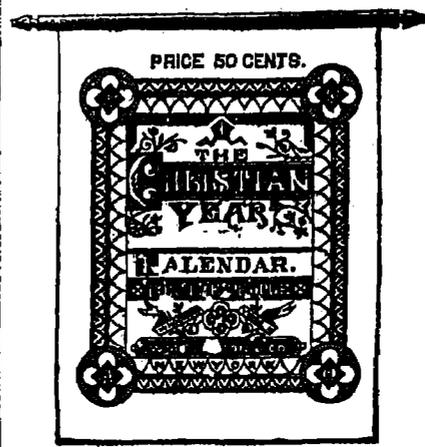
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The following memorial from the Church of England Temperance Society, has been sent to the Right Hon. Sir John Macdonald:—The memorial of the undersigned humbly sheweth, that at a public meeting of the Orillia Branch of the Church of England Temperance, held on the 9th of March, 1889, it was unanimously resolved to memorialize the Right Hon. the Premier of this Dominion, and Supt. of Indian affairs, on the subject of the unwise, unpatriotic, and inconsistent course pursued by His Honour the Lieutenant-Governor of the North-West Territories, in forcing upon unwilling fellow-countrymen there the baneful traffic in strong drink. It has been shown to your memorialist both by those who have visited that part of Canada and by friends settled there, that the Prohibition of the liquor traffic in those territories has proven beneficial alike to white settlers and the aboriginal inhabitants; that the absence of crime, disorder, and Indian disturbances has been marvellous, and we believe unprecedented in any other newly settled districts in any part of the world; that the class of settlers is better, and their prosperity greater, because of the absence of the legalized temptations of drink; that the permission of the sale of such drink on the C. P. R. is dangerous to passengers and injurious to the settlers; that the authorization of the sale of beer at the Banff hotel is alike baneful; that the wholesale permit system is already exercising a pernicious influence upon settlers and cannot fail to be fraught with evil to the individual and to the State; that as loyal subjects and patriotic citizens we cannot allow this giant evil to be fastened upon our North-West Territories without our most earnest protest, supported by every legal instrument within our reach. We therefore trust that the Government of the Dominion, of which you are honoured Premier, and the Department of Indian Affairs, under your personal direction, will exert their authority to prevent the setting aside of the Prohibitory enactment introduced by the Hon. Sir Charles Tupper, and supported by the Parliament and people of this Dominion. And your memorialists, so in duty bound, will ever pray, &c.

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