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The Church Guardian

J. W. H. Naylor 1896

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 21.
"Earnestly contend for the Faith which was once delivered unto the saints."—Jude?

VOL. XVI.
No. 43.

MONTREAL, WEDNESDAY, APRIL 24, 1895.

In Advance } Per Year } \$1 50

ECCLESIASTICAL NOTES.

THE Welsh Disestablishment Bill has passed its second reading in the House of Commons, England.

WITHIN a month past \$5,184 have been given to city missions, Boston, of which sum \$1,143 came from Trinity church alone.

THE Rev. Dr. John Hazen White, Bishop elect of Indiana, is to be consecrated on May 1st, being St. Philip and St. James' day.

It is stated that 600 persons, formerly Presbyterians, have joined the Scottish Episcopal Church in the Diocese of Edinburgh during the past 12 months.

THE Friday half-hour noonday service in St. Paul's chapel, New York, for business men and working boys, is to be continued after Easter until further notice.

THE Bishop of Maryland, Dr. Paret, has expressed himself as opposed to suppers and entertainments under the auspices of any Church Society or organization.

THE new Russian Church, New York, held its first service on Good Friday last; the Rev. Eblithy Volanovitch has arrived from Russia to take charge of the work.

THE Rev. Dr. McVicar, of Holy Trinity, Philadelphia, asked his congregation for \$30,000 as an offertory on Easter day to pay off the cost of a new extension, and it was thought it would be given.

THE vestry of the church of the Holy Trinity, New York, has been offered \$800,000 for its present property on Madison Ave. by the New York Central and Hudson Railroad. It asks, however, \$1,000,000.

THE Rev. Arthur H. Judge, formerly of the Diocese of Montreal, who has been acting as assistant minister of the church of the Heavenly Rest, New York, has accepted the rectorship of St. John's church, Franklin, Pa.

THE very Rev. Robt. Payne Smith, D.D., Dean of Canterbury, died suddenly at Canterbury on the 31st March. He was in his 77th year. He was appointed to the Deanery of Canterbury in 1871, on the death of Dean Alford.

MR. G. A. Reinecker, of Baltimore, has presented the rector and vestry of the church with the ground upon which old Trinity church stands. This with his previous offerings makes over \$6,000 given by him to the Church since April 1894.

A LETTER from Rome in the "Monde," which is well informed on Vatican matters, states

that the Pope has decided not to issue the decree of the Holy Office as to the validity of Anglican orders. "In spite of the opinion of several Cardinals and religious orders, Leo XIII thinks that to solve just now so serious and complex a subject might involve a risk of retarding the great current of union which is drawing the Anglican elite towards Rome."

THE NEW BISHOP OF ADELAIDE.—The new Bishop of Adelaide in succession to Dr. Kenyon, now Bishop of Bath and Wells, is the Rev. John Reginald Harmer. Mr. Harmer, who was educated at Eton, and subsequently became a scholar at King's College, Cambridge, is in his 37th year. From 1883 to 1889 he was a Fellow of King's, and since 1890 has held a Fellowship of Corpus Christi, of which society he is at present dean and tutor. Mr. Harmer, who was ordained deacon in 1883, and priest in the following year by the late Bishop of Durham, was licensed to the curacy of Monkwearmouth. From 1884 till the time of his death he was domestic chaplain to Bishop Lightfoot, and became his literary executor and the editor of his posthumous work. He is one of Bishop Westcott's examining chaplains. The selection was made by the Archbishop of Canterbury and the Bishops of Manchester, Wakefield, Bath and Wells, with Bishop Selwyn, and it is stated that their choice was unanimous.

A SPLENDID RECORD OF CHURCH WORK.—The statistical records of the work of the Church of England, in the last volume of the "Official Year Book," give evidence of continued vigour and progress. The voluntary offerings of Churchmen (excluding those which did not come under the immediate direction or cognizance of the clergy) for the specified period, viz., the year 1893, amounted to £5,605,490. Of this sum £1,182,435 has been spent on Church buildings and restoration, £36,197 on burial grounds, £173,346 on the endowment of benefices, and £87,920 on parsonage houses. In regard to the Church in Wales it may be observed that the total net income of the clergy arising from tithe rent charge, glebes, pew rents, fees, Easter offerings, interest on funded property, and from the Ecclesiastical Commissions and other sources, was £186,046 whereas the voluntary contributions for Church work amounted to £230,643. The confirmation statistics yield the following figures for 1894: There were confirmations at 2,728 centres, and the number confirmed was 214,122, viz., 86,881 males and 127,241 females.

THE visit of Lord Halifax to Rome is causing some uneasiness among Churchmen. His views on the Roman question, as enunciated in his Bristol manifesto, are not shared by many even of the stricter sect of High Churchmen, and to expound them to the officials of the Roman Church at the present juncture might prove highly inconvenient. Lord Halifax on this question speaks mainly for himself, and if the Pope were to concede the validity of English

Orders to-morrow, we should be no nearer Reunion than we were before. It cannot be too clearly understood that at the last Lambeth Conference the Anglican Bishops declared that "it was useless to consider the question of Reunion with our brethren of the Roman Church," because of Rome's demand for complete submission to her claim of absolute authority, as well as for assent to "those other errors" against which the English Church has for three centuries been bound to protest.—*Family Churchman*.

THE *Christian Commonwealth* says that the new issue of the *Official Year Book of the Church of England* will gladden the hearts of all Christian people:—

"This will be the case just as much for Dissenters as for Churchmen. For it is one of the facts of English life and feeling that the sentiment of honest pride in the greatness of the Anglican Church prevails as much amongst Churchmen outside the Establishment as amongst those within its pale. All Englishmen are Churchmen, as the law at present stands. Therefore all entertain a profound interest in the condition and prospects of the Church which legally belongs to the whole nation. . . . The mighty increment of our population is such that it sets everything growing at an amazing ratio. The Church of England advances by leaps and bounds. Is it on the lines of the surest spiritual growth? This is what statistics cannot tell us. But the impression of the most thoughtful minds is that Churchmen have amongst them souls as lofty, as noble, and as self-sacrificing as ever adorned any communion. These in hosts will be ready for the crisis that is at hand to try us by fire, not one institution only, but everything in which a carnal world would glory."

At the Edinburgh Free Presbytery last March Dr. McEwan moved an overture, asking their Assembly to appoint a committee to watch over the encroachments of Rome and the ritualism of "the old prolatie party in Scotland." He said they were all alive to the extraordinary work that was being done in Scotland by the Episcopal Church. In the department of education there had been an extraordinary increase in the number of pupils attending the schools of the Episcopal Church, and there was reason to believe that one half of these young people were Presbyterians. The special object of all these schools was denominationalism, and that the young people attending them might get thoroughly trained and instructed in the peculiar tenets of the Episcopal Church. When the former committee of the Church was appointed, the Episcopal Church in Scotland had 76 congregations. Now there were 314, and in the majority of these ritualistic practices were in full swing. Last year the gain of that Church was 5,600 adherents and 2,000 communicants, and it was not an exaggeration to say that half, if not more, of these adherents were drawn from the Presbyterian Churches. The motion was passed without discussion,

"TRUE BELIEF."

(From the Church News, St. Louis.)

The following letter, written some time ago by the Rev. Lyman Abbott, D. D., and published in *The Church Union*, (now *The Outlook*), will prove to be most admirable reading, especially at this Lenten season, when we are all of us trying to get at the real true meaning of the Christian religion, and to test and measure our life and character by that standard.

'Belief in Jesus Christ is not an easy method of gaining happiness and life eternal. Salvation is not a crown, a robe, a harp and a palace. Character is salvation, and there is no short and easy way to it.

The heresy of heresies—worst of all heresies—labelled or unlabelled, that have corrupted mankind—is the notion that there is 'some way by which a man may get admission into heaven without purity, truth and love.'

Heaven is purity, truth and love.

No man can get into heaven unless heaven gets into him.

The blessedness of heaven is to be poor in spirit, meek, merciful, pure in heart. The Kingdom of God is not meat and drink, nor song and golden streets, but righteousness and peace and joy in the Holy Ghost—that is—in the fellowship of Him who is Himself Righteousness, Peace and Joy.

Believing in the Lord Jesus Christ is not a substitute for obedience, but a method and a standard of obedience. We believe in Him when we obey Him.

'Why do not large numbers of persons avail themselves of His offer? For the simple reason that it has no attractions to them. They do not believe that to be poor in spirit, to be merciful, to be pure in heart, is to be blessed. Their beautitudes—the beautitudes they really believe in—are of a different order; they read as follows:

'Blessed are the high-spirited: for theirs is the Kingdom of the earth.'

'Blessed are the grasping: for they shall get possession of the earth.'

'Blessed are they which do hunger and thirst after riches: for they shall be filled.'

'Blessed are the proud: for they shall have their own way.'

'Blessed are the pleasure-seekers: for they shall have a good time.'

'To believe in Jesus Christ is to revolutionize these ideals; to care very little for conditions and a great deal for character; to count it more blessed to give than to receive, to serve than to be served, to bestow than to have, to see God than to acquire the earth.

Believing in Christ means thinking as Christ thought, estimating life as Christ estimated it, obeying Christ, following Christ, doing as Christ did, becoming Christ-like.

This is very simple; but it is not easy.

Large numbers of people do not avail themselves of Christ's offer because they do not really care for what Christ offers.

They want to be happy, but they are not particularly desirous to be good. And it is goodness which Christ offers to those that believe in Him, obey Him, follow Him.'

Now, this is all true: it is the very essence of our Lord's teaching. There is a tremendous difference between happiness and blessedness. The one may be purely animal, the other must be spiritual. The one may come from moral deadness; the other can come only from moral life; and moral life is goodness, real worth of character.

It is for this we strive, to be as Christ was and to do as Christ did.

Whatsoever a man soweth that shall he also reap. He that soweth to his flesh shall of the

flesh reap corruption, but he that soweth to the spirit shall of the spirit reap eternal life.'

Let no man be deceived: he cannot mock or cheat God. He wants real worth, true goodness, and will have nothing else.

S. P. G.

ENGLAND'S DEBT TO WOMEN WORKERS.

What a debt of gratitude does England not owe to her noble army of women workers and reformers, who waged continuous warfare against every form of social injustice. The life-work of Elizabeth Fry, who, from 1809 until her death (which occurred in 1845), worked unceasingly for prison reform. She found the prisons of England for women human hells, and left them freed from the disgusting and brutalising influences. She found some 300 women and children herded together within two wards and two cells, with no furniture, no bedding, no arrangements for decency or privacy, no female warders—in fact, left to themselves, a seething mass of vice and corruption, to spread and to contaminate all that they came in contact with. Yet for this purifying work Mrs. Fry was subjected to opposition, to abuse, and her motives impugned. The movement was for bettering the condition of those who needed it, God knows. But when we read the names of those who opposed this work of social improvement, we blush for our manhood. Mary Carpenter, the mother of our Neglected Children's School, had to undergo the same from brutal ignorance and prejudice raised against what was called unwomanly work. Women should be seen, not heard was the ignorant dictum of a prejudiced bourgeoisie. It is to Mary Carpenter's indefatigable work that we owe the reformatory and industrial schools established. For 20 years she laboured incessantly until she saw her efforts crowned by the Youthful Offenders' Bill receiving the Royal Assent in 1854. The work of Florence Nightingale, who shall estimate it? To the suffering and dying she came like an angel of light and love. No wonder they turned 'to kiss her shadow as she passed.' And "Sister Dora," that "beautiful" revelation of the Good Samaritan, a beautiful and fascinating woman, to whom was opened the path of wedded life and the comforts and pleasure of domestic felicity, chose a lot that brought her hourly in contact with pain and affliction in their most repellant aspect. In 1868 "Sister Dora" one night was sent for by a poor man who was much attached to her, and who was dying of what is known as the black pox. She went at once, and found him almost in the last extremity. All his relations had fled, and a neighbour alone was with him, doing what she could for him. When Sister Dora found that only one small piece of candle was left in the house, she gave the woman some money, begging her to go and find some means of light while she stayed with the man. She sat on by his bed, but the woman never returned—went, no doubt, to some public-house and spent the money. After some little while the dying man raised himself up in bed with a last effort saying, "Sister, kiss me before I die." She took him, all covered as he was with the loathsome disease, into her arms and kissed him, the candle going out almost as she did so, leaving them in total darkness. He implored her not to leave him while he lived, although he might have known that she would never do that. It was then past midnight, and she sat on, for how long she knew not, until he died. Human sympathy—oh! how rich thy blessing! How boundless thy power! The world to-day is dying for the want of it. Faith, love, and sympathy are the forces that beautify the face of the earth and make humanity a poem.—*Irish Ecclesiastical Gazette*.

WHAT WE KNOW OF GOD BY REASON APART FROM SCRIPTURE.

The Rev. Prebendary J. W. Reynolds, in his weekly scientific address in the church of SS. Anne and Anges, said the idea of Divine Existence is more than a thought about which we reason. It is a truth that the heart feels, the mind apprehends, and the experience realises as a moral heart-throb telling of a Higher Power. The idea was earlier than faith: faith rested on it. It preceded religion, for it made religion possible. It is the ground of philosophy and the crown of science, as representing the Eternal who makes, explains, and continues the worlds. Evolution, in the hands of atheists, is put in the place of creation. We are glad to know that the cosmic harmony is not by myriad efforts but an enlargement of one thought, and, possibly, one act of God; and this disproves every statement as to there not being any directive principle. To deny personality to God, and then to attribute a spurious personality to animals in particular, and to nature in general, is a mark of dullness or of small craftiness. The main intelligible principles of Godhead in nature discerned by our reason are:—Unity in power and purpose—this led all peoples to believe in God; intelligibility and order witnessing to the work of mind; causation, not a mere sequence of antecedent and consequent, but by an efficient cause accomplishing a purposed result; life, coming, as do many other marvels, with sensation, thought, morals. All these show a work of universal agreement. They are as lights Divinely kindled. All unbelief as to the Divine is a mark of ignorance. The unbeliever says, "I do not know." Let him strive to know. Not by levelling himself to the beast, for the higher realities are not attained by the lower. Let him think truly, think up to his best, and better that day by day. The elevation of his spirit will soon attain, in peace and vision of beauty, to true knowledge of the glorious God.

EASTER-TIDE

V.—Christ is risen!

R.—He is risen indeed!

Easter is the queen of Christian festivals. Christmas appeals to very tender sentiments, and brings to the world the great message of peace and good-will. Nevertheless, if we place ourselves in the attitude of those to whom the message came, we are made to feel that it was only brought to its culmination, and full assurance given to faith, by the victory over death and the grave which the triumph of Easter Day achieved. What the disciples saw was One wonderfully born, it is true, and heralded by angelic proclamation, yet a Man of Sorrows, rejected by men, Who had not where to lay His head, treated as an outcast, insulted, scourged, and slain. At last His cause seemed utterly lost, and they could only say, with unutterable sorrow, that they "trusted it had been He which should have redeemed Israel." All, beautiful and holy as it had been, went for nought if the Resurrection had not come as its crown and consummation. Now indeed hope sprung to life again, and the Birth itself gained a new meaning, the Holy Life was seen in a new and glorious light, and events which otherwise would have seemed only a strange and mysterious parenthesis in human history, and would have taken place with the myths of gods and men, only more transcendently beautiful than any of them, because a perpetual possession and a living force for all time. The Incarnation was not destined to become a mere dim memory of things long past, of how for a time God came to earth and dwelt with men and for a few brief years showed what life might be and

what it ought to be, and then went away into the vastness of infinity, while the hard and selfish ages closed around, and, with their long course of war and crime, of ambition and pride of power, of misery and death, buried from sight all that might seem to impart to life any higher meaning than that of bondage to inexorable necessity and the relentless processes of natural evolution. The Resurrection made such a result impossible. It assures the world of an ever living, ever present Christ. His life, that life He lived during the time of His visible presence on earth, becomes a constant reality, its power abides in all who being made members of Christ in Baptism, are ever striving to conform themselves to Him in all respects. Thus as He rose superior to all the ills of life, both spiritual and temporal, to temptation, to disappointment, to wrongs of foes and treachery of friends, to want and suffering, to agony of pain in mind and body, so those who are partakers of His life, possess the secret of His triumph. In many lives both of the saints whose names have glorified the annals of the Church throughout her history, and of those multitudes of humble Christians in all ranks of life, whose names have remained unknown, but who shall one day shine as the stars of heaven, this unearthly force and strength have been manifested. In the power of Christ and His Resurrection they have conquered all the ills of life and have been exalted to sit with Him in heavenly places. Death has lost its terrors since we know that we are one with Him over whom death has no power. As He is so are we in this world, as He is so shall we be, when He that raised up Jesus from the dead shall also quicken our mortal bodies by His spirit which dwelleth in us.—*The Living Church.*

Contemporary Church Opinion.

The English Churchman & St. James Chronicle, London:

The Pope is losing no time in completing his plans for the supercession of the Established Church in Wales. While our English Government are bent on a policy of ecclesiastical demolition, the astute ruler of the Vatican is busily engaged in completing his Church organization, so as to be ready to occupy the field as soon as the Protestant forces are withdrawn. Thus news from Rome states that "A Papal Brief has been placed in the hands of Cardinal Vaughan, constituting 11 of the Welsh counties an Apostolic Vicariate. Glamorganshire has been excluded (for reasons, it is stated, affecting the religious interests of the country), and will be included in the diocese of Newport, together with Herefordshire and Monmouthshire; Cheshire and Shropshire forming, henceforth, the diocese of Shrewsbury. At the meeting of the Bishops, at the Provincial Synod of Westminster, in 'Low' week, three names will be submitted to the Sovereign Pontiff for selection of a Bishop for the Welsh See."

Church Bells, London, Eng.:

A MATTER OF ECCLESIASTICAL ORDER.—An endeavour is being made in the Diocese of Ontario to start an agitation, in consequence of the refusal of the Archbishop of Ontario to accept as a candidate for Holy Orders a student who proposes to enter Wycliffe College, Toronto. The Archbishop seems to have acted very justly and kindly in the matter, and the attempt which is being made by some Evangelical Churchmen of extreme views to represent the course which he has taken as an attack on Evangelical views is as ungenerous as it is unjust. His Grace has stated that the candidate "seemed to know little or nothing of theology, and to need beginning with the very groundwork; and, as he told me that he could not afford to take a theological course, I could do

nothing. If he will take a full course of divinity in either Trinity College, Toronto, or at Lennoxville College, I will accept him as a candidate for Holy Orders, and should he go to Lennoxville I can give him a nomination which will secure him free tuition." In reply to this the Archbishop was curtly informed that the young man had 'decided' to go to Wycliffe College. His Grace's reply was that he could not admit him to the examination for Holy Orders under any other conditions than those he had laid down. No hardship is thereby inflicted upon the would-be candidate, as, if he persists in his determination, he could easily get another Bishop to admit him to the examination for Deacon's orders. The agitation is, in short, merely an attempt to put pressure on the Archbishop to accept the young man on his own terms and not on those prescribed by his Grace. If the candidate wishes to be admitted to Holy Orders by the Archbishop, it is plainly his duty to fulfil his Grace's requirements. He has clearly no possible right to decide what course he will take, and then to demand ordination as a matter of course.

Church Bells, London, Eng.:

It has been said of Christianity that one great secret of its appeal to the world, of its universality, lies in its infinite tenderness of concern for the sick and sorrowful. So many among us, in one sense or another, are for so large a part of our lives sick and sorrowful, and though this view of the potency of Christ's message may be dwelt upon too exclusively, the truth that lies in it cannot be denied. Certainly it is a proof of this position that no hymns are more touching and popular than those which are appropriate to the penitential season of Lent, and to that most solemn week which is devoted to the commemoration of our Lord's Passion. To a certain school of Churchmen it has sometimes seemed that any specific dwelling upon the physical side of that Passion is degrading to the spirituality of religion and tends to mere morbidity. That one could bring forward examples of this is not to be questioned, and some of the devotions—for instance, say, to our Lord's wounds, like some of the ghastly representations of our Lord on the Cross—cannot be too straitly condemned. Yet the physical side of the Passion must by no means be ignored or made little of, for the physical side of our nature is an ever-present fact, and that the Son of Man, Who was incarnate for our salvation, thoroughly shared in it is not the least part of that appeal which He makes to us to come unto Him, as One Who has been tempted in all things like ourselves, and knows by actual experience the whole range of human life.

The Living Church, Chicago:

In 1791 the great English Roman Catholic Relief Act was mainly brought about by a protestation on the part of the Roman Catholics of England to the effect that they "acknowledge no infallibility in the Pope," together with declarations that their Church had no power to injure Protestants, and that no ecclesiastical power could in any way affect or interfere with the independence, sovereignty, laws, constitution, or government of the realm. This protestation was deposited in the British Museum to be preserved there as a lasting monument of the political and moral integrity of the Roman Church in England. In 1875 Cardinal Manning declared "that the infallibility of the Pope was a doctrine of the Divine Faith before the Council of the Vatican was held, and that the Vatican decrees have in no jot or tittle changed either the obligations or the conditions of civil allegiance." Again, Keenan's catechism, widely circulated in the United States and sanctioned by high episcopal imprimatur, declared that the assertion that Papal infallibility was a doctrine of the Roman Catholic Church was a Pro-

testant slander. After the Vatican Council this catechism was necessarily withdrawn or altered. These are illustrations of the "unchangeable" character of the Roman Catholic Church.

New Zealand Church News.

The Most Rev. Dr. Cowie, Bishop of Auckland, N.Z., has been elected to the Primacy of the ecclesiastical Province of New Zealand. Dr. Cowie was consecrated second Bishop of Auckland in 1869, and has gained a large experience in the work of the New Zealand Church.

The General Synod of the Province of New Zealand opened its 13th session in Nelson on the 31st of January last past under the Presidency of the Bishop of Auckland as acting Primate. All of the seven Bishops of the Province were present. Of these not less than four took their seats for the first time on the Episcopal Bench. They were the Bishops of Nelson, Wellington, Waiapu and Melanesia. The Bishop of Salisbury, England, was also present at the Synod and invited to a seat with the Bishops.

The first action of the Synod after being duly constituted was the election of a Primate. The manner of election differs very considerably from that of our Canadian dioceses. The voting was by ballot and Bishops, Clergy and Laity took part in it, and for the election more than one half of the votes of each order of the members of the Synod was necessary.

The Synod also discussed a resolution in favor of granting to women the right of voting at parish meetings, and it was argued that as she had the political franchise she should be ecclesiastically enfranchised too. Sir John Hall argued strongly in favor of the resolution on the ground that women do actually take the most prominent part in Church work in all respects save that of voting. The Synod, however, declined to assent to the proposition by a considerable majority.

Another resolution which created some discussion was one aiming at the formation of a Patriarchate for the Anglican communion, and suggesting the consideration of the question at the next Lambeth Conference. After some discussion the resolution (introduced by the Dean of Christchurch) was withdrawn, but in the course of the discussion the Bishop of Salisbury, who was present, was appealed to, and he is reported in the *New Zealand Church News* to have made two statements which are worthy of consideration: 1. "There was," he thought, "a little danger of the Colonial churches becoming too conscious of their independence, but he was glad to feel that they would not enter upon any course of action that would be likely to cause separation." 2. "Regarding the autonomous appointment of Archbishops, etc., there was one point the English Bishops would not like, and that was to see Archbishops from ecclesiastical provinces which did not contain the number of clergy held in their own Sees taking precedence over them in rank."

The question of Religious Education also engaged the attention of the Provincial Synod, and the following resolution was adopted after considerable discussion: "That this Synod is of the opinion that it is desirable that the Education Act should be so amended as to contain a provision for imparting religious instruction by the teachers in public schools on the model of the London School Board generally, with the use of the Bible text book known as the Irish National Book of Scriptural Lessons, and with a Conscience clause." In the course of the debate it was stated by the mover of the resolution, Archdeacon Harper, that the Bishop of Christchurch had sent out circulars to all the clergy of all denominations in New Zealand, and 287 replies favorable to the resolution in effect had been received, and only 15 adverse,

News from the Home Field.

Diocese of Nova Scotia.

HALIFAX.—The Rev. Canon Partridge, D.D., of ST. GEORGE'S church here, preached his farewell sermon at the evening service on Easter day, when there was a very large congregation present completely filling the edifice even to the upper galleries. The St. George's Benefit Society, founded by Dr. Partridge, also attended in force in their regalia. Dr. Partridge preached from II Timothy iv, 12, 14, making reference to the various organizations which had been formed during the fourteen years of his work, and thanking the people for their affectionate and loyal support and the encouragement which he had ever received from them. He was to leave for Halifax on Friday, the 19th inst. The decorations in St. George's for Easter day were simple and effective, and the music elaborate and rendered with great heartiness. There were three celebrations of Holy Communion at 7, 9 and 11 a.m., at which 375 persons received.

ST. LUKE'S CATHEDRAL was richly decorated with the choicest of flowers and handsome banners decked the walls and pillars of the church; the floral offerings exceeded in beauty those of any previous year. There were several celebrations of Holy Communion commencing at 6.45 a.m., all of them well attended. The rector, the Rev. E. P. Crawford, M.A., was the preacher in the morning and the Lord Bishop of the diocese in the evening. In the afternoon the annual floral service for the children of the Sunday school was held, when offerings of flowers and money were presented by them. The music all through the service was of an impressive character, reflecting much credit upon the organist, Mr. Gatward.

AT ST. MARK'S church (Rev. N. LeMoine, rector) the services were well attended and the church artistically decorated, a large floral cross surmounting the altar. The midday service was choral. The rector preached both morning and evening.

OLD ST. PAUL'S was not behind the other city churches either in floral decorations or music. The Rev. Dyson Hague, M.A., rector of the church, was the preacher. The floral decorations at the GARRISON CHAPEL were also very beautiful and the usual parade service of Her Majesty's troops was held to it in the forenoon. In the evening there was a large congregation, the Band of the King's regiment being present and the music particularly good. The Rev. Mr. Bullock, Garrison Chaplain, delivered an appropriate sermon.

NEW GLASGOW.—The services on Easter Sunday in St. George's were bright. There was a celebration of the Holy Communion at 8 a.m. and at the 11 a.m. service, with one at the chapel of ease, Trenton, at 4 p.m. Total number of communicants, 45, the largest yet for this parish. The rector, the Rev. W. A. Des Brisay, is doing a good work among his people who have much respect for him.

On the following Monday evening the annual meeting was held, when the reports of the various committees were submitted to the people. The Church Warden's report showed that \$1,017.66 had been received by them from the congregation during the past church year. The Building Committee reported that \$160 had been paid upon the church debt in the year just ended, bringing the amount still owing upon the structure down to \$560. The total amount of the Easter offering was \$106, a mighty sum for the few members there, but they have ever been generous givers. The fol-

lowing names are the elected officers for this new year:

Church Wardens: Francis Drake and Calvin T. Bent. Vestrymen: A. O. Pritchard, J. Leslie Jennison, A. B. Gray, T. F. Conrod, Richard Maynard, Fred. A. Bowman, Arch. Day, Richard Wadden, Edwd. W. Thurston, Henry Townsend, Bois deVeber, Newton W. Drake. Delegates to Provincial Synod: A. O. Pritchard, Richard Maynard. Substitutes to Provincial Synod: C. T. Bent, Bois deVeber.

The Y.M.C.A., largely a Presbyterian body, as there are four churches of the denomination here, have been introducing among themselves a desire to observe the feast of Easter. Last Sunday in the United Church, Presbyterian, the richest congregation in the Maritime Provinces, the Association held a good service, an Easter anthem was sung by their quartette, and much reference made to the resurrection of Christ. "The little leaven is leavening the whole lump."

ANTIGONISH.—The Easter meeting was held at Bayfield on Easter Monday. The Rector, Rev. C. Sydney Goodman in the chair. The following were appointed for the ensuing year:

Wardens: Messrs. Charles Stropole and Edward Randall. Vestrymen: Messrs. William Stropole, sen., Elisha Stropole, Ambrose Randall, Arthur Stropole, William and John Atwater, R. M. Gray, MacCarroll, Bernasconi, W. T. Kinney, C. Kinney, John Kinney.

At Antigonish the Wardens appointed are Messrs. Gray and MacCarroll.

At Linwood: Messrs. W. T. Kinney and C. Kinney.

Funds are being now collected for the rebuilding of the church in Bayfield lately destroyed by fire. An effort to rebuild will be made this summer.

Diocese of Fredericton.

ST. JOHN.—The Easter Vestry meetings of the several churches in the city appear to have passed off pleasantly and successfully for the most part, and the financial statements submitted were in most instances satisfactory. Some regret is felt that in the case of St. John's Church, W. M. Jarvis, Esq., who for many years has represented it as one of its delegates, and whose ripe experience made him a valued member not alone of the Diocesan Synod, but of the Provincial Synod and its committees was ousted by what the St. John *Globe* speaks of as a caucus and the canvassing of the members of the church before the vestry meeting. Mr. Jarvis is well known in the Church throughout Canada, as one of its foremost laymen and a sound and enthusiastic churchman, and it is regrettable that party spirit should prevail so far as to displace an able man and rob the Church of his presence at her councils.

St. Mary's Church, St. John, the Rev. W. O. Raymond, rector, was crowded at all the services on Easter day, and the number of communicants was the largest yet recorded in the history of the church. A notable feature of the evening service was the presence of the children of the Sunday school in a body, and the presentation of their Lenten offerings at the close of the service through a representative from each class. The total amounted to \$174.11—more than sufficient to pay the debt on the church improvements to which the offerings were appropriated. There was another debt on account of arrears of current expenses for some years past, towards which the congregation contributed through the offertory on Easter day \$107.73. Just as the children's offerings had been received a member of the congregation quietly advanced and placed on the plate an envelope containing \$100 from an un-

known friend of the church, and thus the debt on St. Mary's church is now a thing of the past.

St. John the Baptist, Rev. F. Davenport, rector. This mission church celebrated Easter day with beautiful and hearty services, and a larger number of communicants than had hitherto been known in its history. At the two celebrations, 7 and 8 a.m., there were 160 communicants present. The offertories, which were for church purposes amounted to a large sum, and a number of presentations were made by friends of the congregation, amongst them being two frontals of white silk beautifully embroidered for the pulpit and lectern. A Chapter of the Brotherhood of St. Andrew is to be formed in connection with this parish.

WOODSTOCK.—The Vestry meeting here passed off successfully; the churchwarden's report showing a favorable financial position.

JUBILEE OF THE DIOCESE OF FREDERICTON.—Tuesday, the 11th day of June next, will be the fiftieth anniversary of the enthronization of the late Bishop Medley as first Bishop of the Diocese of Fredericton. Previous to that time the province of New Brunswick had been only an archdeaconry in the Diocese of Nova Scotia under the ecclesiastical jurisdiction of Bishop Charles Inglis and his successors, Bishop Stanser and Bishop John Inglis. It has been felt that the fiftieth anniversary of so marked an event in the history of the Church in New Brunswick as the formation of the Diocese of Fredericton and the enthronization of the first Bishop should not be allowed to pass without fitting commemoration. Accordingly at a meeting of a joint committee appointed by the Standing committee of the Synod and the Executive committee of the Diocesan Church Society held last week to consider the matter, it was resolved on motion by Archdeacon Brigstocke, seconded by His Honor Lieutenant Governor Fraser; That in the opinion of this committee it is most desirable that the fiftieth anniversary of the establishment of the Diocese of Fredericton be duly celebrated on St. Barnabas Day, June 11th, being the first Bishop of the diocese.

Moved by Sir Leonard Tilley, seconded by Rev. Canon DeVeber: That the celebration consist of services at the Cathedral, and that a public meeting be held in the city of Fredericton the previous evening.

Moved by His Honor Lieut. Governor Fraser, seconded by Rev. Canon DeVeber: That on the succeeding Thursday, June 13th, services be held in Trinity church, St. John, in further commemoration of the event.

Moved by Rev. Canon Ketchum, seconded by Mr. G. A. Schofield: That His Lordship the Bishop be requested to ask the clergy of the diocese to make such arrangements as will best secure fitting commemoration of the event in their several parishes on Sunday, the 16th June.

Moved by Mr. W. M. Jarvis, seconded by Rev. Canon Ketchum: That the Lord Bishop be requested to issue a pastoral letter addressed to the clergy and laity, and accompanied by a statement of the proposed arrangements.

NEWCASTLE AND NELSON.—The Easter celebration in these two parishes, following upon the Lenten week, was of a nature befitting, in some respects, the 'Queen of Festivals.' In many ways the Lenten week had been of an encouraging nature. Four week-day services were held in St. Andrew's, Newcastle, and one on Thursday evenings at St. Mark's, Nelson. During Holy Week two services daily were held in the Mission, with an extra service in St. Andrews on Good Friday afternoon. 'The Story of the Cross' was sung daily at the morning services at St. Andrew's. The attendance at all the Lenten services was very encouraging,

especially at St. Mark's, Nelson, where the little church was fairly full every Thursday evening. Here Mrs. Sargeant, of Chatham Head, kindly played the organ for us at all the special services.

On Easter Day there were five services in all. In St. Andrew's, Newcastle, there were Holy Communion at 8 a.m.; Matins and sermon at 11 a.m.; second celebration at noon, and Evensong and sermon at 6.30 p.m. To St. Mark's, there was the usual service at 3.30 p.m. The Holy Eucharist will D.V. be administered in this church on Low Sunday. There were large congregations at all these services. The organ at St. Andrew's was presided over by George Burchill, Esq., and the special music was ably and well rendered. The church was prettily and tastefully decorated. The Rector, the Rev. J. H. S. Sweet, conducted all the services, preaching in the morning from St. Luke xxiv. 34, and in the evening from St. Luke xxiv. 5-6. The special offerings amounted to about \$23; while the collection on Good Friday for Bishop Blyth's work among the Jews in Jerusalem and the East came to \$7.19.

The annual Vestry meeting was held in the S. S. hall at 10.30 a.m. on Monday. The Parochial accounts were found to be in a satisfactory state, with a small balance on the right side. Mr. E. Lee Street and Mr. J. V. Davidson were re-elected churchwardens, with the following as vestrymen: J. G. Kethro, R. L. Maltby, Allan Ritchie, Thomas Maltby, John Linden, Jas. Lyder, Jas. Coppu, Geo. Burchill, jun. Mr. E. Lee Street was appointed vestry clerk and treasurer. E. L. Street and J. G. Kethro were appointed lay-representatives to the Synod and delegates to the D.C.S., with J. V. Davidson and R. L. Maltby as substitutes.

On Easter Thursday, some of the children of the Sunday school of St. Andrew's held 5 o'clock tea and apron fair in the school hall. In preparation for this they had given up their Saturday afternoons during Lent, spending that time at the rectory, presided over by Mrs. Sweet. They were rewarded by a very successful entertainment, clearing over \$18 toward the Rectory repair fund.

Lately a branch, the pioneer branch in Canada, of the 'Men's Help Society' has been started in this parish, with the Rector as president, who has also been appointed, with the consent of the Bishop, as Diocesan secretary for the Society in the Diocese of Fredericton. Several meetings have been held, and there is every reason to believe that the organization will be of great help in the spiritual work of the parish among the men.

SAINT GEORGE.—The attendance at Saint Mark's church on Good Friday and Easter Sunday was large. The floral decoration was very fine, but what set it off to advantage was a beautiful brass Cross on the holy table, the gift of Mrs. Neville Parker, in memory of her father, the first rector of Saint Mark's church. The church is at present in a flourishing condition and the Sunday school never was so largely attended. Too much cannot be said in favor of the rector, Rev. R. E. Smith, and the young men who take such an interest in the good work. A vote of thanks was tendered the retiring wardens.

Diocese of Quebec.

WINDSOR MILLS.—Notwithstanding the rain and bad roads the Easter services in St. George's church here were bright and hearty. The church had been beautifully decorated with flowers by the ladies of the congregation. Nearly the whole roll of communicants (a large one) were present at the celebration.

On Easter Monday, the annual vestry meeting took place under the presidency of Arch-

deacon Roe, Rector, when the accounts were presented, and Messrs. William J. Addison and Harold McLean were appointed Churchwardens.

SHERBROOKE.—The annual Vestry meeting of St. Peter's church here was held on Easter Monday, under the presidency of the Rev. Canon Thornloe. The Wardens' report showed a surplus. Messrs. C. W. Walcott and H. R. Fraser were appointed Churchwardens. The plans of the new church were submitted and considered.

The Ladies' Guild of the Church of the Advent held a sugar social and entertainment in the Church Hall, East Sherbrooke, on the evening of Tuesday, the 23rd. inst.

Diocese of Montreal.

MONTREAL.—The Easter Vestry meeting at the Church of St. James the Apostle showed the financial condition of the church to be satisfactory, and it was determined to enlarge the building by the addition of a transept on the west side, and also to improve the Sunday school so as to have additional space. It is understood that the work of the enlargement will be commenced without delay.

Church of the Advent.—The Easter services here were beautiful and well rendered, and the church beautifully decorated with flowers. At the early Communion forty persons were present, and a considerable number at midday. The offerings were also very liberal. Anonymous gifts were received of a beautiful altar desk of polished brass, and a large alms' basin of the same material. The choir boys also appeared in cassocks and short surplices, a very decided improvement. It is hoped that before another Easter the choir men may be also so attired. At the vestry meeting on Monday evening Messrs. George Durnford and W. A. Matley were appointed wardens, and a large select vestry were elected. The delegates to the Synod are Messrs. F. Fowler and J. W. Marling. It was considered expedient, as soon as the separation of this Mission from the parish of St. James, of which it forms part is effected, to enlarge the church, in order to accommodate the increasing congregation, and a building committee was appointed for this purpose. The faithful services of Mr. Macduff and Miss Kirby in connection with the choir, as well as the zeal and liberality of the Ladies' Guild were suitably acknowledged.

St. Martin's.—The Easter services at this church were most successful, and the decorations beautiful. The Easter vestry meeting passed off most harmoniously, and the report of the churchwardens showed a satisfactory financial position. The sum of \$1,000 had been paid off the mortgage debt during the year, which now stands at \$14,500, \$9,500 of which are on the church, and \$5,000 on the rectory. During the past six years \$9,600 have been paid off the original debt. The total voluntary contributions by envelope during the year amounted \$5,243.35, and the regular offertory and contribution for missions and other outside objects to \$6,693.39; the former showing an increase over last year, and the latter a very slight decrease.

The financial committee recommended that the Rector should be authorized to secure the services of the Rev. E. I. Rexford as his assistant on Sundays, at such terms as the Rector and churchwardens deemed advisable, and that the present system of voluntary offering be continued another year. S. Bethune, Q.C., D. C.L., and R. Wilson Smith, Esq., were re-appointed churchwardens.

MAISONNEUVE.—A spirited meeting was held at the Mission room lately, to consider a letter from the Bishop with regard to the future of the Mission, the present quarters being quite inadequate for the work. In addition to the people of Maisonneuve there were present Dr. L. H. Davidson, Mr. A. B. Haycock and Mr. A. P. Tippet. It was decided after full discussion to take steps at once to secure the amount needed with which to procure land and erect a building suitable for Sunday school and Sunday services, at an estimated cost of \$2,000 to \$2,500, and a committee was appointed to solicit subscriptions for the purpose.

This Mission has now been carried on for some six years, and the want of greater accommodation has become imperative, with a suitable building there is room for a flourishing congregation and good work. The committee appointed were: Mrs. Johnston, Miss M. F. Johnston, Miss F. Bennett, Mr. George Marcus, Mr. A. B. Haycock, Mr. Arthur P. Tippet.

FRELIGHTSBURG.—Easter morning had a dismal dawning, and external nature maintained its aspect throughout the day. The interior of the parish church (Bishop Stewart Memorial) presented an attractive contrast. The sanctuary was decked with beautiful plants, and these were further beautified by enchanting blossoms. The cut flowers and Easter lilies which adorned the altar spread their fragrance all around.

"The Lord has risen," lilies said,
In gush of sweet perfume."

The musical programme comported fully with the blessed fact of the Resurrection, and through Canticle and 'Hallelujah' anthem, and carols expressively and heartily reverberated the glorious theme of Paradise regained. The Rector had the welcome assistance of Mr. William Barton, B.A., and another from the Prophets' school, Lennoxville. The offertory reached almost to \$25. The annual Vestry meeting of the Parish Church occurred on Easter Monday. Messrs. Asa Westover, jun., and Robert Kirkpatrick were re-appointed churchwardens.

The following were named sidesmen: Messrs. Tittimore, Ernest Gardner, Peter Young, Jool H. Baker, Myron Westover, Cecil A. Barton, Malcolm Owens, Charles Wesley and Charles Salisbury.

The delegates to the Synod nominated were: Major David Westover and Mr. Geo. H. Reynolds. Eulogistic resolutions were unanimously passed commending the churchwardens labors of the past year, the untiring services of the organist, Major Westover, and more particularly to the ladies of the congregation, acknowledging heartily and thankfully their willing energies in providing largely for the current expenses and comfort of the congregation.

IRON HILL.—The Parsonage, April 20, 1895.

—SIR,—Would you kindly insert the following explanation in connection with the item contained in your paper of April 17th inst., under the heading of 'West Brome,' viz.: 'That the entertainment to which you refer, was given by a society in connection with the Methodist church in their own hall, and that consequently no responsibility can be attached to either my people or myself. I very much regret that, even by them, such an entertainment should have been given on Good Friday, and also that in any way the discredit of it should have been laid at our door. Further comment I feel is unnecessary. FRANK CHARTERS, Incumbent.

[We most gladly insert the above, freeing the Church from blame in the matter.—Ed.]

STANBRIDGE EAST.—The annual vestry meeting of St. James' church here, was held on Easter Monday at 7.30 p.m. in the Parochial hall, the Rector, Rev. C. G. Rollit, in the chair.

There were a large number of the vestrymen present, and a very pleasant and harmonious meeting was held. The past year has been a most prosperous one, and seeing that this is the first year the parish has been self-supporting, speaks well for the liberality and faithfulness of the church people.

A few items concerning the work accomplished during the year may not be out of place here I think the shortest way to do this would, perhaps, be to give a balance sheet, which will also show the present state of the finances: *Receipts*—Subscriptions towards stipend \$581.50; interest on End. fund \$179.69; offertory, St. James' ch. \$471.85; raised by St. James' Guild, extra, \$103; gift of B. & M. Carey for End. \$250; offer, at St. John's Mission church, night services, \$17; Guild of St. John's, from socials, \$135.87; sub. to building mission church \$157.50—total raised within the parish \$1,876.41. *Disbursements*—Salary \$800; added to End. fund \$350; parsonage furnace \$103; shed at St. James' church, labor gratis, \$86.85; special col. and expenses \$301.14; expended on Mission ch. of St. John \$310.37—total 1751.36. Balance, Easter 1895, \$125.05.

The above balance sheet, I think is most encouraging, especially as there is still more work waiting to be done, the first of which is the slating of the roof of chancel and transepts of St. James' church. This it was decided to proceed with at once.

After hearty votes of thanks were tendered to the retiring officers of the church, and the organist, Miss Anderson, the following were duly elected for the coming year; Mr. E. H. Eaton, Rector's warden; Mr. E. J. Scagel, People's warden; Messrs M. S. Carnell and A. M. Gardner, delegates to Synod; Messrs E. A. Palmer, E. H. Baker and Dr. Moore, sidesmen, and Mr. H. Beatty representative on the corporation of Dunham Ladies College.

In the parish from the beginning of Lent, two week day services were held and largely attended, while the weekly celebration of the Holy Communion was greatly appreciated, large numbers availing themselves of these special opportunities of partaking of that truly Spiritual Food. During Holy week there were daily celebrations at 9 a. m., at which goodly numbers were present, the average being seventeen. Evening service with sermon was also held each day at 7.30, and notwithstanding the almost continual rain good congregations were invariably present.

On Easter Day, though it continued to rain, the services were bright and hearty and the church presented a truly festive appearance, garished as it was with the choicest gifts of flowers placed by loving hands.

The music was specially prepared for the occasion and admirably rendered by the large choir of over thirty voices, led by Mr. Fayeth Carey.

Diocese of Ontario.

CARLETON PLACE.—Rev. A. Elliott, rector. Our Easter services and Vestry meeting were something to feel very thankful for. On Easter day we had the largest number of Communicants in the history of the parish. All our funds are in advance of previous years and there never was greater harmony in the parish, for which we have great reason to thank God.

PRESCOTT.—The annual Vestry meeting of St. John's Church, Prescott, was held on Easter Monday, April 15th. The Rector the Rev. W. Lewin in the chair. The Vestry re-elected Mr. Fred Evanson as the people's warden, and the chairman re-appointed Mr. S. Hollingsworth as clergyman's warden. Mr. Wm. Whiley was elected delegate to the Synod. The other

delegates are Mr. Henry Daniels and Mr. Geo. Wilkinson.

The receipts during the year were \$2370.94; balance on hand April 1st 1894, \$241.25. Total \$2612.19. Expenditure, \$2414.14; leaving a balance on hand of \$198.05.

PEMBROKE.—The Easter Services at Holy Trinity Church were well attended, there being a goodly number of communicants. Cold though it was without, brightness and warmth reigned within. The chancel and altar were decorated with Easter lilies and other choice flowers. The choir was largely augmented and rendered the musical part of the services in an exceptionally beautiful manner.

The annual vestry meeting was held on Monday evening. The Church wardens' reports were of the most encouraging nature, the total contributions for church purposes throughout the year amounted to the large sum of \$3,425 a very great increase over any previous year. The retiring church wardens were re-appointed, and Mr. C. Harding was elected as delegate to the Synod.

The brightness of Easter was saddened by the sudden death of one of the choir-boys, Master John Harvey, who was accidentally killed on Easter Monday. A full choir, a carefully rendered burial service, (conducted by the Rev. A. Shaw in the absence of the Rector, called away to the dying bed of his father,) and a crowded church, testified to the sympathy of the widowed mother in her bereavement.

Diocese of Toronto.

PORT HOPE.—St. John's church here was tastefully decorated with flowers for Easter, and the services were largely musical in character and hearty and well rendered. A large number of communicants received after the morning service. The rector, the Rev. E. Daniel, was the preacher both morning and evening. At the Vestry meeting on Easter Monday Messrs J. D. Smith and G. M. Furby were appointed Church Wardens.

At St. Mark's church the Rev. Dr. Bethune preached in the morning of Easter day and Mr. Ivory delivered his farewell sermon in the evening. Appropriate Easter music characterized the services.

PETERBOROUGH.—The Rev. J. C. Davidson, rector, presided at the vestry meeting of St. John's church here on the evening of Easter Monday. The report of the Church Wardens showed a considerably increased revenue from the envelope system, \$462, and from pew rents, \$207. The report also referred to the fact that St. John's parish was the largest in point of adherents and communicants in the diocese with the exception perhaps of one or two in the city of Toronto. A large amount of repairs both to the church and Sunday school had been carried out during the year. Messrs. R. Max Dennistoun and H. Long were appointed wardens and Messrs. W. B. Bamford and Pierson assistant wardens to take charge of the South end mission. The financial statement showed the total receipts to be \$3,238.91, and expenditures \$223.79 less from St. John's and from the South ward mission, receipts \$694.33, and expenditures \$600.24.

St. Luke's.—The Church Warden's report showed receipts from all sources to have been \$2,083.92, and the expenditures \$1,902.33. Messrs. Strickland and John Burnham were appointed church wardens, the rector noting the fact that they had been in office ever since the establishment of the church in 1876. In his address the rector gratefully referred to the continuance of unanimity, friendliness and peace

in the congregation. There had been 29 baptisms, 8 marriages and 11 burials during the year. A steady increase had taken place in the attendance at the Sunday school and Bible classes, and the untiring labors of the teachers and officers were gratefully acknowledged. The Guild, Ladies' Aid, and Woman's Auxiliary also received commendation and thanks for their work. The warden's report recommended the enlargement of the Rectory, and plans therefor being submitted, were approved, and it was decided to proceed with the work at once, and a building committee was appointed for this purpose. The representatives to Synod from this parish are Messrs. Burnham, Jameson and H. C. Rogers.

Diocese of Niagara.

GUELPH.—St. George's.—The Lenten services were well attended, and the Archdeacon gave a series of lectures at the Mission as to the Seven Churches of Asia, applying their lessons to the Church of the present day. The Rev. W. T. Westney, who has been acting as *co-cumtinentis* for the Rev. J. H. Ross, who was at Bermuda on account of his health also gave a series of lectures on the Lord's Prayer of a very practical character.

HOLY WEEK AND EASTER.—On Palm Sunday at the early celebration there was 84 communicants. There was a daily service through the week at 5 p.m., which was well attended, and on Wednesday a service at 7.30, with address by the Archdeacon on the "Institution of the Lord's Supper." On Good Friday there was a large congregation morning and evening, in addition to service at 5 p.m.

At the early celebration the Bible Association choir took the musical portion of the service, which was rendered in excellent style. Miss Eva Taylor taking the organ, on which instrument she displays great ability and good taste. There was a very large attendance of communicants, 162.

The mid-day service commenced with hymn 136, "Jesus Christ is risen to-day." The choir was in full force, some 35 well trained voices, under the leadership of Mr. T. C. Dawson and Mrs. Harvey, organist. The result was as beautiful and impressive as could well be imagined. The Easter music, hymns, chants, etc., and *Te Deum* were never surpassed in this beautiful church. The decorations also were in keeping with the great festival. The chancel, font, pulpit and reading desk were exquisitely adorned with lovely white roses, palms and flowering shrubs in great profusion, all arranged with a refined and harmonious good taste, most pleasing to the eye.

The Archdeacon preached from the text, "Why seek ye the living among the dead? He is not here, but risen." After giving a description of this wonderful scene, he spoke of the Resurrection as an illustration that God still ruled the world, showing that, notwithstanding outward appearances, the Resurrection proved beyond doubt the certainty of God's over-ruling Providence, and from the empty tomb, like the silver trumpet of jubilee, pealed the grand hymn of exultation, "O, grave, where is thy victory; O, death, where is thy sting." He then dwelt on recognition in a future state. The Lordship of the risen Saviour over the living and the dead is the assurance of a future reunion and recognition of His followers. At the celebration that followed there were almost as many as in the morning, making altogether over 300.

At 3 p.m. there was a bright and pleasant Sunday school service, when the Rev. Mr. Ross gave a striking address on the meaning and importance of the Easter Festival. The Archdeacon officiated at Farnham church.

In the evening the church was crowded to

the doors, and Mr. Ross preached forcibly on the glorious doctrines of the Resurrection.

Altogether, Easter at St. George's was kept as the great and joyful festival of the Christian year, without a cloud to dim its brightness.

Diocese of Huron.

On the evening of Good Friday (April 12) there passed away from earth the Rev. DAVID ARMSTRONG, S.T.D., who was for many years a prominent member of the Synod of the Diocese of Huron. He was born in Longford County, Ireland, Dec. 28, 1834, and was educated under the supervision of a paternal uncle who resided in Dublin. Entering Trinity College he first studied for the medical profession, but afterwards took up Theology under the instruction of the famous Dr. Fleury, Rector. Upon graduating in Theology he came to Canada with splendid testimonials, and having received, in particular, an address from the first Young Men's Christian Association in Ireland, that of the Molynoux parish, signed by Dr. Fleury, Morris Nelligan and other officers on behalf of the 160 members. With the address a beautiful Bible, suitably inscribed, was handed to Mr. Armstrong. On his arrival in Canada (1859) he was ordained Deacon by the first Bishop of Huron, Dr. Cronyn, and appointed Curate of Galt under the then Rector, Dr. M. Boomer, afterwards Dean of Huron. Remaining at Galt about six months only, he was appointed to Mooretown parish, where he remained in the active discharge of his duties until about a year ago when he retired. For nearly 35 years he resided at Mooretown, being instrumental in the erection of seven churches. He married at St. John's church, Sandwich, Ont., on May 23, 1867, Jane Ann, the youngest daughter of the late Joseph Cary, Esq., for many years Deputy Inspector General of Canada. The degree S.T.D., honoris causa, was given him by Hobart College, N.Y., in 1871, and for many years he was the Rural Dean of Lambton.

Following an attack of la grippe, he was stricken with paralysis in his eldest son's office in Mooretown, and died in about 20 minutes, surrounded by his widow, his two sons and a few intimate friends. His sons are: James, who is a practising physician; and Allan, who is a student at-law, both residing at home. Together a most happy and united family.

The funeral on Easter Monday was very largely attended. Many persons came long distances to be present. The Burial Service of the Church was read by the Rev. G. M. Franklin, of Wallaceburg, and among the many visitors present were the Revs. Rural Dean Davis, of Sarnia, and R. S. W. Howard, of Cartright, together with the Presbyterian and Congregationalist pastors. The pall bearers were representative men, being Messrs. Thomas Kinney, T. J. Gordon, A. S. Burnham, Frank Bazo, John McRae and Geo. Matheson.

Hundreds of people walked to the cemetery to show the last mark of respect to one who had been their friend, adviser and priest for so very many years, and there were many expressions of sympathy with the members of the family in their sudden bereavement and deep regret at the death of their long-time and not-to-be-forgotten helper, the Rev. Dr. David Armstrong.

Diocese of Rupert's Land.

The Rev. E. M. Skaken, missionary at Snowflake has resigned and the Archbishop has accepted his resignation.

The Rev. W. R. Johnson, of Killarney, it is said, is about to resign his mission to accept the incumbency of the historic parish of St. Andrew, on the Red River. Mr. Johnson is at present the senior missionary of our Church in

Southern Manitoba. His untiring labors for the spiritual good of his people will be long and kindly remembered by the people of Killarney.

The Rev. C. A. Sadlier, incumbent of Russell, was to resign his charge at Easter to go as a missionary to the valley of the Amazon, South America.

In 1869 the present Archbishop of Rupert's Land, assisted by the Rev. J. P. Gardiner, compiled and published 'A Manual of Family Prayers for use in the Diocese of Rupert's Land.' This excellent manual has for a long time been out of print. On the pressing solicitations of many of the clergy and others it has just been republished by His Grace in a revised form.

On the evening of Friday, March 22nd, the Archbishop held a Confirmation in St. John's church, Manitou; at which service ten candidates received the Apostolic rite of "the laying on of hands." Other candidates were 'ready and desirous of being confirmed,' but they were unable to attend, owing to the fact that the roads were at their worst and the night very dark. These will also be admitted at once to the Holy Communion under the rubric at the end of the Confirmation service. As it was some of the candidates came in five, nine and twelve miles; none of whom were unable to go home till the next morning.

Diocese of Newfoundland.

The *Diocesan Magazine* says that the Cathedral parish was helping nearly 300 families a week, and that the distress was very great. "Many who are suffering most keenly are owners of property which they cannot realize, who in the past have been generous friends to the Church and who now have a real claim upon our sympathy."

Correspondence.

BROTHERHOOD OF ST. ANDREW IN CANADA

SIR,—In your issue of the 10th inst. "A Priest" writes criticizing the Brotherhood of St. Andrew as an organization because "a young man from the parish, not bearing a very good character, was within six weeks admitted a member, made much of in a convention (whatever that may mean) and all this without any application to the Rector as to moral fitness." Now, taking it for granted for the sake of clearing the ground that there is no "other side" to the facts, it most certainly does not follow that the Order is to be blamed for what should clearly have been avoided by the clergyman of the parish. No organization in the Church ever placed itself more completely and unreservedly in the hands and under the control of the clergy. Without their written consent a chapter may not come into existence. Let them withdraw this consent for or even without cause, and the Council is obliged to withdraw the charter of the chapter. They and they alone can use the solemn service of admission. They can insist on being consulted, and should, as a matter of course, be consulted as to new members. Surely then, such being the case, the clergy have the solution of such difficulties in their own hands. They have the power to see that the members of their chapters are tried and picked men, men whom they themselves can trust to do the work to which as members of the Brotherhood they are pledged, and this power the Brotherhood at large expect them to use. The necessity of a full term of probation and of keeping up the personal standard of the membership is insisted upon in all Brotherhood literature, and I would refer your correspondent to the article in *St. Andrew's Cross*, reprinted in pamphlet form, on Brotherhood membership, or to the Council member for his

district for further information upon this point—but I wish now to emphasize that the *personnel* of a chapter depends largely upon the clergy; that the power of veto is in their hands; and to show that the Brotherhood, as an organization, cannot be justly blamed because in one or more instances certain unfit persons have been admitted, such improper admittance having occurred through a neglect of those very precautions upon which the organization lays much stress. I am, your obedient servant,

SPENSER WAUGH,
Gen. Sec'y Brotherhood St. Andrew in Canada.
Toronto, April 17, 1895.

"MEN'S HELP SOCIETY."

To the Editor of the CHURCH GUARDIAN:

SIR,—Having been appointed, with the consent of the Bishop, Diocesan Secretary of the *Men's Help Society* for the Diocese of Fredericton, I should be thankful if you would allow me space in your columns to call the attention of my brother clergy to the Society in question. I have lately inaugurated a Branch in my own parish, and in its objects and Constitution, as well as in its comprehensive character, I am fully convinced that it meets a want which the clergy often feel with reference to the men of their congregations. Including, as it does, the work at present so ably and admirably carried out by the St. Andrew's Brotherhood, it also seeks to enlist as Probationers or Associates those who have the least inclination after better things, with a view to leading them, according to the motto of the Society, "Onward and Upward." I may say also that it is not intended in any way to interfere with or supersede the work of the Brotherhood, as the highest grade in the *Men's Help Society*, known as "Workers," can be dispensed with where the Brotherhood is already at work. It is simply wider in its scope, that is all.

In calling the attention of the clergy to this Society, having its headquarters at the "Church House, Dean's Yard, Westminster," I shall be happy to send, for inspection, to any clergyman who may apply for them, a specimen copy of the Society's "Rules and Constitution," and also of the badge and cards appropriate to the different classes into which the Society is divided.

Yours truly,

J. H. S. SWEET,

The Rectory, Newcastle, N.B.

April 18, 1895.

To the Editor of the CHURCH GUARDIAN:

SIR.—"One of the men of Canada," is distressed by the fact that the National Council of Women has decided to "drop the Lord's Prayer at the opening of meeting." His alarm is quite natural to one who so completely misunderstands the organization as he evidently does, judging from the remainder of his letter in your issue of April 17th. It is not exclusively a society of Christian women. Until Canada is prepared to exclude all but Christians her National Council can be no narrower. Any society of women for any philanthropic purpose, so long as its members aim at carrying out the Golden Rule, can be represented upon the Council. The Jews are already there; so are others who are not distinctively Christian. In most societies where crowds vary so greatly, or where religion is not directly concerned, the proceedings are begun with no prayer whatever. The National Council has advanced far beyond this. All stand for a few moments and in silent prayer ask a blessing, *each in her own way*, upon the deliberation about to be begun. If all councils would do so much as this, our country would sooner become more truly "Christian," than it can yet claim to be.

Yours etc.,

ANOTHER OF THE MEN OF CANADA.

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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

Address Correspondence and Communications to the
Editor, P. O. Box 304, Montreal. Exchanges to
P. O. Box 2186. For Business Announce-
ments See page 15.

CALENDAR FOR APRIL.

- APRIL 7—6th Sunday in Lent. Palm Sunday.
[Notice of Holy Week Days.]
- " 8—Monday before Easter.
- " 9—Tuesday before Easter.
- " 10—Wednesday before Easter.
- " 11—Thursday before Easter.
- " 12—GOOD FRIDAY. Pr. Pss., M. 22, 40,
54; E. 69, 88.
- " 13—Easter Even.
- " 14—EASTER DAY.—(Pr. Pss., M. 2, 57
111; E. 113, 114, 118. Pr. Anthem
instead of *Venite*. Atha. Cr. Pr.
Prof. in Com. office till 21st April.
[Notice of Monday and Tuesday.]
- " 15—Monday in Easter Week.
- " 16—Tuesday in Easter Week.
- " 21—1st Sunday after Easter. [Notice of
St. Mark]
- " 25—ST. MARK (*Evangelist and Martyr*).
- " 29—2nd Sunday after Easter. [Notice of
St. Philip and St. James.]

OUR ELDER SCHOLARS.

A. PAPER READ BY THE REV. T. E. TEIGNMOUTH
SHORE, at a Meeting of the Lewisham
Rural Deanery Church Sunday Schools
Association (Lewisham and Cat-
ford District).

A subject for discussion which constantly appears upon the agenda paper at meetings of Churchmen and Church women is "Why men do not go to church." It is a question of great and pressing importance. But I cannot help thinking that there would be no need to ask it all if we could only find a solution for that other problem which is to be the subject of our present discussion, viz., How best to keep steadfast in the faith the elder scholars in our Sunday-schools. I mean boys and girls who have reached that difficult and dangerous transition period which lies between childhood and manhood or womanhood. In dealing with this subject I propose to divide it as follows:—I. To state the Difficulty; II. To endeavour to ascertain its cause or causes; III. To suggest the directions in which it seems to me that the remedy is to be sought; IV. To draw your attention to a particular organisation designed to meet and overcome this difficulty.

I. The difficulty scarcely, perhaps, requires to be stated at all. It is only too well known to every Sunday-school teacher, and not only to Sunday-school teachers but to every one who is in any way interested in the training of our children. It certainly cannot be said that the Church is not alive to her mission to the children. Sunday-schools, bands of hope, children's clubs and guilds of all sorts and kinds abound in every parish, and no one will question that they are fruitful in good results. At the same time we are confronted with the indisputable fact that a vast number of these children do not grow up devout Christians, faithful sons

and daughters of the Church. They are never seen within the House of God; it is to be feared that for the most part they are equally neglectful of the practices of private devotion; many of them openly as well as tacitly repudiate religion altogether. The fact is admitted. There is probably no one here to night to whom it is not a subject of anxious thought, of earnest prayer, often of bitter grief. Surely it points to some defect in our system, some flaw in our methods, some weakness in our armour. Before, however, we can attempt to apply a remedy we must ascertain, if we can, the cause of the disease.

II.—(i) First and foremost we must, I think, put the natural effect upon a boy or girl of the removal, or at least the relaxing, of many of the restraints to which in their earlier days they were necessarily subject. At the age of about thirteen the majority of children leave our elementary schools. What is the result? Most of them immediately consider themselves "grown-up." They are filled with ideas of their own importance. They are eager to assert their so-called independence, and independence is almost invariably confounded with contempt for all constituted authority. I know more than one boy who recognises my salutation with a condescending nod, while his father touches his hat to me, and this I presume is not an unique experience. This tendency is one which is unfortunately encouraged and developed by what is vaguely termed "the spirit of the ages," and it is only to be expected that this will affect the children in our Sunday-schools. "If I am too old to go to day-school, I am too old to go to Sunday-school." The logic is obvious. Fortunately, in some cases it is to some extent counter balanced by a feeling of patronising commiseration toward the good teacher who has expended so much time, so much trouble, and so much affection upon his or her pupil.

(ii.) To this growing freedom from restraints must be added another cause, which I shall describe as prejudice. There is a something in the air—I don't know exactly what to call it—a feeling very much akin to contempt for Sunday-schools and all that is connected with them. There is about the word—in the minds, I mean of the average boy—a certain flavour of goody-goodness and milk and water. It seems somehow to be incompatible with the "manliness" to which every boy aspires. Hence the acquisition of the first pair of trousers is not infrequently coincident with a marked irregularity in attending Sunday-school.

(iii.) Thirdly, there is parental example. Sometimes we have the influence of home to fight against instead of its being our most powerful ally, and that is indeed a hard battle. If children see their fathers and mothers entirely neglectful of duties which they have been taught to regard as of the highest importance, if they see them manifestly indifferent to those truths by which, rather than by bread alone, they have been taught man must live, is it any wonder that when they begin to think for themselves they follow the example which is so constantly before them, rather than the ideal to which we strive to point them? "If father and mother don't trouble about these things, why should we?" And we cannot, of course, forget that there are homes where the force of parental example not only does not tell for good but tells strongly and positively for evil.

(iv.) Lastly, I would refer to a minor cause which operates against the Sunday-school, and that is the scandalous length of the hours of work of many boys fresh from the elementary school. On Saturdays especially many a lad does not reach his home till after midnight. To this must be added the employment of boy-labour on Sunday.

So much for the causes, now for the remedies.

III.—(i.) To begin in the middle with my

third cause—the force of parental example. We must of necessity set that on one side; it is one which is beyond our control. We can do no more than we are already striving to do—bring the Gospel to bear on old and young alike; try to put before parents the greatness of the responsibility which God has put upon them, and the dreadful consequences of neglecting so solemn a trust.

(ii.) Then as to the last cause to which I referred: a great deal of good might be done by putting the Factory Acts in motion, drawing the inspector's attention to one or two cases where they are most flagrantly violated, and so influencing other employers of labour in the neighbourhood. And I think we ought to do everything we can to stir up public opinion on the question of early closing on Saturdays—reasonably early closing that is—and the question of Sunday trading. If Londoners can go without their letters on Sunday, surely they can also go without Sunday papers, especially when all the evening papers publish "extra specials" on Saturday night.

(iii.) It remains, then, to be considered whether and how we can counteract the effects of freedom from accustomed restraints and of prejudice. For that prejudice we must be prepared to admit that we are in some degree ourselves responsible. There has been, perhaps, a tendency to make the teaching given in the school of a somewhat sentimental and mawkish character. Almost unconsciously one finds oneself misrepresenting the facts of life in the way one puts them to children; side by side with this we are tempted to make our Sunday-schools attractive by means that are not always quite wise. The law compels the parent to send his child to a day-school, while their attendance at Sunday-school is necessarily purely voluntary. Therefore persuasion must take the place of coercion. The result is very often seen in the adoption of what I may call the "bun and orange" system, a system which is most demoralising. A Sunday-school that can only exist by dint of frequent and lavish treats is doing very little good. Of course an annual treat is a necessary part of Sunday-school organisation; but it is very easy to overdo it, and its chief merit is that it brings the children and their teachers together "out of school," and still more that it brings the teachers and parents together. So the first remedy which I shall propose is—

(a.) Better Discipline. It may sound somewhat paradoxical, but I am sure that the better they are kept in order the better children like it. Don't let us be afraid that it will frighten them away; on the contrary, it will attract them. There can be no doubt that the day-schools where discipline must be strict are very attractive to children, more attractive perhaps than most Sunday-schools. It is far oftener the parents who keep their children away from the day-school than the children who play truant. The fact is that the more seriously you take the children the more seriously they will take themselves. Therefore discipline must be strict; but it must also be impartial and intelligent. We want to teach them that the restraints imposed in childhood are not arbitrary, but that they are to teach them self-control. We want to make them understand that there is no such thing as independence, and that he only is truly free who has learnt to control himself.

(To be continued.)

THE WAY OUT.

The World, the Flesh and the Devil have been abolished from the modern scheme of things, and "environment" and "tendency" have taken their place to account for the aberrations of human kind. After all, perhaps

a sober look at the present disturbances the world over might give a faint suggestion that the World, the Flesh and the Devil are positive realities, and rather busy too. If the injustice and wrong doing on the part of both capital and labor paralyzing the commerce of a nation, and bringing misery and poverty to thousands of innocent people are not of the "World," then what is? If the dominant saloon power in our cities defrauding and trampling upon every honest tax-payer is not of the "Flesh" then what is? If the arm of anarchism which struck down Carnot is not of the "Devil," then what is? And as long as the world stands, between these and the soldiers of Christ there must be a deadly warfare. No, the World, the Flesh and the Devil are here, despite the diluted and two-faced religion of the day, which calls them a fiction of a worn out theology. The heart cry of every earnest Christian man and woman is, when shall come the reign of peace, when shall these desperate enemies of human happiness be put under the feet of the Lord's Christ? The only way out is the way of faith. We do not believe that ethical ideals, nor socialistic theories, nor legislation will straighten things out. Suppose, for instance, that men strictly fulfilled the requirements of the forgotten and neglected Church catechism, "to hurt nobody by word or deed, to be true and just in all my dealings, to bear no malice nor hatred in my heart," it would go a long way toward making the world better and happier, yet man is too weak and imperfect to do even so much without divine grace. There is no other remedy under heaven for the disturbed state of things than the spirit and words of Jesus Christ applied to the daily life and action of every man. This—not the putting on of religion for the sake of a standing place in the community, nor the ability to pronounce rightly the shibboleth of a sect—but a force from within moulding the whole man, is the only thing that will re-construct society and adjust human relations so that every individual will have all that rightly belongs to him. But the tired heart cries, we have waited long, the renovation from on high comes not, the world is growing worse. No, the world is not waxing worse because it is God's world. Wars and social convulsions that frighten us are forward movements in the evolution of truth and righteousness. God is now and ever to be the Sovereign of the world, and all His enemies and the enemies of goodness and good men, are to be completely and forever vanquished. It seems dark now, to the waiting and hoping, but there is a way out, and that way is the way of faith.—*The St. Louis Church News.*

ASSERTIVE CHRISTIAN MANLINESS.

[A Paper by Rev. JAS. A. WATERWORTH.]

The highest priced thing in the world to-day is a man. The world values the article higher than it values anything else. For, notwithstanding the perfection to which we have brought institutions, organizations, machinery, still in the last outcome, when we have perfected the apparatus, we have then perforce to begin and hunt around to find a man; a man whose touch will give the dead thing life; a man who will supply the brain and confidence and vigor and direction that will make the thing a success; a man whose faith and courage and persistence will confront all difficulties and pull it through all perils. When the man is found money is no object, he names his own terms, he is one of the aristocracy of affairs; he is king in his own domain. Such men are the leaders;

they make nations, cities, enterprises, businesses. We are content to follow them, nay, we must follow them or drop out of the procession. One set of characteristics marks them all—alertness, courage, positiveness, persistence, manliness. Even the corrupt, sordid world admires manliness and respects a man.

And it is nothing different in that divine Institution, the Church and kingdom of God. The work of the kingdom is to be done by men, and calls for the exercise of the same qualities that ordinary affairs demand, for they are God-given qualities and reflections of the divinity within us in whatever cause they may be used. And so St. Paul says to his Christian brotherhood, "Watch ye, stand fast in the faith, quit ye like men, be strong." You see these are exactly the same qualities that the world demands and worships and is willing to pay for—alertness, positiveness, courage, steadfastness. These are Christian virtues, too; and if we are to commend our holy religion, our divine Master, to men, we must exhibit the virtues that adorn a man, that commend a man and a cause alike to God and to the world.

Now it is a painful fact that few professing Christians do exhibit these virtues in their lives. For the most part they are an uncertain, shuffling, cowardly set of people. Their religion is the last thing they will talk about or defend or exhibit to the gaze of men. Personal loyalty to Jesus Christ expressed in daily conversation, in private correspondence, in public documents, in every page of English literature three hundred years ago, has disappeared from writing and from speech. As a rule, we are an unpromising set, we professing Christians, like Falstaff's soldiers, and the world very properly thinks lightly of us. Well, that wouldn't matter so much were it not that from our mean conduct they learn to think lightly of our religion, too. They see that it lacks the life, the vim, the character, the go, that they find in business. Is not this an awful thought, that the noblest parts and qualities of worldly men are those that lead them to despise our religion, because they see religion so unpractical and so meanly and miserably represented by Christian people. Will not the world rise up to condemn us all, as Sodom and Gomorrah will rise to condemn Chozazin?

Let us lay this to heart. The world can be captured by straightforward manliness—there's nothing it admires more; it can be captured for Christ by Christian manliness, for it will own its favorite quality in whatsoever cause it finds it. Why not do as much for Christ's religion as we do for our business, for success, for public estimation? Why not be straightforward, courageous, aggressive in exhibiting our religion in our lives, at home, in the store, on the street? Why should any man be in doubt as to what we are? We are not ashamed to be known as Republican or Democrat; we don't conceal that we are for a gold standard or for free silver, for protection or free trade; why so carefully conceal the fact that we are for Christ, that we have solemnly sworn to confess the faith of Jesus Christ and Him crucified? Let us take St. Paul's exhortation for our motto and conquer the world with it: "Stand fast in the faith, quit ye like men, be strong." And for our encouragement let us remember that while but few by the utmost exercise of manly virtue can become leaders of men in the world's affairs, yet in the great business of the kingdom of God every man, however personally insignificant, who, with humble faith in God, bends his will and power to exhibit the graces of the kingdom in a straightforward, manly Christian life, is bound to be a leader of men, is bound to carry men along with him into the kingdom, for the promise is, "this honor have all His saints."—*St. Louis Church News.*

THE POWER OF THE RESURRECTION.

"The power of the Resurrection" was something which the Apostle St. Paul desired above everything to know. He knew the fact of the Resurrection by the testimony of his senses. The power of the Resurrection he longed to feel in the experiences of his personal life. And ever since the time of St. Paul this power has been one of the great arguments for the fact. People may dispute the fact; they cannot deny the power. They may dispute the fact, because they did not see the angel with face of lightning; the stone rolled away; the Saviour walking once more amid scenes which had witnessed the outpouring of His life's blood. Men of the present day have not talked with St. John, and learned from him by word of mouth the incidents that took place on that first Easter Day. It is very probable that no scientific agnostic would believe in the raising up of a dead man, even if it took place in his presence. There is no evidence which could possibly be adduced that would be strong enough to prove to the materialist that God opens the graves, and brings His people out of their graves. The materialist begins by limiting God's power, and in order to test what has been, first of all lays down the limit of what can be. There is no means of arguing with a reasoner like this, who begins by practically claiming a complete acquaintance with the laws and phenomena of an infinite universe. But even the materialist must acknowledge the power of the Resurrection as a prospect in the experience of the individual. The best argument, perhaps, which may be presented for the strengthening of belief in the indestructibility of the human race comes from a consideration of the power which such a belief exercises in the amelioration of the human lot and the ennobling of the human character.

St. Paul was an example of what a belief in immortality, *personal* immortality, could do for man. It enabled him to overlook the sufferings of the present time in consideration of the glory that was to be revealed. It was in this confidence that he spoke of his death as the starting out on a voyage towards home. It was this that made him joyful amid sufferings, full of hope in perplexity, abounding in courage amid every disappointment. It was because death had been swallowed up in victory that he could remain steadfast, unmovable, always abounding in the work of the Lord. It was not a merely subjective immortality that St. Paul looked forward to; this would be the immortality of the pyramids, the immortality which George Eliot prayed for in which her name would be remembered and her influence felt by succeeding generations. If only in this life we have hope in Christ Jesus we are most miserable. The misery of a partial, visionary, monumental or literary immortality is not satisfactory to the aspirations of mankind; and the Christian doctrine abolishes this misery, and in its place puts joy and peace in believing. It sets before the human race a complete restoration of life, power, and deathless joy. The Christian resurrection makes those affections, which have cheered and elevated life, immortal as the ransomed soul and the glorified body of those who believe in a God who is not a God of the dead, but of the living. The hope of Easter, the peace of Easter, the joy of Easter manifest forth as they spring out of the power of Christ's Resurrection. Everything that harasses, perturbs or tortures life; all the shadows, the thorns; the tears which mar human existence are redressed by this blessed truth, which changes human failure and weakness into strength and success, and enables the Christian to say under every circumstance, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."—*The Churchman, N. Y.*

Family Department.

BE CARETH.

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the hair?
About His throne are eternal calms,
And strong, glad music of happy psalms,
And bliss unruffled by any strife;
How can He care for my little life?

And yet I want Him to care for me,
While I live in this world where the sorrows be,
When the lights die down in the path I take,
When strength is feeble and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,
Then my spirit cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong
When I am not good, and the deeper shade
Of conscious sin in my heart is made,
And the busy world has too much to do
To stay in its course to help me through;
And I long for a Saviour—can it be
That the God of the universe cares for me?

O wonderful story of deathless love.
Each child is dear to that heart above;
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrow that bowed me down He bears,
And loves and pardons because He cares.

Let all who are sad take heart again;
We are not alone in our hours of pain;
Our Father stoops from His throne above
To soothe and quiet us with His love.
He leaves us not when the strife is high;
And we have safety, for He is nigh;
Can it be trouble which He doth share?
O rest in peace, for the Lord will care.

—Christian Union.

THE LORD'S PURSEBEARERS.

CHAPTER II.

A DARK DEN.

It was a chilly and dark morning, late in November; not so early in the day but that the sun might be shining with wintry brightness on country lanes and fields, where brown and amber leaves still hung upon the beech-trees and oaks, though all the other trees were bare. But in London the only sign of the sun was the yellowish light through the fog, which filled every street and alley of its vast labyrinth. From one side of the street you could not see the opposite houses, and only by close observation could you distinguish the objects placed in the shop windows, where the gas was kept alight all the day long. The narrow streets of the East End, where there are few lamps, and still fewer shop windows, where even darker than the great thoroughfares; especially the streets filled with lodging-houses, those crowded and comfortless dens, which are the only homes of thousands upon thousands of the London poor.

'It's a bad day for us,' said an old man who had been crouching over the fire in one of the lowest of the low lodging-houses, 'but needs must, Tatters.'

'I s'pose so,' she answered gruffly.

She was a pale, thin woman under forty years of age, sitting on the floor by the chimney, jamb, and smoking a small black pipe. Both

he and the woman were miserable objects, and had the air of being the victims of an irresistible fate. He stretched out his long lean hands shiveringly over the low fire before he spoke again in a little higher key.

'Joan,' he called, 'we must hook it.'

The dim room was full of wretched women and children sitting idly on benches or squatting on the dirty floor. They had slept all night with their clothes on in the crowded bed-rooms overhead, and there had been no chance of washing themselves. The faces that had been grimy last night were still more grimy this morning; and the children, who were crawling about the floor, grew every moment more hopelessly dirty. There was a good deal of mournful whining and moaning to be heard as an undertone to the men's oaths and the women's quarrelling. But not a sound of play or laughter had mingled with the other noises.

'Joan!' called the old man again.

'I'm comin,' grandfather,' was the answer.

A young girl who was nursing a crying baby in one of the darkest corners put it down gently, and came forward into the dim light of the fire. A tall overgrown girl of twelve or thirteen years of age, neither she nor her grandfather knew exactly, in a tattered frock far too short for her, displaying two spindled-shanked legs barely covered with worn-out stockings, and boots which were made to stick to the feet by an ingenious lacing of string. There was a promise of beauty about her which caught Tatters' eye as she came into the light.

'Joan'll be worth a mint o' money by and by,' she said.

'How fur to-day, grandfather?' asked Joan cheerfully.

'Right across,' he answered, pointing westward; 'there's no chance here, but it mayn't be as bad out yonder. You be a good girl, Joan, and never hearken to what Tatters says; you come of a good stock my lass. Come on, Tatters, we'll see if the sun doesn't shine brighter on rich folks than on poor beggars like us.'

'I'll not stir a step without a baby,' answered the woman; 'what's the good o' goin' a-beggin' without a baby? 'Why aren't you earnin' a honest living?' they say, 'a strong, hearty woman like you; and that great girl, why don't you put her into a place?' But a baby makes up the family complete, and draws the money out o' their pocket better than anythink. A pretty day we'd make of it; you and Joan may go tramp alone if we canna' hire a baby.'

'Grandfather,' said Joan eagerly, 'I jest called in as I came by, and Mrs. Moss says as little Lucky nor Fidge aren't hired out yet.'

'Little Lucky' repeated the old man; 'why! Joan, there's sixpence an hour to start with, before we make a penny for ourselves. Babies cost such a deal, if they're worth anything; and little Lucky and Fidge cost more than the others.'

'I'll not stir out o' this without little Lucky or Fidge,' said Tatters doggedly. 'I'm not goin' to stand bein' jawed by rich folks. Sech a day as it is, too! If you'll do it handsome, Isaac, and get us up in good style, and let me have little Lucky, I'm willin' to go. But I'll not scrawl along the streets singin' hymns with nobody, only Joan and you.'

'Let's have little Lucky, grandfather,' pleaded Joan, 'and I'll sing my very best; I've learned some pretty new hymns o' purpose and you'll see how ladies 'ill come to their windows when they hear you and me a-singin' our best. What's sixpence a hour? And Tatters can come back by train, and save near a hour that way, whilst you and me walk. Let's have little Lucky.'

There was an eager tone of entreaty in the girl's voice, but it was some minutes before the old man consented to risk the sum which was necessary as deposit for the baby. When at last he agreed, Tatters rose reluctantly to her

feet, and put her empty pipe into her pocket. There was not a dirtier or more ragged creature in the miserable throng about her; but she trusted in Mrs. Moss to turn her out as a decent though poor woman, brought down to a sad pass by trouble. The old man would need nothing but a threadbare greatcoat, which would cover all his rags, and give to him the necessary air of making the best of every adverse circumstance. All three walked briskly along the narrow pavement, where the greasy mud felt slippery under the feet; Joan walking first with her quick young step, until she paused just before reaching the door of an old-clothes' shop and stood on one side for her grandfather and Tatters to pass her.

'Mrs. Moss mustn't know as I'm goin,' she whispered; 'say I've got a errand to do, and aren't a goin'.' She'll let you have little Lucky cheaper p'r'aps, if I'm not there. She's afeared o' me giving her somethink to eat.'

The old man nodded, and nudged Tatters to attend to what John said. 'She's a clever one,' he chuckled, as Joan withdrew into the fog, and was almost instantly invisible. The shop they entered was a step or two below the level of the pavement, and so utterly dark on this murky day that they could not venture to advance a step until they had shouted to Mrs. Moss to bring a light. A match was struck in one of the farthest corners, and a woman's swarthy and wrinkled face leaning over it was vividly lit up by its momentary flash. It was a dark face, surrounded by a shock of grizzled hair, with a hard and cruel expression about the sunken eyes, and the hollow cheeks, which were sucked in on each side of the thin lips. She came forward slowly, bringing a small candle in her hand, which she held up to the faces of her customers.

'Old Chip-in-milk and Tatters!' she said in a deep, hoarse voice; 'and what may you be wanting sech a day as this?'

'We're making up a family, Mrs. Moss to go out west,' answered old Isaac in his smoothest tones. 'Tatters here is my poor widowed daughter, and I'm an unfortunate old man past work and afeared of the work house. She wants a baby, you know. Something like those pictures of the Holy Family: an old man for Joseph, and a Mary, and a Child. Only Tatters is a leetle too old, you know. But you're a clever woman, Mrs. Moss, as much too clever as Tatters is too old.'

He said it with a sneer and a laugh, but Tatters' attention was absorbed in a gown which was hanging against the wall, and ticketed for sale; she was feeling the pocket, and looking how much worn it was under the arms. Fortunately for Isaac, she did not hear him.

'I'll do the best I can for her,' said Mrs. Moss, 'and you'd better take little Lucky, Fidge is sech a object; too harrowin' for the West End, if you're going there. He does very well round about here where folks is used to objects, and wants somethink out o' the common. Come and see my little darlin'.'

She led them into a dark and dingy room at the back which was at once her kitchen and her bedroom; and at the head of her bed she opened the narrow door of a little den, which must once have been a pantry, as it was furnished with a small window of perforated zinc. There was no need for Isaac or Tatters to pass over the door-sill; the glimmer of the farthing candle lit up the whole closet.

There was not an article of furniture in it, no more than in a dog-kennel; and the dark walls reeked with damp and dirt. At the farthest end, but that was scarcely out of arm's-reach, there was a heap of filthy rags and straw partly mildewed, and lying on it, in the black gloom of this den, crouched two little children, whose ages it was hardly possible to guess at. One of them lifted up its tiny head at the sight of the light with a look of terror in its dazzled eyes, but the other took no notice of it, and lay still

on its loathsome bed as if the breath had already fled from the miserable little body. The child who showed some sign of life had a white, pinched face, with scanty fair hair upon her head, and large sharp eyes, which looked keenly, yet timidly about her.

'There's my little Lucky, bless her!' said Mrs. Moss, 'she's certain sure to draw silver for you from the rich folks, if you're going west. But for my part I'd as soon stay round here and carry Fidge with me. Only show his arms and legs, and there's hardly a soul as won't give you a copper for a sight of him.'

'For God's sake, Mrs. Moss,' he cried, 'don't famish the child like this! Little Lucky's starved enough, but Fidge makes my blood run cold. I'd not carry Fidge about with me if I was paid well for it.'

'There's lots of folks as will,' she answered with a cruel sneer. 'Do you think I do it if it didn't pay me? But take your choice; Fidge is fourpence an hour, little Lucky sixpence; and you leave a deposite for either of 'em. Only not if Joan goes along with you; not one of 'em shall go out again with Joan; never!'

'She ain't a comin',' said Tatter; 'and if she did, I'd never let Lucky out o' my arms; I wouldn't if I was to be struck dead for it. Don't let's waste time now we have made up our minds. Gi'e us some decent toggery, Mrs. Moss, and you fork out the tin, Isaac.'

'And Lucky's not to have bit or sup while she's away,' stipulated Mrs. Moss. 'I've fed em as much as they ought to have till bedtime. You tell Joan I'll whip Lucky right well if she eats anythink; and I know; they can't gull me, and I'll make her smart for it. You hear, Lucky?'

The little girl had been listening eagerly, turning her eyes from one to the other as they spoke; but doing it stealthily, with a dread of being noticed. She quivered as Mrs. Moss threatened to whip her; and looked up for a moment into the woman's cruel face. She did not attempt to move, and when Mrs. Moss picked her up from the miserable bed, it was plain that the sickly little frame was too feeble to walk. As her owner dressed her in a few clean rags, scanty enough to display the thin legs and emaciated neck, white and bloodless as of a child long suffering from insufficiency of food, Lucky stood clasping the back of a chair, and trembling with fear of the savage hands so near to her.

'She's no heavier than a baby,' said Tatters as she took Lucky into her arms.

'There's many babies as is heavier,' replied Mrs. Moss, 'but there isn't many as earns their own livin' as well. She's worth her weight in gold to me.'

CHAPTER 111.

IN LUCK.

Mrs. Moss followed her customers to the door when they were fairly equipped for their day's occupation, and peered out into the fog to catch a glimpse of Joan. But it was too thick to allow of anything being seen,

and the girl was prudently waiting round the nearest corner. Little Lucky uttered a low cry of delight when she found herself transferred from Tatter's arms to the close, warm clasp of Joan's, and her feeble little hands fondly patted Joan's cheek.

'Are you very clemmed, little Lucky?' she asked in a pitiful voice. 'Don't arsk me, Doan,' said the child mournfully; 'she knows when you've give me somethink, and she says she'll make me smart, if you do. Don't you arsk me to have nothink to eat all day, Doan.'

'But I couldn't eat nothink if you don't little Lucky,' answered Joan; 'there now, don't you cry; be a little woman like me. And I won't have nothing to eat all day. I'll promise you, for fear I'd be forced to give you some of it, and get you whipped. There's somethink inside me as won't let me eat whilst you're clemmin.' Grandfather and Tatters 'ill do nothink but drink; and you and me'll not stand to look in at the bread-shop windows—no; not if Tatters curses and swears ever so; it's too aggravin', that is. I'll sing my best for 'em, Lucky, but we'll not stop near the windows that make you so sick. And we daren't give you nothink, if the folks are ever so kind. Are you always hungry, little Lucky?'

'Always and always,' said the child.

'And little Fidge?' asked Joan. 'Worse than me,' said little Lucky; 'he's hungrier than me, and cries worse, and that makes him hungrier. Mrs. Moss says boys are worse than girls; and she puts somethink on his eyes to make 'em smart, and then he cries again; and it's mis'erable to live with him. I don't like Fidge, he's so dirty.'

'Oh, we're all dirty,' replied Joan cheerfully; 'but you was always a little Miss Pertickler. O little Lucky, you should see the rich children in the park, and then you'd know how dirty we was. Lor! I feel as if I was all grim with dirt, I do, when I see the beautiful, grand children dressed up like little angels. If you and me ever have a holiday I'll take you there to see e'm, and we'll have a feast under the trees, and it 'ill be like heaven.'

'When Mrs. Moss is dead,' said little Lucky triumphantly.

'Ay! when Mrs. Moss is dead,' repeated Joan.

It was as old Isaac had foretold; as they advanced westward, and mid day drew nearer, the fog gradually lightened, although it did not altogether clear away. It was a long tramp across London on the slippery and greasy pavements. When at length they reached the quieter streets, away from business, where they were more likely to receive alms, Tatter's took little Lucky into her own arms, and tenderly laid the small, wan face to rest against her shoulder, while Isaac shrank into a yet more feeble and broken-down old man than he actually was. Joan's clear, young voice was admirably suited for street singing, and she had been carefully taught such favorite hymns and tunes as would most quickly catch the ear of any compas-

sionate Christian who might be passing by, or sitting within the comfortable homes on each side of the quiet street. Old Isaac's voice, quivering with age yet tuneful still, joined in with hers; while Tatters, who could not sing at all, kept her eye steadily on every person and every window within sight.

(To be continued.)

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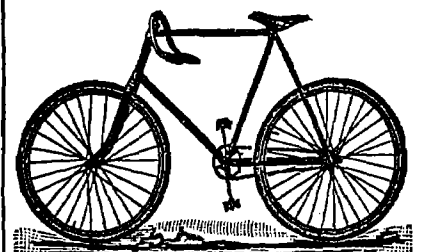
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[From our English Correspondent.]

NEW ZEALAND.

On January 2nd, the Bishop of Salisbury and the Bishop elect of Wellington arrived at Hobart from Melbourne, and were welcomed by Bishop Montgomery and several of the Tasmanian clergy and laity. On the following Friday the Bishop of Salisbury addressed a meeting of clergy in the Nixon chapel of the Cathedral on Church life and worship, before embarking for New Zealand. After visiting Dunedin, Christchurch, Wellington and Auckland, it was his intention to return to Sydney, and to proceed thence by the Canadian Pacific steamer Miowera on Feb. 18th. The consecration of Bishop W. L. Williams for Waiapu, and of Bishop F. Wallis for the see of Wellington was to take place in the Cathedral of St. Paul's, Wellington, on Jan. 25th. It was to be followed by a meeting of the New Zealand Provincial Synod, to be opened at Nelson on Jan. 31st. The new Bishop of Waiapu is the eldest son of the first Bishop of that See, who died in 1877. He graduated at Oxford in 1852, and began work among the Maoris in the following year. He was afterwards Principal of the C. M. S. College at Gisborne.

Four Christian South Sea Islands have volunteered for work in New Guinea, under the Rev. Copland King.

JAPAN.

The Japanese celebrated their victories over the Chinese by a grand entertainment in the city of Hiroshima. The work of the Red Cross Society has attracted much attention and its exhibition of humane treatment of fallen enemies may be expected to soften the feelings of those Japanese who have written or spoken against Christianity. The Buddhists are exhausting all their powers of imitation in their earnest struggle to maintain their ground against the religion of the foreigner. They have instituted summer schools for the study of Buddhism, modelled upon the missionary schools. A large meeting of Buddhist sects assembled in Uyarō Park, Tokyo to discuss this proposal. A Japanese graduate of Michigan University described in a speech his impression of the state of religion in America. He thought Christianity was at a low ebb in the United States, only a minority adhering to the traditional belief, and those who were distinguished for scientific knowledge or literary power being mostly Unitarians or Universalists. 'A wave of materialism,' he said, 'has swept across America, breaking down old religious barriers of superstition, and leaving the majority without any whole-hearted belief in any creed whatever.' Such is the effect of the near contact between Christian and heathen natives which has been brought about by steamboats and railways.

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Every Christian, when he puts on his clothes, should also put on his spiritual armor. Before the day's march begins, he should gather up a portion of heavenly manna to feed the inner man. As the Oriental traveller sets out for the sultry journey of the burning sands, by leading up his camel under the palm tree's shade, and fills his water flagon from the crystal fountain which sparkles at its roots, so doth Christ's pilgrim draw his morning supplies from the exhaustless spring.—*Selected*.

SILENCE.

It is not easy to explain in a few words the multitude of evils which proceeded from the tongue. It is a sentence pronounced by the Holy Spirit that much speaking is never exempt from sin. The habit of speaking much is a source of vice, a sign of ignorance and folly. In vain does he who cannot bridle his tongue labor to acquire the gift of prayer, peace of heart, and union with God; he will never succeed. Christian soul? if thou wilt advance in perfection and in the love of God, I cannot say to thee too often, speak little, speak low, speak without excitement,

but when necessary, speak not ever uncharitable, speak meekly, speak with simplicity, speak truthfully, speak without affectation, without precipitation, without vanity; speak when thou oughtest to speak, and keep silent when thou shouldst keep it.—*Selected*

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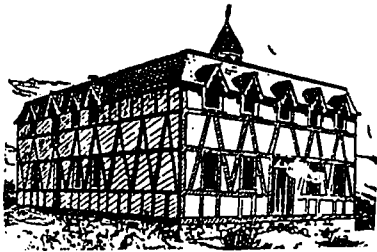
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