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# The Church Guardian

## OF MONTREAL.

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

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### ECCLIASTICAL NOTES.

THE Earl of Stamford is one of the London (Eng.) Diocesan Lay preachers.

A SECOND altar has just been placed in the nave of Southwell Cathedral.

BISHOP BROMBY has been appointed assistant to the Bishop of Bath and Wells.

THE Archbishop of York conducted the *Three Hours* devotions on Good Friday in York minister.

THE Rev. Brownlow Maitland has been elected Vice President of the S.P.C.K. He has been connected with the society for nearly 50 years.

SINCE 1876, fifty-two church edifices have been erected in the Diocese of Chicago; nineteen in the city and thirty-three in the outlying towns and country.

THE number of young men in the United States is estimated at 6,500,000. Of these, it is said that 550,000 are enrolled among the criminal classes and that only 375,000 are connected with any Christian body.

THE Rev. Joseph Baker, recently of the Methodist ministry, has applied for Holy Orders in the Protestant Episcopal Church of the U.S. During his candidateship he will reside at Logan. —*Kansas Churchman.*

THE Deaf Mute Mission in Chicago has recently acquired its own church, the former St. Clements on the South Side. Rev. J. H. Cloud has a congregation of deaf mutes under his care in St. Louis.

A FORMER slave in Jefferson Davis' family has translated the Bible into the Sheetswa language. This tongue, which is spoken by 300,000 people in Africa, is said to be the two hundred and ninety-third language or dialect into which the Bible has been translated.

THE Archbishop of York requires that all unpaid Lay Readers must undergo examination on the fundamental truths of the Faith and on the doctrines of *The Church* before being licensed by him to conduct services.

THE Bishop of Calcutta has given the sum of £5,000 towards the endowment of the Lucknow Bishopric, on condition that the remaining £2,000 required is raised within twelve months.

THE Rev. R. O. Greep will be the S.P.C.K. chaplain on board the *Oregon*, which will sail for Canada on the 23rd instant, and the Rev. F. R. Hole will be the S.P.C.K. chaplain (instead of the Rev. John Bridger) on the *Sardinian*, which sails on the 21st instant. Five or six S.P.C.K. chaplains will leave Liverpool for Canada each month during this and the following months of the emigration season.

THE CHURCH.—The Church of God is in the world, not as a human invention, but as a divine appointment to be applied by human hands. Its fellowship is not salvation, but is a means of salvation. Its sacraments are not a grace, but are channels of grace. The Bible is not a charm or talisman, but is a teacher or guide. Its services are not spells, but they are helps and refreshments.—*Selected.*

THE Rev. John N. McCormick, of the Methodist Episcopal Church South, a brilliant pulpit orator, at one time stationed in Frederick City, Maryland, has severed his connection with that body to enter the Protestant Episcopal Church. This makes two pastors of Trinity M. E. Church South, in Frederick City, who have left that communion; the other being Rev. J. A. Regester, now rector of St. John's Episcopal Church, Georgetown, D.C.

SINCE 1811 the Church in England had spent on the education of the poor upwards of 30,000,000/ of money, 15,000,000/ before the Education Act of 1870, and more than 15,000,000/ since. She has accommodation in her schools for 2,500,000 children, while the school boards, with all the machinery of State organization, have only accommodation for some 1,600,000 or 1,700,000. The Church has on her registers 2,100,000 children, while the Board has some 1,600,000. In other words, the National Church, by her own voluntary contributions, her own magnificent liberality, her own earnestness, and zeal, and patriotism, in spite of every obstacle, hindrance, and attack, is still educating at no cost to the State, except the open grants which they, in common with every other school, may earn, more than half of the children of the working classes in England and Wales.

WHEN the late Bishop Merriman of Grahams-town was presented with a mitre, he characteristically observed that Bishops put mitres on their note paper and on their carriage panels, and that he had heard of a Bishop wearing *slippers* with mitres worked on them, but that he intended to put his mitre on its *only proper place*, namely, on his *head*. And he did so at all Ordinations and Confirmations till his death. It is absurd for any one to formulate ludicrous objections to a Bishop using the historical and traditional ornaments of the episcopal office.—*Southern Cross.*

### PRESBYTERIANS IN PHILADELPHIA.

THE Philadelphia *Enquirer* tells of a meeting of our Presbyterian brothers, who discussed "The Enrichment and Improvement of Our Public Worship."

THE question of more ritualism in the Church service occupied the attention of last evening's session of the Presbyterian Social Union at the Bellevue Hotel. About four hundred members were present, many of whom are leading professional and business men. Robert C. Ogden presided and B. B. Comegys, president of the Philadelphia National Bank, read a very interesting paper entitled, "The Enrichment and Improvement of Our Public Services," which was discussed by a number of those present. In the paper Mr. Comegys advocated many changes in the present forms of worship in the Presbyterian Church.

"Ministers give several hours to the study of sermons every week," he said "but how little time they give to the preparation prayers which they deliver before their respective congregations on Sunday. If these prayers were printed verbatim beside their sermons in the daily papers on Monday morning they would not have a very pleasant effect on the readers. Let the pastor write their prayers if they have had memories and lay them on the Bible and read them."

HE favored the recitation of the Apostles' Creed and the Lord's Prayer at the service and also the singing of the Psalms. He criticised certain fashionable choirs which strive more to display their vocal abilities than to reaching the souls of the faithful. He advocated the observance by religious services of the feasts of the Nativity and the Crucifixion, Resurrection and Ascension of Christ.

MR. Comegys concluded by stating that he was strongly opposed to the word denomination. All people who believe in the divinity of Christ, he declared, constitute the Church, and the great hindrance to the progress of Christianity is a want of Christian unity. All sects and denominations go to make up the Church, but their generals are fighting among themselves to see who shall be in the front or rear.

ELDERS Sharp and Boyd agreed with nearly all Mr. Comegys had said. The latter strongly

avored the observance of the days mentioned. Robert C. Hinckley also declared that he was in favor of more devotion in church service. T. R. Giger was of the opinion that the discussion in favor of reform in the church may lead to such a division as at present exists in the Episcopal Church.

The concluding address was delivered by Colonel Allen, who hoped the day would soon come when denominational walls would be broken down and all people united in one Christian brotherhood. He expressed himself as greatly impressed with the scene he witnessed at the departure of the Indiana when the heads of the leading denominations sat together on the same platform.—*Southern Churchman*.

## DEATH OF THE LORD BISHOP OF QUEBEC.

On Wednesday the 20th inst., the Right Reverend James W. Williams, D.D., the beloved and revered Lord Bishop of the Diocese of Quebec, entered into the Rest of Paradise. Although he had been ill for some days anterior thereto, his death was not expected, and it has affected not only his own diocese, but the whole ecclesiastical province with sincere and profound sorrow. The loss to his own diocese of one who, in the highest and best sense had been a "Father in God" indeed, to his clergy and people, is necessarily great, and for the time overwhelming; but the position of his Lordship in the Church at large, and especially in connection with the Provincial Synod of Canada, owing to his long Episcopate and wide knowledge, sound learning and ripe wisdom, renders the loss in this respect, still greater. During the twenty-nine years of his episcopacy, Dr. Williams had won for himself, in an eminent degree, the esteem and confidence of all classes in the Church, and in the community at large; and humanly speaking, he was one of the last who could well be spared from the Counsels of the Church. He leaves a noble and imperishable record behind him of earnest, loving, and faithful administration as the Chief Shepherd of an important Diocese, and in every way has exemplified in the largest degree, the spirit of his Lord and Master. To his sorrowful and bereaved widow and his son, the rector of St. Matthews, we tender our sincere sympathy and condolence.

We give to our readers the following sketch of his Lordship's life furnished by his intimate friend and co-worker, the Venerable Archdeacon Roe, to the *Chronicle* of Quebec.

James William Williams, son of the late David Williams, Rector of Banghurst, Hampshire, was born at Overton, Hants, in 1825. His father's cousin, the saintly Isaac Williams, the poet and profound expositor of Holy Scripture, and the equally well known Archdeacon Sir George Prevost, who had married Isaac Williams' sister, were his god-parents. Thus the link of his connection with Quebec was forged at his baptism, for Sir George Prevost was an intimate friend of Bishop Mountain, and probably his advice had a good deal to do with determining his godson to cast in his lot with the colony over which Sir George Prevost's father had been Governor-General.

James Williams was educated at Crewkerne School, Somerset. At the age of seventeen he went out for three years with a party of engineers

to New Zealand, where he met Bishop Selwyn, whose noble character and work made a deep impression upon the young man. Returning from New Zealand he went to Oxford, entered at Pembroke College, took a good degree in 1851, read for Holy Orders, and was ordained Deacon by the great Bishop Wilberforce of Oxford in 1852, and priest by the Bishop of Bath and Wells in 1855. He served as curate first at High Wycombe, and afterwards at Huish Champflower, Somerset. In the interval between the two ordinations he was for two years assistant-master in Leamington College. In 1854 he married Anna Maria Waldron, of Wikilcombe, Somersetshire. Two sons were the off spring of this truly happy marriage, one of whom survives, the Rev. L. W. Williams, Rector of St. Matthew's, Quebec. In 1857, Mr. Williams came to Canada. The Lennoxville Grammar School, founded in 1845 simultaneously with the college, had, after a career of much prosperity and usefulness, broken down and remained closed for three years. In 1857 it was decided to re-open it, and Mr. Williams was elected Rector. The restoration of a school under those circumstances was it need not be said, a difficult task; but it soon became apparent that in Mr. Williams, Lennoxville had obtained no ordinary schoolmaster. The school rapidly filled up. In 1861 it was removed from the old buildings in the village, now become quite inadequate, to a large handsome new school erected on the College grounds. And in 1863, when the rector was called to a higher office, the school was filled to overflowing with 150 boys. These were days to which all the Old Lennoxville Boys, who are fortunate enough to date within the period, look back with peculiar pride and affection; and a permanent memorial of the great services then rendered to the Lennoxville School by its headmaster was erected in 1888 in the "Bishop Williams wing." This was burnt down last year and replaced by the still handsomer Bishop Williams Hall, in 1891.

In January, 1863, Bishop Mountain died, and the Synod was called together to elect a successor. Two names were put forward, those of the Rev. Armine Mountain and Bishop Anderson, of Rupert's Land. But when after many ballots it seemed that neither could be elected, ballots for Mr. Williams began to be cast by those who knew his worth, and grew rapidly until on the evening of the first day's balloting he obtained the required two-thirds majority, whereupon his election was made unanimous.

The administration of the Diocese under Bishop Williams has been eminently successful, and its progress in all that outwardly indicates prosperity remarkable. The *Public Memoir* of the Church Society, published this week, gives full details and abundant proof of this remarkable growth. The Diocese, though enormous in extent, has a very limited English speaking population, and of them only about 25,000 belong to the Church of England. During the twenty-nine years under review, the Diocese has lost largely by emigration, and the city of Quebec, the only place of any wealth in the diocese, has been, especially its Church population, very materially weakened in numbers and in wealth. At the beginning of this period, the diocese had only just seriously entered upon the arduous work of learning to support itself, having hitherto depended almost exclusively upon the great Church Society in England. There was not one self-supporting parish. Bishop Mountain had been rector of Quebec, and spent the whole of his salary as rector, some \$3,000, in augmenting the incomes of the city clergy. Thus by his death the city parishes lost and had to make good to the clergy at once, \$3,000 a year. Outside the city of Quebec there were then 34 missions, the clergy of which did not receive on an average a hundred dollars a year from their own people, the bulk of their income, in many cases their entire salary, being derived from the Society for the Propagation of the Gospel. The admirable organization now known everywhere

as the Quebec System had been devised, and a canon embodying it enacted by the Synod immediately preceeding Bishop Mountain's death. The most valuable feature in that organization, that of Parish assessments paid into and salaries paid in full out of the Central Treasury was due to the wisdom and foresight of Bishop, then Mr. Williams.

Under this organization, while the diocese has, at least in the city, declined in wealth, and while the grant from the Society for the Propagation of the Gospel has been reduced one-half, from \$10,000 to \$5,000, thirteen of the thirty-four missions have become self-supporting parishes, and eleven new missions have been established. Perhaps the most satisfactory feature of this rapid growth is that under it the salaries of the clergy, not promised but paid, have increased from a dead level of one hundred pounds sterling to a scale of from \$600 to \$850 per annum, graded according to term of service. Forty-eight new churches and twenty-seven new parsonages have been built. Local endowments for thirty-five parishes, which now amount to upwards of \$90,000, have been founded. A Pension Fund for aged and infirm clergy, founded twenty-five years ago, on the 25th anniversary of the Church Society, at Bishop Williams' suggestion, as a thank offering for the many blessings which had accrued to the diocese through the society, now has a capital of \$35,000, under which pensions varying from \$400 to \$600 per annum, according to length of service, are now being paid. A prosperous fund has been established for helping the clergy to educate their children. The Widows' and Orphans' Fund is in a most satisfactory condition. The endowment of Bishop's College has been about doubled, almost extensively from contributions within the Diocese. Still more satisfactory is it that side by side with his splendid provision for the material prosperity of the Diocese itself, has grown the missionary spirit. Abundant proofs of this might be offered, but let one suffice; no less than \$3,500 has been sent out of this poor Diocese to help in the missionary work of the church during the last year.

Turning now to the progress of the Diocese under Bishop Williams in higher things; one feature at once suggests itself—its religious unity and freedom from party spirit. The two addresses presented to the Bishop at his anniversary celebration, made reference to this happy state of things, and traced it directly to the Bishop. The address from the laity of Quebec gives the following admirable expression to what is universally felt: "The brotherly union and harmony amid inevitable differences, so conspicuous in the Diocese of Quebec, testify to Your Lordship's administrative capacity, comprehensive sympathy and fatherly kindness; while the spirit of diligence in church work which exists among us is the result, in a great measure, of this absence of party spirit, and of your own influential example.

The supreme importance of spiritual and personal religion was stamped, it may be hoped indelibly, upon the Diocese of Quebec by its saintly pastor, Bishop Mountain; and Bishop Williams has ever followed closely in the footsteps of his illustrious predecessor in urging upon his clergy to make the progress of their people in spiritual things ever first in their thoughts and efforts. Moving expression is given to this view in the Bishop's sermon, or rather charge, delivered to his clergy at the opening of the synod of 1888, a sermon which it could be wished were in the hands of every clergyman in the Dominion. Towards promoting the revival of personal religion and deepening the religious life, much use has been made of parochial Missions in the Diocese of Quebec of late years. The marvelous effects produced by Archdeacon Wilberforce's Mission, in the City of Quebec, in 1880, led to the appointment of the Rev. Isaac Thompson as Diocesan Missioner for the three years following with the happiest results. It is perhaps chiefly this character of the church, as evi-

dently seeking first spiritual results, which has made her work in winning the American and Americanized sectarians of the Eastern Townships so successful. These efforts have always met with the most practical encouragement and warmest sympathy from Bishop Williams.

Little space has been left to speak of the many other lines of influence along which Bishop Williams' Episcopate has left its mark. His sermons, especially in the Cathedral, where he preached regularly when in town every other Sunday morning, were always appreciated by that cultured congregation, and have been a real power for good. His labours in behalf of higher education, both as President of Bishop's College and as Chairman for now many years of the Protestant Committee of the Council of Public Instruction have been incessant and invaluable. By the laity, especially the educated laity, much confidence was felt in his justice, good sense and sound judgment; he was entirely trusted, and had but to ask for what he saw the church needed to get it. His social influence, combining as he did so remarkably, genial playfulness of manners, the kindest humor, and an unfailing store of anecdote, with intellectual powers and wide literary culture, was unbounded. And here it would be wrong to pass over the admirable helper he has always had in Mrs. Williams, who was mentioned, as was deserved, in both the addresses to the bishop, as "having ever shown herself ready to second the bishop's efforts in all that tends to the welfare of the Diocese and the comfort of both clergy and laity;" and as having won "the heartfelt gratitude" of the Diocese "for her graceful and unvarying kindness and hospitality, and for the deep interest she has ever taken and has so abundantly manifested in all good works."

In this her hours of sorrow and trial, Mrs. Williams has the warm sympathy not only of this community but of members scattered over the whole diocese who have known her for so many years through the many charitable works and almsdeeds which she did.

In his answer to the address of the Synod of 1888, Bishop Williams speaks of "the unwelcome conviction obtruding upon him that his faculties for sustained exertion are growing less." He adds, "I shrink from the thought of hanging on with impaired powers a weight and a drag upon the diocese;" but concludes with the hope that "the failure of his strength to work and his strength to live may come together." The good Bishop's wish was granted him. There had been no failure in his strength to work, when his strength to live suddenly gave way. The mental eye undimmed, the keen intellect, the sound judgment, the beautiful play of kindly feeling, the exquisite felicity of expression were all there. His friends can think of him to the last as at his best.

The close of Bishop Williams' Episcopate very nearly coincides with the close of the first hundred years of the Diocese of Quebec itself. The Church of England in this Diocese has been fortunate in its Bishops, all of whom have been not only bale, but profoundly religious men. It would be much to say that Bishop Williams, in his character and ministry has not fallen short of the three able and goodly Bishops who preceded him. That indeed may be safely said: and even more,—that in him the Church of England in Canada has lost not only one of its most beloved, but one of its ablest Bishops."

No man knows the highest goodness who does not feel beauty. The beauty of holiness is its highest object. To see the King in his beauty is the loftiest and most unearthly attainment. Surely he who is callous to form and color, and unmoved by visible beauty, is not above but below our nature. He may be good, but not in the highest idea of goodness.—*F. W. Robertson.*

## News from the Home-Field.

### Diocese of Nova Scotia.

DIGBY.

In Trinity Church regular services with meditations and readings were held during Lent, being well attended. On each day in Holy Week the meditations were on the seven words from the Cross. On Good Friday, work being laid aside, the congregation was large. In the afternoon at St. Paul's Chapel, Marshalltown, the solemn service was well observed.

On the morning of Easter Day the attendance at the Holy Communion and Matins was very full, the Rector, Rev. Dr. Ambrose, taking the prayers. A magnificent sermon was preached by Bishop Jaggard, late of Southern Ohio, but now occupying his summer residence beside the Basin, near Digby. His subject was the love of God as exhibited in the gift of His Son Who died for our sins and rose again for our justification. It was essentially a sermon for the needs of our day, when men cannot see cause of thankfulness in the mere fact that God, without their own choice, has created them for existence in a world of care and trouble, until they consider His love as exhibited in their preservation, and all the blessings which fall to their lot in this life, but especially for His inestimable love in the redemption of the world by His Son Jesus Christ, and for the means of grace, and the hope of everlasting and ineffable glory beyond the grave. It was a sermon long to be remembered.

At evensong the services, as in the morning, were bright and hearty. The regular choir gave place to the children of the Sunday School, singing Easter carols instead of hymns,—their sweet voices keeping excellent time, and their enunciation being particularly clear, owing to their careful training by Mrs. James E. Wright, the organ also being well handled by Mr. Guy Viets, the great-great grandson of Rev. Roger Viets, one of the Connecticut loyalists, and elected first Rector of this parish in 1785.

The decorations of the church for Easter Festival were particularly admired,—not only the chancel, from arch to altar, but the Font being decked with choiced flowers, the beautiful works of God, from conservatory and window-gardens.

Mr. Guy Viets, voluntary organist of Trinity Church, was this week presented by the congregation with a sum of money,—a slight token of their respect and their high appreciation of his services as organist. The Rector, in handing this gift to Mr. Viets in the presence of the choir, expressed his own thankfulness for this well-merited mark of appreciation, as Mr. Viets, he observed, had grown up from childhood under his pastoral care, and had always set a good example as a member of the Church. He valued such an example the more highly because of its beneficial effect upon his juniors, as boys are notably proud to be led by young men, towards either good or evil.

HORTON.

WOLFVILLE.—The services at the parish church of St. John, on Good Friday, and Easter-day were kindly taken by the Rev. C. E. Willets, D.C.L., President of King's College. There were 44 communicants, and good congregations morning and evening on Easter-day. The Church was tastefully decorated with flowers. The annual parish meeting was held on Easter-Monday afternoon. The wardens' accounts

showed a total income received from all sources of \$1069.07 for the year ending April 10th 1892, and a balance in the bank to the credit of the church of \$13.84. Messrs. Dixon and R. Storrs were elected wardens; Captain Tuzo, and Mr. Charles Smith were elected delegates to the diocesan synod to be held at Halifax, July 1st 1892.

KENTVILLE.—The Rector took the two services at St. James' Church on Good Friday; and on Easter-day, assisted by the Rev. A. Miller M.A., head master of the collegiate school, Windsor, he had four services in St. James' Church. There were 95 communicants and very large congregations. Several ladies and gentlemen of the church on Easter Eve very effectively decorated the church, with plants, flowers, Easter banners, and handsome white hangings. The subject of the rector's sermon in the evening was "Easter Joy." The annual parish meeting was held on Easter-Tuesday evening and was well attended. The warden's accounts showed a total income received from all sources of \$1305.22 for the year ending April 10th, 1892, and a balance in the bank to the credit of the church of \$94.43. Messrs. C. Smith and G. Martin were re-elected wardens. The Ladies Guild showed a balance in hand towards the new organ of \$351.79. The proceedings at both the parish meetings in the parish of Horton were marked by the usual harmony and good feeling.

### Diocese of Fredericton.

SUSSEX.

On Easter Sunday afternoon Miss Murray was presented a handsomely bound Commentary on the Bible by the Rector, Superintendent, teachers and scholars of Trinity Church, as a token of their appreciation of her twelve years of faithful and self-denying service in the schools as a teacher and as an earnest helper in every good work. A flattering address accompanied the presentation.

ST. ANDREWS.

All Saints' Church here was very chastely decorated for Easter; flowers being placed on the altar, lectern, font and pulpit. The musical portion of the service was well rendered under the direction of Mrs. Minnie Odell.

FREDERICTON.

At the Easter vestry meeting of Christ Church (Rev. G. Goodbridge Roberts, M.A., Rector,) Sir John C. Allen, Chief Justice of N. B., and Dr. Brown were elected churchwardens.

ST. JOHN, EASTER ELECTIONS.

TRINITY.—Messrs. Sears and G. W. Weldon, Wardens; Messrs. C. W. Weldon and H. L. Sturdee, delegates to Synod.

ST. PAUL'S.—Messrs. R. P. Starr and G. S. Smith, wardens; and Messrs. R. P. Starr and G. H. Lee, delegates.

ST. LUKE'S.—Messrs. James Holly and Jno. Tapley, Wardens; and Messrs. Rob. Coupe and W. H. Smith, delegates.

ST. JOHN'S.—Messrs. J. R. Armstrong and W. H. Merritt, wardens; and H. E. Wardroper and G. G. Ruel, delegates. The following resolution as to the retirement of Mr. James R. Ruel was unanimously adopted by standing vote: "That the parishioners of St. John's church desire to record their sense of the valu-

able services tendered to this church and parish by James R. Ruel during the period of nearly forty years, for which he has been connected with the vestry of this church, and their deep regret that he should have felt compelled to resign the position of church warden, which he has so long and worthily filled."

ST. JAMES'.—Messrs. Crookshank and R. Kette Jones, wardens; and Messrs. Crookshank and J. Holden, delegates.

ST. MARY'S.—Messrs. A. P. Tippet and W. H. Barlow, wardens.

ST. GEORGE'S.—Messrs. W. J. Cornfield and W. H. Appleby, wardens; and the former and Capt. Handlyn, delegates.

ST. JUD'S.—Messrs. S. L. Brittain and E. J. Witmore, wardens; and the latter delegate to Synod.

#### DALHOUSIE.

The Lenten services in St. Mary's Church were well attended. Daily services were held during Holy Week. The offerings on Good Friday for the P.M.J. Fund amounted to \$5.59. The Lenten offerings of the Sunday School children, in response to the special appeal of the D.C.S., reached a total of nearly \$5.00. On Easter Even a handsome new carpet was placed in the sanctuary; and the chancel was decorated with many potted plants in bloom. On the retable were two large and handsome callas; and two others stood on the altar steps. The other flowers were placed at the foot of the Pulpit, Lectern, Prayer Desk and Rood Screen. On the latter was the text, "Christ is risen, Alleluia." In its white hangings the church was appropriately adorned for the Easter Festival. There were two celebrations of Holy Communion on Easter day. At 8 a.m. twenty received the Blessed Sacrament. At the second celebration, after Matins, there were nine communicants. The psalms, and all other portions of the services appointed to be said or sung, were sung. The sermon was preached by the Rector's father, Rev. Richard Samonds, B.A., who has been assisting in the services since the beginning of Lent. At evensong the Rector preached on "The Resurrection of the Body." The Easter Monday meeting was most pleasant and harmonious; and the Treasurer reported a balance to the credit of the Parish.

#### NEWCASTLE.

The Easter services in St. Andrew's Church were, as usual, very bright and hearty. The sacred edifice was tastefully decorated for the occasion. Over the Rood Screen ran the illuminated text, "Christ is risen, Alleluia," while the front was festooned with evergreen wreathing, and backed by a large collection of flowering plants. Over all, standing up in the middle, was a large floral cross. The altar was, of course, in festival hangings, and had the usual and legal ornaments, and vases of beautiful flowers. The lectern was festooned with smilax and bore a floral cross of red and white roses. The front of the pulpit was also decorated with Smilax and Bermuda Easter Lilies. Flowering plants also covered the sacred font. The whole looked very bright and cheery on Easter morning, and was a fit emblem of the new-born joy in the hearts of the faithful after the gloom and sorrow of the Holy Week. The first service was at 8 a.m., when a goodly number gathered together to meet their risen Lord in His own ap-

pointed Feast. The second service was at 11 o'clock, consisting of matins and sermon, and followed by a celebration of the Holy Eucharist. In the afternoon the Rector, the Rev. J. W. S. Sweet, drove to the parish of Nelson and held service in St. Mark's Church. The evening service was in St. Andrew's, and was largely attended, as indeed were all the services during the day. The special anthem was "He is risen," by E. A. Clare and was well rendered, the soprano solo being very sweetly and effectively sung by Miss Low Harley. The usual Easter hymns were sung, and the singing throughout the day reflected great credit upon the members of the choir. Miss Annie Harley presided at the organ during the morning services, and Mr. Geo. Burchill at the evening service.

The usual Easter meeting was held on Monday and was in every respect a very satisfactory and harmonious one. With the exception of some old standing debts the Treasurer's report showed that the income of the past year had been equal to the expenditure. The retiring wardens, E. Lee Street and John Linden, were re-elected. Messrs. John Linden and John G. Kethro were appointed Lay-delegates to the Diocesan Church Society, with Messrs. E. Lee Street and J. B. Russell as substitutes, and Messrs. John Linden and John G. Kethro, Lay representatives to the Synod with Messrs. E. Lee Street and J. W. Davidson as substitutes.

#### CHATHAM.

The Easter Services in St. Mary's and St. Paul's Churches were very hearty and interesting, and the churches were handsomely decorated with flowers. The services began with the first Evensong of the Festival at 8 o'clock on Easter Even, at which the Processional Hymn by the choisters was 131 A. & M. The other Hymns were 131 and 135 A. & M. At 7.30 a.m. on Easter morning, there was a choral celebration of the Holy Communion at which there were 51 communicants. The Processional Hymn was 316 A. & M., Kyrie, Credo, Benedictus qui Venit, Sanctus, Agnus Dei, &c., from Gilbert's and other services. This service was very edifying and interesting. Morning prayer followed at 10 a.m. with a sermon by the Rector, "Christ our Passover." Gregorian Chants A. M.: Te Deum, S. S. Wesley. Benedictus, Gregorian Chants A. M.: Anthem "He is Risen," E. A. Clare; Hymns 131 Processional, 134, 135, Recessional. Morning prayer was said at St. Paul's at 11.30 a.m., followed by Holy Communion with sermon by the Rector. Hymns 314 Processional, and 131 A. & M.: Anthem, "He is Risen," E. A. Clare: "Christ our Passover." Hutchins: Te Deum, Jackson; Benedictus, Hutchins; Gloria in Ex. do. There were 21 communicants. The next service was evening prayer at St. Mary's with sermon by the Rector. Hymns A. & M. 316 Processional, anthem, "He is Risen," E. A. Clare; Hymns 144, 135, Recessional; Magnificat and Nunc Dimittis, S. S. Wesley. Proper Psalms 113, 114, 118, Gregorian chants A. & M. The special offerings amounted to \$22.67.

#### Diocese of Quebec.

A meeting in the corporation of Bishop's College is called for Tuesday the third of May at ten a.m. in the Synod Hall, Montreal, in accordance with instructions of Lord Bishop of Quebec, the President, and a meeting of the convocation of the University will also be held in the same place, in the afternoon of the same day at 2.30 p.m.

#### WINDSOR MILLS.

The Easter services here were bright and joyous; with attendance thereon much larger than usual. Both churches in the Mission were made beautiful with lovely flowers. There was a celebration at St. George's at 11 a.m. at which 20 communicants were present. Mr. Cox's earnestness and faithfulness as Incumbent are evidently bearing fruit.

#### Diocese of Montreal.

##### AYLMER.

The services in Christ Church on Easter Sunday were well attended and the choir rendered the "Festival" music in a highly creditable manner. Jackson's *Te Deum* and the Easter hymns were well sung and in the anthem "If we believe that Jesus died" (Bunnett), the chorus showed their careful training, and also appreciation of this beautiful selection. Much praise is due to the organist, Miss Klock, for the good support given in the accompaniments. The church looked beautiful in its decorations. The chancel was one bank of white, made up of fragrant calla and Easter lilies, the whole appearance emphasizing the festal character of the day.

Easter Monday the annual meeting of the vestry was held. The financial report was read by Mr. R. H. Conroy and showed that the affairs of the parish were in a highly satisfactory condition. Not one cent of debt rests on the parish, and a balance of nearly sixty dollars is carried to next year's account. The rector named Mr. W. J. Conroy as his warden, and the people re-elected Mr. Thomas Symmes as their representative. Messrs. R. H. Conroy and A. Driscoll were re-elected delegates to Diocesan Synod.

GRACE CHURCH.—Point St. James.—During Lent service was held on Wednesday evening commencing in the school-room, but which being found too small was continued in the church, which itself for the most part was well filled. During Holy Week service was held every evening and exceedingly well attended; and on Good Friday, for the first time in the history of the parish, service was held both morning and evening and attended by very large congregations. On Easter day four services were held; first at eight a.m. Holy Communion (plain) at which there were over 100 communicants. Second mid-day service, choral celebration, at which there were also 100 communicants; at this service many persons were turned away, although chairs had been placed in the porch. Choral litany at 3 p.m., when the church was packed to the doors; and the fourth service, evensong at 7, when it was utterly impossible to accommodate those who wished to attend.

The floral decorations were beautiful, and exceeded anything which ever had been seen in the parish. The altar and super altar and the chancel were covered with flowers, cut and in pots supplied by the congregation and arranged by the young ladies. The music was of a festal and elaborate character, rendered by a choir of men and boys assisted by ladies voices. At the evening service Gounod's Calvary was sung by Miss Jarvis. An address was delivered by the rector at the early morning Communion; and he also preached at the other three services.

The annual vestry meeting took place on Easter Monday and was exceedingly largely attended, there being some sixty-two persons present.

Messrs. McWood and Outram were re-elected, delegates to the synod; and Messrs. Powles and

Holt re-elected church wardens. A bonus of \$300 was unanimously voted to the rector as an expression of the love and confidence of his people, and a slight token of their estimation of the faithful labors performed by him in the parish, and in connection with the new church, almost complete, and shortly to be opened. The finances of the church were reported to be in a most satisfactory condition, better than at any previous meeting.

#### CHELSEA.

The annual Easter vestry meeting was held on Tuesday evening and was a very pleasant one in every respect. Rev. Aaron A. Allen, M.A., the Incumbent, presided.

Messrs. Spence and Hill were re-appointed delegates to synod. Messrs. F. R. Garvin and W. P. Kirby were elected as wardens, and Messrs. Wm. Woodhouse and Henry Burrows sidesmen.

This season cannot be allowed to pass without some record of our Easter service in Chelsea. Our little church in St. Mary Magdalene was in perfect Easter dress, having a dainty white and gold reredos and lectern cover, and the Holy Table draped in pure white. Pots of magnificent Easter lilies stood at each end of the Holy Table, and in the centre was a beautiful silver leaf geranium. There were also pots of lovely flowers in the two side windows of the chancel, and pots of flowers as well as bouquets of most fragrant cut flowers, on the organ. (The flowers were the gift of Mrs. Alonzo Wright, and a beautiful bouquet from Mrs. Webb.) The whole service was most hearty, all seeming to feel that "Christ is risen indeed." Hymns 137, 134, 302, and 316 A. and M. were sung.

The Easter offerings (for the Incumbent) amounted to twenty-six dollars and eighteen cents (\$26.18).

The service closed with the celebration of the Lord's Supper, at which there were a goodly number of communicants.

#### CHAMBLY.

ST. STEPHEN'S CHURCH.—A more than ordinary interest was manifested this year by the members of this old and historic parish. Willing loving hearts and hands were intent upon and busied themselves in beautifying the Fabric for this Queen of Festivals. A beautiful white emblem of our holy religion the (I.H.S.) was placed over the altar surrounded and surmounted by Easter and calla lilies, roses and other flowers in full bloom on the retable and in the chancel windows.

The font was richly and tastefully adorned with flowers. Never has the church been so tastefully and appropriately decorated and the religious services were in harmony. The music was excellent and was beautifully rendered, the hymns and an offertory duet "The Lord is my Shepherd" being specially pleasing and breathing of devotion. We doubt if any of our larger sister churches produced any music better or more congregational in character.

Our rector preached with his usual fervour and directness to the hearts and minds of his hearers, a good congregation being present; nearly forty communicants remained to partake of the Holy feast.

On Easter Monday the vestry meeting was held. The wardens' accounts were very satisfactory, showing receipts for the year for general purposes of nearly \$1100.00, and a balance on hand of over \$200.00. The Rector named Mr. I. W. Howard as his warden, and Mr. Wyndham Austin was re-elected people's warden

with a hearty vote of thanks for his highly valued services during the past year. Messrs. M. M. Myhill and B. Burland were elected sidesmen and Messrs. I. W. Howard and R. H. Plimsoil, lay delegates to the Diocesan Synod.

Cordial votes of thanks were tendered to the Rector, organist, choir and all those who had specially devoted themselves to the welfare of the parish during the year.

With the existing spirit and the expected influx of residents to this neighborhood, the future of this parish is bright indeed. May such expectations be fully realized.

#### FREIGHTSBURG.

The services of Easter day in the Bishop Stewart Memorial Church were of a joyous character. The beautiful chancel made more beautiful with choice plants and flowers, and the fragrance from some of those which decked the altar-table, were reminders of the costly "ointments" and "spices" which will be offered by devout and loving hearts while the church which is Christ's Body continues. The "tout ensemble" reflected the Carol lines "With joy we bring—Love's offering—And chant our loud thanksgiving—Hoping ere long—Our Easter song—Will swell the choir of Heaven." The large assemblage, the inspiring Easter anthem, special Te Deum, and the Carols by the composers Shelly, Warren, Mosenthal—of singular excellence in harmony and sentiment—the goodly company of nearly 50 communicants combined to unite Nathaniel Hawthorne's exclamation "Thank Providence for Spring" with the profounder anticipation of the typified final Resurrection when "mighty mother—Nature" shall no longer be balked by blight and fro and storm, nor the Christian be subject to the infirmities and imperfections incident to the presence of sin. "Christ the Lord is risen—risen from the dead—Sing with voice exultant, sing the glad refrain—Sing it young and aged o'er and o'er again." The Easter Offertory exceeded \$35. The programme of Easter music, *in part* will be repeated on next Sunday in the parish church with special sermon on "Free Churches."

#### GRANBY.

The glorious festival of the Resurrection was celebrated in St. George's Church with a manifest increase of interest and general enthusiasm. An early celebration of the Holy Communion, at 8 a.m. brought together the first band of worshippers who come to offer their "Peace Offering" to the Father of our Lord Jesus Christ, even as the Easter flowers their fragrance and the birds their early morning croots.

The next service at 10 a.m. was that of Holy Baptism when two little ones were admitted into the "fellowship of the Risen Christ's religion."

At 10.30, a great congregation filled our House of God, which the faithful hands of women had beautified with varied floral offerings. A larger number than ever before partook of the cup of Salvation, and called gratefully on the name of "Him who was dead but is alive for ever more," and the offertory plainly showed that they were not willing to come before the Lord empty.

At the close of Sunday school, a children's service was held at 4 p.m. at which again a number of the congregation were present.

The Gospel of Easter was accentuated by the rendering of a service compiled by the rector and under the name of "The Easter Story."

The result of the children's Lenten self-denials was a contribution of \$24.88 towards mission work suggested by the Board of Home and Foreign Missions. It was more than double the

amount of their contributions last Easter, and each child had his "very own" mite box.

The choir assisted the school in the service. This Queen of Feasts was brought to a close by evening prayer at 7 p.m., when a last act of praise and thanksgiving brought to an end perhaps the happiest and most glorious series of Easter services ever held in this parish.

VESTRY MEETING.—*Easter Monday*.—The annual vestry meeting resulted in the re-election of Mr. E. N. Robinson and the appointment of Mr. G. F. Payne to fill the position of churchwardens for the ensuing year.

Messrs. J. Bruce Payne and Ed. Seale were re-elected delegates to the Diocesan Synod, and the former was elected delegate to the coporation of Dunham Ladies' College. The Hon. Treasurer, Mr. John Bradford, presented the financial report of the outgoing wardens, when a good showing balance sheet indicated the growing prosperity of the parish as far as temporalities were concerned. The Sunday offertories had increased from last year 35 per cent., and the collections for diocesan purposes at the same ratio and some of the pews in the church are rented twice over. "*Non nobis Domine Glorias*."

### Diocese of Ontario.

#### PETERBORO.

Holy Trinity Church was all glorious within on Easter morning, large congregations attended all the services, and 130 communions were made, of which 70 were at the early celebration. In the afternoon the Sunday school scholars presented their Lenten offerings towards Mr. Wilson's Indian Homes. The vestry meeting was satisfactory, the amount reported as raised during the year being upwards of \$2000, and a committee was appointed to consider the subject of the erection of a parish hall.

### Diocese of Toronto.

METHODIST KING AND VAUGHAN. *All Saints, Kings*.—The church looked very bright on Easter day.

There were twelve bouquets on the altar, for the most part filled with Easter lilies. Flowers in pots were placed about the altar choir.

The Holy Communion was celebrated at 10.30. The Church was nearly filled and 48 communicants, being the largest number in the church for years.

Rev. F. G. Plummer was the celebrant assisted by Rev. F. Heathcote. The celebrant preached. Evening song was said at 7 p.m. A good congregation being present. The service was hearty.

ST. STEPHEN'S, VAUGHAN.—The congregation had an evening service. The church being unusually well filled. The service, which was choral, was well sung.

#### EASTER IN PETERBOROUGH.

ST. JOHN'S.—Four services were held during the day commencing with *Celebration* at 8 a.m., when the church was more than half filled with communicants, and over one hundred more were received at midday, making in all the largest number of communicants in the history of the church.

At the 11 a.m. service the church was crowded,

the aisles having to be seated with chairs to accommodate those present. As a change from the simple, quiet services of the Lenten season, the joyfulness of Easter was marked by music of a grand and elaborate character, which was well executed by the large choir which was present under the direction of Rev. C. B. Kenrick, with Mr. F. Clarke at the organ. An Easter anthem "Christ our Passover," was beautifully rendered during the Offertory, and the climax of the music was reached during the communion service. The chancel of the church had been tastefully decorated, although not as much attention had been given to decorations as in former years. A brief Easter address was given by Rev. C. B. Kenrick in place of a sermon.

In the afternoon a most interesting children's service was held when the church was again well filled with the young folks, who came particularly to offer up the money saved through Lent. This amounted to \$83.28, the St. John's Sunday school contributing \$54.48 and the South Ward Mission \$28.80. Rev. J. C. Davidson, the rector, addressed the children and questioned them on the subject of the story of the first Easter day, from the body of the church. The whole service was most bright and hearty and warmly entered into by the children.

In the evening the church was packed to the doors, the aisles being seated with chairs. The service was again admirably rendered, and an able sermon preached by the rector the Rev. J. C. Davidson. The offertories at morning and evening service were asked in reduction of the parochial debt and amounted in the morning to \$995.00 which sum was increased to \$1247.57 in the evening. Services were also held in the mission connected with the parish, the Rev. W. M. Loncks officiating.

ST. LUKE'S.—The services at St. Luke's Church, Ashburnham, were also of a most joyful and bright character. The sacred edifice had been most beautifully decorated by the ladies. Holy Communion was celebrated at eight and eleven o'clock, a.m., and a large number of communicants were present. At the morning and evening service Rev. J. W. McCleary, the rector, officiated and preached able and appropriate sermons. The singing was of special and excellent character. In the morning the choir rendered the anthem "He is Risen" during the offertory and in the evening Miss Lillie Jackson sang the solo "Nearer My God to Thee." The music was of a decidedly high order.

## Diocese of Niagara.

### EASTER IN GUELPH.

ST. JAMES'—It must have been with grateful hearts brimming over with thankfulness that the members of the church of St. James the Apostle congregated on Easter Day at opening of the church for the public worship of God.

At the 11 a.m., service the church was filled to its utmost capacity, over 550 persons being present; many standing notwithstanding that chairs had been placed in the aisles. The Church looked very beautiful. Behind the altar hung a becoming dossal; on the re-table stood a beautiful brass cross, and at the side of the Altar and Sanctuary were vases of calla lilies, hot house plants, etc. The chancel was also decorated with flowers and the Font at the west end of the church, with a floral cross, so that the interior appearance was very pleasing to behold. At eleven o'clock Rural Dean Belt and Rev. Arthur Lloyd, M.A., Head Master of Trinity College School, Port Hope, entered, with the choir of

23, in surplices and cassocks, singing processional hymn—"Jesus Christ has Risen to-day." The music was under the leadership of Mr. W. M. Stanley and Mr. C. S. Nichol. During Matins, the anthem "He is Risen," was beautifully rendered, the solo parts being taken by Miss Chisholm and Mr. B. Saunders. The Rev. Mr. Lloyd preached from Galatians 5th chapter, 22 and 23 verses: after which Holy Communion was administered a large number receiving. The recessional hymn was "Pleasant are Thy Courts below."

At evensong the church was filled some time before the service commenced, and a large number were unable to get entrance thereto. The service was again choral and admirably rendered and the Rev. Mr. Lloyd preached a thoughtful and eloquent sermon on worship from 1 Cor. xiv. 15.

On Easter Monday evening the induction of the rector took place, and special services were held every evening during Easter week.

The attendants at Communion on Easter day numbered 134. In the afternoon a special service for children was held and largely attended.

ST. GEORGE'S.—There was a very large attendance at the early communion. The church was very beautifully decorated with choice flowers. Over the communion table there was the motto, "He is Risen," formed of white carnations on a frame covered with moss. At either side of the choir seats, rows of beautiful flowers, roses, lilies and carnations covered the front of the choir desks. At the entrance of the chancel there were palms and calla lilies, while great masses of various flowers were ranged by the pulpit and reading desk. The gas standards were decked with calla lilies, while the font was adorned with little spotless callas, mingled with ferns. The anthems and hymns were sung in splendid style, both at morning and evening. Mr. Seaborn read the prayers and the Archdeacon (Dixon) preached from St. Mark 16, 2 and 3. At the close a great number of the congregation remained for the Holy Communion. In the afternoon there was a Sunday school service, the Archdeacon officiating and the children's offerings through Lent were devoted to the support of an Indian boy in Emmanuel College in Saskatchewan. At the close of these services there were several baptisms.

In the evening the church was again crowded. The Archdeacon preached on 1st Cor. 15, 33.

Altogether the congregation of St. George's never probably had brighter and more impressive services.

## Diocese of Huron.

### LONDON EASTER MEETINGS.

The following were elected in the several parishes, Church Wardens and Delegates respectively:—

ST. GEORGE.—Messrs. Kingsmill and Lings Wardens; Messrs. W. W. Fitzgerald, Q. C. and Gibson, Delegates.

MEMORIAL CHURCH.—Dr. W. M. English and Mr. Shopland, Wardens. Messrs. Cronyn, Laseombe and Gill, Delegates.

ST. JAMES.—Mr. R. Southam Church Warden; the election of the people's representative being deferred; Mr. Southerland and Tathan, Delegates.

ST. PAUL'S.—Messrs. W. J. Reid and J. S. Pearce Wardens; Messrs. E. Paull, and R. Bayly, Q. C., Delegates.

ST. JOHN'S.—Messrs. Charles Shanley and Stephen Grant Wardens, Messrs. W. J. Imlach and H. Macklin, Delegates.

CHRIST CHURCH.—Messrs. F. Robinson and A. McCormack Wardens; Messrs. William Robinson and Thomas Atkinson, Delegates.

MEMORIAL CHURCH.—The accounts showed a surplus notwithstanding that a reduction in the debt of the Church to \$1475.00. had been made. The rector reported 82 baptisms, 17 marriages, 179 services and 34 administrations of Holy Communion during the year. On Easter Day there were 277 communicants and 34 persons were confirmed. The several societies working in connection with the church received commendation from the rector.

ST. JAMES.—The rector's report showed Baptisms 35; Confirmed 44; Marriages 11; Deaths 24; increase in the number of families in the Parish over last year 21, making a total of two hundred and nineteen families now. The accounts showed a balance on hand after a payment of all indebtedness and a sum of \$300 on Church mortgage, leaving only \$203.00 due. \$470.71 had been raised by the various societies in connection with the parish. It was resolved to seek permission from the Synod to enlarge the Sunday school building.

ST. PAUL'S.—The Church Wardens complained of delay in payment of pew rents and urged improvement in this respect. There seems to have been an overdraft on current account of about \$586.00. The Sunday school in connection with the parish numbered two hundred and seventy-six with a staff of twenty-five teachers; a grant of \$900.00 was made to the school.

ST. JOHN'S.—A resolution in memory of the late Dr. Jones was unanimously adopted, and it was arranged for the erection of a memorial window or tablet in his honor. The rector's report showed much encouraging progress in the parish and good work on the part of the various societies.

## NEW ZEALAND CHURCH NEWS.

The twelfth session of the General Synod of the Church of New Zealand was held in Wellington, commencing February the third last, being presided over by The Primate, The Most Reverend Octavius Hadfield, Bishop of Wellington.

In his address his Lordship found fault with the action of the Bishop of Honduras in having taken an oath of Canonical obedience as well to the Primate of his Province (The West Indies) and to the Archbishop of Canterbury, which he thought was without precedent in the history of The Church.

The Bishop also, evidently does not consider that English Ecclesiastical Law extends to the Colonies, as he finds fault with the opinion of English lawyers given to the Archbishop of Canterbury adversely to the use of the title *Archbishop* by Colonial Primates.

Speaking of Divorce Bishop Hadfield urged the duty of the church to endeavor to guide her own children in regard to the matter, notwithstanding State Legislation; and as to marriage of divorced parties said "the only conclusion he could come to from his reading of the Scriptures was that divorce, implying lawfulness of either party, innocent or guilty, to marry

again during the lifetime of the other, is absolutely forbidden by the Word of God."

The consecration of the Venerable Archdeacon Mules, as Bishop of Nelson, took place in Wellington on February 24th., The Most Reverend the Primate officiating, assisted by the Bishops of the Province.

A service of unique interest was held in St. Michael's Church in February last, when the Venerable Bishop Harper baptized his one hundredth descendant in the person of the infant daughter of Mr. and Mrs. George Hanner.

The New Zealand Church News of March reports the average Stipend of the Clergy in the several Dioceses of the Province as follows:—Auckland £206, Waiapu £243, Wellington £229, Nelson £208, Christ Church £194, Dunedin £194. These sums are considered most unsatisfactory.

The same paper gives as the average contributions by Church people per head,—men, women and children—in each diocese as follows:—Auckland 4s. 4d., Waiapur 6s. 8d.; Wellington 5s. 2d., Nelson 3s. 7d., Christ Church 4s. 2d., Dunedin 5s. 3d.

The News referring to the fact that there are in the small Province sixty or more sects, each with its own distinctive labor and with some sort of organization for the promotion of their peculiar tenets, well says:

"The infinitesimal difference between some of them makes this ludicrous, were it not for the inevitable damage to the cause of Christ which such evidences of human self-will and conceit must bring about. It is indeed painful to learn that there are Christians who distinguish themselves one from another by such titles as imply a distinction without a difference, as for example, "Church of Christ," "Christian Church of Christ," "Christian Disciples," "Disciples of Christ," "Christian Brethren," "Exclusive Brethren," "Open Brethren," "Plymouth Brethren," "Bible Christians," &c. The sarcastic contrast between "Church of Christ" and "Christian Church of Christ" is sublime. The open Brethren and the shut Brethren also raise a smile as they stand before the reader, each championing his own pet "cause," doubtless with all the intensity of conviction which is his. These are days when, evidently, each Christian may be a law unto himself, and set up a "Church" on his own account whenever the fit siezes him. Such a lamentable waste of power as most of these impertinent projects involve is deserving of utter condemnation. Is it at all likely that the Spirit of God has misguided the Church ever since the Ascension, and that now in the present century Divine Truth is given only to the merest handful of Christians? The divisions of Christendom are a preposterous assertion of self-will; and in face of so sorrowful a spectacle is it a matter for surprise that the last title in a long list of rival religious systems should be that of "Freethinkers"? Free-thought, so-called, is the natural sequence of this confusion of belief among the professed followers of Christ. If Christians everywhere could agree among themselves, they would rapidly convince the world of the reality and Divinity of Christianity. It is a hopeful sign that this truth is beginning to dawn, in that the large body of Methodists throughout this colony are now actively engaged in discussing the advantages of reunion, and of the destruction of the absurd designations which sever them in unimportant ways while they are all one in hope and doctrine. Time, we are convinced, will bring with it a larger issue of this vital principle of union.

CONTEMPORARY CHURCH OPINION.

CHURCH BELLS.—THE Bishops of the Church in Scotland have issued a pastoral to the faithful members of that Church, 'On the duty and blessedness of giving as an act of worship.' They tell their flocks that the subject is especially appropriate 'to this season of prayer,' and quote the teaching of Holy Scripture and the Prayer-book on the subject. Powerfully and tenderly the Bishops urge that religious offerings should be regular and systematic, the result of principle rather than an affair of the emotions. The felicity of giving and the peculiar circumstances of the Church in Scotland, which necessitate liberality, are touched upon, and, concerning the proportion of his income which a Christian ought to give, the Bishops remark that, although the Gospel has laid down no definite rule, 'we have no reason to think that he ought to give less than a Jew.' All that the Scotch Bishops say on the subject applies a lash to Churchmen on our side of the Tweed as on their side. As a body, Churchmen have yet to learn and realise their duty in this respect. Large as the sums may appear in the aggregate which are at present contributed by Churchmen for Church purposes, they represent, when they are divided by the total number of Church folk, only a very pitiful and insignificant amount per head. If, instead of a tenth, even one-fortieth of their incomes—sixpence in every pound—were given by Church folk, we should hear no tales of deficits in the incomes of the religious and other organizations of the Church, which are at present crippled in a thousand ways in their good work by their lack of means.

ENGLISH CHURCHMAN AND ST. JAMES' CHRONICLE.

Not a day too soon the ARCHBISHOP OF CANTERBURY is seriously taking in hand the urgent and all-important question of religious teaching in the public school for boys of the upper classes. His Grace intends to hold a conference of public schoolmasters in June next to discuss the subject, and to consider how religious education can be best promoted among the children of the richer and upper classes. It is to be feared that parents themselves do not give due consideration to the importance of religious teaching in the school of their choice; and headmasters and assistants are selected for the most part, if not entirely, on the ground of their intellectual and literary qualifications. The former are schoolmasters above everything else, even though they be clergymen. The subject of religion is too momentous to be relegated to a secondary place as an afterthought. In the selection of a school by a parent it should be his primary consideration; and governing bodies, in their choice of a headmaster, should take care to select a conscientious man, whose scriptural orthodoxy is unimpeachable.

FAMILY CHURCHMAN.

THAT the Church expects all her clergy to be able to publicly catechise the young is evident from rubric and canon. Nothing helps more to give directness and force to teaching, and no priest should neglect to exercise himself in it. But it is work which he may very well share, and we are glad to find that the Bishop of Lichfield intimates that he will confer the office of catechist in that diocese upon any superintendent of a Sunday School or schoolmaster engaged in definite religious teaching in the diocese; and that he will licence such catechist, upon application from his parish priest, to catechise children in church at any time other than during the Sunday services appointed by the Book of Common Prayer. We can give no good and sufficient reason why "catechists" do not exist in every diocese.

KANSAS CHURCHMAN.

A glad Easter is always a thoughtful one; and a thoughtful Easter grows only out of a well used Good Friday and Passion Week. "It is a faithful saying, if we be dead with Christ we shall also live with Him." "If we be dead," that means if his dying for our sake, and the sinfulness of our sin that helped to crucify Him, is so plain to us that we hate it, thrust it from us in the power of the vision of His loving sacrifice for us. "We shall also live with Him." That means that so dying to our sin, we shall be ready to turn with thankful hearts to that "blessed hope of immortality," the hope that is utterly meaningless and empty to us so long as we love sin and its fruits. Sin and Heaven—sin, loved and cherished and the Resurrection hope—these cannot live together. The Cross and its lessons lost, then the empty sepulchre and the risen Lord have their meaning, rich and joyful. But only so.

IOWA CHURCHMAN.

THE "ORNAMENTS" IN THE CHURCH.—The vestry of a church has no inherent power. It is a representative body chosen by the congregation, and no members of the vestry nor the vestry as a body, can legally or with any shadow of right interfere with what are known as the "spiritualities" of a parish. For example, any interference with the ornaments on the Holy Table, or any change in the chancel arrangement, or furniture, or the exercise of any individual or corporate control as to the details, or accessories of worship is *ultra vires*—in fact the ecclesiastical courts have decided that such unwarranted action is a *trespass* and punishable by due process of civil law. These matters are under the control of the priest or rector with the approval of the Bishop, to whom all complaints as to such matters should be made. The warden or vestryman is not to take the law into his own hands. Their office pertains to the "temporalities" of the parish. By the bye it must not be forgotten that no unadapted man can legally serve as a vestryman in this diocese, and that vestrymen composed in part even of unadapted men are in danger of being made individually responsible for their doing as illegally composed bodies.

CHURCH BELLS, ETC.

In all Christian churches, even among the most extreme sects of Protestantism, there is an increasing tendency to recognize the "dear feast" of Easter, and to fill the day with services of joy and thanksgiving, making it musical with anthems and fragrant with flowers. This tendency is based upon the not unanswerable argument that if the value of our religion comes from the truth that "Jesus Christ hath abolished death, and brought life and immortality to light," it is certainly fitting that we should hold precious the day in which this tremendous fact was proved to mankind. For the resurrection is everything to Christianity; its zenith point, its nadir, its keystone, its source of energy and its final goal.

Correspondence.

Bishop Blyth.

SIR,—As the financial year in some Dioceses ends on the 30th day of April, will you kindly allow me to remind the clergy of the importance of sending their Good Friday Offerings to the Secretary Treasurer of the Diocese before that day.

A matter of no less importance, if they desire to aid Bishop Blyth's missions to the Jews, is to be sure to mark their remittances for Bishop Blyth, so that there may be no mistakes.

J. D. CAVLEY.

April 22nd 1892.

# THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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ANNOUNCEMENTS SEE PAGE 15.

## DECISIONS REGARDING NEWSPAPERS.

1. Any person who takes a paper regularly from the Post office, whether directed to his own name or another's, or whether he has subscribed or not, is responsible for payment.

2. If a person orders his paper discontinued he must pay all arrears, or the publisher may continue to send it until payment is made, and then collect the whole amount, *whether the paper is taken from the office or not.*

3. In suits for subscriptions, the suit may be instituted in the place where the paper is published although the subscriber may reside hundreds of miles away.

4. The courts have decided that refusing to take newspapers or periodicals from the Post office, or removing and leaving them uncalled for, is *prima facie* evidence of intentional fraud.

## CALENDAR FOR APRIL.

- April 30th.—5th SUNDAY in Lent (*Passion*. Sun-  
day).  
" 15th.—6th SUNDAY in Lent. (*Palm*-Sun-  
day. Notice of the days of this  
week.)  
" 11th.—MONDAY before Easter.  
" 12th.—TUESDAY do do  
" 13th.—WEDNESDAY do do  
" 14th.—THURSDAY do do (*Dies*  
*Mandati*.)  
" 15th.—GOOD FRIDAY: Pr. Pss. M. 22,  
49, 54. E. 60, 88.  
" 16th.—EASTER EVEN.  
" 17th.—EASTER DAY (Pr. Pss., M. 2, 57,  
111; Pr. Auth. instead of *Lent*:  
Ath. Cr.: Pr. Pref. in Com'n  
Service till Ap. 24th; Notice of  
Monday and Tuesday: Evng.  
Pss. 113, 114, 115.)  
" 18th.—Monday } In Easter Week.  
" 19th.—Tuesday }  
" 21th.—1st Sunday after Easter. (Notice of  
St. Mark.)  
" 25th.—St. Mark.—Ev. and Mar.

## AN INSPIRING POWER.

We may be sure, then, that the Resurrection of Christ is not a theme for Easter alone, but for every Sunday and every day, an inspiring power for Christian life. The Resurrection is the crowning achievement in the work of redemption, the introduction of a new motive power into the world: as marked an event as the original appointment of the sun to rule by day and the moon to rule by night: as potent a force as any of the powers of nature: heat, light, cohesion, electricity, or gravitation.

It is worthy of remark how often in Scripture the Resurrection is associated with *power*. Christ was declared to be the Son of God with

power by the resurrection from the dead. He was crucified through weakness, yet he liveth by the power of God. The body is sown in weakness, it is raised in power. Paul's earnest desire was to know Christ, and by that he meant the power of his resurrection and the fellowship of his sufferings; and Peter, alluding to the experience of the eleven when they were in despair, says: "He hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." All this indicates the impression on the minds of that generation that the Resurrection was a new factor in human history. It was not, indeed, such an event as *men* call *great*, like rearing an obelisk, or building a pyramid, or cutting a canal, or boring an artesian well, or circumnavigating the world, or conquering an empire. It was only a historic fact; a single incident in the life of a Jewish peasant who had been condemned and executed for blasphemy; but that fact has had more to do with the world's development, has more influence to-day over the thoughts and lives of mankind, than any other fact of history.

The Kingdom of God is like the great processes of nature in that it cometh: not with observation: nor with pomp and pageant and display. Take an illustration from the external world. From the time of the winter solstice the sun has been slowly ascending toward the zenith, higher every day at noon, every day exerting greater power. The mountains of ice and snow gave way before it. Its rays of heat and light coming a hundred million of miles have been felt in the twigs and branches of the trees, and on shrubs and plants and herbs, bloom and foliage and beauty and fragrance are revealed to-day. Not one tree alone, but every living plant, has been begotten to a new life all around the world. There has been no violence, no catastrophe, no sudden shock, yet the magnolia buds have opened, the maples have bloomed, and spring has suddenly burst upon us, making glorious response to the power which all along had been preparing the way.

Now, in some such way the power of Christ's Resurrection has been felt throughout these centuries: is exhibited to-day in Christendom and beyond its bounds. Take a single illustration: In April, 1876, the empire of Japan established a *rest* day: not a day of worship, but of cessation from toil; and it took, not one day in ten, or six, or five, but one in seven: and it selected for that day, not the Mohammedan Friday or the Jewish Saturday, but the Christian Sabbath. Why? Simply because, eighteen hundred years ago, on the first day of the week Jesus Christ rose from the dead. In those remote islands, where Christianity has been hated and the cross trampled under foot, where non-inter-course with foreigners has been the law, where until 1873 the prohibition of Christianity was proclaimed at the corners of the streets on public sign-posts, this signal illustration of the power of Christ's resurrection is seen. So potent the influence of that historic fact: so wide-spread, so far-reaching, its power.—(*From Easter to Ascension-tide*, by Rev. E. Gilman, D.D.)

To take up the cross of Christ is no great action done once for all; it consists in the continual practice of small duties which are distasteful to us.

## THE KING ON THE CROSS.

The weeping women and the distracted Apostles thought it was all over when their Master hung on the cross. They had not yet freed themselves from the common belief of the Jews that the Messiah would be a powerful king, who would deliver them from the Roman dominion, and again set up the kingdom of Israel with a glory surpassing the days of Solomon. And whenever we read the thrilling story of the crucifixion, and the picture of the scenes and events of the first Good Friday, as drawn in clear, strong outlines by all four Evangelists, stands before the mind almost as real as the scenes and persons themselves, we do not wonder that the little band of lowly and unknown individuals who had committed themselves wholly to a Man whom their rulers had condemned as a fanatic and impostor, should be dazed by the shock, and cast down into utter despair. But one of the last words of Jesus to the Sanhedrim was, "My kingdom is not of this world." The death of the King, the very thing which seemed the downfall of the kingdom, was the power which gave to it life forever. The King on the cross has made possible a spiritual kingdom, a refuge for all souls, a home for the weary and discouraged, a realm into which sin and sorrow do not enter. Our Lord was as much throned on the cross as when He burst the bands of the grave: and whosoever would know Him in the glory of Easter must know Him in the sorrows of Good Friday.

### The Risen King.

But to restore the broken hopes of His followers, and to show them by tokens that they could see with their eyes and hear with their ears, that He was still their King, and that His kingdom would triumph, Jesus came forth from the sepulchre, and remained with them forty days, during which time He told them just what and how they were to do in building up His kingdom among men. And He had to impress upon them repeatedly that the prophets had foretold just precisely what had happened. To the two disciples walking out to Emmaus He said: "O fools, and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into His glory?" Yet in the face of all the facts, and of all His instructions, the apostles and early disciples never became entirely freed from the idea that He would again restore the kingdom to Israel and establish an earthly empire of splendor. And all these eighteen hundred years and more the world has been feebly groping for the true meaning of the kingdom of the Risen King. It is because religion has been made so much a selfish idea, a kind of arrangement for obtaining individual happiness, that the true conception of a spiritual kingdom has been missed. It is an all-embracing empire, where every person recognizes his citizenship, combining perfect freedom and perfect loyalty. It is a vineyard where all are workers. It is a home with a loving Father and obedient children. It is a refuge where sorrowing sinners find a Saviour's pardon. It is a school where souls are trained for that for which they were made. It is everything that serves man's true welfare here and hereafter. The more fully it is understood, the more we are enfolded within it, the nearer we are to the

peace and the individual happiness which come not by direct seeking for them. Especially does Easter emphasize the reality of this kingdom in the universal outpouring of laud and glory to the Risen King.—*The Church News*, St. Louis.

Confirmation Continued from the First to the Present Time.

- A. D. 34. Read Acts 8.
  - A. D. 55. Read Acts 19.
  - A. D. 64. Read Hebrews vi. 1, 2.
  - A. D. 180. Tertullian:—"After Baptism, then the Imposition of Hands."
  - A. D. 250. Cyprian:—"They who believed in Samaria were Baptized...hands laid upon them... which is still the custom among us."
  - A. D. 350. St. Cyril:—"After Baptism the Unction (Confirmation) is given."
  - A. D. 420. St. Jerome:—"This is the custom of the Church; the Bishops Laying Hands upon them for the Invocation of the Holy Spirit."
  - A. D. 494. The Prayer in our Confirmation Service dates from this period. From this time on to the present there cannot be any doubt concerning Confirmation or the Laying on of Hands by the Bishop being a Ceremony of the Church.
- Can we safely omit what from the first has been inserted?

METHODIST TESTIMONY

"I was determined not to be without it, and therefore went and *Received* Confirmation even since I became a Methodist Preacher."

DR. ADAM CLARKE.

BAPTIST TESTIMONY.

"We believe that *Laying on of Hands*, with Prayer, upon Baptized believers as such, is an Ordinance of Christ, and ought to be submitted unto by all such persons, to partake of the Lord's Supper."

BAPTIST ASSOCIATION,

Sept. 25, 1742.

CONGREGATIONAL TESTIMONY

"The confession of the name of Christ is, after all, very lame, and will be so, till the discipline which Christ ordained, be restored, and the Rite of Confirmation be recovered to its full use and solemnity."

DR. COLEMAN, BOSTON.

PRESBYTERIAN TESTIMONY.

"The Rite of Confirmation, thus administered to Baptized children, when arrived at competent years shows clearly that the Primitive Church in her purest days, exercised the authority of a Mother over her baptized children."

COMMITTEE OF THE GEN. ASSEMBLY.

"This custom is frequently mentioned by the ancient writers. Such imposition of hands as is simply connected with the benediction, I highly approve, and wish it were now restored to its primitive use unconnected by superstition."

JOHN CALVIN.

—From *Leaflet on Confirmation*.

DIVORCE

The question which we propose to try to answer so far as our limit of time will allow is this: What is the teaching of Christ and the Church about divorce? To us there seems no question but that teaching is that when a man and woman are once married they are married till death; that there is, therefore, no case in which a man and woman once married may be divorced with the privilege to either party of marrying again during the lifetime of the other. The marriage tie is indissoluble excepting by death.

This is the teaching of the Church. When a man and woman come before God's altar to be joined in Holy Matrimony, the Prayer Book bids the priest ask the man, having first reminded him of the dreadful day of judgment, "Wilt thou, forsaking all others keep thee unto her so long as ye both shall live?" and of the woman, wilt thou forsaking all others keep thee unto him so long as ye both shall live?" Each one replies, "I will." They then plight their troth to each other "till death us do part according to God's holy ordinance." Not, "till one of us tires of the other," or "till the courts interfere to separate us," but "according to God's holy ordinance" "until death us do part." Certainly then according to the teaching of our Prayer Book, "once married, married till death."

Moreover it is the teaching of Christ. Hear His words as recorded by St. Mark, 10: 2-12. "The Pharisees came to Him and asked Him, Is it lawful for a man to put away his wife? tempting Him, and He answered and said unto them, What did Moses command you? and they said Moses suffered to write a bill of divorcement and said unto them, For the hardness of your heart he wrote you this precept; but from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother and cleave unto his wife, and they twain shall be one flesh. So then they are no more twain but one flesh. What therefore God hath joined together let no man put asunder. And in the house His disciples asked Him of the same matter and He saith unto them, Whosoever shall put away his wife and marry another committeth adultery against her; and if a woman shall put away her husband and be married to another she committeth adultery." Hear Him again in St. Luke's Gospel (16:18.) "Whosoever putteth away his wife and marrieth another committeth adultery; and whoso marrieth her that is put away from her husband committeth adultery." This is the teaching that Christ gave in the first instance to His disciples privately and in the second to the Pharisees publicly, that if a man or woman be married a second time during the lifetime of the first partner that marriage is no marriage in the sight of God but is adultery. Nor is this teaching confined to Our Lord's own words Listen to St. Paul, "For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if her husband be dead she is loosed from the law of her husband; so then if while her husband liveth she be married to another man she shall be called an adulteress; but if her husband be dead she is free from that law; so then she is no adulteress tho' she be married to another man." How unlike our public opinion, when St. Paul deemed it necessary to say expressly that a widow sins not in second marriage. Alas! how unlike our public opinion too, his teaching that she sins if married

to another while her husband liveth. "Once married, married till death." "And again St. Paul gives us a commentary on Christ's own words, And unto the married I command, yet not I but the Lord, let not the wife depart from her husband; but and if she depart let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife" [1 Cor. 7: 10 and 11.] Separation there might be if necessary but no divorce; or as we speak now-a-days, a divorce *a mensa et thoro* might for good reasons be allowed but no divorce *a vinculo matrimonii* with right to marry another."

Nothing "can be more irreconcilable with the idea of divorce from the bonds of matrimony than St. Paul's language in the Epistle to the Ephesians: 'So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it even as the Lord the Church; for we are members of His body, of His flesh and of His bones. For this cause shall a man leave his father and mother and shall be joined unto his wife and they two shall be one flesh. This is a great mystery but I speak concerning Christ and the Church.' [Eph. 5:28-32.] If a man can hate his own body, his own self, his own flesh; if the Lord Jesus can hate and forsake His Church, then there may be divorce from the marriage bond among Christians. Not else."

And let it be remembered that in teaching thus about the indissolubility of marriage Our Lord and His apostles were following a course unusual to them. "He who refused to lead the revolt of His countrymen against Rome and become a politician, in the one exception of marriage does legislate on what is a political matter. He who never stirred man to rebel against even a bad government, in this respect told them plainly not to obey the decisions of the law. The courts of Rome might settle that a divorced woman joined to another should be acknowledged as a lawfully married wife. But St. Paul writing to Rome itself says do not recognize her as a married woman, do not obey the courts. And Our Lord, who so often based His teaching on the law of Moses, in this case distinctly reverses it. Opposed as His teaching was to Jewish tradition, Mosaic law and the civil law of the land, the Roman law, Christ plainly teaches that people once married are married till death separates them."

To be Continued.

GOOD FRIDAY, Easter Day, and Ascension are set as great lights in the firmament of the spiritual year--to remind us that we are not animals born to do what we like, and fulfill the simple lusts of the flesh,—but that we are rational, moral beings, members of Christ, children of God, and inheritors of the kingdom of heaven, and that, therefore, like Christ, we must die in order to live, stoop in order to conquer. They remind us that honor must grow out of humility; that freedom must grow out of discipline; that sure conquest must be born of heavy struggles; righteous joy out of righteous sorrow; pure laughter out of pure tears; true strength out of true knowledge of our own weakness; sound peace of mind out of sound contrition. —[Charles Kingsley.

'Tis for Thee, we bid the frontal  
Its embroidered wreath unfold,  
'Tis for Thee, we deck the rededos  
With the colors and the gold.

Thine the floral glow and fragrance,  
Thine the vesture's fair array,  
Thine the starry lights that glitter  
Where Thou dost Thy light display.

CANON BRIGHT.

## Family Department.

### TOUCH ME NOT.

"Touch me not; For I am not yet Ascended"—JOHN XX, 17

Not touch Thee! Are they over there, for ever,  
Those human ministries so sweet and old,  
Farther than starry distances can sever,  
Severed by these Thy words, so starlike cold,  
Thy "Touch me not; I am not yet ascended?"

Once owned and welcomed mid the scoffs and scorning,  
The tears and kisses fell upon Thy feet;  
Now, on Thy rapturous Resurrection morning,  
May no adoring touch Thy triumph greet?  
Nay, "Touch me not; I am not yet ascended."

Thy lips the old familiar name have spoken,  
Are the old needs of earth for ever fled?  
Is the last vase of alabaster broken?  
Were the last balms out poured upon Thine dead?  
Yet, "Touch me not; I am not yet ascended."

"My and your Father," brother, sister, mother,  
"Ye did it unto me in these my last;"  
Henceforth we touch Thee, serve Thee in each other,  
Receive, adoring in each Eucharist;  
We touch Thee ever; for Thou art ascended,

We touch Thee when the Gospel of Thy pardon  
Heals and revives the heart from sin to cease;  
Melting the doubt that chills, the fear that burdens,  
In the great calm and sunshine of Thy face;  
We touch Thee ever; for Thou art ascended.

We touch Thee in each service we can render,  
Feel in each sacrifice Thine "Unto Me;"  
Thy heavens to us are no dim far-off splendor;  
Thy heavens enfold us, centering in Thee.  
Who fillest all, high over all ascended.

Embracing earth, because to heaven ascended;  
Death of our death, since we with Thee have died;  
Life of our life, spirit with spirit blended,  
Thy spirit breathing ever through Thy Bride,  
Thy works she works, because Thou art ascended.

## The Story of Easter, as the Flowers Told It.

The winter had been long and cold; fierce winds had blown, and deep snows had wrapped the plants and flowers in a winding sheet. Blustering March made them nestle still more closely under their snowy shroud, but now that April had come, with its showers and sunshine, they rose up to greet their Lord on the day of resurrection.

The sun of this Easter morning shone upon a garden of flowers that had come out in bright array to "keep the feast;" it was a very quiet garden, sloping down from a hill, on the summit of which stood a quaint old vicarage while at the foot a little stream went rippling by. From the rising ground of this garden could be seen the spires and tall chimneys of a great city; but it was too far away for the din and turmoil to reach this quiet spot, where the birds and insects and flowers praised their Creator, and fulfilled the end of their being undisturbed by the restless world beyond. This same bright Easter sun had hardly had time to penetrate the hidden nooks, or dance in the thousand sparkling drops which lifted themselves from every leaf and flower to meet his rays, when the vicarage door opened, and an odd, tiny figure of a boy came slowly down the old stone steps, and along the narrow winding path that led to the bank of the stream. There the child suddenly stopped, for in the long grass at his feet were blue violets unfolding their leaves shyly in the warmth and sunlight.

"Oh you dear things," he cried, throwing himself down on the turf, and burying his face in their fragrant depths.

"Do you know that it is Easter morning, and that our dear Lord is risen to to-day?"

"Yes, indeed, we do," replied the violets,

looking up with their soft blue eyes into his, "and that is the reason that we have awakened to-day."

"Yes, sweet child," said a soft little voice, which came from one of the largest of the violets, "we are so glad to be spring flowers, and come out in time to keep Easter."

"Oh, do you know all about the Easter story, and do you love our dear Lord, too?" and Cyril's gray eyes looked wonderingly into the violet's blue ones.

"Know it? Oh, how could we be happy if we did not know all about the Master, whom we live for? We long to do more to show our love to him, but we can only go on growing, hidden away among the large and beautiful plants, and try to send out all the fragrance we can."

"You don't know half the good you do, dear violets, nor how beautiful you make the world. I am sure I would rather have one of you, with your sweet fragrance, than some of the largest and brightest flowers in the garden. I love you for what I know mamma would call your humility. But hark; what is that?"—and Cyril listened intently—"it sounds like chimes far away, or fairy bells near by; what can it be?"

"It's only the ladders to heaven," said the violets, softly, "the Easter bells."

"Ladders to heaven," repeated Cyril; "why, they are lilies of the valley; I did not know your little silver bells could make music like that."

"No, you have never heard us, for we only ring our chimes early Easter morning, before men are awake, with only God and the flowers to hear us."

"I am glad I woke up with the sun, though I never thought you little flowers knew it was Easter," said Cyril, "but why are you called 'ladders to heaven,' little Easter bells?"

The stems trembled, and all the silvery bells tinkled softly saying—"Once, long ago; a holy man planted us and watched over us; when our little, white, bell-like blossoms came out, he said we were like ladders stretching from the earth towards heaven, with tiny white angels on every step, so he called us 'ladders to heaven'; then he died, and no one cared for us for a long time; at last one day, came some bright, rosy children, and instead of the old man's prayers, we heard their merry games, and when Easter tide came, and we opened our tiny bells—or white angels, as the old hermit called them—the children gathered us with joy, and said we were lilies, and because we were growing in a lonely vale, they called us lilies of the valley. Afterwards some one told them the old man called us 'ladders to heaven,' but we heard them say—"That was the holy hermit's name for the dear little things." I don't think we ought to call them that."

The lilies paused, and Cyril pressed one of the delicate sprays against his cheek lovingly, as he said, "I give you a new name, angel lilies—'Easter bells.'"

"Coo, coo, coo, coo," cried out a plaintive voice from the tree over the boy's head.

"I know you, dear little turtle dove," he cried, "your voice has a sound of joy in it to-day; you are thinking of the dear Lord's resurrection, instead of his suffering upon the cruel cross; I know the story of your sympathy with him, and when I hear your sad cry I love you for it. I only wish you could talk."

"I can, for it is Easter," said the turtle dove, "and I always have a joyous note on this glad day."

"You can talk? How wonderful!" cried Cyril. "Can everything?"

"On Easter morning," answered the dove, "everything that lives in gardens is given a voice to speak and rejoice in the resurrection."

Cyril sat wonderingly down on the grass, while his large eyes almost devoured the violets and lilies he had gathered, and still fondled gently, with eagerness to know more of the wonderful mystery of this tiny flower-life,

Almost in reach of his hand there grew some delicate blue flowers; his quick eye soon saw them, and bending almost reverently over them, he asked, "Will you tell me the story of your life? Do you tiny stars know that it is Easter, too?"

A soft voice, scarcely louder than the morning breeze, answered, "Oh, yes; we wake before the sun to keep this holy day. Long ago, when the great Father passed through the beautiful garden, he gave us each a name; he came so near that he touched us, and in our joy we forgot all else, even the holy name that he had given us. Then, when he turned to leave the garden, we cried, trembling and afraid, 'The name thou gavest us, O Lord, we have forgot;' but the Father kindly smiled on us and said—'Forget-me-not,' so we live to remember that hour and the One who said those words."

The tiny flowers had finished their story, and tenderly the little child cried, "Sweet forget-me-nots, may you teach me never to forget my Lord, who has done so much more than that for me."

Around the lily bed the grass waved gently in the breeze; it, too, had come out fresh from its winter's sleep to keep the feast, and as Cyril still knelt wonderingly by the flowers, he said, "I do believe everything has a part in the great Easter joy; nothing seems to be too small to keep the day. How very strange!"

"Do you think it strange that we should love our Lord, who made us, and watches day by day over us, and brings us forth fresh with new life every spring?"

It was the grass that spoke—only the grass—and Cyril, more surprised than ever, cried out, "Even the grass keeps Easter. I am so glad, you tiny grasses; will you tell me how you know about to-day?"

"Ah, yes, dear boy; long years ago, by our Saviour's tomb, there grew some delicate grasses, and when early on that glorious morning the great earthquake shook the world, and the mighty Lord came out shining in a strange new light and life, we were there. Before then we often wished to be more than simple grass; but we never asked or wished it more, for we had seen what no man or flowers ever could dream of or know—the resurrection of our dear Master—and we are so happy to be just what he made us and meant us to be."

"I put my tiny head up," cried the dandelion, "while the earth is still dark and gray, to be a little sun to the other flowers and grasses, and to try to cheer them when they first push their heads up and the cold winds bite them, and they are frightened and would like to turn back, till they see my round yellow eye, and then they take courage and push on. I am not pretty, but I am useful you see, because we are the first thing in the garden to praise God. He has given us such a gay dress that little children like our brightness."

The dandelion finished and looked up with its great, yellow eye, and Cyril saw how bright it was; but another little voice called his attention away, and turning he saw it was a daisy that was saying—"I wanted to help the dandelion so much; but it was not the work the Master had given me, so I tried to be patient and do my little well, and he was so good, so kind. He said, as I had tried to be content, I should have a golden heart, like the brave dandelion, and leaves of silver around it, and they should be tipped with rosy color; on Easter day it is bright like a rainbow."

As the daisy ended, a soft little voice cried, "Love, love, we all love the dear Master; the whole world must love him." It was the myrtle that spoke, and the hawthorn blossoms above cried out—"Let us hope that the whole world will rise this morning with new love; let us hope that he may come before the summer passes; let us hope that we may not sleep again before we have seen the great day when he shall come with all his hosts; let us hope that the world will be ready."

"Yes," Cyril said, solemnly, "we can hope; but I do not believe the world will ever be ready. There will always be some bad people who do not love the dear Saviour; if only your flowers could tell them about your lives, they would be better I am sure."

"Alas, no," said the cypress tree, "we talk to you, dear child, because you are not like other boys; your great eyes often look beyond the every-day things of this life; the hard or thoughtless hearts of men could never be touched by what a flower might say. Can they not see my drooping branches bowed down with the sin and indifference of the world?"

"Men pass us day by day, year by year," said a pretty fleur-de-lis, "yet they say there is no Holy Trinity, though we tell them there is in every part of our being; their eyes are blind to us; they will not believe, for they do not want to."

A very tender voice, almost like a sob, from a passion flower, said—"Cyril, dear child, you do not know what evil there is in the world; may your pure life never know it. Look into my depths and I will tell you a sad story that the resurrection has made beautiful; you will see the thorn crown, the cruel nails, the spear, the sponge: even the purple of the robe that the great Son of God wore in that hour of shame and bitter anguish. But I show in my life how those instruments of torture have blossomed out into glory. You see all this, dear child, for your eyes are pure and undimmed with sin; but to the eye of the world I am simply a curious, pretty flower."

"Even the tiny brook sings an Easter carol as it rushes on, on, on; what a happy world this is!" little Cyril cried, rising from the bank of the sparkling stream, and walking up up the little sloping path. But less than half way up the hill he came to a bed of bulbous plants, brilliant in their spring colors. The boy knelt down by them, whispering—"Can you, dear, beautiful creatures, tell me about your life, and will you?"

"Gladly we will tell you all we can; we know you, for we have often watched you at your play in the garden; and you have many times made us happy. Last spring you sang a little song to us," said the bright yellow flowers.

"Do you mean 'Daffy-dow-dilly,' and could you understand it?" cried Cyril.

"Yes, we did," said the daffodils, "we are buried away down in the dark earth, ugly brown things, that seem to have no life any more than the body of our dear Lord when he was laid away in the tomb. We are like him, too, in his resurrection; we tell all the birds and beasts that the Lord who was dead like us is now risen, as we have done, from the earth, and they look at us and see we are really alive, and they believe and understand, and praise our risen Lord with us."

"Dear daffodils, I believe and understand now better than I ever did before; thank you for your Easter story," said the boy, and he gathered several of the blossoms. As he did so a beautiful, white, waxy flower lifted up its head, saying:

"We, too, tell the story of our Master's resurrection; we try to be pure, as he was without stain—the Pure and Holy One."

The soft voice of the narcissus had hardly ceased when a much louder one cried out—"Little child, look at us; we are like our cousins, the daffodils and the narcissus; we also tell of our Master's rising from the grave on that Easter morning long years ago. He has given us tulips our beautiful colors, that we may show forth the glory of the great King."

"How gorgeous the tulips are," said a tiny flower growing close to the earth. "God must love them very much; but he is so good that he loves us too, though we are so small, and so low, that we cannot leave the warm earth and stand up very high. Little Cyril, you are like us poor little snowdrops; you are so tiny and so white, yet I am sure the dear Lord loves you quite as much as if you were tall and strong."

"Quite as well," called out a rose-colored hyacinth in the same flower bed. "I am sure in the eyes of our Master the child is more beautiful than if he were tall like a cedar, and straight as I am."

"He is like you dear little snowdrop, beautiful and pure." A little crocus bent its graceful head and whispered something to the hyacinth. Cyril didn't hear what it said, but I know, and I will tell you. It said—"You are right, the child is not like other boys; his face is like that of the flower angel. I think that is why our Master sent him out among us, and lets us talk to him."

As Cyril walked wonderingly away up the little path, an anemone that had once been brought from Palestine, said to the blossoms that turned to watch the little figure with its arms full of flowers—"Ages ago, in my own warm land, a strangely beautiful child bent over me and kissed me. I was growing in a carpenter's garden in Nazareth. Since then I have been bright and beautiful; I was small and white before. This tiny boy, with his lovely face, his halo of curls, has in his strange, deep eyes the likeness of that Holy Child that played in the garden at Nazareth."

Continued Page 12

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Continued from Page 11

On the north side of the vicarage was an orchard of gnarled old trees that had seen many a winter's frost and summer's sun.

"It is like winter and summer both together," Cyril thought, as he climbed up into one of the great trees, and seated himself upon a broad spreading branch where he could gather clusters of the lovely pink and white blossoms.

"Don't you feel as if you had come too soon, with all this snow at your feet?"

"Oh, no," replied the fragrant blossoms, looking smilingly at him, "you know, if we have been planted together in the likeness of his death, we must also be in the likeness of his resurrection."

Just then a robin, on the branch over Cyril's head, thrilled out such a joyous Easter carol that he exclaimed—"Do you also know that it is Easter morning?"

"We robins have a special part in the joy of our dear Master's resurrection, for we were near him in his hours of suffering. When he hung upon the cross we hovered over him longing to ease his bitter pain; but what could we poor little birds do to lighten such grief as his?"

And the little robin went on still more joyously with his Easter carol, as he hopped from one branch to another, while Cyril, looking down once more on his flowers, saw a beautiful brown and gold butterfly resting on the fragrant blossoms.

"And are you rejoicing in the resurrection?" said Cyril very softly, for fear of frightening the butterfly away. But it only flew to another flower, saying—"I have been wrapped in my dark chrysalis as in a tomb until today, when I have burst my prison and come out with wings, and so unlike the poor worm I went in I can hardly believe it is myself; and so you, little boy, who now have a weak and feeble body that can only walk slowly on the ground, will one day soar through the air like me, when you come forth on the morning of your resurrection."

Cyril's heart was filled with joy; his weak body and tiny frame were always a sad trial, and the one longing of his life was to be free of motion like the birds, and beautiful like the birds, and beautiful like the flowers he lived among, and who were his friends; now he was almost glad of his poor little withered frame when he thought of the joy that the new life, the resurrection life would bring. He saw his father coming down the garden path, and went to meet him, almost hidden among his flowers.

"Oh, papa," he cried, "the robin

up in the old apple tree, and all the flowers, have been telling me such beautiful stories about the resurrection. Come and ask them to tell you."

The vicar smiled as he lifted his little son, flowers and all, into his arms, and they walked slowly down the path into the midst of all the beauty and fragrance.

"Listen!" said Cyril softly; but the deep stillness of the early morning was unbroken, except for the murmuring of the little stream, and the sweet note of a bird here and there in the bushes.

"They do not tell you anything," said Cyril, looking up at his father, sadly disappointed.

"The flowers keep their secrets," said the vicar, "for the ear of little innocent children, and especially for little children who have been purified by much suffering and pain; but even in their silence they tell me a beautiful resurrection story. What are you going to do with all these blossoms?"

"They are for the church, papa, the dear flowers all love our Lord so much, and are so happy that he has risen. I wanted to bring them so that they could praise and honor him still more by making his church beautiful."

The vicar stroked his little son's soft curls, and smiled upon him fondly as they passed together out of the garden. The flowers nestled against the child's white cheek, and those that were left behind nodded to each other as they heard the clear, childish voice singing:

"I know, I know, Where blossoms grow, The earliest of the year; Where the passion flower, With a mystic power, Its thorny crown doth wear. Where crocus breathes, And fragrant wreaths, Like a conker fill the gale. Where cowslips burst, To beauty first, And the lily of the vale.

"And the Altar's lawn, At morning's dawn We deck at Easter tide; And the font's fair brim, To tell of Him Who byeth, though He died! Of flowers He spake, And for His sake, Whose text was the lilies bloom, We search abroad For the flower of God To give him their sweet perfume."

A white-robed angel flew down the skies And gathered up the feeble hours, And pressed them to his snowy breast Like faded wreaths of summer flowers.

And every careless thought and deed, And every idle word and prayer, And all the weary days and years, Were gathered to his bosom there.

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[Home Field continued from page 7.]

LACHINE.

A printed card containing a programme of special services for the solemn season of Lent in the parish of Lachine was distributed amongst the parishioners, but the Rector experienced an attack of La Grippe which interfered with the carrying out of the proposed scheme for two weeks. On his recovery, however, daily services were held followed by five minute addresses or short readings. During Holy Week the services were increased to two daily. Good attendance characterized the week-day services during the whole season, the congregation reaching 40 or 50. The observance of Good Friday was marked by congregations equal to those of Sundays. Over \$11.00 were presented for the Jews.

The church was filled both morning and evening on Easter Sunday. An encouraging feature in the work here is the large increase in the number of communicants. At the 8 a. m. celebration there were 51, at the 11 a. m. 50, making a total of 101 during the day, being 20 in excess of last year. It must be borne in mind that there are only 100 church families in the parish. The church was prettily decorated as usual under the management of the sanctuary chapter of St. Stephens Guild. The Easter services were very cheerful and bright. The singing continues to improve under the painstaking and energetic training of Mr. J. H. Campbell of Montreal. At the 7 p. m. service, all the proper psalms were very nicely chanted. The choir is enthusiastic and gradually increases in members.

The sanctuary chapter presented the church with a nice chancel carpet, and some members of the congregation presented a white embroidered altar frontal.

The Easter Vestry meeting was very satisfactory. The Rector, Rev. R. Hewton, M. A., presided. The wardens' report was presented which showed that the members of the congregation had responded liberally to their calls. All current expenses were paid. Considerable repairs and improvements were effected on the church property during the year. It was agreed that strenuous efforts should be made for the reduction of the debt on the parish during the ensuing year.

The following officers were elected. The Rector appointed Mr. F. Goucher as clergymans' warden; Mr. J. Gordon Brock was re-elected people's warden; Messrs. A. P. Bastable, J. T. Rathwell, W. Robertson Ross and C. B. Kenrick were elected sidesmen; Messrs. E. W. Strathy

and S. Shackell were elected auditors and Messrs. R. C. Thorneloe and S. J. Doran were elected Lay-Delegates to the Diocesan Synod.

God puts our prayers like rose-leaves between the leaves of His book of remembrance, and when the volume is opened at last, there shall be a precious fragrance springing from them.—C. H. Spurgeon.

Think not the distant stars are cold; say not the forces of the universe are against thee; believe not that the course of things below is a relentless fate; for thou canst see the stars, thou canst use the forces, in right, thy will is unconquerable and by it thou art the maker and lord of destiny.—Giles.

If Christ be God as well as Man, His language falls into its place, and all is intelligible; but if you deny His Divinity, you must conclude that some of the most precious sayings in the Gospel are but the outbreak of a preposterous self-laudation.—Liddon.

"The telescope led me to see a system in every star; the microscope leads me to see a world in every atom. The one told me of the insignificance of the world I tread on; the other redeems it from all its insignificance, for it tells me that in the leaves of the forest, and in the flowers of every garden, and in the waters of every rivulet, there are worlds teeming with life, and numberless as the glories of the firmament."—Thomas Chalmers.

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BY CLARA F. GUERNSEY.

Ever across the wandering brine,  
Steady we see the lighthouse shine.  
Around its summit all winds do blow,  
Still at its base the breakers flow;  
Steady it stands the tempest's shock,  
For it is founded on a rock.  
Its strong foundations faithful keep  
Bolted into the granite deep.  
Up on high it lifts its light,  
Pouring its radiance on the night;  
Guiding the sailors home from sea,  
Warning them where its dangers be.

Such be thy life, oh friend of mine,  
When God shall say, arise and shine;  
Brighter and brighter may be thy light  
When darker and darker grows the night;  
What though the winds of this world  
blow,  
What though the billows of trouble flow;  
Strength shall be thine, to stand the  
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Founded on Christ who is the Rock.  
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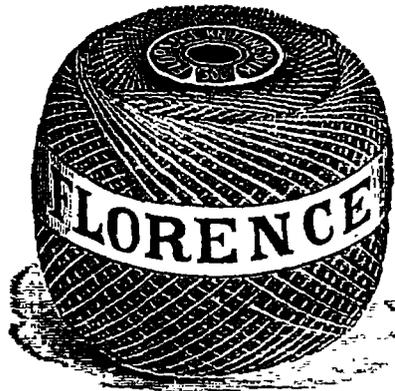
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