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# The Church Guardian

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

"Grace be with all them that love our Lord Jesus Christ in sincerity."—Eph. vi., 21.  
Earnestly contend for the Faith which was once delivered unto the saints."—Jude 3.

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## ECCLESIASTICAL NOTES.

In the early summer the 75th anniversary of the consecration of St. Paul's church, Boston, is to be observed with fitting services.

The *Churchman* of April 6th, of New York, contains a flattering picture of His Grace the Archbishop of Ontario, with a slight sketch of his life.

The Easter number of our esteemed contemporary, *The New York Churchman*, is very beautifully designed, surpassing, we think, that of any previous year.

The D. & F.M.S. of the P.E. Church in the United States has made a grant for the publication of Holy Scriptures in the Wenh, the classical language of China.

The 10th anniversary of the White Cross Army was observed in Association Hall, New York city, in the last week in March. There are over 3,900 men now enrolled in the Army.

In the Protestant Episcopal Church in the United States the Baptisms from 1883 to 1892 numbered 510,528; in the 18 years, from 1874 to 1892, the Confirmations numbered 563,975.

The Dean of Rochester states that, as a result of his late lecturing tour in America, he expects to be able to hand over a sum of £500 towards the restoration fund of his cathedral.

A beautiful memorial window to the late beloved Bishop Knight, of Milwaukee, has been erected in Trinity church, Wauwatosa. It is in three panels representing the Nativity, the Baptism, and the Ascension of our Lord.

The sum of \$93,000 has come to the Diocese of Maryland from the estate of Mrs. C. S. Keerl. This will remove the difficulties in the way of the desired division of the Diocese and provides for the endowment of the new one being now formed.

LORD NORTHBOURNE, who from 1874 until his succession to the peerage in 1893, sat as a Radical member for Gateshead, has joined the Central Church Committee for the defence of the Church against the Welsh Disestablishment Bill now before Parliament.

The Archbishop of Canterbury has expressed his deep sympathy with the Church in Newfoundland in its present distress, and has promised a subscription to the special fund now being raised. The Bishop of London is also taking an active interest in the appeal.

In the parish of Christ Church, Portsmouth, N.H., the number of communicants has increased since four years ago from 19 to over 100, and the offerings have averaged \$2,000 a

year. There are four active parochial Societies, three of which have been started within the four years last past.

Of 18 churches in the town of Derby, Eng., no fewer than ten have Evening Communion, and of this number only one gives its parishioners the opportunity of communicating at an early service every Sunday. Such a state of things is not only deplorable, it is disgraceful.—*Family Churchman*, London, Eng.

An anonymous donor has sent a cheque for £5 000 to the building fund of the new St. Peter's church, Eastbourne, for the building of the chancel. The Duke of Devonshire gave the site and £5,000 towards the erection, but owing to the want of funds the Committee had decided, until this gift came to hand, not to proceed with the erection of the chancel.

ONE of the surprises of the latest Census in India was the rapid increase of the native Christians. Between 1872 and 1881 the Christians increased by more than 30 per cent.; the general population of British India by less than 7 per cent.; between 1881 and 1891 the Christians in British India increased by nearly 28 per cent., and the general population by less than 10 per cent.

LARGE Confirmations are reported in Baltimore and other evidences of Church progress are given. For instance, in St. Michael's and All Angel's parish (the Rev. C. Ernest Smith, rector,) the Communicants have risen in number from 471 to 751 within the past three years, and the Sunday school from 20 teachers and 200 scholars to 48 teachers and 376 scholars.

The death is announced of the Right Rev. J. B. Pearson, ordained Bishop of Newcastle, Australia, May, 1880, and recently Vicar of Leek, Kirby Lonsdale, Carnforth. After his long illness and subsequent resignation of his see, Dr. Pearson took up his residence in the Manchester diocese two years ago, when he was instituted to the vicarage of Leek in succession to the Rev. G. I. Turner.

The statistics published in the official year book of the Church of England just out yield some noteworthy figures. The numbers confirmed and also ordained for 1894 show a falling off. There has been a steady decline in the number of adult total abstainers, but an increase of moderates and juveniles. Foreign missions show an increase. Voluntary contributions for all Church purposes show a grand total for the year of £5,650,490.

"VESTED choirs, which were formerly unknown in Virginia, will very soon be common there," says the correspondent of the *New York Churchman*. The Rev. Hartley Carmichael, D.D., Rector of St. Paul's church (brother of the Very Rev. Dean Carmichael, of Montreal,)

has had a boy's choir under training which will hereafter form a part of the surpliced choir of the church. This change was introduced on Easter day. The Rev. J. J. Gravatt, of Holy Trinity church, also had a mixed vested choir on Easter day.

CANON BRAMLEY, who has been appointed Precentor of Lincoln Cathedral in the place of the late Canon Venables, was in 1875 appointed examining chaplain to the Bishop of Lincoln, and two years later was allocated to a prebendal stall in the cathedral, while in 1889 he relinquished the vicarage of Horspath, which he had held since 1862, to become resident chaplain to the Bishop of Lincoln. He is joint author with Sir John Stainer of "Christmas Carols, New and Old."

"BROTHERHOOD Tracts for the Times," No. 2, issued by the Brotherhood of St. Andrew in the States, contains three of the addresses delivered at the 9th annual convention in Washington last fall in answer to the queries: "Why do Episcopalians have Bishops, use the Prayer Book, and build Cathedrals?" Two of these addresses have already appeared in THE GUARDIAN. In tract form they ought to have wide circulation and may be had from the Church Mission House, New York city.

On the fourth Sunday in Lent at St. Peter's church, Brooklyn, (the Rev. Lindsay Parker, rector,) the Bishop of East Carolina confirmed 57 persons, regarding whom the following notes are of interest: Male, 23; female, 24; average age, 23½; range of ages, 14 to 54; there came from the Sunday School, 32. Of the 57 persons confirmed 31 persons had been brought up in the Church, 13 were formerly Methodists, 2 Presbyterians, 4 Dutch Reformed, 2 Lutheran, 4 Congregationalist, 1 Baptist.

Two *Menomonic Times* of Wisconsin says: At the ceremony of ordination of priests at All Saints' Cathedral in Milwaukee last Sunday morning Bishop Nicholson, in addition to the eucharistic vestments, the alb and the purple chasuble, wore an additional insignia of his ecclesiastical rank—the miter. It was the first time in the history of the Episcopal Church in this diocese that the miter has been worn in Milwaukee, although it is not an unusual custom elsewhere. The one worn by Bishop Nicholson at the ceremony Sunday was very handsome, being made of cloth of gold, and was presented to him by an aged Philadelphia layman, after his ordination as Bishop. Bishop Nicholson has worn it several times at Nashotah Seminary, but never before in the Cathedral. Bishop Grafton of the Fond du Lac diocese wears the miter on all occasions in which it would not be out of place.

At a meeting of the Aberdeen Presbytery of the Established Church of Scotland, a motion was on the Agenda paper, ordering an overture to the General Assembly on the following

grounds: "Whereas there is a growing tendency, of which many of the churches recently built afford evidence, to depart from the arrangements hitherto characteristic of the Church of Scotland, and most suitable for her simple worship—the pulpit being now frequently placed in a corner instead of in a central position, and the Communion table in a chancel as remote as possible from the people—thereby affording facilities for a style of worship, and favouring a type of teaching, foreign to the Protestant and Presbyterian character of the Church of Scotland as by law established.

### THE CHURCH AS THE WITNESS TO THE RESURRECTION & PREACHER OF THE RISEN LIFE.

FROM A SERMON AD CLERUM BY REV. MR.  
HARTLEY.

"And with great power gave the Apostles witness of the Resurrection of the Lord Jesus."—Acts iv: 33.

The grand function and ever pressing duty of the Church to those who are still unbelievers, is the preaching of the Resurrection of Christ in all its power and with all its concomitant facts and deductions.

I hold the doctrine of the Resurrection to be above every other in importance and *the one* doctrine of our religion, rather than any other, which the disciples of Christ were commissioned to promulgate.

Such a statement may seem trite, and the declaration that for ages the Church has been preaching a secondary truth may appear startling; nevertheless I believe, from Scripture and from history, both can be shown to be true.

When Jesus sent out the twelve and afterward the seventy disciples it was not for the purpose of repeating the old Jewish traditions, but to preach the new life of the kingdom of God. The gospel of Christ was something *new* in the world; not because it contained maxims which had never been heard before. (We can all admit that many of the instructions given by the Master were very old when he appeared among men, without in the least lowering the character of the glad tidings of the kingdom.) It was *new* in that it had brought life and immortality to light, of which the world had but the faintest dream-vision before the Saviour came. Life from him received a new interpretation and immortality a new significance, for Jesus proclaimed the life of God in the soul of man in such a new way that some exclaimed, "Never man spake like this man," while others testified, "He spake as one having authority and not as the scribes."

When Christ said to Martha, "*I am the resurrection and the life*," he stated the grand, central fact of his religion. He was there, and then, the Spiritual Resurrection and regeneration of mankind. He was the light and life of men, and those who accepted him, lived on and by him, eating his flesh and drinking his blood in the truest sense, while they wondered at the gracious words which proceeded out of his mouth. The words that he spake and the acts which he performed *were*, according to his own declaration, "Spirit and life," (John 6:63). These are the principles that last; all other things perish.

Of all the truths revealed to us in nature and in God's written word there is no one equal to this "Jesus, the Resurrection and the Life." It is the Epiphany of the Son of God. It is the greatest tenet of the Christian creed and the sublimest fact mankind has ever heard.

Theology, morality and practical ethics go to make up our religious system and we find the same constituents in all the other religious systems of the human race. We are told by some that our sacred writings are simply compilations of ancient teachings; what of that? Some hold that those wonderfully beautiful expressions in the "Sermon on the Mount" were heard ages before Christ came to earth; what of that? What though the old philosophers did dream of the possibility of a future existence? In the words of the Gospel we have an express declaration of the truth, the like of which, in its fulness and power, no one of the ancient seers, in the wildest flights of his speculations, ever thought of; it is, *Jesus the Resurrection and the life of men, now and here*. This is the keynote of color in God's great picture of salvation, and the note of principality in the grand anthem of God's redeemed children.

For ages men have been drawing a line through the center of life, preaching about the present and the future as two distinct existences, instead of simply two phases of the one being, while the declaration of Christ is, "*he that liveth and believeth in me shall never die*." Life is *one*, and life in Jesus Christ is eternal from the moment of that spiritual resurrection which is brought about by believing in him.

When a man goes from this country to Europe he may put on new clothes and spend his time in an entirely different manner from his ordinary ones. He would live under different conditions and in the midst of other circumstances, but he would be the same man, with the very same life. This illustrates the kind of Resurrection life the Saviour and his disciples preached about. Not a spiritual existence apart from the body, but the material, temporal being saturated with the spirit of truth, love and holiness—the life of heaven and earth—the Christ life continuously manifested by those who have risen with him. What this hard, cold world needs every day and every hour is to have something of the *living* Christ put into it, which is not a formal act of religiousness, but an exemplification of that true religion which consists in going about doing good in Christ's name and for His sake.

The passage of Scripture which I am now speaking about was an assertion on Christ's part which a critical age required to be verified. This Jesus could not do by his teaching, nor yet by working miracles upon others. He *did* prove the assertion true, however by the greatest miracle this world has ever known, namely, *the raising of himself from the dead by his own power*. This is the miracle of history which completely overthrows the position on which modern rationalism rests.

The sharpest discussions between rationalism and Christianity have been in reference to this point; still, the Resurrection of Christ remains the most fundamental and decisive fact in all history, as it is also the most important article of that "good news" which the Saviour commissioned his disciples to preach to every creature. The joy of the Gospel, the hope of the Gospel, and the blessed assurances of the Gospel are all bound up in the fact of the Resurrection.

Christ's Resurrection is the demonstration of the truth of all the rest of his teaching and conduct, and the preaching of this truth with its attendant facts ought to be the object and end of the Church's life and constant endeavor.

We are told that the Resurrection Gospel comes out of the Good Friday Gospel, which is true; but the Friday circumstances, with all that had gone before in the Master's life of teaching, working, sorrowing and suffering, formed only the background and setting for the new and greater fact of the Resurrection; the former is nothing without the latter.

In spite of their original doubts and fears all

the disciples became unalterably convinced of the truth of Christ's rising from the dead; consequently they went everywhere testifying to that fact; and so we learn that from the day of Pentecost to the close of the second century little else was heard beside the marvelous declaration, "The Lord is risen," and the exhortation was, "If ye then be risen with Christ, seek those things which are above." (Col. 3:1). The words of Jesus to the man who, when called, desired to go and bury his father, seem to have rung in the ears of all the disciples, "Let the dead bury their dead; but go thou and preach the kingdom of God." (Luke 9:60). So it is recorded in the fifth chapter of the Acts that the apostles "daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ,"—not dead but alive. St. Peter, speaking to Cornelius of the Resurrection of Jesus, said, "And he commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the judge of quick and dead."

We also find in this book and in the Epistles such direct testimony to the fact of the Resurrection being the great subject of the early Christian preaching, that we do not wonder at the marvelous growth of the Church during the first hundred years, nor at the statement made by the Jews of Thessalonica, that the apostles had turned the world upside down by such utterances.

St. Paul was called a "babbler," and was rejected by the Athenians because he preached "Jesus and the Resurrection," (Acts 17:18). In writing to the Romans, the same apostle says, "Jesus was raised again for our justification," (Rom. 4:25). St. Peter in his first Epistle, said, "Baptism saves us by the Resurrection," (3:21). And that we are begotten again unto the living hope by the Resurrection of Jesus Christ from the dead, unto an inheritance incorruptible," (1 Peter 1:3). From these and many similar passages, it is plainly seen that justification, sanctification and eternal redemption are all made to depend upon the power of Christ's Resurrection. Of course without the dying there could be no rising again; but the point is this, that the early disciples made little of the death of Christ and a great deal of his Resurrection.

There is one remark of St. Paul's which has been harped upon by all branches of the Christian Church for ages, and which seems to militate against what I have been saying. It is found in 1 Cor. 1:23: "We preach Christ crucified." These words have been and are now taken to characterize that Gospel which the apostle everywhere declared, whereas they simply form that part of the argument in the letter. Think of what the writer says about the "wisdom of words," then substitute the name Messiah for Christ and see the force of the expression. A crucified Messiah could not be anything but a stumbling block to the Jew, and a dead man proclaimed as the King and Saviour of humanity nothing but foolishness to the philosophic Greek; yet notwithstanding all that, St. Paul says, we continue to preach this same Jesus who was crucified for you, but who *is* the power of God unto salvation, of body as well as of soul, through this Resurrection; and while the Greek may laugh and the Jew scoff, this is nevertheless the truth and the wisdom of God which is better and stronger than any of man's philosophy. That glorious passage near the close of the first letter to Corinth is the grand climax of the reasoning and shows us what the author considered the true subject of preaching; it is this: "If Christ hath not been raised, then is our preaching vain, your faith is vain; ye are yet in your sins, and we are found false witnesses of God. But now hath Christ been raised from the dead?" 1 Cor. 15:14. So in writing to Timothy he charges him to teach the same truth "according to my Gospel" he says, 2 Tim. 2:8. You will also remember that

Matthias was chosen to take the place of Judas simply, as St. Peter stated, to be a "witness with us of his Resurrection." Acts 1:22.

How grandly St. Peter dwelt upon the doctrine in his sermon on the day of Pentecost (Acts 2) how he proclaimed it in Solomon's porch to the Jews! (Acts 3:15.) How he impressed the same truth upon Cornelius and his friends! (Acts 10:40.) This was the preaching which troubled the priests and the captain of the temple.

Pardon me, dear brethren, for dwelling so long upon these familiar quotations. I deemed it necessary from the fact that they form the basis of my argument that the minister of Christ should preach the Resurrection life rather than the dying of the Lord Jesus—not on Easter only but continually. I am well aware of the fact that the preaching of the Saviour's death very early took the place of witnessing to the Resurrection, in the Church and it seems to have been looked upon as belonging to the propagation of the gospel outside; and as the persecutions checked the outward expression of joy, consolation was sought by the martyr in the idea that he was following Christ in his death and he thought about the Resurrection as only belonging to the future state of believers. Thus St. Paul's argument was cut to pieces and that part only was dwelt upon which refers to the Crucifixion, and thus was brought about the adoration of a dead Christ, instead of the following of a living, loving Jesus in a new earthly life. Gradually the Easter glory faded, because spiritual and the Good Friday gloom gathered over the church, because carnal, and the dead body came to be considered of more consequence in church ritual than the living spirit. The climax was reached during the fifth century when the Latin cross—the emblem of shame and death—was adopted as the symbol of Christianity instead of the Greek characters which signify Christ and Life.

To say that Jesus died to give us life, is common but not correct. He died to satisfy law and justice: He rose again to give eternal life to as many as believe in him.

An innocent man dying for the guilty was not a new idea. Crucifixion was no new thing. Teaching, praying, working miraculous cures, sorrowing and suffering, all these were not new to men; but the Resurrection of Christ and the giving by him of spiritual and eternal life, here and now, to those who believe in him, were new ideas which started the opposition of wordly minds.

There was strong preaching of the Cross in the darkest and most corrupt days of the Church, when cruelty was at its height among professed disciples and immorality was greatest in the house of Pope and Bishop. There was no lack in the ritual of death at that time; but the risen Christ was forgotten and the spiritual life of Christians ignored. So in the study of modern Church history we recognize the fact that from the middle ages to the present time the greatest stress has been laid upon the death rather than upon the Resurrection life of Christ. Sir Walter Raleigh gave utterance to the general feeling of his day when he said,

"Of death and judgment, heaven and hell,  
Who oft do think must needs die well."

\* \* \* \* \*

No man can over estimate the importance of the Saviour's death, and my object now is not to condemn the preaching of the cross, as it is called, but simply to show that it has occupied a wrong position in the Church for ages. When we lay aside theological science with all questions in divinity, Church dogma, government and practice and ask the simple reason for the Church's existence, we find but one answer from apostles, evangelists and disciples, and that is, "to bear witness to the Resurrection," and as a natural consequence to preach the Resurrection life,

The scoff of the skeptic to-day is not directed against the glorious Gospel as manifested in the joyous new lives of Christ's followers, but against that phase of Christianity which is continually presenting the triumph of sin and death in the great sacrifice. The feasting spiritually on Christ in the Lord's Supper is undoubtedly the greatest thing for the disciple to do; but we must remember that such service was not the object the Saviour had in view when he established the Church and said "Go ye into all the world and preach the Gospel to every creature." Mark 16:15. The Churches of Europe at one time were more like tombs, from within which might be heard the echo of the exclamation of the angels at the sepulchre "Why seek ye the living among the dead? Christ is not here, but risen as he said."

I plead, then for more preaching of the joyous and triumphant side of Christianity and the higher Christian life, as testifying to the Resurrection of Jesus and that eternal existence which we now possess through him.

As we walk through a garden in the spring-time we do not think of the flowers that have died, but only of the new life which speaks to us of purity and joy. So the Christian should so far forget the things that are past and rejoice in newness of life. The Resurrection is the great fact through which to view the entire plan of salvation to see it in its glory. It is like looking at a landscape through uncolored plate glass; how changed and unlovely that same view would appear seen through a red or blue medium, so also the redemption of humanity seems changed when seen through any other truth than the Resurrection.

I am satisfied that the preaching of the new life in Christ would put more real praise into our hymnody, more real joy into our sacraments, more love to God into our lives and cause more brotherly feeling among men.

Had I time, I think it would be an easy matter for me to show how such preaching can meet humanity at every point with hope and love and joy. How it could reach to the lowest depths of the various social and political problems of the day. How it might help the poor in their poverty and the rich in their responsibilities; the sick in their sorrow and suffering, as well as give happiness to the healthy and strong! How it should act as a panacea for all of life's ills, and lift the race to glorious heights of truth and life and love, because of the blessed assurances, "Now are we children of God," 1 John 3:2, and "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life," John 5:24.

Jesus, the Resurrection and the Life!—the Gospel of Christ which brings life and immortality to light!—these are the themes, old, yet ever new, which being promulgated, are able to rejuvenate the world. These are the subjects which give power to the Church and her ministers, and that branch or that member of the body of Christ which will most faithfully bear witness of the blessed truth will receive the greatest glory.

"So Truth, Love and Mercy in triumph descending

And nature all glowing in Eden's first bloom,  
On the cold cheek of death, smiles and roses  
are blinding

And beauty immortal awakes from the tomb."

—BEATTIE.

Life and immortality are the subjects for us to symbolize in our art and architecture—to utter in our hymns and to proclaim in all our discourses because the Christian Church is not alive and awake to these great truths as it ought to be, and Jesus is not recognized as the King of Kings and Lords of Lords and the One altogether lovely.—Kansas Churchman.

## SACRED FLOWERS.

Flower lore is fascinating, no matter from which direction one approaches the study. There is a scientific literature of flowers, there is a sentimental and there is a religious. Of peculiar interest are the plants which at various times and places man had associated with his ideas of worship.

In these days the lily is deservedly esteemed by Christian people, particularly at Easter time. No description could add any new beauty to the pearly loveliness of the *Lilium candidum*, or *Lilium Bermudianum*, either of which is popularly known as the Annunciation lily. The old tradition is, that when the Angel Gabriel visited the Virgin Mary he brought with him a blooming stalk of white lilies.

But still as Christian people, we ought to know that the almost universal use of white lily signifies something figurative rather than literal. The lily is generally referred to as the only true flower of which our SAVIOUR spoke. So it is, but it was not a white lily at all, it was a red one. The common wild lily of Palestine (*Lilium chalcidonicum*) is almost identical with our own wild red lily (*Lilium superbum*.) I have seen specimens of the two side by side—the only striking difference is in the spots of the latter. But either might be rightly named a superb lily just as both are popularly known as Turk's cap lilies.

Those who have seen our own wild lily in its native haunts growing to a height of from three to six or eight feet, bearing from ten to forty bells of gold and coral, know very well that it is no exaggeration to say of such a plant that "Solomon in all his glory was not arrayed like one of these." It goes without saying that such words could never have been applied to a white lily—this we might know from "internal evidence," even had the botanists never actually identified the species *Lilium chalcidonicum*.

And as Christian people we ought to know something of the natural history of the lily. It will save us from ludicrous errors if we do. I know of a church in this city which contains a handsome memorial window, fitted to attract considerable attention. But it contains a lily design—each lily has five petals! Was there no one connected with that church who was able to say that a lily always has six petals? And I can tell you where I saw an elegant altar cloth which probably cost hundreds of dollars. It was embroidered all over with what were supposed to be representations of the "Flower of the Holy Ghost." Evidently somebody had told the artist, "The flower of the Holy Ghost is like a lily with a dove in the center." So it is but how had the artist interpreted the idea? In a manner which would be ridiculous if it were not pitiful. Each flower was worked as a regular, conventionalized, white lily—in the center sat sidewise a bird as if on a nest, with the tail sticking up!

Now, why did not somebody tell that designer that the Flower of the Holy Ghost was an orchid? It was like a lily only as any orchid is like a lily? That is, both lilies and orchids have six petals, but while the petals of a lily are regular, those of an orchid are irregular, and of the orchid petals there is always an odd one, known as the *labellum* or lip. Furthermore, lilies and orchids both have, as a rule, tuberous roots, sheathing leaves and reed-like stems—both belong, with the grasses and sedges, to the grand division of flowering plants known as Endogens or Inside Growers, characterized by parallel-veined leaves; as distinguished from the other grand division, Exogens or Outside Growers, which have net-veined leaves. But while a lily has six stamens and one pistil, an orchid has no perfect stamens and pistils, but a central mass taking either

place and known as *column*. This column, as well as the labellum, sometimes takes a fantastic shape, thus giving rise in an orchid to such appearances as butterflies, bees, birds etc.

The Flower of the Holy Ghost is a native of Mexico and Central America. It was discovered by the Spaniards under Cortez, and has been regarded with superstitious reverence ever since. Its botanical name is *Peristeria elata*. The plant grows to a height of two or three feet, and consists of a tall jointed, flower stalk, springing from a spreading cluster of root-leaves, each leaf somewhat like a broad corn-blade, but without the central rib. The flowers are numerous, in a close spike, as are those of the tuberose or hyacinth. Each flower is about as large around as a silver half-dollar, and is turned sidewise like a plaque or reflector. The circular appearance is given by the petals, which unite closely to form a little vault or arch. The labellum is turned abruptly downward, like the leaf of a table shut from the top. The column forms a perfect shape of the head, beak and breast of a dove, while secondary inner leaves from its outspread wings. There is no tail visible, any more than there would be if the bird were looking out from an arched window. The whole flower is pure white with the exception of the wings, which are spotted with crimson. It exhales a delicious perfume. The Spaniards considered that the whole flower represented a vaulted shrine, the table-shaped lip an altar, the dove an image of the Holy Spirit, and the crimson spots Christ's blood. The man who touched the flower irreverently brought upon himself a curse; he who plucked it, with a prayer, purchased a life-long blessing. The *Peristeria* is rare even in its own native latitude. There are several fine specimens in Horticultural Hall, in the West Park, Philadelphia. These generally bloom late in summer.

The Spaniards also discovered the Passion flower, which they treated with reverence far inferior to that with which they regarded the Flower of the Holy Ghost. We have several species of *Passiflorae*, the best known of which are the crimson, the purple and the brown. All resemble each other in having a full cluster of stamens with silky fringe—this whole mass the Spaniards thought resembled a crown. The united stamens in the center forming an upright column they called the cross, while the singular styles and anthers represented to them the nails. The palmate leaves remotely suggested a human hand.

The popular story that the crimson or purple Passion flower sprang up on the night of the Crucifixion and wreathed the cross might desire a permanent place in poetic lore, were it not for the fatal fact that the whole *Passiflora* family belongs distinctly to the Western Continent. The same story is told of the *Melilotus* or white bush-clover which has a tiny red spot on each green leaf. At least this much can be said in favor of the clover's claim—it is a native of the Eastern Continent, and has only become naturalized here. Some account for the crimson spots on the wall flower (*Cheiranthus*) in much the same way.

The question has been asked, "Of what kind of wood was the cross made?" According to one tradition, of the Aspen. It has trembled ever since, because cursed by all the other trees. Whether we do or do not know of what tree was made the cross, we probably know whence was taken the crown of thorns—the *Zizyphus vulgaris*, a small tree popularly called Christ's thorn." A specimen brought from the Holy Land may be seen in Bartram's Garden, near a corner of the old house.—*Selected.*

We should not be so shy of all as some effect to be. Those we know nothing else of, we know this, that they have souls.—*M. Henry.*

## News from the Home Field.

### Diocese of Nova Scotia.

SHELburne.—Rev. W. H. S. Morris, curate in charge. This is one of the parishes in the Dominion wherein daily service was held during Lent, and one Sunday and two week night services were given to out stations, of which there are five.

### Diocese of Fredericton.

St. JOHN.—Preparation was made for the joyous and due observance of Easter day by all the churches in the city of St. John, and in several of these there were several celebrations of Holy Communion. The musical portions of the service were also full and elaborate. At Trinity church there was celebration of Holy Communion at 8 a.m. and 11 a.m.; in St. Paul's church Choral Communion at 8 a.m.; and at the Mission church of St. John the Baptist several celebrations.

The *St. John Globe* says that it is reported that Prof. Roberts has resigned his professorship at the University of King's College, Windsor, N.S., and will probably reside in Fredericton.

### Diocese of Montreal.

MONTREAL.—Easter day proved most unpropitious in so far as the weather was concerned, there being a continual downpour of rain. Notwithstanding this the attendance at the various services and at the celebrations of Holy Communion was large and the floral decorations in most of the churches beautiful. At CHRIST CHURCH CATHEDRAL there was a choral celebration at mid-day besides the earlier celebrations in the morning, and the rector, the Rev. Canon Norton, D.D., was the preacher. At St. GEORGE'S church Holy Communion was administered at 9 a.m. and after the 11 a.m. service, at both of which there was a large attendance of communicants. The Easter decorations, principally in the Chancel, were most attractive; the Very Rev. the Dean of Montreal was the preacher in the morning and the Rev. C. J. James in the evening. In the church of St. JAMES THE APOSTLE (the Rev. Canon Ellegood, M.A., rector,) there were five services during the day with three administrations of Holy Communion, and as usual the church was beautifully decorated and the music excellent. The rector preached in the morning and the Rev. G. Abbott Smith, M.A., at the evening service. At St. STEPHENS church (the Ven. Archdeacon Evans, D.C.L., rector,) there was an administration of Holy Communion at 9 a.m., at which 37 of those who had been confirmed on Good Friday evening were present and partook of their first Communion. There was also a celebration at the mid-day service, when there was again a large attendance. The church was profusely decorated with plants and flowers. The rector was the preacher both morning and evening, and the offerings were in behalf of the poor. A large number of communicants attended at St. JUDE'S church, where hearty services were rendered both morning and evening, at the former the rector, the Rev. J. H. Dixon, being the preacher, and in the evening the Rev. C. C. Waller. At St. JOHN THE EVANGELIST (the Rev. Edmund Wood, M.A., rector,) there was a large attendance at all the services. There were four celebrations of Holy Communion, viz., at 6.15, 7, 8, and 11 o'clock, at which there were over 400

communicants. The church was beautifully decorated with flowers and the altar covered with Easter lilies, lilies of the valley, and chrysanthemums. The choir consisted of 57 voices specially trained by the rector assisted by Mr. Percy Davis, one of the Masters of St. John the Evangelist school, and there was an orchestra of four stringed pieces and a piano. Mr. W. R. Spence presided at the organ. The rector preached in the morning and the offertories during the day in aid of the debt on the church amounted to over \$500. St. THOMAS' church (Rev. J. F. Renand, rector,) was on Easter evening crowded to the doors, there being not only the Easter service to attract, but also a Confirmation by the Bishop of the Diocese, when 30 persons received "the laying on of hands." The service was choral. At GRACE church (the Rev. J. Ker, D.D., rector,) there were several celebrations of Holy Communion all well attended, and a children's service in the afternoon and choral Evensong at 7. The floral decorations here too were most appropriate.

CHURCH OF THE REDEEMER, Cote St. Paul.—During Holy Week services were held every evening in the Parochial Hall, the church itself being closed for repairs. The attendance was very large, numbering from 40 to 50 people each evening. On Easter day the church was reopened, looking beautiful in its renovated appearance and in the floral decorations which had been made for the occasion. A very rich and exquisite white altar cloth, beautifully worked and of strictly ecclesiastical material, was presented to the church by Mr. and Mrs. Lauchlan Gibb, of Montreal, and adorned the altar. The floral cross, artistically trimmed and filled, was the gift of Mr. Hopman, florist, together with a quantity of cut flowers. At 11 a.m. an administration of Holy Communion took place, the Rev. R. F. Taylor officiating and being the preacher, when notwithstanding the extremely unpropitious weather there were 23 communicants present. Owing to the illness of Dr. Davidson, Q.C., the services during Holy Week, with the exception of Monday, were taken by Mr. Graham, of the Diocesan College, on two evenings; Mr. A. B. Haycock, of the Lay Helper's Association, on Thursday, and the Rev. H. Gomery on Good Friday evening.

PORTAGE DU FORT.—We learn that during Lent three extra services each week were held in this parish, viz., on Wednesday evening at St. James', Bryson; on Thursday evening at Clarke's schoolhouse, and on Friday evening at St. George's, Portage, in all which unusual interest was manifested by those present, inducing much thankfulness on the part of the Curate of the parish, the Rev. H. Plaisted.

HUNTINGDON.—The annual Easter vestry meeting of St. John's church was held here on Easter Monday, when Messrs. C. Dewick and Richard Booth were appointed wardens, and Messrs. W. H. Robinson and J. C. Bruce delegates to the Synod.

ABBOTSFORD.—Three memorial windows were placed in St. Paul's church for Easter. One in memory of the late Chas. Gibb, who in his lifetime took such an active interest in fruit growing in the Province of Quebec. This window, the gift of Mrs. Robinson of Abbotsford, widow of the late Revd. Canon Robinson, M.A., is the only memorial of Mr. Gibb in Canada.

Another is in memory of Bishop Stewart and 28 inhabitants of Abbotsford who, in 1822, built the church which is still in use. The centre of the window is a large banner on which is inscribed the names of these men. The church is one of the oldest still in use in the Diocese of Montreal. The window is a gift

from the descendants of the men who built the church.

The third is a gift from Mr. Edward Fiske, of Joliette, in memory of his father.

**WEST BROME.**—For the credit of the parish itself—Priest and people—it is to be hoped that the following announcement in the St. John's News of 3rd April instant is without foundation in fact: "The Young Ladies' Industrial Society are preparing for an *Entertainment and Tea* on Good Friday evening, April 12th, to be held in the Hall. \* \* The young ladies are cooking enough to feed four hundred!" To have a tea party on the day of the death and burial of a mere human brother would shock any ordinary community. What can be said of such an act on the day of the Death and Burial of the one BROTHER of all humanity except that it is an outrage on Christian decency and *revolting*.

## Diocese of Ontario.

**KINGSTON.**—The Inter-Diocesan Sunday School Committee of the Provincial Synod is called to meet in the Synod Hall here on Tuesday, April 23rd, at 7.30 p.m.

**OTTAWA.**—St. John's, Rev. H. Pollard, M.A., rector, is another parish in which two services were held *daily* during Lent, with a special service and sermon on Good Friday evening also. During Holy Week there were four services each day, and on Wednesday, instead of service in the evening, an address on the "Passion of our Lord" was given by the Rector, illustrated by lantern views. On Easter day there were two celebrations of Holy Communion, and a Children's service at 3 p.m., besides the regular services.

**GANANOQUE.**—On East Sunday there was celebration of Holy Communion in Christ church here at 8 and 11 a.m., and the choir was supplemented by new voices; no pains were spared to render the musical portion of the service worthy of the grandest festival of the year.

**KINGSTON.**—*St. George's Cathedral.*—The services of the day were more than usually hearty this year, and were better than usually attended. At the two early celebrations of the Holy Communion at the hours of 7 and 8 a.m. there was a much larger number of communicants, exceeding by over 50 all previous records, and notwithstanding this increase, at the Mid-day celebration 108 remained to partake of the Sacred elements. Although the season has been very backward the floral decorations were distinctly noticeable and worthy of a more propitious spring. Although too ice still encumbers the lake and harbour and winter's marks are still apparent in drifts along fences and country roads, thanks to the kindly services of the ladies of Kingston, the chancel and altar looked bright and cheerful, with a magnificent display of crocus, hyacinth, lily of the valley, white geranium, spirea and other flowers interspersed with maiden hair and other ferns.

The Mid-day services opened with the Hymn A. and M. "Ye Choirs of New Jerusalem" as a processional and comprised a full choral service, the Psalms set to Anglican chants and the Versicles substituted for the Venite to the grand chant, Te Deum by Barrett, responses by Barnby, and the usual popular Easter Hymn in which the congregation heartily joined. The communion was also choral at which his Grace the Archbishop of Ontario officiated as celebrant and in which the Lord's Prayer by Hoyte was well rendered by the choir. The very Rev. Dean B. Buxton Smith preached from the text

"Come and see the place where the Lord lay." Matt xxviii 6.

The evening service was also fully choral, opening with the same processional as the morning. During the Psalms the fine Gregorian Tunes Peregrinus made a fitting chant for "When Israel came out of Egypt." The Magnificat and Nunc Dimittis were by Garrett, and at the usual place after the third Collect the choir gave the beautiful anthem by Bunnett, "If we believe that Jesus died;" the grand Easter hymns, "Jesus lives" and "The strife is o'er" formed part of the service. The evening sermon was delivered by the Rev. G. R. Beamish, curate of the Cathedral, from Romans i. 4 "And declared to be the Son of God with power according to the spirit of holiness by the resurrection from the dead."

The choir has been greatly augmented in strength during the past, although under many trials from sickness among its members, diphtheria having been prevalent at every house in the city. It now numbers 18 adults and 24 boys voices, having received reinforcement from several of the city churches, whose members have voluntarily enrolled themselves among its members. It has also labored under the disadvantage for some time past of being ignored by one of the principal papers of the city, which for some reason unknown while reporting regularly the services not only of other churches in the same but also of those of other communions has persistently taken no notice of those of the principal church in the city, but that it has triumphed over petty opposition is apparent by the fact that it is now stronger than ever and bids fair to rival many of the older and longer established choirs both in Ontario and Quebec. At the close of the morning service His Grace the Archbishop addressed the choir in the vestry and expressed his appreciation of the manner in which the service had been rendered, which he was pleased to say recalled those of the cathedrals in the old country more forcibly to his mind than any he had heard in this country before. Praise coming from such a quarter cannot fail to be most gratifying, not only to its recipients, but to their instructor, the organist and choirmaster of the Cathedral, Mr. J. D. Martin, who from the first establishment has devoted unwearied energy to bring it as near perfection as the material at his command will permit, and in which he has the hearty support of all its members, especially the elder, who have followed its fortunes from its infancy, and now look with feelings of pride and thankfulness at the success which has followed their efforts. It is said that this was the only Episcopal Church in Kingston in which the service was conducted without a single solo—a species of effect which frequently mars the beauty of Church services, and from which we would submit Easter at least, the Queen of Festivals, should be exempt.

## Diocese of Toronto.

**STIRLING.**—The Peterborough Review says that it was reported that the venerable rector of St. John's Church, Stirling, the Rev. W. Herbert Smythe, intended resigning at Easter.

**ORILLIA.**—In St. James' Church here Holy Communion was celebrated on Easter at 8 and 11 a.m. and 7 p.m. The choir was assisted both morning and evening by an orchestra of seven stringed instruments; Rev. Rural Dean Greene was the preacher in the morning and the Rev. R. W. B. Webster in the evening.

**NEWCASTLE.**—The Rev. Canon Brent, rector of St. George's Church Newcastle entered into rest on the 8th of April inst. He graduated from Trinity College, Toronto in 1841 and was

ordained Deacon in July 1846, and Presbyter in 1847. He was curate at Cobourg for a year, Incumbent at Barfield for six years, and was appointed to his late charge at Newcastle in 1853 and for forty-two years has given to that parish a devoted and loving service, securing the affection and esteem of all who know him. His life was marked by unusual activity. He was a member of the Council of Trinity College and Chairman of the Newcastle High School Board. Three sons and four daughters survive him, one of whom is in the priesthood of the Church and is connected with one of the leading parishes in Boston.

## Diocese of Huron.

**LONDON.**—Daily services have been held in all the city churches during Holy Week.

All through Lent daily services were held in some of the churches, and in the others three or four services each week. Confirmation classes have also been held.

The Bishop has preached each Tuesday evening in St. Mary's; each Wednesday evening in Stratford; each Thursday in St. John's, London, and on Friday afternoon at St. Paul's, and Friday evening in St. James.

On Sunday, April 7th, His Lordship the Bishop held Confirmation service in St. George's church, London, when twenty-one persons were presented by the Rector, Rev. G. B. Sage.

Rev. J. H. Moorehouse has been holding a ten day's Mission in Christ's Church.

The Bishop held his annual Confirmation in St. James' church on Sunday evening, April 7th. Although it was a wet evening the church was full. Archdeacon Davis, Rector, conducted the service and presented forty persons to receive the Apostolic rite, some of whom were between fifty and sixty years of age, and ten were brought up in other Christian bodies.

The Bishop purposes D.V. holding his next ordination on Trinity Sunday.

**WOODSTOCK.**—The Bishop of Huron confirmed twenty-two persons in new St. Paul's on Monday evening April 8th.

## Diocese of Algoma.

**EMSDALE.**—A new font the gift of W. E. Streathfield, Esq., churchwarden, was placed in St. Mark's church here on April 8th inst. The design is from England and is very pretty. This with new choir seats is a great improvement to the church. The congregation is straining every nerve to get a bell, and whilst all is being done by the members that can be we are compelled to ask aid from our fellow churchmen outside. Subscriptions will be gladly received by the incumbent, or W. E. Streathfield, Esq., Emsdale.

## Diocese of Rupert's Land.

**WINNIPEG.**—There were daily services during Lent in Holy Trinity, Christ Church and All Saints' parishes, on Wednesday and Friday in St. George's and St. Peter's, and on Wednesdays in St. John's Cathedral. Christ Church and All Saints had two daily services in Holy Week, and the 'Three Hours' service' on Good Friday. All Saints' had a lantern service on the 'Life of our Lord' in the school house on Monday in Holy Week, and Christ Church had a lantern service in the church on the evening of Good Friday, with slides illustrating our Lord's Passion.

His Grace the Primate confirmed fifty at St. George's church on the 4th Sunday in Lent, and seventeen in Christ Church on Wednesday in Holy Week.

The Lord Bishop of Salisbury is expected to preach in the Cathedral on Easter morning. He is on his return from Australia to England.

The Rev. J. R. Haweis, M.A., incumbent of St. James', Marylebone, London, who lectured recently in Winnipeg, had enormous congregations at Trinity and Christ Church on the Sunday he spent here. At Christ Church, all the available space was occupied by people, many of whom stood during the whole of the evening service. Hundreds were turned away. Mr. Haweis preached for an hour and ten minutes on 'Prayer.' The sermon was one of the most remarkable ever delivered in the city, and held the undivided attention of the congregation.

The 'Clerical Union,' which has been in abeyance since the appointment of Dr. Pinkham to the Bishopric of Saskatchewan, has been revived, and meets monthly in the Synod office. It comprises the clergy of the city, fourteen in number. At the last meeting the Dean of Rupert's Land read a paper on the 'Cathedral System.'

### THE WAYS OF GOD.

(From the Family Churchman.)

*I will bring the blind by a way that they knew not: I will lead them in paths that they have not known.*—Isaiah xliii. 16.

In reading the history of God's people, both in the Old and New Testaments, we cannot but be struck with the difference of God's dealings with them—the difference of the ways in which He led them. This comes out very strongly in the history of Joseph, as compared with that of St. Paul. We take these two marked lines, as teaching us so very clearly that God deals with each person as He sees best, and that man is utterly unable to judge of God's methods of leading and guiding individuals. Neither can those thus led and guided always discern God's hand, or understand His purpose and object. God revealed to Joseph a general truth, that in some way he was to occupy a very high position; but the paths that led to it were hidden from him, and many a time as "the Word of the Lord tried him, and the iron entered into his soul," must he have asked himself, "Were those dreams really sent by God? Why all this injustice and misery? Is it really in love, or in God judging and punishing me for sins in the past?" Let us turn to St. Paul's life. What a strange leading and preparation! At the time, while sitting at the feet of Gamaliel, while consenting unto the death of Stephen, how little was there to indicate the grand purpose of God with this proud, persecuting Pharisee! Various other characters come to our mind—Moses, Job, David, Hannah, Ruth; and then, again, Zacharias and Elizabeth, John the Baptist, John the Divine, Mary Magdalene—each and all had their distinctive trainings, their separate ways by which God led them, and at length brought them "to His holy hill and to His Tabernacle." We cannot imagine for a moment that God has changed since those days: and now He deals only with people generally, and has no care for individuals. Nay, we would rather believe that since the Incarnation, individual care has (if we may reverently say so) become more intense.

"Thou art as much His care, as if beside

"Nor man nor angel liv'd in Heaven or earth;"

and, therefore, each one may look for those special dealings of God which are applicable to himself or herself alone. Our natures and dispositions are different, but each baptised person is a stone for the Temple of God, and has to be fashioned and cut and polished according to its position therein. This it is which constitutes

"the way" in which God leads us, and every step calls for faith and implicit confidence in God. And further, this truth should make us very careful in judging others, or passing an opinion upon the work God gives them to do. There is a great tendency to measure everything by our own standard and to condemn the actions of our brethren, because these do not wholly fall in with our own view of things. The vineyard of the Lord is very large, but the work in each part has relation to the whole, though we individually can see only a small portion, and can know but little of the real character of the work in parts remote from us. As, however, each one goes on in his own way, in the way in which God leads us, we shall find our views enlarged, our powers of grasping the purpose of God increased. We shall not err by thinking that our way is the only one, or that we are isolated items, having no relation to those walking in different paths; but we shall realise that we are members of the same family, and that the ways of God will at length bring us to the eternal home. Thus, as from time to time our paths intersect or sometimes run parallel, there will be opportunities of holy intercourse, words of encouragement, a showing forth of the loving kindness of the Lord, and we shall go on our way rejoicing.

"So long Thy power hath blest me, sure it still  
Will lead me on  
O'er moor and fen, o'er crag and torrent, till  
The night is gone,  
And with the morn, those angel faces smile,  
Which I have loved long since, and lost awhile."

A. B. C.

### TEACHING THE CATECHISM.

In our scattered Church families is the Catechism taught? It ought to be. If only we will use it, the Church has for all parents, in the Catechism and the Prayer Book services, a rich treasury out of which 'things old and new,' and very precious things, may be gotten for training and helping our children. No matter how far we are from the Church privileges, no matter how seldom the Bishop or missionary may come, even if there is no Sunday-school and no public worship, there is no reason why any of our children should grow up ignorant of the strong, wholesome teachings of the dear old Church. If they do not learn these things, whose fault will it be? We do not have to be theologians, or wise Bible scholars, to teach and to tell the children its simple, solemn meanings. Any earnest, God-fearing father or mother can see to it that, with loving patience, the children know what "a Christian ought to know and believe to his soul's health." Think of this, dear friends, fathers and mothers, older brothers and sisters. This is your work peculiarly. No pastor or teacher, no matter how well furnished with them you might be, could do this work for you, or ought to do so. You are the ones to do it. It is your duty, your privilege. All that you need is a Prayer Book in your hands, and the love of Christ and His Church and His children in your hearts. No great learning, no commission except your baptismal and confirmation vows, nothing but the will and wish that your children shall not grow up ignorant and careless of God and His Church and righteousness. Ought you to be so indolent or so busy about money making that you cannot do this duty? Is it worth while to work and plan so hard to feed and clothe your children well, that you have no time to teach them what God wants them to be and do? And it is so easy to do. There it is, all plain and simple and certain in the Prayer Book. The Catechism explains the Baptismal service, and points the way and opens the way to confirmation and Holy Communion. If we neglect it, it is not

the Church's fault. Her loving wisdom has given us good graving tools, and God has given us plastic materials in the young hearts and minds of the children which He sends us. If we will, we may shape them for Godliness in this world, "and in the world to come, life everlasting." Try it. It is worth doing. Not to do it is to throw away golden opportunity and shirk solemn duty—*Oklahoma Churchman.*

### A WHISPER TO THE TEACHER.

A clerical brother in sending us the following lines, says: "We do not know who it was who wrote these suggestive lines. What is more material, however, we do know that the spirit of all holiness and goodness must have inspired the thought within them a thought that was never more needful to be kept in mind, than by the Sunday-school teachers of to-day."

"Go, speak to Jesus first,  
Then to the child. Go, let him speak to thee  
Who taught on earth in Judah's waning days,  
On mountain slopes, along the pebbly beach,  
And on the joyous billows of the sea.  
Yes, in the closet hear His voice who spake.  
As never man did speak. Ask for his mind.  
Whose patience bore the burdens of a world.  
Ask trustingly, the promise is to thee;  
Thou shalt receive. Then meet the child as one  
For whom the Saviour died. That ransom'd soul  
God knows it may be given thee to lift  
The little fledgling to an angel's seat.  
Oh, touch not heedlessly the cords that thrill  
To gladness or to woe! Lay gentle hands  
On things that tell the tale in other words.  
Go, speak to Jesus; wait his answering word;  
Then tell the trusting child like one who comes  
Traffured from the mount of prayer."

—Selected.

### THE SHADOWS FLEE AWAY.

Earth is a realm of shadows. From them we cannot get clear. We cast shadows ourselves wherever we go, our friends cast them upon us. They are thrown by our dwellings; the loftier the house the longer the shadow. Even the beautiful flowers are not free. The brighter the light the darker they become. The clouds big with blessings, intercept the rays of light. The great world casts over all black darkness each night, and we have come to think that shadow is a necessity, and as it is of light here so shall it ever be. Our thought can hardly attain to the conception that a day will break when shadows will be known no more.

This is symbolic of our mental and spiritual condition. Unbroken light cannot be enjoyed here. The clouds in the soul's atmosphere, although laden with showers of blessing, yet darken our path. Faith may see the silver light lining, but cannot escape the cold shadow. Yet we know there is a realm where, as in Paradise of old, the lands are fertilized without these rain chariots. The sky of the new Jerusalem has no shadowing clouds. No discipline of sad thoughts will be needed there. No hiding of the countenance of the Sun of our souls. The rainbow which here needs a storm cloud, or it cannot be seen, will then be around the throne, the brightest place of all. In our shadowed hours, when doubts darken our mind, when trouble casts a gloom upon all that is beautiful on earth, we find it difficult to imagine a home where no doubt will ever enter, no pain will ever be felt, and sadness of every kind will be unknown. Roses without thorns. Light on every side. Day without night. Sunshine without shadow.

When we stand in sunlight and look on one side, all is bright, bathed in the light of heaven;

but when we look on the other side there is shade. So in our spiritual life. When we look Christwards we find ourselves all radiant with a glory that is not our own; no darkness there. But if we turn our back to Him we see the shadow of self casting gloom upon all on which it falls. We mourn that our lives may sometimes stand in the way of the light of the Lamb of God. Would it were not so. We sigh and pray for the tropical region of the soul, when the shade cast by our earthly bodies is so small that it never falls on others. And our hearts are glad as we anticipate a time when we shall be all light, when for us that day shall break and all shadows shall flee away.—*The Freeman.*

## Correspondence.

To the Editor of the CHURCH GUARDIAN:

SIR,—My valued friend, Rev. Dr. Wright of St. Paul, Minn., author of "Early Bibles of America," has asked for some information, part of which I cannot give. I, therefore, thought that I would lay his request before your readers, in case some of them could furnish him with the information he requires. Correspondents had better communicate directly with Rev. John Wright, D.D., St. Paul's Rectory, 9th street, St. Paul, Minn.

The following information is wanted:

1. The address of some Churchman who can furnish an account of Prayer Books that have been published in Canada.

2. The name of a Theological Library where such information might be obtained.

3. The name and address of any private collector of Prayer Books. Dr. Wright has a complete list of Prayer Books in the Indian languages of Canada, from 1767 to 1861, but he has nothing of the French and English Prayer Books that he thinks must have been printed in Montreal and Quebec. Dr. Wright intends publishing a book on the "Early Prayer Books of America," and I should be glad if the above information could be given him.

EDWIN S. W. PENTREATH,

Christ Church Rectory, Winnipeg.

To the Editor of the CHURCH GUARDIAN:

SIR,—It is not often, perhaps, in our Dominion, that a clergyman has it in his power to assist his Church much after he passes away from active participation in her labors. An aged priest has recently passed away in this town whose generous bequests to charity, I think, should be widely known, in order to show that the clergy do endeavor, when it is in their power, to practice that liberality to the Church which they so constantly urge upon their hearers. The Rev. Thomas Nixon DeWolfe died on the 28th ult., at the ripe age of 83 years. For many years he had served the Church in a small outlying country district absolutely gratuitously, having first of all built a church for the people to worship in at his own expense. Being of an excessively retiring nature he had made himself but little known to others than those to whom he ministered in holy things. But the terms of his will show that he took none the less interest in what was going on throughout the church world. Fully one third of his property, perhaps more has been given to religious institutions and charity. Amongst the beneficiaries chosen by him, to show the wide and Catholic range of affection he had for all that is good, are the following: The S.P.G. \$2,000; C.M.S. \$1,000; U. & C. C. S. \$1,000; W. & O. Fund. N.S., \$1,000; S.P.C.K. \$1,000; B. & F. Bible Society \$1,000; Windsor parish \$1,000; poor of town of Windsor \$500; Town cemetery \$500; to six charitable institutions in Halifax \$500 each. There were also bequests

to individuals who had been kind to him in his late parish. Mr. DeWolfe, though never a party churchman, was what might be styled a low-churchman by conviction, and of a somewhat extreme type, but, as far as I have ever heard, he never identified himself with party or faction in the Church, and by his will has shown a belief and trust in all the earnest and active workers in the Church, whether styled high or low church, which is most commendable. Never having been married himself he has set a noble example to others, not excluding the wealthy laity, by singling out from the rest of the Diocesan benevolent funds that of the Widows and Orphans of the deceased clergy for his generous support. It is altogether likely that he would have left still more to charitable objects had he not had some near relatives who whose circumstances in the world seemed to demand that he should assist them pecuniarily. His valuable library is left to a young nephew lately graduated from Trinity College, Toronto, whose intention is to take orders in the Church. The exceptional circumstances of this case must be my apology for giving them at such length. C.

To the Editor of the CHURCH GUARDIAN:

SIR,—For two years I have been making calls on my friends for help to build a church at Norris' Point, Bonne Bay, Nfld. I succeeded in obtaining nearly \$300 in cash, and naturally put the amount in the Commercial Bank in St. John's. In March, 1894, all our people, went into the woods, cut, hewed or sawed and hauled out and put on the spot, the foundation and framework of the proposed church. In October, we commenced work, but owing to various delays, only put down the foundations, and have since prepared the frame work for erection. The building is to be called 'The Church of the Good Shepherd,' and is, nave 35 by 24; chancel 16 by 16; tower at west end 8 by 8 and 40 feet high, with front porch and a vestry off chancel. The cost is estimated at about \$1,500, of which our people will raise \$500, including voluntary work, thus leaving \$1,000 to be raised from outside the mission. Owing to the loss of all our funds by the financial crash in St. John's we are in an awkward position. Knowing that there are many Newfoundland church people in Canada I thought that if they were appealed to, help, however little, might be obtained. Also, perhaps, some of the brethren throughout Canada would kindly give us a helping hand.

CHARLES W. HOLLANDS,

The Parsonage, } Mission Priest.  
Bonne Bay, Nfld. }

[We shall be pleased to receive and forward any subscriptions that may be sent in for the above object.—ED. CHURCH GUARDIAN.]

To the Editor of the CHURCH GUARDIAN:

SIR,—Allow me space to comment on the following remarkable statement passing through the press:

DROPPED THE LORD'S PRAYER.

OTTAWA, April 8th.—The National Council of Women, of which Lady Aberdeen is president, has decided to drop the Lord's Prayer in the opening of meeting. This has been done to meet the views of all creeds.

Many, no doubt, like myself have been greatly astonished to see that the "National Council of (Christian) Women," with Lady Aberdeen, the wife of the Governor General of Canada, as the President, have decided to drop the Lord's Prayer in the opening of meetings, so as to meet the views of all creeds. I suppose, therefore, as their council is open to all sorts and conditions, that to meet the creed of the unbeliever, all prayers would be dropped also. Such proceed-

ings seem strange and hard to be accounted for in a Christian country like Canada.

We may suppose that in the opening prayers the blessing of God the Father will be invoked on this work, while God the Son is slighted by ignoring that prayer that he left to his believers; for has he not said when ye pray, say "Our Father," etc., and that prayer too among the first taught the child, and lisped out at the mother's knee, is now to be publicly dishonored by the National Council of the Women of our land.

I notice also another paper, after reciting particulars as in the above Ottawa notice, concludes with this pertinent remark: "But supposing the Lord should drop the National Council of Women—then what?" I think we may well pause and ask ourselves whether the Christianity of this nineteenth century is drifting us?

Yours, etc.,

ONE OF THE MEN OF CANADA.

## ADVICE TO STEBBINS.

He lives in a town where our Church is not strong and never has been. It is as amusing as it is melancholy to hear Stebbins explain why it is not. He thinks the Church is not popular; and above all things he would popularize it. He does not seem to know just what would make it popular, but he would have it "exchange pulpits with the leading denominations." Why it does not and cannot, he does not know. Indeed Stebbins knows very little about the Church, its history, or its teaching. First of all then, we would suggest to Stebbins that if he knew more about the Church he would care more about it. He knows about a good many things. He has heard all the leading actors and singers. If you speak of them he is full of interest and animation. He can tell you all about them. If he knew half as much about the Church and her teaching, he would be able to "give to every man that asketh a reason for the hope that is in him." We would suggest, then, to Stebbins, that he inform himself as to the Church, her history, and her teaching; and then we would advise above all else that he should himself honor the Church and her teaching if he would have other men do so. The truth is, he is more than half ashamed of the Church and of her ways. It would be well for him if he did not think or care so much about popularity. Generally speaking, men and women are respected in a community only where they respect themselves, and as a rule the Church is respected for the same reason. It will be well for Stebbins to know that the Church never has been popular with the world, and there is no reason to think that it ever will be. Its great Founder said, "If we were of the world the world would love his own." What the world and the frivolous think us is a matter of no importance one way or the other. But of those not of us there are a great many thoughtful and right minded men and women. As a rule these will respect us if we deserve respect; will respect us when they see that we respect our own belief, our own ways, our own observances. Then and not till then will they respect us also. But if they see that we do not respect and honor our own faith and teaching and observances, we can hardly expect that they will. "As a man thinketh so he is." If Stebbins would think differently himself, other men would think differently of him. And this which is true of him personally, is true of the faith and ways and observances which he should commend to other men by manifesting the blessed influence and power they have over them. Hoping, therefore, that what our advice lack in length it makes up in point, we say to Stebbins, "think on these things."—*The Diocese of Springfield.*



# The Church Guardian

—: EDITOR AND PROPRIETOR:—

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

Address Correspondence and Communications to the Editor, P. O. Box 304, Montreal. Exchanges to P. O. Box 2166. For Business Announcements See page 15.

## CALENDAR FOR APRIL.

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

## CHURCH LAW IN THE PRAYER BOOK.

By REV. FREDERICK S. JEWELL, Ph. D.

[From *Church Eclectic*—Continued from number of March 27th.]

### THE ESSENTIAL, OR FUNDAMENTAL LAW. [Continued.]

*Provisions for the Holy Eucharist.*—Now with regard to the essential law of the Prayer Book for the Eucharistic Services, it is true that there is no particular term determinative of a time for their periodic observance. The celebrations are not designated as daily, weekly or monthly; so that there is certainly no warrant of that kind, for the common periodic celebration on the first Sunday of the month. The general provisions, however, are plain enough without. These show that it is the mind and will of the Church, that the Holy Eucharist shall be celebrated (a) on all Sundays; (b) on all other Holy Days; (c) daily during Holy Week excepting that there is only a 'Dry Mass' on Good Friday; and (d) on Monday and Tuesday in Easter and Whitsun weeks respectively, as in all these cases appears from appointment of a special Collect, Epistle and Gospel for the same. Also (e) daily during the Octaves of Christmas, Easter, Ascension, and Whitsuntide, as is clearly shown by the Order for the use of the special Preface appointed for these Feasts. (f) For the days intervening between the Circumcision and the Epiphany, as appears from the Rubric following the Gospel for the former, which says, 'The same Collect, Epistle and Gospel shall serve for every day after, unto the Epiphany.' Besides all this, there is a general Rubric which provides for even a daily celebration as a possible maximum of eucharistic observance,—all that which has been noted before, standing as the prescribed minimum. Now in all these carefully elaborated provisions for the observance of the Holy Communion, not the slightest hint is given

of any such thing as a 'monthly communion'; other Sundays are made specially prominent, but no sign is given of any particular importance to be attached to the 'first Sunday in the month,' nor is it in any way marked as the *Communion Sunday*.

*The 'Ante-Communion' not the object.*—It is possible that, to some minds, this provision of a Collect, Epistle, and Gospel for the various days enumerated above, will seem to prove nothing with regard to an actual Communion on those days, because a special Rubric requires the use of the so-called 'Ante-Communion,' of which these Collects, Epistles, and Gospels are a part, on all 'Sundays and other Holy Days.' But it is plain that their use under this Rubric, cannot be the object had in view of providing them. The parts of the Office embraced in this 'Ante-Communion' are, beyond dispute, simply prefatory. It is absurd to suppose that the Church has taken such pains to provide these prefatory parts, and to make their use obligatory, for themselves alone; leaving the proper use of the essential parts of the Office to be purely optional and occasional,—the victim of chance, caprice, convenience, or callous indecision. Besides being thus prefatory or subordinate, these portions of the Office are variable, or fluctuating, changing with the Sundays and other Holy Days; and it is nonsense to suppose that their use can be more imperative than that of those other parts which are both principal and permanent, abiding in their supreme dignity and importance for all time. The original design of the "Ante-Communion Rubric" is also in point here. It was then ordered that "Whosoever the people be customarily assembled in the church, and none were disposed to communicate with the Priest" this portion of the Office should be said. Evidently it was the intention of the Church, not that the "Ante-Communion" should serve as a regular substitute for the frequent communions for which provision was made, but that whenever from imperative causes or the indecision of the people, a Communion was impossible, it should be used as a standing reminder of the claims of the Holy Sacrament; of the Church's expectation and of the people's duty; and of the readiness of the Priest to obey the plain law of the Prayer Book. These, then, who suppose themselves the more Churchly and devout for insisting on the use of the "Ante-Communion" in the common Generalized form of Morning Prayer, gravely miss the mark. To substitute the part for the whole, the less for the greater, the form for the substance, the tithe of mint, anise, and cummin for the weightier matters of the law, is nearer Phariseism than true devotion. The Essential Law of the Church in the Prayer Book is, then, as plain and positive for this regular observance of the Holy Communion on Sundays and all other Holy Days, as it is for Daily Morning and Evening Prayer.

*Objections invalid or disingenuous.*—Objections will, of course, be urged against this view of Church Law. Church communities are greatly affected by Protestantism; and Protestantism is the religion of objections. As a rule, little is effected by replying to objections which spring from religious prejudices of general inclination. Still, where law is concerned, it is due to its high claims, that whatsoever stands in the way of loyal obedience to its requisitions should, as far as possible, be cleared away. In the present case, the objections popularly urged against the observance of the Church services as provided for by the fundamental law of the Prayer Book, are mainly grounded on two things, precedent, or custom, and practicability. As for the former, it may be disposed of summarily. That is altogether a false view of the prerogative of custom, which empowers it to override explicit laws. In the first place, the custom to which the objector appeals is by

no means, true catholic use. It is on the contrary, largely the creature of local habits, narrow association, popular ignorance, and general indevotion. Secondly—True custom is of force, only as a supplementary or provisional rule, where there is no law. It is not, and can never righteously be, a law against law. It is an utter abuse of the thing to make it, what it, too commonly is, a mere popular device for evading or violating law. The objection based upon popular use, is, then neither valid nor ingenious. As for the other objection, that the full observance of the Church services according to the grand law of the Prayer Book provisions is impracticable, it may be frankly conceded, that it is not without a certain force, especially as regards the Daily services. In the cold and inhospitable climate of large portions of our country; with our commonly narrow and ill-adapted accommodations for Holy Worship; in our poorer parishes and missions, particularly in scattered rural communities; and even in the larger and wealthier parishes where the parsimonious, one minister rule prevails; it may be honestly objected that Daily Morning and Evening Prayer and the Daily Eucharist are often impracticable. They are less frequently practicable than they might be, were Sacristies properly constructed,—that is, large enough to be really convenient for Sacristy purposes, and, hence, with suitable furnishing, capable of serving in cold weather, as side chapels. But the objection lacks honesty, in that no account is taken of the fact, that the circumstances which thus act as a bar against the Daily service, are not universal. There are portions of the year and places where they might in good part, be observed, and there are Priest and people who might sustain them in compliance with law, without special discomfort or sacrifice. The objection is urged, too, when in spite of far greater difficulties, there is no amount of means, ingenuity, and even hardihood, in compassing the ends of selfish indulgence, worldly gain, frivolous amusement and fashionable display. Indeed, stripped of its mark, this pretended impracticability will often be found to be nothing but Parish parsimony, religious indifference, sectarian notions and habitudes, and an utter want of true Churchmanship. But this is neither reverence for the Prayer Book, respect for law, nor loyalty to the Church. These require that the prayers, praises and thanksgivings of the Church, whether it be by many or few; by Priest and people, or by Priest alone, shall be reverently offered to Almighty God, as provided for in the Prayer Book, whenever actual necessity does not forbid. More than this, the plea of impracticability itself requires in all honesty, that when such a necessity forbids a full observance, there shall be a hearty endeavour to do all that is possible, as provided for. There are few places where there cannot be a service on the weekly Fast Day; a Holy Eucharist, as well as Morning and Evening Prayer on Sundays; and the Holy Eucharist, if not also, Morning and Evening Prayer, on other Holy Days. This would at least justify the Prayer Book; indicate a sincere regard for Church Law; and give some semblance of honesty to the plea of impracticability when it is advanced. What is not less, it would evince a manly determination to stand out against the unchristian struggle of the average Churchman to minimize everything in his religion which really stirs his conscience or crosses the easy lines of his daily life. The call for such a stand is all the more imperative for the reason that the underlying cause of all this minimizing of Prayer Book law, is the absence among so many of any practical belief in the reality of the Church as the Church,—rather than a mere Denomination; in the authority of the Church as from God,—rather than from the clamorous voice of "the majority;" in the virtue of the Sacraments and services as a means

of grace,—rather than as modes of religious sociality and pleasure; in short, in the want of a belief in the reality of any such need of these or any such external or organic means of grace, as the Church assumes. So long as such an unbelief prevails among us, the Church holds no principle and possesses no interest which is secure against betrayal.

#### AFTER EASTER.

THE forty days following our LORD's resurrection on Easter morn have their distinctive teaching. They lead us on to contemplate the Ascension of the Risen Lord, His triumph over Death and Hades, even to behold Him on His Throne of Glory,—the Advocate and Intercessor for mankind. But there is one feature in the lessons for these days that we should more often dwell upon. It is a fact that for forty days He more fully instructed the Apostles as to the constitution of His Holy Church on earth, of which S. PAUL tells us that He alone is the Supreme Head—even on earth. The third Evangelist assures us that in these days the SAVIOUR spoke of matters relating to the Kingdom of Heaven, which is the visible Church among men. Thus we find that they were prepared by previous knowledge of its divine and earthly character to at once organize this great Society on the Day of Pentecost when the Blessed Comforter should come. Surely this should lead us to ponder the mystical character of this Holy Institution which CHRIST Himself prepared the Apostles to establish. If we do so aright, we shall not fail to prize more highly what He came to do, and to honour all those means—those sacred channels whose function is to bring us to Himself. The Church's present life is, therefore, its abiding character imprinted on it by the HOLY JESUS before His earthly work was finished. Let us think of this and profit by it!—*West Indian Guardian*.

#### EASTER-TIDE.

To the question of the Patriarch Job, "If a man die shall he live again?" the fact which the Holy Church at Easter commemorates with festivity and song, answers in language that cannot be mistaken. The resurrection of our Lord meets this greatest of questions, meets it fully, meets it in the only way in which it could be met; not with poetry, not with philosophical balancings of metaphysical proofs, not by sentimental phrases, not by vague conjectures, but by a visible fact. Whatever doubt or uncertainty there might have been heretofore in regard to this longing of the human for immortality, henceforth there can be none, "Christ has become the first fruits of them that slept," and in His resurrection has opened a pathway to the skies for all believers.

Every Lord's Day is a continuation of the Easter joy, a commemoration of the same fact which is specially regarded on the festival. It is indeed a most happy thought that Easter Day has recognition by almost all Christian people in special services, and is remembered and commemorated with thanksgiving and praise by all those who love our Divine Redeemer. Flowers are found on other altars than those of our own communion, and anthems are sung by other lips than ours; all are willing to greet the resurrected Christ, and desire to share in His triumph. Because of Easter, the mother weeps less bitter tears over the little one she has buried from her sight, the aged look forward to the restoration of youth, and the dying mingle with their farewells the hope of reunion.

But Eastertide has a practical side as well as

historical. Christ did not alone reveal the immortal life when He appeared to Mary, and to the apostles, but He has risen that He might awaken a desire for immortality and quicken within us a longing for purity and holiness; that we should no longer engross ourselves with those things that must perish, fixing our minds upon the things of earth, but "set our affections on things above, where Christ sitteth at the right hand of God."

"O Glorious Head, Thou livest now!  
Let us, Thy members, share Thy life;  
Canst Thou behold their need, nor bow  
To raise Thy children from the strife  
With self and sin, with death and dark distress,  
That they may live to Thee in holiness?"

"Break through my bonds, whatever it cost;  
What is not thine within me slay;  
Give me the lot I covet most,

To rise as Thou hast risen to-day:  
Naught can I do, a slave to death I pine;  
Work Thou in me O Power and Life Divine!"  
—G. W. in *Minnesota Record*.

#### CANON GORE ON PREACHING.

At the last of a series of Conferences for Junior Clergy held at the Bishop's College, Blackboath, Canon Gore opened a discussion on Preaching, the Bishop of Southwark being in the chair.

After insisting on the fact that the ministry of the Word would always hold a place of as high dignity as the ministry of the Sacraments, Canon Gore defined preaching as the interpretation of the unchanging Word both, to the unchanging and to the changing wants of men. The first essential, therefore, was that the preacher himself should be full of this unchanging Word that he should make a definite and systematic study of Scripture and of the faith of the Church. Every priest should have a scheme of at least the rudiments of Christian doctrine and Christian morals, which he himself should be continually going over and studying more deeply in its various parts, especially those wherein he knew himself to be weak, and which he should keep before him in his choice of subjects, so that his preaching might observe the proportion of the faith and not be limited to one or two favourite doctrines. Then as he was to interpret the Word to the wants of men, he must know these wants, alike those that were unchanging and those that were changing. He must be a student of human nature, which was always essentially the same, and he must also know something of the changing movements which were going on around him. Visiting was the great opportunity for observing men: its object was rather to listen to people and draw out their best thoughts, than to formally instruct them. Thirdly, the fact that the clergy were the meditators between this unchanging Word and the changing and unchanging wants of men, suggested the thought that truth was handed down through personal influence, a thought drawn out of Newman's sermon on Personal Influence as the means of propagating truth. Canon Gore concluded with some practical suggestions. Each sermon should be on one thing; if a certain truth was to be thought, it should be treated so far as possible completely in one sermon and not introduced fragmentarily in a number of sermons which included other topics also. For instance, to bring in an allusion to the Holy Communion in almost every sermon, as was done by some men, instead of instructing or edifying non-communicants, was the most likely of all ways to harden and repel them. Every sermon should have a governing idea; the language should be simple; the sentences (generally speaking) short; and no subject should be undertaken till it was familiar to ourselves.

#### WOMAN'S INFLUENCE.

BY MARY TOWNSEND.

During the last two or three years, it has become very much the fashion to write articles upon women. Women's meetings, women's charities, woman in the office, in society, at home. No branch of woman's possible or impossible work has been left unreviewed. No position in life that woman occupies, or may yet occupy, has been permitted to escape comment. Constantly, in the daily papers and in periodicals, are to be found notices and articles relative to the various interests of woman, comments on her past actions, praise or blame for her present manners and morals, suggestions for her future course.

To what does all this publicity tend? What advantage is woman to gain by this exposure of her nature to general criticism and debate? Will it advance our education? Will it develop our minds? Will it widen our Christian influence?

It is true that we have dropped the shackles of past centuries. We are no longer hampered by the traditions of our ancestors, or crushed by ancient manners and customs. But in the new freedom, everywhere granted the American woman, she has still her womanly nature to preserve sacred, and her influence in morals and religion to keep pure and strong. Any change that tends to diminish the value of these two characteristics of every true woman is to be avoided.

It is possible for a woman to cultivate herself, even possible for her to become famous, as musician, artist, or litterateur, without sacrificing her position of womanly influence. It is possible for a woman to earn her livelihood in many ways, without losing her womanhood or her self respect. It is possible for a girl to take part in the healthy exercise of out-door sports, without dressing herself in a mannish costume, or losing her grace and dignity.

Women can never make themselves manly, and in seeking to do so, they may lose their womanliness, with no adequate gain to themselves, and with distinct loss to the world. In freeing herself from old-time fetters, woman must resist a natural tendency to fly off too violently to extremes. If women are constantly preparing papers and addresses to be delivered before large and critical audiences, can they devote quite so much attention as they ought to the orderly management of their houses and servants? In this mad rush to attend meetings, sometimes two or more in a day, can they give to their children the companionship from which their best influences should be drawn? If the evenings are to be spent in the discussion of woman's reform, or possibly in making out reports or writing notices, what wonder that the men of the household wander off to club or theatre!

Woman's influence is subtle. It cannot be made effective from the hearth, but is best felt in the atmosphere of home; she should go forth in the morning with husband and children, to guide and encourage them through the trials of the day; it should be felt in the cleanliness and order of the menage; it should be as an atmosphere environing friends and acquaintances who seek woman's advice and companionship; it should make Christianity attractive through grace of person and cultivation of mind.

One word spoken by a loving, Christian woman at her own fireside, its teachings illustrated in her life and surroundings, will, as a rule, have more effect than fifty delivered from stage or platform.

Because women have opened their eyes and advanced toward a larger womanhood, they need not close them to the needs of home and friends. The best hope of Christianity lies in woman. If, in future years, she falls short of

the mark, loses her womanly influence, fails to inspire her associates with heavenly longings, just so far will religion lose its hold upon humanity, and just so much less will the spirit of the Saviour be felt upon earth.

Can we not pause and ask ourselves whither this wave of ambition is carrying us? Whether in gaining for woman her freedom, we are not losing for the world something of her power?—*The Churchman.*

## Family Department.

### EASTER LILIES.

BY AGNES CARR SAGE.

How came Easter lilies white?

For once, in glorious red and gold,  
Rivalling regal state of old,  
They decked the Easter hills with light.

Because, one dire Good Friday night,  
The very clouds wept tears of woe  
Upon the sorrowing earth below,  
And they washed the lilies white.

How came Easter lilies sweet,  
And from whence their sunny hearts,  
Filled with little gold-tipped darts,  
For the famed King Midas meet?

Oh, they brushed the radiant feet  
Of the angels of the dawn,  
On the Resurrection morn,  
That's what made the lilies sweet.

And a smile of love untold,  
From the risen Christ down fell,  
Caught was in the perfumed bell,  
And embalmed in floral gold.

—*The Churchman.*

### THE LORD'S PURSEBEARERS.

We begin this week the publication of a touching story by Hesba Stretton, whose "Jessica's First Prayer" and "Alone in London" were read with so much interest in the *Southern Churchman*.

#### CHAPTER I.

##### AN OLD BROWN PURSE.

Old Roger Chippendell was embarrassed by the possession of so large a sum of money. A pile of sovereigns, fifty in number, glittered on the little round table before him; and beside them lay a long old-fashioned purse, netted in brown silk, with a small coronet embroidered at each end in gold thread. Roger had set the purse reverently on one side; it was a treasure to be sacredly kept till his dying day. But what was he to do with the pile of money.

It was only to-day that both had been given to him by his mistress, Lady Compton, who told him with tears in her eyes, and in trembling tones, that Lord Compton, on his death-bed, had left them with her as a legacy for his dear old friend and servant Roger Chippendell. Others among the servants had received a similar sum of money; but Lord Compton had left to him his purse, which he had been in the constant habit of using, and which Lady Compton had netted and embroidered with her own hands.

He had been the house carpenter at Compton Old Hall ever since he was a boy, as his father and grandfather had been before him. The cottage, where they had lived for generations, had come to be called Chippendell's Lodge as much as Lord Compton's dwelling was called Compton Old Hall. All the neighborhood knew the simple friendship that existed between the

nobleman and his house carpenter. They had been boys together, and as young men had roamed many, a night through the surrounding woods on the trail of poachers. When Lord Compton lay dying it was Roger he sent for to watch beside him, and to read to him from the Bible, leaving the selection of the passages to him, in his deep, pleasant voice, with its country accent, dear and familiar to the ear of the dying man.

There had been for an instant a feeling almost of bitterness in Roger's mind when he heard that his master had left him this purse of gold. If it had not been for the purse the gold would have been a legacy of humiliation and disappointment to him. But that long, worn brown purse, which he had seen so often in Lord's Compton's thin hand, redeemed the legacy. That was a keep-sake; the gold was a trust.

He had no use for it himself. Though he was past sixty, he was still a strong, hale man, whose hands won for him more than enough to meet his present wants; and there was sufficient laid by for the future. His only living child was unmarried to a builder, who had left Comptonthorpe some years ago, and was making some hundreds a year in London, where he had been employed under Lord Compton's architect in rebuilding his town house, and had thus made a footing there. His other daughter had also married, and her husband, a foolish wastrel as Roger called him, had taken her to London, where they both died in misery and poverty, with a little girl, their only child. This had been the great grief of his life. He had lost them seven years ago; and since then he had lived quite alone. Chippendell's Lodge was a pleasant cottage on the outskirts of the park, built upon a lovelier site than the Old Hall itself. Roger had long known that he had more pleasure and delight in his master's estate than Lord Compton himself had. His cottage had every comfort. His whole mode of living was suitable to his calling; to change it in any way would be to make his old age less peaceful.

How could he spend this money? All the charities in the neighborhood were well supported by the owners of it. Every homestead in Comptonthorpe, all of which belonged to the family, was as well cared for as his own. There was no public house in it; the nearest inn was more than a mile away. If there were any poor, they were suffering only the due consequences of their own idleness and want of thrift; they reaped exactly as they sowed, and Roger was too wise a man to interfere with the slow yet sure penalties sent by God. He had often worked for his neighbors in their houses, but he had seldom given money; and then only when he could see how it was spent. Whilst his wife was living they had disagreed mainly on this point. It had been her maxim to give to every person who came begging to her door; and she made a boast of it; and her daughters had adopted their mother's practice.

He had been sitting a long while gazing at the gold with keen, deep set eyes still undimmed with age. Over the chimney-piece hung a picture that had been given to him by his beloved master, an engraving of Raphael's well-known painting in the Dresden Gallery of the Madonna and Child. Lord Compton knew well Roger's deep devoutness, and his tenderness toward little children; and beneath the picture he had written those words of Christ's which are among the last of his recorded sayings, "Feed My Lambs." Roger lifted up his eyes to it now, and rose from his chair, standing reverently, as he always did when his heart spoke consciously to God. In a low and deeply moved tone he uttered these words aloud in the solitary house:

"Lord, thou'st me thy pursebearer. All this money is thine, and I'm to lay it out for thee: more money than ever thou hadst in thy hand while thou wert a man. It's a hard thing,

Lord. If I might permit myself to think so, it were easier for Thy servant Peter when he said, 'Silver and gold have I none; but such as I have give I Thee; in the name of Jesus Christ of Nazareth rise up and walk.' For, Lord, we can see when a man is halt, or blind, or maimed; but we know not when silver and gold are thy gifts to him. The devil also, can give these gifts. And of all thy disciples, Lord, it was Judas who bore the bag, though he cared not for the poor. I'm afraid of all this money lest I should be as one sowing tares with it, not wheat; as if I was thy enemy, dear Lord! How am I to spend it for thee? What wouldst thou have me to do with it?"

If any listener had overheard the low and earnest, but natural voice in which Roger Chippendell spoke, he could not have believed but that he was addressing a master who was visibly present. He was not praying; he was simply reasoning with the Lord. Presently he fell down on his knees and hid his face in his hands; but not a sound came from his lips. He had entered now into the presence-chamber of his God, and thoughts and emotions passed through his spirit which no words could express. The beloved, earthly master had gone from him into that mysterious world on whose confines his own feet were standing, and he had left this legacy behind him. There were "groanings that could not be uttered" in his heart as he laid the whole matter before his Lord in heaven.

As he rose from his knees his eyes caught again the wistful, solemn face of the little child in the picture over his hearth. It had never seemed so sad and pathetic to him as it did to-night, and his eyes filled with tears as he gazed at it. He spoke aloud again at last, as if the lips of the young child Jesus had uttered words he could hear.

"Ay, dear Lord! it shall be that," said he "there are children everywhere; poor little ones that are always with us, and whensoever we will we can do them good. I'll spend this money on the little ones; for of such is the kingdom of heaven."

Before he put out the light in his pleasant kitchen he lifted up his eyes again to the face of the child Christ and said: "I'll go up to London, to my daughter Joanna, and take all this heap o' money with me. There are plenty of the little ones there, Lord."

(To be continued.)

### ONE'S OWN BUSINESS.

Attending to one's own business faithfully, is better than attending to any other business, however good that other business in itself may be. The duty to which one has been assigned in the providence of God is the duty for which, for the time being, one is responsible before man and before God. Even prayer, or Bible study, or church attendance, should not be permitted to interfere with the pressing duties of the hour in practical service in one's immediate sphere of personal action. An item has been going the rounds of the press to the effect that a policeman in a Western city was suspended for neglect of duty, because he was in church instead of being on his beat, according to his assignment; and this has been spoken of as an injustice toward the policeman. But if that policeman's duty was outside of the church building at that time, he was blame-worthy for being in the church just then. God wants no man to lack in personal fidelity to his superiors or to his fellows on the plea of interest in public or private worship. "To obey is better than sacrifice," and a man will best please God by doing the duty to which God assigns him.—*S. S. Times.*

**NEVER MIND WHAT 'THEY' SAY.**

Don't worry nor fret  
About what people think,  
Of your ways or your means,  
Of your food or your drink.  
If you know you're doing  
Your best every day,  
With the right on your side,  
Never mind what 'they' say.

Lay out in the morning  
Your plans for each hour,  
And never forget  
That old Time is a power.  
This also remember,  
'Mong truths old and new,  
The world is too busy  
To think much of you.

Then garner the minutes  
That make up the hours,  
And pluck in your pilgrimage  
Honor's bright flowers.  
Should grumblers assure you  
Your course will not pay,  
With conscience at rest,  
Never mind what 'they' say.

Then let us, forgetting  
The insensate throng  
That jostles us daily  
While marching along,  
Press onward and upward,  
And make no delay—  
And though people talk,  
Never mind what 'they' say.

—*Havre de Grace Republican.*

**HE'S SO OBLIGING.**

'I can't make it out how it is that Jim Johnson always gets such good places,' said Harry Smith, the carpenter's son, to another boy, as they were returning home one afternoon.

And Harry was not the only one who thought thus, for 'Jim's luck was the talk of the neighborhood. Jim was certainly no pattern of cleverness, of beauty, or strength; he could not do more than others, nor could he do it so well as many; but for all that, it was quite true he always had good places, good wages and a good character.

When he left one employer to go to another, it was generally said, 'I would not part with him, if I could help it; he is a good boy, and so obliging.'

This was the secret of his good luck—he was 'so obliging. Did the merchant or the wagoner want an errand boy, or did any one want a job done at a moment's notice, it was only to get a sight of Jim, and it was as good as done; for Jim would hurry through his own business, in order to help.

When he was at home, he kept the wood-box full of wood, and his mother never had to ask him to bring a bucket of water, and many other little things did he do in a cheerful manner, so that he was a great favorite. And if he saw younger boys in trouble, he would try to help them out; and he put on his shoes, after having taken them off one pouring, rainy night, to walk two miles to the town for a parcel containing a new gown the carrier had neglected to bring the kitchen girl, who was crying her eyes out because she could not have it to wear next morning as her sister's wedding. But it was not

so much what Jim did, as how he did it, that was so agreeable.—*American Agriculturist.*

**WHY PARISHES ARE WEAK.**

Bishop Atwill's words, may come home to some in Canada.

I am forced to admit to myself and think it well to say it out by way of warning, that the work of the Church is feeble in many places by reason of the lukewarmness of the people.

A small congregation need not be dull or dead; but when on a Lord's day one goes elsewhere than to the church to oblige a friend, another goes to hear a noted preacher, another to drive, and another stays at home to lounge and to sleep? when the children wander away to other Sunday-schools; when no effort is made to keep up the choir, or to care for the tidiness and proper furnishings of the Lord's house; when no one will take the time and make the effort to solicit and collect subscriptions; when social companies and entertainments are permitted to interfere with the attendance upon the services appointed during the week; when men desert their posts and set an example of negligence in church-going; when they will leave the Church's service for any service out of the ordinary course elsewhere; when even communicants are without zeal and suffer themselves to be overawed by sectarian numbers and influence; when they make disparaging remarks about the deadness and dullness they themselves have helped to produce, and do not attempt, in proper ways, to remedy; and then some one beside the minister is bringing decay and ruin upon the church. —*In the Church Fly Leaf.*

**AN EASTER MAGAZINE.**

Probably no two words in the English language are more misused and abused than 'lady' and 'woman,' and there is much wisdom, therefore, in a popular discussion of the proper usage of the words, such as is given in the April *Ladies' Home Journal*, by Margaret Deland, Mrs. Burton Harrison and Sarah Orne Jewett. "The burning Question of Domestic Service" is treated intelligently and interestingly by the Countess of Aberdeen. Kate Greenway, whose quaint pictures have never before appeared in the pages of a magazine, is represented by a page of April children, whose histories are delightfully told in rhyme by Laura E. Richards. John Kendrick Bangs is irresistibly funny in "The Paradise Club," and Josiah Allen's Wife is pathetically humorous in her new two-part story called "The Earthquake of Eighteen Eighty-Three." The vigorous pen of Dr. Parkhurst is most evident in his definition of "The True Mission of Woman." The editor discusses with much force three serious subjects, "Making Marriage a Problem," "Taking Things for granted" and "Fitting Away Our Time." This ideal magazine is sold for ten cents a number and one dollar a year by The Curtis Publishing Company, of Philadelphia.

**BIRTHS.**

JEAKINS—At the Parsonage, Hemmingford, on April 3rd, the wife of the Rev. T. B. Jeakins, of a daughter.

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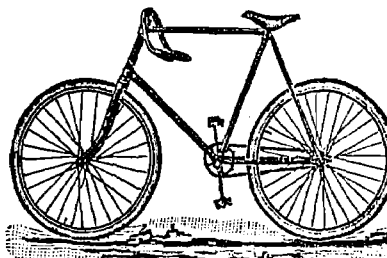
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**Mission Field.**

[From our English Correspondent.]

**JAPAN.**

At the meeting of the Board of Missions of the American Church on January 8th, letters were received from Bishops Schereschowsky and Williams, Bishops Graves and McKim, and from a number of the Missionaries in China and Japan. Bishops Williams had returned to Tokyo in December. Bishop Graves wrote that there had been no actual danger to the China Mission in consequence of the war, and that the work had gone on as usual. Precautions had been taken at Hankow in case of an alarm. A plot of land adjoining St. John's College, and forming the point of the peninsula on which it stands had been purchased for 1,500 taels, and thus secured from objectionable uses. Bishop McKim stated that a change had been made in the Japanese passport system, which will make evangelistic work in the interior much easier. The general convention of the Japan Mission met on Nov. 24th and elected delegates to the General Convention of the American Church to use their influence to secure an additional Bishop for Japan, and to appeal for funds to maintain eleven more missionaries. The Board made a liberal grant for the cost of the repair of the buildings damaged by the earthquake of June, 1894. A conference on Foreign Missions was to be held in the Church Mission House in New York on Feb. 14th.

At a meeting of the Students Missionary Association at Faribault, Minnesota, it was stated that the number of Swedes in Illinois had reached over half a million.

**AUSTRALIA.**

The Bishop of Tasmania in a letter to the *Church News* calls attention to the critical position of the Diocese of Grafton and Armidale: "A few months ago a new Bishop was consecrated for this diocese, an Australian, from whom great things was expected. No sooner had he reached his new sphere, than he found himself face to face with difficulties sufficient to appal the stoutest heart. There are apparently no endowments except a sum funded for the Bishop's income. This produces no more than £350 per annum, and there is no house. The diocese is twice as large as Great Britain. It is not a new diocese, without established liabilities. Work has been taken up everywhere, though there are large tracts where our church people are untended. The question now presses whether the diocese can even exist any longer. A special meeting of the Synod was called for Jan. 23rd, and most deplorable consequences might be expected, if the other Australian dioceses should not rally round them in their distress. The Bishop pleaded that the effort should be a general one, similar to that made in response to the appeal from

Newfoundland two years ago. Archdeacon Piddington was to be deputed to represent the case to the Church at home.

The Bishop of Salisbury was in Melbourne on Jan. 30th, and preached in the Cathedral on 'The glory of Womanhood,' from Jer. xxxi. The service included the singing of Christmas carols.

**MELANESIA.**

The 'Southern Cross' arrived in Auckland Harbor on Dec. 11th, after a voyage of fifteen weeks, in the course of which all the stations had been visited; 114 scholars were brought to Norfolk Island. It was a trying voyage with heavy weather and failure of trade winds, but the Bishop bore it well. Mr. Browning in Florida was recovering from an attack of fever, and Mr. Cullwick in the Barks' Islands had been unwell; but the rest of the clergy were in good health. The news from Santa Cruz is very encouraging. Mr. Forrest says, 'I could start at least 12 new schools to-morrow if I had teachers and money. The door which Pateson died to open, is open at last. The new Bishop is taking a new course in requiring the natives to contribute to the support of their own school. Work is to be extended to Varichoro, and to the Duff group, Varichoro is a dangerous place, but a very important one. On Sunday, Dec. 9th, there was a gathering in the South Sea Mission room in Woon-garra in Queensland to bid farewell to two boys who were starting for Norfolk Island to receive some additional training before they return as teachers to Cuadalecanar. About 35 Karaka 'boys' attended.



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'You have planed that board well, have you, Frank?' asked a carpenter of an apprentice.

'Oh, it will do,' replied the boy. 'It don't need to be very well planed for the use to be made of it. Nobody will see it.'

'It will not do if it is not planed as neatly and smoothly as possible,' replied the carpenter, who had the reputation of being the best and most conscientious workman in the city.

'I suppose I could make it smoother,' said the boy.

'Then do it. 'Good enough' has but one meaning in my shop, and that is 'perfect.' If a thing is not perfect it is not good enough for me.'

'You haven't made things look very neat and orderly here in the back part of the store,' said a merchant to a young clerk.

'Well, I thought it was well enough for back there where things cannot be seen very plainly, and where customers seldom go.'

'That won't do,' said the merchant, sharply, and then added in a kinder tone: 'You must get ideas of that kind out of your head, my boy, if you hope to succeed in life. That

kind of 'good enough' isn't much better than 'bad enough.'

The girl who don't sweep in the corners or dust under things, and the boys who dispose of tasks as possible, declaring that things will 'do' if they are not well done, are the boys and girls who are very likely to make failures in life because the habit of inaccuracy has become a part of their characters.

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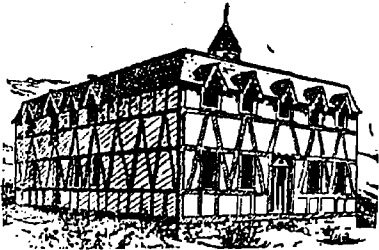
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