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The Church Guardian

OF MONTREAL.

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

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THE CRUCIFIXION.

Good Friday! The name reminds us that there has dawned to-day, for Christendom, a day of clouds and thick darkness. Christ's holy bride, the Church, sits weeping and widowed to-day, and her wail is like the Magdalene's of old, "They have taken away my Lord!"

Ah! if that be true; if our heads indeed be bowed with woe; if as we recall all the terrible scenes of the crucifixion, the surging, blaspheming crowds; the mangled, bleeding Form that hangs so patiently on Calvary; the cruel nails; the crown of thorns; and if, as we think on these things, there rise up before us all our own sins by which we have "Crucified the Son of God afresh"; and if remembering it all, we learn to hate those sins, while from our inmost hearts the broken sobbing words go forth, "the remembrance of them is grievous unto us; the burden of them is intolerable"; then, ere the sun go down, we shall have felt also, by God's grace, the power of the Cross, and the meaning of those words, which confounded the Saviour's Jewish hearers—"I, if I be lifted up, will draw all men unto Me!"

"They crucified Him." And into those three words are condensed agonies which volumes would fail to exhaust, even as in those three awful hours of the crucifixion day in which a weird unearthly gloom covered the guilty land and the dreadful scene, the Saviour lived again the three-and-thirty years of sorrow and suffering which had been His earthly lot.

It is well to spend those solemn hours, in which the silence of Jesus "cried for mercy on the souls of men," in the silence of fervent prayer, and grief, and chastened thought. Good Friday is not a day for much speaking. The house of mourning is marked above all things by the silence which pervades it. Let us kneel at the foot of the Cross—let us look upon the Saviour's face; let us keep on saying, "Jesus our Lord is crucified," "Jesus our Lord is crucified."

"They crucified Him." And He prayed, "Father, forgive them." And from His bitter cross He spake those wondrous words which men and women have blessed God for these hundreds of years—which have been meditated upon, fed on, clung to, by brave, patient souls; by the hopeful, and by the despairing; by the loving, and by the timid; by great saints of God, and by those who from being grievous sinners have found at last rest in God, and peace in the Cross of Jesus; which we have heard again and again, but which are ever fresh and ever new.

Think much on those words to-day. Now the Cross is raised before your eyes. Forget all all else in the wide world save that Cross and the Crucified. Shut out the world, shut out your griefs; forget your joys. Commune with your dying Redeemer, and with your own hearts and be still. Try to grasp it—to take it all in. It is no sad, beautiful legend, only, of a God-man laying down His life for sinful men. The same sun rises in the heaven to-day that shone upon that scene, and then hid his face from it. The

very spot, sacred to the heart of Christendom, loved by angels, remains to-day.

Kneel low before the Cross—it is for thee, O child of earth, that He suffers and dies!

Lord! Lord! What is this they are saying? What is this I hear? For me, Lord, for me? Yea, I know it, dear Lord, I know it. Often have I heard it, often have I confessed it. But never before have I realized it. For me! And wherefore, O dear Lord? What have I ever done for Thee? I have grieved Thee, hurt Thee, shamed Thee—denied Thee.

O, my Saviour, my heart aches now. How can I ever offend Thee again. Keep me close to Thee, "leave me not, neither forsake me" while life shall last, and when "Thou biddest me come to Thee."

"Dying, let me still abide
In Thy heart and wounded side."

Selected.

"THE CRUCIFIXION."

A MEDITATION ON THE SACRED PASSION OF THE HOLY REDEEMER, BY J. STANLEY, THE WORDS SELECTED AND WRITTEN BY THE REV. J. SPARROW SIMPSON.

It is arranged for two solo voices—tenor and bass—and chorus, interspersed with hymns to be sung by the choir and congregation. This is a first and a very successful attempt to supply an easy and short form of Passion music suitable for use in ordinary parish churches. It is about forty minutes in length, and suitable addresses, or brief instructions, could be introduced. It is quite within reach of most church choirs, while the choral provision for the congregation assures its acceptance with the people. The selection of hymns certainly might have been more suitable and felicitous, as the rhythmic movements are often rugged, and the third, No. 15, "The Mystery of Intercession," is almost, if not quite, beyond reach of satisfactory melodic interpretation. The second, No. 10, "Litany of the Passion," and the fourth, No. 15, "The Adoration of the Crucified," will be found quite up to the level of the composer's admirable conception. A study of the hymns and tunes presented will at once illustrate the choral impressiveness of the work.

These four are the best and sufficiently illustrate the scope of the hymns:

THE MYSTERY OF THE DIVINE HUMILIATION.

Cross of Jesus, Cross of Sorrow,
Where the blood of Christ was shed,
Perfect man on thee was tortured,
Perfect God on thee has bled!
Here the King of all the ages,
Throned in light ere worlds could be,
Robed to mortal flesh is dying,
Crucified by sin for me.
O mysterious condescending
O abandonment sublime
Very God Himself is bearing
All the sufferings of time!
Everymore for human nature
By His Passion we can plead:
God has borne all mortal anguish,
Surely He will know our need.

LITANY OF THE PASSION.

Holy Jesu, by Thy Passion,
By the woes which none can share,
Borne in more than kingly fashion,
By Thy love love beyond compare:
Crucified, I turn to Thee,
Son of Mary, pray for me.
By Thy look so sweet and lowly,
While they smote Thee on the Face,
By Thy patience, calm and holy,
In the midst of keen disgrace:
Crucified, I turn to Thee,
Son of Mary, pray for me.
By the path of sorrows dreary,
By the Cross, Thy dreadful load,
By the pain, when, faint and weary,
Thou didst sink upon the road:
Crucified, I turn to Thee,
Son of Mary, pray for me.
By the spirit which could render
Love for hate and good for ill,
By the mercy, sweet and tender,
Poured upon Thy murderers still:
Crucified, I turn to Thee,
Son of Mary, pray for me.

St. John iii. 14-17.

THE ADORATION OF THE CRUCIFIED.

I adore Thee, I adore Thee!
Glorious ere the world began;
Yet more wonderful Thou shinest,
Though divine, yet still divinest
In Thy dying love for me.
I adore Thee, I adore Thee!
Thankful at Thy feet to be:
I have heard Thy accent thrilling,
Lo! I come, come, for Thou art willing
Me to pardon, even me.
I adore Thee, I adore Thee,
Born of woman yet Divine,
Stained with sins I kneel before Thee,
Sweetest Jesu, I implore Thee,
Make me ever only Thine.

St. Luke xviii. 39-43.

FOR THE LOVE OF JESUS.

All for Jesus— all for Jesus
This our song shall ever be.
For we have no hope nor Saviour
If we have not hope in Thee.
All for Jesus— Thou wilt give us
Strength to serve Thee, hour by hour,
None can move us from Thy presence,
While we trust Thy love and power.
All for Jesus—at Thine altar
Thou wilt give us sweet content:
There, dear Lord, we shall receive Thee
In the solemn sacrament.
All for Jesus—Thou hast loved us;
All for Jesus—Thou hast died:
All for Jesus—Thou art with us:
All for Jesus Crucified,
All for Jesus—all for Jesus—
This the Church's song must be;
Till, at last, her sons are gathered
One in love, and one in Thee.

St. John xix. 28, 30.

GOOD FRIDAY THOUGHTS.

"IS IT NOTHING TO YOU ALL YE THAT PASS BY? BEHOLD AND SEE IF THERE BE ANY SORROW LIKE UNTO MY SORROW?" Listen to the sorrowful cry of the suffering Saviour to His people on the great day of His Passion. That cry goes forth to-day, and calls us one and all to the hill of Calvary; over the whole earth there is a darkness which may be felt, and the gloom of the Passion is resting on all around us. Amid the thoughtless crowds who hurry from their Saviour's side, amid the gay sounds of mirth which the angels weep to listen to, amid all the blasphemy and sin by which men crucify afresh the Son of God Who suffered for them on this day, that pleading voice goes forth, and by its sad earnestness calls sinners to the foot of the Cross. Who is it that thus addresses us? It is the voice of one enduring the pangs of bitter anguish, who asks us at least for our sympathy and compassion. We could not turn away from such an appeal if it were the voice of a mere fellow-man, though his woes in no way concerned us, though they were the result of his own sin and folly. But (marvellous mystery) it is the voice of our suffering God that we hear. He addresses us not as an angry Judge; He threatens not to consume us in a moment for the sins by which we provoke Him every day; He speaks not to us in harsh accusing language of our past lives, of our offences which have nailed Him to the Cross; but He appeals simply to our pity and sympathy. He only asks us not to turn away and leave Him alone on this one day in all the year, when for us and our salvation He endured sufferings to us unknown, inconceivable.

See, He is hanging in dreadful agony upon His hard bed of suffering, His sacred Body stretched out and racked with pain, His brow wounded with the sharp thorns, His hands and His feet pierced and torn with cruel nails; from His wounds great drops of blood are falling to the earth, and His frame is consumed by inward fever, and a parching thirst; there, as He hangs exposed to the scorn of all men, there faintly reach His ears the cruel taunts of the Pharisees beneath, the ruder mockery of the soldiers, or the railings of His fellow-sufferers; He sees His Blessed Mother, and His beloved Disciple, standing at the foot of His Cross in the midst of the fearful scene which surrounds them; the minutes pass slowly on, and each one adds fresh intensity to the agony of His Body. But this is not all—nay, all this is as nothing to the horror of thick darkness which is allowed to overspread His human soul, and to shut Him out for a time from the presence of God. Tortured and rejected by man, He looks up to God from His Tree of anguish, and the Father's face is turned away. In the mysteries of that inner desolation we may not dare to enter; we may not venture to imagine or attempt to explain all the horror of soul which found expression in that exceeding bitter cry, "My God, my God, why hast Thou forsaken me?" But in the midst of all, the love of His sacred heart is yearning for man's Redemption, and He is still seeking the souls for whom He became Incarnate. With outstretched arms and loving eyes, He is calling to us from His Cross this Good Friday. He is appealing to us with infinite tenderness and pity. As He hung during those weary hours upon the

Cross He gazed through all time, and bore in His heart each soul which should be born into this world. He saw us, of *this* day and generation; each one of us, with all our varied circumstances, with our hopes, our fears, our temptations, our weaknesses, our struggles, our strivings after better things was present individually to Him; He saw us and He loved us; He offered to the Father the merits of that infinite sacrifice, that precious Blood which He was shedding in satisfaction for all our sins and short-comings; as He hung patiently through those long weary hours of anguish He gave Himself willingly for His people; sharp were the piercing nails, and bitter the long-protracted agony of the Cross; but His love was strong as death; many waters could not quench it; through the midst of all there glowed the Divine Love for sinners; He was suffering for you and for me, and His love for our souls upheld Him to the very last. To-day His voice once more summons us to Calvary, and bids us stand beneath His Cross. He seems to speak to us with tender reproach, and silently to upbraid us with our want of love to Him. As the world hurries to and fro in recklessness and thoughtlessness during the sad watches of this mournful but blessed day, a sad appeal ever and anon seems to break from the lips of the Divine sufferer, whose life-drops slowly ebb from His sacred wounds.

For you, I left the glory of the Father, and the brightness of Heaven to take upon myself your nature, and to join it for ever to My God-head; for you I was conceived by the Holy Ghost in the womb of Mary, and was born into this your world of sin and sorrow in the stable of a country inn; for you I was an outcast in my very infancy, flying into Egypt from the wrath of one of my creatures. IS IT NOTHING TO YOU?

For you, during thirty years I lived a life of poverty in Nazareth, unknown and despised of man, labouring with these hands at the common trade of a carpenter, and subject to my earthly parents. IS IT NOTHING TO YOU?

For you, I have passed through all the labours and persecutions of my three years' ministry, rejected and reviled by mine own people, traversing with these feet now pierced with nails, the length and breadth of the land on errands of mercy and love, stretching forth these bleeding hands to heal and bless, seeking the souls I loved. IS IT NOTHING TO YOU?

For you, I have encountered all the powers of darkness: for you in Gethsemane I agonized in prayer until the blood poured from my body; for you I have endured all the tortures and insults of the past night; for you I am now hanging between heaven and earth upon my Cross in torments both of body and soul. IS IT NOTHING TO YOU?

O listen to the pleading voice of your Saviour as He calls to you from the Cross this day, and remember that it is your God who speaks, that same God before Whom you must one day stand, when the fate of your soul is about to be fixed for all eternity; Whose body you shall even then see marked with those wounds which He receives to-day.

Will you, whose only hope for eternity is in those blessed sufferings dare, will you even wish to turn this day of His PASSION into a day of mirth and pleasure, or even of ease and selfish

rest. Shall the hours which were marked, one by one, by fresh insults and sufferings, heaped on His sinless head, now witness the thoughtless laugh, the idle jest? Shall our dear Lord as He looks down on this Good Friday on the earth on which He suffered, and on the souls which He redeemed, see the day of His atoning sacrifice made an occasion for fresh sin; the day of His agony uncared for and neglected; men's minds full of anything but of Him who bled and died for them?

Rather let us hasten to the foot of the Cross and continue with Him in His sufferings; let us grudge every moment which is spent away from Him; let us accompany Him as He is dragged from place to place, and meditate on each point of His Sacred Passion; let us go forth with Him along the way of sorrows; above all let us kneel before Him in sorrow and in penitence (if it may be, in church, if not, in our own homes), during those hours in which He hung in agony on the Cross. O, Jesus, manifest Thyself to many souls on this the day of Thy Passion, mayest Thou in this land and among this people on the Good Friday of this year see of the travail of Thy soul and be satisfied. O Saviour of the world, who by Thy Cross and Precious Blood hast redeemed us, save us and help us we humbly beseech Thee, O Lord. Amen.

ECCLIASTICAL NOTES.

THE Bishop of Bedford (England) has been seriously ill.

IT IS stated that judgment will be given on the Lincoln Appeal at the commencement of the May sittings.

THE Archbishop of Canterbury gave the mid-day addresses at St. Paul's Cathedral during Holy Week.

THREE of the candidates for the Diaconate at the Lent Ordination in Llandaff Cathedral, had only recently come over from Nonconformity.

"IT IS better," says the Bishop of Ripon, "to have a faith allied to what the world calls narrow, than to be so wide as to love all faiths."

NEARLY 7,000 sailors took the total abstinence pledge of the Missions to Seamen branch of the Church of England Temperance Society last year.

THE death on March 16th last of the Right Rev. Dr. Thomas Bishop of Goulburn, New South Wales is announced. He was consecrated in 1863.

THE Archbishop of Canterbury is strongly opposed to, and has for thirty years refused to allow at his residence, delivery of postal matter on Sunday.

96 PERSONS was confirmed by Bishop Whitaker on the evening of 23rd March in the Church of Covenant, Phila; more than half of whom came from other religious bodies.

ONE of the pithy sayings of a late English bishop was, "I have a horror of irresponsible talk." He explained his phrase as meaning talk to which attached no responsibility for subsequent action.

ON THE morning of 28th March Bishop Whitaker held a special service at the Church Training and Deacons House, Philadelphia, and admitted five young ladies as candidates for the order of Deaconess.

THE Bishop of Shrewsbury announces that the Lichfield Diocesan Church Extension Society are spending at least 200*l.* a year in the work of church extension in that diocese, in helping to provide additional clergy in populous towns.

It is proposed to erect a building in Oxford in memory of the late Bishop Hannington, to consist of a hall with library and reading-room for the use of the Oxford University Missionary Union, in connection with the Church Missionary Society.

LAST year the congregation of St. Mary Abots, Kensington, (England) contributed in offertories to the work of the Church not less a sum than £19,000. This exceeds all previous records, and the amount for the past decade reaches the extraordinary total of £161,559, of which nearly £11,000 was given to London hospitals, £17,000 to home missions, and £9,000 to foreign missions.

ON THE 2nd Sunday in Lent Bishop Quintard of Tennessee held an ordination and admitted to the diaconate, Geo. Walter Honesty, M.D., and Alexander Hartley, D.D. Both candidates had come into The Church from the Methodists, Dr. Hartley having been secretary of the Nova Scotia Conference; and Dr. Honesty a member of the Faculty of the Meharry Medical School. There was also present a former Congregationalist minister now a candidate for Orders in The Church.

A CURIOUS account of the late Lord Denbigh's conversion to Rome was given by Bishop Vaughan in his sermon at the funeral. His first impulse towards a change of faith seems to have come from a shock to his feelings of reverence, caused by seeing a sexton carelessly sweep away crumbs of the consecrated bread left after Holy Communion. No doubt, there was a terrible amount of irreverence in English churches, even as late as forty years ago; but Lord Denbigh's experience was surely exceptional, and he could have found many Anglican clergy, and laity, too, who would have fully sympathised with his feelings.—*Family Churchman.*

MOST people have heard of Sister Dora, and many thousands have read the story of her useful life. Her sister, who died a few days ago, Sister Frances, mother superior of the Sisterhood of Holy Rood, at North Ormesby, Durham, was less generally known. She was, however, as great a favourite with the poor among whom she worked in the far north as Sister Dora. Both ladies were daughters of the late Rev. Mark James Pattison, Rector of Hauxwell, and sisters of the Rev. Mark Pattison, rector of Lincoln College, Oxford.

BY WHAT AUTHORITY.

Continued

Can it be said, however, that the question of the *authority* by which the Ministers of Christ act is a matter of indifference or even of secondary moment? To me, I confess, it seems to be one of the most vital in relation to the *consti-*

tution of the Church. Almost all Christians, with the exception of Quakers and Plymouth Brethren, believe that an order of Ministers, in some way duly appointed and commissioned, is needed in the organization of the Church for the preaching of the word and the administration of the Sacraments. In *what* way that appointment and commission should be made so as to be in accordance *with the commission of Christ*, from whom alone it can primarily proceed, must be a question of first importance.

The New Testament calls such ministers Stewards of the mysteries of God, Shepherds of His Flock, Ambassadors of Christ. It tells us that to them is committed the Word of Reconciliation, that they have to watch for the souls of other men as those that must give account. In short, it speaks of them plainly as *commissioned to act with authority*. When any one then presumes to take upon himself this office, to administer Christ's Sacraments, to speak to others as one having authority, to act in Christ's name and with His authority, ought we not to demand that he should produce his credentials, and trace the derivation of the authority by which he thus acts? "WHO GAVE THEE THIS AUTHORITY?" The validity and efficacy of the things that he ministers as means of grace must depend on the answer to that question unless indeed any one, any member of the congregation has an equal right to minister those means of grace.

When our Lord claimed to act with authority even in the Temple by driving out those who by their merchandize had made His Father's house a den of thieves, and the chief priests and elders asked Him, "By what authority doest Thou these things? and who gave Thee this authority?" He did not deny their right to ask Him. He asked them a question which, if truly answered, would at once have shown them by what authority He acted; for John "bare record of Him, that He was the Son of God." But He did not give them a direct answer: for, as it has been well pointed out, "the manner in which they reasoned amongst themselves afterwards shewed that they had no real care for what was *true*; they were not seeking truth; their only care was as to what was *safe* and *prudent* to answer. To have asserted His authority directly before such men would only have been to cast "pearls before swine." When God has been pleased to change the order of a previously constituted Ministry, He has always enabled those first commissioned in such change to work miraculous signs as the evidence to the world of their commission from Him. And this question of the authority by which Ministers execute their office in the congregation of necessity involves another, also of vital importance: Where and what is the *true Church*? For the Sacraments are the outward bands of the unity of that Church, and Ministers, the Officers whereby those Sacraments are ministered. Even Frederick Maurice, a writer who certainly can not be accused of what are ordinarily called High Church views, wrote of the importance of a definite answer being obtained to this question: "The Apostles speak, or have always been supposed to speak, of a *Church*, a one Catholic Church, as established, or about to be established on this earth. They connect that Church with the gift of a Spirit, who is called the Holy Spirit; who, it was said, should dwell in the Church as He did not in the world, who was to purify the hearts of its members. Where is this Church? What does History say of it? What

do our eyes teach us about it? *Answer these questions, or the deepest anxieties of our age are unsatisfied.*" (Theol. Essays, xv. p. 325) I do not say that the answer he gives to the question is by any means satisfactory; but such words from one of the greatest leaders of the Broad School of Theology are, indeed, an eloquent protest against the prevailing spirit of indifference on such questions, and a great testimony to their real importance.

I honor greatly the man, who, believing that he holds the Truth as revealed by God, goes forth into the strongholds of heathendom and hazards his life that he may bring others to the knowledge of the Truth that he has learned to prize and love. I honor, too, the man, be he Roman, Presbyterian, Baptist, or Methodist, who has such faith in the preciousness of the special truths that he believes he possesses that he does his utmost to bring others to the knowledge of those truths. I despise utterly the man, call him what you will, who cares not whether he possesses the truth or not, or whether others believe as he does or not. The greatest zeal for the truth is not, cannot be inconsistent with the greatest love and charity; for *charity* has nothing to do with systems, it has to do with individuals, and as God himself may most shew his love for the *sinner* by manifesting His wrath most plainly against *sin*, so may we most show our love to *those who are in error* by our zeal for the truth as we believe it to have been delivered to the saints. We do not say, as some ignorantly affirm that we do, that those who hold not the truth as we possess it, and who have not the duly authorized Ministry as we believe it was intended to be continued in the Church, are not Christians; or as individuals, members of the Church. All baptized people are Christians, and therefore members of the one Church, tho' they may worship in separation. We do not say that there are not evidences of the working of God's Holy Spirit, amongst those who are so separated, in holy lives and in good works: nay, we may say with St. Paul that we rejoice that Christ is preached anyway. But we do, nevertheless, say, that separation in the body of Christ *is sin*: and that where separation exists there must be truth on one side, *error* on the other: and that it is the solemn *duty* of every Christian to use his utmost endeavor to satisfy his mind as to what *is* the truth, and where it is to be found; and having found it to contend earnestly for it, and to seek with his utmost power in every legitimate way to make it known to others also.

EASTER.

BY JULIA LARNED.

What saith He as He walks in light
Among the lilies fair and white—
More fair than they—
The risen Lord on Easter Day?

"O ye that suffer, sin and die,
I suffer with you, even I.
Those thirty years
Of human pain, and toil, and tears.

"And when ye nailed Me to the tree
I knew My dying love would be
A power so vast
That all the world must yield at last.

"Triumphant over death and sin,
Behold My joy and enter in:
O rise with Me
Glad sharers in love's victory!

"My quenchless love that burst the grave,
My risen love is strong to save;
Where'er I reign
From captive souls falls every chain.

"Before Me lies the brooding night,
The sky of dawn is flushed with light;
O lift your eyes
And watch the morn of hope arise."

THE GOSPEL OF THE RESURRECTION.

A SERMON BY THE REV. W. R. HUNTINGTON, D.D.,
GRACE CHURCH, N. Y. EASTER SUNDAY, 1887.

"Jesus saith unto her, Mary. She turned herself and saith unto Him, Rabboni, which is to say Master."—JOHN xx. 16.

Next to a touch of a hand, there is nothing that so quickly rouses the attention as the sound of one's own name. When we wish to wake a person out of sleep, or call back to consciousness one who has fainted or is stunned, our first impulse is to speak his name. It often happens that an ear deaf to every other sound is sensitive to that.

Mary of Magdala, dazed and bewildered by her grief, took little notice of the angels clothed in white, whom through her tears she saw sitting the one at the head and the other at the feet, where the body of Jesus had lain. She looked dreamily at them, answered their question, and turned away. She took little notice of Him whom she supposed to be the keeper of the garden. From Him also she would have turned, had He not with a single word broken the spell of her entrancement. He called her by her name. "Jesus saith unto her, Mary." It is enough, she knows Him. There is no longer any doubtfulness. He stands revealed. And now gathering up all her gratitude and all the love of which her soul is full, she utters the one only word that can contain them. She saith unto Him, "Master." There is comfort here.

By appearing as He did, first to one and then another of the disciples after His resurrection, speaking with them familiarly and affectionately, reminding them of what had happened in the past while He was still with them, and speaking words of counsel about the future, Jesus seems to have given a sort of pledge that His risen life would be, as His earthly life had been, knit closely to the common, every-day interests of man.

It was not as if He had suddenly appeared high up in the air and in an unearthly voice, audible to the world's end, made the announcement, "I am risen." This would have been startling but not winning. In point of fact He chose a very different way. He had His word for Mary, a woman well used to tears, "Why weepest thou?" He had His word for Thomas, the materialist among the Twelve, "Reach hither thy finger and behold My hands." He had His word for Simon Peter, thrice repeated in gentle reminder of the threefold denial, "Simon, son of Jonas, lovest thou Me?" And thus by methods shaped to suit the special needs and characters of each, He strove to make each feel that in Him he had a friend. The Resurrection had not set Him on a throne so high that He could no longer distinguish one face from another among those who once had been His companions; on the contrary, it had made possible a still closer intimacy and brought about an even better understanding than of old. This is the glad message of Easter day to you and me. "Mary;" "Rabboni," the call of Christ, the answer of the soul;—taken together they give us the beginning and the end of personal religion. To be assured that God knows us severally by name selects us for this task or for that, by name holds us responsible for what we do,—what a

tonic influence it has on the failing energy of the human will, how it startles, rouses, wakens us, at moments when life has begun to run along in a stumberous, dreamy fashion without purpose, without plan, without connection.

There is all the difference in the world between believing that there is a God and believing in the God which is. Instantly we hear him call us by name the one sort of faith deepens into the other. "Lord what wilt Thou have me to do?" becomes straightway the question uppermost. Plough-handle, weapon, pilgrim's staff, whatever it may be, it matters not, I am ready to grasp it, and with a cheerful courage to go forward.

You can tell the lives into which this call of God has come by looking at them. They carry the broad arrow mark, and are signed with the King's sign. Nay there is a descriptive title better still; they are consecrated. The uttered voice of God has hallowed them.....

.....Easter day is of all days a time to seek "the things which are above," and of such things above as are attainable by man or women what more precious than reverence and unselfishness.

We have no need now to go back to the garden where there was a tomb. The Prince of Life has quitted that forever. In the large spaces of the Paradise of God our Saviour lives and breathes. It is a region well watered, pleasant, beautiful; and to a Holy Communion with Him there He now invites us.

"Christ in His heavenly garden walks all day,
And calls to souls upon the world's highway,
Wearied with trifles, maimed and sick with sin,
Christ at the gate stands and invites them in."

Fellow-traveller along these roadways of time, is it not worth thy while to listen to so gracious an invitation?

This Easter morning, He calls thee by thy name. Wilt thou not turn and gladly answer, "Master"? It were a wise decision.

A PLAUSIBLE PLEA.

Why should I be confirmed? I don't see the good of it.

(1) The Rector says it is time for me to take a public stand, as a "faithful soldier and servant of Christ," of my own free will and accord.

Well, a good many people have done it before now, and I don't see that they have met with any great success.

(2) He tells me that God gave His Spirit to the early Christians by the laying on of the Apostles' hands, and that He will give me, by the same means, a like gift of the Spirit, such as is necessary for my spiritual life.

Well, it seemed to make a good deal of difference in those early Christians. "They spake with tongues and prophesied." but I have know people who have been confirmed who cannot tell me that they feel any difference in themselves after it, or that they were at once the better for it.

(3) He tells me that Confirmation will entitle my soul to the habitual use of the spiritual food of the Body and Blood of Christ.

Again I know communicants who do not seem to be any better for the privilege, and could not tell me if I asked them just how they felt the benefit.

EASTER HYMN.

OH, THE GOLDEN, GLOWING MORNING.
First printed in The Churchman.—Words by the Rev. Geo. T. Rider.

Oh, the golden glowing morning,
All the waiting earth adoring.
For this Easter day!
To the King in all His splendor,
Lord of life and death we render
Highest lauds this day.
Let the banners float before us,
While we sing the exulting chorus
Christ is risen! He is risen!
This is Easter Day!

Hark! The highest Heavens ringing,
Hark! The quiring angels singing
"This is Easter Day!"
No more grieving! no more sighing!
No more weeping! no more dying,
Christ is King this day!"
With the blessed ones before us,
We will swell the heavenly chorus—
Christ is risen! He is risen!
This is Easter Day!

Shout aloud the wondrous story,
For the King in all his glory
Draweth nigh this day!
Vernal benediction giving—
Christ the Life—the Ever Living!
On this Easter Day.
Let the banners float before us!
Send along the angel chorus—
Christ is risen! He is risen!
This is Easter Day!

On the Festal Altar glowing
Lo! the Paschal Emblems—showing
Forth this Easter Day!
Come with garlands, come with treasure,
Come with anthems' raptest measure
For this Easter Day!
How the bells are chiming o'er us
While we join the heavenly chorus!
Christ is risen! He is risen!
This is Easter Day!

Oh, that longed for day of union,
When Thine own, in Thy communion,
Lord of Easter Day—
Into life eternal waking,
Celebrate—Thy love partaking
Endless Easter Day!
For the joy that waits before us,
We will swell the angel chorus
Christ is risen! He is risen!
This is Easter Day! Amen

THE EASTER COMMUNION.

A few words to all who have been confirmed.
What are you going to do about EASTER COMMUNION?

The FLESH says: "You are not good enough, wait a little longer."

The WORLD says: "Don't go, or you can't enjoy the world and you can do without Holy Communion."

The DEVIL says: "Don't go, because you will be taking the side of JESUS."

The CHURCH says: "Every parishioner shall communicate three times in the year of which Easter to be one."

JESUS our LORD says: "Except ye eat the flesh of the Son of Man and drink His Blood, ye have no life in you."

IF YOU DON'T GO

Your LORD says "you have no life in you," you are a DEAD Christian.

The CHURCH says you are UNFAITHFUL.

BEFORE YOU GO

It is necessary 1. To REPENT of past Sin. 2. To determine to live a NEW LIFE. 3. To be in LOVE and CHARITY with all men.

IF YOU HESITATE

Go to your Clergyman for help and advice.—
Exchange.

News from the Home-Field.

Diocese of Quebec.

ARCHDIACONAL CONFERENCE.—A conference appointed by the Archdeacon of Quebec was held in Danville on the 15th of March ult.

All the clergy of the surrounding section (seven) were able to be present, except Mr. Scott of Drummondville, not yet sufficiently recovered from a very severe illness.

Owing to a very heavy storm that raged for several days previously, it was not to be expected that delegates from the parishes around would appear. Mr. and Mrs. Briggs, of Windsor Mills, deserve great praise for attending. In the parish of Danville only the village of Danville was represented.

The small attendance was no matter of surprise, though deeply regretted by all present. Such gatherings as this are designed to do great good, by awakening and strengthening interest in the Church; and under the inspiring leadership of Archdeacon Roe much has been done.

Two papers were read at the morning session by the Revds. Hepburn and Blaylock, on the help derived by the ordinary Christian from the doctrine of the "Communion of Saints."

Then followed the first half of the Archdeacon's charge which dealt with the progress of Churchwork in the district of St. Francis during the past 50 years. The array of figures marshalled with a master's skill told a tale that surprised the clergy present as much as any.

By request this was delivered again in the afternoon to a fuller audience.

Two papers were prepared by well-known churchmen in the section: Dr. Hemming, of Drummondville, and Major Aylmer, of Richmond. The first was read by the Archdeacon, because the writer was not able to attend.

The papers were eminently useful upon a subject demanding careful thought "The practical hindrances to churchwork." Major Aylmer's paper will appear in print.

The Revds. Horner and Sykes followed with papers on "Pastoral visitation, and how the laity can help make it a reality," and "How to restore public worship to its true ideal." They were both good.

The Archdeacon now read the whole charge which was received with every mark of satisfaction.

The last half which treated "Public worship" was particularly fresh and vigorous; and one clergyman after another arose and expressed his gratitude for the help given in the charge.

Time forbade much discussion; but the Conference gladly gave ear to Canon Thornloe, whose presence was a great acquisition.

In the evening in spite of blocked roads and storm there was a capital audience for the missionary meeting. It was a bright meeting. There was no time wasted. The choir was full and the singing was general and hearty.

Ten minute speeches were made by the Archdeacon and the Revds. Hepburn and Wurtele, and then Canon Thornloe was called, and he held the audience in close attention and impressed them deeply while he traced the workings of leading principles of action through all the ages past and present.

Major Aylmer followed in a very happy and helpful address to the laity, suggesting some things they might do, and ought to do to strengthen the hands of the ministry.

The people showed their pleasure by giving a goodly offering for Foreign Missions.

The blessing closed a happy and profitable day, long to be remembered in Danville.

RICHMOND.

ST ANN'S CHURCH.—An interesting event occurred here last week in connection with a two day's visit from the Rev. A. J. Balfour, formerly rector of this parish, and now incumbent of St. Peter's, Quebec. By invitation of the Ladies' Guild of St. Ann's Church, and of the Women's Auxiliary, Mr. Balfour gave on Monday evening the 28th, a most instructive lecture on the early history of the Church in England. Photographs thrown on to a screen from a magic lantern, illustrated the principal details of the lecturer's subject. Among these views were the chapel of St. Bertha, the ruins of the monastery at Tona, the ruin of Glastonbury etc., which, taken in connection with extent documents and authentic tradition, convincingly prove that Christianity was introduced into and flourished in Britain, from almost apostolic times. A map of England divided into the Saxon Heptarchy was also shown on the screen, and was a great help in explaining how the ancient Britons with their religion were driven westward to give place to the new Saxon invaders, whose conversion to Christianity by St. Augustine has occasioned the mistaken view that the whole of England was converted by him.

Mr. Balfour on Tuesday evening the 29th assisted at a lenten service, and delivered in lieu of sermon an account of the Church of England mission in British Guiana in the diocese of the oldest bishop on the bench, Bishop Austin of Barbados.

On the first evening the proceeds of the lecture went to the fund of the Ladies' Guild and on Tuesday a collection was taken up for the Women's Auxiliary.

Mr. Balfour has many warm friends in his old parish, and the present occasion was one in which a welcome from old parishioners happily blended itself with the strengthening of the hands of his successor. For the interesting subjects on which he discoursed could not fail to awaken in churchmen a zeal for that faith which connects them with a long line of tried and noble witnesses in the mother country, and is yet bearing fruit in the self-denying labours of martyrs and missionaries in foreign lands.

Diocese of Montreal.

ST. STEPHENS.—St. Stephen's church was crowded on Sunday evening, 3rd April, when a confirmation took place. His Lordship Bishop of the diocese delivered an impressive address to the candidates, eighteen men and twenty-three women, presented by Ven. Archdeacon Evans. The last confirmation service took place about a year ago. The heartiness and appropriateness of the singing was noticeable, a pleasing feature of this part of the service being Torrington's "Abide With Me."

ST. GEORGES.—The Y. M. C. A. of this parish have issued a neat card of appointments for April, May and June. During the present month there are, April 7, essay "Help yourself," by Rev. J. Ker, B. D., Rector of Grace church, and Question Box; April 28, Lecture "Jamaica" illustrated by Adam Brown, Esq., of Hamilton, late Commissioner for Canada at the Jamaica Exhibition. The Parlour and Reading Rooms of the Association on Stanley Street are open every evening from 7.30 to 10, and all young men are cordially invited to make use of these beautiful rooms.

The Very Rev. the Dean of Montreal preached a striking and forcible sermon on Sunday even-

ing week from the parable of Dives and Lazarus coupled with the words as to Judas he went "to his own place," enforcing the truth of the life beyond the grave, in its two conscious states of happiness and misery, and the part taken by each individual in preparing in this life the place which is to be 'his own.' The attention of the large congregation was riveted by the earnest, practical and eloquent treatment of a difficult subject.

CHRIST CHURCH CATHEDRAL.—The Lord Bishop of the diocese held a confirmation at this church on Sunday afternoon, when a number of candidates were presented by the Rector for "The laying on of Hands."

Diocese of Toronto.

TORONTO.

ALL SAINTS.—The 6th annual meeting of All Saints Church Literary Society was held on the evening of the 7th inst. in the school room, the Rev. Arthur H. Baldwin, Hon. President in the chair. The secretary treasurer's report showed most encouraging progress. The membership had increased to 236; the receipts for the year had been \$285.57; and there was a balance in hand of \$102. Fourteen meetings had been held during the year, all of which were well attended and successful. The following are the officers for the present year: Rev. A. H. Baldwin, Hon. President; Mr. A. M. Watts, President; Miss Fullerton, 1st Vice-Pres.; Miss Robinson, 2nd Vice-Pres.; Mr. G. Shaw, Sec.-Treas.; Mr. M. Smith, Ass.-Sec.; Miss Robinson, organist.

Diocese of Niagara.

GUELPH.

THE Sunday School Lenten offerings are to be devoted this year as last to the education of an Indian boy at Emmanuel College, Saskatchewan.

Miss Constance Keating has very kindly presented the church, through the rector, with two beautifully wrought frontals for pulpit and reading desk, worked by herself.

S. S. LIBRARY.—Last year the children presented a library to Sunday School at Magnetawan, Algoma. After Easter they intend to make another offering of the same kind to a poor parish in that district.

The "Instruction in Sewing" class will continue its good work until the end of May. The attendance has varied from 40 to 64. A few more teachers are much required to fill vacancies caused by sickness and removal.

BIBLE ASSOCIATION.—With their accustomed zeal this association has fitted up new gas lights, much needed, in the vestibule of St. George's. They are also placing hymn boards of a neat device in church, so that all can see what hymns are to be sung. A concert is contemplated for 26th of a pleasing and attractive character.

IN MEMORIAM.

Another of the earliest members of St. George's Church, Mrs. Benjamin Thurtell, was taken to her rest on Sunday, 28th Feby. She was sister of the late Mr. J. Davey, and for many years they were constant in their attendance at St. George's Church. To the old settlers she was well and favorably known for her many Christian qualities. She leaves one son, Mr. George Thurtell, who resides in this city, and one daughter who lives in Collingwood.

THE LATE DR. KEATING.

During the past month we have also lost from among us, one endeared to the whole neighborhood by his kind thoughtfulness and loving

sympathy with the afflicted. Like St. Luke of old, he was indeed the beloved physician. He had a very extensive practice, and his patients to a remarkable extent became his dear friends. His death was awfully sudden and not merely a terrible shock to his own much loved and loving family, but to the community at large. After family prayers on the 12th ult., he had retired to his office and there death came to him while alone. He was comparatively young, having been born in 1837. Both he and his family have ever been devotedly attached to St. George's Church. The doctor first commenced the practice of his profession in the village of Morriston, and some 23 years since removed to this city, where he entered into partnership with Dr. John Howitt, and later on with Dr. Macdonald, now of Toronto. He was the first medical student from Canada who became a member of the Royal College of Surgeons of England, and also the second oldest practitioner in Guelph.

Diocese of Huron.

KIRKTON.

ST. PAUL'S CHURCH.—Obituary.—On Friday morning, March 25th, 1892, Mrs. Mary Creery, beloved wife of Robert Creery, senior, 10th Concession of Osborne, Co. of Huron, entered into rest—being 68 years of age. Deceased was a member in full communion with the Church of England, a regular attendant on the means of grace, and an active member of the Ladies' Aid of St. Paul's Church. Her place will be greatly missed in the house of God, as well as in the family circle. Her funeral took place on the following Sunday from her husband's residence, where a short religious service was held by her pastor, the Rev. H. D. Steele; after which the remains were followed by an immense concourse of people to St. Paul's Church, Kirkton, where the impressive burial service was read and an appropriate sermon preached by the Incumbent. The lesson in providence addressed to the bereaved husband and mourning family may be learned from those words of the "Prayer for the Church Militant": "And we also bless Thy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good example, that with them we may be partakers of thy heavenly kingdom."—AMEN.

LONDON.

The regular lenten services have been very well attended in the several city churches. Arrangements have been made for holding daily services with sermon during holy week. And confirmation classes are being prepared by the several rectors.

The special services in Christ Church were continued Sunday and were well attended. In the morning Mr. Parlanc delivered an able address on the subject of the second coming of Christ, which was listened to with great attention. A large number remained to partake of the Holy Communion at the close. In the afternoon a children's service was held, when a bright and cheerful, but earnest address was given by Mr. Crombie. At the evening service both evangelists addressed those present in forcible language on the importance of deciding for Christ. The interest deepens as the meetings draw near to their close.

The Bishop of Huron, in his last lenten lecture at Brantford, said:—"I am of opinion that entertainment of any kind, gotten up for church purposes, is wrong and opposed to Scripture. The necessities for the church should be obtained by self-denial alone. He would not go, and he would be sorry to see any of his people go, to the rich man's door to beg for funds to carry on the work. Such gifts were not acceptable to God he was sure. It was only by self-denial

they could hope to accomplish the grand work. That was the fruit which showed Christ's abiding spirit. If all those who heard him were filled with the spirit of Christ and went about their Master's business with self-denying zeal they would simply be amazed at what they could do."

AYLMER.

Rev. Mr. Baldwin, rector of Trinity Church, Aylmer, has received a call from Toronto and another one from Berlin.

The Bishop of Huron will (D.V.) hold an ordination on Trinity Sunday.

The Bishop of Huron has issued a licence as lay reader to John Bushell, of Windsor, who is preparing for Holy Orders.

BRANTFORD.

There was a very large attendance in Grace Church, Brantford, on Wednesday night, when Bishop Baldwin preached on the subject of "Christian activity," taking as his text St. John xv, 5: "He that liveth in me and I in him, the same bringeth forth much fruit."

Diocese of Qu'Appelle.

A meeting of the Executive Committee was held at Qu'Appelle Station, on Thursday, March 17th. There were present the Bishop, Revs. J. P. Sargent, L. Dawson, W. Nicolls, and H. S. Akehurst, and Mr. J. Boyce. Applications were received and grants were given for the following: Help towards the expense of a Perpetual Deacon for work in the Summer District; purchase of a store at Swift Current for purpose of holding Services, &c.—grant \$50; For erection of a room in connection with the church at Maple Creek, for accommodation of clergyman visiting that place—grant \$50.

Church at Kutawa, near Indian Agency, Touchwood Hills, to cost about \$1,000, of which \$300 has been already collected by the relations of one of the settlers, in England, and it is hoped that \$500 more will be raised in the District—grant made of \$200.

Payment for Interpreter on Gordon's Reserve, \$50 and expense of repairs to School, and erection of a cow shed on Gordon's Reserve—\$98.75.

A sub-committee was appointed to consider the question of issuing a book of Diocesan Services, such as for Consecration of Churches, Institution of Clergy, Rogation, &c. The sub-committee consisted of the Bishop, and Revs. J. P. Sargent, F. V. Baker, H. S. Akehurst.

The Synod will be held at Qu'Appelle Station, on Wednesday, June 15th.

The Bishop particularly desires that all Confirmations, this year, may be arranged to be held before October.

SALTCOASTS.

Since the new church has been in use the congregation has steadily increased; week after week, we see new faces in the church and the new comers continue as attendants. It is hoped that ere long a vicarage, will be built, as the need of a resident clergyman is much felt. The towns-people are very anxious for the house to be built, and several have already begun to move in the matter.

YORKTON.

The priest-in-charge of this large district is now visiting the northern parts. He found Yorkton a small village at the end of the Manitoba Northwestern track, consisting of about seventy-five inhabitants. The church people

are in the minority and apparently so in the surrounding country. Several enquired of the priest whether Services would be regularly supplied. A service was held in the school on Sunday.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.

THE CATHEDRAL.—At the ordination held in the Cathedral here on the 13th March, Messrs. R. H. L. Girling, H. Dransfield and G. Gill were admitted to the diaconate.

ST. GEORGE'S.—On the evening of 14th March at the weekly meeting of the Young People's Association, Mr. Driver, the popular organist of the church, delivered an interesting and instructive lecture on "Church Organs," tracing them from the earliest records, B. C. 120, to the present day, giving interesting details of some of the largest and finest organs in the world.

CHRIST CHURCH.—At a well attended meeting of the attendants of Christ Church mission recently a most encouraging report of progress was made. The managing committee has purchased a lot on Rachel street, 66x132, and the mission building will shortly be moved on to it, and enlarged. Canon Pentreath has made arrangements to appoint Mr. W. Clarke, the present efficient lay-reader, curate in charge. Mr. Clarke will be ordained in May.

ST. PAUL'S.—The incumbent, the Rev. W. A. Burman, has felt himself unable to continue his double duties in connection with the parish and the Indian school, and has resigned the charge of St. Paul's. The great increase of the work of the school, to which he was specially assigned, has necessitated this step.

OUR BOYS AND GIRLS.

THE year again brings us round to Passion week, Good Friday, and Easter. Every year our Church leads us at this season to Mount Calvary and says to us, "Behold the Lamb of God which taketh away the sins of the world." She bids us in the most solemn services of her year to "Remember the exceeding great love of our Master and only Saviour Jesus Christ thus dying for us"—for you and me. There is a great deal about our Lord's sacrifice which the wisest man or angel does not see into; but every child who reads the last page of the PARISH VISITOR can understand these words: when our Lord died on the cross, He died there for you—for you as much as if there had been no one else in the world. Never forget this fact.

When our Lord hung on the cross His mother stayed by Him to the last. All that mocking crowd, all the horrors of the scene could not drive her away from the Son she loved. Nor did that Son forget her. "When He saw His mother and the disciple standing by, whom He loved, He said unto His mother, Woman, behold thy Son! Then said He to the disciple, Behold thy mother! And from that hour that disciple took her to his own home."

Our Lord was not only our Sacrifice, but our example. Boys and girls, what are you doing for your mothers? Are you trying to help them, to save them trouble, to show your love to them in all ways? or are you disobedient, careless of her comfort, careless about making her needless work and anxiety. Do you shirk, and get out of helping her whenever you can do so? Ask yourselves honestly, "How am I treating my mother?"

Our Church does not leave us at the cross. That would be sad indeed. If Christ had only died and had not risen again—if His disciples had seen Him no more after they had seen His body taken down from the cross, shrouded in

linen and laid in the garden tomb—they would have felt sad and hopeless enough. If Christ had not been raised, all our hopes would have been vain. But Easter is at hand. Our Church takes us to that new sepulchre and shows us that it is empty and open to the day. The linen cloths are there. Our Lord had no more need of them. But "Christ is risen from the dead," as the Easter anthem sings. And we have His word that because He lives we shall live also. The greatest sinner need not despair of forgiveness because Christ died, the just, for the unjust. (I Peter iii., 18). The youngest child need not fear to die, for "Christ is risen from the dead and become the first fruits, of them that slept. For as in Adam all die, so in Christ shall all be made alive." (I Cor. xv., 20).

Directions for Readers of the Church Service

By a Layick of the Church of England. Published in London in 1682.

He that will perform this service as he ought, must first be prepared with true devotion in his mind and spirit. For when the congregation see the readers of the prayers so slight and superficial, and express so little seriousness and devotion in reading, they will never think themselves guilty of any great sin in being slight, and careless in hearing, or very indeavour if they never come to hear them at all.

He must make those ends to which the several parts of this service are designed to be his own; he must endeavor by reading the sentences of Scripture at the beginning, and the solemn Preface, to compose the minds of the people to great seriousness and true penitence, by reading the Absolution to confirm their hopes of mercy and pardon, but without presumption; by reading the prayers and repeating all parts of praise and thanksgiving, and the responses and mutual provocations to devotion, he must earnestly intend not only the expression of his own holy affections, but to excite the like in others.

He must endeavor, by a clear voice and distinct pronunciation, to make himself understood of all, and make it easy for the people to follow him, especially in those parts of worship wherein they are to join their voices; but yet not so slow that many should run before him in repeating the Prayers and the Belief, as people are apt to do. And in repeating the Psalms, he should make much observation, that his speech may bear proportion with the generality of the congregation, and that there be no pause between their ending one verse and his beginning another, but that he may come in with them at the last word; which makes this exercise more like Psalmody, the thing for which it was intended; a thing wherein the people do much need to be well instructed.

In the solemn prayers he must put on the humblest reverence and devotion, and by his own example excite the same expressions in the people; especially in the repetition of the Lord's Prayer, as many readers, in having this prayer more perfectly by heart than the rest, ramble it over with a greater haste, and have less care to express that devotion which more becomes this solemn exercise than any other, as God hath greater regard to that, as the composure of his dear and only Son.

He that reads should do so in such postures as the Church hath ordered; and he ought to make such fit pauses that they may have time to change their posture from kneeling to standing, and compose themselves for fit acts of adoration in repeating the words of glory where with begin Office of Praise and Thanksgiving.

He ought also to give to each part of the service the proper accent and meaning, in a voice belonging to the same; for it is not seemly that all should be read in one tone, but those parts that are for instruction, wherein he speaks to the people, should have one manner; and the prayers, wherein he alone speaks for them, an-

other; and those psalms and prayers wherein they speak with him by turns, another; but some readers have accustomed themselves to a kind of devout tone, which puts an emphasis on words where none is required, which plainly shows an affectation of devotion where none is; whereas, nothing shows well but that which appears to be natural, and the true effect of a devout mind directed by sober judgment.

The minister should instruct his people to compose their minds by a solemn manner of coming into God's house, reverently kneeling in prayer that they may perform their part in the service; to stand up and attend seriously to the reading of those Scripture sentences in the very words of God himself; listen to the Exhortation following, and be better prepared to accompany the reader with a pure heart and humble voice in the General Confession, which ought to be made in the most humble posture, kneeling on his knees; to be continued through the Absolution and the Lord's Prayer, but standing during the Psalm and Gloria Patri, that the exaltation of their bodies may teach them to lift up their hearts.

Urge them to join in the responses audibly, especially in the Psalms; and at the Creed, repeating with the minister in a distinct and reverent manner, as it contains those matters in which all Christians are of one mind, which do believe with their hearts to righteousness, and confess with their mouths to salvation; that all, therefore, in one posture do with one mouth repeat excellent form of sound words. After this may be performed with mutual charity the prayer, *The Lord be with you*, and the return, *And with thy spirit*, which if spoken with proper holy affection ought to beget such a disposition of mind as will render the prayers very acceptable to God and edifying to one another.

Every Family Should Have a Church Paper.

FROM A FRIDAY EVENING LECTURE, BY THE REV. R. H. GESNER, B. D., RECTOR OF ZION CHURCH, MORRIS, N. Y.

"And the Gospel must first be published among all nations."—St. Mark xiii.: 10.

The Gospel is to be published, made common, not by the living voice alone, but by the written and printed word, through the medium of Church newspapers and periodicals.

You know how people regard their village or country paper. To the tired merchant or farmer, it is almost indispensable as he draws his chair within the benignant radiance of the evening lamp. He will tell you that he must be "posted," that he must keep up with the times, that he must know what is transpiring in the neighborhood, in the State, the nation, the world. Yet if you say to him: "Do you take a Church paper?" he will speedily find occasion to change the subject!

Yet is it reasonable that a man should allow himself to get behind the times as regards the things pertaining to the Kingdom of God? Ought he not to keep posted on the work, the progress, the conflicts, of the Church? Will he say: "I hear enough about the Church on Sunday to last me through the week?" No man can hear too much about the life and growth, the trials and the triumphs, of the kingdom of God. No pastor, however faithful, can take the place of an earnest, fearless, well-edited Church paper.

What I have said implies that every family ought to take a Church paper because it helps to keep them in touch with the Church at home and abroad. When a parish thinks only of its own narrow interests, cares for nothing outside of its own limits, it is afflicted with that bane of corporate life, parochialism! It is much like a man who thinks only of his personal case and comfort, who pays no heed to the need and suffering of his fellow-men, who, unlike Sir Launfal, bestows not so much as the passing coin of a

kindly word or a whispered prayer for the crying ills of a maimed and bleeding world, but goes his way with steeled and indifferent heart.

From such a working of parochial life, the Church paper helps to deliver us, to keep us in unceasing communication with the great world of Christianity outside of us. It stimulates our zeal with the knowledge of the labors of other lively members of Christ. It aids in infusing the missionary spirit, as we read of the needs of the Church in foreign and domestic fields.

Again, the Church newspaper is an educator of young and old in Churchly ways and habits. Each week it comes with its entertaining story for the children, its tales of thrilling interest of those who fought the good fight of faith long ago, on the hot plains of the East, in the dark forests of Europe, or on the lone prairies and storm-bound coast of our Western land. It comes with its melodious poetry, breathing to our souls the cardinal thought of the ecclesiastical season. It tells us of the books that issue weekly from the press. Through its open columns we hear the voice of our reverend fathers, the leaders prominent in every good word and work.

The Church paper is the Christian telephone that carries messages to the faithful from lips thousands of miles away. In its instructive and careful editorials we are put in touch with the burning questions of the hour.

More than in any other way you will learn through the Church paper, of the growing life, the advancing thought, the ceaseless activities and labors, of *The Church of the Living God*.

Brethren, I appeal to you to keep abreast of the active work and thought of the Church. The Church paper will increase your interest in the parish as well as in the teeming realms beyond. It will help you to be more faithful servants of Jesus Christ and His glorious kingdom. It will ingrain and enforce in your hearts the blessed teachings and harmonies of your apostolic Faith. It will bring to you, your children, and your neighbors, such priceless influences as only God can measure when He counts up His jewels in the heavenly treasury.

Correspondence.

A Correction.

To the Editor of THE CHURCH GUARDIAN.

SIR,—I hasten to correct your report of our doings in the CHURCH GUARDIAN of March 22nd. It is there stated that the Rev. H. J. Wilmot Buxton is delivering a course of instructions at the daily evensong during Lent, at St. Alban the Martyr, Nanaimo. This is a mistake, as Mr. Wilmot Buxton's instructions are read by myself. I believe that it tends much more to the edification of my people to give them good matter written by other men than to be incessantly grinding out my own, not very brilliant thoughts. The particular course of instructions referred to, and which have been very greatly appreciated by my people, is "New and Contrite Hearts" Skeffington & Sons, Piccadilly. I can heartily commend the book for such a purpose; it contains a brief instruction for each day in Lent.

Yours, &c.,

GEORGE H. TOVEY.

Rector.

St. Alban the Martyr, Nanaimo, B.C.

March 31st, 1892.

EASTER SERVICES.

We shall be pleased to receive short accounts of the Easter Services from as many places in the several dioceses as possible.—Ed.

THE CHURCH GUARDIAN

—: EDITOR AND PROPRIETOR:—

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

— ASSOCIATE EDITOR —

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ANNOUNCEMENTS SEE PAGE 15.

CALENDAR FOR APRIL.

- April 3rd.—5th SUNDAY in Lent (*Passion*. Sun-
day).
" 10th.—6th SUNDAY in Lent. (*Palm-Sun-
day*. Notice of the days of this
week.)
" 11th.—MONDAY before Easter.
" 12th.—TUESDAY do do
" 13th.—WEDNESDAY do do
" 14th.—THURSDAY do do (*Dies
Mandati*.)
" 15th.—GOOD FRIDAY; Pr. Pss. M. 22,
40, 54. E. 69, 88.
" 16th.—EASTER EVEN.
" 17th.—EASTER DAY (Pr. Pss., M. 2, 57,
111; Pr. Anth. instead of *Venite*;
Athanas. Cr.; Pr. Pref. in Com'n
Service till Ap. 24th; Notice of
Monday and Tuesday; Eveng.
Pss. 113, 114, 115.)
" 18th.—Monday } In Easter Week.
" 19th.—Tuesday }
" 24th.—1st Sunday after Easter. (Notice of
St. Mark.)
" 25th.—St. Mark—Ev. and Mar.

CHRIST IS RISEN.

BY S. B. C.

By the tomb at dawn of morning,
See, a faithful mourner stands,
In her heart a sacred sorrow,
Precious spices in her hands;
But the sepulchre is empty,
Vain is all her treasured store—
Have they taken away her Master?
Will she see her Lord no more?

Hark! an angel's voice is speaking,
And her fears have fled away,
All her sadness turns to gladness—
"Christ the Lord is risen to-day!
Christ is risen! Christ is risen!"
Sound it far o'er hill and plain,
"Christ is risen! Christ is risen!"
Sin and death by Him are slain,
"Christ is risen! Christ is risen!"
Angels sing the glad refrain—
"Christ is risen, Christ is risen!"
All the dead shall rise again.

Stricken mourners, who like Mary,
Weeping, stand beside the tomb,
Mourning that God's little children
Now are sleeping in its gloom,
Listen to the heavenly message,
Sent in love to all who weep
O'er the loved, who trusting Jesus,
Gently fell in peace asleep.

"He is risen," spake the angel,
On that holy Easter Day;
"He is risen," let the tidings
Drive all doubts and fears away.
"Christ is risen! Christ is risen!"
Sound it far o'er hill and plain;
"Christ is risen! Christ is risen!"
Sin and death by Him are slain;
"Christ is risen! Christ is risen!"
Angels sing the glad refrain—
"Christ is risen! Christ is risen!"
All the dead shall rise again.

EASTER DAY.

On this day we celebrate the one thousand eight hundred and ninety-second anniversary of the greatest festival of the Christian Church. We say the greatest, for it represents more than any other. This will be made the more manifest if we consider for a moment where it stands in the Gospel history.

Our Church is a great teacher, and has so arranged the sacred days, seasons and services as to bring before her children the principal facts and events in the life of our Lord, and thus set forth in the clearest possible light the practical lessons of His blessed Gospel.

This Gospel is not so much a system—a system of theology or ecclesiasticism, or anything else—as it is an illustration of what a Christian should be in his spirit, in his life and character.

To inspire, develop and guide such a life is the great mission of the Christian Church in this world. This is the end in view in her appointments.

Advent is a season of preparation—preparation for the Lord's coming into this world. The Nativity or Christmas tells all about His birth. The Epiphany or Manifestation to the Gentiles teaches that He came into this world as a Saviour—a Saviour of the whole world. The Lenten Season is a period for self-discipline, meditation and prayer. This closes with the betrayal, crucifixion and burial of our Lord. Then comes Easter, and with it the joyful cry—The Lord is Risen! The Lord is Risen! The Lord is Risen! It is the shout of victory, of thanksgiving and praise; we may call it the greatest—the queen of festivals.

We make one or two suggestions as appropriate to this season.

Easter has come down to us from apostolic times. The early Christians placed it at the head of all the festivals, and its observance was regarded as a high and sacred duty. For fifty successive days many varied and solemn services were held in its honor. As time went on and other facts and events called for special notice, the season of the Easter celebration was shortened, but never through all the centuries has it lost its place in the Church of Christ or its hold upon the heart.

One reason, perhaps, why it was so kept and honored by the early Christians was the fact that it brought them into such close connection with the children and Church of God of the former dispensation. The Passover was the greatest of all the festivals of the Jewish Church; so is Easter the greatest of the Christian Church. The one was the type of the other. St. Paul speaking on this point uses these significant words: "Christ our Passover is sacrificed for us, therefore let us keep the Feast." To trace out the connection between these two great festivals, the Passover and Easter, cannot fail to be an interesting and profitable study. Another thought—as Easter teaches most impressively the great doctrine of the Resurrection, a doctrine incorporated in our creeds—so does it become a living truth, a truth of the deepest interest to each one of us personally, while it is not all of life to live, certainly it is not all of death to die.

Some there may be who would be glad to feel that death was the end of all things—an

eternal sleep to soul and body. Not so the Christian. His religion has promise of the life that now is, and helps him in all his cares, labors and sorrows, but all the while it points to the life to come. This it is which looks beyond the grave and inspires the immortal hope of an eternity with Christ in His Heavenly Kingdom. Now on Easter Day the blessed doctrine of the life beyond death is brought pre-eminently before each one of us, and should engage our deepest thoughts and awaken our warmest gratitude. In the light of this day death loss its horror and darkness no longer veils the tomb. For the Lord is risen! The Lord is risen!—
Parish Visitors, N. Y.

EASTER LILIES.

BY MARY STUART SMITH.

The power of association nowhere asserts itself more distinctly than in connection with the sight or smell of flowers—nay, the very name of some floral favorite can thrill the soul with sensations of either pain or pleasure. Here is an instance: A gay young girl having, in sport, accidentally shot herself right through the heart, her friends, in too realistic fashion, robed her for the grave in spotless white, laying upon her bosom quantities of the crimson blossom known as "the bleeding heart." A spectator of the piteous scene for years afterward shuddered whenever her eyes chanced to fall upon the bloom of this plant, that all unconscious as it was, had borne its part in so terrible a tragedy. Instinctively the eyes would turn away, the mind penetrated as it were by a thrill of horror, from so slight a thing having brought it again into connection with a far-off past.

As a counterpart to this experience, the very word "lily" pronounced in our hearing seems to waft toward us an indefinable breath of sweetness, calming and soothing senses, however ruffled previously.

By universal consent the pure white lily is made to appear pre-eminent among all the beautiful flowers which deck the altars of churches at Easter—the most joyous of all the festivals that mark the progress of the Christian year.

Does one ask why this choice? Why should the lily best typify the Resurrection?

More than one reason can be given.

In the first place, the habit that this plant's foliage has of dying entirely down to the root, which likewise disappears utterly beneath the earth during winter, aptly figures death, while its budding forth again at the summons of spring into such brilliant and joyous life, gives an equally striking illustration of the sudden awakening to immortality, of which this festival is destined to give reminder.

The lily, as the emblem of purity in its snowy robes, lifts our thoughts, without an effort, to the redeemed spirits who surround the throne on high, arrayed in white, while the sweet perfume with which its presence fills the air, points to charity, that chiefest grace, by whose instrumentality poor mortality is to be clothed upon with light, and antedate heaven, by dispensing the fragrance of good deeds, while still a dweller upon earth.

Shall we ask what species of lily can lay claim to the honor of being designated the "Easter

Lily." Is it the well-known *Lilium Candidum*, or the rarer *Japonicum Longiflorum*, or the earlier flowering *Lilium Precox*, or why not rather everybody's pet, the lemon-scented *Convallaria*, or lily of the valley, which has become the emblem of humility as well as purity?

We answer one and all. Easter being a moveable feast, and celebrated in many climes, the same flower may not invariably be in bloom to greet its advent, and lilies of every species, so that they be immaculately white and fragrant, may lay claim to the enviable distinction of being Easter lilies, if they open their petals at this auspicious date. More and more, every year, the art of the florist comes to our aid by so expediting the period of bloom for these coveted lilies, that no hindrance any longer opposes itself to the wish of those who would fain decorate home, church or sick chamber, at that glad season, with this fairest, loveliest, purest of all sweet flowers.—*Selected.*

"SPIRITUALITIES" AND "TEMPORALITIES."

The approaching Easter elections of wardens and vestrymen naturally direct attention to the purpose of the Church in this matter. It is perhaps best to return to first principles in this connection. Much of the confusion and distress which mark a weak Church life arise from the fact that mere expediency and not first principles rule. The Church, acting under the inspired record in the Bible, has distinctly adopted certain first principles relating to its "spiritualities" and its "temporalities." She distinctly asserts that it is the business of the clergy to devote themselves to the former, and of the laity to see to the latter.

When these first principles are disallowed or transgressed nothing but evil arises in the long run. In a parish or in the Church at large where the laity attempt to manage the spiritualities, or where the clergy control the temporalities, dangerous difficulties, and what is worse, spiritual paralysis are sure to follow. True, the two are by no means antagonistic. But they can not be made effective unless each keeps to its proper sphere. It is also true that the one sometimes necessarily merges into the other, where the laity, for instance, are directly concerned in the religious condition of affairs, and where the clergy are directly interested in securing certain instrumentalities of a purely temporal character, which however are necessarily preliminary to their spiritual work. Still, as the guiding rule toward any truly effective parish life, the rights of each and the duties of each as well as their harmonious relationship must not only be clearly recognized, but actually realized. The parish clergyman is not at the head of a business concern. He is God's minister for ministering in spiritual things to eternal souls committed to his care and cure by God's Church. His chief, his great concern, is to be a faithful steward of God's mysteries. By this and by this alone he should be judged and not by the number of dollars and cents in the parish treasury. In fact his value to the laity directly depends upon his faithfulness to and his efficiency in the more purely spiritual matters. The very objects for which they become members of a parish are alone reached in the influence of their

rector upon their nobler selves. If he is so spiritually efficient that under his teaching they are led to take truer views of God and their own lives, *e. g.*, to become purer, more loving, more humane toward their fellow-men, more patient and hopeful in their own griefs and sorrows, more trustful and believing toward God, then no amount of money can measure his value to them. They are securing something from him which they can purchase in no market. He is simply invaluable to them and to their children. But they had better throw their pew rents and gifts into the sea than belong to a parish whose rector's chiefest aim and interest are the returnable rates in rented pews of what he does. The very instinct of self-preservation should make them willing to relieve the clergy from mere monetary anxieties. In this way alone can they secure efficient service. The Church, through her vestry system, has also provided for an efficient and prosperous management of its temporalities. Only she insists that it is the business of the laity to effect this end. Just as it is the bounden duty of the clergy, as much as in them lies, to foster and develop the spiritual efficiency of their cures, so it is the bounden duty of the laity to foster and develop the temporalities of their parishes and of the Church at large, as much as in them lies. The clergy have no right to be content with doing just enough in their spheres. The laity have no right to be content with simply making both ends meet in their spheres. There are plain duties and obligations on both sides. These two great first principles stand under all circumstances. Where followed out the Church's work is effectively done both for the salvation of human souls and for the spreading Christ's kingdom. Where they are neglected or confused the Church and the people suffer.—*Churchman.*

EASTER IN A FINANCIAL ASPECT.

Easter-tide comes back full of bright memories. It is the glory of the Christian year, the star of our Faith, the herald of hope in life, of peace in death. Our churches are filled with flowers, our pulpits sound a note of joy and consolation. It is a new spring in the spiritual life as it is greeted by the vernal airs and expectations of Nature herself.

Easter-tide has however a more practical aspect. It closes the ecclesiastical fiscal year, and with it recur in many instances the ending of old, the beginning of new incumbencies. In every parish it comes with the reckoning up of results, the verdict of a minister's, of a parish's success or failure. In some places, consequently, and in some years, it is a season not altogether of peace. There are churches, indeed, to which it brings back little more than a field day for the review of old offences and vexations in the fever of which parish malcontents find their opportunity. We cannot let it go by without a word of warning and advice.

In the first place, let parishioners beware of judging their minister's power and efficiency by the condition of the church finances. We are aware that our people are being trained to appreciate and to respond to faithful ministrations. On the other hand, the clergyman is not a "drummer," but a preacher of and witness for

the truth. To preach the truth is not always either acceptable or pecuniarily profitable. In some parishes a canvasser or salesman would do more to replenish the coffers of a corporation than a preacher of religion and righteousness.

Again, with Easter-tide, comes a call for liberal gifts and offerings. At such a time the first practical effort of the people should be directed toward supplying adequately a support for their pastor. We have no hesitation in saying that the best offering a congregation can make, and the first they ought to make, is one for this purpose. It may fitly take the form of an obligation assumed even at the cost of some self-sacrifice, to increase, wherever inadequate, the stipend of their presbyter. Raise the clergyman's now too slender salary. The encouragement and help thus rendered to one so unworthily remunerated, on the one side, and the consciousness of a new burden taken up in the most sacred and important of causes, on the other, will be of mutual advantage. It cannot fail to make Easter a holier and happier time, to knit closer the ties of priest and people, and thus to strengthen the very weakest parish in its life of spiritual and material prosperity.—*The Churchman.*

EASTER.

BY MRS. E. M. ROGERS.

Oh, come and share our Easter feast.

That sacred feast is spread for all,
Who, from the power of sin releas'd.

Upon the Name of Jesus call,
On every altar in the land

That holy feast is duly spread,
And priests await with reverent hand
To break for all the Sacred Bread.

There is a benediction in
The very air of Easter Morn;
By Christ redeem'd from death and sin,
The world to glorious hope is born,
The world's great Hope is born to-day,
O'er all the earth 'tis gone abroad,
Then to God's temples come away,
'Tis here we meet our Risen Lord.

Come all with glad rejoicing hearts,
And eyes that burn with holy fire,
And voices tun'd to take their parts
Amid the glad exultant choir.
Let all who love the Saviour's Name,
Share in the joys of Eastertide:
To-day, your brotherhood proclaim,
Our Mother Church's gates are wide.

"Let all be one," our Saviour said,
"As God the Father with the Son,"
Thus for His Church below'd He pray'd,
"Let all in love and faith be one."
Oh, brothers of one common Lord,
Let narrow sects be cast aside,
Join in and swell with sweet accord,
The joyful strains of Eastertide.

Kneel round one common altar, thence
The saving streams of mercy flow,
And thus shall come, in holiest sense,
The Kingdom of the Lord below.
All branches of the one true Vine,
All members of the one true Church,
May heavenly light upon you shine,
As you for heavenly wisdom search.

Then shall from earth redeem'd ascend
A joyful and exultant sound,
Meet with th' angelic songs to blend
That circle God's high throne around.
Then shall the earth her Easter keep,
To Christ, her Saviour, her Ador'd,
Then shall the Church in fullness reap
The blessing of her Risen Lord.

Family Department.

EASTER JOY.—Carol.

Every flower that blossoms
Fresh from mouldy earth,
Sings of resurrection,
Whispers of new birth.
Every plant that dying
Seems to meet decay,
Only waits in patience
For an Easter day.

Seeds of promise scatter'd
Over all the land,
Spring to life and beauty,
Guided by God's hand :
And our souls more precious
Than all earth beside,
Surely shall awaken
At some Easter-tide.

Then let hearts and voices
Easter anthems sing :
Then let ALLELUIAS
'Thro' the glad earth ring :
For our CHRIST has risen,
And beyond the grave,
Over death and sorrow
He is strong to save.

MRS. J. M. TONCEY.

JIMMY'S EASTER.

BY CLARA P. ROSS.

Easter Day.

Almighty God, who, through Thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life; We humbly beseech Thee, that as by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end.—*Amen.*

A great event was to take place at this Eastertide in the life of Jimmy Whittaker. Jimmy had not been brought up in the Church, indeed, he could hardly be said to have been "brought up" at all. He belonged to that unfortunate class of parents who seem to consider all responsibility regarding their children ended when they can stand alone, therefore Jimmy had "come up" on the street, which had been both father and mother to him.

During the preceding autumn the rector of the church in Jimmy's neighborhood, in seeking for stray sheep to gather into his fold, found this one lamb and brought him into the Sunday-school. Not very lamb-like did the boy look, and very uncomfortable did he feel among the decently dressed children whom he met there. But soon behold Jimmy decently dressed himself, for his friend, the rector, thought this a case in which it was well to "make clean the outside," trusting to cleansing the soul within by slower process.

It had not taken long to discover that Jimmy had a sweet voice, and for two or three months he had been rehearsing with the choir, preparatory to singing the service in the church. Now, on this Easter Eve, he was to be "baptized into the death of Christ," and on the morning of Easter Day he was to sing among the white-robed choir in the chancel.

The boy had a vague hope that none of the "fellers," his comrades of every day, would learn about his baptism until it was over; he dreaded a little what they might say about it, but the rector had made him see that his parents should be told, and his mother had even consented to be present when the sacrament was administered.

So, in the sweet spring evening, before the service began, Jimmy "was made a member of Christ." His mother kept her promise, and sat among the shadows near the door; doubtless she had strange thoughts as she saw her son surrounded by friends with whom she had no part, and taking upon him the vows of a Master whose service she had never known.

Jimmy had not felt like joining in the usual Saturday games that day, but had kept in the little room under the roof, which was called his own. There he had learned the collect for the morrow, and now, as he rose from his knees, with the baptismal water on his brow, its words came to him, and he had a feeling as if "the gate of everlasting life" had "opened unto him."

Jimmy was up so early on Easter Day that it seemed he might have risen to see the sun dance, as the Old World superstition says it does, for very gladness, on that morn of morns. He dressed himself with utmost care, and the descended to the kitchen, hoping to snatch a mouthful of breakfast, and be off before the other members of the family should appear, but his mother sharply bade him.

"Wait till things is ready, can't ye?" which the boy was forced to do.

Presently his father came into the common room, looking dirty, ragged, unkempt. While they were at breakfast, he said:

"Jim, I've got a job on a yacht, stripping her for the painters, and I'm going at it to-day. You're big enough to help; I guess I'll take you along."

For a moment words failed Jimmy, then he stammered: "I can't, father, it's Sunday, and I'm going to sing in church."

"Heh!" roared his father, pausing with a mouthful of food suspended. "Is that what ye larn at church? I thought the Bible said 'Obey your parents.'"

Poor Jimmy! He couldn't argue about it. There were the two commandments, "Keep holy the Sabbath Day," and "Honor thy father and thy mother." The boy was puzzled. His religious education had not contemplated such a confusion of ideas.

But, to his infinite relief, no more was said about it: indeed, his father had not really intended keeping the boy from church; when he had spoken of it, his wife had asked him:

"Don't ye know which side your bread is buttered?" and Mr. Whittaker had concluded that the new suit of clothes, also other benefits, settled the question.

Nevertheless, Jimmy escaped from the house as soon as he could, and fled to the welcome shelter of the church.

It was early still and it seemed an endless time, to the impatient boy, until he stood amid the white-robed throng, himself in the same pure attire. Then the doors were swung open, and as they marched, with a burst of triumphant music, into the dim, flower-scented church, he thought again of the "gate of everlasting life," which seemed opening before him. He felt as if his heart were in his mouth and he were singing it out of his lips.

Many people in the crowded congregation noticed the boy's devout face, and wondered who he might be that sang so evidently "with the spirit and the understanding also." The service went on to the beautiful Collect for Easter Day.

Jimmy's heart answered to that, his mind was full of "good desires;" how he would try to obey his father and mother, and bear with the saucy little ones; how he would guard his lips, that he say no unkind word, or tell an untruth, how he would do all that his boy's heart conceived to be his duty.

When the service was ended, Jimmy marched down the aisle and out of the church as if in a dream. It required several minutes for his unaccustomed hands to properly dispose of the vestments he had worn, so he was nearly the last boy to leave the choir-room, and when he did so, his heart failed him at the sight of several of the boys of his neighborhood waiting for him. He tried to pass them without notice, but

one yelled out, "Hello, Saint Jimothy!"

Another said, jeeringly, "Oh, he's too pious to speak to us fellers now."

Jimmy felt his cheeks tingle, but worse was to come. "Say," cried one tormentor, "was the water cold last night, Jim?"

"Don't he look pretty in a night-gown?" was an exclamation which exhausted the boy's patience. His cheeks flamed, his eyes flashed, and his hands clenched themselves. In one moment he would have struck the nearest boy full in the face, but a thought crossed his mind, that "mind" into which God had put "good desires": "What am I going to fight about? The Church! The very things that have taught me not to fight!"

Miss Larkins, the boy's Sunday-school teacher, had labored to lead her small flock to think, to rely on God for help in times of temptation—those times which came, alas, so often to them. Her patient lessons came to Jimmy's thought now in one flash, and in the words of that morning's collect, "Thy continual help." The boy's fists relaxed, and the revulsion of feeling was so great that the tears sprang to his eyes, but the "help" was there! In a half-jocular tone which his experience quickly told him would be best, he said,

"That wasn't a 'night-gown,' that was a surplice. Were you in the church this morning?"

He had met them on their own ground. The boy who had called his precious surplice a "night-gown" answered:

"Yes, we was there, but we couldn't get near, it was so crowded, so we came away."

He did not think it was necessary to say that they had made such a racket that the sexton had quietly requested them to retire; nor did Jimmy know this, so he said, though with a quaking heart:

"Come again this evening. The church will not be so crowded, and you can hear the singing better."

"You looked fine, Jim," said one of the boys in a conciliatory tone.

But they had reached the boy's home by this time, and he rushed into the house straight to his own poor room, and threw himself on his knees by the bed, unmade still, alas, and likely to remain so. There, with none but God to see, he let the tears come.

"I was going to fight," the boy thought, "not two minutes after I the church. Where are all my 'good desires'? I should think I did need 'continual help' to bring the same to good effect." 'Twas 'special grace' prevented me, sure," and at the thought of that the tears had their way again.

Jimmy did not know that "prevented" in this case meant "going before;" he took the literal meaning, and perhaps it was as well. But the "special grace" "had gone before" Jimmy, putting "good desires" in his heart; "gone before" Miss Larkins in her earnest lessons about the "continual help;" "gone before" the kind rector when he sought the boy and brought him into the Sunday-school. Ah! we do not realize, we seldom think how that "special grace goes before" us always, guiding and defending.

Jimmy held a long communion with himself that day, and then he went down to the common room to find the little ones quarrelling, and his mother bending over the hot stove getting dinner.

"You've come at last, have you?" she snapped. "You've been long enough; do take that baby."

So Jimmy took the baby, and soon had him quiet; then carried the small chap about on his hip while he helped his mother set the table. He felt a little shame-faced at this unaccustomed act of kindness, and made an excuse that he was hungry and wanted his dinner, which indeed was true, as he had eaten little breakfast, but really it was the "continual help" for which he had prayed which was bringing his "desires" to "good effect."

Then, while the mother's heart was warmed by his little attention, Jimmy said, hesitatingly:

"Mother, won't you come to church to-night, if the baby goes to sleep?"

"I went to church last night; I can't be bothering all the time," his mother answered, but not crossly, so Jimmy tried again:

"You haven't heard me sing, you know, mother, and the flowers are so beautiful to-day, it's like heaven."

"A lot you know about heaven," the mother said, but she added, "I'll see."

At evening service Jimmy managed to look out of the corners of his eyes, and he saw his mother near the door, just where he had expected she would be.

The boy saw others, too—his tormentors of the morning.

His swift glance could not take in the fact that each boy had made himself as tidy as he could, and although the sexton watched them keenly, he had no fault to find with their behavior.

Jimmy's heart echoed the collect again this night, but with how much deeper humility!

He felt, now, the need, yes and the presence of God's "continual help." And his "good desires" were for the poor mother—"how much happier she will be if she comes to church!" For the boys—"if I can only get them to come to Sunday-school, Miss Larkins will help them to be good!"

It was a body tired with the day's unwonted excitements which laid it-s. If on Jimmy's unidy bed that night but the body bore a heart lighter than his short years had ever known before.

"The gate of everlasting life," he whispered, as he fell asleep, and if his "desires be brought to good effect," Jimmy's Easter will surely be the "gate of everlasting life" to more souls than his own.

COUNSEL TO TEACHERS.

No one needs to be told that he was not sent into this world to live for himself, for his own amusements or interests; and yet how many do so? Even among those who have, from choice or circumstance, been led to follow a more useful path, how few have paused to ask, "Lord, what wilt Thou have me to do?" If we have been brought to feel that "we are not our own, but are brought with a price," surely this reference of ourselves to the will of God must seem to all the most reasonable and natural proceeding. Let each and all of us take a calm, considerate view of our position, our advantages and disadvantages, our talents, our disposition, the state of life in which God hath called us, and then try if we cannot, by the providential arrangements He has put in our way, ascertain in some measure what it is that our Ruler and Guide requires of us.—Selected.

It is by such love as this that the Church was built up; it was built up, not by the powerful, or the learned, or the wealthy, but by thousands of poor men and women, whose hearts were filled with the love of our Lord, and who spent their lives in giving their little all to the cause of His Kingdom and His glory.—Liddon.

SINCERITY.

The world is full of false representations of "make believes," of shams, of shadowy visions. The world calls darkness light, and light darkness; it calls bitter sweet, and sweet bitter, and tries to cover up all her guilty tracks with excuses; to make evil appear good.

On the other hand, every thought the Church presents to you during this Lenten season is real—the clearer revelation of great facts in human life. We view each fact as God views it, not as the world views it. We learn what life really is, what sin really is, what holiness really is, who man really is, and who God really is.

The moment you realize this real contrast that exists, that moment you will be inclined to faithfully use the means offered you in the Church to produce a real Christian life and real Christian growth.

Remember, 'tis the worldly mind alone that makes Lent a sham—an empty devotion.—Rev. L. W. Aplegate.

Giving is worship. Every one should give, whether rich or poor. The cent of the straightened is as much needed for worship as the dollar of the richer. The poor man should no more omit giving, on account of his poverty, than the illiterate man should omit praying, on account of his grammar. No Christian has a right to except this from his worship.—Selected.

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INDIA.

A SERMON PREACHED IN ST. MARY MAGDALENE CHURCH, ST. LEONARDS-ON-SEA, BY THE REV. ROBERT H. WALKER, M. A.

CONTINUED.

Many of the cruel customs which of old time prevailed largely, such as human sacrifice, the burning of widows alive, the murder of infants, the exposure of the sick and aged upon the banks of the Ganges, have been entirely abolished. And not only have these great social cruelties been taken away, but the bulk of the Hindus, who formerly deemed them as lawful, or even commendable, now thoroughly approve of their abolition. We have taught them a practical respect for human life: we have made them to understand English justice and the equality of men. A remarkable case was cited some time since by the Bishop of Calcutta: a brutal murder was committed by the Rajah of Poona, a sacred person to the Hindus, upon a low caste man. In the eyes of the people this was no offence, but by the British Government the murderer was tried, and condemned to penal servitude. Such instances prove the equality of man more than many sermons. (Report of Oxford Mission for 1888.)

A most beneficial change has further been introduced in the matter of education. The Bishop of Calcutta, speaking recently at Oxford, stated that in his own diocese, and even throughout the whole country, the introduction of English education has without question had an extraordinary effect. Schools and colleges have multiplied in every direction; some are maintained by the Government, some by Missionary Societies, while there are others which are conducted and maintained by the natives themselves. With regard to Christian education the report for last year has on page 49 a very remarkable quotation from a Hindu newspaper, which represents native non-Christian views. The quotation ends by the statement that "Christians will furnish the most distinguished public servants, barristers, merchants and citizens among the various classes of the native community." Such testimony is highly important; for when Christians do thus constitute the most useful men in the land the conversion of the whole must be imminent.

In all these ways, by public acts, by education, by the example and influence of such lives as Sir Henry Lawrence, Sir Bartle Frere, Lord and Lady Dufferin, and many others, the millions of India have been brought nearer to Christ, though they may be still very far from entering into the Christian Church. The ground has been prepared for the preaching of the Gospel. Old superstitions are waning and passing away; female education, wholly neglected under native rule, is doing its work and extending year by year; and at the same time the advance of material civilisation has opened up regions where a few years ago the missionary could not have penetrated. Thus a

door has been opened for us; God has placed in our hands a vaster power than was ever wielded before by a single nation. It is for us to remember that as regards India at least we are put in trust with the Gospel of Christ.

To be Continued

A MONTREAL MIRACLE.

AFTER SEVEN YEARS OF HELPLESSNESS, HEALTH IS RESTORED.

A Statement of the Remarkable Case of Miss Ramsay as Investigated by a Reporter of "Le Monde."

"Le Monde," April 1st.

During the past year newspapers in various parts of the country have chronicled accounts of marvellous cures from the use of a medicine known as Dr. Williams' Pink Pills for Pale People. These remarkable cures, many of them in cases hitherto held by medical science to be incurable, were known as the Hamilton miracle, the Cape Breton miracle, the Detroit miracle, the Saratoga Co. miracle, etc., and were vouched for by such leading newspapers as the Toronto Globe, Hamilton Times, Hamilton Spectator, Halifax Herald, Detroit News, Albany N. Y. Journal and others, whose high standing left no room to doubt that the facts were as stated. And now *Le Monde* is in a position to add another laurel to the renown achieved by Dr. Williams' Pink Pills, by giving the facts of a case, and certainly a remarkable one, which cannot fail to interest Montrealers inasmuch as it is not only local, but gives the cure of a young lady well known and esteemed in the district in which she resides. The young lady who owes her restoration to health and strength is Miss Ramsay, daughter of Mr. John Ramsay, the well known manufacturer agent, and one of Montreal's most esteemed citizens, who does business at 200 St. James street, and resides at 14 Coursol street. Some of the facts of this remarkable case having come to the knowledge of *Le Monde*, a reporter of this paper was detailed to make an investigation and in the interest of other sufferers, lay an accurate statement of the facts as he found them, before the public. Both Mr. Ramsay and his daughter were found to be enthusiastic in their praise of Dr. Williams' Pink Pills, and from the story told the reporter they had excellent reasons for their enthusiasm. At the age of 14, said Mr. Ramsay, my daughter was attacked by chorea, more commonly known as St. Vitus dance. Chorea, it may be said, is a diseased condition of the nervous system which may result from feebleness of constitution, overstudy, or from a shock or fright, leaving the patient in a more or less helpless condition, control of the limbs being lost. The trouble was brought on through a fright she received at a fire which occurred in our neighborhood. That was more than seven years ago, and those seven years have been filled with untold misery to my daughter. Her trouble was in the worst form, and until she began using Dr. Williams' Pink Pills, medical science seemed unable to successfully cope with it. When she was attacked, I called in a physician who treated her for a long time, but without the least benefit in results. I felt discouraged, but determined to leave nothing undone that might tend to restore her health, and I accordingly called in another doctor. His treatment seemed to do her some good, but he left for the States and she relapsed into her old condition. I then placed her under the care of another doctor, whose treatment helped her, but she was all run down and so weak that she could scarcely move about. A year ago last summer

I wanted to send her to the country but the doctor said she could go no where as she was too far gone. He told me that I must get a nurse to take care of her, and that she must be kept in bed as her blood was all gone, and she might die at any moment. She lingered on, however, in this condition until last summer, when the doctor gave his permission to take her to the country, and she was away from the city from the first of June until the middle of September, when she came home much improved. But it did not last long, for in about a month she began to fail again; bottle after bottle of medicine was taken which would stimulate her a little, when another relapse would come. About this time I saw in the papers the article telling of the case of Mr. John Marshall, of Hamilton, and I told her I would bring her a box of Dr. Williams' Pink Pills. She replied that there was another prescription for me to go, which the doctor had left. I was now determined to give the Pink Pills a trial and told her to say nothing about it, but to try two boxes of pills first. Before the first box was finished we could notice an improvement, and after the second box she was not like the same woman at all. Would you believe it, when she had taken the fifth box she actually was able to attend to her household duties, and was not a bit the worse for it. Before she began taking the Pink Pills, if she attempted to sweep out her own room she would be utterly done out. What more can be said in favor of the wonderful merit of Dr. Williams' Pink Pills? Those who know my daughter, and have seen the remarkable change which the use of Pink Pills have wrought, can scarcely believe it, but it is a solemn fact and my only regret is that I did not know of the wonderful medicine long ago. Since my daughter began to improve Dr. Williams' Pink Pills have been used by many of our friends and neighbors, and I do not know of a single case in which they have not proved beneficial.

The above are the facts of the case as related by Mr. Ramsay, and they certainly bear the strongest testimony to the great curative properties of Dr. Williams' Pink Pills.

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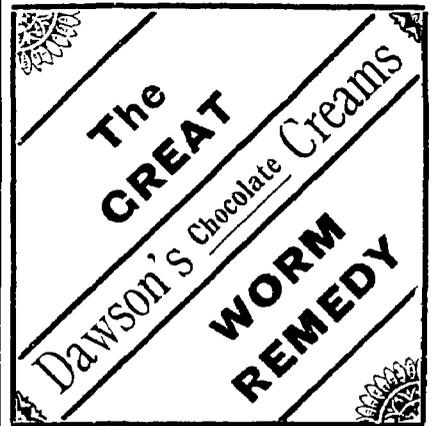
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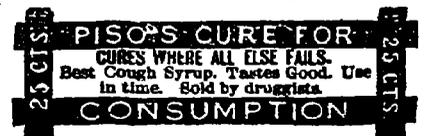
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HINTS FOR THE SICK ROOM.

THE NURSE'S DRESS.—It should be as simple as possible but always perfectly neat. You can use a broad-soled low-heeled shoe with greater comfort than a slipper affords; as the shoe supports the ankle and the muscles of the foot, you do not tire soon; but beware of a squacking shoe!

When you first begin your nursing, select a half-worn dress, take off the overskirt if possible, but at any rate it must be shorn of all superfluous trimmings, fads, and furbelows. If there are any ribbon ends to dangle in the patient's face or tickle his hands while you are administering food or medicine, they must be cut off, and the only ornament permissible is the brooch at the throat.

Woollen dresses of dark color are best in winter, but summer patients enjoy the sight of the nurse's plain, fresh muslin. Many mothers keep a dress of blue flannel, loose waist, loose sleeves buttoned at the wrist, and plain round skirt. Such a dress is invaluable in times of stress, and is always good as a morning dress where young children require much of the mother's attention.

An apron is an indispensable. It should reach to the hem of the skirt, and be wide enough to almost meet behind. It should have a large bib which is to be fastened on the bust by safety pins. A working apron for the most soiling part of nursing can be kept at hand. This should be made with long sleeves and high neck, and it is well to keep the hair covered with a net, or so smooth and tight that no wandering hair can by any possibility fall into the face of the patient or into his food.

As sleeves are rarely made so that they may be rolled back, an oversleeve of gray linen should be worn, reaching to the elbow, and fastened there with an elastic band. If you do not happen to have any of these ever-sleeves, there are the Japanese straw cuffs, ugly, but useful, at 6 cents a pair, and you can find rubber sleeves, uglier still, at 25 cents a pair.

The dress for the night should be almost the same as for the day, during that long period of unceasing care, but you may find it a relief to take off your corsets for an hour or two, putting on a warm double wrapper, and to replace your shoes by a pair of warm felt slippers with felt soles.

Always keep a wrap within reach so as to provide further against the deadly chill of the early morning, and the wrap should be something with sleeves, not a shawl to slip off with every movement.—*Ladies' Home Journal.*

DISENTANGLING THE HAIR.—In cases of long and severe illness, the hair must sometimes be left uncombed for weeks, and the tangle resulting is dreaded by nurse and patient alike when the time comes for attention to it. A never-failing remedy is said to be pure alcohol. Take the hair in little strands and wet thoroughly with the alcohol, then brush and comb very carefully, and the hair will be saved, very little of it coming out.

A COOL CLOTH WITHOUT ICE—

One of the most useful hints for sick room attendance is very seldom known outside of a hospital ward, and not even there in many cases—how to obtain a cold cloth without the use of ice. Every one knows that in fever and weakness, a cold cloth on the forehead or face, or base of brain, is one of the most comforting things in the world. In the tropical hospitals, and where ice is scarce, all that is necessary is to wet a linen cloth, wave it to and fro in the air, fold it and place it on the patient. Have another cloth ready, waving it to and fro, just before applying it; these cloths have a more grateful and lasting coldness than those made so by the burning cold produced by ice.—*Ladies' Home Journal.*

DIPHTHERIA is the most dreaded form of sore throat. It is a constitutional disease, a form of blood poisoning, but the symptoms usually begin in the throat. The whole surface is inflamed and swollen, and here and there either on the tonsils, the soft palate, or the surrounding tissues are patches of membrane, either gray, yellowish, or white. There is difficulty in swallowing; the patient is feverish and very much exhausted. The doctor should be sent for at once, and every direction that he gives carefully followed. The throat is usually washed constantly with some disinfectant solution, applied by means of a long-handled brush, or a little mop made of cotton fastened on a small stick. It is very hard to be obliged to make the sick person submit to this treatment, but the only hope is in carrying it out faithfully. The diet must be the most nutritious that can be obtained: beef juice squeezed from raw meat and mixed with cream, raw eggs beaten light with a little water, milk and white of eggs shaken together, milk and brandy or whisky, oyster broth made with milk the oysters finely chopped in it; when the patient cannot swallow, peptonized milk and beef juice mixed with pancreatine, and given by means of enemas.—*Ladies' Home Journal.*

Bishop of London on Temperance.

Presiding on January 28th at a meeting in connection with the National Temperance League, the Bishop of London said they wanted the people to thoroughly understand the question of Temperance in all its bearings. There was no desire to keep anything back, but rather that the fullest light should be thrown on the question. There were vast blunders made on all sides as to the effect of alcohol. Some thought that they could do more work by the use of these drinks, but total abstinents knew better. Men of science had changed their opinions; and all change was in the direction of total abstinence. There was a time when insurance offices would not insure an abstainer, because they considered his life was not a safe one—they thought a man must succumb if he did not take alcoholic drink. But now there was not an insurance company that could raise such an objection. On the contrary, they would take an abstainer on more favourable terms than a drinker.

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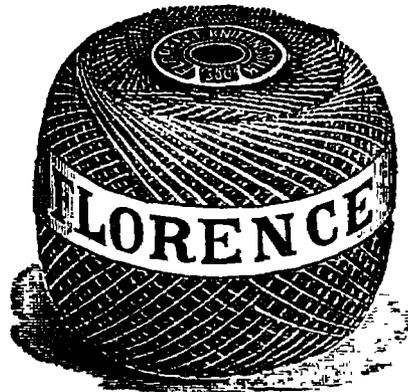
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