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The Church Guardian

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226 St George

Upholds the Doctrines and Rubrics of the Prayer Book.

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

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MONTREAL, WEDNESDAY, APRIL 11, 1888.

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ECCLIASTICAL NOTES.

BISHOP Gillespie, of Western Michigan, said in a recent address:—"We hear of one parish where the vestrymen have agreed that some of their number will decline a re-election in order to introduce some new man. This strikes us as very wise." It strikes us also in like manner. The office of vestryman has come to be regarded as a life-office, and a failure to re-elect is considered a mortal offence. And yet it is highly desirable that there should be occasional changes, if for nothing else at least to bring a larger number of men into contact with the Church's work. A provision retiring two members each year would secure this object and yet maintain the stability and continuity of the body.

ST. ANN'S, N. Y. whose special work is among the Deaf Mutes since its early efforts in October, 1852, down to the present, has baptized more than 1,800; confirmed 1,300 and over; received to Communion 2,000; married nearly 900 couples, and buried more than 1,200 persons; besides which it has placed in the hearts of more than one throughout this broad land the idea that they too might build up similar institutions to enable the "deaf to hear, the dumb to speak." The Church has special duty in regard to this class of unfortunates in that it has the power to place in their hands a printed form of faith. In the absence of speech and hearing, sight becomes of no little moment.

SUNDAY, March 18, Bishop Potter consecrated the Church of the Holy Comforter, corner of Thompson and Houston streets, New York, for sailors. This with a parsonage, are the result of a legacy of \$50,000 from the late Wm. H. Vanderbilt, Esq.

THE Rev. H. Y. Satterlee, D.D., has declined the election to the assistant Bishopric of Ohio, after much and serious prayerful thought. The principal ground of his declining, was the uncompleted work, which he had undertaken, and which, he deemed, it would not be right for him to leave.

THE Rev. A. W. Little, (author of *Little's Reasons*), lecturing lately in Boston on "The Press," and this good advice:—Every Christian man ought to rule out the Sunday papers, for they, more than anything else, had led men to absent themselves from the Lord's house. He need not tell Churchmen that they ought to take a *Church* paper, but he could warn them against taking a paper that was a *Church* paper merely to make money.

BISHOP Williams, of Connecticut, the oldest member of the American House of Bishops, is says an exchange, a tremendous worker. Besides attending to the details connected with the diocese, and those which pertain to his position as the Primate of the House of Bishops, he delivers twelve lectures a week to the students of the Berkeley Divinity School, Middletown, Conn., and also lectures frequently at Trinity College, Hartford. He preaches nearly every Sunday, and is an incessant reader.

He reads not only philosophical and religious works, but keeps up with current fiction. He is a student of contemporary politics, and an authority on affairs in Central Europe.

ALBANY.—It seems likely that the clergy stalls and stone floor in the new Cathedral will be erected at the cost of the several parishes and mission stations of the diocese. Fifty pledges of \$100 apiece, the estimated cost of a stall, have already been obtained, with every likelihood that the scheme will meet with favor in every parish. Each stall will bear the name and be set apart in perpetuity for the use of the parish so contributing.

THE clergy of the diocese are to show their appreciation of the services rendered to the Church in Massachusetts by the Rev. Dr. Courtney, bishop-elect of Nova Scotia. On Monday, April 16, there will be a special celebration of the Holy Communion at St. Paul's Church, of which he has been the rector for the past six years. The service will be followed by a social gathering and a luncheon. The bishop will preside, and a large number will be present to wish the good doctor "Godspeed" in his new and hard and great work. His influence in St. Paul's parish and in the diocese generally will be felt for a long while.

DURING nine years of the Bishopric of East London by the Bishop-designate of Wakefield, Dr. Walsham How, the number of clergy in his division of the diocese has been raised from 185 in 1880 to 269 in the present year, so that instead of there being, as in 1880, one clergyman for every 4,300 people, there is now one for every 3,000. There are also 83 lay readers, deaconesses, mission-women, and parochial nurses added to the staff. And seven college and school missions are in active operation, supported by Christ church, Eaton, Marlborough, Felstead, and Uppingham schools, the King's College and Shropshire. The East London Church Fund, which the good Bishop founded to help on these movements, raised £12,698 last year.

THE late Chief Justice Waite of the Supreme Court of the U.S., was a devoted churchman and vestryman in the Church of the Epiphany, Washington.

ORDINATION IN THE CHINA MISSION.—On the feast of the Epiphany, January 6, 1888, Bishop Boone ordained five deacons at St. Paul's church, Hankow. The candidates were presented by the Rev. Messrs. A. H. Locke and F. R. Graves.

DEATH OF A SCOTCH BISHOP.—The Rt. Rev. Dr. Wilson, Bishop of Glasgow and Galloway, died at his residence, Ayr, on Saturday, March 17, in his eighty-second year.

AN "OFFICE FOR UNITY."—The Council of the Home Reunion Society have forwarded to every Bishop of the English Church an "Office for Unity," which has been issued by the society with the sanction of the Archbishop of Canterbury. The Council are endeavoring to circulate the "office" far and wide among Churchmen and Nonconformists.

AN INSTRUCTIVE NARRATIVE.

An Altar erected in the memory of Edwin H. Galloway was recently dedicated in the Cathedral at Fond du Lac. Bishop Brown preached the sermon and in the course of his remarks he gave substantially the following history of the altar:—"Soon after my consecration as Bishop, I was unexpectedly summoned to the bedside of Mr. Edwin H. Galloway. He was known to me as one of the leading citizens of Fond du Lac. Although I had never met him personally, I had heard of the singular integrity of the man. His business honor was unquestioned. For truthfulness, purity, public-spiritedness, energy and sagacity he ranked among the foremost of our men. In his home he was a most devoted and tender husband and father. He was the sympathizing and helpful friend and adviser of young men. His stainless and honorable character was, however, the prop and glory of the infidelity and skepticism of this region. Christians were challenged to show a better specimen of manhood than the skeptic Edwin H. Galloway. He met me with a greeting in words much as these: 'You see,' he said, 'my physical condition. I do not expect it can be improved and probably my days are already numbered. As I lie here I have been thinking over my past life and I wish for the sake of my family and friends to correct any mistakes I may have committed so that my example and influence may be of all possible advantage and use to them. You know, probably, what my opinions and principles have been. I am quite willing to review and revise them. Let me say plainly, however, that I am not ready to weigh religion in the balance and to decide by some difference in probabilities. It has been suggested to me that business men should deal with Christianity as a matter of business and give it the benefit of the chance. That is, it has been suggested to me to say to myself: If there is a God, a Christ, a hereafter, a heaven, I have everything to gain in having them all on my side. If there is no God, no hereafter, no eternity, then a mistake in faith or confession can amount to nothing. But I have said it will make an infinite difference to me whether I lie here an honest man, or whether for the few days before me I must think of myself as a hypocrite and deceiver. Now what can you say to me for Christianity and the Church? It may not be important," said the Bishop, "to recount the substance of this and subsequent interviews with Mr. Galloway. This is the chief point to which I now draw your attention: One day Mr. Galloway said to me: 'I am sure that I shall surprise you. I have weighed what you have said to me. Why did not some one say it to me a long time ago? But scrutinizing as carefully as I can my past life I see with perfect clearness that I have never been a skeptic, never really lost the faith that I had in my childhood. I have always been controlled by Christian principles. I have never heard the name of God profaned without a shudder, and I have never profaned it myself. I perceive that I have simply mistaken the scope of rea-

son. I have been trying to understand God's government of the universe and his relations with men. The subject was too big for me. I could not grasp it and thought that I was an unbeliever. I am sure now that I have never been, in fact, an unbeliever. I have been honestly mistaken as to the province of reason. I would be glad to live long enough to make my friends understand this declaration, but I say plainly that my only desire to live is that I may serve God and extend and help His Church."—*The Church Helper*.

CHURCH UNITY IN SUNDAY-SCHOOL WORK.

At a meeting of the Joint Diocesan Committee in New York city a request was received from the Lutherans for a committee of conference on a system of Sunday-school lessons based on the Ecclesiastical year. In compliance with this request a committee was appointed. Inquiry was suggested by this action into the system of the Reformed Church (German), which has a liturgical worship, with Collect, Epistle, and Gospel for every Sunday in the year. The result of this inquiry shows that recent official action has been taken by the Reformed Church in regard to their own Sunday-schools, which puts them into line with the Lutherans as recognizing the importance of a system of instruction including in it the observance of the Church seasons. No action has been taken in regard to a conference with this body of Christians. There is reason to believe that the Methodists, the Lutherans, and the German Reformed denominations might be induced to accept a system of Bible instruction recognizing the Christian year, if proper conferences were arranged. A step towards unity in this direction would compromise none of the parties, and would bring a large portion of Protestant Christendom in co-operation on historic lines. There can be little doubt but that the international system of Bible study has done something to offset the tendencies of Protestantism towards separatism, but the international system while it binds the denominations together in the present, does little or nothing to bridge over the gulf which separates modern from primitive Christianity. Persons may differ as to the steps essential to a complete bridge between present and past Christianity, but there need be no conflict of opinion as to the value of the line of historic continuity which helps the world to see that there has been an unbroken work of the kingdom of God through all the centuries since Christ. No history of Christian thought can do more than establish a harmony in sentiment between the purest minds in the Church of different centuries. To rest the evidence for the truth of Christianity on sentiment and opinions is vague and intangible. If it can be seen that this sentiment has been represented by customs, institutions, and facts, the argument for Christianity becomes invincible. The skeptical attacks of modern critics have endeavored to prove that Christianity has no facts, that it was always a sentimental dream. To refuse this the evidence required is found in the continuous customs and institutions of the Christian Church. And not only for the sake of evidence to the skeptical mind, but for the realization of Christianity by its own converts, they need facts, not only isolated facts, but facts representing the continuous embodiment of the Christian sentiment in successive centuries. The tendency of the Reformation was to revive the sentiment of Christianity without regard to preserving literature, customs and institutions. The degeneration of religion into a vague sentiment is a centrifugal force which constantly tends to disintegration. The proper balance, the centripetal force to counteract the evaporation, of the Reformation into mere opinion and sentiment is an historic sense, a search for continuity of organization and custom. The unbroken line of

festivals in the Church year is a vivid evidence of the power of Christian sentiment in all centuries and all lands. The observance of the Lord's Day, as well as the Easter festival, is part of the evidences of Christianity, and the weekly observance of the Lord's Day gains new lustre from the return of Easter Day.

The Church Year is a path towards consolidation not only in the present but will be the means of uniting the present with the past, so as to form an unbroken line of evidence in behalf of the vitality of Christian belief in all ages.—(From the April number of the American Church S. S. Magazine.)

AT AN ANGLICAN ORDINATION.

In our 'Little Life,' a book lately published by the author of *Recreations of a Country Parson*—who is a celebrated Scotch professor at a Presbyterian university—I find the following testimony to our Church.

Can you find room for it in CHURCH GUARDIAN? If not, please return it to

S. GIBBONS,
Lockeport, N.S.

Each incumbent of a Scotch parish is ordained in the parish Church, in the sight of the congregation to which he is to minister. And it is with a solemnity which no one can forget that the minister of the Scotch Church receives his commission by the laying on of the hands of the Presbytery. One presbyter presides, who bears the name of moderator *primus inter pares* for that day and that duty. Two others already in full orders must take part with him. In Scotland, as elsewhere, the succession is carried on most carefully. The name of succession sounds strange and suspicious in some ears—but it is the plain statement of a plain fact—why do we in Scotland do clerical duty: minister in our Churches and parishes in word and sacrament? Because we were ordained by the ordained men of the preceding generation, and so on, back to the commission given to the Apostles. There never was a day in Scotland when men without credentials met and resolved that they would themselves act as clergymen, and that they would give others authority to do so after them. The succession has never failed in tact though the method of the transmission of authority may, in some remote instances, have been irregular. The writer, never but once beheld an English ordination; it was a most solemn function. Twenty-four young men received ordination in the presence of a very small congregation, and then went forth to minister to Christian people who had not witnessed the ceremony of their setting apart.

In a lowly dwelling in the garden of England, on a certain sunshiny morning in the close of the May of a year a good while since departed, the twenty-four young men and three chaplains assembled, and there abode until the Monday following. All examinations were over; there remained only the last solemn step. The punctuality of all arrangements was as of clockwork; the pretty little chapel was the scene of continual services and addresses at any hour, entering it—you saw devout young forms kneeling in silent prayer.

On Saturday morning there was early Communion. On Sunday morning deacons and priests were ordained in a beautiful little parish Church, near by—Communion being part of the service—and on Monday all separated each to his appointed work.

There was one exceptional arrangement—among the many addresses of counsel which the candidates listened to, an outsider was asked to give one. He was honoured by being so asked. His subject was "The Preachers aim and Temptation." To-morrow, please God, by the solemn laying on of duly commissioned

hands some of you will receive the holy orders, indelible to all men of right feeling, which will number you among the clergy of the greatest national Church in Christendom. You are passing, some of you, from your university career, and from your position as students and laymen to the discharge of a very solemn and weighty share of the work of the Holy ministry; and all of you are now receiving a Commission, which in no unreal or fanciful sense, has come down to you, in long succession, from the first ordained and commissioned, by Christ Himself.

* * * * *

This morning it is permitted one whose sphere of duty lies far away, in a sacred city whose aspect is in keeping with the solemn associations of its thousand years, the Canterbury of the north, to speak to you humbly and affectionately, as one deeply concerned in your usefulness and happiness; and loving, (not one of you loves her more reverently) your great English Church. You hardly know you brought up on the sunny side of the wall—I mean spiritually and ritually,—with what earnest eyes many who live outside this kingdom of England, and so within the bounds of another national establishment, look to the great Anglican Communion; a worship, which makes the worshipper mainly independent of the idiosyncrasy of the officiating minister, and which, *worthily rendered approaches perfection, as nearly as it is given man to approach it*; a government which delivers the Church from the manifold and grievous evils of demagoguism; which lays responsibility where that heavy sense of responsibility gives as strong assurance as may be that it shall be well borne; an ecclesiastical life joined on, *without a break*, to all that was good and true in the medieval Church; even your lovely houses of prayer, from the grand Cathedral with its sublime roof, and its oaken gloom, and its windows that recall the winter sunset through the vistas of the pinewood to the sweet country Church gray and ivygrown, where the ancient arches have bent over twenty generations and the silvery bells called to prayer in days when the old crusader turned his face towards the Holy land; for such things and more innumerable are you honoured to exercise her priesthood; be proud and thankful for your grand Communion, dear alike to urbane and rustic, to learned and rustic, to rich and poor. I do not speak of the long roll of your worthies, nor of what the Anglican Church has done for sacred learning and light; these things go without saying. But I will testify to the beautiful type of Christian character which is developed continually by these gracious surroundings; the sweetness, the elevation of piety and devotion, the wise and gentle reasonableness, the reverence for holy things and places, the culture and refinement which add a precious something even to the grace of God in Christian men and women. I say, you do not know how great are your privileges, you who live your spiritual life amid these mellow and sunshiny surroundings, far sheltered from the north wind; you cannot make the comparison needful for you know not the things elsewhere by comparison with whose severity your own look so gracious and beautiful. But I tell you, and there can be no harm in telling you, for it is the simple truth, that *not those who have failed elsewhere, but the very foremost of those who have risen to the highest places possible to them* in more than two or three Christian Communion, have said in my hearing that if it were permitted to begin their ecclesiastical life again it would be, as you are beginning yours, in the Church of England, &c., &c.

To any one sending us \$1.70, with the name and address of a NEW subscriber, we will send a copy of Little's "Reason's for being a Churchman," the price of which alone \$1.10.

NEWS FROM THE HOME FIELD.

DIOCESE OF NOVA SCOTIA.

SPRINGHILL.—The Easter Meeting at "All Saints" Church was largely attended and of more than ordinary interest from the fact that the attendance at the Easter services conclusively proved the inadequacy of the seating capacity of the present Church, and the consequent necessity for a new building. The Rector's report showed sixty-one baptisms; 18 marriages, and 14 burials during the year. It stated that increased accommodation was imperative. The communicant list had increased fifty per cent. The great debt which saddled the church sixteen months ago was now entirely liquidated. The sum of \$1,600 had been raised for that purpose in that period. The Rector recommended the parishioners to lend their energies to the erection of an edifice worthy the glory of God and of the historic faith of the Church of England. The Churchwardens report showed receipts \$2,012.62; disbursements, \$1,444.24, leaving a balance of \$578.38 wherewith to liquidate a mortgage of \$600 due the first week in May. The church will then be entirely free from liability. The parishioners unanimously appointed a select committee to prepare preliminaries for the erection of a new church, and passed a resolution recommending the Rector to engage a *locum tenens*, while he personally solicited help from the Church at large towards the building fund. The following were appointed the building committee: R. G. Leckie, Managing Director of Mines; R. W. Leonard, Chief Engineer; and Messrs. Christopher Hargreaves, R. H. Langille and James Facey, the Rector being chairman. The election of officers for the ensuing year was a closely contested one in every department, and resulted as follows:

Churchwardens: A. H. Payne and J. F. Robinson. Vestry: R. W. Leonard, C. Hargreaves, J. Heighton, J. Booker, W. Young, A. Cook, W. Booth, F. Mountford, Alex. Durham, H. Shenton, J. Wallis and James Madison.

Vestry Clerk: T. H. Howard.

Delegates to Diocesan Synod: Capt. C. H. Bowen and James Facey. Substitutes: Alex. Clark and Wm. Sothorn.

[We rejoice at the progress the parish records indicate, and hope that when the Rector makes his personal canvass in the interests of a new church for the hard working miners that his efforts will be substantially recognized by all who are willing to further the work of the Master in important and growing centres.]

AMHERST.—Never were Lent and Good Friday observed in this parish by congregations so large as those that have met in Church during the Holy season that has just passed. Daily service was held, and on Good Friday there were four services with meditations, and in the evening a sermon upon the last seven sayings of our Blessed Lord from the cross. The offertory was for Foreign Missions.

On Easter day over one hundred persons received the Blessed Sacrament, and throughout the day the congregations were very large, and the services most hearty, the musical portion being exceedingly good; the anthem and chant were heartily rendered. Amongst the offerings for the day, were two altar lights, also a pair of candelabra and vases, and a most beautiful cross of choice hot house flowers for the table; a neatly worked and chaste chalice veil and bourse, and a handsome white stole.

The annual meeting for the election of officers, &c., on Easter Monday passed off most harmoniously and satisfactorily. The wardens appointed for the ensuing year are Bary D. Bent re-elected for the third year, and W. J. Moran, Representatives to Diocesan Synod: Judge Townshend and W. M. Fullerton. Sub-

stitutes: J. T. Smith and R. C. Fuller. R. C. Fuller, Vestry Clerk.

The ladies of the parish have organized a Sewing Guild, to meet every Wednesday at the vicarage for the purpose of raising funds to improve the interior of the Church.

RAWDON.—Owing to a snowstorm at the time of the Easter meeting the attendance was small. The proceedings, as usual in this parish, were very harmonious, and a considerable amount of business was transacted in a very satisfactory manner. The retiring wardens were renominated; but Mr. H. A. Smith, who has held office for several years, declining to serve, his brother A. B. Smith, Esq., was nominated in his place; and he and Mr. Joseph Maxon were unanimously elected; Mr. L. J. Wilson, of Halifax, lay secretary of the Synod, and Mr. M. Casey, of Rawdon, were elected as delegates to the Synod.

The wardens reported a deficit of a few dollars for the past year. The building committee, appointed at the last Easter meeting, reported the new rectory finished at a cost of \$1,300. Of this amount, \$813 are covered by subscriptions ranging over four years; \$156 were raised by means of a tea meeting held at Stanley last summer, and something over \$100 by a tea meeting at Rawdon. It is hoped that the balance will be met by the sale of a portion of the glebe. A vote of thanks was tendered to the retiring wardens and building committee.

The parish is to be congratulated upon the possession of such a comfortable and substantial rectory, and for the spirited manner in which the people, few in number, and mostly comparatively poor, have shouldered this extra burden.

PRINCE EDWARD ISLAND.

CHARLOTTETOWN.—*St. Peter's*.—In this parish a busy Lent was followed by a beautiful Easter. During the penitential season four courses of sermons and instructions were given, the former being on Penitence, Sunday mornings; and on the Human Soul, Sunday evenings; the latter upon the subject of Worship as relating to the Patriarchal Jewish, Christian and Heavenly Churches, on Wednesdays at evensong, and on Holy Communion on Fridays at evensong. In addition to this a course of instructions were delivered on Friday afternoons upon the Divine Art of Meditation.

On Good Friday matins was said at 10 a.m., followed by the Reproaches and Ante-Communion, the former being sung by priest and choir. From 12 to 3 p.m., meditations were given on the seven last words, a large number of persons availing themselves of the opportunity thus afforded them of offering their devotion to Jesus Crucified; evensong was said at 7.30 followed by a meditation on the Burial of our Lord. During Holy week the Holy Communion was celebrated daily at 7.45 a.m., except Good Friday, and evensong with meditation on the Passion at 7.30.

The Queen of Festivals was ushered in by glorious sunlight which was not obscured even for a moment during the day. The services were as follows:—First celebration of the Holy Communion at 8 a.m.; matins at 10.15; second celebration being a Missa Cantata, at 11; and evensong at 7 p.m. The number of Communicants on Easter Day was 110, 96 of which were at the first and the remainder at the second celebration of the Eucharist. The decorations were confined to the Sanctuary and Lectern and consisted mainly of flowers of which nearly all were devoted to the altar, which, with its ornaments and superb festal frontal, presented a very striking appearance whose beauty and devotional effectiveness were much enhanced by the seven lamps which hung before it. There was a long procession of choir, acolytes and priests with cross and banners before, at

Missa Cantata the processional hymn being "Come ye Faithful raise the strain." There were 220 persons present at this service.

At evensong the Church was crowded to the doors, the number present being about 400, many of whom were standing. The service was fully choral and as well as the missa cantata was excellently rendered by choir and organist. At the conclusion of the sermon the choir formed in procession headed by cross bearer, accompanied by banner bearers and followed by acolytes and priests, and wended their way singing "Come ye Faithful" down the south aisle up the centre aisle and onward to the altar around which they were grouped while singing a solemn *Te Deum*, after which all knelt to receive a blessing, and the beautiful service concluded.

The Chapel which is intended to be erected in connection with St. Peter's as a Memorial of the late Rev. G. M. Hodgson, its first priest incumbent, has not yet been begun in consequence of lack of funds, but as these have somewhat increased lately it is hoped that the new Bishop will lay the foundation stone on the 2nd of June next, during his primary visit to the Island. Remembering the fact that the late priest incumbent was a pioneer of Catholic doctrine and practice in the Canadian Church, and that humanly speaking, his early death was due in a large measure to his great and ardent zeal, it can scarcely be too much to ask, at the least, those of your numerous readers, who know him personally or by repute and intend to take a share in the movement which has been set on foot to perpetuate his memory that they will send in their contribution as soon as possible either to the Hon. F. H. Haveland, or the Rev. J. Simpson, Charlottetown, P.E.I.

DIOCESE OF FREDERICTON

St. JOHN.—Holy Week and Easter Day was observed in the Mission Church of St. John Baptist with all that reverent regard and devotion for which the work of the zealous and self-denying Priest in charge is, at this precious season, especially notable. On Palm Sunday the altar and chancel were decorated with very handsome Eastern palms, of which also numbers were borne in the procession by the priest and choir. The palm branches were sent from London, England, the gift of a kind friend resident there. During the week (Good Friday excepted) there was a daily celebration at 7:30 a.m., and Evensong lectures on the events of each day, at 8 p.m. From 6 p.m. on Maunday Thursday to 9 p.m. Good Friday a watch was kept, for the seventh time, in this Church. As this appropriate and most solemnizing observance is not, so far as known to the writer of this notice, at all common in the Canadian Church, it may not be out of place, to say that it consists of continuous meditation in the sufferings of our Lord during the period named, and private devotions in the Church by the priest and volunteers from among the communicants. The whole time is divided into half hours, one or more of which is taken by each of the lay members of the watch, the priest superintending, and being present for as much of the time as possible. On this occasion sixteen men and sixteen women took part, men only taking the night hours; and the watch was not interrupted, except by the public services held in the Church. Other members of the congregation came in, at liberty, for such longer or shorter periods as they may be able or disposed to give. The observance is a most impressive and edifying one to those engaged in it, and tends more than almost anything else might do, to bring to the minds of the whole congregation the solemn season which the Church is keeping. On Good Friday, in addition to the regular services, the three hours devotion (12 to 3) is always kept at St. John Baptist's; and as this is the only

church in St. John or Portland, where the Great Agony is thus commemorated, the attendance is usually large, many members of other congregations coming in to take advantage of it. At the first Evensong of Easter, and on Easter Day the gloom of the week was superseded by services of special brightness and beauty, and the joyous feast was specially marked by the uncovering of a new altar front of great richness and artistic beauty, the offering of a member of the congregation, and which with the beautifully lighted and decorated altar and chancel made a glorious and imposing appearance. The altar front is of carved oak splendidly gilded, and is thus described in one of the St. John's daily papers:—The design is antique, a replica (with a few modifications) of the magnificent altar at St. Peter's Vauxhall, London. The whole work has been executed in this city, by Messrs. G. & G. D. Howe, and two well known artists, Mr. John Rogerson, whose wood carving adorns several of our churches, and Mr. A. J. Charlton, gilder and decorator. Neither time nor pains have been spared to make the work perfect. The panels, three in number, are deeply and elaborately carved and perforated into sprays of passion flowers and lilies, radiating from medallions ornamented with ancient Christian emblems of Christ and the Holy Eucharist. All the details of the work have been admirably and faithfully carried out, while the general effect of the altar is extremely rich, bold and beautiful, and such as is rarely met with even in large and costly churches.

On Easter Day there was a larger number of communicants than ever before, a considerable portion of whom belongs to the working class; the church being in the fullest possible sense a mission church, entirely free and unappropriated. The attendance at all the services mentioned was excellent, and at the evening service of Easter Day many were unable to gain even standing room. The pastor has a class of about thirty ready for confirmation, and the Metropolitan has appointed the last Sunday in April for the time of his visit to confer the rite. Before then it is hoped that a large three manual organ, which is being built for the church by W. Frederick Peters of St. John, will be in its place. Mr. Thomas Morley late of London, England, the accomplished organist of the Mission Church, will have charge of it, and under his exquisite skill, it will no doubt add materially to the beauty of the service, which are almost wholly choral.

ST. GEORGE.—Lent's long shadows are ended and with them our special services for this holy season ended too, but we hope not the good effects; may they be "like bread cast upon the waters" found even if not for many days. There was a daily service in St. Mark's, which was fairly attended, notwithstanding the weather being unfavorable. On Good Friday there were large congregations at the morning and evening services. On this day the chancel was draped suitably to the solemn occasion; over the reredos were the words, "They crucified Him"; on the table stood a crystallized cross; the hangings of the pulpit, lectern and prayer desk were black with a white cross on each. The rector, Rev. Ronald E. Smith, took for his text in the morning, "They Crucified Him," and in the evening his address was on the seven last words from the cross. On Easter Sunday the sable hangings were removed, and all was made as bright and joyful in appearance as possible in accord with one of the brightest festivals of the Ecclesiastical year. The chancel and lectern were adorned with flowers in pots, amongst which were several calla lilies in full bloom. Over the reredos was the text, "I am the Resurrection." The music was very good, we can boast of our choir in this little village church of ours, for better voices it would be difficult to find even in some of the choirs of

city churches. Our account of the service would be incomplete did we not mention the sermon. Our rector took for his text in the morning, "Let us keep the Feast"; in the evening, "I am the Resurrection, &c." His remarks at both services were earnest and impressive.

On Monday evening the Easter meeting was held for the appointment of churchwardens, vestryman and delegates to the Church Society and Syned.

CAMPOBELLO.—Coming between the storms of Saturday and Monday there shone forth upon us a bright ideal Easter day. Every effort was made to celebrate with due gladness and solemnity the great Feast of the Resurrection. The chancel of the church and the embrasures of the windows were decorated with what flowering plants could be obtained. An early celebration of the Holy Communion was attended by more persons than have been known before for many years, while the later celebration after the Morning service drew together nearly as many more, making a total of thirty "joyful guests." The services for Morning and Evening prayer were fully choral, the music being sustained by the singers in a truly creditable manner. The chanting of the Psalms throughout was especially noteworthy; the hymns and carols were spirited and tuneful; the responses to the commandments were sung for the first time within the ministry of the present incumbent. In the afternoon, instead of the usual Sunday-school, a children's service was held in the church; 96 scholars, besides teachers, out of a possible 104, were present. A beautiful and appropriate service from the Rev. Chas. Hutchin's Hymnal was exceedingly well performed, the voices of the children being very sweet and refreshing; and a useful earnest address was delivered by the Superintendent of the school who had also trained the children in their singing. The church was well filled at all the services, excepting of course the early one at 8 a.m., and a liberal offering was not the least accepted feature of the day's record.

On the following day the annual Parish meeting was held at 7:30 p.m., in the Sunday-school house. About fifteen gentlemen attended. The Rector took the chair, and after the customary prayer, read a report of work done and the present aspect of affairs. All was well except the most important item of a lack of male communicants, which is assuming grave proportions. The churchwardens' accounts were most satisfactory. After paying the minister's salary up to March 31st about twenty dollars was handed over to the Treasurer for the ensuing year. Mr. Farrar was re-elected churchwarden with Mr. Wallace Calder as his sidesman or assistant, while Mr. Gough was re-elected as his colleague. The same vestry board was appointed to serve another year, with the additional name of Mr. James Foster, who takes the place of Mr. Calder. Mr. Farmer's contemplated absence, and the infirmity of deafness, made it desirable that he should have an assistant. After some talk about a proposed addition to the Church, and a cordial unanimous vote of thanks to Mr. Pember, the organist, the meeting adjourned. It requires but a few middle aged men to come forward to the communion to make this Church and parish an ornament of the diocese.

DIOCESE OF QUEBEC.

QUEBEC.—EASTER DAY SERVICES.—In the English Cathedral there was early celebration of Holy Communion and a second celebration after the eleven o'clock service. At this service a very beautiful and scholarly sermon was preached by the Rev. Canon Norman, the rector. The musical service was much admired, particularly the *Te Deum*, by Stainer. In the evening an anthem by Goff was rendered. The services, both morning and evening, were commenced by the singing of an Easter hymn

being the first occasion upon which the Cathedral has observed this pretty practice. The splendid music at both services reflects great credit upon J. E. A. Bishop, organist, and the ladies and gentlemen of the choir.

St. Matthew's Church was handsomely decorated. The Easter banners occupied their place in the niches of the side pots of greenhouse plants stood around the pulpit. The air was filled with the perfume of the rarest and most beautiful flowers, which were placed in the windows, and with which the font was also decorated. The early celebrations of the Holy Communion at 6.30 and 7.30 a.m., were very largely attended. That at the latter hour was fully choral. The Nicene Creed was admirably rendered, and so was the hymn after the prayer of consecration, which was sung kneeling. The *Deus Misereatur* was sung at the close of the service. Another largely attended celebration took place after the 10.30 service, at which an excellent sermon was preached by the Rev. Lennox Williams, rector. There was a full choral evening service, at which the Church was crowded. Mr. Dorey, the organist, achieved quite a success in his conduct of the musical portion of Sunday's services. The Rev. Mr. Cole preached an eloquent sermon in the evening, and the *Te Deum* was sung at its close.

In St. Peter's Church there was also an unusually large attendance of communicants at the two celebrations. All the services were conducted by the Rev. M. M. Fothergill, rector, assisted by the Rev. Rowland Fothergill. The font was handsomely decorated with flowers, and the usual festal hangings were used. The music was conducted by the honorary organist, Miss Andrews, and was much admired, particularly the *Te Deum* and anthem. At the Easter morning service, the Rector wore for the first time a handsome gold embroidered stole, presented him by members of the congregation.

Large congregations attended both services at Trinity Church, and the number of communicants was also very numerous. The service was conducted and sermon preached by the Rev. A. Bareham, rector. The musical service was ably conducted by the organist, Miss Rogers. The choir was large and the singing hearty and congregational, the *Te Deum* and anthem being especially good.

In St. Paul's Church, the rector, Rev. Thos. Richardson, officiated at the services, and was assisted by the Rev. I. E. Rexford. The Church was decorated with natural flowers, the gift of kind friends. The singing was hearty and the number of communicants quite large. At the administration of the Holy Communion a beautifully embroidered set of fair linen for the Holy Table was used for the first time, being an Easter offering of the handiwork of family of the congregation.

In all the Churches, the offertories were very liberal, and constituted the usual Easter offertories to the clergy in charge.

On Palm Sunday the Lord Bishop administered the rite of Confirmation in St. Matthews and St. Peter's Churches, and on the previous Sunday in the Cathedral.

QUEBEC VESTRY MEETINGS.

English Cathedral.—The meeting of the congregation of the Cathedral was held in the National School Hall, on Monday afternoon, the Rev. Dr. Norman, rector, in the chair. After the usual routine of reading reports, votes of thanks, &c., the Rector re-nominated Mr. Edwin A. Jones as his Churchwarden, and Mr. E. J. Hale was unanimously re-elected Churchwarden on behalf of the congregation.

The following gentlemen were elected members of the Select Vestry for the ensuing year, viz:—Messrs. R. R. Dobell, R. H. Smith, T. Beckett, J. Dunbar, H. M. Price, W. C. Scott, J. J. Foote, R. Turner, Dr. Parke, F. Holloway, W. G. Wurtele, Jas. Patton, Jr.

St. Peter's.—The Annual Easter vestry meeting was held Monday night, the rector, M. M. Fothergill, presiding. After the presentation and adoption of the accounts of the Wardens for the past year, Mr. E. T. D. Chambers was re-nominated Rector's Warden, and Mr. R. Rathman re-elected People's Warden. The Hon. Judge Andrews having resigned as delegate to the Diocesan Synod, in consequence of his judicial duties interfering with his attendance at the Synod, E. E. Webb, Esq., cashier of the Union Bank, was unanimously elected to represent the congregation as delegate.

St. Matthew's.—Very satisfactory reports were presented by the Churchwardens at the annual Vestry meeting of St. Matthew's Church, held in the parish rooms on Monday night. The meeting was largely attended and was presided over by the Rev. Lennox Williams, rector of the Church. Mr. John Hamilton was re-nominated Rector's Warden, and Mr. Edwin Pope was re-elected People's Warden.

Trinity Church.—There was a large attendance at the annual meeting on Monday night, Rev. A. Bareham presiding. The reports were very satisfactory. Mr. R. Griffith was re-appointed Minister's Warden, and Mr. J. H. Richardson re-elected People's Warden. Sidesmen—Messrs. J. W. Gibbons, H. Horton, Thos. Lawrence, Thos. Ague, H. Young, and R. Wilkinson. Votes of thanks were passed to organist, choir, superintendent of Sunday-school and teachers.

St. Paul's.—At the annual Vestry meeting held on Easter Monday in this parish, the Rector, Rev. Thos. Richardson, presiding, Messrs. E. H. Taylor and Oliver Kennedy were re-appointed churchwardens.

PERSONAL.—Mr. Arthur Darcy Aikens, who has so ably filled the post of organist in St. Matthew's Church for the past three years, has tendered his resignation in consequence of having accepted a similar position in Christ Church, Springfield, Ohio.

M. G. G.—St. Luke's Church was very beautifully decorated on Easter Sunday. The decorations consisted chiefly of flowers, and the tasteful and elegant way in which they were arranged reflected much credit on the young ladies of the congregation.

The services were conducted by the pastor Rev. J. Hepburn, assisted by Mr. G. J. Sutherland, a student of Bishop's College.

In spite of the bad condition of the roads there were very few vacant sittings.

The singing was very good; we noticed in particular the very excellent way in which the Easter anthem was rendered. A number of the 'Band boys' took their seats in the choir, Mr. Ballard accompanying the organist with his cornet.

THREE RIVERS.—The annual Vestry meeting for the election of churchwardens and transaction of other church business was held on Monday in Easter week, Rev. J. H. Jenkins, B. A., Rector in the chair.

The financial statement presented was considered very satisfactory, showing a small balance in favor of the church, after payment of all liabilities.

Mr. A. D. Ritchie was nominated as Rector's warden, and Mr. Younger Hooper was elected as people's warden. The rector congratulated the meeting on the fact that though the congregation had lost many members through removals it had been able to maintain the services of the church in full efficiency during the year, and had besides, with the aid of friends in Quebec and Montreal, paid off the ground rent on the churchyard. Through the exertions of a lady member of the congregation the church buildings are insured for three years for a sum of \$5,000. A legacy of \$1,000 from the late H. G. Fearon, Esq., J. P., will enable the church-

wardens to replace the shingles on the church and vestry with some more durable material. After votes of thanks to the officials of the church, to the organist and members of the voluntary choir, to the lady who collected for the insurance, and a resolution of condolence with the family of the late H. G. Fearon, the meeting adjourned.

DIOCESE OF MONTREAL.

MONTREAL.—*Ordination.*—The Bishop of Montreal purposes (D.V.) holding an ordination in Trinity Church, Montreal, on Sunday, June 3rd, 1st Sunday after Trinity. Candidates for Orders are requested to send in their applications, with *si quis* and "Letters testimonial" duly signed—together with certificates of Baptism and Confirmation—to the Examining Chaplain, the Rev. Canon Mills, B.D., 228 St. Denis street, and to present themselves for examination on Wednesday, April 25th, at 10 a.m., in the Synod Hall. The examinations will occupy three days.

LACHUTE.—St. Simeon's Church was very prettily decorated for Easter with flowers, a large Persian lily in full bloom being a conspicuous feature. The singing and responses were very hearty and two excellent and appropriate sermons were delivered by Rev. Wm. Sanders, the incumbent. There was a very fair number of communicants considering the state of the roads. At Sunday-school in the afternoon instead of the usual lesson Mr. Sanders addressed the scholars giving them an opportunity which can seldom be enjoyed of meeting their clergyman and hearing from him on their own ground.

The annual Vestry meeting was held Easter Monday evening at seven o'clock, the incumbent, Rev. Wm. Sanders, presiding. The reports were very satisfactory and the meeting a most harmonious one. The following were elected:—James Fish, Clergyman's Warden, re-nominated; W. M. Hills, People's Warden, re-elected; G. M. Bishop and Geo. Moore, Sidesmen; W. J. Simpson and H. Frost, Delegates.

The parsonage is to be completed during the coming summer there being only about \$600 yet to raise, which there are strong hopes will be accomplished shortly. The Sunday-school has doubled in attendance the last year and a lively interest is being taken in it by both children and parents.

BEDFORD.—The annual Vestry meeting of St. James' Church, was held on Easter Monday. The proceedings were most harmonious, and the reports presented, satisfactory. The Rector presented the following statistics of the year just closed:—baptisms, adults 8, infants 14, total 22; confirmed 19; marriages 4; burials 8; number of enrolled communicants 139. The elections resulted as follows:—Churchwardens (Rectors') Eldred J. Taylor; (People's) J. Francis Whitwell; Delegates to Synod, Capt. Z. V. Whitman, James Edmonds; Sidesmen, A. D. Gall, E. F. Currie, J. H. Martin, W. A. Sheltus, F. D. Walsh, Geo. Walsh; Member of Corporation of Durham Ladies' College, F. C. Saunders.

MYSTIC.—At the annual Vestry meeting of St. George's Church, Mystic, Messrs. C. Watson and G. A. Barnes, were elected Churchwardens; Hon. Judge Tait and Wellington Bockus, Delegates to Synod; Thos. C. Reid and Merritt Pharo, Sidesmen.

DIOCESE OF ONTARIO.

KINGSTON.—There were large congregations at the Easter services and the various churches were handsomely decorated. In St. George's Cathedral the services were choral, Easter lilies and other flowers were in profusion. In St. Paul's the altar was beautifully decorated with flowers. The number of communicants

was 120. In St. James' the services were very hearty and the number of communicants 140. All Saint's was well filled and particularly at the eleven o'clock service. The services were choral. The music used was that sung to Walker's "Missa de Angelis." Mr. David Kemp of Toronto presided at the organ, and in the choir were over twenty men and boys. Mr. Kemp presented the church with a valuable set of altar books in memory of his father. Mr. Dawson of Plebna read the lessons.

All Saints.—The period of the church year has peculiar interest for all good churchmen, and this little corporation has not been backward in doing its duty thoroughly.

On Good Friday the services were of a very striking nature. Mattins at 10:30, Meditations from 12 to 3 p.m., the rector presiding and giving addresses on the seven words at intervals, hymns suitable to the occasion (A. & M. 115 to 121) being sung. At Evensong two cantors singing the Reproaches and the choir taking up the choruses. During the day the chancel was clothed in black and the fine altar cross veiled until evensong.

On Easter morn a very different aspect presented itself to the church members and friends. The sombre hues of Good Friday were all laid aside and the magnificent little altar, clothed in festal white, shone forth in its full splendour. The large white lilies, fitting emblems of the sacrifice on the cross, with other flowers, and the rich altar vessels, were a picture when the lights were all lit.

There was a large attendance at the 8 o'clock celebration of the Holy Communion. At 10 a.m. Mattins was said plain. At 11 a.m. an exceedingly grand choral celebration followed. A full choir being present, the Missa de Angelis being rendered in fine style. The boys singing "Blessed is He that cometh," had a very pleasing effect. At this service a valuable set of altar books (a gift) were first used, during the reading of the epistle and gospel the books were held by two acolytes in scarlet cassocks. At Evensong the rector preached and Mr. Dawson of Plebna read the lessons.

On Monday evening the annual vestry meeting was held. The churchwardens presented their accounts, which were found to be highly satisfactory and were unanimously adopted. Major General Oliver, R.A., was re-appointed rector's warden, and Mr. Geo. Creegan re-elected people's warden, the vestry expressing thanks for his long and faithful service.

BARRIEFIELD.—St. Mark's was beautifully decorated for Easter. The altar was vested in a white satin frontal, while antependia of the same material, with emblems in old gold, hung from the prayer desk and pulpit. On the superfrontal were three vases of flowers, while plants in pots, most of them in bloom, were tastefully arranged about the front desk and pulpit. There was a large congregation, and, at the two celebrations, 45 communicants. The rector, Rev. Prof. Jones, preached both morning and evening; in the morning from the text, "I will see you again, and your hearts shall rejoice and your joy no man taketh from you," and in the evening from "I am He that liveth and was dead, and, behold, I am alive for evermore."

ODESSA.—A large congregation assembled in Beaver hall on Easter Sunday at the church of England service. The musical portion was particularly bright and well rendered. The decorations surpassed all former years, the altar, lectern and prayer desk being covered with handsome white cashmere frontals bearing designs in crimson plush; on the altar were three large vases of flowers, while suspended above it was a beautiful floral cross; on the walls hung four rich banners, two the gift of a lady in Mount Forest, and two from Kingston friends. Mr. Burns preached from Rev I 18, "I am He that liveth and was dead." In the

afternoon the usual Sunday school anniversary was held; there was a large number of children present with their parents and friends. The congregation presented Mr. Burns with a very handsome stole for which he returned thanks.

CARDINAL.—St. Paul's Church.—The services in this and the other churches throughout this Mission during Lenten Season were well attended. Last week there was service every day in St. Paul's. Easter Sunday the congregations were large both morning and evening, the number who received the Easter Communion was 50.

The annual vestry meetings were held in the three churches on Easter Monday, the first commencing in the parish church at ten o'clock. At the meetings, churchwardens were re-elected and delegates appointed for the coming Session of Synod. The financial state of the Mission is in a very satisfactory condition. The congregation of St. Paul's (through a committee) is negotiating for one of Messrs. Mason & Reich's \$175.00 organs to take the place of the one in use over thirteen years. The new organ will be here very shortly.

OSGOOD AND RUSSELL.—The Lenten and Easter services in this Mission were quite successful. The special week day services were well attended. On Good Friday at Duncanville, morning service was held at 11. In the afternoon the Incumbent preached on the Seven Last Words. At the evening service at Metcalfe there was a large congregation. The Easter services were bright and hearty. At Duncanville there was an excellent musical treat in store. Thanks to the energy of the organist who had taken much pains to have the choir proficient. The anthems were well rendered and especially the solo by Mrs. Whitcombe. The otherwise dingy old church at Metcalfe looked quite gay with its white frontal and hangings, and the lovely flowers sent by Mrs. Pink helped the congregation in that beauty of worship which is the pride of the English Church to allow.

BROOKVILLE.—Trinity Church.—The Lenten Season was well observed in this Church, daily services being held, and lectures delivered on Wednesday and Friday evenings. Holy Week was solemnly kept with services every day at 10:40 and 7:30, special preachers addressing the large congregations at the evening services. On Maunday Thursday there was a celebration of Communion with a good attendance of communicants.

On Good Friday there was also a special service at 3 p.m., and on Easter Eve a special Baptismal service at Evensong at 3 p.m., when six children were baptized and one received into the church.

Easter Day was indeed a festival. 100 communicated at the 8 o'clock celebration, and 107 at mid-day, making a total of 207 for the day. Lovely flowers and plants filled the church with sweet incense of nature's joy in the promised Resurrection. Large congregations, good music, and liberal offertories testified to a rejoicing people. A children's service was held as usual at 4 p.m., when the children were catechized and the Lenten offerings were presented amounting to upwards of \$22, to be sent to the Shingwauk Home. Beautiful Easter Carols were sung by the children's choir, who entered the church in procession headed by the banner and followed by the clergy.

The annual Easter Vestry Meeting was held on Monday evening at 8:30. The auditors report showed a satisfactory state of affairs as far as regarded the finances of the church, the total of contributions to the various objects by the congregation amounting to about \$400. Of this amount \$686 was given to missionary and diocesan funds, \$187 75 being raised by the Women's Auxiliary, and \$65.57 by the Children's Auxiliary. Messrs. Geo. McMullon and

W. H. McConkey were elected clergyman's and people's wardens respectively, and Mr. Henry Torrance chosen a delegate to the Diocesan Synod for the next three years.

ROSLIN.—The Easter Day services in this parish were most joyous and happy. Large congregations gathered in spite of bad roads to partake of the Pascal Feast. Services commenced at 8 a.m., at Tweed with choral celebration. There was a good number of communicants present and the service most heartily enjoyed. In addition to the floral decoration, which was greatly admired the Ladies Aid presented a very handsome and costly Brussels carpet for the sanctuary and choir. A second celebration was held at Roslin at 11 a.m., which was also well attended, the singing was especially bright and hearty. The service at Thomasburg was at 3 p.m., where taking into consideration that the beautiful spring morning had changed into mid-winter, with blinding snow-storm, the attendance was good. The incumbent again turned his face toward Tweed for the 7 p.m., service, feeling too happy to mind the snow, and was there again met by a large congregation. The organist and choir deserve praise for the great pains taken in rendering the musical portion of the service so heartily, the singing being exceedingly good. So ended one of the happiest days ever spent in the Master's service, the only drawback to a perfect day being the illness of the rector's wife and family.

NAPANEE.—St. Mary Magdalene.—The annual vestry meeting was duly held on Easter Monday evening, the Archdeacon presiding. A good amount of business was transacted, and the proceedings were of the most harmonious nature throughout. The statement of the retiring churchwarden and treasurer, Mr. James E. Herring, was highly satisfactory, showing that the liabilities of the church for the year had been fully met by the receipts, although not sufficient to clear off arrears of stipend due the Archdeacon, but which efforts were now being made to settle. The statement was ordered to be audited and printed for the information of the congregation. Mr. Herring positively declining re-election, Mr. G. Fred Rutan was chosen to represent the congregation, and as rector's warden the Archdeacon nominated Mr. Cortez Fessenden, for the ensuing year.

Mr. Harshaw brought before the vestry the addition to the church of the valuable and beautiful Memorial Window just put in, and moved the following resolution, seconded by Mr. Bowey, which was carried of course unanimously; That the vestry express their great gratification at the gift of the handsome stained glass windows just placed in the church in memory of the late John Solomon Cartwright, Esq., M.P., the late Mrs. Chamberlain and the late J. B. McGuin, Esq., and beg to tender their best thanks to the donors.

The vestry proceedings having terminated a meeting was held for the purpose of electing a delegate to the synod for the ensuing three years, when Dr. Rutan was unanimously re-elected.

DIocese of Toronto.

Easter Services, Toronto.

St. Alban's Cathedral.—There were good congregations at all three services on Easter Sunday. The first celebration of Holy Communion was held at 8:30 a.m., when there were twenty-two communicants; the second at the 11 a.m. service, when there were 45 communicants. Rev. J. G. Lewis conducted all the services and preached. There was a full surpliced choir, who rendered the chanting and hymns, &c., in very good style. The ladies of the congregation decorated the Chancel beautifully; the altar being particularly worthy of notice.

At **St. Matthew's** three services were held. The Revs. Clarke, Edgar and the rector, J. S. Howard, took part in the services, and the latter preached. The church, which was beautifully decorated, was crowded on all occasions.

All Saints'.—This Church was crowded at both morning and evening services the seating capacity being quite inadequate, many being unable to get inside the doors. The chancel was beautifully decorated with choice flowers, as also the font. The Rev. Arthur Baldwin, the rector, preached from the words, "This is the day which the Lord has made, we will rejoice and be glad in it." The service was fully choral, the choir numbering forty voices and being assisted by an orchestra. The anthem was, "They have taken away my Lord," *Te Deum*, by Dykes. At the evening service the church was again crowded, many of the congregation standing throughout the whole of the service. The Rev. Frank Baldwin preached. The orchestra and organ played "The war march of the Priests" as a closing voluntary.

Toronto.—St. Stephen's.—At the Easter Vestry meeting, the Rector in the chair, Dr. H. T. Machell was elected people's warden, and Mr. H. Paterson was appointed by the Rector.

Messrs. N. W. Hoyles, F. W. Ball and W. A. Browne were elected delegates to the Synod. The churchwardens' report showed an increase in total receipts over those of last year of \$309.22; those for the present year amounting to \$3,448.20. The average of the offertories had also increased from \$54.37 to \$60.25 per Sunday. The Ladies' Aid and Benevolent Society of the Church received during the year \$317.60, of which two hundred dollars were paid over to the churchwardens towards the building fund.

Parkdale.—There was a large attendance at the Easter Vestry meeting of the new parish of the Epiphany, Parkdale, which was held on Monday evening in the Masonic Hall, Rev. Bernard Bryan in the chair. The following officers were chosen for the ensuing year:—Rector's warden, Mr. Samuel Shaw; people's warden, Mr. Thos. McLean. Lay Delegates to the Synod: W. P. Atkinson, W. Wedd, jun., and A. E. O'Meara. The various reports presented showed substantial progress for the five months during which the parish existed, enabling the vestry to increase the Pastor's stipend to \$1,000. The congregation propose erecting—as soon as the money can be raised—both church and school-room, the latter first; and the sum of \$2,000 has been already promised among themselves, and the balance will doubtless be forthcoming from friendly outsiders, and from additional contributions from within the congregation.

Bishop Strachan School.—On the afternoon of the 3rd April, a sale of work was commenced at the Bishop Strachan school, College avenue, in aid of the Sisterhood of St. John the Divine, and after a recess was continued in the evening. It proved a thorough success, articles being marked down remarkably low and sold without any hesitation. The three fancy tables were presided over by Mrs. Roberts, Mrs. Kemp, Mrs. Holmes, Mrs. Bohne and Miss Kemp. The "Ministering league" table was managed by Misses Playter, V. Burns and Ray. The ice-cream and lemonade table was attended to by Misses Cameron, Thom, Ellis, Wadesworth; refreshment booth by Mrs. Baker, Mrs. Samuel McDonnell; the "fish pond" by Mrs. Lough and the Misses Lough, assisted by Miss Armstrong, and the lower table by Mrs. D. Armor, Miss McCarthy and Miss Otter. All the tables looked very pretty and the basement was nicely decorated for the occasion. The fancy work was made by between thirty and forty young ladies, who commenced work about the end of the first week in Lent and have been working at the houses of Mrs. Roberts and Mrs. Kemp, to whom

great credit is due for the way they have managed the affair.

DIOCESE OF NIAGARA.

HAMILTON.—The Easter Vestry Meetings here have showed a satisfactory state of things throughout.

Christ Church Cathedral.—Though the final reports will not be presented till April 16, it appeared from statements made that the finances were in a satisfactory condition. On Easter Sunday the offertories amounted to \$880. J. J. Mason, Esq., was elected delegate to the Synod.

Church of the Ascension.—The reports submitted showed receipts for the year were \$7,837, exclusive of \$5,441.08 subscribed for the new Church, the balance on hand being \$711.54. Adam Brown, Esq., M.P., and Archdale Wilson, Esq., was re-elected Wardens. The entire cost of the restoration of the Church so far was shown to be \$22,580, towards which \$19,671.47 had been received from various sources, leaving \$2,908 to be provided. Mr. G. W. Gates was re-elected delegate to the Synod.

St. Thomas'.—The total revenue for the year amounted to \$5,029.98. R. Morgan and Richard Fuller were re-elected Wardens. An appropriation was made for a number of important improvements in the Church, and \$600 was voted as the organist's stipend.

St. Mark's.—Mr. J. W. Wilson was re-elected People's Warden, and Jos. Tinsley re-elected Rector's Warden. T. D. Walker was elected delegate to the Synod. The deficit of \$170 existing from the previous year and last year's expenditure had been met, and the Church is now clear of floating liabilities. It was decided to hold quarterly meetings, financial statements to be presented at each.

St. Matthew's.—This Church held its first Vestry meeting, and although it has been open only six months the accommodation is already too small, and the Church will again be enlarged about 25 feet next fall. Mr. J. H. Land was appointed Rector's Warden, and Mr. Jas. Burton, People's Warden. The delegates to the Synod are Messrs. J. H. Land, J. G. T. Burkholder, Frank Booth.

ARTHUR.—The Easter services at Grace Church, Arthur, were bright and full of the teaching which the season brings with it. There were two celebrations of the Holy Communion at 8 and 11 a.m., when large numbers came and partook of the "Bread of Life." The altar was nicely prepared for the great Festival by Miss Nannie Green and Miss Carrie Lewis, and with the pots of flowers lent by good members of the congregation and two handsome bouquets of flowers presented by Mrs. Eden, sr., looked bright and cheerful. The congregations during the day were large in both town and country. The music as usual was well rendered by the organist and choir, especially at the mid-day celebration, when two very difficult solos—the *Benedictus* and *Agnus Dei*—were sung by Miss Carrie Lewis. All seemed to enter into the spirit of the services which were thoroughly enjoyed. Mr. W. E. A. Lewis preached at the morning service a thoughtful sermon. Two very handsome sermon cases were presented to the Rev. C. E. S. Radcliffe as Easter gifts.

DIOCESE OF HURON.

DURHAM.—On 4th March, the Bishop held a Confirmation in Trinity Church. The church was crowded and thirty-six were confirmed. Several being unable to get out, owing to roads being blocked. In the afternoon the Bishop preached in Egremont, having great difficulty in getting there; and again in the evening in Durham, to a large congregation, his text being, "He hath barley there, go and set it on fire." The sermon was much blessed to many.

LONDON.—His Lordship the Bishop of Huron preached in the Cathedral on Good Friday morning; the congregation was large and the service solemn. It has been generally admitted that the sermon which was on the Jews, was one of the most able, logical and convincing, ever delivered in this city. The Rector, Rev. Canon Innis, preached in the evening.

LONDON EASTER VESTRIES.

At the Chapter House Easter meeting the Rector, Rev. R. S. Fowell, presided. Messrs. W. J. Imlach and C. F. Complin, were appointed lay delegates to the Synod. Col. Fisher was appointed by the Rector as his Warden, and Mr. Danks was unanimously elected People's Warden, both of these gentlemen being re-appointed.

The Warden's report showed that some heavy debts had been wiped off, and that the Church was in a prosperous condition and able to commence the year with a surplus.

It was resolved "That the members of the Chapter House congregation in vestry assembled takes this opportunity of tendering to their Rector, Rev. R. S. Fowell, their hearty thanks for his indefatigable work in securing for the congregation the erection of a new Church in this parish, which could not have been accomplished but for his liberality and that of his friends in England, and we also desire to assure the Rev. R. S. Fowell that he has our entire support and confidence, and trust that it may be long before his connection with the parish is severed." Carried unanimously. A resolution of thanks was also passed to the Wardens.

The Rector stated that the Building Committee would report at the adjourned meeting to be held on the 16th of this month, and the meeting closed.

At St. James', London South, the Rev. Evans Davis presided. The annual financial statement showed total receipts \$4,465.08, and disbursements \$4,450.52. The assets are placed at \$18,980.09, against which is a liability of \$3,047.75, leaving a balance in favor of the former of \$15,962.34.

The following statistics were furnished in the Rector's report:—Baptisms during the twelve months 43; marriages 12; confirmed 25; deaths 30 (several of these were not connected with St. James' Church); total number of communicants in parish 248; greatest number on one day 168; smallest number 42; average number 92; total number in the year 1,276; number of Sunday services 100; number of week day services 56; number of addresses in addition to the above 30; making a total of 195 sermons and addresses; total number of visits made during the year 1,022. The following officers were appointed: Rector's Warden, Mr. John Beattie; People's Warden, Mr. Geo. White; Delegates, Messrs. Moore and Sutherland.

LONDON SOUTH.—A Mission will be held in St. James' Church, by Rev. T. H. Brown, commencing April 8th. Mr. Brown is said to be a most successful Missioner.

Rev. Canon Innis preached here on Good Friday as the Rector has been in poor health for the past few weeks.

DIOCESE OF COLUMBIA.

The *Victoria Times* bears this testimony of Bishop Hills in its leader of the 19th March, ult:—

The contemplated resignation of the Bishop of Columbia will remove from this province one of her most energetic pioneers. The British Columbian of to-day hardy realizes the loss which the country sustains in the absence of the tall and courtly old man, whose clear ringing tones he has heard, perhaps once or twice, in occasional visits to the Cathedral. But the old settler who has been familiar with Victoria for twenty or thirty years, will mourn for one

who has spent his life in efforts for the real good of the colony he made his home, especially at the present time, when the lapse of years has done much to clear away the shadow of passion and misapprehension, which so long clouded men's minds, and warped their judgment. Now, when they see no longer the brave man who, through evil report and good report, bore on his own shoulders the care and responsibilities of a struggling missionary church, they will rightly estimate his labors and their loss.

In the land to which he returns Bishop Hills had spent a life-time and made a reputation before he ever came to British Columbia. Ordained in 1839, from the first he became prominent as an able preacher and organizer, and as a staunch and consistent churchman. At Leeds, under Dr. Hook, he was well known for his unflinching labors through the great small-pox epidemic that visited that town, and won the hearts of the poorest by his ministries. At Yarmouth, where, for 11 years, he was Vicar of the largest parish church in England, he succeeded in a work, which 30 years has not effaced from the memories of the people. Indeed to this day "Hills of Yarmouth" is a more widely known title throughout England than the Bishop of Columbia. The machinery of the parish of Yarmouth one of the most thoroughly worked and able administered parishes in all England, foremost in every provision for body and soul of its people, has been retained in precisely the condition in which Bishop Hills left it; than which no greater proof could be found of his recognized powers of administration. For nearly thirty years he has labored here. Financial difficulties, under which many a church would have been altogether crippled, have been overcome by his own repeated personal efforts and sacrifices, and the influence of his name in the mother country.

Now, upon the eve of his jubilee in the ministry, he leaves Victoria, with his kind-hearted and generous wife, mourned by his flock, respected by all and regretted even by those who once misunderstood and distrusted him.

For continuation of Home Field items see p. 11.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

To the Editor of the CHURCH GUARDIAN:

SIR,—Will you kindly permit me to ask through your columns if there are any Clergy in the Eastern Provinces of Canada, who may be willing to come and take holiday duty in the invigorating climate of our North-West, for two or three or more months? We have three important Mission districts now unexpectedly vacant; and I should be most thankful to hear of any Priest who would be willing to come to help us for any, or all, of the months between now and the end of the year, especially during the summer months. The remuneration for such temporary duty would be at the rate of \$1,000 a year, with house. If any clergyman answers this letter I should be much obliged if he would in order to save time, send at once the names of three beneficed clergymen as references, or better still ask such clergyman to write direct to me. Please also state exact dates for which duty could be taken. Any clergyman coming must be ready to "rough it," and to take services at distant stations. He must also be willing during such temporary duty to continue the services in the same manner as he may find that they have been previously conducted in the Church to which he is appointed. I am, yours faithfully,

ADELBERT,

Bishop of Qu'Appelle.

Qu'Appelle, Assinaboai,
April 3rd, 1888.

The Church Guardian

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Box 1968. For Business announcements
See page 14.

CALENDAR FOR APRIL.

APRIL 1st—EASTER DAY.

“ 2nd—Monday in Easter Week.

“ 3rd Tuesday in Easter Week.

“ 8th—1st Sunday after Easter.

“ 15th—2nd Sunday after Easter.

“ 22nd—3rd Sunday after Easter.

“ 25th—St. Mark, Evangelist and Martyr.

“ 29th—4th Sunday after Easter.—(Notice
of St. Philip and St. James).

THE RESURRECTION OF OUR LORD.

FROM STUDIES IN THE CATHOLIC CREED.

By the Rev. Samuel J. French, M. A., Chaplain
of St. Gabriel's, Peekskill, N. Y.

We come now to the grand central fact of the Christian faith—that of the Resurrection of Lord. It is the one upon which all others depend for their significance, and because of which all others are. The Resurrection is more, that is, than a mere historical incident. It is the climax of the earthly life of Christ: and that too not merely as being the most wonderful of its many events, but that to which all others lead. Our Lord Himself says, not “I lay down my life and I take it again,” but “I lay down my life that—i. e., in order that—I might take it again.” St. John xv:17. His death was consummated as a necessary precursor to His Resurrection, and would have been of no avail to the salvation of the world except for His Resurrection. So the Apostles understood it for they never preached the Death only, but emphasized the Resurrection rather. “We preach Christ crucified, yea, also Who is risen again.” “If Christ be not raised, your faith is vain, ye are yet in your sins, and are of all men most miserable.” “If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled we shall be saved by His life.”

In considering this subject, the first thought to be borne in mind is that there was a radical difference between His rising again and the raising to life of others. It was not absolutely unknown to the Jews that the departed soul might be called back to re-occupy its deserted and empty mansion. For there were several incidents of such resuscitations in their sacred writings, and they were received by all as veritable history. They knew as well as do we, that on two occasions a widow's son had been restored to life by the agency of the prophets Elijah and Elisha, and that a dead body was restored to life by the mere contact with the prophet's bones. And it was a matter of common report that Christ Himself had in their own time and in the presence of many witnesses recalled the dead to life. Perhaps it was because such incidents were so well authenticated that His prophecies of His own rising again caused so little comment, or caused at least no hostile comment from those who heard them. Nor were even His bitterest enemies

known to express belief in the impossibility of their fulfilment. But the true significance of His words was not apparent to even the most ardent of His disciples until the coming of the Holy Ghost revealed it. The full meaning which was then only made plain to them was that His Resurrection was the only true Resurrection that had ever taken place. He became “the first fruits of them that slept.” His rising was, I say, a true Resurrection: the others had been merely resuscitations, restorations to mortal life. The widow's son of Nain, Lazarus, and Jairus' daughter lived after their raising a life nowise different in its nature from their previous life, or from the life of men around them. They still looked forward to death and to the sundering again of the union between soul and body. But “Christ being raised from the dead dieth no more; death hath no more dominion over Him.” When He appeared to St. John in the Apocalyptic vision He declared: “I am He that * was dead and behold, I am alive forevermore.”

And because He is the Son man, because He is the second Adam, because we have been born into Him, because He is the progenitor of a race of spiritual descendants, because in fine He united all human nature to Himself His Resurrection is the earnest and pledge of our own. We rise in Him. But this we must leave for the present.

His body after its reunion with His soul was immortal. It was what we speak of as the “resurrection body.” Its “mortal” had “put on immortality.” Henceforth it subject to none of “the ills that flesh is heir to.” It was undying, glorious. Such shall ours be when He calls us from the grave. While it was still the same body which was entombed, it had undergone some change in its nature, which rendered it impassible, immortal, incorruptible. It was no longer subject to the wasting process, by reason of which life can be sustained only by assimilation of other particles to replace those lost. It is indeed recorded that He ate, but it was only to prove to His friends that He was no apparition. It is not implied that He hungered or thirsted as He had before His death.

His body was glorious. It possessed some some attribute which impressed the beholders at once with awe and fear. They recognized in it something supernatural—that there was something about Him which was not apparent before, for whenever He appeared and made Himself known to them, they were “sore afraid,” or they fell prostrate before Him in adoration. The old loving familiarity with which they had been want to approach Him and converse with Him, was absent from their intercourse with Him now. At times while with them He so veiled Himself that they failed to perceive His identity, but when He revealed Himself or “opened their eyes” they worshipped and adored.

Nor was His risen body bound by the laws of time and space. If we except the single instance of His walking upon the water to aid them in their distress, His appearances before His crucifixion were always after the manner of nature; and even then He was walking and was subject therefore to the limitation of time and space. But after His resurrection we are told of His “appearing” and vanishing.” He appeared among them although the doors were barred to prevent all entrance. It was a spiritual body” such as we conceive appertains to angels, and though tangible and visible, was unfettered by laws of time and space, and needed but the act of will to transport it whither He would.

We never cease to marvel at the forgetfulness of His Apostles concerning the predictions of His Resurrection. Each time he foretold His approaching Sufferings and Death He foretold as explicitly that He should rise again. These prophecies were numerous and unambiguous. And yet one and all were oblivious of them,

and were, when He breathed out His soul upon the cross, plunged into dark despair. They had “trusted that it had been He which had redeemed Israel,” but without exception they seem to have accepted the disappointment of their hopes. They were probably dazed and knew not what to think; but it must have been that the uppermost of their floating opinions was that they had been deceived. Certain it is that none of them, not even the loving women who would have embalmed His body, had the least expectation that He would rise from the dead. When they found the sepulchre empty they were troubled and cast down, until they were told by the angel that He had risen, or until He Himself met them and reassured their doubting hearts. His own predictions seem utterly to have passed from the minds of every one except certain of the priests and Pharisees, who, remembering His words, begged a guard and sealed the tomb, thereby unwittingly securing the most important evidence of His Resurrection. Now there is a reason for this very striking forgetfulness of His Words, and it is found in the fact that it is a complete answer to one of the greatest arguments of skepticism. The argument is that the proof of the Resurrection of Christ is not satisfactory for the witnesses were biased: for He is said to have appeared only to His friends, to those who believed in Him.

The fact is that no one believed in Him then. For the time being they had ceased to be believers. When He died upon the cross their faith in Him as the Son of God was shattered. They were not looking for His resurrection; they were as much astonished by it as if it had never been foretold; and they were terrified at the sight of Him. They were completely unprepared for it, for they had utterly forgotten His promise and their hopes were dead. If they had looked for it, and had conducted themselves accordingly, if they had assembled to celebrate and await His return while as yet there was no hint that the grave was empty, there might have been room for the implication that they had been deceived or had conspired together to forge the tale. But it was so ordered that His dearest friends should be in utter despair, should be so cast down that they should forget His most unequivocal predictions. So markably was this the case that one of the twelve, on hearing the rumor of His Resurrection, declared that he could not believe on any other testimony than that of his own senses. And it was not until this proof was granted to them that he did accept it.

The disciples, therefore, were not biased witnesses; and their testimony, being that of men who had formerly believed in Him but had lost their faith, was the most unimpeachable that could be imagined. It was infinitely stronger than would have been that of Pilate, of Herod, of Caiaphas, or of any His enemies had He appeared to them. For they, not knowing Him so well, would not have been able to identify Him so unmistakably. Either they would have been themselves uncertain as to His identity, or their testimony would have been rejected as being that of incompetent witnesses. The disciples, however, although they believed not that He was to rise, were the only ones who could positively testify as to the truth of His Resurrection because they knew Him best.

And He appeared to them singly or in groups of two and three and at such intervals and under such circumstances, there could be no possible collusion among them. He was with them long enough to afford ample time to prove the truth before He closed His Earthly Life by visibly ascending to heaven before their eyes.

On this testimony the fact of His Resurrection was commonly received even by those who had not seen Him. So universally was it received that when within two months from the time of His Death the Apostles preached His

Resurrection publicly in Jerusalem itself, there was no voice raised to contradict or challenge the assertion. Nor is there any record that the Jews in their bitterest persecutions of Christians ever disputed or denied this fundamental fact. It must therefore have been a matter of common notoriety.

(To be Continued.)

THE BIDDING TO THE HOLY COMMUNION.

The following taken from the *Iowa Churchman* will not be without application to Canada, where the same spurious "liberalism" exists and is occasionally manifested, as was evidenced by public invitation given in a parish, not 1000 miles from Montreal, to all of every sect to come to Holy Communion in that particular parish church on last Christmas Day. We earnestly desire and long for unity; but we are convinced it cannot be had by belittling or ignoring our Saviour's teaching—nor by breaking not only the rubrics of the Church, but also the solemn binding vows of the Priesthood. Our contemporary says:—

It is evident that a misconception exists in the minds of some of the clergy, growing out of the late action of the House of Bishops on the matter of Christian unity. The Bishops very distinctly laid down the proposition "That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church." It is inferred, from this declaration, by some of the clergy, that they are warranted thereby to invite, publicly, to the Holy Communion any and all members of the various religious organizations around us on the very ground of their membership of these bodies, unmindful of the fact that, though "fellow Christians," they may be, *voluntarily and persistently*, and *contrary* to the teaching and prayer of *Christ Himself*, in the language of the same House of Bishops, keeping up "the unhappy divisions which dishonor His blessed name and hinder the triumph upon earth of His blessed kingdom."

The Bishops, in this recognition of the membership of the Church Catholic of Christ of all the baptized, cannot be understood as condoning the existence of "false doctrine, heresy and schism" among those who, by their continuance in these very sins from which we pray at each repetition of the Litany to be delivered, may, and in many cases must, have forfeited their baptismal privileges. The House of Bishops has never condoned the evils of a divided Christendom. This very action, in stating the basis of a return to unity, is of itself the strongest evidence of their condemnation of sectism, schism, separation from the historic, universal Church. Whatever may be the opinion of individual members of the body, the House of Bishops believes in the *necessity* of the historic Episcopate to the being of a perfect Church, and, in accordance with this view, the Canon, in requiring the ordination at a Bishop's hands, "of all ministers of other denominations" seeking to enter the Church, strongly emphasizes the language of the preface to the Ordinal in the Book of Common Prayer, that—

"It is evident unto all men, diligently reading Holy Scripture and ancient authors, that, from the Apostles' time, there have been these orders of ministers in Christ's Church—Bishops, Priests, and Deacons. Which offices were evermore had in such reverend estimation, that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and, also, by public

prayer, with imposition of hand, were approved and admitted thereunto by lawful authority. And, therefore, to the intent that these orders may be continued, and reverently used and esteemed in this Church, no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, or suffered to execute any of the said functions, except he be called, tried, examined, and admitted thereunto, according to the form hereafter following, or hath had Episcopal consecration or ordination."

It is of little moment to quibble about Episcopacy being requisite only to the perfection, and not to the very being, of a Church, as long as Canons and Prayer-Book ignore all other ordination than that which is Episcopal, and Episcopal in the line of the Apostolical Succession, and not Episcopal, as among the Methodists, merely in name; and while the most gifted and eloquent Presbyterian, Methodist, Baptist, or Congregationalist must be Episcopally ordained—*i. e.*, by the hands of one in the line of the Apostolical Succession. In striking contrast to this, a Roman priest, rejecting the errors of the Papacy, has no such ordeal exacted of him, but is recognized at once and by virtue of his ordination as an authorized priest of the Church of God. Consequently, the membership of the baptized of any of the non-Episcopal bodies around us is no ground for their bidding to the Eucharistic Feast. If they come, they must come not as Congregationalists, Presbyterians, Methodists, or separatists from the historic Church, but simply in response to the Church's authoritative bidding to all the baptized, which is surely broad enough to include all who can rightly come to Christ in this sacred ordinance:—

"Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God, and walking from henceforth in his holy ways; draw near with faith, and take this holy sacrament to your comfort."

No one would be warranted in repelling a baptized person who, being present at the administration of a Sacrament, comes forward to the Holy Table with a longing desire to partake of the Sacred Feast, even though he might, ignorantly or through invisible prejudice, be separated from the Communion of Christ's Holy Catholic Church. But to make his membership of a schismatical or separatist organization the *ground* of inviting him to the Table of the Lord is neither warranted by the Prayer-Book nor by the declaration of the Bishops on unity. And the *repetition* of such an invitation on successive administrations of the Holy Communion is *certainly inconsistent with the mandatory rubric* of the Book of Common Prayer, to wit:

"And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed."

Mr. A or Mr. B may gain a reputation as "liberal" in the judgment of those who know nothing of, and consequently care little for, the historic Church; but such action does not change that Church's immutable law, nor will one thus advance the cause of unity for which the Church ever prays and wisely labors on Scriptural lines.

BISHOP PARET ON THE DUTIES OF SUNDAY-SCHOOL TEACHERS.

In committing to your charge in the Sunday school the class I have just assigned to you, I wish to have you distinctly understand the duties of the office, its work and its responsibilities; so only can you rightly discharge them.

You will please understand, then, that you really fill the office known in olden times in the

Church as that of the "catechist." The children of your class are placed under your instruction and influence to accomplish a definite end and purpose. You are the rector's special assistant, and so far as they are concerned, to prepare them in due time for being confirmed and admitted to the Holy Communion. These things as definite results to be sought and expected in your work should be always in your thoughts. It will not only give earnestness and definiteness to your teachings in the class, but to your out-of-school influence and your prayers for them. You will, therefore, seek to be as well acquainted as may be with each scholar; to know the character of each; to find out what each one lacks in information, or in devout disposition and earnestness.

As the standard, fixed by the Church, you will very carefully train them in the Church Catechism—in knowledge of its words and in understanding of its meaning. And, in so doing, you will take occasion often to speak to of them confirmation and of the Holy Communion as blessings which they are earnestly to desire.

You will be expected to train them by word and example to join reverently and earnestly in the worship; always to speak distinctly in the responses, and to sing when they are able; to kneel, really, during the prayers, and to observe carefully all the reverent customs of the Church.

You will encourage them to regular attendance at Church services, and inquire often and carefully as to their regularity in this respect.

You will see that each scholar has a prayer-book and a hymn-book, and brings them regularly to school.

You will remind them of the Christian duty of giving to God: encourage them in the regular Sunday-school offerings, and especially to make each a willing contributor to the missionary fund of the school.

You will be expected always to prepare the Sunday-school lessons carefully before attempting to teach them. A teacher has no more right to come unprepared to his teachings than a clergyman has to come without study for preaching.

You will keep your class-book very fully and clearly, according to the appointed rules.

You will be expected to set to your scholars an example of punctuality. A teacher habitually unpunctual ought to resign. If you do not love Sunday-school work well enough to get to it a few minutes before the work begins, you do not love it well enough to be a teacher.

If at any time unavoidably absent, it will be your duty either to provide as a substitute some communicant of the Church, or to give to the rector such timely notice that he can make provision. In this there should be no failure.

If your scholars become irregular you will be expected to search them out during the week and learn the reason. Your duties are not limited to the Sunday-school room and Sunday-school hours.

You will be expected to remember your scholars in your own private prayers, and seek in every way their growth in grace and knowledge.

You will be, of course, enthusiastic and zealous in the work.

And, last of all, when you find that your interest is failing; that your class, through your fault, is losing interest or becoming irregular; that you don't care enough for Sunday-school to come every Sunday, and to come early; that you fail to learn the lessons, and go through the work as a mere routine; then you will either repent and renew your zeal, or, failing in that, will resign your class to the rector.

May our good Lord, by His grace, make you earnest and true in this true work for Him. Remember how He said, "Whoso receiveth one such little child in My name receiveth Me."

FAMILY DEPARTMENT.

EASTER TIDE.

EASTER EVEN: Hour of rest;
Faith's sweet vigil calm and blest,
In the tomb His Body lies,
And His Soul in Paradise
Waits the morn when He shall rise.
Here we watch, and watching ponder
On the never-lessened wonder;
How from Baptism we emerge
On the new life's trembling verge,
In His death the "old man" dead
And the "new man" raised instead.
Henceforth now be crucified
All our anger, lust and pride;
Every evil passion die,
Mortified continually!

Easter Day. The "day of days;"
Radiance immortal plays
Round the sepulchre whose door
Open now can close no more!
Stricken guard and broken seal
To our longing eyes reveal
What the glorious Angel saith
Who unbarred that gate of death;
"He is risen; do not fear;
Jesus is no longer here;
But in lowly Galilee
Ye again your Lord shall see."
Swift, with Alleluias sweet
Follow we His holy feet,
Singing all the joyful way:
"Christ the Lord is risen to-day!"

Precious Easter Tide: Again
Jesus walks the ways of men,
In a body glorified,
Yet the very same that died,
Pierced in hands, and feet, and side;
And we know in His own time
We shall have that change sublime.
Forty Days, most wondrous days!
He, in word and act, displays
Sign and miracle, the keys
Of His Kingdom's Mysteries.
—Harriet McEwan Kimball.

Fair blossoms on this Easter morn
Fling forth their fragrance sweet,
And tell of resurrection—joy
And Jesus' work complete!
But fairer still the offering,
Each loving heart shall bring,
Of faith, and love and penitence,
To Christ, its risen King.
—Carol.

O Christian child, O Christian man,
Our Victor Lord shall come again.
Wake we our hearts at His command;
Lift we our love to His right hand.
With warmest hopes to Easter skies,
Stretch we our arms and fix our eyes;
Till in the clouds His sign we see,
And quick and dead shout Jubilee!
Bright Easter skies! Fair Easter skies!
Our Lord is risen, we too shall rise.
—Carol.

BLUE VIOLETS.

BY ELLEN HAILE.

Continued.

"Why, Nannie, where are your violets?" enquired her mother when the little girl came downstairs on Easter morning with a very sober face.

Chick's rose tree looked green and flourishing. Even the buds had consented to blossom out into real, though rather ragged-looking roses.

For, strange to say, it doesn't seem to agree with a rose tree's constitution to be watered at

one time and left thirsty by fits and starts any better than it does with a small boy to have a breakfast one day and go without it several others.

The baby was hugging carefully to his heart a small pot of daisies and only Nannie's hands were empty.

"Where are your violets, little girl? They looked very flourishing the last time I was in the kitchen. Has the cat knocked them over? Or did Sarah make a mistake and put them in a salad? That would be too bad."

"No, mamma," said Nannie, with a very sober face. "I gave them away."

"Gave them away!" But there is no time to ask questions. The Easter Church bells were ringing and papa was calling for the late people to hurry, for he was holding the carriage door open.

Then the many horses' hoofs that clattered up and down the street made talking in the carriage quite out of the question.

Mamma watched the sober little face opposite her. "What had become of the violets?" she wondered.

She had hardly risen from her knees in church when she heard a little gasp, and felt Nannie clutching her arm.

"Mamma, look!" she whispered almost out loud. "There are my violets! There by the foot of the font! I know them by the jar. Nobody else's got a brown dragon on a blue jar, I know! I gave them to Mary Lyon. Oh, mamma, how do you suppose they got there?"

But there was no time to answer the eager whispers. Already the organ's sweet notes were rising higher and higher, and the glad boy-voices were caroling:

He is risen! He is risen!
Tell it with a joyful voice;
He has burst his three-days prison,
Let the whole wide earth rejoice!

"How did the violets get there?" Again and again through the long beautiful Easter service, the children's eyes wandered to the font.

There was no mistaking the jar. No matter how strange it seemed. It was the very same one the children had last seen walking out of the kitchen in the little beggar girl's hands. Nannie felt very sure no one else could have knocked exactly the same shaped pieces out of theirs as she had done one day out of the rim of hers, and here it was; or rather wasn't—the piece I mean—the jar was there.

The violets looked as thriving and as cheerful as if they had never left their comfortable quarters on the kitchen window-sill, and when Nannie drew in a very long breath she fancied she could really smell their perfume stronger, sweeter than all the other flowers around them.

"Those are my flowers," Nannie said to herself. "I mean they used to be mine. I'd know that old brown dragon anywhere, Oh! I do wonder how they got there, and where Mary Lyon is, and if the sick girl's better."

But no amount of wondering did any good at all, though I'm very much afraid it took up so much of her attention that Nannie heard very little of Mr. Latterday's sermon.

As Nannie walked home from church with her mother, she told her all about the blue jar and the violets, and, taking a little skipping sideways, on the ends of her toes, to relieve her feelings, she caught a glimpse of a little figure trotting along behind them.

"There's Mary Lyon! Oh, mamma, please let me speak to her! I want to know how the violets got there, and how her sister is. The one that's sick, you know."

It was Mary. And very glad indeed she seemed to be that Nannie remembered her, though she could do nothing but blush and smile for an answer to all Nannie's questions.

"Mary," Nannie inquired at last, "Weren't those the violets I gave you, in the very same jar by the font in Church? Yes! I knew

it!" as Mary nodded "yes" a great many times over.

"Oh, tell me all about it! Mamma, can't Mary come in just a minute? I do want to hear about the violets so much!"

So did all the children, mamma found, when she had smiled and nodded a "yes," and Nannie led the little girl up the steps in at the front door, in spite of the very indignant footman.

"Never mind," Mrs. Anthony said, and then led the way herself into the "little book room," as the children called it.

"Tell us all about it, Mary," she said, when the little girl had time to realize where she was, and get a little used to so many strange faces.

"Tell us how the violets came there. They were the very same ones that Nannie sent to your sister!"

"Yes'm, they're hers. She sent 'em. Wasn't it just grand?" And Mary's eyes shone as she asked that question.

"Tell us all about it," the children's mother said. You know we don't know anything that happened after you carried the violets out of the kitchen, that morning."

"You don't know my sister." Mary looked very sorry for the people who didn't know her sister, and she hurried to tell them all about her.

"You see it's her back. It hurts all the time and she has to lie down, and sometimes it hurts her dreadful. Most all the time it aches her so that she can't talk much; just bite her lips and look—oh, my! how sorry sister does look sometimes!"

The little girl's lips quivered and her eyes were full of tears when she glanced up at the children's mother.

"Go on, dear," she said very gently.

"Who takes care of you and your sister?"

"Oh, there's grandma; I don't know ever what we'd do without grandma. But she's blind, so she can't go out to work any more, and she's lame too. So she just sits by sister."

"And who takes care of grandma and the sick sister?"

"Oh, I do," Mary said simply.

How the children's eyes opened as they looked at the little creature; so pale and thin and small, with her sharp unsmiling face, and her great dark eyes.

"You do! How do you take care of them?" mamma asked, with her eyes full of tears.

"Oh, I mind Mrs. Thompson's baby, for a penny, when she goes cleaning, and I hunt for pieces of coal and wood, and then I have to go begging."

"And do you always have enough to eat?"

"No, ma'am, never."

And she looked as if she never had!

It was quite too much for the baby's feelings. He burst into such a flood of tears that nothing could or did comfort him until a bowl of bread and milk was brought into the "book room," and he could with his own eyes watch spoonful after spoonful disappear down the little thin throat.

When the baby was quite comforted and the bread and milk all gone, Mary went on with her story.

"Grandma told us all about Easter and the Lord and how He died on Good Friday for everybody. And she said He had done so much for us she wished we could do something for Him, but she didn't see what there was.

"Then sister thought of the violets. It's all we had, and we did love them so."

The little girl's voice trembled so she couldn't go on for a moment, and the children all found that it was very hard work to see across the room, even though the sun was shining so brightly, their eyes were full of something misty.

"And I took 'em," Mary's little quivering voice went on. "Mr. Latterday, he was standing in the chancel and he looked so kind I just slipped in and told him, and I—I—gave him

the violets! ~~And~~ here poor little Mary broke down. All the children were crying by this time.

The baby didn't cry, he roared, and insisted upon covering Mary Lyon's face with very damp kisses before she could go on at all.

"Mr. Latterday he looked sort of as you do!" and the little girl looked up at Mrs. Anthony's quivering lips and tear dimmed eyes, and he said, "They shall stay right here, where little children first come to their dear Father in heaven." And then he put them down where you saw them, and he asked me lots of questions about grandma and sister. And when the music began to play he put me in a nice corner, and then when I saw you come away I came away, and here I am!"

"Yes, here you are!" said Mrs. Anthony, kissing her, "and you shall have some dinner with the children, and then take some home to grandma and sister!"

What a dinner that was! If a whole chapter, in a fairy story and all the people in it, had walked right out of the book, and entertained her at dinner, it could not have been more wonderful or delightful to the little girl.

A small round table was set in the bay window in the dining-room. And the baby in his high chair played he was "papa," and tried to make the "company" eat all that was on the table and on his own plate besides.

It was a very happy little dinner and when the children's mother saw that the apple, the orange and all the candy but one little bite, were carefully laid one side by Mary "to go home to grandma and sister," she said, "Eat them, dear; you shall have a basket for the 'home bodies.'"

Did you ever pack a basket? Do you know what fun it is? When it is for some one who needs what is going in it, then it is a pleasure indeed!

The baby thought so, and I couldn't begin to tell you the number of times his short legs trotted up and down stairs. He brought all his treasures, even the wooden horse with only one leg that went to bed with him regularly every night, and when that offering was politely but firmly refused, he looked very sober, but at least he'd tried to make a sacrifice.

Of course the children were obliged to walk home with Mary, and, the baby was only persuaded to stay behind by the promise that he should certainly entertain Mary at dinner the very next Sunday again.

The children and their mother climbed the long weary pairs of stairs leading to the room that little Mary called her home. When she opened the door Mary jumped back with a shout.

"Oh, flowers!" she said. "Lilies and roses and violets! and do just look at grandma and sister."

It seemed to the children as if the room was full of flowers. Tall lilies nodded over the bed, a basket of roses stood beside it, and the poor old grandmother was holding

up to her withered face a great bunch of blue violets.

"It's all along of the minister," she explained. "He's been here; and was their ever anything like these flowers!"

Was there ever anything like those flowers and that dinner and the children's delight in it all? I think not. As for the little sick sister and her grandmother, they tasted, and then they smelled of the flowers. They looked at the lilies, and then they took another bite, until I really don't know which they feasted upon most sumptuously—the flowers or the food.

As for the children—well, I just wish you could have seen the baby! I think his smile must really have met somewhere at the back of his head it was such a long one.

And the lesson! You know it! It is more blessed to give than to receive.

And Christ died for us. He rose again from the dead on Easter Morning, and went to heaven to prepare a home for us. What sacrifice that we can make can be good enough to show Him how grateful we are for all He has done for us?

What pleasure is there in all this world so great as helping to save from pain and suffering Christ's little poor children?

DIOCESE OF SASKATCHEWAN.

LETHBRIDGE.—Two most interesting ceremonies took place in the Church of St. Augustine, in this town, on Sunday, March 18th. The first was the consecration and Dedication of the building which took place in the morning, and the second was the Confirmation of several persons in the afternoon.

The Bishop, accompanied by the Rev. J. W. Tims, was met at the vestibule of the Church by the resident clergyman, the Rev. E. K. Matheson, and the churchwardens and vestrymen, who presented His Lordship with a petition, praying him to consecrate the building. His Lordship having consented, a procession was formed, and the vestrymen, churchwardens and clergy preceded the Bishop up the aisle of the church, the people repeating alternately the 24th Psalm. Having arrived at the chancel steps His Lordship and the Rev. Mr. Tims went up to the Communion table and the Rev. E. K. Matheson to the reading desk. The form of service used was that in use in the Diocese of Winchester, England, and consisted of the *Litany*, the *Te Deum* and special prayers suited to the occasion. Immediately after the *Litany* the Rev. J. W. Tims read the sentence of consecration which the Bishop signed.

The sermon was preached by His Lordship who took for his text Psalm cvi. v. 9: "O Worship the Lord in the Beauty of Holiness." At the close of the sermon the Holy Communion was administered to a goodly number of communicants.

The Confirmation service commenced at 3 o'clock in the afternoon. Quite a number of people

attended to witness it. Ten candidates came forward to take upon themselves the vows made for them by their God-parents in baptism. The Bishop addressed them both before and after the ceremony, showing how scriptural the rite of Confirmation was and how right it was to expect that God would, in answer to prayer, give the Holy Spirit direct to and guide those who had solemnly come before Him to renew their vows in baptism.

He especially commended to the newly confirmed the text, "Him that overcometh will I make a pillar in the Temple of my God, and he shall go no more out; and I shall write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of Heaven from my God; and I will write upon him my new name." (Revelation 3, 12.)

At the evening service which was well attended, His Lordship again preached on the Vicarious-Sacrifice of Christ and the influence it should have over the lives of men, taking for his text, "2 Corinthians, 5, 14-15."

St. Augustin's church is a substantial brick building, consisting of nave, chancel and porch. It has been built at a cost of about \$3,000, all of which has been raised and the church built since the advent of the present clergyman.

The interior of the building is bright and cheerful. The walls are plastered as is also the roof of the chancel. The roof of the nave is of wood and nicely varnished.

The pulpit, the Holy table, the reading desk and lectern are of oak, varnished; the gift of the members of the congregation. The church still needs proper seats for the choir.

These, no doubt, the congregation will soon be able to furnish.

The Church here has made steady progress since its commencement, and the Bishop has expressed himself as highly gratified at the way in which the clergyman and congregation have worked.

His Lordship spent Monday and Tuesday calling upon the members of the Church in Lethbridge. On Wednesday he left for Macleod. He intends visiting Pincher Creek and the Blood and Piegan Reserves before returning. During his stay in Lethbridge he was the guest of Dr. and Mrs. Mowburn.

DIOCESE OF ALGOMA.

The Bishop of Algoma has sailed sailed for England to plead it is said for further assistance for his diocese.

The Treasurer begs to acknowledge the following receipts:—

For the Mission Stipend Fund:— Alex. Dixon, Esq., \$25; Mrs. F. J. Baldwin, \$50; St. Mary's Church, Aspdin, \$6; S. M. A. Cathedral, per Mrs. Boyd \$13.50; Rev. Provost body, \$10; St. Luke's Church, Sault St. Marie, additional, \$1; Mrs. M. H. Gault, \$7; Wm. A. Stratford, per Mrs. Smith, \$15.75; Canon Norman's Bible class, \$12.40; Otter Tail Lake collection, \$3.60; Bruce Mines collection,

\$5.04; Miss McLaron, Hamilton, \$30; Mr. and Mrs. Robinson, Huntingdon, \$32.20; Mr. Jos. McLoughlin, Huntingdon, \$4; G. M. S., Toronto, \$4; Morgan Baldwin, Esq., \$10; Jas. Henderson, Esq., \$25; Meeting Holy Trinity, S. H., \$42.25; Mrs. Coats, St. John, \$5; J. A. Strathy, Esq., Barrie, \$100; J. H. Mason, Esq., Toronto, \$100.

For Widow's and Orphan's:— Mrs. Pearson, Holy Trinity, \$10; Mrs. Armstrong, St. Stephen's, \$7.25.

For Parry Sound District:— Mrs. Merritt, St. Catharines, \$10.

For Novan Church:—Rev. Wm. Crompton, \$10.

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BAPTISMS.

At London, Ont., on the 5th inst., by the Rev. Rural Dean Fletcher, of Unionville, Ont., Leopold Wright, son of Dr. Albert J. and Helen Pingel.

DIED.

PINGEL.—Entered into rest at London, Ont., on the 31st ult., Helen, beloved wife of Dr. A. J. Pingel, aged 25 years.

JOHNSTONE.—Entered into the rest of Paradise, on March 2th. Elizabeth Hunt, the beloved wife of Prescott Johnstone, of the Parish of St. Paul's, Cow Bay, C.B.

"Grant her, Lord, Eternal rest, and let light perpetual shine in upon her."

MARKS.—At St. Stephen's, Ship Harbour on March 12th, James Marks, aged 70 years.

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PARAGRAPHIC

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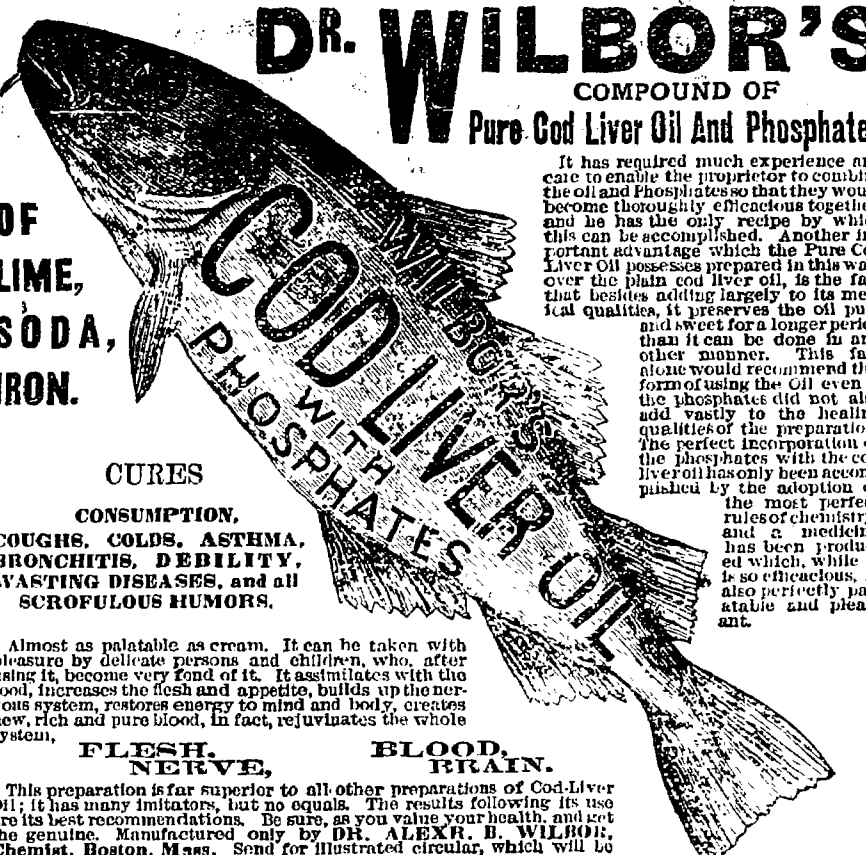
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