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# The Church Guardian

Upholds the Doctrines and Rubrics of the Prayer Book.

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

VOL. XI. }  
No. 1. }

MONTREAL, WEDNESDAY, MAY 1, 1889.

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## ECCLESIASTICAL NOTES.

THE death of Mrs. Plumptre, the wife of the Dean of Wells, is announced. The deceased lady was a sister of Frederick Denison Maurice.

A series of noon-day services for business men were held by Bishop Whitaker during Holy week at St. Paul's Church, Philadelphia.

By the will of Mrs. Cordelia M. Duke of New York, bequests aggregating \$18,000 are made to Church charities in New York, paying after the death of her husband.

A new mission has been organized at Garvanza, Los Angeles County, by the Rev. A. G. L. Trew, Dean of the Southern Convocation, and a memorial Church building is to be erected.

Mr. Arthington, of Leeds, has offered £15,000 for commencing missionary work in the great valley of the Amazon, stretching from the Atlantic Ocean across the continent to the foot of the Andes.

THERE is a rumour in the vicinity of St. Paul's Cathedral to the effect that Archdeacon Gifford is about to resign the Archdeaconry of London, and with it the residential stall which is so much coveted.

THE Primate will not deliver judgment on the preliminary question of jurisdiction, recently argued before him, on behalf of the Bishop of Lincoln, until after Easter.

THE Bishop of Carlisle has submitted the names of two clergymen to Her Majesty, one of whom will be selected as Bishop-suffragan of Carlisle. It is expected that the new Bishop will take his title from Barrow.

THE Vicar of Kensington is about to found a Church Worker's Home, in which a few ladies, each possessed of at least £100, "can live in community, under the guidance of a yearly elected superior, and devote themselves to the service of God." Mr. Carr Glyn proposes that the ladies should wear some distinctive dress.

Canon Body's mid-day Lenten addresses at St. Paul's, were attended by immense congregations of city men and women. Nothing could exceed the earnestness, the heartiness, and the deep reverential spirit which characterized his addresses.

Biblical scholars will regret to hear of the death of the Rev. James Frederick Schion, D.D., which took place at Palm Cottage, New Brompton, Kent., on Saturday last, in his eighty-sixth year. Dr. Schion, who was ordained fifty-seven years ago, was for many years a C.M.S. missionary in West Africa, and subsequently was chaplain at Melville Hospital, Chatham. He translated the New Testament and part of the Old into the Haussa language,

and the Gospels into the Mende language, for which he received the gold medal of the Institute de France, and the unusual honour of the D.D. degree from Oxford. He received his degree on the same day that the present Archbishop of Canterbury received a similar honour. A short time ago Dr. Schion lost his eldest son, and he seemed never to recover from the blow.

On Saturday, April 6th, the Bishop of Oxford, held a confirmation in the Eton College Chapel, when 159 of the students received the rite. The chapel was filled with their relations and friends of the boys.

THE Rev. Sir. F. Gore Ouseley, canon residentiary in Hereford Cathedral, died quite suddenly of heart disease on Saturday last, the 6th ult. Sir Frederick Ouseley was appointed Professor of Music at Oxford in 1885, and in 1856 vicar and warden of St. Michael's College, Tenbury. Here he founded an exceedingly valuable and extensive musical library, containing about 4000 volumes and including many rare scores.

Christ Church, Springfield, Ill., consecrated on March 28, is a beautiful stone church with nearly four hundred sittings, erected at a cost of \$37,000, in memory of two ladies by their two sons. The chancel furniture and several windows have been contributed by members of the congregation. The organ, which will soon be in position, is the gift of friends of the rector, the Rev. F. W. Clampett. The seats are all free.

Mrs. Ryle, wife of the Bishop of Liverpool, died on Saturday evening at Harrogate, where she has been staying for some time past. She caught a severe cold during the last visit of the Queen to Liverpool at the opening of the exhibition, and has suffered very much since. The lady now deceased was the Bishop's third wife, being a daughter of the late Lieut-Colonel W. L. Clowes, 3rd King's Own Dragoons, of Broughton Old Hall, Lancashire.

At Ross, near Hereford, an active curate (the Rev. H. Anderson) has started a "Recreation class." This is an admirable conception. Taking the word in its widest meaning, he bands the young men and maidens of the parish together with the object of promoting social enjoyment, and instruction is given in all those indoor and outdoor relaxations, from painting and music to cricket and chess, which give zest to the humdrum existence of country towns.

THE Right Rev. Dr. Wilkinson, Bishop of Truro, consecrated the new Victoria Jubilee Church in the Rue des Bassins, Paris, on Friday. He was assisted by the Rev. M. Washington, chaplain of the church, Rev. Howard Gill, and Anglican clergy from Chantilly, Compiegne, Versailles, Neuilly, and other districts round Paris. There was a full choral service. Amongst those present were Lord and Lady Lytton, Mr. MacLane, United States Minister, Lady Wallace, Mr. George Sewell (who acted as Chancellor), and a large congregation of

English-speaking residents in Paris. The Right Rev. Prelate, who preached, alluded to the revival of religious life in the Church of England, which he described as the Anglican branch of the Catholic Church. While appealing for moderation, the preacher said that the activity of the Anglican communion on the Continent was another pledge for the union of Christendom.

Amongst the candidates presented by the Vicar of North Ormsby for confirmation at All Saint's Church, last week, was a man, John Norman, who had attained the ripe age of 98 years. The Bishop of Sodor and Man, who was officiating for the Archbishop of York, confirmed him early in the service without requiring the aged candidate to leave his seat, and the old man shortly afterwards withdrew. In his subsequent address to the candidates Dr. Bradslay referred to the touching nature of the incident. We understand that Norman was led to come forward through the exertions of the Rev. M. Scott, Curate of North Ormsby, by whom also he was prepared for confirmation.

A discreditable scene in an East-end chapel in London, England, will, we suppose, end in an appeal unto Cæsar. It appears that for some years past there has been a dispute between the pastor and his congregation on one side, and the Congregational Union on the other. Unfortunately the dispute, instead of being amicably settled, has nearly culminated in a riot. Last Sunday both Mr. Massey and Mr. Mackay were anxious to conduct service, with the result that neither of them were able to do so. 'When Mr. Mackay announced a hymn Mr. Massey did the same; when Mr. Mackay prayed so did Mr. Massey; when Mr. Mackay proceeded to expound a portion of Scripture Mr. Massey started a short sermon.' While these gentlemen were thus drowning each other's voices, several fights were taking place in the body of the hall, and the claim of the Congregational Union thus led to very obvious disunion. So thus we see that freedom from State trammels does not hinder religious bodies from having to appeal to the State to settle their differences. Nay, from what we can see in this particular instance, not only is brother likely to go to law with brother, but brothers have already taken the law into their own hands. Cæsar, of course, will have to say to whom the building belongs, and unless greater self-restraint be practised Cæsar may be also called upon to speak sternly on the subject of brawling. Last Sunday State officers had to interfere, for we read that 'what threatened to prove a serious riot was prevented by the presence of half-a-dozen policemen.'

THE production of the new, and, we presume, last edition of "Hymns Ancient and Modern" has been quite phenomenal. More than a million copies of the various editions, bound and in sheets, of the words only and of the words and music, were delivered by Messrs. Clowes & Sons in the course of the day of publication to their numberless customers, public and private. It will give some idea of the enormous

strain upon the trade if we mention that Messrs. Griffith, Farran, & Co., had ordered about 100,000 copies of the different editions of the new book, and that their customers, the retail booksellers in London and the provinces, require them to be delivered at once in from twenty to one hundred different styles of binding. There is, it may safely be said, no book except the Bible or Prayer Book in which the issue of a new edition would cause such a commotion in the trade. The new Appendix contains much additional matter. It embraces hymns for Teachers' Meetings, Theological College, Church Workers and Guilds, Working Men's Services, Farewell Services for Missionaries or Emigrants, Missions to the Jews, Floral Services, Retreats or Quiet Days, Church Defense, and Mission Services and Instructions. We find also a "Litany of the Seven Words from the Cross," eleven Children's Hymns, and new hymns for some of the festivals and Church seasons.—*Irish Ecclesiastical Gazette.*

### THE DEATH OF OUR LORD.

#### A TRANSLATION OF PONTIUS PILATE'S JUDGMENT.

The *Tablet* says: A correspondent of *Notes and Queries* extracts from the *Kölnische Zeitung* what is called "a correct transcript of the sentence of death pronounced against Jesus Christ." The following is a copy of the most memorable judicial sentence which has ever been pronounced in the annals of the world—namely, that of death against the Saviour, with the remarks that the journal *Le Droit* has collected, the knowledge of which must be interesting in the highest degree to every Christian. Until now we are not aware that it has ever been made public in the German papers. The sentence is word for word as follows:—"Sentence pronounced by Pontius Pilate, Intendant of the Province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross. In the seventeenth year of the reign of the Emperor Tiberius, and on the 25th of the month of March, in the most holy city of Jerusalem, during the Pontificate of Annas and Caiaphas, Pontius Pilate, Intendant of the Province of Lower Galilee, sitting in judgment in the presidential seat of the Priests, sentences Jesus Christ of Nazareth to death on the cross between two robbers, as the numerous and notorious testimonials of the people prove: 1. Jesus is a misleader. 2. He has excited the people to sedition. 3. He is an enemy to the laws. 4. He calls Himself the Son of God. 5. He calls Himself falsely the King of Israel. 6. He went into the temple followed by a multitude carrying palms in their hands. Orders: The first centurion, Quintus Cornelius, to bring him to the place of execution, forbids all persons, rich or poor, to prevent the execution of Jesus. The witnesses who have signed the execution against Jesus are: 1. Daniel Robani, Pharisee; 2. John Zorobabel; 3. Raphuel Robani; 4. Capet. Jesus to be taken out of Jerusalem through the gate of Tournea." The sentence is engraved on a plate of brass in the Hebrew language, and on its sides are the following words:—"A similar plate has been sent to each tribe." It was discovered in the year 1280 in the city of Aquila (Aquila?), in the kingdom of Naples, by a search made for the discovery of Roman antiquities, and remained there until it was found by the Commissaries of Art in the French army of Italy. Up to the time of the campaign in Southern Italy it was preserved in the sacristy of the Carthusians, near Naples, where it was kept in a box of ebony. Since then the relic has been kept in the chapel of Caserta. The Carthusians obtained by their petitions that the plate might be kept by them, which was an acknowledgement of the sacrifices which they made for the French army. The French translation was made literally by members of the

Commission of Arts. Denon had a *fascimile* of the plate engraved, which was bought by Lord Howard on the sale of his cabinet for 2,890*l.* There seems to be no historical doubt as to the authenticity of this. The reasons of the sentence correspond exactly with those of the Gospels.

### COMMONPLACES ABOUT CHURCH BUILDING.

But, perhaps, the greatest evil of the present day in relation to church building is the determination to have a complete church built like magic for immediate use, instead of erecting a portion of a really good and solid structure to be carefully elaborated as the money rolls in, and as the necessity for increased accommodation arises. And this leads naturally to the remark that in church building by far the wisest plan is to be sure of your money before embarking upon the enterprise. Begin on that principle, and stick to it throughout, and the building committee will have far less trouble than if they run into debt and trust to get out of their difficulties by afterwards worrying people into a spurious liberality. Besides, the building itself will always be regarded by those who shared, however humbly, in its construction, with a respect as well as a relish which is quite impossible when it invokes little save unpleasant memories of harassing difficulties. Another thing which is worthy of remembrance is that if the church is really built in a careful and admirable style people will gladly contribute to its further enlargement and adornment. The first portions of the structure are then practical proofs that the rest of the building will be worked out in a similarly thorough manner; and if a district once begets a real pride in its Church, appeals for help to finish or adorn the fabric will fall upon willing ears and hearts. One very common error in our modern churches is the absurd smallness of the organ chamber, for the size of the costly instrument usually placed there. It is a matter of fact familiar to all organ builders that the space usually assigned to them is little more than half what is really requisite for the proper use and display of the instrument ordered. The result is that the sound is quite unable to escape from its "boxed-in" surroundings, and is muffled and destroyed in a most annoying manner. The movement of organs from west end galleries to the chancel is justifiable enough if proper space is assigned for the instrument, especially above the pipes in their new position. But, as we have said, this is hardly ever afforded, and a positively better effect would be produced in most of our churches, if the organs were half their present size, that is, if the organ chambers are to continue on their present persistently small scale. A frequent mistake is deficient vestry accommodation. There ought to be two vestries, one for the clergy, and one for the choir; and if placed at some distance from each other, means of communication by bell or speaking tube are necessary. Architects are frequently remiss about the matter of the heating apparatus, and are especially careless about the position of the furnace, often placing it close to the organ, a most desirable proceeding, both from a musical and a combustible point of view.

East windows are generally far too large and expensive. A neat reredos with small lights above is more effective, and does not cause the unpleasant glare frequently created by a large east window.—CHARLES AITKIN, in *Family Churchman*.

**NOTE THIS.**—We will send the *CHURCH GUARDIAN* free for one year to any Clergyman who sends us Three Dollars with the names of three parishioners as new subscribers.

### THE CHRISTIAN GROWTH.

"May grow up into Him in all things, which is the Head, even Christ."—Ephesians iv. 15.

In many parts of his epistles, St. Paul teaches us the relationship which has been brought about between us and Christ by baptism, and all subsequent addresses are based upon the reality of this act. We see this very clearly in the chapter from which the above words are taken. Baptism has united us to Christ, made us partakers of His life, therefore there must be growth in harmony with the laws of that life. And our blessed Lord Himself has given us an illustration in comparing Himself to a vine and us to the branches, to show that we have not each one only a separate, isolated existence, but are organically related one to the other, as branches of a vine or as members of a human body. Thus it is plain that, "to grow up into Him in all things," there must be apprehension of the fact that we are members one of another, and that "all the body by joints and bands has nourishment ministered." But we fear that this important truth is too generally lost sight of, hence the divisions in the Church of Christ, and her consequent weakness. For nothing can alter the laws which God has laid down for this "growing up into Christ," though the opposition of man, and failure to grasp the purpose of God in His Church, may hinder God, and delay the accomplishment of that purpose. True, indeed, this has been the habit of man ever since his creation, and God, in His love and wisdom, has overruled even this to His own glory; but this is no reason why we should not seek to be fellow-workers with God, and thus to hasten His kingdom. For the more we know of His purpose and His manner of action in His Church, the better prepared shall we be for carrying out that purpose in the ages to come. The growth, then of which we speak is the growth of a *body* and not merely of *isolated individuals*; and each person, by his or her faithful use of the means provided, can aid in this great work. We have not yet come unto "the unity of the faith and of the knowledge of the Son of God, unto a perfect man;" and the devil seeks to toss us to and fro with every wind of doctrine; and too often succeeds, because we are not being built up in love, nor being bound together by those "joints and bands" which God has provided in the ministries of His house. Love is essential to growth, for, without this abounding, both the individual life of the Christian and the *collective* life of the Church will be stunted and weak, and we shall fail "to comprehend with all saints the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge."—A. B. C., in *The Family Churchman*.

### NEWS FROM THE HOME FIELD.

#### DIOCESE OF NOVA SCOTIA.

HORTON.—Within the last few weeks there have been twenty baptisms in this parish, four of them the baptism of adults. At the Easter Day celebrations of the Holy Communion there were sixty communicants at St. John's Church, Wolfville, and 105 at St. James' Church, Kentville. At four private celebrations since Easter there were fifteen communicants, making a total of 180 communicants in the parish who came to the Easter communion. The services at Wolfville on Easter Day were most kindly taken by the Rev. F. W. Vroom, M. A., Professor of Divinity in King's College. The churches in both Wolfville and Kentville were tastefully decorated with flowers. The Rector, the Rev.

Canon Brook, was presented by the first class of boys in St. James' Sunday-school, "The King's Own," and their teacher with a very handsome white stole, which he wore by request for the first time at the early celebration on Easter Day.

The wardens' duly audited and printed statement of the receipts and expenditure of St. John's Church, Wolfville, up to April 14, 1889, shows (leaving out cents) an income of \$928, against an expenditure of \$713; leaving a balance in hand of \$215.

The wardens' duly audited and printed statement of St. James' Church, Kentville, up to same date, shows an income of \$1,216, against an expenditure of \$1,127; leaving a balance in hand of \$89.

**AMHERST.**—The interest in the Lenten services seem to deepen, as each year rolls around bringing with it a season that should be fraught with some spiritual benefit to us all. Never have the services of the Church been better attended than during the last forty days. In Holy Week there were prayers and readings twice daily, and on Good Friday four services. What an unspeakable help this last week of solemn service is to us, and now at the close of Lent, and we have rejoiced in the resurrection of our dear Lord, we can look back from the Easter hills remembering what He said "that being lifted up He would draw all men unto Him," that with us it is even so, we have been drawn nearer, and nearer unto Him, and can say with "doubting Thomas" "My Lord, and My God."

The vicar was assisted on Maundy-Thursdays and Good Friday by M. Pitman, a candidate for Holy Orders at Trinity. The offertory on Good Friday was for Foreign Missions.

The Queen of Festivals dawned upon us with a good deal of fog, but at nine o'clock that cleared away, and we had a "fair day." However, upon entering "Christ Church" all outward sights were forgotten, for one was struck with admiration on beholding the love and care that had been displayed in the arrangement of such a profusion of calla lilies, geraniums, &c., which were grouped around the chancel rail and steps, making a perfect bank of bloom. The altar was vested in white, and the vases filled with choice lilies and roses. The sun streaming in through the many colored east windows, lent a soft glow upon the whole, the effect of which was very beautiful. To feel that all this care was in honor of our Saviour's resurrection, one's thoughts were naturally led on to the great resurrection morn, when "He shall come again in His Glorious Majesty to judge the quick and the dead.

There were three celebrations, at 7, 9 and 11 a.m. A full service at the latter hour with sermon, and Evensong at 7 p.m. There were upwards of one hundred communicants. The music and singing was exceedingly fine, the *Te Deum* and anthem being particularly well rendered. The offertory for the day amounted to \$40.

The usual interest manifested upon the election of officers for the ensuing year was not one whit abated on Easter Monday, when the following were elected, viz.: W. G. Moran, reelected, and G. C. W. Bliss, M. D.

I regret that no notice has been given of a very interesting and amusing lecture delivered by Rev. S. Gibbons, Rector St. George's, Parrsboro, in the Y. M. C. A. Hall, on the evening of April 1st; subject "Newfoundland." The rev. gentleman having been for a number of years a Missionary on that rugged coast is thoroughly at home with his subject, being perfectly familiar with the habits, dialect, &c., of the inhabitants. His pleasant intonation and address give him a high rank among lecturers.

**ALBION MINES.**—The services were well attended; the Church looked festal; the singing was excellent. The Easter meeting passed off

very quietly. Mr. Hensley was reelected warden, and Mr. Kennedy, who served some years ago, was also reelected. The vestry was filled up to supply the places of those members now in the new parish of New Glasgow. The vestry clerk was reelected, and so was the sexton. Our churchwarden, choirmaster, organist and Sunday-school Superintendent is to be married on Thursday. The parish made him a gift, with most hearty good wishes.

The Church has been filled with mourners three times this week: Mrs. Lewis Johnstone, Mr. Robert Willis, Montreal, and Mrs. John Potter, have all been laid to rest in God's acre, "beneath the Church's shade."

The *Halifax Herald* thus refers to the marriage of our Warden, Organist and Sunday-school Superintendent:—

In St. Luke's cathedral yesterday afternoon the marriage of Miss Sophie Almon, daughter of the late Dr. Henry Pryor Almon, of Windsor, to Mr. Hubert A. Hensley, son of the late Canon Hensley, of King's College, Windsor, was solemnized. The ceremony was performed by the Lord Bishop, assisted by Rev. Canon Maynard, of Windsor, and Rev. W. B. King, rector of St. Luke's. The bridesmaids were Miss Nora Hensley, Miss Nellie Paulin, Miss Nellie Abbott, Muriel Almon. Mr. Chas. Abbott performed the duties of best man. The bride's dress was of white moire, Directoire style, with court train. She wore orange blossoms. Miss Nora Hensley and Nellie Abbott were dressed in Primrose silk, wore gold jewelry and carried baskets of daffodils, Miss Nellie Pauline and Miss Muriel Almon wore dresses of pale blue silk, tulle veils and wore gold jewellery. They carried baskets of Mayflowers. Lew Almon, cousin of the bride, acted as page and wore a suit of black velvet trimmed with white lace and silver. After the ceremony a reception was held at Mrs. Abbott's residence, 14 Hollis street.

**WINDSOR.**—The Easter services at Christ Church were conducted by the Rev. Mr. Polehampton. Holy Communion at 7 a.m.; Morning Prayer at 11 a.m., with Holy Communion; Evensong at 7 p.m. The sermon was from St. Luke xxiv, 34: "The Lord is Risen," and in the evening from Psalm cxviii, 24: "This is the day which the Lord hath made; we will rejoice and be glad in it." The choral part of the services were in keeping with the day. The floral decorations, which were confined to the altar, were of the most tasteful description, the lilies, roses, mayflowers and vines blending beautifully. At the close of the evening sermon the Rev. Mr. Polehampton gave a brief farewell address, in which he alluded to the uniform kindness extended to himself and Mrs. Polehampton during their brief sojourn of nine months in Windsor, for which they would ever hold the people of the parish in grateful remembrance.

#### DIocese OF FREDERICTON.

**CAMPOBELLO.**—You were kind enough last Easter to insert a short report of our celebration in this insular corner of the diocese. This season I send you another one, and am glad to note that not only have we held our own in style and manner of services and in numbers, but that we have grown a little. Easter Day is a great test of Church feeling and loyalty. On that day, if ever, the minister is suffered to see the reward of his labors. The day dawns and fades on our pilgrimage like the oasis does on that of the desert traveller. As before we were allowed a fair day, although the latter part of it was foggy. On the previous day the church had been tastefully decorated with green and flowering plants, everything tending to foster a spirit of rejoicing and newness of life. The services both morning and evening were choral throughout; the Psalms being chanted to sin-

gle Anglican chants, and the usual Easter hymns improved by the addition of some Easter carols. The music was very well rendered by a choir of nearly twenty voices. At the early celebration there were twenty communicants, and as many more subsequently. We are indeed with all humility thankful to notice an increase of communicants. One question we ask is where are the men? Our consolation is that the souls of the women are just as valuable in God's sight as those of the men. Large congregations and a correspondingly large offertory rewarded somewhat the unflagging labour which has been bestowed upon this church, it has always had remarkably interested and powerful friends, some of whom continue their help and influence, although separated from us by time and distance. Our chief reflection on looking back upon Easter day, is that there is a future for the Church here. On Tuesday we held the last meeting; about twenty persons attended. Accounts were passed, officers were elected, and the general situation discussed. The old vestry was almost entirely reelected; most of us would hail the fact of women being allowed to serve on the vestry.

**DORCHESTER.**—The Holy week and Easter services in this parish were as well attended as a prevailing epidemic of scarlet fever would admit of; many persons who are in the habit of attending being thereby hindered.

Easter Day opened beautifully and afforded promise of a joyous festival. The services both morning and evening were largely attended. The music being of a very high order.

Monday brought with it the business peculiar to that day. There was no trace of "black Monday" however in any of the proceedings, as all the accounts were in perfect order, and in an uncommonly excellent condition. There was, what has never been known during the late trying years of the parish, a balance on the right side after all expenses were paid. The former wardens, David Chapman and H. W. Palmer were reappointed; and the following gentlemen were elected vestrymen: W. J. Gilbert, W. Backhouse, A. E. Oulton, M. G. Leed, Chas. Millar, John Johnston, Geo. W. Chandler, M. B. Palmer, E. V. Tait, Ed. C. Palmer, A. J. Chapman and Hon. D. L. Hanington.

Albert J. Chapman was reelected vestry clerk. The whole of the business was done in the most excellent spirit; all feeling that the affairs of the Church were most encouraging.

At the same time the Hon. D. L. Hanington, Q. C., and E. B. Chandler, Esq., were elected delegates, and David Chapman and John B. Forster, Esq., were elected substitute delegates to the Diocesan Synod; whilst the Hon. D. L. Hanington, and H. W. Palmer, Esq., were elected delegates, and John B. Forster and D. Chapman, Esqs., were elected substitute delegates to the General Diocesan Church Society.

**CARLETON.**—The annual sale of the Ladies' Aid Association of St. Jude's Church, Carleton, was held Tuesday evening, 23rd inst., and was very largely attended. A high tea was served and a number of persons partook of it. The apron table, the fancy table, the ice cream booth and the candy stand were all in charge of efficient committees of ladies. The display of fancy articles was very good. A handsome sum was realized.

#### Warning.

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We want 10,000 subscribers; who will help in securing them?

DIOCESE OF QUEBEC.

**COOKSHIRE.—St. Peter's.**—The services on Easterday were as follows:

The celebration of the "The Holy Communion" at 8:30 a.m. and 11.30 a.m. The number of communicants was fifty-three.

The altar was vested in white and tastefully decorated with choice flowers by Mrs. H. Sawyer, Mrs. Henry Learned and Mrs. Geo. Cook. The anthems at both morning and evening service were beautifully sung by the choir. All the services were well attended.

**BROMPTON.**—The annual Vestry meeting of Christ Church was held on Easter Monday. The principal subject was the discussion on the matter of trespass upon a lot of wild land granted by the government. It is astonishing how soon parties are found to question the right of the Crown Lands Department to make any grant to the Church, and to take advantage of everything that is likely to give trouble or stir up strife. Among some of the Christian sects here it was almost a miniature Jesuit grant.

Robert Brooks, Esq., (re-appointed), and Geo. Ward, Esq., were appointed wardens for the ensuing year.

**WINDSOR MILLS.—St. George's.**—This Church has been painted and otherwise improved during the past year, and presented a cheerful and neat appearance at the Easter meetings. During Lent weekly services were held and more regularly attended than heretofore. A very pretty banner, and appropriate for the season, was sent from Seattle, Washington Territory, by Mrs. McPherson, whose mother still resides in her house here, which she has occupied for nearly 65 years, and is now quite the oldest resident in the place. Though unable to attend church she joins with all in appreciation of the gift, which shows the unity of the Church all over the world, and I trust the prayers that went up on the Glad Festival was that "we all might be one." Chas. A. Millen, and Nelson, Riff, Esqs., are wardens for ensuing year.

**SHERBROOKE.**—The Easter services at St. Peter's Church were unusually hearty and impressive, every seat being filled morning and evening. The musical part of the service was ably conducted by the organist, Mr Lloyd, and was unusually good. The floral decorations were the finest display ever made at an Easter service in the Church, and reflect great credit on the ladies in charge. The Rector preached in the morning and the curate in the evening.

The annual meeting of the Vestry was held in the Church Hall, Montreal Street, on Easter Monday, 22nd inst. There was quite a large attendance including a good number of the ladies of the congregation. The Wardens' report showed ordinary receipts \$3,314 43, expenses \$3,166.18, ballance cash in hand and in bank \$288 58. In addition to ordinary receipts there were raised during the year, by offertories for special church work in the parish and outside \$1,045.04, on subscriptions to East Sherbrooke Church, \$329.72, and a special donation by a generous member of the congregation of \$1,100 as the nucleus of a fund for building a new St. Peter's Church in this city.

A "Year Book" compiled by a Committee appointed at last annual Vestry, giving a short history of the Church in Sherbrooke, a report by the Rector of the year's work, the Wardens' report, and short reports from the Superintendents of the Sunday schools, Ladies' and Children's Guilds, Ladies Auxiliary Society and other church work, was submitted and highly approved. It was voted to continue the publication yearly hereafter.

A Resolution of Condolence with the family of the late Dr. Reid was passed, and a committee appointed to take action on a suggestion of the Rector to start a memorial fund in connection with the proposed new church, to

commemorate the late Dr. Reid's faithful services in the Church in this parish.

Votes of thanks were passed to the generous donor of the new church fund, to the Wardens, to the compilers of the "Year Book," to the choirs of St. Peter's and the Church of the Advent, and to the Sidesmen.

H. A. Elkins and Wm. Farwell were re-elected Wardens.

DIOCESE OF MONTREAL.

**CHAMBLY.**—The annual Easter Vestry meeting of St. Stephen's Church, Chambly, was held on Monday, the 22nd, at 10 o'clock. The Rector, the Rev. E. McManus, presided. The minutes of previous meetings were read by the Secretary, Mr. W. J. R. Beattie, and confirmed. The people's warden, Mr. W. B. Austin, then presented the financial statement for the year, just closed, which proved to be most satisfactory showing the parish to be free from all obligations and with a nice balance on hand for needed repairs to church and rectory. Resolutions of condolence with the family of the late Canon DuVernet and of thanks to Mr. R. A. A. Jones for his liberal donation of \$200 for the erection of a tablet to the memory of the late Rev. Joseph Braithwaite, and also for repairs of church and rectory were unanimously passed.

Messrs. J. W. Howard and Benjamin Burland were elected to represent this parish as lay delegates to Synod. The Rector named Mr. J. W. Howard as his churchwarden, and Mr. W. B. Austin was reelected as people's warden for the ensuing year.

**FARNHAM.**—St. James' Church was very beautifully decorated with flowering plants for Easter day. A massive floral pyramid, surmounted by a fuchsia trained to represent a cross stood at the entrance of the church; other plants were placed also in effective positions. The congregations were very large, and over a third of the morning attendance remained to take part in the highest act of worship and praise at the Table of the Lord. The singing of the chants and anthems and usual hymns reflected great credit on the choir of young persons and children who had had long and careful training under the Rector's wife, who is the organist of the Church.

**BEDFORD.**—The Easter Vestry meeting of St. James' Church was, on the whole, very satisfactory and encouraging. During the year extensive repairs have been made, including the re-roofing of the Church, re-painting within and without, new carpeting, &c. The cost of these improvements are \$525, which has been raised by voluntary subscription. On Easter Day, the sacred edifice presented a beautiful appearance, the chancel, font, &c., having been most tastefully decorated by loving hands in honor of the risen Lord. The annual election of office bearers resulted as follows: Rector's warden, E. W. Morgan; People's warden, L. Barnes; Delegates to Synod, Z. V. Whitman, J. F. Whitwell; Sidesmen, W. J. Bortram, E. F. Currie, J. H. Martin, J. F. O'Neill, C. P. Pullen, C. A. Rice, junior., G. S. Walsh, W. H. Williamson. A very hearty vote of thanks was accorded the retiring wardens, Messrs. E. J. Taylor and Whitwell, for the admirable manner in which they had discharged the duties of that office during the last two years.

**WATERLOO AND GRANBY.**—The neighboring parish churches of Waterloo and Granby have just been gladdened and enriched by the bestowal of two most unusually costly Easter Memorials—the generous gifts of a former parishioner, W. H. Robinson, Esq., of the Eastern Townships Bank at Huntingdon, Que.

The use and beauty of these handsome memorials of a dearly loved son, now at rest in the Paradise of God, enhanced the brightness of

our Easter services. Baptized in St. Luke's Church, Waterloo, the gift of a Font and Baptistry to that Church was a most fitting memorial of his entrance into the Christian life on earth, and into the newer life beyond with the Risen Christ. His post-baptismal life in Granby marked by evidences of the early wisdom of knowing the Holy Scriptures led to the selection of an eagle lectern for St. George's Church as an appropriate memorial of the short young life he spent in that place.

The Baptistry is erected on the north side of the front west entrance of the Church in its traditional and symbolical position near to the door, and occupies a floor space of over nine feet square. It consists of a platform sixteen inches high and seven feet square, which is padded and covered with Wilton carpet of a rich crimson colour. The sides of the platform are made of rich red oak carved, deeply panelled and perforated, showing decorated posts at the four corners and mid-sections, which intercept a trefoil moulding which runs along the upper and outer edge of it. Rising from these posts are eight standards of polished brass, consisting of a partly twisted and partly plain column with floriated ornaments on the right and left, of the same metal. These give support to an oaken rail which is carried round the whole structure, except where an opening is left between two standards on the east side.

The top of the platform is filled with imported Minton tiles; the inner portion of a deep terra cotta laid diagonally, the outer consisting of several bands of color of varying widths and designs; the tints being deep green, cream, chocolate and fawn. The chief of these outer bands is one of a fish pattern terminating at the four corners of the floor in Evangelist tiles of a bright blue color, bearing the well known symbols of the angel, ox, lion and eagle.

In the centre stands a magnificent Font of Champlain grey marble of polished and plain surfaces. On an octagonal base lies a cruciform shaft, from which rises an octagonal polished shaft, and opposite four of its sides are placed polished columns with richly carved capitals supporting the octagonal bowl which beams on four of its faces in bas-relief the Alpha and Omega, I. H. S., double triangles and Maltese Cross, and round the splay above in incised lettering are the words, "Suffer little children to come unto me." To complete this elegant memorial there is provided a chaste and capacious Font Ewer in polished brass, bearing upon a raised band about the middle, the text, "One Lord, One Faith, One Baptism. This last is the work of the Gorham Manufacturing Co., of New York.

The finely oiled oakwork is by Cox, of Granby. The brass work by Robert Mitchell & Co., of Montreal, and the Font itself by Robt. Reid, of the Montreal Marble works.

The present and future generation of church people in Waterloo may well be proud of this very valuable addition to the furnishing of their House of God, and grateful to the donor whose thankfulness is only exceeded by his generosity and deep attachment to the Church of his love and heart.

On a brass shield let into the tiling at the foot of the font we notice the following inscription: "To the Glory of God, and in loving remembrance of our son Charles Aubry Robinson, born at Waterloo, P. Q., July 18th, 1876. Entered into rest at Huntingdon, P. Q., Sept. 8th, 1888. St. Luke's Church Easter 1889."

The other memorial gift is to the congregation of St. George's Church, Granby, and is from the firm of the Gorham Manufacturing Co., of New York. It is a fine specimen of an Eagle Lectern in polished brass, and was used for the first time on Easter morning. A conical base upon four feet, with a chased band running round it, supports a twisted column, which is surmounted by a ball, on the top of which an eagle of beautiful proportions and perfect outline stands with outspread wings. The name

of the church is engraved upon the bottom front of the base, and a memorial inscription about the neck band under the ball.

An exquisite memorial cross of roses and lilies stand upon the altar with the names of his own dear boy, and of two other young Christian soldiers who had within the year entered into the Warrior's Rest beside the Great Captain, done in floral color; also the gift of our common benefactor.

May the Good Lord move the hearts of more of His poor servants to "go and do likewise." *Laus Deo.*

**ALLEYNE.**—On Good Friday services were held in Holy Trinity, Alleyne, and St. Peter's, Cawood. An abbreviated form of the Three Hours service was used. Both services were well attended and seemed to be much appreciated. An offertory was taken up in behalf of the S. P. C. K.

**Easter Day.**—Holy Trinity, Alleyne, was filled with a reverent and attentive congregation. There was not room for one more. The incumbent, the Rev. J. S. Senior, preached an earnest and thoughtful sermon from the text, St. Matt. xxviii, 6. There were thirty-one communicants. St. Peter's, Cawood, was also well filled on Easter day.

On Easter Monday the annual Vestry meeting was held in St. Peter's, Cawood, when Messrs. H. M. Giles and P. W. St. George were reelected delegates to Synod.

On Easter Tuesday the annual Vestry meeting was held in Holy Trinity, Alleyne, when Dr. L. H. Davidson, Q. C., and Mr. J. C. Spence were unanimously reelected delegates to Synod. The financial report for the year was satisfactory. The total contributed through the offertory during the year amounted to nearly \$50. Everything seemed encouraging and showed bright hopes for the future. In spite of the hard times the work of erecting a parsonage has been entered on. In work, materials and money about \$250 have been contributed; \$190 of this having been raised in the Mission. Right loyally and earnestly does every family seem to be striving to do their duty.

**LACOLLE.**—At St. Saviour's, Church Easter Day; there was morning and evening service.

The Rev. Mr. Everett of Montreal administered the sacrament in the morning to 31 communicants, and he was also the preacher then and in the evening. Mr. Waterman of the Diocesan College assisted him in the services.

At half past two there was a baptism, at which there was music instrumental and vocal. At four o'clock the Rev. Mr. Everett administered the Holy Sacrament in a private house to a sick person with whom eight communicated.

It was indeed a day of work for him, but all was done in such a happy spirit, that the day will be remembered as a happy Easter by the privileged few that attended all the services. The singing by the choir was very good owing to Mr. Waterman's valuable instruction and assistance. The Easter chant particularly was a joyful expression of the teaching of the day. The choice and lovely flowers there, also reminded one of the resurrection of the dead. The Easter chant at Mr. Everett's request was sung again in the evening.

In the morning at the close of the Sunday-school a few of the scholars gave in their envelopes in which, at Mr. Waterman's request they had saved during Lent all they could by bits of self-denial; the amount came to \$7.25 to be devoted to missionary work.

The vestry meeting was held the following morning, Mr. Waterman presiding.

Mr. Jos. Braithwaite was elected warden, and Mr. Chas. Robinson re-elected, Messrs D. Salt and Jas. Stewart re-elected delegates to Synod. The wardens statement showed, the Church out of debt. A vote of thanks was tendered to the Ladies' Guild for their assistance in paying

the debt and for a side walk to the Church and vestry door.

A vote of thanks was also given Mr. E. O'Connor for his faithful efforts as Superintendent of the Sunday school, including thanks to the organist and choir, final arrangements were made with Mr. Waterman for his work of Church duties here through the summer.

**APPOINTMENTS of the Lord Bishop of Montreal for May:**

- May 5th: Sunday, St. Johns, Rev. Rural Dean Renaud.  
 " 5th: Sunday, Iberville, Rev. B. P. Lewis.  
 " 6th: Monday, Granby and Milton, Rev. Rural Dean Longhurst.  
 " 7th: Tuesday, Roxton and North Shefford, Rev. W. N. Duthie.  
 " 8th: Wednesday, Waterloo, Ven. Archdeacon Lindsay.  
 " 9th: Thursday, Knowlton, churchwardens  
 " 10th: Friday, Brome, Rev. R. L. Macfarlane.  
 " 12th: Sunday, Iron Hill and West Brome, Rev. F. Charters.  
 " 15th: Wednesday, North Ely, Rev. C. P. Abbott.  
 " 16th: Thursday, Boscobel and Warden, Rev. C. P. Abbott.  
 " 17th: Friday, West Shefford and Fulford, Rev. W. Robinson.  
 " 19th: Sunday, South Stukely, Rev. J. W. Garland.  
 " 20th: Monday, Bolton, churchwardens.  
 " 21st: Tuesday, Mansonville, Rev. W. Ross Brown.  
 " 22nd: Wednesday, Glen Sutton, Rev. H. A. Meek.  
 " 23rd: Thursday, Abercorn and Sutton, Rev. C. Bancroft.  
 " 24th: Friday, Sweetsburg and Cowansville, Rev. G. Forsey.  
 " 26th: Sunday, Farnham, Rev. Canon Musson.  
 " 27th: Monday, Adamsville and East Farnham.  
 " 28th: Tuesday, Dunham, churchwardens.  
 " 29th: Wednesday, Stanbridge, Rev. I. Constantine.  
 " 30th: Thursday, Bedford, Rev. Rural Dean Nye.  
 " 31st: Friday, Frelighsburg, Rev. Canon Davidson.

Letters may be sent to meet the Bishop, to 8th May, Waterloo; 13th Montreal; 17th, to South Stukely; 24th, Sweetsburg; 31st, Frelighsburg; afterwards, Montreal.

#### DIOCESE OF ONTARIO.

**PRESCOTT.**—It is highly gratifying to record the following example of politeness and liberality to the Young Women's Guild of St. John's Church, Prescott, by one of the leading bachelor citizens of the old town on the St. Lawrence. At a special meeting of the Guild, held at the Rectory on Friday evening April 19th, the following resolution was passed unanimously.

"That the Young Women's Guild desire their president (Mrs. Lewin) to render their sincere and hearty thanks to R. McCarthy Esq., for his handsome Easter present of four alms plates, and to assure that gentleman, that it will give them great pleasure to present these alms plates to St. John's Church for Easter.

These alms plates were used in the offertory service on Easter Day in St. John's Church.

**OXFORD MILLS.**—Lent has been fairly well observed in this rural parish. On Good Friday the congregations were very good. Easter Day called forth one of the largest number that ever assembled in the parish Church. The purple of Lent had given way to the white and gold of the Queen of Feasts, the altar was crowned with floral types of the Resurrection, all that met the eye spoke of joy and gladness.

There was plain celebration at 8 a. m., when those near the Church received. At the 11 o'clock celebration, which was fully choral, and enriched with appropriate hymns, every sitting was occupied, and 57 received, making 74 communicants for the day. It may be remarked that in this parish none leave the church until the clergyman leaves the chancel, so that the custom of any of the baptized retiring in the midst of the Communion, Service is unknown. At the annual vestry meetings, the church wardens accounts all shewed a favourable balance, all the old officers were re-appointed, except that Mr. L. Beckett, was appointed vestry clerk, and Mr. C. B. Clarke, was elected lay delegate, in the place of Mr. F. S. Jones, who has left the parish.

**GANANOQUE.**—At Christ Church vestry meeting on Easter Monday evening, the rector, Rev. H. Auston, announced that on Sunday next there would be a decided change in the character of the services. In the morning there will be a full choral communion service with processional and recessional hymns, and a full choral service at evensong.

The Churchwardens presented their report, which is considered the best financial showing in the history of the church. The amount received during the year through open offertory was \$337.85, through envelopes \$789.98, and from other sources \$807.16. After paying an increase of \$100 to rector's salary, \$25 to organist's salary, repairs amounting to \$167.66, and old accounts amounting to \$76.91, there was a balance on hand of \$33.38, a sum nearly sufficient to meet the next instalment of interest on parsonage mortgage coming due.

The rector re-appointed Mr. John Finucan his churchwarden, and Mr. A. Davis was the unanimous choice for people's warden.

**ORDINATION.**—Allow me to make it known that the Bishop of Ontario intends (D.V.) to hold a General Ordination in the Cathedral, Kingston, on Trinity Sunday, June 6th. Candidates are requested to communicate with me as soon as possible that arrangements may be made for the examinations, of which due notice will be given. T. BEDFORD JONES, L.L.D. Archdeacon and Chaplain.

#### DIOCESE OF TORONTO.

**NEWCASTLE.**—The services here on Easter Day were as usual of a bright and festival character. The floral decorations too were in accordance with the joyous season. The chancel and altar loaded with spring flowers and gorgeous foliage plants gave a quiet but significant Easter lesson to the worshippers as they entered the sacred edifice. The musical part of the service, anthems, Psalms and hymns were all churchly and appropriate. The congregation in the morning was full, and in the evening crowded. The sermons by the Rector on both occasions dwelt specially on the grand doctrine of the day.

A very pleasing incident occurred in connection with this year's celebration of this High Day of the Church. Mrs. Brent, wife of the Rector, who had for many years acted as organist and with marked ability, was handed a purse containing \$71, or with the very kind inscription "An Easter offering to our highly esteemed and much loved organist, from the congregation of St. George's Church, Newcastle." The warm feeling of esteem which prompted the gift is equally warm on the part of the recipient.

**COBourg.**—The Easter services were particularly bright and hearty in this parish. Flowers were arranged with great taste over the altar, around the font and about the pulpit. The choir was reinforced by nearly fifty children, who sang lustily the bright hymns and triumphal praises of the "Queen of Festivals." The congregations were very large; more than

one hundred communicating at each morning service. We thankfully notice that Easter is gradually being observed as befits the commemoration of the Resurrection.

**COLBORNE.—Trinity Church.**—The solemn daily services during Passion Week were succeeded by an outburst of devout loyalty to the Risen Saviour and King, expressed in the very hearty services on Easter Day. The musical parts of the services, to which diligent attention had been paid by a voluntary and enthusiastic choir, directed and aided by Mr. Philp and orchestra, rendered with a heartiness and feeling, which included all who were at all able to join in the grand hymns and chants provided by the Church for this great Festival, while the full responses rising from all parts of the well filled church told of a unity of feeling and worship which made the heart rejoice. The sermons by the Rector in the morning on "Victory," and in the evening on "Peace" were listened to with deep attention, while his heart must have been gladdened, as were the hearts of many others, by the Eucharistic Feast, when sixty-eight persons testified to the reality of their belief in the Risen Lord.

The church had been reseated through the efforts of a prominent member, while a lady of the congregation had secured contributions, and had made all arrangements for the organ, choir and centre aisle being carpeted. This with the really beautiful and tastefully arranged floral decorations gave old Trinity a bright and glad appearance that spoke to all who could hear and see of Life triumphant over death.

The offertory during the day amounted to \$118.50.

**ORILLIA.**—The Vestry meeting in St. James' schoolhouse on Easter Monday was probably the largest and certainly one of the most harmonious ever held. The Rev. R. W. E. Greene presided. The reports of the charity, Sunday-school and general purpose fund showed that all were in a healthy and progressive state. The incumbent urged the erection of a new church, and there was considerable discussion, but no practical action. Messrs. F. Evans and Mr. A. D. Hewett were appointed churchwardens. Lay delegates: G. J. Booth, H. Greenland and F. Evans. \$100 per annum was voted to the Rev. A. Stewart, A. M., in addition to a life lease of the parsonage. A large number of votes of thanks were passed, those to Mr. Jaquith and Miss C. Stewart, leaders of the choir and organist, appearing particularly hearty.

#### DIOCESE OF NIAGARA.

**GRIMSBY.—St. Andrew's Church.**—The Rev. Thos. Motherwell, who has so acceptably filled the position of assistant minister for the last two years, left last Friday to take charge of the parish of Dannville, of which he has been appointed incumbent. Mr. Motherwell will be long remembered in this parish as an earnest, zealous worker, and his leaving will be deeply regretted by the congregation to whom he had endeared himself by his constant attention and his unvarying kindness. We are sure we are expressing the sentiments of the whole parish when we say we hope that the change may in every way be of advantage.—*Grimsbly Independent.*

#### DIOCESE OF HURON.

**EXETER.**—The Rector of this parish Rev. S. F. Robinson, made good use of the handsome Trivitt Memorial Church in holding services every morning in Holy Week at 7:45.

The Liturgical Gospels for the week were too important to be omitted as has been the case heretofore in this parish, and the privilege of having even a portion of the Communion service (to the end of the Prayer for the Church Militant) was one of which a goodly number of

the parishioners were glad to avail themselves; besides this daily service there was the usual Evensong on Wednesday, and two services on Good Friday. Easter Day was also observed in a fitting manner. The first celebration at 8 o'clock was well attended, and except for the omission of the Prayer for the Church Militant and its interpolation before the blessing, the result probably of an oversight, the service was rendered in a decent and orderly manner, indeed in the matter of reverent administration the Church in this little town will compare favorably with churches nearer Episcopal headquarters.

At Matins the *Te Deum* was sung to Woodward in E flat, and the Benedictus to a chant of Sippis; an unusually long pause, while the unbaptized, the excommunicate and those pressed for time were leaving the Church, a tolerably large number in this Diocese, together with a sermon of thirty minutes and administration, single-handed, made a lengthy service.

The evening service was well rendered as regards the canticles, sung to Stainer; the small choir at both services showing to good advantage. The hymns throughout related to the Festival, except "Rock of Ages," which was moreover marred by being "dragged" and the last line of every verse *staccato*.

The prime object of too many choirs seems to be effect, and not the congregational rendition of "songs of praise" to the Glory of God.

The Easter Vestry meeting of the Trivitt Memorial Church. The Rector, the Rev. S. F. Robinson, reported an increase in the number of communicants, and a large increase in the number of services held in the new church. The churchwarden's report showed an income of \$1,648, and a loan of \$1,500 affected during the year, which together cover an expenditure of \$3,149—the ordinary expenditure would be about \$1,200, the balance having been expended on the furniture of the new church; the report of the furnishing committee showed donations to the amount of some \$2,500, which amount went to defray the cost of providing a site, and seating, lighting and warming the church; the unpaid portion of the expense for these purposes is about \$3,500. Since the opening of the new church, Dec. 23rd last, the regular offertory has shown a steady increase, and is now double what it was a year ago.

The election of officers resulted as follows:—For churchwardens, J. Spackman and R. H. Archer; delegates to the Synod, R. H. Collins and B. S. O'Neil; auditors, W. J. Carling and B. S. O'Neil.

In view of the large increase in the congregation and the offertory, \$100 was added to the Rector's annual stipend. The meeting which throughout had been most harmonious, was then adjourned for a fortnight to receive the audited reports.

**WATERLOO.**—In this thriving town the interests of the Church have been greatly neglected heretofore, owing to the nearness of the larger and more English town of Berlin. A brighter day it is hoped has dawned. Since Advent Sunday an afternoon service has been kept up by the Rev. S. L. Smith, of Berlin, who has shown great perseverance in the face of various difficulties. On Good Friday in spite of unfavorable weather there was a very fair congregation at Evening prayer. After the sermon, the Story of the Cross was sung by the Choir and the elder Sunday-schoolers. The organist, Miss Edwards, formerly of Belleville, deserves great praise for the great care which she has bestowed on the choir and Sunday-school, and the good effects of her teaching are already to be seen in the hearty singing both at service and in the Sunday-school.

#### LONDON EASTER VESTRIES.

**St. Paul's Cathedral.**—The annual vestry meeting of St. Paul's Cathedral was held in

Cronyn Hall, Very Rev. Dean Innes presiding.

The delegates elected to Diocesan Synod were Messrs. E. B. Reed, R. Bayly, R. W. Barker, the Rector appointed W. J. Reid, Esq., as his Churchwarden. Mr. J. S. Pearse was elected the People's Churchwarden.

The printed accounts of St. Paul's Cathedral, Woodland Cemetery, St. Paul's Cemetery, St. Paul's Vestry Building Fund, St. Paul's Sunday School and the other various church societies were all received, the items discussed and adopted.

Votes of thanks were passed to the retiring Churchwardens, Auditors, Choir and Choirmaster, the Superintendent of St. Paul's Sunday School and his staff of teachers, the different Church workers' association and the ushers for their valuable services during the past year.

**LONDON SOUTH.—St. James'.**—The Rev. Canon Davis read the rector's report, which showed that the Sunday services have been very well attended during the past year. The week day services and cottage meetings have been better attended than during any previous year, and the district visitors have been a source of help in looking after strangers, the sick and poor. The Sunday school was in a flourishing condition. A long felt want has lately been supplied by the formation of a Young Men's Bible Class, ably conducted by Mr. Booker. The ladies deserve much credit for having removed the entire debt of the rectory. During the twelve months there have been: baptisms 59; confirmed 25; marriages 8; deaths 26 (six of these have not been connected with the congregation). The receipts were \$4,535.95 all of which was expended.

The Sunday school has shown marked signs of progress during the year, the total strength of the school being now 414. Largest attendance on any one Sunday 304; average during the year 242. The receipts have been \$301.11, and the payments \$168.26.

The Junior Branch of the Mission Band, with Miss Hunt as President, and Miss Nettie Hart as Secretary, has a membership of 118. Meetings are held weekly, with an average attendance of between 60 and 70. They have paid of the Sunday school debt, \$62, and given \$20 towards the Church debt. Besides this they have sent clothing, &c., and money to the amount of \$60 to missions, leaving a balance on hand of \$35.64.

The Order of King's Daughter has been formed within the last year, with Miss Racey as President. Their objects are to comfort the sick and needy, to look up absent ones and bring new members into the Church. The badge of the order is a Maltese cross, inscribed with the letters "I. H. N." This order has proved a very successful organization.

The Women's Auxiliary Missionary Association, with Mrs. Davis as President and Miss Hunt as Secretary, has completed its third year, and has a membership of 44, holding their meetings fortnightly with an average attendance of 30. Cash and clothing to the amount of \$130.84 has been sent to various missions, besides assisting the poor of the parish.

The senior branch of the Mission Band, with Miss Racey as President and Miss Deadman as Secretary, has a membership of 95. They have sent clothes, etc., to the amount of \$175 to missions, and paid \$20 towards the church debt.

A society called "The Stewardship" has been formed. The idea is to take a five cent piece and trade with it to the best advantage. So far \$63.45 have been realized by this means.

Officers were elected as follows:—Wardens, John Beattie, George White, re-elected.

**CRATHAM.—Christ Church.**—The annual

vestry meeting was held on Easter Monday evening, Rev. Mr. Martin presiding.

The report showed:—Baptisms, 157; confirmed 87; burials 32; marriages 23; number of families 328; receipts of Church \$3,148.94; expenditures of Church \$3,037.76; Sunday school receipts \$859.71; expenditure \$833.74. The Churchwardens elected were:—Wm. Richardson and Isaac Smith.

DIOCESE OF ALGOMA.

BRACEBRIDGE.—We have just enjoyed our usual annual visitation of the Bishop, on his confirmation tour, leaving its pleasing memories and lasting impressions "we trust" in mind and heart, of many in our Mission. On Sunday March 24th, St. Thomas Church, Bracebridge, was filled to overflow, to witness the solemn "laying on of hands," and listen to the words of Godly counsel from the lips of our good Bishop. Seven candidates were admitted into full communion with the church and all sealed their vows in the participation of the Holy Feast. After a special address to the newly confirmed, inculcating the duty of loyalty to their conscience and the Church, the Bishop gave a powerful sermon upon the responsibilities and duties of parents over the beautiful flock committed to their charge and care, in soul and body by their God, a subject most opposite to our time and circumstances. At 2 p.m., the same day we set off for Stonehigh, some 8 miles from Bracebridge, and were again greeted by a large congregation. The service was hearty and responsive. The Benediction uttered, we were soon on our way to Baysville, still 8 miles distant and the roads almost indescribable, a race against time. However, assisted by the self denying exertions of the Bishop in walking several steep hills to aid our poor steed brought us to the Church door just in time to begin our 3rd service. The little Church was packed with eager and we trust, devout worshippers. Four candidates were confirmed, and one adult publicly baptized.

Thus ended our Sunday duty. The Bishop takes away with him the best wishes of our simple country folk, and leaves behind him, I trust and think a marked impulse for good which by God's help will be a source of comfort and strength to our small and isolated Church communicants.

ACKNOWLEDGEMENT.—Will you kindly allow me to acknowledge through the medium of your valuable columns a box of clothing from the Prescott Branch of the Women's Auxiliary Society, the receipt of which should have been acknowledged some time ago, but was accidentally overlooked, for which I hope the Prescott ladies will forgive their humble and deeply obliged friend. G.S. GAVILLER.

Parry Sound. Missionary.

DIOCESE OF RUPERT'S LAND.

WINNIPEG.—Christ Church.—The services in this church on Easter Day were of an elaborate nature, consisting of early celebration of communion at 7.30, choral celebration at 8.30 and matins and full choral celebration at 11.30 a.m., at which there were in all 175 communicants. The even song was full choral with orchestral accompaniment, the programme of services being as follows: Processional hymn, 138, "Jesus Christ is Risen To-day," from Christ and His Soldiers," solo and chorus, solo by Miss Mathias; responses, Talis Festal; anthem, "Why Seek Ye the Living Among the Dead?" solos by Mr. Downard and Miss Mathias; hymn 131, Ancient and Modern. During the offertory, the quartette, "Jesus Died for Us," from "Christ and His Soldiers," was sung unaccompanied, by Misses Mathias and McAllister,

and Messrs. Downard and Banks. As a second, "The Trumpets Shall Sound" was sung by the same quartette and was rendered excellently, the quartette showing great taste and attacking in excellent time and tune. The choir was 38 strong, and showed the result of good training. The trebles being young their voices are very flexible and pure, particularly in the upper register. The service was accompanied by an orchestra of 13 instruments who played well. As a voluntary the Marche aux Flambeaux was excellently played by the orchestra, the audience remaining in their seats until the last note was played. Taken all through it was remarked that the services rendered by the choir were the best ever rendered in the city. At the request of a great many it has been decided to repeat the service next Sunday.

Rev. F. R. Hole, who has taken charge of the parish since the rector's visit to England, conducted all the services, five in number, including the children's service, assisted in the morning by Canon Matheson and in the evening by Canon Coombes, of St. John's Cathedral, and preached excellent sermons both morning and evening. At the close of his discourse in the evening he bade farewell to the people, as he is about to return to his own parish. During his short stay here he has endeared himself to the hearts of the congregation.

CONTEMPORARY CHURCH OPINION.

The Churchman says of "The Practical Bearing of Easter":

The practical outcome of the doctrine of the Resurrection is two-fold. It is, first, that the body is sacred, is to be made and kept the temple of the Holy Spirit. It is, next, that there must be a vital and spiritual union with Christ the risen Lord: that so the resurrection of the dead may be attained unto; that is, the resurrection to bliss and glory. Taken together, these two contain the essence of Christian life and practice. To be dwelt in by the Holy Spirit, to be one with Christ, the forgiveness of sins operating through faith in the Lord's death. Redemption laid hold upon, sanctification constantly and cumulatively working, these are the two necessities of the Christian life which reach out into all paths of discipleship.

Hence Easter cannot stand alone as the generally received festival of all believers, but must draw with it the rest of the Christian system as embodied in the Christian year. That system began with Easter day and the doctrine of the Resurrection, and the religious bodies who have taken up Easter have begun at the right spot. They have builded better than they knew; they will have to go on as they have begun.

The Southern Churchman says of "The Easter that is Past":

The Easter day was bright and beautiful, but brighter and more beautiful the history it told of the Christ that was dead now restored to life. Of all the Church days—nay, of all days of the year—it is the brightest, because of Him whom this day declares to be King of kings and Lord of lords. Christ is risen; angels that desire to look into these things rejoice, and men and women to whom He is precious, they, too, rejoice with joy unspeakable.

The Church services, the Church lessons, the Church psalms and hymns and spiritual songs were elevating and inspiring; for on wings of faith and love they carried us into the very presence of the Holy One!

Not for beauty and gladness merely were Easter and the lessons. We must listen to the words of one moved by the Holy Ghost; "Since ye are risen with Christ, seek those things which are above." From above are honesty and integrity and righteousness. From above are meekness and gentleness. From above is the spirit of self-sacrifice, by doing which we get

like Him, who though He was rich yet for our sakes became poor.

For six weeks and more we have been thinking of repentance; have been humbling ourselves and denying ourselves; have been attending many services at church. But now comes danger of reaction. The human mind cannot be always on the stretch, and hence after awhile there must be reaction. Therefore let us take heed that the reaction does not carry us down and we forget the promises of the new and better life that we were to live. "Ye did run well," said St. Paul to the Galatians. But they were being hindered and were running wildly and not for the goal. The resurrection of Christ carries with it the promise of the Holy Ghost, by whom we are upheld and strengthened; and so constant prayer for his aid that we may run with patience the race that is set before us and that the memories and the blessings of the Lent and the Easter may go with us through the years.

The American Church Times says:—

According to Bishop Coxe Protestantism has forfeited its right to the name. It no longer 'protests' but sleepily allows the Roman Church to fleece the government. Archbishop Lynch once said very frankly that the Roman Church proposed to govern the United States as it does Canada. The spectacle of Sir John McDonald's complete subservience to the Pope in the matter of the Jesuits' Estates, is at least as instructive to us as it is a discreditable piece of party policy in him. It has been reserved for Canada to attempt to turn back the wheels of English progress five centuries. We thought Magna Charta was well understood.

The Irish Ecclesiastical Gazette says:—

The Guardian has been writing very strongly against "Cathedral Musical Festivals." It points out that reverence in public worship is not the prevailing characteristic with an ordinary English congregation. The absence of this devotional atmosphere is attributed to "over familiarity, want of imagination, want of training in devotion and of faith." Our contemporary adds, that "one great cause is the notion, in itself a terrible irreverence, that 'Church' is a matter of show, a social performance in which there is no harm in staring about and noticing what goes on." Any improvement that has taken place of late years it considers to be put in jeopardy by the increasing tendency to employ sacred buildings for popular uses, and, in addition, to charge for admission. The case of the "Three Choir Festivals" is referred to, where not only money is taken for all the seats, but the performance more resembles the regular oratorio performance in the Albert Hall or the Birmingham Town Hall than a sacred service in a cathedral. The Guardian sees an imminent danger ahead, inasmuch as these musical festivals have a tendency in the direction of secularizing the sacred buildings of the Church. Aestheticism, and the worship of Art rather than religious devotion, are at the bottom of these musical services. So says the Guardian—a newspaper not given to thinking a narrow or hypercritical view of such questions.

[We are obliged to hold over a number of Home Field items from various Dioceses, and reports of Vestry meetings, received too late for this issue].

Another Offer.

"THE ATLANTIC MONTHLY" and the "CHURCH GUARDIAN" for one year for FOUR DOLLARS,—the subscription price of the former alone.



# The Church Guardian

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

## CALENDAR FOR MAY.

- MAY 1st—St. Philip and St. James. A. & M.  
 " 5th—2nd Sunday after Easter.  
 " 12th—3rd Sunday after Easter.  
 " 19th—4th Sunday after Easter.  
 " 26th—5th Sunday after Easter.  
 [Notice of Rogation Days and of Ascension Day].  
 " 27th—  
 " 28th— } Rogation Days.  
 " 29th— }  
 " 30th—Ascension Day. Pr. Pas. M. P. 15, 21; Evg. 24, 47, 108. Athanasian Creed. In Communion Service, Pr. Pref. till June 6th, inclusive.

## UNITY—UNION.

The Irish Ecclesiastical Gazette in an article on some defects in our Eucharistic teaching says:—

Before leaving the branch of the subject we discussed last week, we desire to point to the confusion and dissension which have been caused in recent years by the movement in favor of what has been called "Undenominational Christianity," and to remark that this agitation was made possible by the fact that many of our people, and a section of the clergy, held the lowest possible sacramental views. We will point out the connection as briefly as we can.

No earnest Christian man can contemplate the divisions and oppositions of Christendom without pain. All his sympathies go out towards the ideal unity for which Christ prayed, "that they may all be one, as Thou, Father, art in Me and I in Thee, that they also may be one in Us; . . . that they may be one, even as we are One; I in them, and Thou in Me, that they may be perfected into one." No party or school of thought within the Church should be allowed to appropriate the desire to terminate "our unhappy divisions." It is a natural product of the love of Christ and of souls; and the more highly we value the teaching and ordinances and government of the Church, the more keenly will we feel the isolation and destitution of those who have cut themselves off from our privileges.

But we differ as to the best means of accom-

plishing union. Our business now is not to discuss any of the methods which have been proposed, further than to point out in general that Christian unity, apart from the Christian Sacraments, is a contradiction in terms. The union of the Church consists in union in the *Body of Christ*. This alone is "evangelical union"—"I in them, and Thou in Me, that they may be perfected into one." But how is this unity of the Christian body in Christ effected, strengthened, maintained? Ordinarily by Sacraments. "As many of you as have been baptized into Christ have put on Christ." "For by One Spirit we are all baptized into One Body." This is the state of privilege and grace set up in Baptism, and it is perfected and extended in the Eucharist. The Eucharist is the strengthening of the Baptismal tie, and this tie is the bond of unity. "We, who are many, are one bread, one body;" and we are "one body" because "we all partake of the one bread." Bishop Ellicott, commenting upon this text, says, "the fact that we all partake of that one bread is the constitutive principle of our corporate oneness." (See also note by Canon Evans in Speakers' Com., p. 313.) Ignatius makes an obvious reference to this text, and interprets it in the same way, in his Epistle to the Philadelphians (chap iv.) He says—"Be ye diligent to observe one Eucharist, for there is one Flesh of our Lord Jesus Christ, and one Cup unto unity (*eis enosin*) in His Blood." His language in this and similar passages is directed against certain Docetic heretics, who appear to have set up a schismatical Eucharist. He will not acknowledge this to be a valid Eucharist (*bebata eucharistia*). They are not "communicants," he says (*Eucharistias apochontai*), and the consequence of their abstinence is the destruction of the bond of unity (see Ignat. Philad. IV.; Smyrn., VI., VIII; Ephes. xxi.; with Lightfoot's Notes).

To the same effect writes St. Augustine: "Our Lord Jesus Christ hath knit together a company of new people by sacraments, most few in number, most easy to be observed, most excellent in signification, that is to say, Baptism administered in the name of the Trinity, and the Communion of His Body and Blood." The Reformers explicitly adopted the teaching of this passage by incorporating it, almost verbatim, into our 25th Article in its original form. It is true that it was omitted at the revision of the Articles in 1562, but the omission was not suggested by any doubt as to the doctrinal statements made therein. The fact is, the passage was inserted in the first instance to assert the truth that Baptism and the Lord's Supper are the only evangelical Sacraments. It was omitted in 1562, in order that a fuller and stronger statement of the same truth might be substituted for it, a statement which would not only assert the unique position of Baptism and the Eucharist, but also explicitly reject the claims of the five so-called Sacraments of the Roman Church.

The progress already made by the movement in favor of undenominational meetings, etc., leads us to fear that the chief permanent result of it will be the addition of another sect to the many already in existence; but our object in referring to it at all was not simply to urge reasons against its doctrinal position, but to point out that if false views of the function and nature of Sacraments had not been prevalent the impossibility of even the appearance of union on a *non sacramental* basis would have been seen at once. It is a perversion of words to speak of an agreement between certain persons, in regard of certain doctrines, arbitrarily chosen by themselves, as *Christian union*. It is not that *corporate unity* in Christ of which the New Testament speaks, and we are not permitted to recognise any other: "We were all baptized into one body, . . . and were all made to drink of one Spirit." "We being many are one bread, one body, for we are all partakers of the one Bread."

It is matter for great thankfulness that the

Lambeth Conference in dealing with the questions of Home Reunion, was not tempted by the universal desire for unity to abandon the primitive teaching as to the functions of sacraments. One thing is less desirable than our present discords, and that is a false peace. The Bishops' words in that part of the Encyclical Letter which deals with this question are very weighty: "However we may long to embrace," they say, "those now alienated from us, so that the ideal of the one flock under the one Shepherd may be realised, we must not be unfaithful stewards of the great deposit entrusted to us. . . . That concord would, in our judgment, be neither true nor desirable which should be produced by such surrender."

## THE BISHOP OF LICHFIELD ON THE OPENING OF CHURCHES FOR PRIVATE PRAYERS.

The first step to be taken is to bring the matter to the notice of the parishioners. This can be most fitly done by preaching a sermon on the subject at any service where the poorer members of the congregation are most likely to be present in the greatest number. For although the benefit would not be theirs alone, yet it is chiefly for their sakes that the provision would be made. The congregation would be reminded not only of the paramount importance of private prayer; but also of the difficulties, which their own experience would attest, of finding sufficient leisure or privacy for the purpose, especially in small and crowded homes. The opportunities afforded by the open church, with its many quiet corners, would then be urged, and a loving invitation addressed to them to make use of it for their daily devotions; or, at least, from time to time. This, however, would scarcely be sufficient, and it would be well for the clergy themselves or some of their lay helpers, to repeat and enforce the same suggestions in a systematic course of invitation in the parish.

This being done, the next step is to make arrangements for the care of the church. These must vary considerably according to the character of the building and the circumstances of the locality. It might, perhaps, be necessary in some cases to screen off the chancel, or otherwise to limit the area allotted for the purpose of private prayer; but these are matters of detail which the parish priest must consider for himself. It may be desirable that there should be some person in attendance, when the church is open, to prevent any wanton mischief; although I am inclined to believe, from my own experience, that there is very little danger of anything of this kind. In many parishes it would not be difficult to find some pensioner, either male or female, who, for a very small remuneration, would be willing to spend some hours daily in the parish Church. A convenient place might be assigned as a post of observation, for this is really all that is needed. The mere presence of any one person in the church would be sufficient to check any improper behaviour. But where such a guardian cannot be found, I would suggest an alternative plan which was tried with much success during my incumbency in a poor and populous parish in London. A number of persons were found who, having some little leisure, were willing to devote one hour, or perhaps two hours, to this good work, not necessarily every day, but on certain days of the week, according to a table drawn up for the purpose, so that the whole time was filled up during which the church remained open. Some of these persons were of a humble class, but willing to undertake this as their contribution to the work of the church and the service of the Master. They employed themselves not only in private prayer or silent

meditation, but also in devotional reading or in any other suitable occupation, in which they might have been engaged in their own homes. In this way they not only did a good work, but were themselves the gainers in acquiring strengthening habits of systematic study in the things of God. There is no reason why this plan should not be adopted in almost every parish, and it would certainly be widely blessed. It was our custom also to have a bookshelf at the entrance of the church, containing manuals of devotion, some of them of the simplest character; hymn-books, or other religious poetry; biographies of the holy men and women; portions of church history; and similar literature of various kinds; besides a few copies, in good type, of the Holy Scriptures and the Book of Common Prayer. I am glad to say that we very rarely suffered any loss of these books, and then, in all probability, only from some accident.

The question remains as to how the people may best be induced to make use of the church when thus thrown open to them. It is well, at least for a time, to induce some person to avail themselves of the advantage thus offered, by way of example, although they may have no difficulty in finding quiet at home. It will be an encouragement to others who might otherwise feel some shyness about coming. With a view to this latter difficulty, it is desirable, where possible, that the door of the church which is left open should be as much as possible free from public observation.

But, as regards the use of the church, a good beginning may be made in other ways. I quote from an essay of my own on parochial work, written eighteen years ago:—

Such a privilege the people must, of course be taught to value; but we believe they would not be slow to learn. One by one, we might press it upon them as opportunity offered. Those of them who were communicants might be taught to make it their place of private preparation for the Holy Sacrament, bringing with them their little manual, or perhaps finding one provided for them there. Men out of work might be persuaded, while they had leisure, to seek there "first the kingdom of God and His righteousness," in faith that other needful things would be added unto them. Women expecting their times of trouble might learn to pray for strength and protection in the same sacred place where they would afterwards offer up their thanksgiving. With these and such-like special cases, a beginning might well be made, and others would soon follow, when these had led the way. How many might thus be taught to love the habitation of God's House; still more to love the Church, their spiritual mother, which had so cared for their souls; above all, to love Him Whose gracious invitation would be thus continuously sounding in their ears, "Come unto Me all ye that labor and are heavy laden, and I will give you rest."

I may add, that, as regards communicants, it was my habit to urge, especially upon the newly confirmed, this use of the church, at the time of preparing for their monthly or fortnightly communion.

It is very desirable that a notice should be affixed to the church door as to the hours during which the church is open for private prayer. These need not be very many, but the more the better, and they should be specially chosen with a view to the circumstances of the parishioners. In one of the churches which I have in my mind while writing the above, there is painted on the walls of the porch, in large and legible letters, "The gates of it shall not be shut at all by day."

There is another matter which has been introduced into the discussion as to open churches, namely, that of short services. I have, however, always pressed upon the clergy, particularly at the time of their ordination, the duty of gathering the people together with

as much frequency as possibly for the reading of the Holy Scriptures. The promise required from the deacon that he will "diligently read the Scriptures to the people assembled in the Church," cannot be fulfilled by his occasionally reading the Lessons in the services of Morning and Evening Prayer. Nor can this be all that is meant by the injunction that he is "to read Holy Scripture in the Church." What the poor, and indeed others also, especially need and desire, is not so much to hear sermons as to understand the meaning, and to receive the teaching of the Holy Scriptures; and no kind of shorter service would be more profitable or more acceptable than a simple Bible reading with the plainest possible exposition, within the walls of the House of God, at some convenient hour, probably in the evening, of the busy days in the week. It is true that at the time when the Ordination service was set forth in its present form the Bible was not so easily procurable, nor was the power of reading so general, as is happily the case in these days. But the Word of God is still very little understood, or even read, by the multitude; and no more pressing obligation rests upon the clergy than to make their people acquainted both with the letter and the spirit of the Holy Scripture.

#### "IS GAMBLING SINFUL?"

BY THE REV. CANON TABBUTT, M. A., VICAR OF DONCASTER.

What is gambling? Strictly speaking it is, "to play for money or some other stake;" but ordinarily we mean by it, the playing, or betting, or speculating, for the sole purpose of getting money. Many people play cards innocently for small sums of money for mere amusement; just as they raffle at bazaars merely to help the cause. They do not want to make money; they do not mind the small sum they may lose—this is not gambling. We may think it inexpedient; we may think that it sets a dangerous example, or that a "more excellent way" of using that money would be to relieve the poor with it; but we cannot say that such practices are sinful. This is part of a greater question, namely, the Christian use of money and of the amusements and of the luxuries of life. By gambling, then, I mean, the attempt to make money for money's sake, whether by betting, by speculation, or by play. This in other words, is a method of making money without giving true value for it. In all proper commercial dealings there is a just exchange; value is received for money paid. It may be paid for manufactured articles, for manual labour, for professional skill; but there is always a *quid pro quo*, there is value for the payment, there is just exchange. In gambling—one loses the other wins; there is no exchange; the winner gets his money by pure loss on the part of another person. He therefore makes money without giving any value for it; he does not promote any trade; he does not employ any labour; he neither earns nor helps others to earn their daily bread; he gets his money for nothing out of his neighbour's ignorance or bad luck.

Suppose that this is true, there comes the question, is that wrong? Is it sinful?

1; It is certainly not according to the golden rule of the Gospel of Christ—"Thou shalt love thy neighbour as thyself." To take money which you yourself would not like to lose, and which you have not earned; to take money by the loss of which your neighbour may possibly be put to great difficulties, or his wife and children pinched through his folly; to win from him what you would not like him to win from you: is that the conduct of a Christian? Because he was so foolish as to risk his money—

because even he was so covetous as to want to get your money if he could; do these reasons justify you in taking his money? I speak as to Christian men.

Gambling certainly is condemned by the law of Christian love, and, brethren, by that law we shall be judged and not by the fashions of the world, or by our own standard of what is right or wrong.

Nay! There is, I believe, in every high-minded man an instinctive sense that such selfishness is inherent in gambling. A betting man once confessed to me how ashamed he had felt on taking the first money he had ever won. Did none of you ever feel thus—that there was something that went against the grain on your taking the money? It was a flash of your nobler nature—a protest against a selfish action—a pleading of the spirit of love. Hardened men may laugh at the mention of any such feeling; but you had never truer reason to be proud of your manhood than when your heart thus instinctively rejected the temptation of a mean and selfish creed.

2 But gambling may be further shown to be against a plain commandment of God. Against which of the six commandments, which make our duty to our neighbour? Against the tenth commandment! Gambling is rooted in covetousness. It is the desire to possess one's neighbour's money, and an attempt to get that money, without giving true value for it. The fact that your neighbour loses his money knowingly does not affect the question of the desire lying at the bottom of your own heart. The desire to get the money without paying for it, is covetousness. If not, what is it? No gambler can be indifferent as to whether he loses or wins; for, if he does not want either to lose or win, why should he gamble at all? Why should he needlessly risk his own money? Why should he induce others to risk theirs? He can have no other possible motive in it than the desire to get the money of his neighbour. And in fact it is so; he is not indifferent; he wants that money; in other words, he covets it! This is sin against the tenth commandment.

But, perhaps, a man may say, "I can bet or play, without covetousness; I give all the money I win away in charity." Be it so, it is an easy charity to be charitable at somebody else's expense! But in any case, if the money is nothing to such a man, the love of winning in itself is dear to him, and for the sake of the small pleasure he helps to make his neighbour poorer. He covets the advantage of winning, if he does not actually covet, the hard cash of his neighbour. This case, however, is not the common one, if it even exists at all. Men as a rule, gamble to get money; for which money they render no service and give no value. This is covetousness, the idolatry of self; and the commandment is, "Thou shalt not covet."

3. Once more, gambling is sufficiently manifest as an evil thing by its terrible consequences. In fact, you may know the corrupt tree by its evil fruits. Gambling leads to cheating at cards, to trickery on the raccourse, to quarrelling, to violent passions, to suicide, and to such cold-blooded selfishness that the habitual gambler (like the confirmed drunkard) will sacrifice everything and everybody in his power to his pleasure. It tempts the shop boy to rob the till, and the cashier to falsify his accounts, and the working man to starve his family. It has dragged down the first families of the land, and brought ancestral houses to the auctioneer's hammer. Gambling is not condemned by Christian morality alone! The law of England prohibits it, so far as the law can do so without infringing personal liberty! The old Roman law forbade it, both under the Republic and under the Empire. Europe has classed all the gambling tables with the scandalous exception of Monte Carlo, where on an average a suicide occurs every month! Why is this? Because statesmen see that gambling is destructive of social good. It paralyses honour,

able industry. It tempts to dishonesty. It is a social curse.

So, then, gambling is sinful. The "royal law" condemns it. The tenth commandment forbids it. Its own fruits bear witness against it, as an evil thing.

Hence, therefore, I entreat young men, and boys in particular, to have nothing to do with any form of gambling. Make up your minds once for all. Do not play for money! Do not bet! Earn what you can honourably! Excel, if you can, in every manly sport! But do not listen to the voice of that covetousness which thus tempts you under the cloak of a false manliness! Keep your honour bright! Keep your money, and do not throw good money after bad! Above all, keep your conscience clear. Keep the peace of your soul; for be sure there is no serving Christ and covetousness! There is no agreement between gambling and Christian life. I never knew a declared gambler to come to the Lord's Table! I will quote to you the words of a true Englishman—of one who was a man in the highest sense—"Recollect always that the old argument for gambling is worthless. It is this:—'My friend would win from me if he could: therefore I have an equal right to win from him.' Nonsense; the same argument would prove that I have a right to kill a man, if only I give him leave to kill me if he can," the argument of the duellist. So writes Charles Kingsley to his eldest son at school. (The boy had told his father that he had put into a sweepstakes for a race). So strong was Kingsley's feeling of the dangers connected with a taste for gambling that, though he frequently played cards with his children in the evening to rest his brain, he would never allow any play for money in his own house. No one can call Kingsley a narrow-minded man! Surely the words and example of such a man are not to be lightly regarded!—*Irish Ecclesiastical Gazette.*

## FAMILY DEPARTMENT.

### THE SWALLOWS.

Hark! 'tis the time of swallows:  
Hither they come  
Across the foaming billows,  
Seeking a home.

Welcome, thrice welcome are ye,  
Heralds of springs,  
Come to us over the sea  
On powerful wing.

Come without compass to guide,  
Yet steering true;  
Winging o'er continents wide,  
God guideth you.

God pilots you as ye seek  
A warmer land,  
Leaving the shores that are bleak  
For summer strand.

Guideth all safely and true  
Your myriad hosts,  
Guideth through heaven's deep blue  
To genial coasts.

Then, suffering Christian, behold  
This miracle vast;  
Trust in your God and be bold,  
Be not downcast.

God is your pilot in storm,  
He holds the helm,  
The blackest of clouds that form  
Will not overwhelm.

He will guide to the heavenly land,  
Where soft winds blow;  
He holdeth you in His hand  
Wherever you go.

Then trust Him with all your heart,  
He'll steer aright;  
Strength to your wings He'll impart,  
Till heaven's in sight.

HIBERNIOUS.

## "NAN;" OR, THE STORY OF AN EASTER CARD.

By MARY A. GILMORE.

(Continued.)

She saw, as plainly as if it were before her, the long slant of hillside, "and down here," she said to herself excitedly, pointing to a corner of the card, "was the house and window where mother sat watching us. Who painted that card? who else could it be but one of the two sisters who ran up the hill together? she must remember me," thought Nan, "she must have kept a little corner of her heart for me in spite of everything. Oh, if I could think that there was one of my kin who still loved me, who would forgive and let me begin over again, I'd go to her on my bended knee; it's too late for that, however; I'd like the card, though," and, forgetting her appearance and lack of harmony with the surroundings, Nan impulsively went into the store and demanded the price of the card, before she remembered her almost penniless condition. "One dollar," said the clerk, carelessly. Nan turned away trying to hide her disappointment in her usual reckless stare; the card lay before her, however, and for her life she could not resist one last look at it, and as she gazed, heard a gentle voice beside her, saying "Do you like it so much? It is pretty, and I had selected it myself among a lot of others, but I have more than enough already, and you will really do me a favor if you will accept it."

The speaker was a gray-haired motherly woman. Nan knew her by sight; one of those angels in disguise who walk the earth, giving up time, money and talent for the help of the needy.

She softened in spite of herself. "Thank you," she said; "it reminded me of—of something."

"Now, wouldn't you like to come with me into the church near by? one of the Lenten services is being held; they are very pleasant, not long either."

"I don't care if I do," Nan answered, rather rudely, but these curiously softening influences had to be resisted; it would not do to be too gracious, even in gratitude; but before she knew it she found herself in the corner of a big pew wisely left to herself by the kindly woman who knew when not to do, as well as when to do.

She listened to the music that seemed to come right out of heaven, and to the words of the prayers that comforted unconsciously. It was all so strange! it was years and years since Nan had been in a church; it all came back to her as she listened—her troubled life that seemed so long. She thought of her mother, the proud, high-spirited woman with the queenly step, of the young lady she had seen that day. She thought of her father, the studious, stern and awe-inspiring man, the little sister whom she had so dearly loved; then the events of her life came before her: her wilful disregard of parental love and wisdom, her stolen flight and marriage to the man who had thrown such a fascination over her; her horror when she discovered that her marriage, as she had considered it, was not one at all, and then the awful time of desertion, loneliness and despair, when pride was too strong to return to her father's house, and too blind to turn aside from the pitfalls that are ever open when no friendly hand is stretched out to draw one back. Her life had been hard: it had made her, as she herself would have expressed it, a "hard lot;" but the heart's soil was not yet so stony that a little seed could not take root, provided it were sown in time.

She was aroused from her painful reverby by

the sight of a little golden head bobbing up and down before her. There sat the lady and the little child.

"I can't get away from her," thought Nan, "but never mind, if she were my sister and wanted to find me, she would never recognize me now." The child's head danced before Nan's eyes; the low sweet chanting of the choir produced a quieting effect. She was getting drowsy, poor thing, when the minister's words awakened her.

"I am the resurrection and the life, saith the Lord: he that believeth in Me, though he were dead, yet shall he live;" the words on the card that Nan held clasped tightly in her hand.

She listened while he tried to explain in a simple kindly manner (he was a simple, kindly man), the application of the words to the resurrection of the soul from sin.

"Not one of us," he said, "is so steeped in sin that he can be dead to every good influence; but even if he were, even if his spiritual self seem deaf to all calls, blind to all mercies, dumb to all entreaties, yet if he come to feel once in his career of sin that God is, that God lives, there is hope for that man. You may ask how the consciousness of God's existence can come to him; he is dead, you say; yes, but Christ brought the resurrection of the dead; as His hand lay on Lazarus, brought him forth bound hand and foot, so his touch, laid upon the worn and weary man, brings him forth, bound indeed in sin, but casting off his fetters as a garment. This touch can come in many ways; a kind word unexpectedly received, a brotherly grasp of the hand, a strain of long-forgotten music, a memory of home and childhood—these all are the fingers of God, this is the resurrection of the soul."

Nan listened with rapt interest, fearing to breathe, lest she lose a word.

"Though he were dead;" yes, she surely was dead in sin, buried so deep that she could never get up in this world. "He may say what he likes," she said to herself, bitterly, "The fingers of God! there isn't a woman here that would let her dress touch me if she knew me as I am; no, he means well, but if these people can only look at me with a sneer, surely God would do it too."

## II.

The service was over, and Nan hurried out; not that she was eager to reach any place, but she did not desire to meet anyone.

The church had been very warm and it was bitterly cold outside. Nan had not eaten a remarkable large meal that whole day. Indeed, an orange and an exceedingly dry sandwich are not especially hearty at any time, let alone a day in February. The thoughts new and unaccustomed to her had tired her head strangely. She staggered as she passed out of the porch. A policeman standing by looked at her suspiciously; in her eagerness to pass him, she did not see the pole of a heavy carriage beside her and as she turned sharply into the street, ran upon it and fell beneath the feet of the startled horses. There was a little cry, a slight disturbance in the crowd that parted curiously for a moment and then swept on as before. "A woman knocked down, not killed, she'll be all right," were the voices heard, but Mrs. Van Antwerp, coming out to her carriage with her little daughter, stopped in horror at the first glance of the havoc her horses had wrought, and getting down beside the girl, said quickly to the policeman:

"Put her into my carriage at once."

"I'm afraid it's a case for the ambulance, ma'am," he replied; "she couldn't sit up nor lie down either in your carriage."

"Poor thing! poor thing!" Mrs. Van Antwerp said leaning over her; then as she saw the white face: "Why it's the girl who picked my Daisy up!"

The ambulance had arrived, she was lifted in and driven away, in response to Mrs. Van Antwerp's desire that she should be taken to the

"Young Woman's Hospital," for which she herself was a director, and her husband the head physician. She lingered a moment, picked up a little scarf that the girl had dropped, and an envelop that she saw contained some kind of a card.

"Go directly to the hospital," she said to her coachman, and getting into her carriage, she tried to quiet her little daughter, who had been an excited witness of the scene from the window.

So it hapened that in one short hour, Nan, who had wondered curiously what her next shelter would be, found herself in the one place that had not entered her mind.

A very serious case the doctor admitted; only perfect quiet and constant care would avail in restoring the poor crushed body to even a semblance of health and strength again; and perfect quiet seemed very hard to obtain. During the delirium of fever, her hands wandered nervously about the bed-clothes, as if seeking something.

"Where is it?" she asked the nurse; "they've left out something; the house was down in the corner and they forgot it; why didn't they put it in?"

"I can't make out what she wants," the nurse said to Mrs. Van Antwerp, who came every day; "if she isn't quieted soon I can't answer for consequences, but I'm at my wits' end; I've told her everything I can think of to pacify her but it's no use.

"I wonder if it's the card she dropped that she wants; I picked it up and kept it." At that word Nan looked wistfully at the speaker; her tone was quite rational as she said:

"Yes, that's it, the card; they left out something, and I want to tell them."

"Very well, I'll bring it to you," the other said soothingly, and went away, to return in a short time, with the envelope in her hand. Nan was apparently sleeping, and Mrs. Van Antwerp took out the card, intending to leave it where it could be seen as soon as the sleeper opened her eyes.

"Why, it's my own design!" she thought, with a little pleased surprise, but her mood changed as she saw what design it was, and remembered the pain that had accompanied the work. It was a bit of her childhood, one of the few things she remembered in connection with her elder sister, and those memories were always painful; she had loved her so dearly! it had been a great grief when they were separated, and she, while very young, had been sent far away to a boarding school. She stayed there for a long time, for, as the distance was great, her vacations were spent with an aunt who lived very near; the home life was fast getting to be both a delightful memory and a delicious anticipation, when she received a letter from home, telling her that Antoinette had died very suddenly, and she must return at once. Such a change from that delightful anticipation! such a contrast to that happy memory of home! Her father, always retiring and studious, shu-

himself up more closely than ever. Her mother had been so greatly changed by the crushing blow, that it was difficult to realize in the hard, grief-stricken face, the proud and happy mother of her childhood. It was all very strange: she never could learn the particulars of her sister's death. Toinette had gone away on a visit and had died suddenly, they told her; they had not even brought her home. She fancied the neighbors looked curiously at her, at times, but none ever mentioned Toinette; it was very hard. She was not allowed much liberty now; her mother always accompanied her, and as they were very quiet, she was little company, and it was only after her father's and mother's death, and her return to her aunt, that she met and married a man who, successful in his work and proud and fond of his wife, made up in a large measure for the strange and sorrowful life she had led as a girl.

All these sad thoughts caused by the sight of her work, were in her mind, till, looking up, she saw the girl's eyes open and fixed curiously upon her.

"Is this what you wanted?" she asked kindly.

"Yes," and Nan tried to raise herself up an instant. "They forgot the house, it was down here in this corner."

(To be continued.)

A Lady in this Province writes: "I enclose \$1 subscription for the GLOBE GUARDIAN for another year, and at the same time allow me to express the pleasure your paper always brings to us. The excellent reading in it is a source of real enjoyment as well as a benefit in strengthening our belief in the doctrines of the Church, and in right principles."

**BAPTISMS.**

At Westville, N.S., by Rev. D. C. Moore R.D., John Cummings, infant son of Frederick and Catherine Foster. Privately, at Stellarton, April 15th, Elizabeth Ann, infant daughter of John R. and Bessie Hoar.

**DIED.**

JOHNSTONE—On Easter Eve, at Stellarton Anna Snaden, beloved wife of Lewis Johnstone, M.D.  
WILLIS—On Easter Day, in Montreal, Robert Willis. He was buried at Stellarton, April 21th.  
POTTER—On Easter Tuesday, at Westville Margaret, wife of John Potter.

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Richibucto, N.B., April 25th, 1899. 1-11

## MISSION FIELD.

## KAFFRARIA.

St. John's, Kaffraria, is showing two notable signs of growth—the increase of the native ministry and of the spirit of self-help. The Bishop is able to add what is more important, but what no mere statistics can show, namely, that the work is being consolidated, and that there is a deepening of the Christian character among the converts. His lordship says that there are now no less than six natives, well-trying and approved, looking forward to ordination; on the second hand he tells how the Diocesan Finance Board have made a reduction of one-sixth of the grants for assistant workers of whatever colour, and this is in addition to the one-third taken off a year ago, and how these reductions have been met locally:—

Thus, if a worker has £45 a year, last year £30 only of this came from headquarters, now only £25 will; the balance of £15 or £20 is required to be made up by local sources, either by offertories, subscriptions, or donations at the harvest festivals. This was necessary, as our work has been growing, and so many openings are continually being found.

Of the character of the native Christianity his lordship writes:—

I speak of the ministry as being so all-important, and as a test, too, of the advance of the work in the past and present, and an earnest of the same in the future. I could speak at length on what is going on in the different parts of the diocese, of the extension, and especially I think of the consolidation of the work—for, indeed, our very great increase of the number of members of the Church has often made me tremble for the quality of their Christianity, but I feel much more confident now on his head or, rather, without presuming to say that our people have attained any very high character of holiness, yet, as a whole, still there seems to be more life, and more appreciation of what required of them by their profession. I think I may say this much.

:o:

## SEYCHELLES ISLANDS.

On his way out from England to Mauritius the Bishop stopped at the Seychelles Islands, which form part of his diocese, and spent three months there. Amidst much that was encouraging in the Creole work, he was especially pleased with that in the Island of Praslin, where he stayed nine days and confirmed forty-one persons. The Church in the Seychelles has to strive against an aggressive Roman Catholic rivalry. There are fifty European agents of that Communion in the islands. The Seychelles are 940 miles due north of Mauritius.

:o:

## HAWAII.

The Rev. J. Mortimer Silver, a Missionary priest in the Diocese of Honolulu, writes to us from Koha-

la, under date of Feb. 11th, as follows: "The new church at Makafala, in my Kohala district, erected for the use and mainly at the cost of the Chinese, aided by S.P.C.K. and S.P.G. grants, was consecrated yesterday morning by the Bishop of the diocese, and dedicated to St. Paul, in the presence of a large—indeed overflowing—congregation of Chinese and of the leading members of our English Church of St. Augustine, Kohala, consecrated on the same date five years ago. There were 24 Chinese communicants. In the afternoon, after the first baptism in the infant church, the Bishop held a special Confirmation for the Chinese. His charge was ably and fluently interpreted by Mr. L. Asen, a Chinese sugar planter, and twelve Chinese members of the Anglican communion received the rite of confirmation. In the evening the Bishop preached at St. Augustine's, at the other end of the district, to a large congregation of the English and American members of the Anglican communion, also of the Congregationalists, who, with their minister, gave up their usual Sunday evening service to attend at St. Augustine's. The offertories of St. Paul's and St. Augustine's for the day amounted to \$15.

"Our work out here is very different from that at home, except for the Cathedral clergy at Honolulu. The three of us on Hawaii and Mani have to work enormous districts; my two of Kohala and Hamakua are as large as the West Riding, and, though they are in sight of one another by the sea line—the constant trade winds and bad coast prevent sea communication—are separated by a forty miles' ride round the Kohala mountains. In Hamakua district we have no church at present, but, having church land, have started a church fund. So great is the need, that one generous gentleman has offered to defray one-fourth of the total expense.

"At Paanilo, ten miles beyond, I also hold services; my time is divided between the two districts. There we have church land also, a portion of which is now being railed in for consecration as a cemetery, and I trust later we shall be able to build a small church. The Bishop leaves me to-morrow to hold a Confirmation on Mani.

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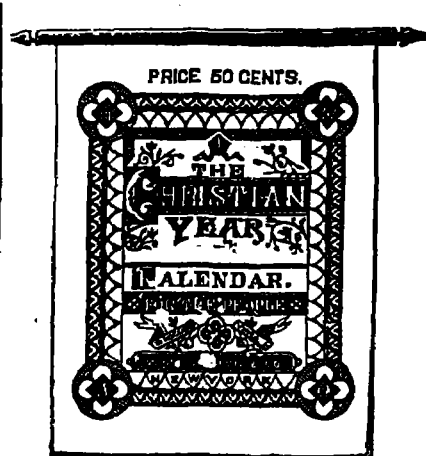
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The Bishop of London preaching at the Evensong in St. Paul's Cathedral, lately, took for his text Galatians vi. 2, "Bear ye one another's burdens, and so fulfil the law of Christ." The Bishop observed that if they could do anything for their fellow creatures—above all, if they could make the burdens of life lighter for them to carry—that would be the beginning of the fulfilment of the supreme law of charity. There was no question as to what were the burdens of which the Apostle was speaking in the text. He was speaking of spiritual burdens, of besetting sins, of overwhelming temptations, of the difficulties which surround the path of the sinner; and he was calling upon the people he was addressing to restore those that had fallen. He was there himself that night to speak to them about one burden which very many had put upon them mainly by their own weakness, partly by bad example, and partly by evil instruction. It was a burden which they found terrible to bear, from which many of them longed to escape, which crushed out all their strength; a burden which all those who knew anything of its weight and its cruelty recognized to be, of all the burdens that man ever had to bear, one of the most terrible, one of the most difficult to escape from, and one of the very hardest to stand upright under. He referred to the evil of intemperance. The sin of intemperance, so far from wearing out, became stronger and stronger with the course of it, and the man who could not escape it found himself helpless in the grasp of a strong temptation. What they saw around them made any man who desired to serve his God and to serve his fellows long earnestly for some effectual power by which he could face this fearful foe of intemperance and deliver his own soul in the discharge of Christian duty. He called upon every Christian to do what in him lay to bear the burdens of these unhappy creatures—to study the evil itself, to put it before his own conscience how he could fight this terrible battle with an evil that was ruining the souls of many that longed to escape, that was destroying the health and the spiritual life of many who were, to begin with, quite innocent of their own ruin. They had tried to show the blessing that came with the careful, temperate, moderate use of God's gifts, but this did not help the poor creatures whom they desired to serve. They had also tried earnest prayer; and was it possible to pray, and to pray earnestly, and yet to do nothing in fulfilment of their prayer? What these unhappy creatures wanted above everything else was to be delivered from the temptation. It was for this reason that they desired not merely to preach, and not merely to set them an example but to stand side by side with them

in the battle, to bear what they had to bear, but do what they had to do.

If they must abstain altogether from that which tempted them to intemperance, then those who were not tempted must also abstain altogether, in order to give their weaker brethren the strength of their sympathy. They had found that it was in that way that the battle had been fought with most success; and he entreated all whom he addressed to assist in the effort to reclaim their fellow creatures—not necessarily by the method indicated, but in any other way which an earnest, conscientious consideration of the subject pointed out to them.

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