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The Church Guardian

J. W. L. Naylor
SHAWVILLE

UPHOLDS THE DOCTRINES AND RUBRICS OF THE PRAYER BOOK.

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

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ECCLESIASTICAL NOTES.

DR. LOWRIE'S tract on "Confirmation" has reached a sale of 40,000 copies.

THIRTY THOUSAND copies of Hutchins' Hymnals have been disposed of in the States.

A VESTED choir of women and boys is to be introduced in St. George's church, New Orleans, on Easter.

THE new St. Matthews' church, N.Y., was opened on the evening of March 7th, when Bishop Coleman delivered the sermon.

BISHOP HALL held his first ordination on March 7th in St. Ann's church, Richford, Vt., when the Rev. F. H. Blunt was advanced to the priesthood.

THE Rev. J. J. Thompson, of Derby, who recently resigned his membership in the Presbyterian body, has been ordained by the Bishop of Liverpool.

FATHER HUNTINGTON'S sixteen day's mission services in Providence, R.I., have been attended by throngs of people from all parts of the city and from all Christian bodies.

THE rector of St. Paul's church, Boston, Mass., in a recent lecture on the "Dangers of Society," spoke with regret of laxity in the observance of the Lenten Season on the part of Church people in Boston.

ON Sunday, March 4th, a collection amounting to \$40,000 was taken up in St. Bartholomew's church, New York, in aid of the work of the Loan Association of that parish. The Bishop of the Diocese confirmed 95 persons, of whom 12 or 15 were Syrians.

THE Lutherans have established an historical academy which held its first meeting in the Church of Holy Communion, Philadelphia, Pa., on March 20. The importance of the study of Church history can hardly be over-estimated; it is a distinct means of promoting Church unity.

IT was not till 1790 that the first Roman Bishop (as to whose validity of consecration there are grave doubts) arrived in the United States, says Bishop Coleman. Prior to his coming there were no less than three validly consecrated Bishops of the Church of England at work in the country.

IN the course of weekly sermons on 'St. John Baptist,' Bishop Hall discussed the Christian doctrine of Marriage, and took occasion to refer to the large proportion of divorces in Vermont, and also throughout New England. He opposed absolute divorce as unscriptural, except for the one cause of adultery.

THE Baptists, Methodist, Presbyterian and Reformed Churches of New York have united to carry on a continued revivalistic movement already begun throughout the Spring, and possibly through the Summer. This chief characteristic is that instead of being a work begun by Evangelists so called from without, it is a distinct effort of the Christian people to meet the spiritual need of the times.

THE *Independent*, of New York, moved by a letter from H. A. Carroll, LL.D., on ministerial reciprocity, sought an answer from the Bishops of the P. E. Church in the States, and replies were received and are published from twenty-eight, who with one voice declared that the Canons cannot be revoked, nor can exchange of pulpits be allowed. Amongst the number are several prelates who, if classified, would take rank as distinctly Evangelical or Low Church.

BISHOP PARET, of Maryland, urges reform in the matter of Church vestry rooms. He believes that such a room is an ante-room for God's house and service. It should be well kept and well heated, larger than it is some times, supplied with desk, prayer book, hymnal, Bible, writing materials, a copy of the Canons both of general and Diocesan convenience, and a closet for the st. plice, etc. The Bishop says it would then be what it should be, and administered to greater usefulness.

BISHOP COLEMAN, in his sermon at the consecration of Bishop Hall, said: "We often hear discussions as to whether the Episcopate is necessary to the being of the Church or only to her well-being. So far as this country is concerned, this question would seem to have been settled by the very attitude assumed by Churchmen during the period to which I have alluded, and any views of this office which would be likely to disparage its vital importance to the Church in America would seem to be a betrayal of one of the most significant portions of the trust committed to us by our sturdy ancestors."

THE amount voluntarily contributed for all departments of church work in England last year was £5,401,982, being nearly a quarter of a million in excess of the year before. To this grand total the comparatively poor Diocese of Wales gave their generous quota of £247,286. English incumbents in these days are not overburdened with riches, yet they contrived last year to pay out of their own pockets £289,716 for the maintenance of assistant clergy, £30,000 more than in 1892. For foreign missions a sum of £235,905 was raised, and for home missions £124,521, while for the support of the poor the voluntary gifts rose to £517,410. Under all but three headings we observe an increase upon the preceding year's amounts, in one of them, the endowment of benefices, the figures being more than doubled.

FITNESS FOR SUNDAY SCHOOL TEACHING.

(From an Address by Mr. John V. Hood, Superintendent of S. S. of the Church of the Holy Comforter, Philadelphia, at the Teachers' Institute.)

I have said that Sunday school teaching needs intelligence, tact, adaptability and constancy; and above and beyond all these, if we have the spirit of consecration, the spirit of prayer, the spirit of faith and the spirit of love, then we will have a special fitness indeed. Some of you may think that in what I have said I have placed religious work on too plain and practical a basis. I did so believing that there is nothing which comes closer than does religion to our everyday life. There is a strong harmony between and likeness between natural and spiritual development, and in neither case can growth and progress be reached without the exercising and the strengthening of every faculty.

Nearly nineteen centuries ago some men stood under the blue sky of Palestine and gazed sorrowfully into its depths. They had followed the Christ while He healed the sick, raised the dead, blessed the children, and preached to listening thousands. They had seen Him hang upon the cross, the thorns encircling His brow and the nails piercing His hands and feet; they had watched Him give up the ghost, while the sun was in darkness and the earth shook, and the veil of the Temple was rent in twain from top to bottom. But then there had come the Resurrection, and their hearts beat high with hope and joy. They believed that their Master would at last rule over Israel, and now a cloud had received Him out of their sight.

And as they stood, their mystified eyes full of tears a shining one, who stood by, said to them: "Why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

And so to every teacher I would say, Religion is something more than a notion or sentiment. Why stand ye gazing up into heaven? There is a whole world lying at your feet, filled with children whom you can help and bless, who will expand under your touch as the flower blooms under the sunshine and the dew. It may be true that "the evil that men do lives after them," but it is not true that "the good is oft interred with their bones." "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors and their works do follow them."

Every word of counsel that you have given to the doubting, every message of comfort that you have sent to the heart of the sorrowing, every grasp of the hand that has given courage to the weak and despondent, will live long after you have passed to a field of higher activities, to a region of perpetual peace and of unending love, and the children whom you gathered to you, the men and women who knew of your unselfishness and your love, will come to your

grave when the branches of the willow tree above it whisper in the summer breeze, or sway in the winter storm, and looking down upon it will say, "He, or she, also was with Jesus of Nazareth."

THE ANGLICAN PRINCIPLE AS TO THE TRUTH.

It is important that we should have a clear understanding of the principle of the English Church as to the truth or rule of faith, as that principle was asserted at the Reformation.

I.

The Protestant Sects regard the Bible as the source from which every one may draw his own conclusions as to the truth. What has been held in all ages by the greatest teachers counts for little, if anything, in the way of authority. According to this view, every man becomes his own interpreter of the Bible, which so used may cease to be the Word of God, and may become the word of man. The necessary result of such private interpretation of the Scriptures is, that an endless variety of explanations may be given as to the meaning of God's Word. This is one form of error concerning the ascertaining of the truth.

Roman Catholics are bound by the decrees of the Council of Trent. This Council declares that "the truth is contained in the written books and in the unwritten traditions, and that it receives and venerates with an equal feeling of piety and reverence all the books of the Old and New Testament . . . and also the traditions relating as well to faith as to morals, as having, either from the Word of Christ Himself or the dictation of the Holy Ghost, been preserved by continuous succession in the Catholic Church." Thus the tendency of the Roman Church is to allow that an article of faith may rest upon Church teaching alone, apart from Scripture basis. The modern Roman Church has also committed itself to a theory of a development, which leaves the way open to continual additions to that "faith which was once for all delivered unto the Saints." This idea of development has gained ground chiefly since the Reformation. The century in which we live has witnessed the addition of two new doctrines to the Roman Catholic Creed. We refer to the doctrines of "the Immaculate Conception of the Blessed Virgin Mary" and the "Infallibility of the Pope," belief in which has been made necessary to salvation, or to communion in the Roman Catholic Church.

If Protestants have relied upon the private interpretation of Scripture at the expense of tradition, Roman Catholics have relied upon tradition at the expense of Scripture.

It is abundantly clear that neither the Protestant, nor the modern Roman Catholic, principle as to the truth, of which we have spoken, is that of the Church in its earliest days. They are both novelties unknown for centuries, and fraught with great dangers, as experience and history testify. They are novelties from which, as we may thankfully feel, the Church of England, its real principle being properly understood, is delivered.

II.

What then is the principle of the Church of England as to the groundwork or rule of faith? What is the Anglican standard in regard to the truth? We reply,—that of the ancient and undivided Church, that,—

The Holy Scriptures are the final authority in questions relating to Catholic truth, the Church being the interpreter of those Scriptures, and that too in the same sense in which the Fathers have generally understood them. This is the groundwork of the celebrated rule of Vincentius: "The Canon of Scripture is perfect, and most abun-

dantly of itself sufficient for all things. But since the Scripture being of itself so deep and profound, this man and that man, this way and that way, expound and interpret the sayings thereof, so that to one's thinking, so many men, so many opinions almost may be gathered out of them . . . for the avoiding of error, the Prophets and Apostles must be expounded according to the rule of the Ecclesiastical and Catholic sense." (Quoted by Dr. Pusey, *The Rule of Faith*, p. 35.)

This principle of the primitive Church is stated more simply by Dr. Pusey: "What is matter of faith must be capable of being proved out of Holy Scripture; yet that, not according to the private sense of individuals, but according to the uniform teaching of the Church." Thus Holy Scripture and Catholic tradition are joint and mutually corrective sources of the faith. The faith was delivered to the Saints, and given to the Church before the New Testament was written; yet the whole faith so given was, by God's providence, afterwards contained in Scripture. The Church received her faith before she received her Scriptures, yet the whole of the faith so received can be proved by Scripture. When the Christian revelation was written down and accepted by the Church, the Church became its interpreter, being constituted by God for this purpose, and being aided by the Holy Spirit in fulfilling it.

It will be seen that the Catholic principle, as we have stated it, is the safeguard against the results of the two erroneous methods of arriving at the truth, stated at the beginning of this chapter.

III.

To this Catholic principle the Church of England committed herself unreservedly at the Reformation. To this principle our great divines appealed all through Reformation times. To this principle the Church of England appeals to-day. In the words of Dr. Pusey, "The Church of England has, from the Reformation, held implicitly, in purpose of heart, all which the ancient Church has ever held." That this is the Anglican position is abundantly evident. Amongst such evidence we may quote the canon of Convocation which imposed subscription to the Articles upon the clergy in Elizabeth's reign. This canon directs preachers "to be careful that they never teach aught in a sermon, to be religiously held and believed by the people, except what is agreeable to the doctrine of the Old and New Testaments, and what the Catholic fathers and ancient bishops have collected out of the same doctrine." Together with Holy Scripture, the Church of England preserves and teaches the three Creeds,—the Apostles' Creed, the Nicene Creed, and the Creed of St. Athanasius. The ground upon which she bids us accept them is that "they may be proved by most certain warrants of Holy Scripture, (Act viii.) It is a striking proof of our claim to orthodoxy, that we alone, of the whole Catholic Church, recite the Athanasian Creed in the public services of the Church. This Creed commences with the assertion that "who-soever will be saved before all things it is necessary that he hold the Catholic Faith."

The Church of England also recognizes the authority of the first four General Councils. (*Homily Against the Peril of Idolatry*, p. 2, 1 Eliz., c. 1, p. 36. It was in these Councils that all the great heresies were rejected and the main truths of the Catholic faith asserted.

If this be our principle as to the truth, it may be asked,—How is it that there exists such diversity of teaching amongst us? There is no doubt a good deal of diversity on certain points, not so much touching the main doctrines of the Creed (e. g., the doctrines of the Trinity, the Incarnation, the Atonement, or the Divinity of the Holy Spirit), as on matters of practice, and the mode of carrying out our services, and the meaning given to some of our usages.

This is to some extent unavoidable, seeing that in a great body of teachers there will be variety of thought and feeling. Judging by St. Paul's Epistles, we see that in the Apostles' times there was a good deal of disagreement, and this upon important points, which often greatly troubled the minds of the Apostles. Amongst ourselves there is great unwillingness to carry authority too far, so as to crush the individual energies of earnest men. Often truth comes out the more clearly by allowing these differences to appear; and we are warned by our Lord against too great exercise of discipline, "lest while ye gather up the tares ye root up also the wheat with them."—*Rev. V. Staley*.

UNION WITH JESUS CHRIST IN THE MYSTERIES OF THE CHRISTIAN YEAR.

Our Divine Lord commissioned the Apostles to preach the Gospel, that by this means not only might the nations be drawn into the Church, but also that it should be a perpetual illumination and uplifting motive unto them after they had become citizens of the Kingdom.

'Gospel preaching,' 'preaching Jesus,' have been sadly perverted from their Bible meaning, and are now popular phrases, which at best represent only a one-side proclamation of a particular aspect of the blessed Gospel. But the vociferous reiteration of one view or of one element of the Gospel cannot stand as the equivalent of the *whole* Gospel.

To preach the Gospel is to set 'forth in order' Jesus the Word of God, in His eternal and temporal relations—His union with the Father and the Holy Spirit, His operation in creation—His holy Incarnation, the hidden years of His childhood, youth and manhood, His life of manual labour—His public ministry, the calling of the twelve, His preaching, miracles and compassion for sinners and the afflicted—the preparation for the Catholic Church, the appointment of Baptism and the Institution of the Blessed Eucharist,—His agony and precious death and burial and resurrection—the giving of power to the Apostles, to feed and govern His flock, to absolve and to retain sin—His Ascension and Session in heaven, and the coming of the Holy Ghost and Mission of the Church. In short the Gospel is the orderly proclamation of these facts. The Gospel is weakened when theories are proclaimed instead of facts. All heresies, ancient and modern, start from the desire to theorize on Gospel facts. * * *

Now the Church's year, that cycle of ecclesiastical seasons of feast and fast, of joy and penance, laid down for us in our holy Book of Common Prayer, is the one Gospel preacher par excellence. The well ordered round of services of the Anglican Church is the best presentation of the entire Gospel that can be devised by man. We say *entire* Gospel, for our Mother does not bid us gaze at this or that truth exclusively, (although at particular seasons she does concentrate our attention on a given mystery) but invites us to contemplate in due course the whole evangel. In a wonderful way she conserves the proportion of the faith. Every truth of the "good tidings" has its fitting place and measure of contemplation. One by one, in season, the Church, out of her liturgic treasury, brings forth the facts of the Gospel for our consideration and for assimilation into our spiritual life.

On examination of many of the Collects for festivals and other occasions, we find that the mysteries or facts of the Gospel then commemorated are spoken of as if they were being then enacted, in order no doubt that we may more vividly realize them "as at this time" and as ever present, living events, not facts of twenty centuries back, but facts of to-day.

The Incarnation of the Son of God and the

efficacy of His holy life and death abide forever—hence day by day the Church can solemnly supplicate that by all the holy mysteries of His Incarnate life the “good Lord would deliver us.”

If we Churchmen could but enter into the seasons of the Christian year, feeling their meaning and realizing them as we do the cold of winter and the heat of summer, how holy and blameless before God and man would be our lives. For each time and season of the Church's calendar seems to have a distinctive grace. The Church's atmosphere is charged with it, as it were; the chant and psalms, collect and hymns and lessons also dwell upon it. The collect for Ash Wednesday, for example, beseeches God to “create and make in us new and contrite hearts,” as the special fruit of Lent. This is what we mean by the distinctive grace of each season. A study of the collects will make this plain.

Meditation—that exercise recommended by all masters of the interior life—is the best way of entering fully into the seasons of the Prayer Book. By this exercise we contemplate the facts of the Gospel as present realities, models for our imitation, wells of grace whence we draw strength and comfort.

The devout soul will find the observance of the mysteries of the Christian year as they revolve in solemn order across our daily life, a most efficacious way of drawing closer to Jesus Christ, and of seeing Him and listening to His maxims, of learning of Him and of living in His presence as did the Blessed Apostles of old. “*Come ye and let us walk in the light of the Lord*” as shed abroad in the holy times and season of the Christian year.—*Diocese of Fond du Lac.*

THE BISHOPS AND PULPIT EXCHANGES.

A semi-religious weekly has lately addressed to the bishops of the Church in the United States a letter inviting an expression of opinion as to the matter of an exchange of pulpits with ministers of the various Christian bodies. As was to have been expected, those of the bishops whose leisure and amiability have led them to respond to this inquiry have pointed out the obvious fact, that any such liberty is a matter not within their discretion to authorize, nor of this Church to exercise.

There is very little doubt that this was abundantly well understood beforehand by those who set on foot this interrogation, and whose motive in it, it is not difficult to divine; for the law of the Church is plainly set forth in terms that are neither occult nor obscure. And, as several of the bishops have pointed out, even if it were otherwise, pulpit exchanges are not the road to the reunion of Christendom. If it were, those communions in which such a usage has prevailed, indefinitely, would have given some signs of drawing together. As a matter of fact, there is nothing of the sort. Leaving out the sentimentalisms of “*Union Meetings*” and the like, the facts of the case, especially in smaller communities where contacts between rival religious bodies are more constant and irritating than elsewhere, do not indicate any smallest diminution in the deep-rooted antagonisms that divide them.

It cannot be otherwise. The reunion of Christendom, if it ever comes, must come round an organic centre. The Historic Episcopate, Scriptural, Apostolic, primitive, perpetual in all the checkered and various life of the Church of God all round the world, offers such a centre. It may be very irritating to Christian people who have not accepted it hitherto, nay, who have treated it with studied disesteem as a something concerning which they were profoundly indifferent, to recognize this; but with

the Church it is, after all, a simple question of fact. She cannot surrender it, because she has no right to surrender it. And meanwhile pulpit exchanges, as a proposition in the interests of the reunion of Christendom, would have very much the same effect as an exchange of commanders among the great ocean steamers that sail in and out of the port of New York would have upon the peace of those European powers that own them. It would be a very pretty piece of international comity; but it would not in the smallest degree promote the safety of the passengers, but rather the contrary, while its effects upon the unification of Europe could only be considered in a humorous aspect.—*The Churchman.*

EVIL SPEAKING.

How easy is it unwittingly to offend in word, and how difficult oftentimes it is to heal the breaches caused thereby. Truly death and life are in the power of the tongue! How often do we put to death the reputation of another by an incredulous look, an unkind remark, a slight detraction, to say nothing of the more pronounced gossip and scandal which too oft disgrace the social hour. “The tongue is a fire, a word of iniquity. . . . set on fire by hell.” Sad indeed is it to hear the careless, thoughtless remark made about some Christian worker, whose peculiarities and shortcomings are so discussed as altogether to lose sight of his many excellent qualities and his genuine worth.

And what about the insinuations and bold statements as to the motives of others we so often hear? Are we on a higher spiritual plane than Paul when he declared “*I judge not myself?*” Then, too, are we always in a position to judge of motive? The intricacies of life and its many complexities call for a wisdom greater than our own, and a love so deep that, seeing the wound, will handle it with gentlest, tenderest touch; that in the place of death, despair, despondency, will pour in words of life, of love, and hope. God teach us more and more the importance of guarding well our speech. The world is tired of preaching without practice, but the silent testimony of “*The grace of our Lord Jesus Christ,*” as evinced in the life of one of his weakest, humblest followers, will be more potent for good than any amount of preaching divorced from practice.

If our hearts were filled with the Divine love, how differently should we regard the fall of a weak brother. How this Divine love, emanating from us, would be as a wall of fire between the weak one and the sin; or, having fallen, with what loving hands should we stoop down and lift the sinner out of the mire, uphold the faltering steps, and see him well and safely on his way.

What about the poor backslider? Oh! you knew he would never stand. Then what in the name of God's great heart of love did you do to make his footing sure? Let us be careful lest there be found upon us blood-guiltiness!

Then, about that worker we were tempted to regard, from our vantage ground of educational, or of even spiritual, attainment, as beneath us. It is true that he may not exercise the office of teacher to us; but shall we withhold the criticism, the disparaging remark, for the sake of those to whom he is so faithfully dispensing the Bread of life according to his light, lest his influence for good be wholly or in part destroyed?

Then what effect should a knowledge of the shortcoming of those with whom we are in contact have upon us? I believe that herein lies one of our greatest and grandest opportunities of service. If the Lord allows us to perceive the spiritual poverty of another, his weakness or his sin, is it not a call to us to ask and to receive for him the grace that doth so “much

more abound” in place of them? The natural heart “*rejoiceth in iniquity,*” but renowned heart has the privilege of suffering with and for the body of which the Christ of God is Head, that it may be lacking in no good thing. Instead, then of proclaiming upon the housetops the knowledge detrimental to the interest of another, the Lord would have us regard that knowledge as peculiarly sacred, and in the secret of the closet, with door shut, to commit it to His keeping. Are we willing to leave out that “*but*” we are so fond of using to qualify some favourable remark we hear about another? Are we willing to stand aside; to be less than the least; content to be forgotten and neglected, and find our joy in fitting on the armour of another; in supporting the weak; in passing on those words of comfort which have been to us as the very “*balm of Gilead?*”

Oh! for the lips that might dispense the grace of our Lord Jesus Christ to all around. Oh! that He might so richly dwell in us that our “*speech*” might be not only sometimes but “*always with grace,*” and our presence check the corruption of idle talk and gossip so widely prevalent, even in Christian circles. The love of God shed abroad in our hearts by the Holy Ghost will not blind us to other's faults and failings, but over all we shall throw the mantle of charity.

A PASTOR.
—*The News.*

THE PRAYER-BOOK.

No wonder the Episcopalian loves the service of his Prayer Book. For those to whom its leading thoughts are true, to take part in it must be like taking part in rendering a noble oratorio. The simple, stately phrases move on like solemn music. Observe their orderly procession—first the head bows in quiet confession and then uplifts a bright and shining face; then follows reverent listening as to oracles, Bible oracles, broken by peals of praise; then the firm tread of the “*Credo*”; and lastly the bowed head again in the long, low, responsive murmurs of the Collects and Litany. Each part a beautiful detail, each richly varied from the next, yet all conspiring to unity. The service is a noble work of art.

And it is what public worship should be, a common service. The book is truly called the Book of Common Prayer. The people make together that “*General Confession*” with which it opens; the people praise in choral psalms and glorias; the people read the psalms for the day in alternation with the priest; the people voice in unison their Credo; the people respond, petition by petition in the Litany and take each of the Ten Commandments to themselves, and by *Amens* appropriate the prayers and collects which the priest recites; and here and there the people rise, and here and there they kneel together. The priest, though having much to read, never for a long space reads alone, so closely do the people follow him. Many ages and experiences and modes can enter into this service, and each find that which is its own; the little child in its first church-going will recognize the “*Our Father*” he has learnt at home, and to the old in years it must be full of clustering associations. And the use of the same book by all Episcopalians widens the communion through all the lands. At the hour of worship all who hear this name are treading the same word paths of thought and praise. Let Sunday come, and whenever he can find his church the traveller is a native and the stranger feels at home.—*Southern Churchman.*

THE REV. ISRAEL BERGSTROM, a prominent Baptist minister of Winona, Minn., is preparing for Holy Orders at Fariabault. He is said to speak the Scandinavian language fluently.

News from the Home Field.

Diocese of Nova Scotia.

HALIFAX.

St. Luke's Cathedral.—The spiritual wants of St. Luke's parishioners this past Lent have been well provided for by the Rector. Besides the daily service, the congregation were invited to attend two performances of Stainer's Crucifixion, by the choir, the first of which took place on the evening of the 6th March, and the second on the 21st.

The singing of this most impressive and beautiful music at the Lenten services has become an annual undertaking by many a choir and congregation in the English Church, and by this means the teachings of the 'Crucifixion' have been carried to the hearts of many. The rendering of the cantata commenced after the third Collect. The whole choir performed their task well, singing with considerable expression and fine precision. The forte passages in the choruses displayed a splendid volume of tone, while the soft parts were sung with great delicacy and care. Tenor and bass solos were shared by Captain Clarkson and Messrs. West, Wiswell, Wyldo and Emerson, all of which were sung in excellent style. The quartet by Messrs. Robinson, Ruggles, Wainwright and Clarkson was sung with creditable taste. Probably the best effort of the choir was in the powerful chorus, "The appeal of the Crucified"; the appealing passages were splendidly brought out. At the end of the final solo, a few moments were allowed for meditation. The five beautiful hymns were also well sung by the choir and in several instances were joined in by the congregation. The instructive and successful rendering of the work has placed the skill of the choir on a higher plane than it has held hitherto, which must be very gratifying to the church authorities and to all concerned. The esteemed organist and choir master, Mr. Gatward, must have worked hard in training his choir. His organ accompaniments greatly increased the musical effect of the work, notwithstanding the small means he had at his disposal in the organ

Diocese of Montreal.

EASTER IN MONTREAL.

The Queen of Festivals was well observed in Montreal by all religious bodies; even those who do not accept the Church's Year announcing special Easter services, floral decorations, and elaborate music. The various churches of the Church of England in the city were tastefully and some elaborately decorated with flowers, and the music rendered was of a high class and an inspiring nature. It is gratifying to note the advance which has been made in these two particulars.

A few years ago floral decorations specially were regarded as particularly characteristic of ritualistic tendencies, if not of something more decidedly Romish. Now they are very generally adopted in all churches in order to do honor to this Great Festival and to impress more firmly the great doctrine of the Resurrection. In several of the parishes also an increased number of celebrations of Holy Communion now take place, and it would seem from the reports in the morning papers that the attendance of communicants has increased in like proportion as greater opportunity for communion has been given.

At *Christ Church Cathedral* the altar was appropriately decorated with flowers, the super-

altar having a floral cross and vases of flowers, whilst choice plants were placed in different parts of the church. At the early celebration at eight o'clock a very large number were present, and this was the case also at the mid-day service.

At *St. James the Apostle* the floral decorations were peculiarly rich and beautiful, and the attendance at the three celebrations of Holy Communion amounted to 385. The services as usual in this church on festivals was of a high class, beautifully rendered and attended by overflowing congregations.

At *St. John the Evangelist* there were over 250 communicants at the three early celebrations, at 6, 7 and 8 o'clock, at which the Lord Bishop of Qu'Appelle was the celebrant. The altars in the church were both beautifully decorated with flowers appropriate for the Season. The mid-day service was a grand choral thanksgiving, at which the Bishop of Qu'Appelle again officiated, assisted by the Rev. Dr. Wright and the Rev. A. French, and His Lordship preached an earnest and appropriate sermon. He also was the preacher at the evening service. The offertories for the day amounted to \$600, and during Holy Week, for the Bishop's Mission Fund, a sum of \$78 was received. At the mid-day celebration there were over 100 communicants, and at all the services the church was crowded.

St. Stephen's Church was beautifully and tastefully decorated with Easter lilies and pots of blooming flowers; and large congregations attended both morning and evening services, the communicants numbering over 200.

Church of the Redeemer, Cote St. Paul.—The Easter services in this Mission were particularly reverent and hearty, and perhaps more beautiful and successful than any hitherto held. The church was decorated with flowers; upon the super-altar being bouquets of lilies and other flowers, and a beautiful floral cross trimmed by one of the young ladies of the congregation. Pots of flowers were placed at the foot of the altar and in other portions of the church. At the morning service five additional boys and one man were added to the surpliced choir, making in all 13 now in surplices at this little Mission church. Six or more of the younger girls of the Sunday school had been carefully trained in preparation for the Easter services, and will henceforth form a girl choir in connection with the church under the direction of Miss S. Gilmore. The services both morning and evening were choral throughout, and rendered in a manner which would have done no discredit to any city parish. The number in attendance both morning and evening was very large. Owing to the difficulty of securing a priest to administer Holy Communion on Easter, it was found necessary to postpone the Easter Celebration until the first Sunday after the Festival.

THE LUMBER CAMPS.

I am going to give you a brief account of a trip made in February to the Lumber Camps on the Coulonge river. I do so because I am sure that you welcome and always give a good place to missionary intelligence within your columns; and more so, when it has to do with the interests of the Church in the diocese to which we belong, and whose claims you advocate in a very decided way. The importance of missions to the lumbermen cannot be overestimated. It is an opportunity given to speak to a class of people peculiar to itself, and when lost cannot be recalled; composed as they are of the young and more robust portion of our community. The bone and sinew of the country, who leave home and the conveniences of home behind them, and in too many cases, alas, the things of God and their soul's salvation also.

We felt it, therefore, our duty to go and tell

these people that though absent they were not forgotten, and for a still higher reason, viz.: to speak to them something of "Jesus and his love."

Rev. Mr. Flanigan, of Thorne, accompanied me, and as I had the experience of going alone last year, I felt then what we are mutually agreed upon now, viz.: the value and importance of dual work in this connection. Our first work was to put our horses together, which we did, and in that way made up a very good team, so that now we were ready for the road. The weather being fine, and the roads good thus far, we succeeded in reaching Camp No. 1 on the second day, held service and spent the night there. The following morning we drove to Camp No. 2, conducted service here and at the stopping place below, on the same day, Sunday.

The next week we reached Camps 4, 5, and 6, spent a night, held services, and distributed literature in each.

On Friday we left the 6th and last camp of Messrs. Gillies Bros. with the intention of pushing our way up to the camps of Messrs. Mason & Co., a distance of something like one hundred miles. This we did and arrived there on Saturday night. On Sunday morning visited the nearest shanty, addressed the men, and then drove back, and with the kind permission of Mr. Mason, (who by the way is a Churchman), we held the service at the depot. On Monday, Tuesday and Wednesday we visited the remaining camps, and came back to the depot on Wednesday to rest awhile, before proceeding on our long and arduous trip homewards. In consequence of the very imperfect state of the roads, and the almost incredible depth of the snow, we decided to travel at night, so as to avoid meeting the loaded teams on their way up.

After travelling about five miles on our way home, at seven p.m., our horses suddenly broke through what appeared to us at the time, and what proved to be afterwards a creek running over a marsh, and so great was the difficulty in getting through the slush, which was about four feet deep, that our thoughts were that we would have to leave our horses and run for our lives; but as the darkest hour of the night is just before the day-light begins to break. So just at the time when the danger was at its height, our horses ceased to plunge, and we knew that we were on firmer ground once more. We hastened to the stopping place three miles away, where we dried our clothes, and the next morning the gentleman in charge sent two men with ropes and snow shoes and brought the sleigh over.

On the following day we left the stopping place and arrived home in safety with heartfelt thanks to Him who had thus far brought us on our way rejoicing. We made the round-trip in seventeen days, visiting and holding services in nine camps, two stopping-places and one depot. We travelled about 350 miles, and spoke to about 400 men. We went with God's Word in our hand, and from it we tried to show the sinfulness of sin, and the great love of God in giving His Son to die for the sins of the whole world.

Thanking you for your valuable space, I remain yours faithfully,
JAMES M. COFFIN.
Leslie, 20th March, 1894.

CHAMBLY.

The Rev. G. H. Butler, Rector, has forwarded his resignation to the Lord Bishop, proposing to visit relatives in England, and while there for a short time to accept duty, which has been offered to him. His loss will be long and deeply felt as he has endeared himself to all by his untiring and unsparring devotion to the spiritual wants of his parishioners. His record as a sympathetic and faithful parish priest will live long after his departure, and his works will follow him. A special vestry meeting for the nomination of two or more clergymen to the vacant rectory, for submission to the Lord

Bishop, has been called for Monday, the 2nd of April.

The Easter services at this old parish church were unusually bright and hearty, and the attendance was very good. The sanctuary, pulpit, lectern and font were lavishly and tastefully decorated with plants, flowers and wreaths. The music was hearty and beautiful all through—the anthems and offertory solos were exceedingly well rendered. There was a special service for children at 3 p.m., well attended; at which the children were catechized and Easter carols were very nicely sung. All the music reflected the greatest credit upon the organist and members of the choir, who had worked zealously for a fitting setting to the observance of this joyous festival.

FRELIGHTSBURG.

The officers of the Bishop Stewart Memorial Church, parish of St. Armand East, for the ensuing year, are: Churchwardens, Messrs. Asa Westover, jr., and Robert Kirkpatrick. Sidesmen: Messrs. Abram Tittmore, Cecil A. Barton, Horace Blinn, B. A. Reynolds, G. E. Barnes, G. H. Reynolds, Albert Westover. Delegates to the Synod: Major David Westover, and Mr. Cecil A. Barton.

Sir,—Allow me through the columns of your paper to acknowledge with thanks, the following donations in answer to an appeal made a few weeks ago in your journal, for a poor churchwoman in my mission, who in February last lost everything she possessed by fire:—Anonymous, \$5; Mrs. Gibb, \$5; Mrs. Walter Drake, \$3; A., Montreal, J. G. Burkholder, G. S. Roper, Charles Julian, Sympathy, each \$2; Rev. Rural Dean Sanders, Archdeacon Lonsdell, Rev. Frank Charters, Frank Evans, Mrs. John S. Hall, Mrs. Wm. Harris, E. C. G., a friend, R. D. Morfield, anonymous, each \$1. We have commenced to build her a little house, but need a few more dollars, and surely those of your readers who know the comforts of a home will send a small contribution to build a shelter for a homeless woman. Yours truly,

R. F. HUTCHINGS,

Arundel, Q., March 20th, 1894. Missionary.

Diocese of Ontario.

OTTAWA.

The next meeting of the Board of Management of the Domestic and Foreign Missionary Society of this Ecclesiastical Province (Canada) will meet in Ottawa, on Wednesday, April 4th, at 10 a.m., in St. John's school house.

Diocese of Toronto.

TORONTO.

The Easter Festival was, says the *Toronto Mail*, more generally observed this year than formerly, and the services, as well on that day as during Lent, were exceedingly well attended. The music in the various churches was well rendered and much enjoyed, and floral decorations were characteristic, not alone of the Roman and Anglican churches, but also of the various denominations.

At *St. James Cathedral*, the numbers attending were so great that seats had to be placed in the aisles, notwithstanding which many had to stand. The altar and super-altar were decorated with Easter and Calla lillies, and pots of flowering plants were placed within the chancel. The service was fully choral, and needless to say admirably rendered.

At *St. Alban's Cathedral*, a very large congrega-

tion attended, and hundreds received Communion; the Rev. Dr. Mockridge officiated in the morning, and the Bishop addressed the children in the afternoon.

At the *Church of the Ascension* there were the usual decorations, and an exceptionally fine musical service was rendered.

At *All Saints'*, the chancel, altar, reading desk and lectern were decorated with flowers, and the surpliced choir, under the direction of Mr. Fairclough, organist, rendered a beautiful service. The church was crowded.

At the *Church of the Messiah*, the service was plain, but earnest; the usual Easter hymns being heartily sung by the congregation and the choir.

At *Grace Church*, says the *Toronto Mail*, white robed choristers, ladies, as well as gentlemen and boys, appeared for the first time on Easter morning, there being sixty-five in all. The chancel was decorated with Easter and Calla lillies and other flowers, and the service was admirably rendered, it being found that the addition of the ladies voices was decidedly beneficial, adding strength and steadiness. The ladies wore the cassock surplice and purple cap.

At *Matthew's Church*, there were 200 communicants at the two celebrations in the morning, and the offertory amounted to \$45.

ORILLIA.

It was agreed by everyone present that the annual meeting of the "Mission Workers" held on Thursday, the 15th, was this year the most successful meeting they have ever had. The Rev. Canon Greene opened with prayer. Then followed the reports of the various officers. Miss Ramsay, the Secretary, read the minutes of the last annual meeting, and then gave a report of the work done during the past year. A good deal has been accomplished, considering that all the members are still school girls, and most of their time is taken up with their studies. A bale was sent off last spring with a year's supply of clothing for a little girl in an Indian school near Winnipeg; a well fixed box went to England last summer, and was forwarded from there to Miss Ling, in Ootacamund, India. It contained gifts for Miss Ling's Zenana pupils, and reached her in time for Christmas. Miss Ling has written a very appreciative letter; all the things were just what she wanted and more than she expected. A parcel containing some handsome winter clothing was sent to the little Indian girl that Orillia has adopted, whose father is such a devoted missionary in the McKenzie River Diocese. Now the "Mission Workers" are making the summer clothes for the same little girl, and are working at the contents of the box to be sent to Miss Ling for next Christmas. Besides this, the juniors among the "Mission Workers" dressed some dolls, which were sent in a box containing toys and books for a Christmas tree at Port Carling. The Treasurer reported \$12.80 as having been received by the "Mission Workers" during the year, and \$5 have been sent to the Rev. J. Gough Brick, of Peace River Mission, N.W.T., and \$11.78 to Mackenzie River Mission. The "Saturday Sunbeams" report was very good. This is a class of very young children, who meet to learn to sew, and give their work to missions. The number attending this class has not been so large as last year, but the interest in the work seems to be much greater. All honour to the ladies who, by much self-denial, spend an hour and a half every Saturday afternoon teaching the little ones how to sew. One of the "Sunbeams" read a paper on "China," and it was very interesting, and gave a true account of the horrible customs of that heathen country and the great need for missionaries to go out and teach them to do better. Miss Jessie Evans

read an excellent paper on the manners and customs of the Esquimaux in the Arctic Circle, with special reference to the mission work of Mr. Stringer amongst these people. The paper was well thought out and realistic in its descriptions of these people, and the hearers could not help feeling that Mr. Stringer and the worthy Bishop Reeves, and Archdeacon McDonald, must be truly filled with the love of God to be willing to live among these ignorant heathen for the sake of teaching them about God and his love. Mrs. Greene addressed the "Workers" from our Lord's first recorded words, "Wist ye not that I must be about my Father's business?" Mrs. Greene spoke of the various excuses she had heard made by the absentees, and to each excuse she could apply the Saviour's words, "It is my Father's business." It was throughout a loving talk with the girls, and pleading with them not to neglect their "Father's business." The Rev. Canon Greene spoke of the great pleasure it had given him to hear the reports which had been presented, and especially to see the young members ready to come forward and read papers on mission work. After the members' prayer repeated together, and the benediction, this part of the meeting closed, and then began the social part, the "Mission Workers" dispensing tea and cake to everyone present. The officers for next year chosen by acclamation are: Mrs. McCosh, Superintendent; Miss Jessie Evans, Treasurer, and Miss Hazel Greene, Secretary, for the "Mission Workers;" and Miss F. Thomson, Superintendent, and Miss Mary Joy, Secretary-Treasurer, for the "Saturday Sunbeams."—*The Packet*.

Diocese of Huron.

The seventh Annual Meeting of the Woman's Auxiliary of the Diocese of Huron, met in London, March 13th, 14th, and 15th, inaugurated by that of the Board of Management on Monday 12th. After devotional exercises, letters of greeting from Central Board Montreal, Niagara, Quebec, and Toronto Dioceses were read, and the business to be brought before the annual meeting was discussed. On Tuesday morning a large concourse assembled for Litany Service and Communion, an impressive sermon being preached by the Bishop of Huron. At 2.30 p.m. work began with the roll call. About 150 answering to their names. The appointment of Miss Kerby as Lady Missionary on the Grand River Reserve was discussed, and it was decided to ask every Branch to contribute \$1 Annually to this fund, Mrs. Tilley undertaking that the King's daughters would subscribe \$100 annually towards Miss Kerby's salary, provided the W. A. raised a like sum. Clauses VI and VII of the Committee Report, re the General fund deficiency urging that stamps for answers be enclosed in all letters sent to the Treasurer and Secretaries, were adopted, as was also the resolution re the inability of the Huron W. A. to increase its yearly grant of \$100 towards the salary of the Lady Missionary to Japan. The proposed Thankoffering, to be presented at the Triennial [see March *Leaflet*, first page] and Mrs. Tilton's suggestion [which was adopted] that the said Thank offering be placed in the hands of the Board of Missions, was discussed, delegates being requested to commend this project to their Branches. It was moved that the good wishes and congratulations of the W. A. be conveyed to Miss Busby on the occasion of her marriage. Mrs. Baldwin spoke in the highest terms of Miss Busby's faithfulness and devotion during her term of office. Then followed Mr. Swainson's appeal for funds to build an hospital on the Blood Reserve the need of which was sorely felt during the recent epidemic of

Measles and Chicken-pox, (there is now fear that small-pox may follow these). The sum required would be about \$1,500. The need of speedy action in this matter was urged upon every Branch. Mrs. Boomer read several letters from Mr. Swainson and Miss Wilson herself, from which despite all her bright brave endeavours to make light of the matter, it was plainly seen that Miss Wilson's health has suffered severely in consequence of her long period of nursing the children through the epidemics, and from a succession of colds. It was recognised as absolutely necessary that Miss Wilson should be enabled to take a rest, lest she should break down altogether. The Committee appointed to consider this matter recommended that an appeal be made to those members of the W. A. present, the case being too urgent to allow of the delay necessitated by awaiting results of an appeal to the Branches. No less a sum than \$30 was subscribed in the room to meet this emergency. The application of our Lady Missionary for clothes for the Holy Table in the Church of Omoksons, and a carpet for the chancel, was referred to the committee specially appointed to consider similar appeals from Missionaries for the supply of what is necessary for the reverent administration of Holy Communion. The Committee reported that two of its members had provided the cloths, so that a few yards of carpet is all that is asked of the Branches. On notice of motion Mrs. English, re Local Unions, a resolution was carried recommending the forming of local unions of the W. A. Branches in towns or localities where there are two or more Branches, "for the purpose of mutual help and instruction, and of spreading the interest in the work"; a further suggestion of the advisability of such Branch Meetings in the different Deaneries was also made. The invitations from Woodstock, Sarnia, Simcoe, St. Thomas, Ingersoll and Stratford, to the Board of Management to hold the Semi-Annual Meeting in those places were considered and that of Stratford, as being most central was unanimously accepted. The Secretary's Report showed that there now 81 senior and 43 junior Branches but that owing to several Branches not having sent in reports, it is impossible to ascertain the number of members. The absolute necessity that every Branch, senior and junior, should accurately fill in and promptly return the tabulated forms was urged upon Branch Secretaries.

The corresponding and Dorcas Secretaries reports were also read, also those of the Organizing Secretary. In her address the President dwelt on the fact that this was the seventh annual meeting of the Huron W. A. adding the prayerful hope that, as seven is the perfect number in Scripture, so this meeting may be very rich in spiritual blessing. Mrs. Baldwin thanked the W. A. for the many prayers offered on her behalf, and the kindly messages of sympathy which followed her during her absence, telling how eagerly she had received both these latter and the *Leaflet*. After a brief review of the work the joys and sorrows of the past year, and many wise and loving words of sympathy and counsel, she concluded with the words "without haste, without rest, let each perform his God given best." The Report read by the Editor of the *Leaflet* showed that the growth and progress of the *Leaflet* had more than justified the hopes expressed concerning the value of its Mission amongst the Branches, individuals and Branches alike declaring, "we could not do without the *Leaflet*." The *Leaflet* is an educator, teaching the Branches how best to unite in supplying the Missionaries' urgent needs of which it tells them, and bringing all into loving sympathy. The financial standing of the *Leaflet* is satisfactory, a balance in hand of \$15.88 remaining after payment of all expenses for 1893, and owing to the promptness of many Branches in renewing subscription, the first quarter of 1894 is also fully provided for.

The subscribers increased by 264 now number 1526. Mrs. Aytoun Finlay, who from the first so kindly undertook the arduous task of distributing the Huron *Leaflets* is, unfortunately for Huron, leaving Toronto, but Mrs. Fletcher, formerly of Woodstock, has offered to take up this labour of love. The Branches were asked to make this year, the sacrifice of one month's subscription, in order that the *Leaflet* year may henceforward commence, more conveniently, in January. Reference was also made to the list of subjects of prayer. [see January *Leaflet*, 1st page]. The Report of the Education Committee was equally a subject for thanksgiving. The fund is in a satisfactory condition. The reports of the child's progress and conduct at school and at home are very good, and her parents express themselves very thankful for, and much gratified by the care and kindness lavished on her by W. A. and individual friends. Another Missionary, is anxious to obtain like privileges for his little daughter, the application on his behalf being warmly endorsed by the Bishop of Algoma who testifies to the excellent work done by this Missionary. But whether or no the child can be taken, depends on the Branches, who have not yet placed Education work on their list, are asked to do so now, pledging themselves to help it if only by one dollar yearly, or even less. The report stated that at the meeting of the Central Board in Toronto on representation of the Huron Committee a resolution was carried to provide for a fuller recognition being given to the Educational Branch of W. A. work, and a Central Committee was nominated as follows: Mrs. Grindly, Toronto; Mrs. Macklestone, Ontario; Mrs. Thornloe, Quebec; Mrs. Holden, Montreal. Mrs. McLaren, Niagara with Mrs. Boomer, Convener, to report to Triennial Meeting. . . . The Bishop of Huron then addressed the meeting, speaking kind words of commendation and encouragement to the W. A., urging upon it the duty of carrying out the will of the founder of the Church, and like the primitive Church obeying the admonitions of the Holy Ghost, desiring always and only to know "what God would have it to do." It is the duty of all to hasten the coming of the Lord by prayer that God would send forth labourers into His harvest, by prayer that we may come into the harmony of Christ's mind by striving faithfully to copy our great Original.

(To be continued.)

INGERSOLL.

A Mission has been held in this parish, of which the Rev. J. H. Moorhouse is the rector. It had been prepared for by him in the holding of cottage services, etc., for some weeks prior to its commencement. The Rev. W. J. Taylor, Rector of St. Mary's, was the Mission preacher. A Bible reading was held every afternoon, and an evangelistic service, with occasional after-meetings, each evening. On the Sunday three services were held; the one at 4 p.m. being for men only. On Saturday a children's service was held at 3 p.m. The attendance was good at the beginning and steadily increased. The services were most reverent and quiet; yet a deep spirit of anxiety and devotion was manifested throughout. At the closing service, both the Missioner and the Rector invited all those whose hearts had been touched to attend the Holy Communion, nearly 100 responding. At the end of these services a number of the congregation stayed behind and presented an address to the Rev. W. J. Taylor, indicating their sincere and heartfelt appreciation of his very efficient and instructive Bible readings and sermons, which they sincerely trusted would create a deeper and more intense love for the study of the Bible, and of those things which pertain to our eternal welfare. The address was accompanied by a purse, as a slight token of their

appreciation, and was signed in behalf of the congregation by David White and W. R. Sumner, members of the Brotherhood of St. Andrew.

CONFIRMATION.

We take the following admirable letter from a Pastor to his candidates for Confirmation from the *West Indian Guardian*:

My dear Young Friends and Children in Christ,

You are soon, God willing, to be presented for the holy rite of Confirmation. I earnestly trust that it is God who has moved you to desire it. If it is a sincere, thoughtful and earnest wish, attended with careful self examination, and serious resolutions, the impulse which has given rise to it is from God; for 'it is He who worketh in us both to will and to do His good pleasure'; and it is of His grace that we have need to ask the spirit to *think*, as well as to do, what is right and holy.

I would wish you to be impressed with a full consciousness of the importance, and a deep sense of the solemnity of this holy and apostolic Ordinance. Read the 17th verse of the 8th chap. of the Acts, and the 6th verse of chap. 19. and you will see with what a signal evidence of His sanction, it pleased God to attest and ratify it when administered by the first messengers of His Gospel,—the Apostles. A special gift of the Holy Ghost, manifested by *visible* signs, attended it then; a special gift of the Holy Ghost, though unaccompanied by miraculous signs, attends it now, when duly received in humility and faith. You see, then, how carefully you ought to prepare for its reception. There is a precious spiritual gift to be received, but which may be lost by your own negligence. What a sin—What a damage to your own soul, would such negligence be! Confirmation is an important turning point in your spiritual life. You are going to declare yourself publicly, and once for all, on Christ's side against the world, the flesh and the devil; and then having done this, to receive, through the appointed sign of Imposition of Hands, the gift of the Holy Spirit. The Church, in her wise care for her children's edification and spiritual welfare, provides you with an opportunity of settling, as it were, the sign manual of your own intelligent acceptance to the Baptismal Covenant made in your own behalf by others from your tender unconscious infancy. "Thy vows are upon me O Lord." The duties and responsibilities, of the Covenant into which God was graciously pleased to take you at Baptism rest upon you as upon all baptized Christians; and of this you are expected to, and will, I hope, consciously and earnestly make in Confirmation, your public and formal acknowledgment.

Having been offered to God by others in *Baptism*, you are afforded, in *Confirmation* the opportunity and privilege of professing your own purpose, testifying your own willingness, sealing by your own act the engagement, to dedicate yourself to His service.

Confirmation is a season of "strengthening."

You are *strengthened* in Christian faith and obedience, in doctrine and practice; you are *strengthened* in mind by previous preparation and instruction; by meditation and study; by pondering on the nature of your covenant with God, by self-examination and discipline; you ought, at this time, to be more than usually serious, circumspect and watchful over yourself; more than usually thoughtful and sober; and to pray very earnestly for God's grace to guide and help you in forming and keeping good resolutions; and lastly in the Ordinance itself, you are strengthened spiritually by the gift of the Holy Ghost.

Pray for, and strive to practice the Christian graces; *Sincerity, Purity, Self-denial, Humility, Charity*, and above all pray for the *Love of God* in your heart.

You are members of Christ; the office of a member is to execute the will that guides and governs the body to which it belongs. Christ is the head of the Church, and His will the guiding and governing principle of that body of which He is head, and you are members; therefore your part is to do His will. A member must continue in the unity of the Body; "Endeavor to keep the unity of the spirit in the bond of peace" (Eph. iv. 3). A member should minister to the body; lose no opportunity of unselfish ministrations, of exercising kindness, and doing good offices for your brethren in Christ; denying self and practising temperance—that is self restraint—in all things (1 Cor. ix. 25–27) even as Christ "pleased not himself."

You are heirs of a heavenly inheritance; "set your affections on things above." Perform the duties of this life with diligence and fidelity. " whatsoever thy hand findeth to do, do it with thy might." (Eccles. ix. 10). Nay, even take in due measure, with due moderation and in due season—a share of the innocent gaieties and enjoyments of life, with a thankful heart, a cheerful spirit of gratitude to Him whose bounty giveth all; but beware not to set your heart upon this world; beware not to let your mind be absorbed, and your affections engrossed by its pursuits, its pleasures, its empty shows, its transient gratifications, and its trifling ambitions.

I commend you to Christ, my dear children, beseeching Him to pour upon you the riches of His grace, that ye may be holy both in body and in spirit. Your faithful friend and Pastor,
H. W. M.

EASTER JOY: ITS SOURCE AND CAUSE

Glory and brightness should rule at Easter, for then is especially emphasized the most splendid gifts which God has given to men—a conscious continuance of being, both of body, soul and spirit, through all the ages of eternity in the Presence of God. A stone is rolled away, not only from the tomb of Jesus, but from the heart of humanity. The sealed sepulchre of the crucified Lord spoke to His disciples only of failure, destruction, despair. In yet more doleful notes does the grave, and all its corruption, utter its voice of desolation in the ears of men who now know not of Him who is the Resurrection and the Life. Alas! for them, for their sorrow, for their tears, for their doubts, for their agonizing ignorance, before the mystery of death.

But despite doubts and fears, love will not cease to pulsate, and many a soul utters its mingled feelings in the cry of the women at the grave of Jesus—"Who shall roll us away the stone from the door of the sepulchre?" There is in such hearts the thought of the impossible. There is also the latent hope that it may be accomplished. There is the unquenchable love which will not let that hope perish, but will ever trust that life shall never cease, and that death is but a name for transition.

Into this condition of doubt and pleading uncertainty comes the glorious Easter joy which reveals the empty tomb of the Crucified, and the sure and certain hope of a blessed immortality beyond the grave.

The stone is rolled away from the grave of Jesus. A weight is lifted from every mourning heart. In his flesh shall man see God. The grave and gate of death has no terrors now, for through it he shall pass to a joyful resurrection.

The power of God which is thus revealed has its earthly type and parallel in what men call the in-sensate earth beneath their feet. A great stone has been rolled upon it, a stone of silence, of darkness, and apparent death. But the rising sun removes its power. The imprisoning forces

of cold and darkness are all removed, and nature emerges from its tomb to a newness of life. The flowers, in their ever fresh but ever ancient and unending grace and beauty, again will greet us. The whole earth will laugh and sing with joy, uniting with us in that every recurring gladness which should fill all hearts on the blessed feast of Easter, when Christians can say to each other with reassuring love—"Christ is risen from the dead; and become the first-fruit of them that slept."

"For since by man came death; by man came also the resurrection of the dead."

"For as in Adam all die; even so in Christ shall all be made alive."—*The Churchman*, N. Y.

RULES FOR MAINTAINING A PEACEFUL AND UNRUFFLED MIND.

1. When harassed and discomfited by worldly troubles, remember the throne of grace is ever open to you and help may always be sought and found there.

2. Be thankful for everything which leads you there; perhaps these trials may serve to keep alive the spirit of devotion in your heart.

3. Never forget that your Almighty Lord can turn the hearts of men, and rule every event of life for the benefit of His beloved children.

4. Receive injuries and affronts from others as *permitted* by God, and for the benefit of some grace in which you are deficient. Has he not promised *all things shall work together for good to those who love him?*

5. Remember Him who for *your* sake suffered "greater things than these," and be silent.

6. Always be encouraged by the sweet remembrance of the exceeding love of God towards you. Think of what He is preparing for you. Glance by faith at the invisible world. Try and imagine for a moment the blissfulness of that land into which no sorrow or trouble shall ever enter. Think how the glories of one hour spent there will exceed in intensity all the sorrows of the longest life below.

7. Finally, be cheered by the consciousness that God is ever present, with you, and seek by faith to realize that presence more and more. His gentle Spirit will not dwell in the heart that harbours uncharitable or worldly feelings. Therefore, would you retain that heavenly Guest, pray and fight against them. A. H.

Do your best.—Apart from his agreement with the employment, each man should have a contract with himself, always and in all things, to do the very best he can.

Be Constant.—Not only be energetic, but cultivate the art of sticking to a thing. The men and women who do really lasting work for God are not so much the gifted ones, but the patient doers of the word who know "how to labour and to wait." We want a good deal more of this standing by our guns and no running from battery to battery in search of new duties. When the great Master comes whether at midnight cockerowing or noon, let Him find up pegging away, "unhasting and unresting" at the bit of work for him which lieth nearest to us. It is not only the one burning word but the succession of spiritual effort, day after day and year after year, which gains the soul for Christ.—*Ex.*

Out of 350 Congregational churches in Massachusetts, 163 have responsive readings in their services; 100 repeat the Lord's Prayer with the pastor, 65 chant the Gloria, and the Apostles Creed is repeated in ten churches. Nearly all denominations use the great evangelical canticles of the Church to enrich their services, also choice selections from the marriage and burial services.

Correspondence.

THE SECRETARY TREASURER OF THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

To the Editor of THE CHURCH GUARDIAN :

SIR,—Will you kindly allow me space in your valuable paper for a few words on the above subject?

On the resignation of Mr Mason as General Treasurer of the Domestic and Foreign Missionary Society of the Church of England in Canada, the Board at their meeting last autumn, appointed a Secretary-Treasurer, who is to receive a salary of \$1,800, and have his expenses paid! I have searched the Church papers week after week, hoping to find some more able pen than mine protesting against this, but alas, the search has been in vain. As others seem either to acquiesce in this action of the Board, or are too indifferent to the welfare of the Society to take the trouble to protect themselves, I hope that my words, however feeble, may arouse the careless and indifferent to more active interest in the matter. Against the gentleman appointed to the office I have not one word to say. He may be, and probably is, fully qualified to discharge the duties he has undertaken, and possibly the remuneration (from a business point of view) is not excessive for the amount of labour; but, nevertheless, I do protest with all my might against paying this large salary, as it seems a wanton waste of money given expressly and solely for missionary work, when we are straining every nerve to supply the funds so urgently needed in the mission field. This waste will also, most likely, have an unpleasant effect upon the funds not anticipated by the Board, for new channels will be sought to convey gifts, intended for missionary work, direct to their destination without the intervention of the Board, who would do well to consider the probability of such a contingency.

I cannot believe it possible that in this fair Canada of ours no man can be found to undertake this work for the love of Christ. The diocese to which I have the privilege of belonging has had many such men (and these not always men of leisure or large means) who deemed it a high privilege, as well as a pleasure, to devote their time to the work of the Church, and who were ready too, not only to spend, but to be spent in Her service; and the roll has by no means died out, as the younger men are following closely in the footsteps of their honored predecessors. Surely this same may be said of other dioceses!

I would entreat the Board at their meeting this spring to reconsider their rather hasty decision, and not let such a reproach rest upon the good name of the Church in Canada as this; that there is to be found among her sons not one man who is willing to labor zealously to extend Christ's kingdom, because the love of Christ constraineth him, not one to whom the words "well done thou good and faithful servant," would be sufficient compensation.

If the Board honestly make the attempt to find such a man, I have the utmost confidence that the churchmen of Canada, well known for their energy and zeal, will not, when weighed in the balance, be found wanting, and that not one only but many will respond to the appeal.

PRO ECCLESIA DEI.

We ask the Assistance of the
CLERGY in extending the Circulation of the *Church Guardian*. Specimen copies sent to any address. Special rates for six or more New Subscribers.

The Church Guardian

— : EDITOR AND PROPRIETOR : —

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

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CALENDAR FOR MARCH.

- MARCH 4—4th Sunday in Lent.
 " 11—5th Sunday in Lent. PASSION Sunday.
 " 14—Wednesday (Fast).
 " 16—Friday (Fast).
 " 18—6th Sunday in Lent. (PALM Sunday) (Notice of Holy Days).
 " 19—Monday in Holy Week.
 " 20—Tuesday in Holy Week.
 " 21—Wednesday in Holy Week.
 " 22—Thursday in Holy Week.
 " 23—GOOD FRIDAY. (Pr. Pss. M. 22, 40, 54. E. 69, 88. (Fast).
 " 24—Easter Eve. (Vigil).
 " 25—EASTER DAY. Pr. Pss. M. 2, 57, 111. E. 113, 114, 118. Pr. Anthem instead of *Venite*. Athan. Cr. and Pr. Prof. in Com. Service till April 1. Notice of Monday and Tuesday.

ANNUNCIATION of the Blessed Virgin Mary.

NOTES ON THE EPISTLES.

BY THE REV. H. W. LITTLE, RECTOR HOLY TRINITY, SUSSEX, N.B.

Author of "Arrows for the King's Archers,"

SUNDAY AFTER EASTER.

"The victory that overcometh the world."—1 St. John v, 4.

I.—The Epistle, with special reference to the Easter Baptism, dwells on the 'new birth' by faith in Jesus Christ, always connected with His Resurrection (Rom. vi, 3, 11; Col. ii, 11, 12) as having power to 'overcome the world.' Christ the risen Lord is the source of our regeneration in the Sacrament, in which we are new-born to eternal life. The world very dear to us, but to be 'overcome,' enslaved, made to serve the Christian, not to rule him. Christ came to cleanse and to atone 'by water and blood,' the 'water' emblematic of cleansing grace, the 'blood' of the atoning sacrifice of the Cross. (See Bap. Service: 'Did shed out of His most precious side both water and blood.' 'This is He that came for the double purpose of atoning and cleansing.' 'Victory' is the great thought of Easter—the key-note of the Easter song of the Church. This 'victory' is secured: i. By Faith in Christ as the *Son of God*. ii. By Faith in the *cleansing grace* that flows from Christ in Baptism by the Holy Spirit to each of His members. iii. By Faith in the *atoning work* of Christ, who died to redeem mankind from the curse of sin.

II.—The Spirit bore witness to the Divine nature of the Christ at His Baptism, and to every declaration concerning the purposes of His advent by the miracles which were wrought, not only by our Lord Himself, but by His Apostles after His ascension. The Testimony of 'the water' (v. 8) seems to be the confession re-

quired from every one at Baptism, that Jesus Christ is the Son of God; and the acknowledgement implied in the very act of coming to be baptized, that we are all unclean by nature, and that we must be cleansed if we would see God. The testimony of 'the blood' seems, in like manner, to be the confession made at the Lord's Supper of our Faith in the Divine nature of our Saviour, and the sufficiency of His sacrifice. For by the very act of feeding spiritually on His flesh, as 'meat indeed,' and on His blood as 'drink indeed,' we acknowledge that, except through His one oblation of Himself once offered, we must have been for ever shut out from God's favour and acceptance. The testimony of 'the Spirit' upon earth is probably that inward witness to those great truths which is borne by the Holy Ghost in the hearts of all true Christians, and which consists greatly in the peace and holiness and illumination of those who walk not after the flesh, but after the Spirit. For 'who is he that overcometh the world but he that believeth that Jesus is the Son of God?' And again, 'He that believeth in the Son of God hath the witness in Himself.'

III.—'This life is in His Son.' The approach of the soul to God the Father is through the Son by the aid of the Holy Ghost. All Scripture teaches this. Eternal life is the gift of God, but this eternal life is 'in the Son,' and can only be had by those who are 'one' with Him. 'He that hath the Son hath life.' 'He that hath not the Son hath not life.' Our Lord is plainly pointed out as the only source of eternal life. The doctrine of the Holy Trinity is rather implied than openly stated in the references to the Spirit—the Son—God the Father. The allusion to the Sacraments is evident to the reverent and child-like mind. Their importance is strikingly set forth also as the channels by which grace is usually conveyed from our Lord to the souls of His people, and also as the witnesses by which truth relating to His Divine Person is preserved in the world.

IV.—i. 'To overcome the world' is to live by Faith in the things that are not seen. ii. The whole of revealed truth must be received, e.g., those parts which refer to the Person of Jesus Christ—His Incarnation and His death. A 'right faith' necessary. iii. The importance of a clear knowledge of Divine Truth as revealed in Holy Scripture. iv. The duty of the Church to guard this deposit, and pray that she may never lose the purity and certainty of her faith in Scriptural Truth. v. 'To abide in Christ as a branch abides in the vine is to 'overcome the world,' the flesh and the devil, and to be secure of the 'victory' which is secured for us by Him who said, 'Be of good cheer; I have overcome.'

EDITORIAL NOTES.

Here is another "note" of the dissatisfaction which exists amongst our separated brethren with their own particular form of service and of approach to, and approval of the old ways and the old paths of The Church. We find in an exchange the following extract from the Boston Register (Unitarian). "For the most part our Congregational services, whether Baptist, Orthodox or Unitarian, are not pre-eminently devotional in their character. They lack often the element of impressiveness, depth, beauty. How this can be attained it is not so easy to say; but we believe the movement in the direction of liturgical enrichment a natural and healthy one, springing, as it does, not from any servile imitation, but from a healthful desire to enrich spiritual life." Churchmen have been in possession for ages, as part of their inestimable heritage, of a liturgy rich in expression and in biblical

teaching, full of impressiveness, depth and beauty, and so devotional in character as to command the respect, nay the affection of many who differ from the Church in regard to constitutional government. Such expressions of a felt need on the part of those who possess it not, ought to lead to more hearty appreciation, love, and faithful use of the liturgy of the Church by those who have it.

The Missionary Conference which is to be held in London on May 29, 30, and 31, and on June 1st, next, will be a notable event in Anglican Church history. We believe that it is the first assembly of the kind which can at all be regarded as representative of the whole Anglican Church. Various *Diocesan* Conferences have been held from time to time; in 1875 there was one of a somewhat more general character held in London for one day, and another in 1877 for two days held at Oxford. These were, however, mere private efforts not undertaken by the *Body* as a whole. The coming Conference is the outcome of the formation of the Boards or Missions of Canterbury and York, and it was resolved last year that a Missionary Conference should be held in 1894 under the patronage of the Archbishop of Canterbury and York, the other Bishops in England, Ireland and Scotland and such colonial Bishops as might be in England at the time of the Conference being asked to act as Vice Presidents. Not only so, but a special invitation has been sent by His Grace the Lord Archbishop of Canterbury, primate of all England, to the presiding Bishop of the American Church, asking him and the Bishops in the United States to become Vice Presidents of the Conference, and that as many as possible should be present and take part in the proceedings. It is a grand object, and one which we trust will be successfully carried out. It will afford another proof of the *unity* of the body, the oneness of the great Anglican communion throughout the world, and it will deal with a subject which lies at the very root of the life of the Church.

The great Conference above referred to will be preceded by a special service in St. Paul's Cathedral London, which will be attended by the Lord Mayor in State. The sessions will be held in the great Hall at St. James', and two sectional rooms have been engaged. The subjects for deliberation include such topics as; The training of the Missionary; The religions to be dealt with; The problems to be solved; Dangers to be avoided; Methods to be employed; The building up of the Church; The relations of Missions and Missionaries to the Church at Home. Each of these topics is again subdivided into sections so that almost every phase, difficulty and method in connection with the work of Missions will be brought under review. May God speed the work.

Still another note of the increasing interest in The Church's year is afforded by a statement of the Archbishop of York in his Lenten address to the clergy of his Diocese, in which he says "it is a matter of thankfulness as well as of hope that now among Presbyterians of Scotland and the Nonconformists of England there is an awakening desire to revive the use of Fast and Festival, and to regain the blessing of those Holy Seasons which for a time they have lightly esteemed, and almost wholly neglected."

Our esteemed contemporary the *Southern Churchman* in a late number touches upon a subject to which attention may well be directed. It says:—"too often the vestry of a Church

"takes little interest in it; whether its members are at church or absent is of little consequence to them, nor is the Christian example of all, such as it should be. . . . The whole burden of the parish rests upon the rector, and possibly one or two members of the vestry, while others are careless and indifferent. There is much need we fear, for an improvement in this respect in many of our Canadian parishes. In too many places that we have had experience of the diagnosis of the case made by the *Southern Churchman*, is far too correct. Every member of the vestry, who feels an interest in advancing the cause of the Church, (not merely of the parish but of *The Church*,) should show that interest by careful attendance at the services and by assisting in interesting and bringing in, others, or as *The Churchman* puts it, by helping "the rector to gather in souls into the Church." It adds "if they can do nothing else in this line, they can at least uphold him in all right ways, and set a Christian example: but this latter they cannot do by drinking in bar-rooms. . . . and by being known as close-fisted, covetous and worldly."

It is gratifying to find how generally the extreme views of Bishop Perowne, as to Episcopacy, announced by him at the late Birmingham Church Congress have been repudiated, and that not alone in the Church at Home, but also throughout the Colonies.

The latest reference we have found to the matter is in the *New Zealand Church News* of Feb. 1st, whose English correspondent, describing what took place at the Congress, said "that the Bishop made a fatal mistake in the eyes of all except the extreme men of his own side in closing the debate with what was practically a complete surrender of our whole position. The spectacle of the Bishop, President of the Church Congress practically saying: "Episcopacy is a very nice thing to have if you can have it, but it really is not the least necessary, was not very edifying." Our contemporary upon this says: "Is not the line Bishop Perowne took a compromise of the truth in the supposed, but not the real interests of peace? For the only ground on which we can legitimately contend for Episcopacy as of the essence of Church unity is that it is a Divine institution that the will of God ordains it for us. If we do not believe this, if we merely looked upon Episcopacy as a preferable form of Church government, our claim to be the only rightful representative of the Catholic and Apostolic Church, for the English nation would not only be utterly indefensible but positively schismatic; it would not be a hindrance, but a violation of unity. It would be insistence on a false basis of unity." We commend these remarks to our weak kneed brethren of the Church of England in Canada, some of whom have been rejoicing in the Bishop of Worcester's "liberality."

The whole history of the Church of England, as it seems to us, is against the possibility of admitting Episcopacy to be merely of the *well being* and not of the *essence* of the Church. Upon this head, the *New Zealand Church News* says that the Bishop's position was "a surrender of the position which the Church of England took up at the Reformation in the face of all Christendom when she stood in her appeal against Rome on the basis of Holy Scripture and Apostolic tradition.

It seems to us also that it is impossible to reconcile Bishop Perowne's position with a true desire for the unity of the Church, and that if Episcopacy be not necessary, the claim of our sectarian brethren that the Church of England is itself one of the greatest hindrances to the restoration of unity is well founded. If it be not of the essence, how is it possible to justify the action of the Church of England in excluding from her pulpits godly men of the Christian denominations about her? If it be of the essence, her action in sacredly preserving her Orders and securing her people from the ministrations of those who do not hold the direct Commission, is justifiable and reasonable. It is not a question of mere superiority of one system of Church government over another; that may arise, and rightly enough arise, as between the various organizations which have broken the unity of the Body, and have separated themselves from the Church Catholic upon personal or individual considerations. If the Church is built upon a divine foundation; if Christ Himself is her head; if His words be true, that against her the gates of hell shall not prevail; if His promise to be with her to the end of the ages be true; then it is impossible it appears to us to hold that the means by which her life was to be continued in succession from age to age is not of the essence of her being. Around this doctrine of Episcopacy centres the very life of the Church and of its sacraments.

Although we hold firmly to the position above stated, yet we are able heartily to agree with the statement of our New Zealand contemporary, that the Christian bodies outside the Church have been blessed of God in pulling down the strong-holds of sin and in carrying the Gospel to the heathen. We gladly recognize the work which they have done. The words of Lord Halifax, speaking at the Church Congress upon the subject of unity, "although we hold the Sacraments to be the channels of Grace, we cannot cast our eyes around the world without seeing that God in his mercy allows His Grace to flow in other channels," are undoubtedly true; but it probably is equally true that the stream of Divine grace would have been larger and wider, and more effective (for example in heathen lands) had it not been impeded by the unjustifiable divisions of those calling themselves Christians, and the setting up of standard against standard at the very moment at which they were seeking to bring the heathen to believe in Him whose most solemn prayer was that they all may be *One*—and to accept the declaration that there is but *One Faith*, as there is but *One Lord*; *One Baptism*; *One God* and *Father* of all.

Easter.

The last Sunday in March brings us to the great, the crowning feast without which all the other events of the Christian year would lose their meaning—the feast of the Resurrection. It is pleasant to see Easter Day more and more generally recognized among all bodies of Christians. It is indeed the seal of our Lord's ministry, as St. Paul says, "If Christ be not raised your faith is vain; ye are yet in your sins" (1. Cor. xv. 17). But "Christ is risen from the dead and become the first fruits of them that sleep" (1. Cor. xv. 20). Because He lives we shall live also. He has gone to prepare a place for us, as He said, and He will

come again and receive us unto Himself, and so shall we be ever with the Lord. Surely such a prospect must lighten every burden and brighten every cloud. Our Lord and Master is not dead, but living. True, He has gone into the heavens, there to intercede for us at God's right hand, but He is ever present with His Church by His Spirit, and even as in bodily presence He went away and a cloud received Him out of sight, so He will surely come again in glory, and we shall see Him as He is, never to be parted from Him again. And those who sleep in Jesus will God bring with Him.

Christ our Passover is sacrificed for us; therefore let us keep the feast in all joy and solemnity. Though we may have strayed far in forbidden paths, we may yet return, for He hath opened the way. Though we may be all defiled with sin, yet the fountain is opened and the marriage garment ready. Though we be near to death we shall not die eternally, for in Him is life eternal.—*The Parish Visitor*, N.Y.

CHRISTIANS should observe Easter by doing at least four things:

1. They should studiously learn the facts of the Easter story, realizing that both the death and the resurrection of Jesus are literal realities.

2. They should be duly thankful for all the benefits that come to the earth from the risen Redeemer, and they should express their gratitude by worshipping the victorious Saviour, and by walking henceforth in newness of life.

They should, without exception, receive the Holy Communion, using it as a Eucharist (thanksgiving), as a memorial of the Lord, as a means of grace, and as a sacrament—an oath of fealty made anew to Christ on His greatest of all days.

4. They should "not appear before the Lord empty." Our heart and our money are not generally separated. Real desire seldom counts the cost. Therefore it is that we always make a specialty of the Easter offerings. "Freely ye have received, freely give." It is idle to rejoice in the gifts of salvation, unless we are willing to demonstrate our appreciation of their value in a practical way, whenever opportunity offers. No one who rightly estimates the blessing of Easter will refuse to give to God in accordance with his ability. "Let us keep the feast."—*St. Mark's Record*.

GODLY LIVING.

"Live soberly, righteously and godly." *Tit. : 2 : 12.*

There are persons who consider it quite sufficient for the practical purpose of human existence to take the first two of the expressions, leaving the third altogether out of their account. They live "soberly"—their personal conduct is irreproachable. No man can put a finger upon a blot in their morals. From everything like excess or impurity or unworthy conduct of any kind they hold themselves indignantly aloof; and, so far, they are blameless. And they live "righteously." Honest, honorable, straight-forward; giving all their due; scorning the miserable shifts and mean devices and half concealed falsehoods by which some men contrive to emerge into prosperity and to rise in the world; they just do their work manfully and well, and leave success to follow if it will. To them, the most important thing is, not to succeed, but to do the right. So far, then, as their duty to themselves and their duty to their neighbor is concerned, they are all that can be desired. But what about their duty to God? That is neglected! God may be outwardly honored—as, for instance, by occasional at-

tendance at the house of prayer—but he is not really in all their thoughts; and they know it. They are too honest not to know it. That there has been no acceptance in their lives of the Christ of God—without which acceptance God is a stranger to us and we strangers to God; that there is in them no consecration to Christ; no referring to His will; no dependence upon His help; no drawing out of His fullness; no love to His person, and no zeal for His glory—of all this they are perfectly aware. But the thought of their heart is—that the omission is of no great importance; and that so long as they live “soberly” and “righteously,” it matters little or nothing whether they do or not live “godly”—in this present world.

Family Department.

Nellie Howard's Easter.

BY JEANIE.

Lent was over: Easter had come. The sun shone brightly; white fleecy clouds flew over the blue sky; everything seemed to sparkle and glisten, as if the joy of the day had been infused into it. Sunday-school was an hour earlier to-day than usual, that the time might be had to put last touches to the decorations in the church, and that there might be nothing to disturb the quiet of those who came early to the Easter service. Every face glowed with interest, and all hearts were full of pleasure in the beautiful, flowery emblems each had brought to give to the Lord that morning.

“Did you ever see anything so lovely, Miss Kate?” asked Lottie Steele, as she held up a large heart made of violets and rosebuds. “I’ve saved every penny this Lent, and besides this I have more for my offering.”

“And this, Miss Kate,” said Little Fannie Gray, as she proudly showed her treasure—a cross of beautiful velvety pansies, each little face being a study in itself. “Mamma says,” continued the little girl, “Jesus can give the cross and the heart’s ease also, and I thought it would be so pretty and so true, and perhaps some one will remember that when they look at this.”

“And what have you got, Nellie Howard?” asked the girls as Nellie came in, admired each emblem, but seemed to have nothing of her own.

“I haven’t anything at all, Miss Kate,” said Nellie.

“Why, aren’t you ashamed of yourself?” asked Lottie Steele. “Haven’t you any money? I know you have, for I saw you buying oranges the other day. For my part, I’d be ashamed to spend my money like that, and not have a flower to give the Lord at Easter.”

Miss Hudson looked at Lottie, and it checked her, and said pleasantly:

“Why, Nellie, where is your calla? that’s the very thing; we can add one more calla to those in the front.”

“I haven’t got—I can’t bring it,” said the little girl, and her cheeks flushed, while a suspicious twinkle of tear drops came into her eyes.

Miss Kate said nothing, wondering also; for Nellie was one of her best scholars, as well as most zealous help at all times, and willing to give or to do anything in her power to beautify her much-loved little church. The last leaf and flower had been laid in place, and the busy workers stood in silent wonder at the beautiful picture, their hands had wrought. It was not only a beautiful picture, for each leaf and flower told its own particular story, mutely reminding the faithful heart of something that Jesus had done. The altar was adorned with its fair,

white cloth. It was empty, as the feast was to be spread there; and on the credence shelf were the emblems, veiled, awaiting the time of consecration. On the cloth in front of the altar was a large bunch of callas in their glossy leaves, clasped and held there by the large “I. H. S.,” the letters which to some mean “I have suffered,” and to others, “Jesus, the Saviour of men.” The sub-altar was laden with violets and roses, lying in the tender green of the climbing fern and Kenilworth ivy, which trailed its luxuriant growth over the wainscoting from the retables to the chancel-rail, and hung from the chandeliers. The font was full of callas, while around its whiteness the dark green English ivy twined itself among the more delicate ferns and creepers, half hiding the wreath of prickly holly around its edge. Tall palms stood here and there in the chancel, and before the lectern desks the emblems lay, among them Lottie’s heart and the pansy cross.

“What is that holly there for, Miss Kate?” asked Lottie Steele. “I don’t think it is a bit pretty; it is for Christmas.”

“The very reason it is there, my child. It is peculiarly connected with Christmas and always suggests it. Christmas was made for Easter, so to speak. Christ was born, not only to die, but to rise again; He is the ‘first-fruits,’ you know. See, the calla says, ‘He is risen’; Who? ‘Jesus, the Saviour of men.’”

The girls stood a few moments, asking a question now and then, until they fully understood it all, and then hurried home to prepare for service. Nellie lingered.

“I won’t be at church to-day, Miss Kate,” she said.

“Not at church, Nellie! You do not forget the Communion?”

“No, ma’am, I haven’t forgotten it; but I won’t be there to-day.”

There was a little choking sound in her voice, but she lifted her truthful eyes to her teacher’s face, and said:

“It’s all right, Miss Kate.”

Miss Hudson took the little girl’s face between her hands and kissed it.

“I am glad to hear you say so; the dear Lord bless you wherever you are.”

Tears sprang to Nellie’s eyes, and she turned and walked quickly away. The girls were all gathered in the vestibule before service, talking over Nellie’s absence.

“Well, if here isn’t Mrs. Ray coming!” said Lottie. “I do wonder how she left Agnes, for she has not been at church for—I don’t know when!”

Mrs. Ray entered the vestibule, her face so calm and peaceful, her eyes fairly beaming with pleasure at the rare treat in store for her—the Easter-day, its holy service and precious feast. Her quick ear caught Lottie’s words, and she paused a moment.

“I don’t care, Nellie is a good girl; but I’d be ashamed to waste my money in oranges and creams during Lent, and not have a flower to bring here at Easter. And to be so stingy of her calla—she might have brought that; it is a beauty! I do wonder if that’s why she did not come to-day?”

“I don’t believe we ought to judge Nellie, Lottie,” said little Fanny Gray. “We don’t know anything about it, and it is not our business, at any rate.”

“That’s so, Fan,” said Lottie; “and if I am going to Communion, I’d better go and pray the Lord to keep me from busying myself over other people’s sins and attend to my own.”

Mrs. Ray entered the church and knelt to pray. It was some minutes before she could quiet her disturbed mind. “Poor child,” she thought, “I did not think what a sacrifice it was to her. I was selfish, but I so longed for the Communion;” and as she prayed, she prayed for Nellie. It was a beautiful sight to Mrs. Ray. She had been so long housed in her own little cottage, watching by the bedside of her

darling, that as she took in the meaning of the fresh, beautiful flowers, the “old, old story” came to her mind with new force. The boys’ clear voices rang out, “Christ has broken the bars of hell,” and the choir pealed back the “Alleluias.” Then came the solemn anthem, “Christ our Passover;” then the quiet voice, “The Lord is in His holy temple,” and all outside thoughts were lost in the worship of that Lord.

Mrs. Ray waited after service to see the rector. The remaining emblems devoutly disposed of, the sacred vessels cleansed and put away, he came out to speak to those who waited.

Mrs. Ray told him of Nellie. How the child had been the very light of their eyes during the Lenten season. That Agnes, whose frail life was fading away so fast, had been kept up entirely by the little delicacies she had provided, and that early in the morning she had brought her one lily that Agnes’s eyes might see that beautiful Easter emblem the first thing on waking; and besides she had offered to stay with Agnes and care for her, that she might go to church and kept it all in her own little heart that no one but Jesus might know. She told him of the words she had casually heard.

“I am glad to hear it, Mrs. Ray. Believe me, Nellie’s heart will be happier than even ours have been. Our Lord gives, and His portion to those that love Him is no small portion, and I know that His peace will rest upon her as truly as if the benediction had fallen on her ears to-day. I would like to give Agnes the Communion this afternoon, if she is able, and Nellie can have it then. I’ll ask Miss Hudson and one or two of the girls to come.”

“Thank you very much,” said Mrs. Ray. “Agnes feared you might not have time for her to-day.”

“I’ll make time gladly,” said Mr. Kent, and with a warm hand-clasp she went away.

Nellie ran down to the little cottage and dressed Agnes Ray’s little altar for the coming feast, hanging the delicate linaria over its lace coverings, and the large lily behind the cross. It was a solemn service. Agnes’s pale face, glowing with its hectic spots, seemed to shine with an unearthly light, and they all felt that she would soon leave this home to put on immortality. After the service Agnes asked the girls to stay a few moments with her. Nellie kissed them all good-by, as she had to hurry home, and went away with Mr. Kent, feeling so light-hearted and happy. Little thinking that he knew all about it, she told him that this had been the nicest Lent and pleasantest Easter she had ever known. Agnes told the girls, in her gentle way, how the Lenten season had passed; how Nellie had found time, with her daily lessons and home duties, to read to her, to run in and tell her each day of Mr. Kent’s lectures, giving her spiritual food as well as the little delicacies which her mother’s small purse could not provide for her; how the first thing she saw that morning was the lovely lily, reminding her of Easter, and how she had stayed with her that her dear mother might go to church. And many gentle, loving words of advice fell from the lips of the dying girl to these her schoolmates; and they went away with their hearts strangely softened within them. Next morning Lottie Steele with several of the girls were in the schoolroom before school, when Nellie came in. Lottie flew at her and gave her a hearty squeeze.

“Nellie Howard, you’re a trump, and if you’ll forgive me for the injustice I did you yesterday, I’ll do my very best to hold this dreadful tongue of mine, and keep from judging any one but my wicked self.”

Nellie laughed, and returned the greeting heartily. The Easter lesson bore its fruit. Lottie did make brave efforts to conquer her fault, and the next Lenten season showed not only the pinnies saved, but many self-denials

and good works, done from pure love of Jesus, and not from pride of heart or praise of those around her.

GODLY LIVING.

"Live soberly, righteously and godly," Tit. 2:12.

There are persons who consider it quite sufficient for the practical purposes of human existence to take the first two of the expressions, leaving the third altogether out of their account. They live "soberly"—their personal conduct is irreproachable. No man can put a finger upon a blot in their morals. From everything like excess or impurity or unworthy conduct of any kind, they hold themselves indignantly aloof; and, so far, they are blameless. And they live "righteously." Honest, honorable, straightforward; giving all their due, scorning the miserable shifts and mean devices and half-concealed falsehoods by which some men contrive to emerge into prosperity and to rise in the world; they just do their work manfully and well, and leave success to follow if it will. To them the most important thing is not to succeed, but to do the right. So far, then, as their duty to themselves and their duty to their neighbor is concerned, they are all that can be desired. But what about their duty to God? That is neglected! God may be outwardly honored—as, for instance, by occasional attendance at the house of prayer—but he is not really in all their thoughts; and they know it. They are too honest not to know it. That there has been no acceptance in their lives of the Christ of God—without which acceptance God is a stranger to us and we strangers to God; that there is in them no consecration to Christ; no referring to His will; no dependence upon His help; no drawing out of His fullness; no love to His person, and no zeal for His glory—of all this they are perfectly aware. But the thought of their heart is—that the omission is of no great importance; and that so long as they live "soberly" and "righteously," it matters little or nothing whether they do or do not live "godly"—in this present world.

AFTER LENT.

Good habits and helpful lessons learned in any special season should be treasured up and practised all through the year, all through life. The Christian should not be like the tide, which regularly ebbs and flows—reaching high water mark on Easter only to fall back again until the next Lent moon rises—but rather like the deep, strong current of a river, which never ceases to onward flow.

The holy seasons of the Church should be like inflowing streamlets, increasing the strength and volume of our spiritual life.

To secure ourselves against falling back and stagnation, persevering effort is required. We must continue steadfastly in the Apostles' doctrine and fellowship, in the breaking of the

bread and in the prayers. The reward is to him that overcometh.—Banner of Faith.



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Mission Field.

Fifty missionaries of the Church Missionary Society of England draw no salary from the society, and sixty of the China Inland missionaries support themselves by their own means. There are numerous examples of missionaries who not only consecrate their lives to mission work, but, having the means, support themselves and help to support others. These are facts which should appeal to Christians of wealth, who, if they cannot go, can at least pay for the support of a missionary. It is true that there are individuals whose gifts for missions annually are more than sufficient to support a missionary, but the number of such might be multiplied.—*Washington Churchman.*

Amid much discouragement, there are some features that cannot fail to cheer the hearts of city mission workers. Among these features, we note the fact that any permanent mission work carried on in the most degraded portions of great cities produces a noticeable effect upon the neighborhood, and often elevates and regenerates it. This was true of the McAuley mission, and a noticeable illustration of the fact is found in the experience of another and famous New York mission. We refer to the work in what is known as the Five Points. Fifty years ago this was the acknowledged centre of crime and villainy. The police were quite unable to restrain the outbursts of violent wickedness. It was thought entirely unsafe for strangers or women, even to walk through the condemned region. The entire transformation of the Five Points, now a quiet, orderly part of New York, is not due to the efforts of the police, but to the establishment in its environs of Christianity in a vital and practical form. The work of the Five Points mission, begun in an unpretending way, progressed slowly until individual after individual was reclaimed, schools, chapels and houses of industry were gradually introduced, and vicious indolence and depravity have fled before the influence. Christianity has brought to bear.

SILENT INFLUENCE.

We are touching our fellow-beings on all sides. They are affected for good or evil by what we are, by what we say and do, even by what we think and feel. May-flowers in the parlor breathe their fragrance through the atmosphere. We are each of us as silently saturating the atmosphere about us with the subtle aroma of our character. In the family circle, besides and beyond all the teaching, the daily life of each parent and child mysteriously modifies the life of every person in the household. The same process on a wider scale is going on through the community. No man liveth to himself, and no man dieth to himself. Others are built up and straightened by our unconscious deeds; and others

may be wrenched out of their places, and thrown down by our unconscious influence.—*Congregationalist.*

Three of the dioceses of New York State have more than 1,000,000 inhabitants each, and one of the three, the diocese of New York, has more than 2,000,000. The diocese of Long Island is the most densely populated. It has an area of about 1,400 square miles, and a population of more than 1,000,000. The diocese of New York has an area of about 5,000 square miles, with a population exceeding 2,000,000.

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Under Letters and Art there will be several striking articles; A Frenchman's Opinion of Female Education in the United States; Electricity in Art; Russian View of the American Press, etc., etc.

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TEMPERANCE.

THE DRINK BILL FOR 1893.

(From Church of England Temperance Chronicle).

In accordance with his usual custom, Dr. Dawson Burns has addressed a letter to *The Times* relative to the consumption of intoxicating liquors last year, of which we give abstracts. He says:

I beg to lay before your readers the figures relating to the annual drink bill for 1893. The quantities are taken from the trade and navigation accounts, and the estimated cost is based on data that have not been questioned:

Liquors consumed (1893).	Quantities consumed.	Retail.	Cost of Liquors consumed in 1892.
British spirits (20s. per gallon)	29,857,987	£29,537,987	£31,955,207
Foreign and Colonial spirits (24s. per gallon)	7,809,836	9,443,893	9,776,927
Total spirits	37,667,823	39,981,880	41,732,134
Beer (1s. 6d. per gallon)	1,197,396,600	85,304,145	\$5,073,535
Wine (18s. per gallon)	14,164,771	12,745,204	15,161,010
British Wines, ciders, etc., estimated	15,000,000	1,500,000	1,500,000
		£183,854,829	£140,869,202

There was an increased expenditure on beer of £231,387; but the decrease on British spirits was £1,497,280, and on foreign and colonial spirits £32,824, a total decrease on spirits of £1,850,104. There was also a decrease on wine of £412,716. The decrease on spirits and wine was thus £2,242,820, and, subtracting the increase on beer, the net decrease was £2,011,433, or a little less than 1 1/2 per cent. on the expenditure of 1892.

As the population of the United Kingdom was estimated for the middle of 1893 at 38,429,992, the expenditure per head on intoxicating liquors was £3 12s 3d, or £ 8 1s 3d for each family of five persons. But as many millions of persons, including children, take no intoxicating liquors, the average expenditure of consum-

ers of such drinks was very much higher than £3 12s 3d. The average expenditure per head was £3 13s 11d in 1892, £3 15s in 1891, and £3 14s 4d in 1890.

(To be Continued.)

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A Sensational Story From the Neighborhood of Cooksville—The Father Tells How His Son Obtained Release—What a Prominent Toronto Druggist Says.

From the Toronto News.

Four miles from the village of Cooksville, which is 15 miles west of Toronto, on the Credit Valley division of the C.P.R., on what is known as the "Centre Road" is the farm of Thomas O'Neil. In the village and for miles around he is known as a man always ready to do a kindness to anyone who stands in need of it. Because of this trait in his character, whatever affects himself or his household is a matter of concern to the neighbors generally. So it happened that when his eldest son, William O'Neil, was stricken down last spring, and for months did not go out of the door, those living in the vicinity were all aware of the fact, and frequent enquiries were made regarding the young man. When, after suffering severely for some three months, young O'Neil reappeared sound and well, his case was the talk of the township. Nor was it confined to the immediate vicinity of Cooksville, as an outer ripple of the tale reached the *News*, but in such an indefinite shape that it was thought advisable to send a reporter to get the particulars of the case, which proved to be well worth publishing in the public interest. On reaching Cooksville the reporter found no difficulty in locating the O'Neil farm, and after a drive of four or five miles the place was reached. Mr. O'Neil was found at the barn attending to his cattle, and on being made aware of the reporter's mission, told the story in a straightforward manner. He said: "Yes it is true my boy has had a remarkable experience. I was afraid he wasn't going to get better at all, for the doctor did him no good. At the time he was taken ill he was working for a farmer a couple of miles from here, and for a time last spring he did a lot of work on the road, and while he was working at this there was a spell of cold wet weather, when it rained for nearly a week. He kept working right through the wet and he came home with his shoulders and wrists so sore that he couldn't work. He got gradually worse, the pains spreading from his shoulders and wrists to his hands, and then to his legs, finally settling in his knees and ankles and feet, so that he couldn't stir at all some days. I sent for a doctor from Streetsville. He said the trouble was an attack of rheumatism, and although he kept visiting him every few days and giving medicine, it did not seem to do any good. The pains did not quit and the boy was suffering dreadfully.

Why, when he would wake in the morning he couldn't stir a limb, but gradually during the day he would get a little easier so that he could sit up for awhile. His feet were swollen so much that he could not get on either boots or stockings. After he had been doctoring for nearly two months without getting a bit better, I concluded to try something else, so the next time I went to Toronto I got three boxes of Dr. Williams' Pink Pills at Hugh Miller's drug store. We followed the directions with the Pink Pills, but the first box did not seem to do him any good, but he had scarcely begun the second box when he began to improve greatly, and by the time the third box was gone he was as well and sound as ever, and has not had a pain since. He is now working on a farm about six miles from Cooksville, and is as sound and hearty as any young man can be."

On his return to Toronto, the reporter called at the store of Messrs. Hugh Miller & Co., 167 King street east, to hear what that veteran druggist had to say about Dr. Williams' Pink Pills. He remembered Mr. O'Neil getting the Pink Pills, and on a second visit Mr. O'Neil had told him that Pink Pills had cured his son. Mr. Miller, in answer to a question as to how this preparation sold, said that of all the remedies known as proprietary medicines, Pink Pills was the most popular. He said he sold more of these than he did of any other remedy he ever handled. This is valuable testimony, coming from a man like Hugh Miller, who is probably the oldest and most widely known druggist in Toronto. The Dr. Williams' Medicine Company are to be congratulated on having produced a remedy which will give such results, and which can be vouched for by the best dealers in the province.

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