RELIGIOUS.

Commemorating the Mystery of the Resurrection.

The Most Glorious Festival of Christianity---Its Legends and Its Lessons.

The Beauties of Nature, the Refinements of Art and the Flowers of Eloquence Contributing to the Joys of Easter.

Services and Sermons in the Metropolis and Elsewhere.

Nature put on its sweetest smile yesterday to reflect back the joy which mantled the hearts of the Christian world. It was a fitting day dawn to the night of sorrow which had hung its clouds around the previous week. Effulgence of sunlight and smiles, a cheery word and bright raiments outvied the cheer of the heart within. The very horses bearing aristocratic Christianity to church seemed clanging from the pavement the words which boomed and chimed from the swinging church bells, "Christ is risen." All the churches were filled and sermons of godly intensity absorbed the worshippers. The fairest among these Easter lilies of the pulpit will be found in the following reports:—

CHURCH OF THE DIVINE PATERNITY.

The Empty Tomb—The Risen Lord—The Basis of the Christian's Faith—Sermon by Rev. Dr. Chapin.

In harmony with the beautiful Easter morn were the floral decorations of the Church of the Divine Paternity yesterday. The pulpit and stairs leading thereto were made verdant and fragrant with the richest spring flowers in pots and bouquets; while as a relief to the dark woodwork at the back of the pulpit there stood a splendid cross of white flowers upon a base of variegated ones, and at either side were heart-shaped clusters of the same, emblems of a renewed nature. As became the festal idea of the day, also, the service consisted in large part of hymns of love and praise and chants and Easter anthems, which were admirably rendered by the choir. The beautiful and impressive custom in this church of chanting the Lord's Prayer (in echo) by the choir, after the opening prayer by the pastor, must strike every stranger favorably. In the services yesterday morning Dr. Chapin was assisted by Rev. Mr. Clair. The sermon by Dr. Chapin was a grand argument from the analogies of nature, the consciousness of our own being and from the divine revelation of the

DOCTRINE OF A FUTURE LIFE.

His remarks were based upon Matthew xxviii., 6—"He is not here; for He is risen as He said. Come see the place where the Lord lay." When we arrive, he said, at the fact here proclaimed, we shall be able to understand the significance of the descent down the Mount of Olives, which was made the subject of consideration last Sabbath. That dark way was the way of victory, and the crown and the cross of infamy were the crown and throne of joy and triumph. This fact is either the greatest of facts or the most stupendous of mistakes ever recorded and perpetuated. It is the greatest of facts or the greatest of suppositions. It is not partly hypothesis and partly fact; it must be wholly true or wholly false. If false it dislocates the New Testament as an historical record. To be sure the truths which Jesus spoke we would abide and still maintain their intrinsic authority, but they would only be like the truths of Plato, or Cicero, or Confucius, or Socrates. They would afford no reason why we should be Christian more than Platonian or Confucian. It we part with this fact

WE PART WITH EVERYTHING.

The ark in which humanity has enshrined its treasures becomes loose timber and floats away, we know not whither. The resurrection of Jesus is the radical fact of Christianity. The character of Jesus might stand without it, but what is it? It lives on the same page as the resurrection, and if the authority of the one falls so must the other. And if we accept the life and character of Christ in all its fulness and beauty we cannot long consistently resist the doctrine of the resurrection. Any man who accepts the personality of Christ as real must accept the resurrection also. The Christian world then accepts this as

THE ORGANIC FACT OF CHRISTIANITY,

and in recognition of it the Church breaks forth to-day in songs of joy, in the ringing of bells and the melodious tones of the organ, and invites us to "Come and see the place where the Lord lay." Perhaps it would be as well to leave the subject here and let our minds realize the fact of the risen Lord and the empty tomb, that all the powers of the soul may be stirred within us. Not only is this the organic fact of Christianity; it agrees also with the instincts and consciousness of our own nature. "Why should it be thought a thing incredible that God should raise the dead?" If it is not a thing incredible, then the argument for a future life is perfected in the resurrection of the Lord Jesus Christ. The arguments for a future life drawn from the analogies of nature are old. For 2,000 years men have found nothing new in them. They come spontaneously to the mind, and agree as well with the oldest philosophy as with modern science. The fact that this

TRUTH IS COMMONPLACE

does not vitiate against the fact. There are a great many who believe in a future life who do not believe in the resurrection of Christ, nor in the authenticity of the Bible. He would put Paul's question again to every thinking man, Why should it be thought incredible that God should raise the dead? What forbids the existence of a future life for man, except that it has not fallen in with our experience? It may be reasonable for us to say that we don't know the fact because no one has ever come back to tell us of that future life; but it does not form a good reason for rejecting the possibility of such evidence. Then the marvellousness of the resurrection is alleged against it. But can we stand up and say that anything is too wonderful? Did you, asked the Doctor, ever stop to think of the wondrous mechanism of your own existence—how the blood circulates in your veins? If you have, then you must stand appalled and amazed before it. The Doctor further illustrated this thought by the human eye, the seed dropped into the ocean, the waves of which sing its requiem, and the unfolding beauty of one of the flowers beside him. The man of science can tell all about the constituent parts of the flower, but he cannot make one. And am I to be told, he asked, that in

A WORLD OF WONDERS LIKE THIS

it is too wonderful to believe that man should rise from the dead? The dryest evidence of science dissipates the marvellousness of the fact. We are ever passing from the lower to the higher—not from life to death, but from life through death to something higher. We can't think of the termination of life and make it consistent with our own being. We can't think of life ending in annihilation. There is no such thing. Form may change and cease to be, but essence never. The normal and conscious desire of every healthy person is to live. It is a distinctive idea of humanity. We never reach the time when men want to stop or cease to desire to struggle on. This is a beautiful world and a glorious life, but there is a more beautiful and glorious to come. The trees, plants, flowers, all speak of an economy of life and man is the

ONLY UNSATISFIED ONE.

Shut him up to this life and we do not know what would become of him. We cannot conceive what inspiration comes to men from the future life. Everything within us and without calls out for a demonstration of the resurrection life, and here we have it:—"He is not here; He is risen. Come see the place where the Lord lay." And in this demonstration we rejoice this Easter morn. Why refuse to accept this confirmation of a fact complete in every line of rational argument? It is in harmony with reason. Christianity rests upon it. The tomb of Christ is the cradle of Christianity, and if Christ be not risen it becomes the grave of Christianity also, for it rests upon the historical fact of the resurrection of Jesus Christ. Why cannot we believe it when there is so much in its favor and not one argument against it? Come see where the Lord lay, and where generations of men before him and since have lain. It is the only spot of earth where all are equal. Kings have laid aside their crowns to go thither and beggars lie there as kings. What history of passion, pride, love, life there hidden from mortal view! How

WIDELY DISTRIBUTED AND UNIVERSAL IT IS!

We are not sure that we can set a foot down where it is not. It is under the sidewalks in our cities and in the green fields of the country; it is on mountain tops and in the bottom of the sea; and what treasures it holds for us! There lie the partners of our love and joy, and there also the babe that dropped like a messenger from the sky, and just waited long enough to draw out the affections of our hearts, and then hastened back to its home beyond. If this place—the tomb—has any glory, it comes from the glory of Christ's resurrection. Let us remember the realities which they proclaim and consider the important facts commemorated by those emblems of bread and wine which we here partake of this day. And let us also remember that

Life is the torrid day,
Parched with the burning sun;
Death the cool evening shade
When the weary day is done.

The communion of the Lord's Supper was subsequently partaken of, and four children were baptized and five adults admitted to church membership, and, after singing, the congregation was dismissed.

ST. PATRICK'S CATHEDRAL.

Pontifical High Mass by Archbishop McCloskey—Easter Sermon by the Rev. Father Doucet—The Resurrection an Indisputable Fact—The Cowardice of the Sceptics—A Life of Self-Denial Leading to Immortality.

The foretaste of summer weather which with glorious sunlight and vivifying warmth saluted the feast of the Resurrection lent a happy smile to the thousands of church-going Christians yesterday morning. No matter what the weather, St. Patrick's Cathedral could scarcely fail to have a large congregation on Easter Sunday; yet it is not too much to say that the splendor of the day helped to secure a very crowded and very pious observance of the festival. The costumes of the ladies were brilliant, making the grand aisle of the cathedral like

A PARTERRE OF FLOWERS.

The music was generally well executed, the mass sung being the composition of the organist, Mr. Gustav Schmitz. Minet's *Veni Creator* was well sung by the contralto, Mme. Werner, and the same may be said of soprano solos, the *Regina Cœli*, by Concone, Mme. Chome, and *Ecce Panis*, sung by Mme. Gross, with French horn accompaniment by Mr. Henry Schmitz. The large choir exhibited good training in the choruses.

In the Pontifical high mass Archbishop McCloskey was the celebrant, Rev. Father Starrs assistant priest, Fathers McGean and Matiuee assistant deacons, Father McNamee officiating deacon and Father Lynch sub-deacon. Father McAnerney was master of ceremonies, with Father Kearney assistant. The Archbishop wore his mitre and crozier and golden robes, and looked like a vision from some stained glass window of five hundred years ago. The altar was beautifully and chastely decorated with virgin lilies and carnations, and was ablaze with wax lights. At the close of the service the

SOLEMN PAPAL BENEDICTION

was given impressibly by the venerable Archbishop.

The sermon of the day, preached by Father Doucet, of the Jesuit Fathers, was taken from Corinthians I., chapter xv.—"Behold I tell you a mystery; we shall all arise again. For this corruptible must put on incorruption and this mortal must put on immortality." Last week, my brethren, we were led to ponder over the suffering and death of our Holy Saviour. Then He was indeed the man of sorrow. We heard it in His cry, "My soul is sad and sad even unto death." We followed Him before the tribunals, watched His sufferings at the hands of a brutal soldiery, saw Him condemned by those who declared His innocence as they did so. We saw Him at length expire upon the cross. Now all is changed. He who was weak is now strong. He who was expiring on the cross is now

THE ACKNOWLEDGED CONQUEROR

of death itself. Now can we say with the Church, "The lion of the tribe of Judah has conquered; the Lord has exorcised the strength of Esau." We repeat with the Apostle that the whole world is groaning—is seeking for something. Not only the material creation, but we that are the first fruits of the spirit groan and expect the resurrection of the body. Christ, in His resurrection, was the first born of the new Gospel. He arose, and we shall arise also. But there is a proviso in this, namely:—To rise with Jesus we must suffer with Him. This is, therefore, the lesson we must derive from the mystery of to-day. If we suffer

WE SHALL BE GLORIFIED.

This hope, so full of immortality, is not something resting on speculation or imagination. It is certain and perfectly defined. There is no scope left to our desires; it answers our most exalted aspirations. In science there is a certain mass of relative probability connected with cogency of the reasons it gives, but nothing more. In the field of imagination people may see visions which have no reality, but in the field of faith all is based on the

SOLID GROUND OF CERTITUDE.

As the Apostle says, "I know Him I believe in." The dogma of our faith which says, "I believe in the resurrection of the body" is based on the rising of our Lord. Let us examine this. When Jesus was seen expiring on the cross, and afterward seen living among men, there is no disputing it as a fact. It has been examined into in every age, and research has but confirmed it. The enemies of the Church are compelled to acknowledge that it is impossible to directly destroy the evidence of the fact. They say to one another, "The proofs of the Gospel narrative you cannot demolish. We must harmonize our method with it, which is not to combat it, but

TO DENY ITS POSSIBILITY

at all." This is their only shifting policy. The apostles were not, as they say, credulous men; they were "slow of heart," were afraid, and concealed themselves. But after a few days what occurs? Jesus of Nazareth was preached in the place where He was crucified. St. Peter, who denied Him thrice, proclaims Christ has risen, and they will preach it not only in Jerusalem but in Rome and all over the civilized world. Now explain this, unless we know that they felt the power of the living, risen Christ, following them and cheering them on? Before the resurrection Christ's body was material, as ours are; after it it was clothed with the properties which seem to belong to spirits. There He is more than ever our ideal, for it is the spirit, not matter, which awakens the finest

FIBRES OF THE HUMAN HEART.

The effort in all things of a refining nature is to remove the material. In art, a picture is beautiful because it spiritualizes. Music is the most divine of human arts, because with most power it enters into the world of time and impresses the spirit. A spiritualized body, then, is what the Christian should seek to attain. All are alike in loving the pursuit of happiness. The worldling places it all between birth and death. He says, "Let us crown ourselves with roses

WHILE THE ROSES LAST."

All the vices of sensuality, luxury, cruelty and oppression follow from this adoration of the body. There is suffering, labor and energy implied in the practice of virtue. What is the mystery of social life, which sinks and lowers in luxury, which rises in labor and abnegation? What is the mystery of the human heart which can only gain happiness in the fundamental virtue of self-denial? Let our bodies reflect only whatever is pure, holy and virtuous, that we may imitate the life of Christ, and so like Him after death achieve the glory of a resurrection to immortality.

CHURCH OF THE MESSIAH.

Mankind Superior to the Bonds of Death Proved by the Resurrection—Sermon by the Rev. Mr. Hepworth.

The usual large crowd of worshippers assembled at this handsome temple yesterday to honor the festival of Easter and listen at the same time to the inspiring voice of their beloved pastor, the Rev. Mr. G. H. Hepworth. At the appropriate portion of the service Mr. Hepworth proceeded to deliver the sermon. He took his text from John xx., 1—"The stone taken away from the sepulchre." He said for the first time in the history of man the door of the tomb was opened that the clear daylight of faith might stream in and dissipate the gloom that has always hung over a grave. Death itself was robbed of its terrors and crowned with glory. The sorrow of a separation which many had taught was eternal, and which the whole world feared and dreaded, was changed into a belief in the immortal life, and a new page in the religious history of man was turned. That stone was the largest stone that has ever been rolled away from the gloomy resting place of

MEN'S DOUBTS AND WOMEN'S BROKEN HEARTS,

and none but an angel's might could have accomplished it. From that hour our hope of another life has become a certainty; and we never say goodby without feeling that at some time and somewhere we shall meet again. I cannot measure the importance of the doctrine of the resurrection in the experience of the race. It is the capstone to the arch of our religion. It gives finish and perfection to all religious teaching. Without that our doctrine—the preacher's voice—is heard in vain; and his eloquence, as he tries to draw men away from the world and concentrate them to a life of self-denial and sacrifice, is but so much empty air. Give me the doctrine of immortality, and nothing else, and I can convert the world. I can warn the bad, I can cheer the good, I can change every sorrow into a divine joy, and I can

FILL EVERY TEAR WITH THE RAINBOW HUES

of confidence and trust. Give me the whole Christian creed without that dogma and my lips are sealed, and a curtain is drawn before the face of God that I cannot see him; my heart is chilled, and I cannot preach, for I have no word of warning for guilt, and no word of cheer for the saint. The stone that was rolled away from the sepulchre is the corner stone of the whole Christian Church of all denominations. Nay, more than that, even; it is the basis of public morality and of private virtue. You will not be surprised, then, when I say that only a direct act of revelation, a supernatural act on the part of the Almighty, could have so fixed it in the religious consciousness of mankind that it would become the impulse of all future ages. The old philosophers, in their profoundest reveries, "guessed," and the great mass of the people "hoped;" but the guess and the hope changed to certainty only when the Lord showed that He—and therefore we—was superior to the bonds of death; that He could burst them asunder and stand transfigured before a worshipping world.

NATURE SUGGESTS IMMORTALITY,

but leaves room for doubt. It tries to prove it true, but we are all filled with a dread lest there may prove to be a broken link in the chain of evidence. And the fear that it may not be true overtops the hope that if is. Revelation, on the other hand, which is the mouth of God speaking to a wondering and a listening world, fixes the dogma as a fact, and then we are brave to meet sorrow and able to endure separation. And after the lips of inspiration have spoken nature comes, like an artist whose ready and gifted pencil illustrates the text of a book and makes its meaning plain, and shows us how everything shows an analogy. The seed dies and out of the turf the perfumed flower springs. What a glorious resurrection! The year dies and is covered with the white shroud of winter; but it dies only to reappear in another spring. These are not proofs of anything; they are but analogies which render the doctrine probable. We cannot build a Christian pulpit on that kind of argument.

FEARS AND DOUBTS ARISE, LIKE GHOSTS

in the night, to taunt us with their spectral forms. But when God, speaking through that wondrous Being, who is the exact image of the Father, and who represents Deity to us, tells us plainly that the human soul is immortal, and then, as it were, submits to death only to rise from its gloom a victor, a breathless race listens, at first with wonder, then with the faith which is born of sight, and thereafter chants its triumphant song over every newly made grave, "O death! where is thy sting? O grave! where is thy victory?" When I look through the mists of time to the streets of Jerusalem I see Christ rising higher and higher, assuming loftier and still loftier characters, until He sits on His throne in the mid heaven, the Saviour and Judge of mankind. At first He is a giant among ordinary men. He assumes all the prerogatives which go with the consciousness of strength. He calls himself the Way which men must travel, the Truth which they must believe, the Life which they must have. Then I see Him changed into the Reformer, disregarding all usages and customs of synagogue and of society, and measuring men and their religion by the standard of eternal truth. He denounces the Pharisee and cheers the publican, and talks of a new kingdom—the kingdom of God—which He is himself to build. Then, again, I see Him as

THE WORLD'S FRIEND AND PHYSICIAN,

using a supernatural power to heal the sick, and even to raise the dead to life. No wonder the bewildered Hebrews found it hard to account for such things and fell down and worshipped the Lord. Again, I see Him claiming the right to forgive iniquity and using the imperial prerogative of divinity, and changing the curse which the people had uttered against the penitent Magdalen into the benediction of pardon. And, last of all, as though all this were not enough, I see Him coming forth from the tomb that could not hold Him and standing in full view of the world, clothed in the vestments of immortality, His mission accomplished as our Saviour, ready to take

OUR SINS UPON HIS SHOULDERS

and to lead all coming generations to the Father. I am not surprised that the Christian Church, astounded at the immensity of such power, proclaims him God, and falls down in worship before Him. For since He is to us the Author and Finisher of our faith, the Friend who has died that we might live, the Saviour who has taught us of heavenly things, is he not to our greatful hearts all that we have ever dreamed it possible for God himself to be?

The doctrine of the resurrection is worth more than everything else to us. As the aurora throws up from its northern hiding place a shimmering light to the very zenith, so this immortality irradiates our lives, and, as we are sure in the one case that far below the horizon line a day is concealed, so in the other we are sure that far away beyond the shadows and the gloom there is a life inconceivably beautiful and grand, and that they who disappear from our view are still continuing their journey.

ST. PETER'S ROMAN CATHOLIC CHURCH.

Solemn Easter Service—Decorated Altars—Splendid Music—Sermon by the Rev. Father Gallagher, of San Francisco.

At St. Peter's Roman Catholic church, yesterday morning, solemn high mass was celebrated with imposing solemnity. The three altars were handsomely decorated with flowers. Lights, in well arranged groups, ascended from the principal altar table to the height of the figure of the crucifixion above. The Virgin's altar and that of St. Joseph were also surrounded with lights. As is usual in this church the congregation was very large, every pew being filled and numbers of persons unable to get seats. The well established reputation of

THE CHOIR,

under the direction of the organist, Mr. William Pecher, always brings many strangers here, and those who came yesterday were afforded a rich treat in church music. The mass selected was Haydn's grand imperial (No. 3) in D minor. The Kyrie and the opening soprano solo of the *Gloria* were given exquisitely by Mrs. Easton. The *Qui Tollis*, a basso solo, was sung by Mr. Staud. The opening *canon* of the credo had a thrilling effect and the *Et Incarnatus*, soprano solo, was never sung better by Mrs. Easton. This lady, who was in excellent voice yesterday, gave a superb rendering to

MR. PECHER'S OFFERTORY PIECE,

an *O Salutaris*, composed expressly for Easter Sunday, and which begins with a *recitative* and continues in a melody full of religious feeling. The *Veni Creator* was sung by Mr. Hemmer after the first gospel. The preacher—the Rev. Father Gallagher, of San Francisco—was introduced in a few words by the Rev. Father Quinn, the pastor, and he then proceeded to deliver a discourse on the gospel of the day, St. Mark xvi., 1-7.

The dark pall, as it were, of death has hung over the Church for the last few days. The Church has been commemorating the dolorous passion and ignominious death of her divine spouse. She beheld His body deposited in the tomb and kissed with affection the instrument of His execution. He, whose life, the truth of whose words had pronounced

THE CONDEMNATION OF THE JEWS,

was now in a sepulchre. The chief priests, scribes and Pharisees were satisfied. Jerusalem pleads guilty, and rests in a forced tranquillity. The Divine power, inherent in the body and soul of Jesus, were separated by death. Yet the Divine power reanimates the soul and body. The mangled flesh, where the nails had torn it and the spear pierced it, is restored; the dislocated members of the body are united, the entire human frame is revivified and Jesus passes from the sealed monument. When He died an earthquake shook the earth, the heavens trembled. Now the same occurs, but this time it is

HEAVEN AND EARTH REJOICING.

The gates of heaven are thrown open, angels come down upon earth, the eclipsed sun shines forth in renewed splendor. The triumph of the resurrection is assured. Behold the angels, in garments whiter than snow, sitting by the tomb. They have come here to lend their testimony to the resurrection. What a difference there is between the epitaph of Jesus and that of any great proud man of the world! The pious woman who came first to the tomb where Jesus had laid proclaimed that He was risen and was not there. The epitaph of the great man proclaims that here lie his remains. In the very embrace of death Christ shows his immortality. When Jesus was crucified the Jews fled in fear, but when they heard that He was risen they rushed with impetuosity to see Him and ascertain

THE TRUTH OF THE TRIUMPH.

Christ's words of promise were remembered; the Jews hasten and realize. With resumed fortitude they spread the news of the resurrection. They appear before the tribunals and now accuse those who had persecuted Him. It is believed everywhere that Jesus is risen, and from Jerusalem to every part of the world the tidings are carried. But, as is the case in regard to every important event, there were some to contradict the truth. There were Jews who sought to resist the indisputable veracity of the witnesses. These unbelievers endeavored to

BRIBE THE GUARDS

who had been watching the tomb, and asked them to swear that, while they were sleeping, the stone had been rolled away and Christ's body taken out. Christ had performed many miracles before His death. He had healed the sick, given speech to the dumb and sight to the blind, even to those who were born blind, and he had raised the dead to life. But Elias and Moses and the prophets had performed miracles. Here, in the tomb where Jesus dead was placed was performed the greatest of miracles; for Jesus raised Himself from the dead. They had asked a sign of Him in proof that He was the Son of God. He told them about Jonas, as the prophet had written, and by this answer conveyed to them that His body should remain three days in the grave. Did not Jesus announce to His disciples before going to Jerusalem that He would be scourged and put to death, and that on the third day after he died he should arise? It is in vain to attempt to refute the resurrection or divinity of Jesus; for on it depends the dogma of divine truth, which is the truth of His holy Church. Lest it might ever be impugned or disregarded, the apostles made it an article of faith as a mystery. We rest our holy religion on this foundation. This is the triumph of Christian faith. The Church is not the organization of men. It is the child of Jesus. And from the resurrection of our Saviour let us learn that we shall all arise to immortality. It would be idle to prove the resurrection as an abstract truth. It is incumbent on us to make the dogma effectual, for He came on earth to be our model, to encourage us by the example of His life. His life and death we know. But His power extends

BEYOND THE GRAVE,

and here rests that warning which should guide us. Is it not rational that the body of Jesus should rise from the grave? It participated in the holiness of His life. And here, from analogy, we should reflect that as our lives are now so shall the condition of our bodies be hereafter. Our merit or demerit shall determine our future state of soul and body. It is, therefore, of infinite importance to take care lest the evil of our lives leads us to perdition. Suppose that there was to be no hereafter, what would life be? We are here but for a time. If we lead virtuous lives during that short time the reward will be a hundred fold in heaven. There may be trials surrounding us, difficulties innumerable in our paths, enemies to fight against, but if the end is gained what matters these privations, for God liveth to reward us and He is just and merciful? After the Lenten season that has closed all should be purified from their sins by penance. Your sins should be buried in the tomb that the resurrection of your soul might be effected. The glory of

THE RESURRECTED SAVIOUR

shows how resplendent must be the immortal soul made happy for eternity. If the dying Jesus appeals, not for love, because He is poor, abandoned, and in the death agony on the cross, then turn to Him when risen from the grave, infinite in His power, divine in His nature, but still loving those immortal souls to save whom He died. We have wept over every step of His passion. Let us with confiding hearts

BEGIN TO REJOICE.

He is not mangled now; not lacerated with the scourge nor with the thorns; not sweating blood in Gethsemane; He is risen. The world acknowledges His divinity. Sin would seem to deny it. But let us humbly trust in that mercy that is infinite. With sorrowing hearts let us acknowledge our errors, plead for pardon, resolve upon a new life. Let us blend our joy on earth, that we know our Saviour liveth, with the joy of the angels in Heaven who ever sing hosannahs around His throne.

CHRIST CHURCH.

Easter Services—Grand Music—The Choir and the Congregation—Sermon by the Rev. Dr. Ewer.

Long before the services began the church was filled to overflowing. Every seat in every pew was occupied, and the disappointed owners who arrived late were compelled to turn away disgusted and find accommodation elsewhere. Chairs were placed in the aisles until every inch of room was occupied, and yet numbers were left standing. The interior of the church presented a very fine appearance. The floral decorations intended to commemorate the glories and the joy of the Easter period were confined entirely to the chancel and the altar. The walls of the the semicircle were ornamented with wreaths of white immortelles and crosses of natural flowers. Festoons of flowers were suspended from the gaslights, and were arranged with rare grace and skill. On each side of the altar was a cross of white roses, which made a beautiful contrast with the sombre-colored background. A few gas jets in the chancel only were lighted. The rest of the interior was wrapped in a deep twilight, illumined occasionally by a chance sunbeam which stole through the dome above and added fresh lustre to the bright colors worn by the congregation. The entire scene was one of great beauty and one well calculated to impress the beholder with a deep religious feeling.

THE MUSIC

incidental to the services, which were of the highest character that the ritual of the Episcopal Church would allow, was rendered by a chorus of boys in the chancel, consisting of thirty voices, and a double quartet in the choir, consisting of Mrs. Fox and Miss Sommerville, soprani; Miss Barron and Mrs. Halstman, contralti; Messrs. Candidus and Larabi, tenors, and Signor Garibaldi and Herr Weinlich, bassi.

The services commenced with the processional hymn, 107, chanted by the boy choir as they entered the church, which was followed by the fifty-seventh hymn, the alternated verses of which were sung by the boys in the chancel and the double quartet in the choir. After the morning prayer, in place of the *Venite*, the anthem, "Christ, our Passover," was sung by both choirs together.

Then followed the psalms of the day, after which the *Gloria Patria*, arranged from Mozart by the late Miss Gellie, for Calvary church, was sung by the choir, the responses being given by the boy choir in the chancel.

The lessons were then recited, and at the conclusion the beautiful *Te Deum* of Dr. Cutler was rendered by the boys and the choir together.

The most effective part of the musical service, however, was the anthem, from the "Messiah," "I Know that My Redeemer Liveth," rendered by Mrs. Fox, with the chorus by the boys.

As the last notes of her melodious voice died away Dr. Ewer arose and proceeded to preach. His discourse was upon the "Feast of the Resurrection," taking his text from the Gospel of St. Luke.

The speaker dwelt for some time upon the services of the past week, which had been long and trying, and which had culminated with the great grief of Good Friday. The sorrow and grief of the first Easter evening had become our sorrow. We had passed through the solemn period of Lent, with its forty days of

PENANCE AND HUMILIATION,

but Easter morning breaks, and we are asked, why are ye sad? For forty days we have been brooding over our sins, but now we throw aside this grief and become joyous and join in the festivity and gayety with as much zeal as we did in our past grief. Easter comes at last and brings joy to all—to those who mourn over new made graves; to those who sorrow for the absent or departed, and to those who on the morrow will carry to the tombs of their loved ones the flowers that have today decorated the sanctuary and have been consecrated with the presence of the blessed Eucharist. This sunshiny Easter morning, continued the speaker, comes with joy to all, and well may we ask,

WHY ARE YE SO SAD?

No man ever met death without shrinking, for even the best prepared are loath to go; but our loved ones die, and when we lay them in the tomb we feel that they are gone indeed. So it was with Christ. On Good Friday He was utterly gone, and the grief of his disciples was beyond conception. But Easter Sunday tells them of the glorious resurrection and their grief is changed to joy. It is often asked is the soul through two such great changes as death and resurrection must not lose its identity? But Easter tells us differently; for the resurrection of Christ was a restoration. There is something in our nature that makes us fear death, the uncertainty of meeting again, but the resurrection should set aside these fears and comfort us; for if He was born and lived like us why should we not die and live again like Him? If by death Christ caused us to sorrow, by each return of Easter God gives us a deeper joy—a joy that makes us look up and

BE RESIGNED TO HIS MERCIES

and our own imperfections. That sorrow and that joy within is the type of the death and resurrection; for it is life in death. These are the lessons of Easter, and we should meditate deeply upon the certainty and uncertainty of the great hereafter, and ask, as He did, on the first Easter day, Why are ye sad?

When the reverend pastor had finished his discourse and during the offertory the grand *Gloria in Excelsis*, from Mozart's Twelfth Mass, was sung. It was begun by the choir, and as the music became louder and grander it was taken up by the chorus of boys. A flood of melody filled the church and so inspired the hearers that many of the congregation added their voices to the grand harmony and produced a volume of music such as is seldom heard.

ST. FRANCIS XAVIER'S CHURCH.

Berge's Grand "Paschal" Mass—Brilliant Musical Services—A Densely Crowded Congregation—Sermon by Rev. Father Renaud.

The announcement of William Berge's celebrated "Paschal Mass," with full chorus and orchestra, drew such a congregation—all religious denominations being represented—to the little church of the Jesuits as has seldom been seen there. The mass was performed by the following soloists:—Miss Teresa Werneke, soprano; Miss Mary Werneke, contralto; Signor Tamaro, tenor, and Signor Bacelli, basso. There was also a large, well trained chorus, a brass quartet, tympani, cymbals and bells, under the direction of Mr. Eben and the composer, not only at the organ, but acting as conductor of all. Of the entire mass we think the *Kyrie* is the most remarkable and effective number. The bells produce a singular impression in the accompaniment. We have spoken of this artistic and ingeniously constructed work frequently, but it was never given with such spirit, unanimity of expression and perfection of *ensemble* before as on the great festival yesterday. It is dramatic in every sense of the word, giving a vivid musical photograph of each of the sublime passages of the sacred text. The music, also, strongly leans towards the Italian school, becoming in some instances operatic in its flowing melody and florid treatment. The solos are also very long and elaborate and excessively trying on the voice. The soprano part is as fatiguing as a *prima donna's rôle* in an opera, and Miss Teresa Werneke succeeded in it to an extent such as few church singers could hope for. The duets for soprano and alto, which are profusely scattered through the work, were rendered by both sisters in a faultless manner. Two or three quartets in the Credo were Mendelssohnian in character and served as an admirable foil to the florid brilliancy of the other parts. The mass is indeed the work of a great and conscientious musician and should be heard in the concert hall, rendered by some of our vocal societies. The organ accompaniment of the composer was one of the chief features of the work. At the offertory an "Alleliva," by Lambillotte, orchestrated and arranged by Berge was sung. The arrangement was made the night before, and evinced ability of a very high order. Tamaro was in splendid voice, and Bacelli sang well, notwithstanding a cold and hoarseness. In the evening vespers were given, in which Berge's unequalled "Regina Cœli" was introduced. It would be difficult to match the Easter services given by the choir and organist of St. Francis Xavier's.

The costly decoration of the church was in keeping with the music. The tabernacle and the altar of the Blessed Virgin were illumined with numerous tapers and covered with the choicest flowers. The interior wore a most impressive aspect; an air of solemnity pervaded everything. Solemn high mass was celebrated by Rev. Father Beaudevin, Rev. Father Caseau acting as deacon and Mr. Renaud sub-deacon. The sermon was preached by the Rev. Mauritius Ronan, S. J., who took for his theme the Gospel of the day. According to the Apostle Paul, said he, the resurrection has given a sacred character to the Gospel and divinity to the mission of Christ. It is a mystery which entered into the teachings of the prophets, and was predicted by our Saviour himself. It was the

LAST AND CROWNING MIRACLE

of his mission. "If Christ be not risen," says St. Paul, "then our preaching is vain and your faith is vain." The resurrection must, therefore, rest on truth, and it cannot be called into question. Under every system of government the testimony of one, two or, at most, three witnesses is deemed sufficient to establish the truth, on the sound supposition that the words of an honest man are always to be trusted. Now, from a merely human point of view the occurrence of the resurrection is

BEYOND THE SHADOW OF A DOUBT,

because it is confirmed, not by the statements of a few, but by hundreds of witnesses. When some great event takes place in this world, in the presence of a few persons, the entire world justly comes to believe it. But Christ was not seen once only after he had arisen, but continued for forty days to appear to his disciples. Can it be said, then, that the apostles were deceived? That it was a phantom or a ghost which they beheld? There are men in this enlightened age in which we live who bring before the eyes of their fellow men the same objections which the pagans made. Christ proved to his disciples that it was not a spirit they witnessed, for he showed them his hands and his side, and some of them placed their hands thereon. The preacher then spoke on

THE GLORY OF CHRIST'S TRIUMPH

and declared that all those who are members of Christ's mystical body on earth, who have the seeds of charity in their hearts, shall rise with Christ to a new life. St. Paul graphically describes this change when he exclaims: "This soul which is sown in corruption must put on incorruption, and this mortality shall put an immortality; 'tis sown in dishonor; it shall rise in honor." How comes it, then, that there are men to be found who endeavor to show that man is rather

ALLIED TO THE BRUTE CREATION

than to his God? Right reason shudders at such absurdities, and it is the duty of man to despise them. We have only to walk in the newness of life, to put on the robes of charity and innocence, in order to rise with Christ to the same immortality, and to wear the crown which he will bestow upon them.

TRINITY CHURCH.

The Festival in the Grand Old Home of the Episcopalians—Fine Decorations and Music—Sermon by Rev. Dr. Vinton.

The celebration of Christ's resurrection was conducted in old Trinity with great solemnity and pomp, the generosity of members of the congregation supplying an abundance of the rarest and most beautiful flowers to decorate the altar. The appearance of the church was impressive in the extreme, as the mellow golden light from the stained yellow windows streamed in from the east, softening and relieving the sombre lines of the edifice. On either side of the steps leading up to the chancel was placed a small conservatory of the richest and most beautiful flowers; white, red and pink rose trees lent fragrance and color;

SPOTLESS LILIES,

the emblems of purity, and pink lilies, like maiden's blushes, had been borne by gentle hands and pure hearts as offerings of love and hope. An immense bouquet filled the baptismal font; from the beak of the bronze eagle, which serves as a book stand, there hung a half moon, with a small red cross in the centre, all wrought in red, white and pink roses. Owing to the darkness of the chancel a number of wax tapers were lighted, and two candelabra placed on either side of the altar. In the centre of the altar, and *à fonds*, stood a beautiful cross, about three feet high, formed of white roses, and having a crown marked in red roses in the middle of the arms of the cross. On either side of the foot of the cross was placed a magnificent bouquet of red, white and pink roses. Above the cross, at some distance, was placed an immense white immortelle, with green centre, upon which appeared a triangle of red roses, and within the triangle a small cross of white roses.

THE PROCESSION

formed in the vestry, and a very pretty effect was produced by the acolytes chaunting the processional hymn. While yet they were in the vestry the sounds came to the congregation as though the procession were afar off; the door swung open and the procession moved into the chancel, still singing the hymn, "Jesus Christ is risen to-day." As they filed into their places in the chancel and the reverend celebrants took their places before the altar, the choir took up the hymn and flooded the church with harmonious rejoicing that Christ had risen. On the conclusion of the hymn the Rev. Mr. Denniston intoned the psalm, "Open me the gates of righteousness, that I may go into them and give thanks unto the Lord," and the band and choir burst out with the introit. Amid strains of music and perfume of flowers, nature's sweetest incense, the prayers of the faithful ascended to the throne of the Eternal, and those who had placed perishable lilies and roses on God's altar came to offer the more precious flowers of the heart at the throne of the Redeemer.

After the introit the large instrumental band played with great spirit and effect Haydn's First Mass, a joyous harmony well in keeping with this day of rejoicing. After the Nicene Creed had been sung the Rev. Dr. Vinton mounted the pulpit, and, taking his text from the Romans, delivered the sermon on the mystery commemorated in the festival. "Knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once, but in that he liveth, He liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." (Romans vi., 9-11). In the first verse the preacher, Doctor Vinton, made the following analysis:—St. Paul affirms that we know Christ was raised from the dead, and consequently that he dieth no more, because

DEATH HAS NO MORE DOMINION

over Him; that is to say, He had no sin like others, who after they were raised from the dead of necessity died again. Christ voluntarily gave himself to death, so His resurrection was to life and immortality. In the second verse St. Paul avers the causality of Christ's death, and subsequently the immortality, for He died unto sin once; that is to say, our sin was the cause of His death, and He died but once, because He died for

THE SINS OF MANKIND,

and once was enough. And as He died for us once for all, so He liveth unto God, because God is the cause of His life. In the third verse St. Paul published our accountability growing out of Christ dying and rising for us. "Likewise reckon ye, also, yourselves to be dead unto sin, but alive unto God;" and he subjoins the grand ability we have here to die and rise again, because we are "in Christ Jesus our Lord." That is to say, He is corporated with us and we with Him, so that His rising assures our resurrection and charges us with accountability to die to sin and to rise to

NEWNESS OF LIFE.

The preacher went on to ask, how did we know that Christ had risen from the dead? He said that four proofs were necessary:—First, the fact must be cognisable by the senses and, and witnesses of a reliable character must be forthcoming to prove them; secondly, the fact must be creditable; thirdly, monuments must have been erected to them at the time of their occurrence, and, fourthly, it must be maintained by monuments continued without intermission. All these conditions were fulfilled in the resurrection of Christ. It has always been acknowledged at all times and by every generation. The doubts of St. Thomas put it beyond question that the Christ who had risen was

THE SAME CHRIST

that had died. The sanctification of the seventh day by the Christian apostles as the Lord's day was a monument to the resur