

as in a public school." As a matter of fact, in Old London lately, a *music-hall* was *closed* as *injurious to morality*, and there can be no religion without morality. Again, I suppose a grammar school is a public school—and personally, as an old grammar school boy—in a school equally divided between Anglicans and Dissenters, an embryo Lord Chancellor being among the latter, we were a set of jolly good fellows, *although we had regular religious instruction together*. I agree with your correspondent—no "atheist, or something worse," should be tolerated to teach for the higher life. The one hour of Sunday-school per week is by many considered more or less of a failure; even the home life often is no improvement on the Sunday-school, in many instances; whereas, the day-school life certainly does afford a grand opportunity to instil principles of faith, virtue, knowledge, temperance, patience—*yes, and godliness*, together with brotherly kindness and charity—and all of these are always seasonable.

L.S.T.

Did the Synod Authorize the Cathedral Scheme?

SIR,—“Beta's” letter in your last issue is much to the point, but there is one question I should like you, or some one, to answer, and it is this: Was the bishop authorized by the Synod some ten years ago to proceed with his Cathedral scheme? If so, there are no words strong enough to condemn the action of those clergy who are opposing him now. The statement of “Beta's” with regard to the “profitable investments” made by the Synod, ought to open the eyes of Churchmen to the loose way the Church finances are handled, and also prove that the Rev. J. P. Lewis, and his able colleagues of the audit committee, were perfectly right in exposing such cases of “profitable investment” to the Synod at large. Do it again, Mr. Lewis, and you will find those who have the Church's interest at heart at your back.

“GAMMA.”

What May We Not Expect Next?

SIR,—In connection with Canon Hammond's able series of articles on “Our Relations with Dissenters,” it will be interesting to many readers of the CANADIAN CHURCHMAN to learn that on the 29th inst., in the City of Montreal, St. John, French Presbyterian, will be formally dedicated. The interesting fact in connection with this magnificent stone structure is that its spire is surmounted with a plain latin cross, and above its central entrance on the outside, a splendid statue of St. John the Evangelist has been carved in the rock. It is worthy of note that the singing in St. John's congregation, as well as in nearly all French Protestant congregations in Canada, is out of a book which contains 17 forms of prayer for use in the public worship. Two or three days ago, in passing Knox Church, which faces the Roman Cathedral, I saw for the first time a large St. Andrew cross carved in the rock above its central window. Truly these are wonderful times. Another item of interest for Churchmen is the fact that Grace Church (Methodist) in Worcester, Mass., has a surplice choir and processional service. What may we not expect next?

HENRY E. BENOIT.

The Church in no Particular Danger.

SIR,—Now that the Remedial Bill has passed, and Quebec ecclesiastical influence is retained on the side of the party in power, and that the Diocese of Ottawa has secured Bishop Hamilton and left Niagara a grass widow, it is to be hoped that spring will open up and that the coming year will be a prosperous one. The country is still safe, and the Church is in no particular danger. There is no doubt Bishop Hamilton will be more at home in Ottawa than he ever has been in Niagara. Niagara has been called the parlour diocese of Canada. The extent is small. The country beautiful and fertile. The majority of the people loyal, affectionate and attached to the Church. That ecclesiastical faction has been rife there is no denying. There is, however, to-day a more tolerant spirit abroad than at any time since the diocese came into existence. If ritual has advanced it has done so hand in hand with faithful and zealous work on the part of those who have practiced it. Advanced Churchmanship has grown not by the will or action of the bishop, but independent of it. Those who have lifted the standard have done so at their own personal risk, with their people's wish and at their own expense. There has been no case of taking “Protestant money to do the work of the Bishop of Rome”—“or to undo the work of the Reformation.” The work that the so-called Ritualists have done in the Diocese of Niagara, would (had it been done by some new-fangled organization of the nineteenth century) have thrown your pure-quill evangelical—“only honest Churchman”—into an exuberance of delight which would have vented itself upon platform and in pulpit, in that gush which goes down for liberal sentiment and broadmindedness—but which is after all nothing more than another way of

saying that the Church is only an antiquated sect, unable to cope with the conditions of to-day—just as complimentary to her as the Roman taunt that Henry VIII. made the Anglican Church because the Pope would not let him have all the wives he wanted. With better knowledge of the origin, rationale and history of the Christian system has come clearer views and fairer estimates of the position and integrity of the different sections. Ritualists can no longer be driven out of the Church by either persecution or cold shoulder. Their danger lies in self-satisfaction, and ultimate intolerance—a disease which has affected every dominant party. If Niagara would just return and be a part of the Diocese of Toronto, it would be the wisest thing that could be done. Give the Bishop of Toronto an assistant who would take over the St. Albans Cathedral work and strengthen the weak missions in the Niagara district.

RADICAL.

Why Is It?

SIR,—The Rev. Mr. Grubb and company, Evangelists, have been holding meetings in Montreal. It is odd and very mystifying to find them advertised to hold daily meetings in Erskine (Presbyterian) Church, and but one service in Christ Church Cathedral on one Sunday, and, on the next, one service in St. Martin's Church (Rev. Troop, rector). Why is it in this fashion if the Evangelist is a regular Church clergyman in good standing? Why, Churches of his own communion are either passed by or held aloof, and a Presbyterian place made use of. If what we hear be true, that he seems to take great pains to decry ordinances, whether it is the sacred ministry and the sacraments, at every chance, it is just as well that he holds forth elsewhere. Very strong letters have been issued and sent round to all the parishes requesting subscriptions, etc., towards endowments for Professorships, etc., in behalf of the Diocesan College. However necessary or commendable these letters, coming immediately after equally urgent appeals for Dunham Ladies' College, must inevitably conflict one with the other.

READER.

BRIEF MENTION.

Bismarck and Rodney have been set apart as separate parishes.

Judge Thomas Hughes, F.S.A., B.A., author of “Tom Brown's Schooldays,” died recently at Brighton, England.

The Venerable George Anthony Denison, Archdeacon of Taunton, is dead, at the age of ninety-one.

The Rev. E. J. Etherington, incumbent of Sunderland, has gone to Rothesay School, Rothesay, N.B.

It is announced that a French naturalist has invented an instrument which he terms a “glossometer,” for measuring the tongues of bees.

A steam self-propelling omnibus, carrying 35 passengers, will be employed at Treguier, a seaside resort in the north of France.

Reindeer meat from Russia and Norway is a late addition to the bills of fare of the Paris restaurants.

Rev. Mr. Coleman, Deseronto, will act in capacity of missionary for Tyendinaga Reserve, until such time as another minister is appointed.

The only eclipse visible in North America in 1896, will occur August 22-23—a partial eclipse of the moon.

The German Government are now proposing to expend upwards of two millions sterling on light railways.

Orders have been sent to London for 5,000 Bibles, 5,000 hymn books and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly £5,000 to foreign missions last year.

Rev. W. T. Noble has resigned charge of Trinity Church, Quebec. His resignation will be taken into consideration at the Easter vestry meeting.

The five composers selected to adorn the “crown” centre piece to be presented to Theodore Thomas are Beethoven, Wagner, Brahms, Berlioz and Rubenstein. Thus, Germany, Austria, France and Russia will be represented.

The Rev. A. C. Kettle, of Qu'Appelle, has been placed in charge of St. Alban's Church, Moosomin, left vacant by the removal of the Rev. W. T. Mitton to Winnipeg.

All the money for the beacon in memory of Tennyson has been subscribed; the monolith for the shaft has been successfully quarried in Cornwall, and the monument will be set up in the fall. Of the \$4,750 subscribed, \$1,250 came from the United States.

The Rev. J. T. Bryan, rector of Trinity Church, St. Stephen, N.B., is taking temporary charge of St. Paul's, Charlottetown, made vacant by the departure of Rev. W. H. Hamlyn for England.

Family Reading.

Easter Hymn

The empty Cross stands on the hill;
Fast falls the evening gloom,
While darker shadows, dear and still,
Enfold the new-made tomb.

There, lifeless, rigid, lies the Lord,
Whose keen and quick'ning breath,
Strong in the accents of His word,
Awoke the dead from death.

The fleeting hours in silent sweep
Speed on to deeper night,
But from Death's entralling sleep
Arose the Prince of Light.

Now darkness yields its reign to day,
And still the guarded grave
In triumph claims as lawful prey
The Christ who came to save.

O'er the dead King, low in the dust,
No bright'ning glory gleams;
While hope in hearts by sorrow crushed
Sinks with the waning beams.

The third day dawns; hush! 'tis the beat
Of quivering angels' wings;
Hastening the risen Lord to greet,
While nature gladdened sings.

Victor of Death, and Source of Life,
Triumphant over hell,
Finish'd earth's toil, and blood, and strife,
Henceforth in heaven to dwell.

Refuge of every contrite heart,
Deliverer from sin,
Thy risen life to me impart,
And make me pure within.

Easter Day.

LOVING SERVICE.

It is twilight in the very early morning. There are not many people to be seen, but one woman is hurrying along looking very sad. Her eyes are heavy, and she has been weeping. You know her name, it is Mary Magdalene.

It is a grave to which she is going. And in her hand she has a bundle of sweet spices, with which she may anoint the body that is laid there. They are the best she can give her beloved Master. For it is His grave to which she is going.

It is a sad walk, and she is weary. Everything seems weary when you are sad. Perhaps she is a little cheered by thinking she is doing the only thing she can for her Lord. There is often peace to be found in doing.

Presently she stops at the little door of a cave cut out of a rock. There was a stone there yesterday, rolled against the door to keep it safe.

But to-day the stone is gone! That is strange, so strange that she feels she must go and tell some one the grave has been touched. She goes away and tells Simon Peter and John.

They come running quickly and look into the tomb. They only see the grave clothes lying about. “That is all,” they think; they cannot understand it, and soon go away to their homes again.

But the faithful woman stays on. She is alone. There is a forlorn sense in her heart that there is now nothing to be done. Her loving work of anointing the body is not wanted now. The spices are useless. What a blank there seems in her heart!

Have you ever felt something like that, the day after a funeral? The friends and relations are all gone away, and there seems nothing to do. The nursing and tending the beloved one is all