

The Church Evangelist.

ANGLICAN CHURCH OF CANADA
GENERAL SYNOD, ARCHIVES

SUCCEEDING "THE CHURCH GUARDIAN."

"Pro Deo et Ecclesia."

Bishop Strachan School

FOR GIRLS,

TORONTO, ONTARIO.
(Established 1867).

President—The Lord Bishop of Toronto.
Prepares for University Matriculation. Resident French and German Governesses. Fees for resident pupils, \$232 per annum, with entrance fee, \$12. Discount for sisters and for daughters of clergymen.

The School will re-open (D.V.) after the Mid-summer Holidays, on Wednesday, Sept. 5th, 1895.

Apply for Calendar to MISS GRIER,
Lady Principal.

Bishop Stewart School.

HOME PRIVILEGES.
PERSONAL INSTRUCTION.
DESIRABLE LOCALITY.

For particulars, address

REV. CANON DAVIDSON, M.A.,
RECTOR, *Frelighsburg, Que.*

BISHOP BETHUNE COLLEGE,

OSHAWA, ONT.,
Under the Charge of The Sisters of
ST. JOHN THE DIVINE.

Visitor—The Lord Bishop of Toronto.
For Terms and Particulars apply to

THE SISTER IN CHARGE,
The Sisters of St. John the D.ine,
Major Street, Toronto.



Hellmuth College,
LONDON,
Ontario, Canada.
For Young Ladies & Girls
Beautiful Homes, Healthy
Climate, Full Academic
Courses, Music, Art,
Elocution, etc. Passenger
Elevator, 150 Acres. Rec-
dents from 25 Provinces
and States. For illus. cat-
logue address Rev. E. N. ENGLISH, M. A., Principal

CANADA PAPER CO.

PAPER MAKERS AND
WHOLESALE STATIONERS.
Offices and Warehouses:
578, 580 and 582 CRAIG STREET, MONTREAL,
11 FRONT STREET, TORONTO.
Springvale Mills, } WINDSOR MILLS,
Windsor Mills, } Province of Quebec.

K. D. C. The Household Remedy for Stomach Troubles.

M. S. Brown & Co.

Established A.D. 1810.

DEALERS IN COMMUNION PLATE, BRASS
ALTAR FURNITURE, JEWELLERY
AND SILVER WARE.

138 Granville St., Halifax, N.S.

Our special Chalice 7 1/2 inches high, gilt bowl, and patent 6 inches, with gilt surface of superior quality, E.B. on White Metal and Crystal Cruet with Maltese Cross stopper, at \$14 per set, is admirably adapted for Missions or small parishes, where appropriate articles at small cost are required.

The same set E.P. on Nickel, per set . . . \$18 00
Crystal Cruets, singly, each 2 50
E. P. Bread Boxes, hinged cover and front, 24 x 24 x 1 inch \$10 to \$15
Brass Altar Crosses, 13 to 24 inches 5 to 25
Brass Altar Desks 5 to 10
Brass Altar Candlesticks, per pair 5 to 10
Brass Altar Vases, plain and illuminated 5 to 12
Brass Altar Dishes, 12 and 14 inches 8.50 to 18
partly or wholly decorated, each
Freight prepaid to Montreal on sales for Manitoba and further west.

Meneely Bell Co'y

CLINTON H. MENEELY, Gen'l Manager.
TROY, N. Y. AND NEW YORK CITY.

MANUFACTURE
SUPERIOR CHURCH BELLS.

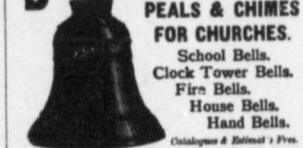


CATALOGUE WITH OVER 2500 TESTIMONIALS.
THOMPSON & MORRISON, SOLE AGENTS,
AMHERST, N.S.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS & CHIMES
PUREST BELL METAL (COPPER AND TIN)
Send for Price and Catalogue.
McMURDO BELL FOUNDRY, HARTFORD, CT.

FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED 25,000 BELLS
6 MENEELY & CO. PUREST BEST
WEST-TROY, N. Y. GENUINE
CHIMES, ETC. CATALOGUE & PRICES FREE.

BELLS! BELLS!



PEALS & CHIMES
FOR CHURCHES.
School Bells.
Clock Tower Bells.
Fire Bells.
House Bells.
Hand Bells.
Catalogue & Estimate Free.

JOHN TAYLOR & Co. are founders of the most noted Rings of Bells which have been cast including those for St. Paul's Cathedral, London, a Peal of 12 (largest in the world), also the famous Great Paul weighing 16 tons 14 cwt. 9 qrs. 13 lbs
JOHN TAYLOR & CO.,
Loughborough, Leicestershire, England.

A. H. HOWARD,

Presentation
Addresses,

53 KING STREET EAST,
TORONTO.

THE MUTUAL LIFE INSURANCE

COMPANY OF NEW YORK
RICHARD A. MCCURDY PRESIDENT.

STATEMENT
For the year ending December 31 1894.

Income
Received for Premiums . . . \$36,125,163 82
From all other sources . . . 11,897,706 12
\$48,022,869 94

Disbursements
To Policy-holders:
For Claims by Death . . . \$11,929,794 94
" Endowments, Dividends &c. . . 9,158,482 14
For all other accounts . . . 8,789,634 18
\$30,878,911 26

Assets
United States Bonds and other Securities . . . \$83,970,690 67
First lien Loans on Bond and Mortgage . . . 71,339,415 92
Loans on Stocks and Bonds . . . 11,366,100 00
Real Estate . . . 21,691,733 39
Cash in Banks and Trust Companies . . . 9,655,195 01
Accrued Interest, Deferred Premiums &c. . . 6,615,645 07
\$204,688,738 90

Reserve for Policies and other Liabilities, Company's Standard, American 4 per cent. 182,109,456 14
Surplus \$23,529,327 82

Insurance and Annuities assumed and renewed \$750,290,677 97
Insurance and Annuities in force December 31 1894 855,207,778 42
Increase in Total Income . . . \$6,067,724 26
Increase in Premium Income . . . 5,528,825 84
Increase in Assets 17,931,108 82
Increase in Surplus 4,576,718 91
Increase of Insurance and Annuities in Force . . . 51,923,039 06

I have carefully examined the foregoing Statement and find the same to be correct
CHARLES A. FELLER Auditor

From the Surplus a dividend will be apportioned as usual.

ROBERT A. GRANNISS Vice-President

WALTER R. GILLETTE General Manager
ISAAC F. LLOYD ad Vice-President
FREDERIC CROMWELL Treasurer
EMORY MCCLINTOCK LL.D. F.R.S. Actuary

HENRY K. MERRITT, MANAGER,
31, 32, 33, Bank of Commerce Building,
Toronto.

WANTED—A CLERGYMAN FOR THE
Parish of Holy Trinity, Antigonish.
For particulars apply to the Wardens.

C. S. STROPLE,
E. G. RANDALL,
Bayfield, May 2nd, 1895

GREAT CAESAR!

Had to "Grin and Bear It" when he had a pain. You can grin and baulk it at once by using **Fanny Davis' Pain Killer**



Sold and used everywhere. A whole medicine chest by itself. Kills every form of external or internal pain.
Dose—A teaspoonful in half glass of water or milk (warm if convenient).

Hand in Hand

go grease and indigestion—that's why physicians condemn modern lard. Hand in hand go health and **Cottolene**—that's why **Cottolene** has received the endorsement of the leading lights of the medical profession. When you feel that it would be a pleasure to eat any kind of pastry or fried food, without fear of indigestion, get **Cottolene**. See that the trade mark—steer's head in cotton-plant wreath—is on every tin.



Made only by
The N. K. Fairbank Company,
Wellington and Ann Sts., MONTREAL.



**BABY'S
OWN
SOAP**

is made of pure Castile Soap, and is delicately perfumed. It is the most innocent and perfect Soap you can buy.

BEWARE OF IMITATIONS.

CHURCH SCHOOL FOR GIRLS

EDGEHILL,

WINDSOR, - - NOVA SCOTIA.

Established by the authority and under the Patronage of the Synod of the Diocese of Nova Scotia, and the Synod of the Diocese of Fredericton.

CHAIRMAN, BOARD OF TRUSTEES, . . . THE BISHOP OF NOVA SCOTIA.

LADY PRINCIPAL, MISS MACHIN.

With a Staff of Thirteen Assistants.

For Calendar and Forms of Application for Admission, apply to

DR. HIND, Windsor, Nova Scotia.

HOW CAN BOYS AND GIRLS DO GOOD TO ANIMALS?

There is probably no one of you boys and girls who read this who may not, if you will, do some kindness to animals. Every month after you have read this little paper yourself let your playmates read it, and you will thus be teaching them to love the beautiful creatures God has given us, and loving them to love Him who made them.

When you see boys robbing birds' nests or stoning birds, or squirrels, or other harmless animals, or shooting them, or catching, destroying or tormenting them, tell such boys that all these have their mates and companions just as we have, and feel pain as we do, and are perhaps as fond of life and liberty as we are, and were all created and put here for useful purposes, and ask them what fun there can be in killing or wounding them or making them suffer. Ask them whether it is brave to torment the weak, whether it would not be nobler and more honorable to protect, and more pleasing to our Father in Heaven, who created and cares for them all? And the larger animals, you will have many chances of doing them good. Feed them, give them water, speak kindly to them, try to make them happy, and see how grateful they will be, and how much they will love you for it, and how happy it will make you to see them happy. My young friends, every kind act you can do for the weak and defenceless, and every kind word you say to them, will make you happier, nobler, and better; all good people will love you and respect you the more for it, and as your bodies grow your hearts will grow larger and richer, to bless the world.—Geo. T. Angell.

"BOB" THE FIREMEN'S DOG.

The good deeds of "Bob," the firemen's dog, are still fresh in the memory of his human comrades, as appears by the interesting article on "Great London Fires," in The Strand Magazine. It was at a fire in Duke street that Bob darted into a burning house, and, oblivious of the hereditary animosity between the two races, brought out—there being no other living thing to rescue—a half-suffocated cat, which he carried in his mouth to a place of safety. At another fire, in the Westminster Bridge road, the brigade thought that all lives had been saved; but Bob, having made his usual rapid survey, began to scratch and bark furiously at a little door, till, in spite of their fear of fanning the flames by creating a draught, the firemen broke in and discovered a child crouching down in a corner panic-stricken. Bob was always in attendance at the old Southwark fire station, ready to follow an engine and to run up the ladder and jump through the windows of a burning building, even more quickly than the firemen. He died at the post of duty, run over by the wheels of an engine on the way to a fire in the Caledonia road.

A DOG'S BRAVE DEED.

Some time since several children were playing on the towing-path by the Thames, not far from Barnes railway-bridge, when one of them, a girl, slipped and fell into the water. The fast-ebbing tide carried her down stream rapidly, but fortunately the accident had been seen by a gentleman who was accompanied by a fine retriever. Persuading the dog to go to the rescue, the animal jumped into the river, swam out to the crowning child, seized her by the dress, and held her above water for a few minutes, until a boatman reached her. Though she was unconscious when fetched ashore, happily she came to. During the rest of her life this girl, we may be sure, will agree with Sir Edwin Landseer that dogs are very distinguished members of the Royal Humane Society.

The Church Evangelist.

Vol. XVII.—No. 1.

TORONTO, JUNE 6, 1895.

\$1.50 per Annum.

The Church Evangelist.

Issued every Thursday, from the office of the Church of England Publishing Company, Limited, Aberdeen Chambers, Toronto.

TERMS \$1.50 PER ANNUM.

All communications for either business or Editorial Departments should be addressed THE CHURCH EVANGELIST, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line, per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

The Church Evangelist.

THE CHURCH EVANGELIST is the substitute for and successor to, the Church Guardian of Montreal which has been acquired by the Church of England Publishing Co., Ltd.

The object of the new paper is perhaps best expressed by its title. We have no party aims to pursue no party interests to promote. We desire simply to spread the good news, to win men to a hearty acceptance of the faith of the Gospel, and to build believers up in their most Holy Faith, and so to do what we can to enlighten, uplift and save our fellow men.

In pursuance of this supreme end, we pledge ourselves to follow to the best of our knowledge and ability the teaching and practice of the Church of England, according to the plain, natural and necessary interpretation of her Prayer Book and doctrinal decrees. We do not intend to engage in attacks upon our brethren who see not as we see, or upon Christian communities that have separated from us. We will do our best to win both to an acceptance of what we believe to be the truth by a plain and positive statement of the truth as it presents itself to our minds, and by offering the best reasons we can in support what we hold. But it is no part of our plan to be accusers, much less to be maligners of Christian men, and especially of our brethren. In saying this we do not mean that we will not try to defend the Church and the Faith which she holds when assailed, or that we will not do our best to expose error and uphold the truth, but merely that our aim is positive and not negative—our desire to teach and not to assail. We pledge ourselves never to vilify; and when we have to defend the truth or expose error, we will endeavor, God helping us, to speak the truth in love. On this point it will be our aim to act upon the principles of the great Hooker as stated in the opening section of Book V. "Our desire is not so much to overthrow them with whom we contend as to yield them just and reasonable causes of those things, which, for want of due consideration heretofore, they have misconceived."

In one word, it will be our endeavor to represent the great central party of the Church of England, which after all is not a party, because it is the Church of England. In accordance with this aim we will earnestly advocate whatever tends to produce harmony, good will, and unity of action among the brethren, and will do our best to promote every legitimate movement that seeks to reach the wider aim of the unity of the whole Christian brotherhood in the one Body of Christ. It is upon this platform, broad as the Church of England, strong, positive, and unhesitating, that we appeal to the clergy and laity of the Church to give us their hearty support and earnest co-operation.

Mr. T. R. Clougher, an experienced and successful publisher and manager has been appointed managing director for the company, and is devoting not only his immense energy, skill, and long experience, but also considerable capital to make this undertaking a success.

Experienced and successful writers have undertaken the departments of Missions, Women's Auxiliary, St. Andrew's Brotherhood, the Sunday School, and the Home. We ask for letters, editorial communications and clippings on all subjects that are of interest to Church men and Church women throughout the Dominion. These will, of course, be subject to the usual revision of the editor-in-chief, who is responsible for the general character of the whole publication.

We pledge ourselves to use our utmost endeavors to make the CHURCH EVANGELIST, in literary ability, no less than in ecclesiastical information and orthodoxy of doctrine, worthy of the Church of England.

Our Predecessor.

The appearance of THE CHURCH GUARDIAN in a new dress and under a new name, and its publication in Toronto, by no means indicate that Dr. Davidson's connection with the paper will cease. On the contrary, Dr. Davidson's aim in transferring the paper to the Church of England Publishing Company is to provide for its permanence, and to secure more fully the purposes of its publication. For many years he has borne almost single-handed the labor of editing a Church newspaper, and that the CHURCH GUARDIAN has been so long and so ably edited is at once a proof of Dr. Davidson's great powers, and of his deep love for the Church.

But foreseeing the necessity of lightening the burden resting upon him, he has welcomed the formation of the Church of England Publishing Co., as an opportunity for transferring the CHURCH GUARDIAN to the new Company, of which he will be one of the Directors as well as one of the Associate Editors of THE CHURCH EVANGELIST.

The Church of England Publishing Co., Ltd.

Letters patent have just been issued by the Lieutenant-Governor of Ontario in Council, incorporating this Company. The capital stock is fixed at \$50,000, in shares of \$50 each. We are sure that this announcement will be a matter of very real gratification to a very large number of Church people throughout the Dominion. It has long been felt that we are neglecting a very powerful agency for good in not having an organization for circulating amongst our people the vast and splendid stores of literature, which the Church of England has produced.

This feeling has often found expression on the floor of our Synods, and many fruitless attempts have been made to get the Church in her corporate capacity to take active steps to provide for this great need.

At last, despairing of any other remedy, and hearing from all parts of the country that the houses of our people were being filled with an alien and often hostile literature, and that an anti-Church religious sentiment was thus being created, a few individuals determined to start a joint stock Church Publishing Company. The difficulties and delays have been very great, but the final result is the incorporation of the above named Company, with a capital, which under the able and energetic Managing Directorship, they have secured, insures the ultimate success of the enter-

prise on a large scale, we ask the co-operation of Churchmen everywhere. No other work to which they could put their hand or give their money, has in it the possibility and promise of so much good for the Church. Our people ask for information and guidance, and there is no more potent agency for the accomplishment of these ends, than a wise and wide circulation of the Church's literature. The Company have set before them three objects. First, the establishment of a Church paper, which, in information, editorial guidance, and literary character, shall be in some measure worthy of the Church of England. The issue of this paper is the first fruit of their desire in that direction.

Second, the establishment of a Church bookstore, which will keep on hand and be the ready instrument for procuring promptly Church Books and all other current literature which the reading public may require. Arrangements are being made to have this department in full operation in time for the fall trade of this year.

The third thing which the Company has set itself to accomplish, is the establishment of a Church Printing and Publishing House. This has already been initiated and will be carefully and gradually expanded as the need grows.

The Middle Party.

At a luncheon in connection with the re-opening of the Church at Castle Donington, the Bishop of Peterborough remarked:—"All who remember what the Church of England was forty years ago must feel that there had been a great revival over the whole of it. Old principles had been revived, old ways (as far as they could be) restored, old feelings of attachment rekindled and awakened again. In the main, he believed that, taking the great body of the clergy, of the Church of England, they were loyal to the principles of their Church, and heartily desirous to restore what should be restored, and only to remove what should be removed. In that work of Church restoration many differences arose, as he had said, but he could not but hope and believe and pray that when the abuse and noise of angry men on either extreme, right or left, had spent itself, there would be heard the deeper, calmer, and yet more powerful voice, that came from the great middle party of the Church of England—that middle party which touched on either side, right and left, but still held on to its own great middle course—and he believed it rested with those who belonged to the great middle party of the Church to save the Church, to restore the Church, and by restoring it to preserve it."

The Pope's Letter.

Leo the XIII. has addressed a long letter to the English people. Or, rather to that part of them "who seek the Kingdom of Christ in the Unity of Faith." The letter is remarkable as being the first peace-loving appeal to the English people by the Papal See for more than three hundred years. In very different tones have the predecessors of Leo XIII. spoken to the Christians of this land. It is remarkable too, for the gentle and devout spirit which breathes through it all. It is permeated by an earnest pleading desire for the restoration of the Church's broken unity. And no one who is conscious of the terrible evils of our present divisions and distractions can fail to rejoice that the craving for unity which is so deeply stirring the hearts of all thoughtful men in this age, has made itself felt even in the Vatican, and has moved the Head of the Latin Church to take the action that he no doubt deems best for the attainment of this object of ever widening and deepening desire. But in spite of all this, the letter is puerile in its conception and expression. It displays a strange ignorance of the actual facts of English History, and one would almost think a disregard of the feelings and attitude of the English people towards the Papal See at the present time. It is moreover a studied insult to the English Church. The letter is not addressed to the Church of England or her Bishops and Clergy, but to the English people and

the question at once suggests itself, what right has the Bishop of Rome to address British Christians except through their lawful Bishops and Pastors?

Leo XIII., enlightened and devout man as he is reputed to be, has the traditional Roman notion about what the Catholic Church is. England has not only "been wrenched from communion with the Apostolic See, but has been bereft of that holy faith in which for long centuries it had rejoiced and found liberty." The idea of unity which pervades his holiness' letter is not that of reconciliation, and restored inter-communion between the different parts of the divided Church, but simple submission to the Roman See, which is by itself, in his apprehension, the Catholic Church. So that there can be no reconciliation or restoration of unity except by an acceptance of the entire Papal claims, Papal usages and Papal doctrines. No reconsideration of any of these is hinted at. No reform is needed. We can only return to unity by accepting them all. In reply to this invitation we would wholly endorse and re-echo as our own the words of the Archbishop of Canterbury spoken with reference to the recent proposals of Lord Halifax. "I have no hesitation in saying that in my opinion any corporate union with Rome so long as she retains her distinctive and erroneous doctrines, and advances her present unprimitive and unscriptural claims is absolutely visionary and impossible." Nay, we would add—not to be desired or even thought of. The strange blindness of Pope Leo in flinging some of the worst of these ever-separating Roman corruptions in the teeth of those with whom he is pleading, is proof enough of the puerility and ignorance of which we have spoken. He calls the English people to address their prayers for unity not to God or to the Adorable Trinity or the Blessed Son but to St. Peter and St. George and above all to Mary the Holy Mother of God." And he adds we are pleased of our own will and authority to grant to all those who piously recite the prayer appended to this letter, an *indulgence* of three hundred days. Moreover a plenary indulgence once a month on the observance of the usual conditions to those who have recited it daily. And here is the prayer.

To the Blessed Virgin. Prayer for England.

O Blessed Virgin, Mary, Mother of God and our most gentle Queen and Mother, look down in mercy upon England thy "Dowry," and upon us all who greatly hope and trust in thee. By thee it was that Jesus our Saviour and our hope was given unto the world; and He has given thee to us that we might hope still more. Plead for us thy children, whom thou didst receive and accept at the foot of the Cross. O sorrowful Mother! intercede for our separated brethren, that with us in the one true fold they may be united to the Supreme Shepherd, the Vicar of thy Son. Pray for us all, dear Mother, that by faith fruitful in good works we may all deserve to see and praise God, together with thee, in our Heavenly home. Amen.

Is it not sad? Is it not amazing that such a prayer should be commended to the use of Christian people at the end of the nineteenth century? If this is not idolatry—worshipping creature instead of the Creator—then we are at a loss to know the meaning of that term. The Blessed Mother is asked to bring it to pass, that separated England may be united to the "Supreme Shepherd, the Vicar of thy Son." The supremacy of the Pope, and of course his infallibility, indulgences, the worship of the Virgin, prayer to the Saints. These are just some of the things, which the benign Leo assumes that we will accept as a matter of course.

His holiness bases his appeal to the English people to return to this kind of unity, on the ground of the gratitude which the people of England owe to the Papal See, for the love and care of the Roman Pontiffs for England from the days of "Our holy predecessor Gregory the Great, to whom the English nation owes a deep debt of gratitude for converting the Anglo-Saxons under the leadership of St. Augustine." For his Holiness says: "That Christianity which the Church (he means the Roman) had conveyed to Britain and spread and defended there against rising heresy, after having been blotted out by the invasion of heathen races, was now by the care of Gregory happily restored." It is not easy to imagine a scholarly man crowding so many statements, which historical investigation has completely exploded, into so short a space;

for first there is not a shred of historical evidence that Rome or the Bishop of Rome, had anything to do with the first introduction of Christianity into England. It probably came chiefly from Gaul. And, Gaul owes its Christianity to Asiatic Greece and not to Rome. Certainly the prevailing characteristics of the Church of Ancient Britain were Greek and not Roman. Secondly, his Holiness ought surely to have known better than to assert that the Church had been blotted out by the heathen invasion. He ought to have known that seven British Bishops, met the single Roman Bishop Augustine shortly after his arrival. He ought to have known that in fulfilment of Augustine's prophecy and as Tiery thinks at his instigation, 700 British Ecclesiastics were slaughtered by one of Augustine's heathen cotemporaries in one day. He ought to have known that the heathen races of England were not "converted by the care of Gregory," but by these very British Christians, who first converted Ireland, and through Ireland Scotland, and from Scotland at least eight-tenths of Saxon England.

His Holiness is hardly any more fortunate in the bit of Church history he gives in his foot-note to the letter. He says when Agricola the Pelagian tainted the churches of Britain with the insinuations of his teaching, Pope Celestine, at the instance of Palladius sent Germanus, Bishop of Auxerre as his vicar, and led back the British people to the Catholic Faith having driven out the heretics. From this, as the Rev. I. H. Wilkinson has pointed out in the *Church Times*, May 3rd, it would appear that Palladius and the Pope were the only people concerned in the Mission of St. Germanus. Dr. Caspari, however, in his learned work, published at the beginning of the middle ages, page 384, points out that the life of St. Germanus knows nothing of the action of Celestine the I., according to St. Germanus and St. Lupus were despatched to Britain by a Gallic Synod, convened at the request of Hilfery, a Catholic Britain. The account runs: "At the same time an embassy sent by the Britains to the Gallic Bishops announced that the perverted doctrine of the Pelagians had gained more hold on the people of their parts. A numerous Synod was therefore convened and two illustrious religious luminaries Germanus and Lupus entreated to go to Britain."

So it appears that the Pope and the Roman Church had nothing to do with this anti-Palagian Mission. Except to sanction it afterwards and claim for themselves the credit of its success.

So that his Holiness' appeal to the English people to return to the Roman obedience on the ground of the gratitude they owe the Roman Church for the love and care of the Roman Pontiffs for England—rests upon an unhistorical and fictitious basis. We can only, therefore, express our hope, that the distresses into which she is falling and the pressure of a world-wide sentiment in favor of Union, may lead the Roman Church to make those reforms in her doctrinal and heretical system, that will bring her once more into harmony with the Catholic and Apostolic Church, and so make the restoration of unity not only possible, but a necessity.

The Women's Congress.

We wish we could congratulate the Christian women, who met in this city recently, on the success of their gathering, but we cannot. There were in it some most serious defects, so that upon the whole, we feel that it would have been better if it had not been held. By dispensing with all forms of public worship—having no corporate acknowledgment of the existence and claims of the Supreme Being, without Whose blessing nothing can succeed; they stultified themselves, and did great dishonor to Almighty God. They negated the Creeds of Christendom so far as they could; so they hid away their Lord and Master as unceremoniously, as Rachel thrust the gods of Laban her father into the furniture of the saddle of her camel. The great object seems to have been to get together the largest possible number of women, and produce a great impression by the size of the organization. What was due to God from professing Christians was but lightly considered. They would excuse themselves as

readily as Naaman the Syrian, "when we bow down in the house of Rimmon, the Lord pardon thy servants in this thing." There was some excuse for Naaman; he was a heathen, and knew not the Lord Jehovah, but we know of nothing to justify, or modify, the irreverence of their act. Had this great sisterhood of clever, restless, progressive women lived in the days of Nebuchadnezzar, King of Babylon, they would at once, judging from their recent action, have bowed down before the image of gold, and have thought the Hebrew children very unwise in disobeying the command of the king, and in running such risks of being "cast into the burning fiery furnace." But God takes care of His servants who obey Him, and punishes those who dishonor Him. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in Heaven, but whosoever shall deny Me before men, him will I also deny before My Father which is in heaven."

If Church women enter this organization, they will be bound to act according to the vote of the majority; the sooner therefore they separate from it the better. Some action should be taken by the Provincial Synod to keep our people out of this and similar combinations into which some are quite too ready to enter, and to preserve the honor of the Church and the reverence due to the Divine Name.

The Synods.

Nearly all the Synods of the Canadian Church are being held during the current month. Their occurrence awakens reflections upon their working. Synods are still new things in the modern Church of England. The very first Synod ever held in the Colonial Church was held in the city of Toronto under the presidency of Bishop Strachan and the writer took part in its formation. Great things were expected to flow from the establishment of Synods comprised of Clerical and Lay representatives. In 1832 Dr. Strachan, then Archdeacon of York, drafted a constitution for the Bishop of Quebec, his diocesan, and in his letter enclosing it he says "I am quite convinced that we shall never gain much ground in the Province or obtain that influence upon public opinion, or with the government or with the Bishop himself, that we ought to possess till we have frequent convocations to consist of the Laity as well as the Clergy." And in 1836 Mr. Fuller, afterwards Bishop of Niagara, in a pamphlet on the state and prospects of the Church in Canada, proposes as a remedy for the impending calamities that were about to befall the Church, in the loss of her university and church endowments, the formation of Diocesan Synods, and contends that nothing short of the admission of the Laity into our councils will give us strength and energy."

For the first few years of Synodical life these expectations seemed likely to be realized. Men looked forward to these annual gatherings with eager interest and went home with reawakened courage and hope. It will not be denied that all that has been very greatly changed. Synods are now too generally regarded as a necessary evil. Interest in them is diminishing and a feeling of relief is experienced when they come to an end. Still they have come to stay. They are a part of the development of modern Democratic life and we should not know how to get on without them.

The question now is, what can we do to make them what they were designed to be, and are capable of being made? And in the first place what is the secret of the growing loss of interest in them and hope from them. It is due in part no doubt, to the fact that they are mere business gatherings and there are only a few people who do not regard business as a bother. It is due more largely to the fact that they are occupied with mere technical legislation, and seem never to have time to deal with the great underlying interests of the Church's life; and so they result in endless resolutions which become a dead letter unless some one individual consecrates his time and talents to impart to them living form, and reality. In some at least of the Synods the flagging interest is due to the

exceedingly poor order that is kept. The room perhaps is noisy, men have not met for a long time and are naturally inclined to engage in private conversation. The din increases, they cannot hear what is being said and so they lose interest, and go home after a day or two's vexation. This perhaps is the chief cause of failing interests and it is easily remedied. Some years ago in the Provincial Synod a newly elected Prolocutor found himself helpless in the chair because of this condition of things. On the second morning he asked the Synod to remember that we had met together not to engage in private conversation but to discuss the general interests of the Church. He begged the Delegates, if they had no interest in what was going on, and wished to engage in private conversation to leave the Synod Hall and talk elsewhere. And he ended by a formal notice that he would name any gentleman whom he found disregarding this admonition. People thought it was an idle threat. But for the next few hours Deans and Archdeacons, Judges and Members of Parliament were named right and left, and before half the day was over complete order was secured, and everybody heard and kept up interest in what was going on. We would like to see the experiment tried in our Diocesan Synods. We are not in possession of information as to the subjects that will occupy the attention of the various Synods. There will of course be the usual reports on the Mission, Widows and Orphans, Superannuation Fund, etc., with the usual financial difficulties and apparent helplessness in dealing with them. Other questions of a specific character will of course occupy one and another of these Assemblies. In Ontario the question of greatest living interest is the setting up of the Diocese of Ottawa. Huron, Niagara and Toronto have each to pronounce upon the proposed new north-western diocese and the ways and means of establishing it. Toronto, and probably most of the other Synods will discuss the question of religious education in the schools, and other questions of general interest will no doubt emerge. We take the liberty of recommending the Delegates to study the Reports of the Committees before going to their respective Synods. It will save much time, usually spent in asking questions that need not be asked. By the way, it would manifestly save hours of time if the Parliamentary custom of dealing with Reports were adopted instead of our present mode of action, that is if Reports when read were merely received and laid on the table instead of being adopted, and that no further time be spent upon them unless the chairman or some other member submit a resolution or canon dealing with or based upon the Report.

The Extension of the Episcopate.

For the Church Evangelist.

The most remarkable characteristic of the Anglican Communion during the past one hundred years has been the increase and extension of the Episcopate, and the wider scope and influence of the Episcopal office. From the time of Henry VIII till 1787 when White, Provoost and Inglis were consecrated for the Sees of New York, Pennsylvania and Nova Scotia respectively, there had not been a single new diocese erected, and their number had decreased in Scotland and Ireland.

In contrast with the lack of Expansion which marked the Church of England in the period referred to, she has since the close of the last century when there was not a Bishop outside of the British Isles increased the Episcopate at home and abroad, and the number of Bishops was increased from about thirty to two hundred and twenty-five; exercising their office in the United States, in the wide spread colonies of the Empire, and in the regions beyond.

Not only has the number of Bishop's increased, but the standard of Episcopal work and duty has been greatly raised. The conception of a Bishop as a great Clergical State, living in baronial seclusion, difficult of access, and rarely seen, which prevailed up to a comparatively recent date, has given place to that of an active leader of men, one in touch with his clergy and laity, and whose influence is felt in every parish, and in matters social and philanthropic, as well as in those that are religious or ecclesiastical. No single Bishop contributed more to this change than the late Bishop Wilberforce of Oxford, and later of Winchester whose ubiquity and energy in all directions astonished the stumbling Episcopate and created a new departure, which has been universally recognized as an improvement on old methods.

The Canadian Church now attained to complete organization has shared in the benefits which have attended the increase of the Episcopate. There are now in British America including Newfoundland twenty organized Dioceses and Missionary jurisdictions. The territory is vast and the population scattered, and except perhaps in Ontario, the increase of the Episcopate has kept pace with

the wants of the Church. In the central Province, the most populous and most progressive, the Church of England has not made the growth and progress that her friends and members desire, and think considering her early advantages and opportunities she should have made. To-day in point of numbers she is but third, and is closely pressed in this regard by the alien Church of Rome. The statistics of marriages by denominations, which illustrate as well as anything can the numerical strength of denominations is for 1893as follows:—

Denomination	Number of persons married	Per cent of whole	Proportion to the whole number of persons named
Methodist	10,944	34.8	1 in every 2.8
Presbyterian	6,969	21.0	1 " " 4.8
Church of England	4,555	13.7	1 " " 6.3
Roman Catholics	4,109	12.7	1 " " 7.0

These statistics are not pleasant reading, they tell their own tale and should move us to earnest study as to the causes of such a result, and to employ every possible means to increase the Church's actual and comparative strength. No doubt the causes are manifold for our lack of growth at least in numbers in Ontario, and many reasons may be assigned for it, and no one remedy can be suggested which will alter the existing state of facts, but the opinion prevails that an increase of the Episcopate which has marked the life and progress of the Church will not be without beneficial results.

In this direction it is a pleasing and encouraging sign to notice that there are no less than three new Sees proposed. First that of Ottawa, a division from North to South of the Diocese of Ontario, which will have the capital of the Dominion for its See city. This is almost an accomplished fact, the endowment for the Bishop is nearly raised, and at an early day the clergy and laity will be convened for the purpose of electing a Diocesan. That the Diocese of Ontario has succeeded in raising the necessary endowment should prove that other dioceses also can provide the required sum for the maintenance of a Bishop. This new diocese will form an important centre of church life, because a large number of leading churchmen and their families from all parts of the Dominion meet at the national capital. It is to be hoped that when the Synod of the new diocese assembles and invokes the Holy Ghost to guide them in their choice of a chief shepherd that the demot. of party spirit will be exorcised, that there will be no appeals to passion and prejudice, and that regardless of all other consideration, its members will unite in seeking to elect as Bishop one who possesses the gift of leadership and the one best fitted to organize a new diocese, and to inaugurate the Church's work in this important field. A new diocese is also proposed in Eastern Ontario with Cornwall as its See city. This proposal emanates from Rev. Dr. Mountain, *clarum et venerabile nomen* in the annals of the Canadian Church who also, so it is understood, is ready to provide a large part of the necessary endowment. Before very long probably this proposal will take shape, and thus adequately provide for the episcopal oversight of Eastern Ontario.

The third Diocese suggested is in the west where the need for it is most pressing. At the jubilee of the Diocese of Toronto, the Bishop of Huron expressed the opinion that his Diocese was too large, and that he would be glad if any plan could be devised that would reduce its existing area. At the Synod of Huron of 1893, a motion was passed in favor of dividing the Diocese, and a committee appointed to consider and report thereon. At the Synod of 1894 the committee reported, recommending, if possible, a rearrangement of the boundaries of contiguous dioceses, and the erection of another, to which each should contribute, as soon as adequate provision could be made, and arrangements completed. This action led finally to a meeting in Toronto of representatives of the dioceses of Toronto, Huron, Niagara and Algoma, at which the matter was fully discussed, and referred to a committee whose report was considered at a second meeting, held in Toronto, March 20th, the Bishop of Toronto having presided at both Conferences. The Bishop of Huron was also present at the first meeting of the Conference, and as the large diocese of Huron leads the present movement, and its Bishop has taken a statesman-like view of the whole question, one sentence from his remarks may here be quoted. His lordship said "Whenever it could be shown that any advantages would accrue to the Church as a whole by any division of the Diocese, they would be the first, not only to acknowledge the fact, but also to act upon it." The Conference agreed to recommend the erection of a new diocese and re-arrangement of boundaries as follows. "That a new diocese should as speedily as possible be constituted of the counties of Bruce, Grey, Simcoe, Dufferin, and North Wellington—and also that the counties of Waterloo, Brant and Norfolk be detached from the Diocese of Huron, and added to that of Niagara. These recommendations must secure the ratification of the dioceses concerned and of the House of Bishops before they can come into operation.

The new diocese takes in the counties on the southern shore of the Georgian Bay, which contain a population of 250,000, and a church population of not less than 50,000, which includes such important towns as Owen Sound, Barrie, Orillia, Collingwood and Walkerton, and will have a staff of over fifty clergy, and a field capable of much development, and with many hopeful possibilities.

The Dioceses of Toronto and Huron, by proposed changes, will be relieved of territory which needs more oversight than under existing arrangements can be furnished, and the Diocese of Niagara will be made more equal in extent to the neighboring dioceses, and more geographically complete than in its present fragmentary and disjointed condition. The whole Church will be stimulated by this addition to its Episcopate force, and by this forward and progressive movement.

One thing only remains to be considered, viz., the Episcopal Endowment of the new See. This is quite within the power of the wealthy dioceses interested in it to provide, and till that is secured some arrangement might be made whereby the interest of the endowment of Algoma amounting to \$55,000 could be used for the support of its Bishop, and the dioceses of Toronto, Huron and Niagara transfer what they now give to the support of the Bishop of Algoma to the Bishop of the newly created diocese. Let the main idea contained in the above scheme be adopted and there can be no question but that the ways and means of giving it effect, will be provided.

History of the Church in Canada.

For the Church Evangelist.

A large number of our people are in great confusion of mind as to what is meant by the word Church, but a still larger number are in utter ignorance of the history of the Canadian branch of the Church of which it is their high privilege to be members. We purpose giving a series of brief notes illustrative of what that history has been.

The beginnings of the history of the Canadian Church are intimately associated with the political convulsions which issued in the foundation of our Canadian Realm.

As the result of the capture of Quebec by General Wolf, France ceded to England in the Treaty of Paris the whole of her possessions in the North-American continent. The boundary in the West between the British possessions thus gained, and the Province of Louisiana ceded by the same treaty to Spain, was never determined, and nobody at that time thought it worth determining. It was an impenetrable wilderness—regarded as useless, except as a covert for fur-bearing animals.

Thirteen years later, by the success of the Revolution of the fifteen Atlantic States, England lost the whole of her territory lying to the west of Nova Scotia, New Brunswick and Quebec, and to the south of the St. Lawrence and the lakes, and the 45 parallel of latitude.

This blow was so severely felt, that in England the loss of the United States was for a long time regarded as being practically the loss of the British possessions in North America. The land was looked upon as useless for purposes of settlement. And so in after years British statesmen gave away a territory as large as all Europe west of Russia, without any constraint or compensation, and in mere contempt for what they regarded as a worthless country.

This feeling was so universal that no English settlements of any importance were effected till after the end of the Revolutionary war. Then large numbers of those who had settled in one part or other of what has now become the United States, and who remained loyal to the British Crown, moved from the different states into the territory lying nearest to them. This explains why the greater number of these were exiles, settled in the Eastern Provinces, as these were nearer the larger New England settlements, and were accessible by sea, while the Canadian lands could only be reached by long journeys through the almost roadless forests.

It has been maintained by a distinguished writer among ourselves, that these self-expatriated heroes acted under altogether mistaken notions of their duty, and that their action has been stripped of all its high significance and nobility by the indefensible motives which dictated it. It is, however, certain, that they did not act in obedience to any mere sentiment, though it would not have been less to their honor if they had. They were inspired, no doubt, with enthusiastic loyalty to the crown and realm of England. And for that loyalty, as the violence of the Revolution increased, they were prescribed and banished, their property confiscated, and in many cases even their lives were endangered. They had no choice but to emigrate or to violate their conscience and their oath. And so vast multitudes of men, women and children abandoned all their worldly goods, possessions and interests, and set out to carve out for themselves a new home in this unknown land. They acted in obedience to noble and self-sacrificing convictions, and no political philosophizing can ever rob their conduct of its heroism and glory. No land under the sun has had a nobler race of progenitors than our own Canadian realm. No race ever began with a set of men of higher principles, or of more inflexible adherence to righteousness and truth.

No class, perhaps, fared so badly in the Revolution as the clergy of the Church. That they were upholders on this Continent of an Institution that was part and parcel of the State, was of itself sufficient to make them objects of suspicion. But it was also true that in the beginning of the conflict they almost without exception espoused the British cause. In most cases they held on to their parishes as long as they were permitted, or found it at all safe to do so. Their sufferings were in many cases most severe. They were mobbed, whipped, shot at, imprisoned, fined and banished. Their property was confiscated or wantonly destroyed, their services disturbed, their altars defiled, their churches wrecked and their writings burned. Some of them died of poverty and exposure. The Rev. Dr. Carver writes to the S. P. G. from Halifax, that he and several other clergymen had been obliged to leave Boston at a moment's warning, with the loss of all their property. The Rev. Dr. Byles came to Halifax with five motherless children, and for a time was deprived of all means of support. The Rev. John Bailey writes, that for three years past he had undergone the most severe and cruel treatment. He was seized by the committee, and after being treated with the utmost abuse was ordered to appear before the General Court at a distance of 180 miles, in the middle of winter. On his way to hold service he was assaulted by a violent, armed mob, who stripped him naked in search of papers. He was then confined a close prisoner to his house for many weeks. At last he escaped in the night, and wandered about Maine, New Hampshire and Vermont, and was persecuted by the sheriff for not taking the oath of abjuration. At last he and his family were able to escape to Halifax, but were destitute of money and had not clothing enough to cover them. And so the story goes on. In our next issue we will give some account of the life and work of these pioneer exiles in their forest homes.

Home Teaching for the Children.

"Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life; but teach them thy sons, and thy son's sons." Deut. iv. 9.

The object of this column is the assistance of parents in teaching their children at home those truths which it is the duty and privilege of every parent to impress upon the mind of his child. It is not the function of the Sunday school to take the place of the parent, but rather to supplement the teaching received at home, and to prepare children for catechising by the clergy.

The lesson which will appear from week to week will be taken from the lesson notes of the "Church of England Sunday School Institute," as selected for the current year by the Local-Diocesan Sunday School Committee of the Provincial Synod.

The column will also contain items of interest connected with Sunday school work.

LESSON XXVIII.—THE APOSTLES' CREED.—JUNE 9TH, 1895.

INTRODUCTION.—To-day is called "Trinity Sunday," because Trinity means "three in one;" and to-day we keep in memory the doctrine of the Holy Trinity, or three Holy Persons in the one Godhead. By the doctrine of the Holy Trinity is meant that there are Three Persons in one God.

On some of the Sundays, from Advent to Whitsunday, we have been keeping in memory, first of all, the Great Day of Judgment; then the most important things done by our blessed Lord, from His Birth to His Ascension; and, lastly, the Descent of the Holy Ghost; and in that way we learn separately every year about God the Father, God the Son, and God the Holy Ghost.

Then, after all these, on one Sunday in every year we learn about all the Three Persons in the blessed Trinity together; and so this Sunday is called Trinity Sunday. To-day the chief lesson we learn is that the Three Persons in the blessed Trinity are ONE GOD. As one God, Cherubim and Seraphim continually adore Him in heaven, saying "Holy, Holy, Holy, Lord God Almighty," let us try to do the same.

We do not understand how the Three Persons can be One God; but we believe it. We will not try to explain it. It is a mystery, and God has not chosen to give us power to understand it. We must believe it, just as little children believe what their people tell them.

When we think in this way of God's nature, God as He is in Himself, we ought just simply to try and pray to grow more reverently, adoring humbly the great Majesty of Almighty God, who rules the world with such love and power and wisdom, as have no bounds.

To believe in God the Father, God the Son, and God the Holy Ghost is what we chiefly learn from the Apostles' Creed, which contains the Articles of our Belief. Creed, from *credo* (I believe), being the first word of the Creed in Latin. The articles (or clauses), from *articulus*, a little joint.

I. OBJECT OF CREEDS.—Perhaps you may ask, why is a Creed wanted? It believes the whole Bible, is it not that enough? Yes, but the Bible is a large book, and it is convenient to state the great truths about God in short, concise form, which all can use and understand and remember. Therefore first object of a Creed is—

(1) TO STATE THE CHRISTIAN FAITH CONCISELY.—Read Acts viii. 35-40. Question on the story. The eunuch believed in God, as did the Jews; had been to Jerusalem to worship; had to be taught about Jesus Christ. St. Philip was sent to teach him; found him reading (Isa. liii.) the prophecies about Christ; explained them; showed that Jesus was Son of God; told him how Christ had ordained Baptism as means of admission to the Church, and tells him he may be baptized if he really believes in Christ. What is his answer? (ver. 37.) The same words that are said in the second part of the Apostles' Creed. Here, then, a second object of Creeds, viz.:

(2) TO BE USED BY CONVERTS IN PROFESSING THEIR FAITH.—A convert could not repeat whole Bible, but could repeat the Creed. Therefore used in Baptismal Service.

Another use is that Christians may know each other. Have all heard of a soldier's "pass-word," by which friends can be known from enemies. So Christians can test one another: "In whom do you believe? What do you believe?" The Creed gives the answer. For this reason formerly called "symbols," which means "thrown together," like a sign and countersign. Therefore third object is—

(3) TO BE WATCHWORDS BETWEEN CHRISTIANS.—One more object.

(4) TO BE AN "ACT OF FAITH" TOWARDS GOD.—This shown also by some old customs, such as turning to the east, from whence Christ expected to return; bowing the head at the name of Jesus, showing belief in His divinity; standing to repeat it; and also according to the rhyme—

"Tis said when they, in oiden time,
Rehearsed in church their creed,
They bared their swords, in token they
In its defence would bleed."

It is also an act of praise, and so is directed to be sung. In reciting it we proclaim God's excellent greatness, and rehearse before Him the greatest things that He has done.

II.—CONTEXTS OF APOSTLES' CREED.—Called so because contains Faith as taught by Apostles; the first found complete in writings of Rufinus, at Aquileia, A.D. 390. Been used in the Church for nearly 1500 years. In daily service comes after the two Lessons and Canticles, because "Faith cometh by hearing" (Rom. x. 13). What does it teach? Faith in—

1. God the Father, Creator of the world.
2. God the Son, Redeemer of mankind.
3. God the Holy Ghost, Sanctifier of the chosen people of God.

(1) God the Father of Jesus Christ from all eternity (Heb. i. 2).

(2) God the Son.—Notice His three titles.

JESUS—showing His work as Saviour (St. Mat. i. 21).

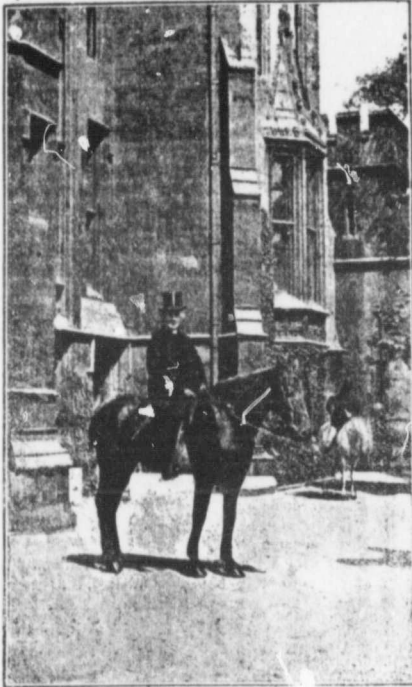
CHRIST (or Anointed)—showing His office as Prophet, Priest, King.

LORD—showing His sovereignty at God's right hand.

A Day in the Life of a Bishop.

BY THE REV. MONTAGUE FOWLER, M.A., CHAPLAIN TO THE ARCHBISHOP OF CANTERBURY, IN THE *Quiver*.

In that most interesting of biographies, the life of Archbishop Tait, written by his domestic chaplain, the Dean of Windsor (now Bishop of Rochester), Dr. Davidson devotes the greater portion of



THE ARCHBISHOP OF CANTERBURY.

a chapter to a description and analysis of the varied duties, a resting on the Primate of All England, and gives some amusing details of the strange and often eccentric correspondence with which the Archbishop has to deal.

At the present day, when the wonderful revival of Church life, which commenced about sixty years ago, has permeated through every department of the Church's organization, and when we see the rapid extension of the episcopate going on year by year, it is absolutely necessary, in endeavoring to set down the character of the work devolving upon those who have the honor and privilege to hold the high office of a bishop in the Church of God, to select typical instances from various quarters of the globe. It will be readily seen that the labors of a bishop in Central Africa, or along the coast of the Arctic Ocean, or among the scattered islands of the Pacific, must be of a totally different nature from those of the diocesan bishop at home. Hence no description of a day in a bishop's life would be complete which omitted to touch upon the requirements of the episcopal oversight in different parts of the world.

One of the most remarkable facts in the development of the Church's work during the past century is the way in which she has sent forth bishops as pioneers in the grand effort of preaching the Gospel to every nation under heaven. Many earnest people have laid it down as a rule that the conversion of the heathen should be undertaken by missionary clergy or even laymen, and that, when the nucleus of a native Church is formed, an episcopal overseer should then be appointed to rule and guide the new community. But experience has taught the lesson that greater results for Christ are obtained by commencing with the prestige and authority of the bishop. His words carry more weight, and he is able to gather a larger number of earnest clergy and workers to co-operate with him.

One hundred and ten years ago the first bishop of the American Church was consecrated in Scotland. There are now eighty-one prelates belonging to the Church in the States.

Exactly a hundred years ago the Anglican Church had only two bishops outside the British dioceses, viz., Nova Scotia and Quebec. Fifty years later the number had increased to ten. To-day, its colonial and missionary episcopate numbers ninety.

The suffragan bishops, appointed to assist the bishops at home in the arduous task of meeting the unceasing round of duties devolving on them, were of very early origin. Their number was increased under an Act passed in the reign of Henry VIII. For three hundred years the office was in abeyance, until it was revived in 1870, when Henry Mackenzie became Bishop-Suffragan of Nottingham, and Edward Parry of Dover. The number has now risen to eighteen.

The first Lambeth Conference, in 1867, to which all the bishop's of the Anglican Communion were invited, was attended by seventy-six out of 144. At the second conference, in 1878, 100 were present out of 173. To the last, held in 1888, there came 145 out of a total of 211.

THEIR SPHERES OF DUTY.

Let us try to follow them to the various countries in which they labor. In addition to those whose sees are situated in England and Wales, there are six bishops in Scotland and thirteen in Ireland. Crossing the Atlantic, we have twenty whose dioceses cover the Dominion of Canada, that vast region of North America which lies outside the United States. Some of these comprise large seaport towns, such as Quebec and Halifax, Nova Scotia. Columbia and New Westminster carry us beyond the Rocky Mountains to the shores of the Pacific. The diocese of Moosonee includes the whole coast of Hudson's Bay, and the inland country for about 500 miles on the south-east and west sides. Such a charge, with its trials and responsibilities, is almost inconceivable to us who live at home. The length of the bay from north to south is about 800 miles. It is navigable only for a few summer months, being completely frozen over, or obstructed by drift ice, during the rest of the year. The shores round it are rocky and steep, the climate extremely severe, and the adjoining land is barren and sparsely inhabited. The bishop of such a diocese must indeed be willing to "endure hardships." Cut off from the rest of the world—for, as a rule, the mails from Europe only reach the coast once a year—the indefatigable and energetic prelate, such as the late Dr. Horden, who held the post for upwards of twenty years, must be continually braving the elements in his constant travelling from one station to another. Other Canadian sees include similar, if less trying, duties.

Travelling southwards, we have a group of episcopal centres in the West Indies. These include Antigua, Barbados, St. Kitts, and many of the islands of the lesser Antilles, under the jurisdiction of the Bishop of Antigua; Jamaica, Nassau and the Bahamas, Barbados and the Windward Islands; all involving incessant travelling by sea, and danger from the storms which at times rage in the Gulf of Mexico. There are also the bishoprics of Trinidad, British Guiana, and Honduras, exposing the brave and self-denying men who labor in those districts to the ever-present risk of fever, ague, and other deadly complaints. The bishop of the Falkland Islands has the oversight of the various Church of England colonies along the entire coast of South America, with the exception of those territories above mentioned. Any of these prelates, in recounting their experiences in the daily discharge of their divine duty, might well quote the words of Othello—"Wherein I spoke of most disastrous chances; of moving accidents by flood and field; of hair-breadths escapes."

Africa, too, supplies its share of difficulty and suffering. The western coast, comprising the Niger Territory, Sierra Leone, etc., requires in its bishop a stout heart and an iron constitution. In the former, Dr. Crowther, a native of that district, worked for over fifty years as a missionary, for twenty-eight years of which he was in episcopal orders. He was succeeded by Dr. Hill, and he in turn by Dr. Tugwell, who has the assistance, as coadjutors, of two natives, Dr. Oluwole and Dr. Phillips. In Eastern Equatorial Africa, the annals of our Church's history are adorned by the names of Hannington and Parker, the former of whom was martyred after a year's work; the latter succumbed to fever in three years. How thrilling are the records of journeys accomplished in spite of the almost impassable roads and forests, of rheumatism, fever, and dysentery, and of hostile tribes. Yet each of these noble and heroic disciples of the Master was animated with but one desire—to extend the Kingdom of Christ upon earth.

The Bishop of Central Africa, whose death at sea last summer (brought about by the overtaxing of his strength in visiting the vast area committed to his charge) told of another life laid down in the cause of missions, hardly knew what it was to rest. Day after day, accompanied by a few faithful helpers, Dr. Smythies bravely trudged along, now cutting his way through dense jungles, now struggling over swamps or fording rivers, halting wherever opportunity offered for bringing the light of the Gospel message to shine on the natives whom he met as he passed from station to station. Frequently months would elapse before he could receive communications from friends and relatives at home, while the opportunities of despatching letters were even more uncertain.

The various dioceses of South Africa each present their special peculiarities of work, although some of them, such as Cape Town resemble more closely the character of our home bishoprics. This is the case, too, with certain of our sees in India—Calcutta, Bombay Madras, etc.—and the majority of the episcopal sees in Australia.

Two bishops are laboring in China. Their primary duty is to exercise spiritual oversight in regard to the Church of England congregations at the various centres. But they also endeavor to awaken the "celestials" to a knowledge of Christianity. Very interesting are the stories that have been told of their efforts in this direction, though the sequel is sadly disappointing. One of them, after spending several days in succession with a highly educated and intelligent mandarin (who received him with the utmost courtesy, and listened most attentively), during which time he laid before his hearer the outline of the teaching of Christ, dwelling on His incarnation, His passion, and His resurrection, was met with the following reply—

"I have grasped all you have told me, and I am delighted to find how nearly we agree on religious matters. Much of what you have said was new to me, and I was not aware that the English were so enlightened. I understand perfectly. Jesus is the modern representative of Confucius; Confucius the ancient embodiment of Christ. I have greatly enjoyed our conversation, and I shall always remember it with keen pleasure."

IN JAPAN.

The English bishop in Japan has a different and more encouraging task. The Japanese are less conservative than the Chinese, and their great readiness to adopt modern European habits and customs has laid the foundation of the acceptance of catholic truth. There is, perhaps, no instance in the whole history of mission work of so rapid an appreciation of Divine truth, or of so great an eagerness to establish a native Church, independent of, but in full communion with, the Anglican, as is presented by the present state of Christian feeling in Japan.

One of the most interesting fields of missionary enterprise is that

group of islands lying to the east of the great continent of Australia known as Melanesia. This story is told of the well known George Selwyn (the first Bishop of New Zealand, and afterwards Bishop of Lichfield), who more than once visited Norfolk Island, the most important of the group.—Together with a few friends, he was making his way through a swamp, in one of those tropical deluges of rain of which we in England have no experience, when the conversation turned on the difference between the episcopal duties at home and the hardships of such a journey as they were undertaking.

"It ever I am appointed to an English bishopric," said Selwyn, wringing the water from his clothes, "It ought to be that of Bath and Wells."

After a time the supervision of these islands was given to John Coleridge Patteson, who was consecrated bishop in 1861. The following extract from a letter, written by the bishop to his friend, Professor Max Muller, in which he explained why he could not make his knowledge of languages of more benefit to philology while so fully absorbed in his episcopal work, is intensely interesting. It gives some idea of the vast responsibility and multifarious duties laid upon a bishop laboring on the opposite side of the globe, separated from us at home by thousands of miles, yet carrying into his daily life the methods and habits so familiar to ourselves but so strange to the *quondam* cannibals for whose spiritual advancement he was ready to lay down his life:—

"I have so many and so very different occupations, and so much anxiety, and so many interruptions. . . . The whole management

scholars, only a few. School from 9 to 10 with two other English lay assistants. Add to all this, visitors interrupting me from 4 to 5 correspondence, accounts, trustee business, sermons, nursing sick boys, and all the many daily unexpected little troubles that must be smoothed down and questions inquired into, and boys conduct investigated, and what becomes of linguistics?" (See "Life of Bishop Patteson," vol. ii. pp. 122-124.)

The above presents a very different picture from that of a diocesan bishop at home, the chief point of similarity being the ceaseless routine of active labor, and the unintermittent burden of responsibility attaching to one on whom is laid the "care of all the churches" within his jurisdiction.

But when we have left our brethren in the antarctic regions, and returned to the limits of the British Isles, how widely divergent are the duties, say, of the Bishop of Sodor and Man and of the Archbishop of Canterbury! And again, the episcopal engagements of any individual bishop are very different at different seasons of the year.

For several months during the early spring and summer, the chief and most engrossing occupation is the confirmation tour. Most of us—apart from the time when we ourselves received the gifts of the Spirit at the "laying on of hands"—have been present at a confirmation, and we have felt a sense of fatigue, of physical and spiritual exhaustion, on returning home. But the bishop must day after day, for several weeks in succession, conduct two and sometimes three, of these solemn services, giving two addresses at



CANTERBURY CATHEDRAL.

of the mission falls on me. . . . I can't refuse the Bishop of New Zealand when he presses me to be trustee of properties, and to engage in managing the few educational institutions we have. I can't refuse to take some share in English clerical work while on shore. . . . Then I must attend our General Synod. . . . I must carry on all the correspondence of the mission. I am always writing letters. Every five-pound note from any part of New Zealand or Australia I must acknowledge; and everyone wants information, anecdotes, etc., which it vexes my soul to have to supply; but who else can do it? Then I keep all the accounts. . . . And I don't like to be behindhand in the knowledge of theological questions; and people sometimes write to me, and their letters need to be answered carefully. Besides, take my actual time spent in teaching. Shall I give you a day at Kohimarama? I get in the full summer months an hour for reading by being dressed at 5.30 a.m. At 7 a.m. we breakfast all together (including the lads under instruction) in hall, chapel at 7.30, from 8 to 9.30 school, from 9.30 to 12.30 industrial work. During this time I have generally half an hour with Mr. Pritt about business matters, and proof sheets are brought me, yet I get a little time for preparing lessons. At 12.45 short service in chapel, at 1 o'clock dinner, from 2 to 3 Greek Testament with English youths, men, from 3 to 4 classics with ditto, tea at 5, at 6.30 evening chapel, from 7 to 8.30 evening school with divers classes in rotation, or with candidates for baptism or confirmation, from 8.30 to 9. special instruction to more advanced

each. The bodily toil is very considerable, in addition to which he must travel from place to place. A luncheon party of the clergy and leading laity will be invited to meet him, and his intellectual faculties, and his powers of memory, will be severely taxed in recalling each face, and the occasion of the previous meeting with each or all. The same social function will be provided for the evening, followed, it may be, by a reception, at which the principal Church workers are introduced, and he must find a suitable and encouraging word to say to each. In addition to all this, time must be found (usually in the early morning or after everyone has retired to rest) for dealing with the voluminous correspondence which, with relentless regularity, follows him about wherever he goes. An occasional break of a week, or perhaps a few days, occurs from time to time in this programme, when the bishop is required to fulfill a long standing engagement to preach, or to address a public meeting, or to preside over some important committee. Or, again, he may be called away from the diocese to take his place in the Upper House of Convocation, or to vote on some important Church measure in the House of Lords. At the Ember seasons he entertains for the greater part of a week the candidates for ordination, personally superintending their examination, and having long and earnest conversations with them all individually. Once a year he must preside at his Diocesan Conference, of which the bishop's address is regarded as the leading feature, and generally gives the tone to the subsequent debates.

ARCHBISHOP OF CANTEBURY.

The heaviest burden, however, rests upon the Archbishop of Canterbury. Although relieved by his suffragan of the larger portion of the pastoral work of his diocese (such as confirmations, consecration of churches and churchyards, investigation of parochial disputes, and the like), he alone is called upon to exercise metropolitan or patriarchal functions. The enormous extension of our colonial and missionary episcopate, to which reference has already been made, has vastly increased, not merely the Archbishop's correspondence, but the responsibility of giving advice, and arriving at decisions in regard to these daughter Churches, on the wisdom of which counsel depends their ultimate success. Year by year the different branches of the Anglican Church are moving in the direction of autonomy, concurrently with England's colonial possessions. A very slight relaxation of the anxious thought, and judicial consideration, claimed by these great problems, might seriously impair the unity of the Anglican Communion, and consequently weaken its power for good. For a long time to come the successor of St. Augustine will be called upon to guide the Church in the direction of spiritual federation, drawing every section closer together in the bonds of a common affection and common aim.

The following may be taken as a representative day in the life of the present Archbishop, whose untiring energy and capacity for work have not been surpassed by any of his predecessors. His Grace usually rises at 6.30 a.m., and devotes the early morning hour, or hour and a half, to devotional study. Breakfast is fixed for 8.30, and the service in chapel is held at 9.15. At a quarter to ten the business of the day begins. Half an hour is devoted to dealing with some of the most important letters and documents before the Archbishop starts off to preside at the meeting of the Ecclesiastical Commission, or some Royal Commission, or the committee meeting down of the leading Church societies. Before luncheon, one or two interviews (by appointment) are fitted in. A brief half hour is snatched for preparing the heads of some important speech to be delivered at a public gathering at three o'clock. Before the meeting is over, the Archbishop hurries away to take his place in the House of Lords, and make a speech which lays down the policy of the Church on some proposed form of ecclesiastical legislation. From the "House" he returns home in time to dress, and start at once for some function or entertainment, at which he again has to make a speech, such as the Royal Academy dinner, or the Mansion House. On reaching Lambeth, at 11.30, the Archbishop, must go through, with his chaplain, the remainder of the letters, not few of which have been considered and dealt with in the carriage as he drove to and from his different engagements.

When it is borne in mind that every public utterance of His Grace is fully reported (often verbatim) in the daily press, and that there are never lacking those who are at all times ready to criticize and condemn, and frequently to misrepresent, whatever the Primate may say, it is wonderful that the occupant of that arduous post is able to discharge his herculean task without frequently breaking down. No one who has been privileged to see the inner life at Lambeth can doubt that it is by the Divine grace that the Archbishop is strengthened and supported to fulfil the duties resting upon him, and to maintain that courtesy and kindness for which he is deservedly admired.

BROTHERHOOD OF ST. ANDREW.

Montreal Local Assembly.

A meeting of the Montreal Local Assembly was held in the chapel of St. Stephen's Church on Monday evening, May 27th, and, in spite of the rain, was attended by representatives of most of the city Chapters. The chair was taken by Venerable Archdeacon Evans, who opened the proceedings with prayer, and after the minutes of previous meeting had been read and confirmed, the Secretary, Mr. Naylor, was called on for a report as to the proposed Montreal Convention of the Brotherhood of St. Andrew in Canada. At the last meeting it had been decided to invite the Brotherhood to hold its next Convention here in February, 1896, the Council being requested to alter the date which it will be remembered was fixed by the Woodstock Convention for the fall of 1896. Mr. Naylor stated that he had conveyed the invitation to the Council of the Brotherhood through the General Secretary, and had been advised that after due consideration the Council did not feel that they were authorized to change the date from that fixed for the fall of 1896, and must therefore decline the invitation for February. After discussion a resolution was adopted regretting the decision of the Council and asking them to reconsider the matter if possible. If it cannot be arranged to have the Convention in February, the question of having it here in the fall of '96 will be taken up later on.

There followed a discussion, introduced by Dr. Davidson and Rev. C. J. James and participated in by many of those present, as to Brotherhood work generally in the Province of Quebec. Regret was expressed at the comparatively small number of Chapters established in the country districts and in the smaller cities and towns and it was felt that, if the clergy of the Church in general knew what a valuable aid to their work the Brotherhood would be amongst young men. Chapters would spring up in many places. The Archdeacon said that he felt cheered at seeing sailors from the vessels in port brought to his church through the visits of members of St. Stephen's Chapter and seeing the young men attend the Lord's Supper in a body. Last year, he said, he noticed one day in church a fine-looking man, evidently a sailor, who remained for the Holy Communion, and after service he spoke to him and was told that he was captain of a large "tramp" steamer then in port, but which went to any part of the globe where cargo was to be had, and that that day he had had two experiences which had never been his before—first, that a young man had boarded his ship and invited him to church, and, second, that the rector had spoken to him. Two at least of the city Chapters visit the hotels in their neighborhood and leave cards for the guests inviting them to service, and the members also make themselves useful in ushering, looking after strangers and visiting young men who seem to be falling off in

attendance at Church or Bible Class. From Grace Church Chapter one man has gone out as a clergyman to Manitoba, another is to assist Bishop Newbham in the great mission field of Mooseonee and a third is now preparing for the ministry at Lennoxville; a member of St. Stephen's Chapter, also is preparing to take orders. While in places outside of Montreal there may not be the ship work or as much hotel work to do as there is here, there is a field of usefulness for the Brotherhood everywhere in visiting, in ushering at church, in taking a hearty part in the services and endeavoring to keep the attendance of the young men what it ought to be both at church and at Bible class. In any parish, two men, baptized members of the Church, can, with the rector's approval, form a Chapter; and in fact the rector may start a Chapter if he so desires, with one man besides himself. Numbers are not what the movement aims at, but there is no fear that if in any place the charter members are in earnest and are faithful to their vow (to pray every day for the spread of Christ's Kingdom amongst young men and to make an earnest effort each week to bring some young man within sound of the Gospel as set forth in the services or Bible classes of the Church) the work will grow.

The work of the Boy's Department of the Brotherhood was also commented upon, and the member in charge of St. Stephen's Chapter (which we think is the first Boy's Chapter established in this Province) reported on the good work being done by the boys in arranging hymn-books and Bibles for the Sunday school and such other services as they are called upon to perform. The Boy's Department solves, to some extent at least, the important question of how to keep hold of the boys as they approach the age when they begin to feel themselves too old for Sunday school and too young for Bible class, and when drifting out of Sunday school frequently means drifting out of Church and altogether away from Christian influences. The general feeling of those present was that the Council should take steps to spread the work in this Province.

After singing "the Church's one foundation," the meeting was dismissed, Rev. C. J. James pronouncing the benediction.—G.C.W.

Brotherhood Work in Universities.

Brotherhood work in Universities may be divided into two kinds, viz. 1. *Work* in large Universities where students are scattered about in many streets of a large city or town, and practically are acquainted with one another.

2. *Work* in small Universities where all the students are in residence and come in constant contact with one another, not only in lectures but also at sports, in the reading room and library, and general life. The first division is gone into very thoroughly in the last four numbers of the "St. Andrew's Cross," but with reference to the second I shall try to give you what little practical and experimental assistance I am able.

In the first place men are now entering upon college life very, very young, in fact some are mere boys from school with no experience whatever, no idea of the hardships and temptations before them, no definite plan or hopes for the future. It was only the other day that I was speaking to a graduate about this very matter. He himself had left school and come to college expecting to have a good time and thinking of nothing else. And so it is now, young men leave home or come from boarding-school with no better ideas of college life than those which they may have read in some popular college story, or may have been told by a friend or acquaintance.

Surely then, here is definite work before the Brotherhood man especially if he be a senior student. And as I am referring principally to the small college where all meet on a common footing, and very little if any appearance of position or caste is shown, and all are very soon acquainted with one another. The Brotherhood man would do well to keep a loving eye upon such young students as soon as they enter and gain their confidence by showing a kind fellow-feeling towards them, let them profit by your past experience that so they may learn their duties without any of those little inconveniences which seem to follow the footsteps of freshmen. Thus, having been his guardian in a quiet way you shall always have an influence over him, which is your duty to use to his benefit not only in his college life but also for the advancing of his Christian life. It is comparatively easy to work with the freshmen, but it is another thing to bring your influence for good to bear upon the senior students.

Never allow yourself to pose as an example of all that is good and right; you must indeed be very careful how you set your example before them; in fact I think the better way is to keep yourself in the background and only let your force of character be ahead of you, and thus work by quiet example.

Where regular daily chapel is to be had, be sure to attend and not grudgingly but willingly and better indeed as a pleasure. Try always to enter heartily into the services and make it just as bright and hearty as your service at home, that is as far as lies in your power. If it is a Church college, and missions are worked from it, the Brotherhood man must always do all he is able to further the interests of such missions, and even though not actively engaged at them, at least do not forget the special collections taken up for their support. By all means assist in the nearest parish church even though there is regular chapel service at the college on Sundays, you can at least work in the Sunday Schools. And lastly if you are in any way brought into contact with men outside of the college and especially any who may have an athletic turn of mind, be sure you do not forget your duty.

With reference to united Chapter work I cannot speak from experience, but it seems to me that in the small colleges it would require the greatest care, and I would advise the most careful consideration of all plans before commencing them, and I do not in all cases even advise a Chapter to be formed; but this of course must entirely depend upon circumstances.

In small theological colleges where an active Chapter would be entirely out of the question, the Brotherhood and its work might be thoroughly discussed so that clergy going out into their various fields of work might have all the practical advice that experience affords imparted to them; and thus be well prepared to further the interests and work of the Brotherhood.

WOMEN'S AUXILIARY.



THE LOVE OF CHRIST
CONSTRAINETH US.

What is it? An aid to the Board of Domestic and Foreign Missions, (in the Diocese of Toronto, to Diocesan missions also.)

What is this Board of Domestic and Foreign Missions? The Bishops, and the Clergy and the Laity who are appointed to be the executive for the general mission work of the Church. There is also a Diocesan Mission Board in every diocese to manage its own missionary affairs; this Board is appointed by the Bishop and the Diocesan Synod. Toronto W. A. has an Advisory Board, composed of members chosen from the Domestic and Foreign and the Diocesan Mission Boards, and every new pledge which the W. A. desires to take up must first be submitted to this Board for its approval.

Until the year 1885 no general and united attempt at organized missionary work had been made by the churchwomen of Canada. In the autumn of that year the Board of Domestic and Foreign Missions met in Ottawa and earnest appeals were made for aid to carry on the work, with the result that seven women waited upon the Bishops and offered to form the Woman's Auxiliary. Their offer was gladly accepted, and a Provisional Committee was appointed.

From the Diocese of Ontario came the application to the bishops; Quebec and Niagara were the first to join; Toronto followed in the spring of 1886, Huron and Montreal later. After some preliminary work a general meeting, with representatives from ten dioceses was held by the Provisional Committee in Montreal, September 9th and 10th, 1886. The Diocesan Branches of Ontario and Niagara sent reports of work done in nineteen parishes. Montreal, Huron and Nova Scotia expressed sympathy with the movement and a hope to join in the future; Algoma, grateful for past help felt that the new association would give a fresh impetus to missionary zeal, while Toronto gave an account of its churchwoman's Mission Aid, which had consented to work with the Auxiliary, further organization being deferred until the autumn.

The Constitution drawn up as a basis by the Provisional Committee was then carefully re-modelled.

During this work a large and influential deputation from the Provincial Synod, then in session, bore the greetings and cordial recognition of that body to the newly-organized Auxiliary. Thus, from its inception onward, this movement of churchwomen has been under the direction, guided by the counsel and approved by the consensus of the duly constituted Church authorities. Loyalty and service to the bishops, synods and parochial clergy have been the watchwords of the Auxiliary.

The election of officers to the Central Board resulted as follows: Honorary President, the wife of the Metropolitan. Corresponding Secretary, Mrs. Tilton. Recording Secretary, Mrs. Houghton.

The second triennial meeting took place in Montreal, September, 1889. Representatives from eight dioceses were present, of which one, Fredericton, had no branch of the Auxiliary, and a second, Algoma, was itself a mission diocese. Huron mentioned junior branches as a special feature of their work. Two recommendations came from Toronto, the first that a Provincial Dorcas Secretary be appointed, the second that all the Diocesan Boards unite in the publication of the "Monthly Letter Leaflet" begun in Toronto in November 1888, and having in September 1889, a circulation of 6,000 copies. Committees were appointed to consider these questions, with the result that the Corresponding Secretary was nominated for the combined office of Corresponding and Dorcas Secretary, and that six dioceses, Huron, Ontario, Algoma, Fredericton, Montreal and Quebec unanimously advised the adoption of the "Letter Leaflet."

The election of officers resulted in the appointment of Mrs. Tilton, Corresponding and Dorcas Secretary, Mrs. Leach, Recording Secretary, and Mrs. Irvine, Treasurer.

A deputation from the Upper and Lower House of the Provincial Synod addressed the meeting.

From the commencement of the "Canadian Church Magazine and Mission News," the Board of Domestic and Foreign Missions has accorded a space to the Woman's Auxiliary, to be filled up by them according to their own judgment.

A resolution was forwarded to this Triennial meeting by Dr. Moeckridge, Secretary of the Board Domestic and Foreign, Missions to the effect that "the Board views with gratitude the increasing interest manifested in the work of the Woman's Auxiliary, and appreciates highly their continued efforts for good."

It was resolved at this Triennial meeting that an educational department for the education of the children of missionaries should be established in every Diocesan Branch.

At the third Triennial, held in Montreal, September, 1892, the Constitution and By-laws were amended, standing now as follows.

CONSTITUTION.

1. This Association shall be called "The Woman's Auxiliary to the Domestic and Foreign Missionary Society of the Church of England in Canada."
2. The objects of this Association shall be: By means of United intercessory prayer and systematic efforts to diffuse missionary intelligence and increase missionary activity among women of the Church; to unite previously existing societies in one interest, and to endeavor to organize Diocesan and Parochial Branches of the Auxiliary throughout Canada.
3. All women of the Church who shall contribute to the funds of the Auxiliary annually, either through a Diocesan or Parochial

Branch, or as individual Church women, shall be considered members of this Association.

4. The Board of Management shall consist of a President, Vice-Presidents (Presidents of Diocesan Branches), Recording, Corresponding and Dorcas Secretaries, Treasurer and three Diocesan Officers elected from each Diocese.

5. All Officers, except the Vice-presidents, shall be elected by ballot at the Triennial meeting, and no officer shall hold more than one office at one time on the Board of Management.

6. A General Meeting of the Woman's Auxiliary shall be held once in three years, at the time of the Provincial Synod.

7. A special meeting of the Provincial Board of Management may be called by the President at her discretion, seven to form a quorum.

BY-LAWS.

1. The wife of the Metropolitan shall be Honorary President of the Auxiliary.

2. Missionary Diocesan Auxiliaries shall have the privilege of representation by substitute at the Triennial meeting.

3. The Recording Secretary shall give notice of all meetings of the Association, and propose and submit to the general meeting a triennial report.

4. The Corresponding Secretary shall attend to the correspondence with the Branches of the Society, and to her application may be made for information connected with the work of the Auxiliary.

5. The Treasurer shall receive and keep account of all money collected at the General Meeting, shall receive and transmit any contributions sent through her to the Board of Missions, shall receive annual statements from the Diocesan Treasurers, and shall submit a statement of the whole to the General Meeting.

6. All Diocesan and Parochial Associations shall have the privilege of designating the fields of work to which they wish their contributions applied.

7. Diocesan Branches shall be required to make annual reports to the Woman's Auxiliary and send delegates to the General Meeting.

The Diocesan and Parochial Constitutions were included in the report of this Triennial.

Continuing the work of the session, Toronto, Huron, Ontario and Quebec said that all working expenses connected with these Diocesan Branches were met by the members' fees, so that all monies given for missionary purposes were handed over without the deduction of any per centage.

The question of a uniform badge for the whole Auxiliary was discussed; a plain, silver, Winchester cross, with the letters W. A. engraved upon it, was adopted by resolution.

Another resolution provided that all members should use the same members' prayer, and that the hour of noon be observed for this purpose.

Recommended that women workers should be sent to homes and schools to help in industrial work, thereby leaving the qualified teachers free for their special labours.

Mention was made of the tour of inspection of missions taken in the N.W.T. by two officers of the Toronto Auxiliary.

Six resolutions were received from the Board of Domestic and Foreign Missions, viz., (1) congratulating the deputation sent to the North West missions on their report. (2) Asking that the account of money received and laid out for Domestic and Foreign missions be embodied in a separate statement. (3) Recognizing the six women teachers and missionaries in the pay of the Auxiliary as missionaries to the Board. (4) Urging the women of the W. A. to promote the circulation of the "Canadian Church Magazine." (5) Accepting the application of Miss Sherlock, medical missionary to Japan, and requesting the W. A. to undertake the expense, not less than \$800 yearly, together with her outfit and travelling expenses. (6) Representing the necessity and duty of sending a due proportion of money to the Board designated.

Tabulated statement showing the growth of the Auxiliary.

	1886	1889	1892	1894
Ontario	15	48	58	70
Branches		490	2,135	2,026
Membership	Not given	\$1,029 61	\$1,800 11	\$2,296 17
Money Sent				
Quebec		16	28	33
Branches		Not given	1,133	Not given
Membership		\$502 14	\$1,687 71	\$2,340 10
Money Sent				1896
Huron		45	103	128
Branches		Not given	2,078	2,400
Membership		\$1,193 34	\$3,066 74	\$3,066 37
Money Sent				
Toronto		41	101	137
Branches		809	2,414	3,409
Membership		\$4,349 09	\$6,715 04	\$10,018 72
Money Sent				
Montreal		54	37	53
Branches		391	550	(in '94) 1,000
Membership		\$1,183 33	\$1,042 76	\$2,096 85
Money Sent				
Niagara		13	33	44
Branches		4	799	1,303
Membership	Not given	\$75 33	\$1,199 48	\$2,352 26
Money Sent				(Out., '94, '94)
Tota		169	300	465
Branches	19	1,129 (4 do.)	5,129	10,219
Membership	Not given	\$7,252 94	\$15,371 84	\$22,090 47
Money Sent				

The increase is larger than appears from this statement compiled from the Triennial Reports, the notices of annual meetings in the "Leaflet," and such annual reports as were available. Ontario and Quebec have not yet held their annual meeting, so that the figures given for those dioceses are for 1894. The membership for Montreal, 1895, was not ascertained. No particulars could be given of the large amount of help afforded by bales, containing clothing, groceries, books, medicines, toys, etc., since these are differently valued in different dioceses, some recording the actual cash expended for freight and material only, and others valuing the finished contents of the bale, gifts, &c.

Bells, vestments, Communion services and Altar linen have been given to missions. Roughly speaking, the value of bales and special gifts is little less than the cash total in each triennial period.

Accounts descriptive of the work undertaken by the Diocesan Auxiliaries, will appear in the W. A. page of the CHURCH EVANGELIST.

MISSION FIELD.

Letter from Japan.

4 SHIRA KABE CHO, NAGOYA, JAPAN.

DEAR FELLOW-WORKERS.—You will, perhaps, be interested to know something of missionary work in the interior of Japan, in which I was recently privileged to take a very small part, in company with one of the C. M. S. missionaries. Although not directly our mission, I feel sure that friends at home will be glad to hear anything of the work, in connection with that society, in which we are all so interested. I was glad of this opportunity, whereby I might gain experience that will be of use in future work, I hope, or help me to understand the language better.

On the morning of April 10th,—the week before Easter, we left for our little trip: a very fitting season of our church year, to go and tell out among the heathen the story of a crucified Saviour. As our destination was in rather an out-of-the-way place, we could only travel, by train, part of the way; but on account of the war the trains were very irregular, so we decided to go the whole way by jinriksha, a distance of nearly fifteen miles. We were drawn by our human horses, keeping up a brisk little trot all the time, stopping only twice; it is wonderful how far they can go, and apparently not feel tired. But for a strong wind blowing, and rather cold, we might have enjoyed our drive very much; however, one could not help admiring the beautiful scenery, that everywhere met the eye.

Our way led through many a pretty spot: numbers of rice fields, which are now prolific with wheat and rape, the latter being in full bloom, making the country look beautiful indeed. For miles we journeyed along high embankments, sometimes by a river bank, or, more often, through the numerous rice districts which are always in the undulating plains. Some fine old pine trees looked stately and grand, while the cherry and peach trees, were, perhaps, most to be admired, with their pretty delicate blossoms, so soft and white.

The mountains, which one never could weary of, are ever in sight, and form a noble back-ground, growing more and more picturesque. Silently majestic, indeed; truly emblematic of God our Father's unchanging care.

On we journeyed through this beautiful land, interspersed with many a thickly populated village and hamlet.

Arriving at our destination at about 3 p.m., we were glad to partake of the hospitalities of a Japanese hotel, which was to be our headquarters. But I must tell you something of hotel life in Japan; like a good many other things, it is not without its amusing side. Of course, as many of you know, in every case, on entering any house in Japan, one's shoes must come off, which is not such a drawback in the summer, but in the winter is very cold. We were then shown to our room, which proved to be dining room and sleeping room combined, almost entirely bare of furniture, as the Japanese do not believe in having much furniture in their rooms, and they have, therefore, a very comfortable appearance. Imagine a small room, in the centre of which is a Hibachi or Brazier—two small mats to kneel on, for chairs are never used—a tiny table, about a foot from the ground, in one corner, and an arrangement for hanging our clothes on in the other.

As soon as we arrived, Japanese tea and little cakes were brought, but we preferred making our own tea, so boiled the water over the Brazier, and enjoyed a cup of good *English tea*. As we were both rather tired, and having a meeting that evening, we concluded that a rest would be advisable, so arranging our pillows and wraps on the floor (for the beds are not brought in until the evening), we did so and felt somewhat refreshed.

At five o'clock each guest is invited to take a bath, and as only one supply of water is allowed for each, it is preferable to be first. A curious looking place the bath-room is, with a little stove under a deep wooden tub.

We partook of an early tea, which consisted of rice, fish and very strange looking mixtures, which we did not appreciate, and the usual tea. In truly Japanese fashion, kneeling on the floor before a tray-like table, a few inches from the ground, and using chopsticks with comparative ease, we did ample justice to our meal, finishing up with some foreign food we had taken with us, and as there is so little substance in Japanese fare, we were glad of something more substantial.

After we returned from the evening meeting, of which I will tell you presently, we found our room transformed into a bedroom; thickly wadded comforters (called in Japanese *futons*) composed our beds, and small hard pillows which we dispensed with. However, being very tired, we were glad to rest anywhere, and as Mr. Stewart said we should do, slept as soundly as on the "best spring bed in Canada."

The next morning we were awakened by the opening of numerous sliding doors and shutters, that are in every Japanese house, and were informed that water was ready for us to perform our ablutionary exercises, in the *garden*. We were much amused at this, as you may imagine—fortunately, it was not very cold. During this process our bed-room was converted into its former state, and the morning maid brought in, varying but little from that of the previous night, the maid of all work staying the while, to assist us to rise from a small wooden tub, out of which each guest is supplied, another curious custom of this strange land.

Now that I have told you something of our surroundings, and tried to give you some idea of hotel customs, I shall go on to speak more particularly of the work, which was most encouraging.

The meeting referred to was well attended; first a children's meeting was held, when my friend spoke, and also the Bible woman who lives in that place. I wish you could have seen the many bright little faces gathered together that evening, all listening so attentively to the story of Jesus and His love; and so eagerly they asked

for tracts at the close of the meeting, which were freely distributed. The little ones dismissed, a woman's meeting was held, at which I was enabled to speak a little, through a young girl who acted as interpreter. Most earnestly do we pray the Holy Spirit to bless our weak words.

On Thursday morning, after reading and prayer together, we went out to visit in the village, and were cordially received by most of the people who looked in wonder upon us. In some places we were followed by a number of children and men—for a foreigner is seldom seen there—so we were curiousities. We made it well-known that a meeting would be held for girls in the afternoon. Our efforts were blessed, for we had as many as twelve bright young girls, between the ages of thirteen to sixteen. We first taught them knitting, etc., and also some hymns. Then the Bible woman spoke to them of the true God, for it was the first time most of them had heard anything about Christianity. That evening we walked two miles to a neighboring village, where the Gospel was preached to some thirty women and children. How intently they listened, and now reluctantly they left when the meeting was over. May the good news we had for them, bring to them rest and peace. How one longs for these poor toiling women to trust in something better than dark idolatry. Manual labor is as much the woman's portion, in country districts especially, as the men's; so they are a weary looking race, and very ignorant.

The next day, being Good Friday, it was arranged to have a service with the Catechists and a few Christians who were there. So at half-past nine eight of us gathered in the preaching house, and joined in our beautiful Litany and part of the Morning Service, which, even in Japan, has a sweetness all its own, as also our dear old familiar hymns. A short address was given by one of the Catechists. At the close of this service we were requested to sing some English hymns, which we did; one—"The Sands of Time are Sinking," especially bringing to my remembrance that wonderful missionary convention, when so many of us joined in singing that beautiful hymn. In the afternoon we went with the Catechists and Bible woman, to a village opposite, which lay quite in the valley, on the other side of the river; and, as we afterwards discovered, where no missionary had ever been. At first sight nothing but hills were seen; but after crossing fields, and nearing the top of a slight incline, we beheld a long straggling village, just below a long range of mountains. Beautiful, indeed, the surrounding country looked; but, so saddening to know, the people were ignorant of the true God. One poor old woman, bent almost double with age, when asked if she had heard of our God, said, "No, Buddha is the only God I know." How my heart went out to that poor creature, so worn and feeble, tottering on the verge of the grave and yet so dark. No one had ever told her of the love of Jesus. There was something very pathetic in the bent figure and kindly face;—and there are many such, even in civilized Japan. We went down into the village, and standing on the corner of one of the thoroughfares, began to sing some hymns. It did not take long for an audience to come,—men, women and children; and most of them, we noticed, had beads on their hands, evidently coming from, or going to some heathen worship. So weary and sad some of the women appeared, weighed down with their heavy burdens, which seemed too much for them, knowing nothing of One who came to bear all burdens. What a message was ours for all such! They too listened quietly for some time, and gazed wonderingly at us. We did the same thing at the next corner. May the seed sown in those dark hearts spring forth and grow! How earnestly ought we to pray that the Holy Spirit may reveal to them their need of Jesus as Saviour, realizing as we do, more and more, "It is the Spirit that quickeneth." We afterwards discovered that, quite near where we were standing was a Buddhist preaching house, which accounted for the beads. Surely we felt our very steps were directed there. It was, indeed, a very happy Good Friday—so privileged to do this work for our dear Master. That same evening we visited another village, two miles distant, and were enabled to see a family who have been much opposed to Christianity, but are now becoming more interested and received us kindly.

We returned home the next day, travelling the first part of the way by boat, and the rest by train. Our boat was a curious looking arrangement—rather primitive, but comfortable enough. The crew consisted of one man, who sailed and rowed by turns. On both sides of the river the scenery was beautiful; green fields without number, hazy looking mountains in the distance, while above us were the ever changing clouds. Truly we could say, in the words of the Psalmist, "All Thy works shall praise Thee, O Lord."

But the beauty is marred, by the presence of so many false gods, and other evidences of heathenism. We then realize the great darkness of the people, on whom all the wonderful works of God are, in one sense, lost. One experiences something of the feeling of St. Paul, when he saw the city of Athens wholly given to idolatry—"his spirit was stirred within him." Our hearts would rise in prayer to God for mercy on them, that they may be brought out of their ignorance and darkness into His marvellous light. But "how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?" Yes, "and how shall they preach, except they be sent?" May we not more earnestly pray the "Lord of the harvest" to thrust out more laborers into the foreign mission field. It is a great privilege being Christ's bond-slave in a foreign land. True, there are disappointments and discouragements, but His grace is "sufficient."

Of work among the women here, I can tell you but very little. Not having had anyone for this work, it is, practically, untouched as yet. I trust the day is not far distant when we shall see many of our women here brought to the feet of Jesus, owning Him as King. We need, at once a good Bible woman, who can give all her time to this work; and also, another lady missionary. There is plenty of room for many more, but one cannot do much by herself,—so who will come now, and thus make way for others to follow? I remember hearing, at a missionary meeting in Toronto, these words—"When the Lord returns He will not ask us how we felt concerning missionary work, but what we did."

Yours in the Master's service.

EDITH M. TRENT.

A PLEA FOR AUDIBLE WORSHIP.

Lines written by a member of the Woman's Auxiliary, on hearing of the decision of the Council of Women not to use the Lord's Prayer audibly.

"Our Father in Heaven," the Lord God of all,
Before Thee, do Angels and Archangels fall,
Prostrate they adore, by bright wings con-
cealed,
Unworthy they feel, when Thy form is re-
vealed.

Yet loudly they cry, as lowly they bow
"Thrice Holy," Lord God, which was, and
is now,
And ever shall be," in ages to come
Almighty, Eternal, the great "Three in One."
In silence they kneel; then loudly adore,
Behold! at their cry, "the posts of the door
Moved," in ready response! 'E'en inanimate
things,
Bring unspoken tribute to the great King of
Kings.

But not so the elders that circle around,
To whom God gave their voice, His praise
to resound;
Those voices they raise in harmony sweet,
As their beautiful crowns, they cast at His
feet.
And shall we be dumb, when before Him we
fall?
Shall we fear to confess Him, the great Lord
of all?
"The best member we have" must 'e'en give
Him praise
Proclaim Him "Our Father," the "Ancient
of days."

"Therewith bless we God," through the Son
of His love,
Thus join our glad voices with Angels above;
Not as dumb driven beasts, who need bridle
and rod,
But as men who are made in the "Image of
God."

"O come let us sing," unto Him our great
Lord,
O come let us worship "Our Father" adored
With "lips touched with fire," His children
may cry,
Thrice hallowed Thy name, Thou Lord God
most high!

ECCLESIASTICAL NOTES.

There are some fifty Chapters of the Brotherhood of St. Andrew at work in Australia.

The income of the Society for the Propagation of the Gospel showed an increase last year of £9,000.

A Belfast Churchman has collected money to present 277 missionaries abroad with copies of Principal Moule's Commentary on the Romans.

The Diocese of California at its convention lately held at Los Angeles voted in favour of the creation of a new Diocese of Southern California.

The anniversary meetings of the Church Army were held recently in London. It was stated that the total receipts from all sources had advanced from £34,000 for the nine months ending December 31st, 1883, to £54,000 for the twelve months to December 31st, 1884.

The report of the committee of the convention of the Diocese of Ohio upon the State of the Church shows that from 1884 to 1884 the increase in number of clergy had been 80 per cent.; baptisms, 44 per cent.; confirmations, 121 per cent.; communicants, 88 per cent.; Sunday Schools, 16 per cent.

The first clause of the Welsh Disestablishment Bill carried by the diminished majority of nineteen. Should each of the other clauses of the measure call for an equal amount of discussion, the prospects of seeing the Bill past the third reading during the present session must be considered as extremely remote.

The consecration of the Rev. John Reginald Harmer—on whom the University of Cambridge last Thursday

conferred the degree of D.D., *jure dignitatis*—as Bishop of Adelaide in succession to Dr. Kennion, now Bishop of Bath and Wells, took place in Westminster Abbey on Ascension Day, the service beginning at 10.30 a.m. Canon Aody was the preacher.

Prebendary Webb-Peplow has announced to his congregation at St. Paul's, Onslow Square, that, in accordance with the wishes of a considerable majority, he will in future preach in the surplice instead of the gown. He holds that, as the dress of the preacher has never been regulated by law, "it is unwise to retain in our Church a dress which only excites discussion, and appears to offend, at the very time when we are seeking to win men's hearts." With Mr. Webb-Peplow's change the last black gown disappears from the rural deanery of Kensington.

The Church Missionary Intelligencer prints a number of interesting letters from the missionaries in Uganda. We quote the following from the annual letter of Mr. G. L. Pilkington, dated Mengo, December 12th:—"At the beginning of this year there were not, probably, more than 20 country churches (or reading-rooms or 'synagogues'); there are now no less than 200, of which the ten largest would contain 4,500 persons; the average capacity of all would be perhaps 150. In these there now assemble every Sunday not less than 20,000 souls to hear the Gospel; on week-days not less than 4,000 assemble (these numbers are exclusive of the capital). The first teachers paid by the Church Council were dismissed in April. There are now 131 of these teachers, occupying 85 stations, of whom just 20 are stationed outside Uganda proper, and may be regarded as more or less foreign missionaries. This by no means represents the whole of the work that is being done in the country. . . . At this time last year the catechumens numbered 170; during this year, 800 (I have not the exact number at hand) have been baptized, and there are now 1,500 catechumens."

The "Broads" or rationalistic part of the Diocese of Massachusetts managed to oust the Rev. Dr. Chambre—one of their strongest opponents of their erroneous views—from the Standing Committee. Referring to this the Living Church says: "The Boston newspapers make it clear that this action was entirely due to the courageous stand which Dr. Chambre took last summer in the case of the two young men from the Cambridge Divinity School who were unsound on the doctrine of the Incarnation. The whole committee, with the exception of one layman, were entirely in accord with Dr. Chambre, but as the leader in the matter, he has been singled out for punishment. The Boston Herald calls it a 'Victory for the Young Broad Churchmen.' Indirectly it betrays the attitude of the majority in Massachusetts towards the Pastoral Letter of the Bishops, which was largely occasioned by the revelations of unsoundness connected with the 'Massachusetts Case.' Throughout the Church this condemnation of Dr. Chambre will be considered as clear proof that no action which as yet been taken has sufficed to check the advance of a rationalistic movement which threatens the very foundations of the Christian religion."

A very large congregation was present in St. Paul's Cathedral on Wednesday afternoon for the 21st festival of the Sons of the Clergy. No doubt the attendance was greater than is habitually the case, owing to the presence of the Duke and Duchess of York and the Duke and Duchess of Teck, who, although not joining in the procession, were placed in the front row of the seats allocated to distinguished people. The Lord Mayor and Sheriff, in civic state, attended by the mace-bearer, train-bearer, and other officers of the Corporation, took part in the procession which passed down

the Cathedral, headed by the members of the choir and the canons and prebendaries of St. Paul's, together with the Bishop and Archdeacon of London and the s.e.wards of the festival. The civic party were next followed by the Bishop of St. Asaph and Bath and Wells the Archbishop of Canterbury attended by his chaplain, and a large number of the junior clergy. The clergy, indeed, always make a brave show at these festivals, which are held in aid of the venerable corporation which annually contributes something £30,000 amongst the widows and children of the clergy of the Church of England. The festival dates from the old St. Paul's Cathedral, which was destroyed in the great fire of London; and it is a historical fact that the first sermon was preached there as far back as 1655.

Preaching before Oxford University on Saturday afternoon 12th May, Canon Gore, referring to the use of the Athanasian Creed, said "An ordinary orthodox Churchman, ought not, I think, to find any serious difficulty, and ought on the other hand to experience much joy, in the singing or recitation of it. But it cannot be doubted that in fact there are very many who are disturbed or irritated by it—many whose worship on great festivals is hindered by it. Now, I am quite sure that a fatal way to meet these difficulties would be to displace the Creed or (what would be the most objectionable course of all) to leave it to the taste of the individual clergyman whether he would say it or no. The latter course would be the occasion of numberless offences. The former, even if initiated from some right motives, would quite certainly be understood to imply some disparagement of the importance of the doctrines of the Holy Trinity and the Incarnation. Let us trust that any attempt to deal in either manner with the Quicunque will be met with the same determined opposition as it encountered twenty years ago. I would rather meet the difficulties experienced in another way. First, let all Churchmen be educated in the true principles which the Creed embodies. The Name of God, the Father, the Son, and the Holy Ghost, one God, is in fact and truth the only Name of salvation. The connection between the Name and the salvation cannot be made too plain. . . . Secondly, let us learn something of the breadth, the largeness of our Catholic Church. It is an immense privilege surely to belong to a society which has endured through so many ages, and is suited to contain all classes, conditions and races of men. We ought to dwell more on this privilege. But it is sure to carry with it some accompanying burden. . . . The statements in the Quicunque vult are, in fact, statements of truth—unqualified, no doubt, as a very intellectually sensitive class would wish them qualified, but in broad simplicity and effectiveness statements of abiding truth. . . . Did not the truth need encasing in a stout armour to persist through wild days? Did it not need utterance in unmistakable tones if it was to ring on through an age utterly averse to mystery and depth? And are we not narrow-minded if we fail to rejoice in an utterance like this, because we should like it moderated and modulated to suit an over-intellectualized sensitiveness, a sensitiveness somewhat absorbed in its own difficulties and unsympathetic to the broader wants of common man? . . . Thirdly, it might be possible to relieve some difficulty felt in regard to this profession of faith if a few of its terms were to be translated, and if a note were appended which should plainly state the fact that the guilt of any sin, and therefore the guilt of rejecting the faith, is only incurred by those who both transgress in fact, and also know that they are doing and intend to do it. The guilt of rejecting God and His truth can never be incurred by one who really "willeth to do His will."

CHURCH IN CANADA.

The Archbishop, who is greatly improved in health, has been holding confirmations in the eastern part of the diocese.

The opening services in connection with the approaching Synod of Ontario will be held on the 17th of June at St. George's Cathedral.

Rev. Rural Dean Baker, of Bath, has met with very great success in canvassing for the incumbent's salary, in Camden East, and outlying stations.

The Synod of the Diocese of Huron will meet in London on the 18th June. On the 9th of June an ordination service will be held in Trinity church, Galt.

The rector of St. George's Church, St. Catharines, Rev. R. Ker, has gone to Europe for the benefit of his health, and during his absence his pulpit will be filled by visiting clergy.

A general ordination will be held at Kingston on Sunday, July 7th, by His Grace the Archbishop of Ontario. The examination of candidates will begin on Tuesday, the 2nd of July, in the Synod Hall.

On Monday night, 27th ult., Archbishop Lewis confirmed seventy-three candidates in St. Peter's church, Brockville. They were from the three Brockville churches and from St. James church, Maitland.

Rev. W. Bedford Jones, eldest son of the Ven. Archdeacon, in charge of a congregation at Geneva, N.Y., made a recent visit to his former parish at North Buffalo. He was made the recipient of a well-filled purse, as a token of the esteem and remembrance in which he is held by his late parishioners.

On Good Friday an open air service was organized in South Peterborough attended by a large crowd, who seemed much impressed. An address was delivered by Rev. I. F. Davidson, the singing being led by two choirs and a brass orchestra. The regular services were largely attended.

Rev. Thomas E. Saunders, of Aylmer, died on Monday, May 20th, of bronchitis, after six weeks' illness, in his 78th year. He was a native of England, and was in the active ministry of the Church of England in this province for about thirty-one years, laboring with acceptance in several fields, and retiring about eighteen years ago.

Miss Jeanette Osler, of Toronto, gave a very interesting and well delivered address to women at St. James' church, Guelph, 22nd ult. After opening the meeting in the customary manner, Rev. A. J. Belt introduced Miss Osler, who held the closest attention of the large number present in her remarks on Woman's Work in a Parish.

The Easter Vestry meetings passed off most harmoniously. Messrs. R. M. Dennistoun and Harry Long were elected Wardens of St. John's, and Messrs. J. Bunham and H. T. Strickland at St. Luke's. Messrs. W. B. Bamford and A. Pearson were appointed Assistant Wardens to oversee the financial welfare of St. John's South Ward Mission.

During Lent there was daily service and addresses by well-known clergy: Canon Burke, of Belleville; Rev. Septimus Jones, of Toronto; Rev. E. J. Etherington, A. J. Reid, Carl Smith and others addressed large congregations at St. John's. In addition to similar addresses popular scientific lectures were given by medical men at St. Luke's.

There were two celebrations at St. George's Cathedral, Kingston, on Ascension Day, at 7 a.m. and 11, Evensong at

8. There were also celebrations in St. James', St. Paul's, and All Saints'. N. F. Davidson addressed a meeting of the combined city Chapters, Brotherhood of St. Andrew, in St. George's Hall, at 8.30 p.m., on Holy Thursday.

The grand organ for St. Luke's cathedral is now in course of erection under the care of Mr. Benson, the builders' representative. Other engagements have already been taken by Mr. Benson, where his services are needed. Among organ builders and musicians in England he is an acknowledged authority on organs and organ building. St. Luke's new organ will be completed about the end of June.

The Rev. R. Eicks, who has been suffering from a disease in his eye for a year or so, has just returned from Montreal where Dr. Buller successfully performed an operation. The sight of the other eye is now strengthened and it is sincerely hoped that there be no more trouble. He has the sympathy of the clergy as well as of the laity in the Diocese. He returns to his work in Simcoe and expects no further hindrance from that source.

Rev. Thorne Bailey, rector of St. Barnabas church, Ottawa, has resigned, having effected an exchange with the Rev. Geo. Law, Almonte, with the archbishop's consent. Rev. Mr. Bailey will preach his farewell sermon on the last Sunday in June, and both he and Rev. Mr. Low will assume their new fields of labor on the following Sunday. Rev. Mr. Bailey has been rector of St. Barnabas church for five years. Rev. Mr. Low has for eight years been rector of Almonte.

A peculiar accident happened to Rev. Edwin Lee, rector of Princeton. He was conducting the service on Sunday night, and at the conclusion proceeded to the communion table. A chandelier, which had been pulled down for the purpose of lighting, had been left, and in walking across the chancel Mr. Lee's forehead came in contact with the sharp projection from the chandelier. A bad cut was inflicted, and Mr. Lee was unable to finish the service. He retired to the vestry, and Rev. Mr. Moore conducted the closing devotion.

On May 14th the Bishop of Niagara confirmed 61 persons in St. Luke's, Ashburnham, and next evening 96 persons at St. John's, 44 males and 52 females, a large proportion in both parishes being of middle age. At St. John's the candidates answered the Bishop's question individually as their names were called out by the rector. The candidates left the church as they had entered, in the procession following the choir, clergy and bishop, who carried his pastoral staff. Though all available standing room was occupied to the doors members were denied admission to the church.

The first church parade this season, in which the three local military organizations participated, was held on Sunday forenoon, May 26th, to St. George's cathedral, Kingston. Rev. G. R. Beamish, M.A., preached a very appropriate sermon to the soldiers, taking as his text Ephesians vi. 14th-17th inclusive. The sermon was an eloquent one, and was listened to attentively by both soldiers and civilians present. The band of the 14th was stationed in the chapel, and played "Nearer, My God, to Thee" as it is seldom played. The National Anthem was rendered after the processional, and it also was played in the band's usual incomparable style.

To the great sorrow of all parishioners Rev. C. E. Kenrick leaves Peterborough after six and a half years' earnest and faithful work. He has had especial success among young men and boys with

whom he has lived in constant informal intercourse. Mr. Kenrick is an enthusiast in church music, and has brought St. John's large surplined choir to the front rank. His successor will be Rev. E. Vicars Stevenson, of St. Stephen's, Toronto. The staff of St. John's was strengthened last winter by the arrival of Rev. B. C. H. Andrews from England, who received a warm address.

Persistent efforts continue to be made on behalf of the church in Peterboro' by both the clergy and the laity of Ontario's largest town Peterboro'. Up to 1889 there were but two clergy permanently, now four clergy are working in Peterborough and Ashburnham, while another serves the adjacent mission of Otonabee. This latter post has just been resigned by Rev. C. W. Hedley after two years' self-sacrificing work which undermined his health. He sails for Germany to recuperate, his place being taken temporarily by Mr. Chappell of Trinity University, who is to be ordained on Trinity Sunday for the foreign field.

The annual ordinations by His Lordship, the Bishop of Montreal will this year be held on Trinity Sunday, June 9th, in St. Stephen's Church, instead of Trinity Church as in previous years. The following candidates have forwarded their applications to the examining chaplain, Canon Mills. For deacons' orders: Messrs. G. A. Mason, W. P. R. Lewis, B.A., T. H. Graham, W. J. Hamilton, J. C. W. Prout and S. R. McEwan, from the Diocesan Theological College; T. W. Barnes, of Sabrevois College, and A. B. Groulx, a graduate of the Presbyterian College. For priest's orders: Rev. Messrs. T. A. Pratt, B.A., Dunham; Jas. Thompson, B.A., North Shefford; A. C. Wilson, Bolton; A. E. Elliott, Eardley; A. C. Aseah, Mascouche; A. E. Mount, Lakefield; R. Emmet, Papineauville.

The chief matters of business submitted to the meeting of the Committee of the Diocese of Ontario were: First, the proposal of the clerical secretary that a Church Building Society should be formed for the purpose of securing heavier and better investments. The proposal evoked a good deal of interest, but owing to the prospect of the immediate division of the Diocese no definite action was taken. The report of the Divinity Students Committee showed that fund to be in a very prosperous condition, there being \$757 on hand after meeting all liabilities. There was an equally gratifying report from the Mission Board, showing a revenue for the last year of \$10,284.51, and a balance in hand of \$817.46. The immediate opening up of several new missions was discussed, and the appropriations recommended by the committee were passed. Altogether the Archbishop is to be congratulated on the efficient administration of the finances of the Diocese.

The Rural Deanery chapter of the County of Middlesex convened in Belmont on Tuesday when the sacrament of the Lord's Supper was administered by Archdeacon Davis and Rev. J. H. Moorhouse, of London, after which the business of the Chapter was transacted. In the evening a public meeting was held which was opened by singing "Onward Christian Soldiers," after which Archdeacon Davis offered prayer. The following clergymen gave brief addresses on current topics in connection with church work:—Rev'ds. W. L. Armitage, Archdeacon Davis, J. H. Moorhouse, G. B. Sage, of London; E. W. Hughes, Adelaide; A. H. Rhodes, Hyde Park; A. G. Smith, Muncy, and Mr. C. H. Armitage, London. Appropriate hymns were sung at intervals. The addresses proved both interesting and instructive, and another Rural Deanery meeting be held it will no doubt be more keenly appreciated.—Belmont Times.

The Rev. H. H. Hamilton, B. A., rector of Manchester, died at St. Paul's Rectory, Boylston, on Saturday, May 25th, and was interred on Monday, 27th, in St. Paul's churchyard, Rev. Rural Dean Mellor officiating. Mr. Hamilton was born in 1810; was educated at King's College, N.S., and ordained 1836. Nearly 20 years of his ministerial life were spent in Newfoundland and nearly 40 years in N.S. He was Rural Dean of St. George from the time the diocese was divided into deaneries until last year, when he resigned his office. He was much esteemed among all sorts and conditions of men. He leaves a widow and several children.

"Lord, almighty Jesus blest,
Grant him Thine eternal rest."

ORILLIA.

The Lord Bishop of Toronto, Rt. Rev. Dr. Sweatman, will administer the apostolic rite of confirmation in this parish sometime in June.

The Rev. J. Hughes Jones, rector of Streetsville, formerly of Longford Mills, spent several days in town lately with his wife, the guest of Edgar Hallen, Esq., on the lake shore.

The numerous friends and parishioners of the Rev. J. M. Jones (ex-Rural Dean of East Simcoe), will be pleased to learn that he is back from Wales on a visit, and is at present in Toronto, although regretting that poor health compelled him to take the trip. He is expected to visit Orillia shortly.

Our venerable friend, Mr. Frank Evans M.A., (brother of Ven. Archdeacon Evans, of Montreal), who has been confined to the house the past four months through illness, is, we are pleased to announce, convalescing rapidly, and we hope soon to see him in his accustomed place in the choir.

Affairs in St. James' parish are commencing to boom. The magnificent success attending the Easter services has justified our energetic churchwardens, Dr. Corlett and Mr. Thos. Haywood, in retaining the services of the bicycle club orchestra of nine pieces (under the able leadership of Mr. Mitchell), which will hereafter assist the choir every Sunday at Evensong. Mr. Haywood, people's warden, has practically taken control of the choir, the strengthening of which and a marked improvement in the service have been the result. The service at Evensong will hereafter be largely choral, and other features will be added which will be appreciated by the congregation. The attendance at all the services of late has shown a most gratifying increase, especially at the early Eucharistic service. There is every indication that old St. James' is beginning to wake up and throw off the lethargy in which she has been enwrapped the past few years, and we hope soon to see her take her proper place among the most prosperous parishes of the Diocese.

NAPANEE.

A meeting of the clergy of Lennox and Addington took place at Adolphustown on the 7th and 8th of May last. The services held on the evening of both days in St. Alban's church were most inspiring and the congregations large.

The Rev. Rural Dean Baker exchanged with the incumbent of the parish, the Rev. F. Woodcock, on Sunday, the 19th of May; Mr. Baker having been appointed to visit the parish and obtain the renewal of the agreement as to stipend for another three years.

On the 10th of May the cornerstone of the new St. Jude's church, Napanee Mills, was laid with Masonic honors in the presence of a very large assembly. In the absence of the Grand Master, the duties

were performed by the Most Worshipful Brother, R. T. Walkem, Q.C., of Kingston, and there were present a large number of the officers of the Grand Lodge, and brethren from the surrounding districts, numbering over 100. The Rev. Mr. Woodcock, incumbent of the Camden East, delivered an address of welcome, and he and his parishioners are to be congratulated on the success of the undertaking.

The adjourned annual Easter meeting of the parish of Bath, Ont., was held 10th of May, when the churchwardens' statement, duly audited, showed that the parish never stood better financially, the collections in all cases being in excess of those of last year. Dr. Northmore, Mr. F. K. Baker, and Dr. Kennedy were appointed delegates of the Senate. A strong committee was appointed to carry out the suggestions of the rector as to improvements in the church building, and to hold the administration to commemorate the centenary year of the Church, which took place in 1795.

LAMBTON DEANERY MEETING.

The semi-annual meeting of the Rural Deanery of Lambton was held on Tuesday, the 28th May, in Christ Church, Petrolia. Holy Communion was celebrated at 11 o'clock a.m., by the rector, the Rev. W. Craig, B. D., and the Rural Dean, the Rev. T. R. Davis, M.A., rector of Sarnia, the other communicants being seven clergymen and five lay-members of the Chapter, together with some of the local parishioners.

At 2.30 p.m. the Chapter assembled for business in the Sunday School room, there being present—Clergy, Rev. Messrs. Davis (R. D. and chairman), Craig, Gunne, Carscaden, Downie, Diehl, Howard, and Thomas; and of the laity, Messrs. Shirley and Woods, of Watford, and Noble and MacAlpine, of Petrolia.

The R. D. pointed out that some parishes now receiving aid from the M. F. should become self-supporting, while there were 3 whole townships in the Deanery that were almost entirely without the services of the church. He also spoke of the advisability of forming a Clerical Association within the Deanery, and of the necessity of distinctive church teaching in the Sunday Schools.

In the matter of missionary assessments the R. D. reported that his parish had come very nearly up to the required amount; the Rev. H. A. Thomas reported that his parish of Warwick had gone beyond the required amount by about 11 per cent.; the Rev. J. M. Gunne said that his parish was nearly up to the standard; the Rev. J. Downie reported the Watford parish as having gone a little beyond the required amount; Rev. Mr. Diehl reported the Florence parish as having exceeded the amount required; the Rev. R. S. W. Howard, B.A., said that the Mooretown parish had fallen but slightly below the standard; and the Rev. W. Craig, B. D., reported Petrolia as also coming nearly up to the required amount.

After the informal discussion of the advisability of re-adjusting some of the relations between different congregations in the Deanery, the Rural Dean and the Rev. J. M. Gunne were appointed as committee to arrange for an exchange of Sunday duty amongst the clergy of the Deanery upon some certain Sunday and to give at least two weeks' notice thereof; and also, to make arrangements for a Rural-Deanal Choral Union and a Ministerial Association, the same members with the addition of Rev. Messrs. Downie and Craig. The Rev. Mr. Wadleigh, agent for the Canadian Churchman, of Toronto, being present, was, by resolution, accorded the usual courtesies and privileges.

The next meeting of the Deanery is to be convened at Sarnia.

DIocese OF FREDERICTON.

St. John.

On Tuesday evening, the 28th of May, the Lord Bishop of the Diocese administered confirmation in St. Luke's here to thirty-four candidates, presented by the rector, Rev. R. P. McKim.

The Lord Bishop of the Diocese has issued the following Pastoral in regard to the Jubilee commemoration:

To the Members of the Church of England in the Diocese of Fredericton:

My Dear Brethren,—This is the fiftieth year of the existence of this Diocese as a separate portion of the Lord's vineyard; and as the fiftieth year was ever regarded as especially important in the Church of God, so I would call on you to thank God with me for the blessings vouchsafed to this Diocese since its existence as a distinct entity.

For twenty years or more before the founding of the See of Fredericton it pleased Almighty God to stir the hearts of the members of the Church in England in a wonderful way, and as ever the deepening of the spiritual life bore fruit in every way at home and abroad. At home in England the services became more frequent, more frequented and more devout; the churches were restored and enlarged, and music in hymns and psalmody was more carefully studied and more beautifully and heartily rendered.

Nor was this confined to England, but, as always in the reality of Evangelical feeling, it overflowed to all parts whither the Providence of Almighty God had led the Anglo-Saxon race. Missionary zeal "budded and bloomed blossoms and yielded" fruit. It was felt that the bud of each centre of "bloom and fruit" must be a Bishop, as of old the bud, and blossom, and fruit, was from the rod of the high priest. The mistake made in America in not sending Bishops there was recognized, and the cry was raised that Bishops must be sent out at once to follow the members of the Church of England throughout the world.

I may not now detain you by speaking of the great outpouring of zeal in missions to the heathen, as I must confine my attention and yours at present to our own Diocese.

It is instructive to look back sixty years to see what was the common opinion then; and while many more Bishops were demanded for India and Africa only one or at most two were asked for the British possessions in America. We know what time has brought forth in this respect. But in 1841 the united bench of Bishops in the Old Country issued a "Declaration" that the "immediate erection of Bishoprics" was required in the following places: New Zealand; the British possessions in the Mediterranean; New Brunswick; Cape of Good Hope; Van Dieman's Land; Ceylon.

Money was called for, and was subscribed freely for the endowment of the Sees; our own people in New Brunswick were not backward; and in 1845 the endowment was completed for New Brunswick, and the first Bishop was consecrated on May 4th and took possession of the See of Fredericton on St. Barnabas day, June 11th, of the same year. It has therefore been determined to emphasize the occasion of the fiftieth anniversary of this event this year, by services and meetings; and I call upon you to join with me in thanking God for His mercies.

The same evidences of awakened zeal are found here which have been referred to as having occurred in England; services are more frequent; the churches are more in number, and more beautiful; and the music was wonderfully improved. These were among the special objects set before himself by Bishop Medley. The glorious Cathedral at Fredericton has been a model which has been emulated elsewhere, and has wonderfully improved the character of architecture throughout this province.

To realize this we need only compare the churches in St. John, say, with those in Halifax. Bishop Medley wrote in 1855, "I feel strongly attached to the choral service, and should be heartily rejoiced to see it adopted;" and though he was unable to carry out his wishes, yet you all know how vast an advance has been made in the musical rendering of our worship in the Diocese. But these were but means to an end, the deepening of the spiritual life in the members of the Church, that by more frequent and more devout attendance at divine service they might "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." The result is seen in the great and steady increase in the number of communicants, though the actual number of Church people has decreased of late; and in the larger classes, more reverent in their demeanor, presented for confirmation.

At the Cathedral there has been a continuous offering of daily prayer, with the regular reading of Holy Scripture as provided by the Church of England; there too have been heard, with but little intermission, the eloquent sermons for which Bishop Medley was renowned.

The fifty years have seen too the welding together of the parishes of the Diocese into one foreordination and legislation by means of the Church Society, made Diocesan under Bishop Medley, and the Synod, which he instituted; and this has had a powerful effect in bringing Churchmen of varying individual opinions together, and making them feel that they are not only alike "the children of God," but also "members one of another."

Looking back therefore over the fifty years of the advance of the Church in the Diocese of Fredericton, how can we fail to recognize "the good hand of our God upon us;" and must we not "thank God and take courage" for the future.

The subjoined resolutions of a joint committee of the Church Society and Synod will show you how we propose to celebrate the occasion.

The services on the day itself (St. Barnabas Day), will be in the Cathedral, Fredericton, when I hope that the new organization of the Cathedral Chapter will be inaugurated and the Dean installed. The Dean will preach in the morning, and the Bishop of Nova Scotia (the Diocese from which we were divided off fifty years ago) in the evening.

On Thursday, June 13th, there will be a service of commemoration in Trinity church, St. John, where Bishop Medley preached the day after his landing, viz., June 8th, 1845.

On Monday evening, June 10th, there will be a public meeting in Fredericton, when short speeches will be made, and short papers read, showing the advance made during the past fifty years, for which we thank God.

I am your faithful servant in Christ,
H. T. FREDERICTON.

QUEBEC DIOCESAN SYNOD.

THE Synod of the Diocese of Quebec met in biennial session on the 28th ult.

The Synod was opened by divine service in the Cathedral. There was a good congregation and a large number of communicants. In the celebration of the Holy Communion the Bishop of the Diocese was assisted by Dean Norman and Canons Von Iffland and Richardson.

After divine service the members of the Synod assembled in the church hall, under the presidency of the Bishop. After roll call the Rev. Canon Von Iffland and George Sampson, Esq., M.A., were elected clerical and lay secretaries, and Rev. A. J. Balfour and John Hamilton, Esq., assistant secretaries. Lieut.-Col. George Robert White was elected treasurer, and Major G. E. Allan Jones assistant treasurer.

The Lord Bishop of the Diocese then delivered his charge, which, though ex-

tremely interesting, is too long for insertion here. The Bishop reported that the diary of his principal acts embraced 533 different items, a recital of which he forbore from inflicting upon the Synod.

During the two years since the last meeting of the Synod, the number of the clergy had been increased by four, the total number being now 72. In the same period 1590 candidates had been confirmed, 745 male, 845 female, of whom not less than 377 were upwards of twenty-one years of age. The Bishop spoke highly of the excellent work done by the twenty-four lay readers whom he had issued licences during the two years, adding the following tribute to the other lay workers in the Diocese:—

Other Large Help.

"Besides the help which we derive from the employment of lay readers, there is, thank God, a very large amount of most valuable lay help which is being constantly rendered by our Honorary Counsel and other Church Society officers in Quebec and elsewhere, by delegates to Synod, by Church Wardens and sidesmen, by St. Andrew's Brotherhood men, whose small Chapters are like a live coal imparting vital warmth right through a clergyman's work, by members of Church choirs, by district visiting Sunday-School teachers and mission helpers, by Parish Guilds, and last though not least, by the Woman's Auxiliary, whose members do so much in keeping alive our interests in missionary work in Algoma and in the North-West and also in foreign lands."

During the two years nine churches have been consecrated; six additional missions or parishes had been formed, and seven burial grounds consecrated.

"Here," said the Bishop, "we have growth at every point. I am very thankful to be able to report that we are certainly making good and solid progress."

Educational Institutions.

The Bishop made an earnest and strong appeal on behalf of the educational institutions of the Diocese, as follows:—

"Closely connected with the support of our clergy and the maintenance of our churches and parsonages, is the interest, which we all ought to take, and the aid which we ought to render to our centres of higher education, Bishops' College, Lennoxville, and Compton Ladies' College. I know that there are some who think that those should be self-supporting institutions, but this is simply impossible, if they are to do the work for which they are intended, if, i.e., they are to afford an opportunity of higher education at comparatively small cost. Bishops' College school asks for nothing and gets nothing, although by receiving the sons of our clergy at two-thirds of the ordinary fees it might seem to have some claim upon us. And it is on this ground, particularly, i.e., because Compton Ladies' College receives the daughters of our clergy at greatly reduced fees, because indeed it is a good sound Church of England school offering really high attainments to many of the daughters of our people, who would otherwise have to send their children to Convent school (a most undesirable arrangement, if it can possibly be avoided) it is upon this ground that we really ought to be glad to offer the Compton College our aid. I am very glad, therefore, that, at the intercession of Canon Thornloe, so many of our Quebec friends made last year handsome contributions towards the freeing of the College from debt, and I sincerely hope that this year, by a long pull, and a strong pull, and a pull altogether, the whole of the remainder of the debt, a sum of about \$1,500, will become a thing of the past.

"Bishops' College has a still stronger claim upon us, for here many of the best of our clergy have been trained, most of them receiving assistance, with-

out which they could not have attained the high object of their life, and have entered the sacred ministry. And it is only by the devoted labors of these and other good men that our missions are all filled and the work of our English Church is growing and prospering in the Diocese. Bishops' College, therefore, besides being a university offering the very highest training in the way of a liberal education, fitting men for all the learned professions, is also a great missionary institution, and claims at our hands as Christians and churchmen our self-denying and devoted support."

Separate Schools.

Upon the subject of Separate Schools, the Bishop spoke as follows:—

"At the same time, I feel very strongly that our efforts in behalf of religious education ought not to end in what we do for Lennoxville and Compton. If separate schools are dear to the hearts of the Roman Catholic minority in Manitoba, separate Church of England schools, if we could but have them, should be just as dear to the hearts of the English Church minority of this Diocese and Province. It may be an ideal which cannot be realized, but it should still be an ideal, and we ought always to remember that any approach that we can make towards that ideal, by using the power which we have under the present school law to teach our own children the principles of the Faith as we have received them, is one of our highest duties, one of our most necessary works."

After urging at some length the desirability of making the rural Deaneries smaller and more numerous, in order that all the useful work contemplated by the canons may be literally and fully performed, the Bishop spoke of the consolidation of the Church, as follows:—

General Synod.

"But of all events of the last two years affecting the welfare of our beloved English Church in Canada, the greatest has undoubtedly been the gathering of all our widespread Dioceses into one harmonious whole by the formation in September, 1893, of our General Synod. This is a matter, my brethren, involving no doubt, great labor and much expense. Indeed, it will be one of our duties at this Synod to make provision for our share of the expense, both as regards the General Synod of 1893, and also as regards the General Synod of 1896. But we may well hope and believe that the good results will far outweigh the labor and the expense. For now we can act, not as individual Dioceses, but as one great portion of the Anglican Church, and nothing of grave moment can be undertaken by an individual Bishop or Diocese without consulting the whole body. We shall also be able now to arrive at some degree of Diocesan reciprocity, for, while our Diocesan Funds are Trust Funds to be administered for the benefit of our individual Dioceses, yet we may be able to agree that a clergyman, when he is invited by a Bishop to move from one Diocese to another, shall not have to begin life again, receiving only the stipend of a novice, but shall have put to his credit the years he had served in his first Diocese; and possibly some arrangement may be able to be made in the matters of Pensions and W. and O. Funds. One thing, at any rate, is certain, and that is this: viz., that everything which tends towards unity is good, and that consequently the unification of the Church of England in Canada must in the long run prove to be a source of much strength and blessing."

The second day's session of the Synod was chiefly devoted to a consideration of amendments to the Constitution introduced by James Dunbar, Esq., Q.C., and seconded by the Very Rev. Dean of Quebec.

The fourth amendment provoked a very long discussion, turning mainly on the question whether the Cathedral should have an additional representative or not. Finally, after many amendments and sub-amendment had been moved and disposed of, the main amendment was carried in its original form. It read as follows:—

Article 4.—Every congregation having three hundred communicants, or over, shall be entitled to elect three representatives; every congregation having 150 communicants and less than 300, shall be entitled to elect two representatives, and every congregation having less than 150 communicants, but not less than ten, shall be entitled to elect one representative; provided that in the case of every Parish or Mission with two or more congregations having less than ten communicants each, these congregations may unite for the purpose of electing one representative; provided also that the congregation of the Cathedral Church of the Diocese, used as a Parish Church, shall be entitled to elect one additional representative.

On motion of Captain Carter, the election of delegates to the Provincial and General Synods was then proceeded with. It resulted as follows:—

Clerical Delegates to General Synod: Venerable Archdeacon Roe, Rev. Canon Von Iffland, Rev. Principal Adams. Substitutes: Rev. Dr. Allnatt, Rev. Canon Thorneloe, Very Rev. Dean Norman. Lay Delegates to General Synod: Dr. Heneker, James Dunbar, Esq., Q.C., J. Hamilton, Esq. Substitutes: Hon. Henry Aylmer, Hon. G. Irvine, Sir Henry Joly de Lotbiniere.

Clerical Delegates to Provincial Synod: Rev. Canon Von Iffland, Venerable Archdeacon Roe, Rev. Canon Thorneloe, Rev. Principal Adams, Rev. Dr. Allnatt, Rev. Messrs. A. J. Balfour, Hephburn and Williams, Very Rev. Dean Norman, Rev. Canon Foster, Rev. Messrs. Scarth and Parker.

Lay Delegates to Provincial Synod: Dr. Heneker, James Dunbar, Esq., Q.C., Capt. Carter, J. Hamilton, Esq., Col. Forsyth, Hon. Henry Aylmer, R. Campbell, Esq., George Lhampson, Esq., Sir Henry de Lotbiniere, Hon. Judge Irvine, Hon. Judge Andrews.

OBITUARY.

Edward Chapman, ex-Bursar of Bishop's College, Lennoxville.

LENNOXVILLE, May 27.—[Special]—On Sunday, May 26, one of the oldest and most respected citizens of the Eastern Townships passed away, and one who since the year 1842 has been connected with this neighborhood. Mr. Edward Chapman was a graduate of the University of Cambridge and a member of Gonville and Caius college, of which foundation his uncle, the Rev. Benedict Chapman was the head from 1839 to 1857. Mr. Chapman was for some time connected with Dr. Lundy's well-known school in Quebec, and was a very popular master with his boys both in Quebec and at Lennoxville. To this latter place he came in 1842, starting the Grammar school, which has developed into Bishop's college school. In 1845 he gave way to Mr. (afterwards Dr.) Miles and took the classical professorship at McGill under Dr. Bethune, in 1846 returning to Bishop's college as professor of classics in that institution, then one year old. After 1846 Mr. Chapman made Lennoxville his home, with one short interval of absence. For many years he was bursar of the college, secretary of corporation and registrar of the university, and was also secretary of the school association. He was devoted to the institution with which he was so thoroughly identified. His unflinching kindness and generosity endeared him to all; he was a faithful friend.

He was scholarly and refined in his tastes; his opinions public spirited and courageous, and was always more alive to the public advantage than to his own.

We gladly recall his quiet, unobtrusive services to the church directly in the parish as well as the more indirect services he has rendered the church through his work for the college. For some years he was a member of the synod. He has passed away within a month of his 81st birthday and his many acquaintances and friends feel that the world is poorer for his loss.

CORRESPONDENCE.

To the Editor of "The Church Evangelist."

Sir,—When so much is being said and thought upon Protestantism perhaps the following quotation from a speech lately delivered by one of the church's greatest Bishops, the Bishop of Derry, will not seem out of place.

Speaking of the Reformation, the Bishop said that there were two kinds of Protestantism, one which pushed away medieval superstitions, but surveyed Christianity by the lights of science and of history, and derived its strength from the greatest source of strength. It was the movement in which the mind of man had shaken off its trammels and looked upon things afresh, and the spirit of that reformation was going on; but love was in its face and peace was in its road, and its path was a path of glory.

There was another Protestantism, a very different one. It was cantankerous, it laboured, and it libelled, and was on the look out for what would be said against a man who thought differently and generously, and who followed the course of thought. Now let them choose which of those Protestantisms they would have. Comment is unnecessary.

F. D. WOODCOCK.

CAMDEN EAST, May 26th.

LITERARY NOTES.

"The Foundations of Belief," by the Right Hon. A. J. Balfour, LL.D., F.R.S. London and New York, Longman's; Toronto, Fleming H. Revell.

Apart from its great ability and charm of style this work is of special interest because of the quarter from which it comes. Arthur Balfour is the leader of the Conservative party in the House of Commons and already pointed out as the future Prime Minister of England. He is also well known as an able philosophical writer. He is the author of "A Defence of Philosophical Doubt," whose object is really the exact opposite of that which appears to be suggested by the title. Mr. Balfour is also the author of "The Religion of Humanity," originally delivered as an address before the Manchester Church Congress, October 1888, and subsequently published by the S.P.C.K. Besides these works Mr. Balfour contributed articles to *Mind* and other philosophical journals.

It is of no slight importance that a man of such ability and holding so distinguished a position should have undertaken to defend the Faith against the Agnosticism and Materialism of our day. This book is written for the average man, but it must have been an educated and intelligent public that the author had in view. The work falls into four parts.

Part I.—*Some Consequences of Belief*, shows the futility of Naturalism in dealing with Ethics, Aesthetics and Reason.

Part II.—*Some Reasons for Belief*, examines and sets aside several popular systems, such as Naturalism, Idealism and Rationalism.

Part III.—*Some Causes of Belief*, deals with the causes of experience, and Authority and Reason. Here the practical sagacity of the statesman makes a very valuable contribution to a well worn theme. It is shown that Authority has far more

than Reason to do with preserving "all the great loyalties which make social life possible."

Part IV.—*Suggestions Towards a Provisional Philosophy*, brings us towards the more positive or constructive part of the book. It deals with Beliefs, Formulas, Realities, "Ultimate Scientific Ideas," Science and Theology, and the author's provisional unification. This last section, dealing with the incarnation as the basis of religion is a worthy climax of a great book.

Mr. Balfour is not only a believer himself, but he is prepared to show that "Christianity is now more necessary to us than ever," not because it is a good police force, but because it has the key to the mysteries of existence.

"Did a Hen or an Egg Exist First? or, My Talks with a Skeptic," by Jacob Horner. New York: Chicago: Toronto, Fleming H. Revell Company.

This is not a goody-goody book. It is written by a learned man. It is quite simple. A girl or lad of eighteen would appreciate it, and a scholar might enjoy it. It is the result of thirty years' experience among working men and much reading and thought. It has a definite aim. It deals with that phase of scepticism which results from the handling of science in the interests of materialism.

The book takes the form of a dialogue, but unlike most of these attempts it is easy, ray and fair. We can heartily recommend it as an antidote to the theophobia of materialism.

The following extracts from the preface will show the author's standpoint and aim:—"Very few English artisans show any real leaning to atheistic teaching... they are either respectful towards religion or simply thoughtless and taken up with other matters... They are fond of an argument and will listen to plain, straightforward speech. They want to understand the grounds of religion—the religion of reason and common sense, without shams and apart from priestly pretensions. Here and there I have found the most intelligent working men possessed with the idea that, in these modern days, the Christian faith is giving way, having been undermined by the discoveries of modern science. I have often wished for some cheap and readable work which I could recommend to men of this class." The author has hit his mark.

OBJECTS OF THE ROYAL CANADIAN HUMANE ASSOCIATION.

This Association rewards persons who, with promptitude and bravery, and at personal risk, or hazard of their own lives, save, or make strenuous efforts to save, the lives of others, in any of the following cases: that of drowning; that of boat accidents; that of railway accidents; that of accident at fires; that of ice accidents; that of freezing exposure; that of asphyxia, in mines or wells; that of asphyxia from escaping gas; that of accidents from lightning and dynamic electricity; other unenumerated cases.

The officers strongly appeal for aid to all those who sympathize with the truly beneficent objects of the Royal Canadian Humane Association, to reward the heroic efforts of life-saving, and the many noble acts of self-devotion in life-saving, which are so constantly taking place in the wide area of this Dominion of Canada, and the practice of which tends so much to develop, among our Canadian people, a lofty spirit of self-reliance and manly courage.

Canon F. C. Carter, Canon Missioner of the diocese of Truro, was presented with a purse of £170 as a token of the gratitude and respect felt towards him and the value of his mission work.

THE LORD'S PURSEBEARERS.

CHAPTER X.—JOAN'S DAY-DREAM.

The winter months passed quickly away to Joan, as she wandered with old Isaac Chippendell from one town to another on the south coast. She found herself for the first time free from the irksome tyranny of Tatters, or any other woman; for Isaac discovered that he and Joan were almost as successful in winning money from careless almsgivers now they were singing alone, as when a woman and an infant had been added to make up an attractive group, and the profits for himself were much larger. Her singing, clear and wild as a linnets', awoke in his heart a long-slumbering love of music; and he began to be more careful in his method of singing with her, and more willing to creep into any church where they heard the voices of a choir, or the once familiar notes of an organ. He had sat in the singing gallery in the old church at home when he was a boy, and the chants and psalms were like household words to him. They carried him back to the days when his mother was living, and Roger, his twin-brother, was singing at his side; and now and then the tears would gather under his red eyelids as his quavering voice joined in the words, "I will arise, and go to my Father!" Joan also felt some silent chord touched in her girlish heart as she listened to the rolling tones of the organ, and felt their vibration through every nerve.

It was not a hard winter for them in any way. The old man with his silvery long hair and beard, and his fine well-cut face, and the bright-eyed smiling girl, who sang as the birds sing, with her whole heart, attracted a good deal of attention along the busy strand of Brighton. There were several efforts made to reclaim them from their life of vagabondage and beggary, but whenever these efforts became too strenuous Isaac quitted Brighton for a few weeks, and tried their fortune elsewhere. Once a pension of ten shillings a week was offered to him on condition that he would let Joan go into an orphanage; but what was ten shillings a week to a man who now and then pocketed as much in a day for doing nothing but loiter through the gay streets singing a hymn? Even Joan was not greatly charmed by the prospect of giving up her free, adventurous life. She felt no shame at receiving alms, and she loved her liberty. Her ideas of sin were very elementary. Getting drunk was no sin in her eyes; it was only a curious and mysterious pleasure enjoyed by those who were no longer young. The only sins she was quite sure of were thieving and starving helpless little creatures like Fidge and little Lucky.

But as their faces became too well known, even in Brighton, their receipts fell off; and neither Joan's fresh young voice nor Isaac's tremulous tones could arouse enough pity to make it worth while to remain there. The smaller towns were still more quickly drained. Joan put off their departure from time to time, in utter reluctance to return to their miserable haunts in London, but Isaac was bent upon going back to them. He fancied he had learned a few tricks at cards, which he was eager to put into practice in his old dens. There was no danger to fear from Roger now; he must have gone back to Comptonthorpe months ago, and any search after Joan must be over.

Yet, thanks to Joan, it was late in May before they made their return to London, and the streets were no longer foggy and muddy. But the summer light only served to make plainer the squalid poverty of the entangled net-work of buildings in which Joan found herself again. The air was close and windless, and the foul atmosphere seemed stagnant in its impurity. As she went slowly along the narrow alleys and lanes, to seek for her old lodging with the bedridden woman, whom she had left last November, the

noisome odor from the sewers and the sickening fumes of the spirit-vaults were intolerable to her. They seemed more intolerable, when, learning that her poor old friend was dead, she went back to the lodging house where Isaac stopped. There was nothing for her but to stop in the same house.

That night, spent among depraved and shameless women, developed a plan that had been working in Joan's brain for some years. It seemed to her as if a sweet and sorrowful voice, like her mother's when she lay dying and said, "God take care of my little Joan!" was calling to her all the night long to save herself from being lost.

For the last year or two, there had been an ambitious dream in her mind of setting up in business for herself as soon as she was big enough. She longed to have a hurdy-gurdy, and dress herself like the strange girls who played them, and earn her own living, and perhaps make her fortune in that way. Yet as she pondered over her difficulty her promise to little Lucky that she would run away with her some day came back to her mind. Little Lucky would be the next best thing to an organ; and they two together, if they were once out of this hateful London, would soon get sufficient to buy one. She almost shouted out for joy at the thought of it.

(To be Continued.)

A CARLETON CO. MIRACLE

BACK TO HEALTH AFTER YEARS OF EXTREME SUFFERING.

Yielded to the Advice of a Friend and Obtained Results Three Doctors Had Failed to Secure.

From the Ottawa Journal.

Mr. George Argue is one of the best known farmers in the vicinity of North Gower. He has passed through an experience as painful as it is remarkable, and his story as told a reporter will perhaps be of value to others. "I was born in the county of Carleton," said Mr. Argue, and have lived all my life within twenty miles of the city of Ottawa. Ten years of that time have been years of pain and misery almost beyond endurance. Eleven years ago I contracted a cold which resulted in pleurisy and inflammation of the lungs, other complications then followed and I was confined to my room for five years. The doctor who attended me through that long illness said that the reason I was unable to move about was due to the contracting of the muscles



I could hobble around on crutches, and nerves of my hands and feet through long confinement to bed. I could hobble around a little on crutches, but was well nigh helpless. At this stage a second doctor was called in who declared my trouble was spinal complaint. Notwithstanding medical advice and treatment I was sinking lower and lower, and was regarded as incurable. I was now in such a state that I was unable to leave

my bed, but determined to find a cure if possible, and sent for one of the most able physicians in Ottawa. I was under his care and treatment for three years. He blistered my back every three or four weeks and exerted all his skill, but in vain. I was growing weaker and weaker and began to think the end could not be far off. At this juncture a friend strongly urged me to try Dr. Williams' Pink Pills. I yielded to his solicitations, and by the time six boxes of pills were used I found myself getting better. I used in all thirty boxes, and they have accomplished what ten years of treatment under physicians failed to do. Thanks to this wonderful medicine, I am able to attend to my duties and am as free from disease as any man in ordinary health is expected to be. I still use Dr. Williams' Pink Pills, and they are the medicine for me, and so long as I live I shall use no other. If I had got these pills ten years ago I am satisfied I would not have suffered as I did, and would have saved some hundreds of dollars doctor bills. It is only those who have passed through such a terrible siege as I have done who can fully realize the wonderful merit of Dr. Williams' Pink Pills."

Mr. Argue's experience should convince the most skeptical that Dr. Williams' Pink Pills stand far in advance of other medicines and are one of the greatest discoveries of the age. There is no disease due to poor or watery blood or shattered nerves which will not speedily yield to this treatment and in innumerable cases patients have been restored to health and strength after physicians had pronounced the dreaded word "incurable." Sold by all dealers in medicine or sent by mail post paid, at 50c. a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N.Y. Refuse imitations and do not be persuaded to try something else.

"COLD WATER TO A THIRSTY SOUL."

Rev. Isaac Baird, Templeton, Cal., well known in Canada: "I have tried K.D.C., and also the Pills, and find them just the thing—vastly better than what the doctor ordered. The very first dose of K. D. C. helped me, and now that miserable headache is all gone, also that oppressed feeling that I have suffered from for months. I never mean to be without K. D. C. again; no medicine I have ever taken worked like it; it is like cold water to a thirsty soul. This is the second time I have tried K.D.C. and there is no failure or disappointment."

K. D. C. brings solid comfort to those suffering from sick headache and that oppressed feeling. Test its merits now. Free sample to any address. K. D. C. Co., Ltd., New Glasgow, N.S., and 127 State Street, Boston, Mass.

Ornamental leaded beveled glass is fast superseding the old style of dark colored glass for dwellings. Such work enhances the appearance of a building. McCausland & Son, 68 King St. West, Toronto, produce the most varied and beautiful designs in this class of work and at graded prices. The finest examples of art stained glass that are to be seen in the principal dwellings and public buildings throughout Canada are from this identical establishment.

WANTED—A PRIEST FOR ST. STEPHEN'S Parish, Chester, Nova Scotia.

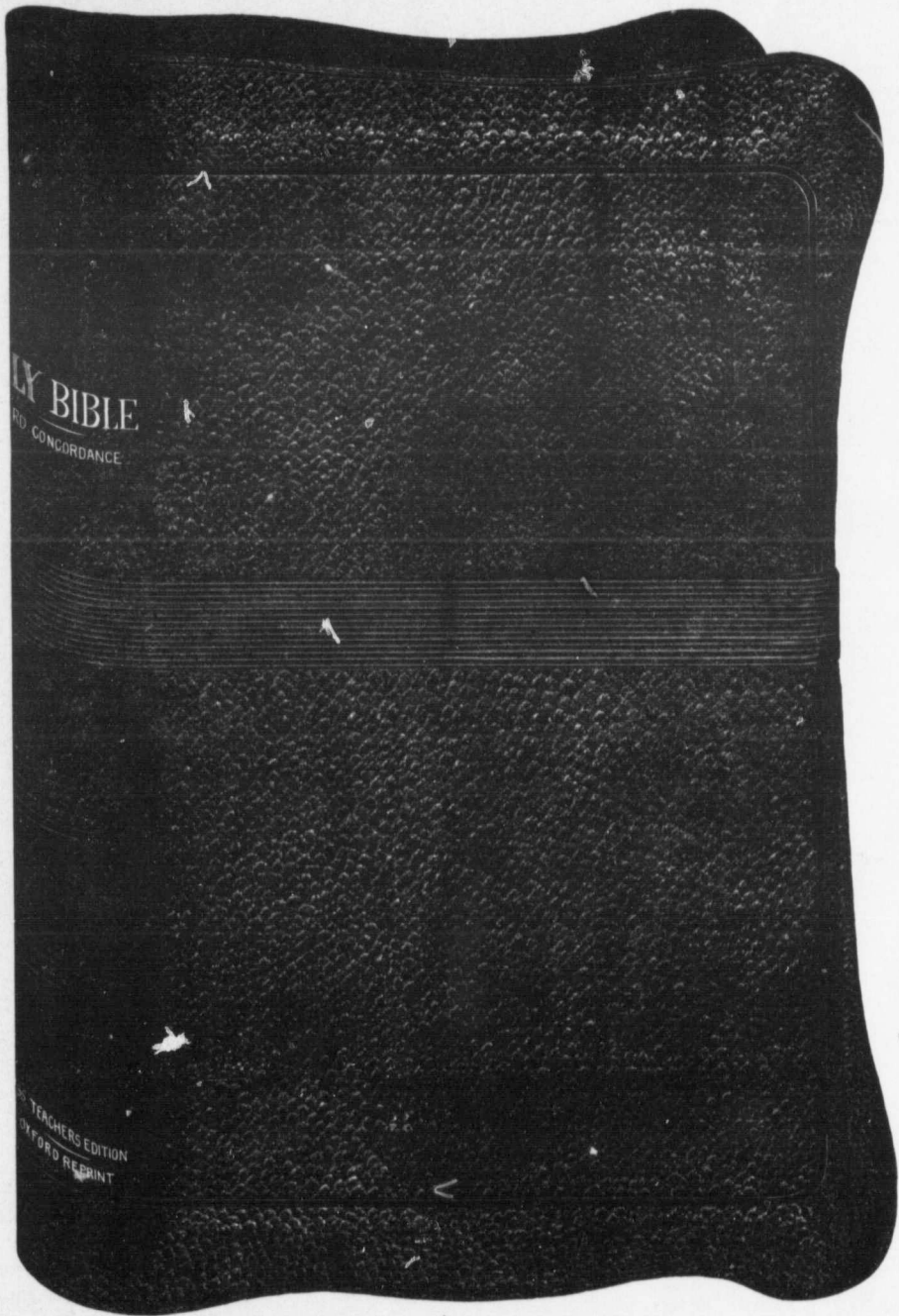
For particulars apply to

E. B. LORDLY,
Sec'y to Vestry,
Chester, N.S.

K. D. C. Cures Dyspepsia.

K. D. C. Pills Cures Chronic Constipation.

THIS IS THE EXACT SIZE OF OUR PREMIUM TEACHER'S BIBLE.



"A GREAT BIBLE OFFER."

The Gem of Bibles.

Every new and renewal subscriber (whose arrears are paid up to Jan. '95) to the CHURCH EVANGELIST may secure this TEACHERS' BIBLE and THE CHURCH EVANGELIST for a year for \$2.50.

Remember, this means the most complete "Teachers' Bible in the world," and the leading Church Paper of British North America for less than the original cost of the Bible.

BIBLE and CHURCH EVANGELIST less than **5 CENTS A WEEK.**

The TEACHERS' BIBLE comprises 1,000 pages—Helps to Bible Study 336 pages—12 colored Maps—is bound in Leather, Divinity Circuit, overlapping edges. This BIBLE, with its unusually valuable aids, makes the most complete and reliable volume of Biblical lore ever offered. It is specially adapted to the use of Sunday School teachers, but is of inestimable value to the masses.

Mothers
suffering with weakness and emaciation, who give little nourishment to babies, should take

Scott's Emulsion

the Cream of Cod-liver Oil and hypophosphites. It will give them strength and make their babies fat. *Physicians*, the world over, endorse it.

Don't be deceived by Substitutes!
Scott & Brown, Belleville. All Druggists. 50c. & \$1.

Damp Days

often bring coughs and colds, while

PYNY - PECTORAL

brings quick relief. Cures all inflammation of the bronchial tubes, throat or chest. No uncertainty. Relieves, soothes, heals promptly.

A Large Bottle for 25 Cents.
DAVIS & LAWRENCE CO., LTD.
PROPRIETORS
MONTREAL.



Hobb's "Stormer"

"STORMER" in prices.
"STORMER" in improvements.

AGENTS WANTED.

HOBBS' HARDWARE CO'Y,
LONDON, ONTARIO.

BARLEY CRYSTALS

New Diuretic, Relieving Tonic Cereal; also Gluten Dyspepsia Food, and Diabetes Food. Pamphlet and Cooking Samples Free. Unrivalled in America or Europe. Ask Dealers, or Write Farwell & Rhine, Westchester, N.Y., U.S.A.

K. D. C. The Mighty Curer for Indigestion.

KNABE PIANOS

The recognized Standard of Modern Piano Manufacture.

Baltimore. Washington. New York.

WILLIS & CO.,

Sole Agents,

1821 Notre Dame Street, - MONTREAL.

STAINED GLASS
And
Church Furnishings
.....
Castle & Son,
20 University St., Montreal

Harrington's Tubular Chimes.
Tubular Bells are harmonious, pure and sweet, cost much less than ordinary bells, require no specially constructed tower.
Write for prices.
CASTLE & SON,
Stained Glass & Church Furnishings
MONTREAL.

PELEE ISLAND WINE
BY VINEYARDS CO.
BRANTFORD & PELEE ISLAND, ONTARIO, CANADA.
J. S. Hamilton & Co. Brantford

"ST. AUGUSTINE"
(REGISTERED.)

One of Many Recommendations from the Clergy:

THE DEANERY, London, Ont.,
24th December, 1894.

To Messrs. Hamilton & Co.,

GENTLEMEN, - The "St. Augustine" you sent is exactly what I have been anxious to get for some time past. I have never met with any Wine so admirably suited for Communion purposes.

Yours faithfully,

GEORGE M. INNIES, D.D.,
Dean of Huron and Rector of St. Paul's Cathedral.

Maritime Provinces Supplied by

E. G. SCOVIL, St. JOHN, N.B.

FOR OVER FIFTY YEARS

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

PALMO-TAR SOAP
USE IT CHILDREN
CURES Head ACHES
CHAFING
ERUPTIONS
ETC.
MAKES SKIN
SOFT AND
WHITE
25¢



BOARDING SCHOOL

FOR

INDIAN CHILDREN,

MEDICINE HAT, ASSINIBOIA.

HELP IS URGENTLY NEEDED to complete the above with doors, windows, flooring plastering, and to furnish,

\$1,200 has to be raised.

The building is beginning to suffer from being exposed to the weather. Children are waiting to be taken in. Government grant for maintenance promised.

\$2,000 already expended. Please send something. All subscriptions will be thankfully acknowledged by

REV. W. NICOLLS,
Medicine Hat, P.O., Assinibioia.

KENNEDY'S

MEDICAL DISCOVERY

Takes hold in this order:

- BOWELS,
- LIVER,
- KIDNEYS,
- INSIDE SKIN,
- OUTSIDE SKIN,

Driving everything before it that ought not to be.

You know whether you need it or not.

Sold by every druggist, and manufactured by

DONALD KENNEDY,
ROXBURY, MASS.

THE IMPROVED VICTOR INCUBATOR
Hatches Chickens by Steam. Absolutely self-regulating. The simplest, most reliable, and cheapest first-class Hatcher in the market. Circulars free. 4 cents.
GEO. EBTEL & CO., London, Ont.

GET THE BUCKEYE CHURCH Bells, Peals and Chimes.
Best Ingot Copper and E. India Tin only, and so warranted. Best Hangings and Workmanship in the Country. Highest Award at World's Fair and Gold Medal at Mid-Winter Fair.
BUCKEYE BELL FOUNDRY,
E. W. Yorkston Co., Cincinnati, Ohio