

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, MAY 2, 1895.

[No. 18.]

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TORONTO, THURSDAY, MAY 2, 1895

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

AGENT.—The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the CANADIAN CHURCHMAN.

Address all communications.

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May 5—3 SUNDAY AFTER EASTER.
Morning—Numbers xxii. Luke xxiii. to 28.
Evening—Numbers xxiii.; or xxiv. 1 Thessalonians ii.

APPROPRIATE HYMNS for Third and Fourth Sunday after Easter, compiled by Mr. F. Gattward, organist and choir master of St. Luke's Cathedral, Halifax, N.S. The numbers are taken from H. A. & M., but many of which are found in other hymnals:

THIRD SUNDAY AFTER EASTER.

Holy Communion: 197, 311, 555.
Processional: 131, 175, 391, 504.
Offertory: 36, 133, 137, 302.
Children's Hymns: 135, 231, 329, 384.
General Hymns: 19, 132, 138, 199, 501.

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 127, 207, 316, 557.
Processional: 34, 140, 202, 299.
Offertory: 300, 365, 502, 601.
Children's Hymns: 136, 337, 340, 571.
General Hymns: 14, 128, 230, 290, 301.

THE NEW PROVOST OF TRINITY COLLEGE.

The Archbishop of Canterbury, acting in conjunction with the Lord Bishop of Durham, has appointed the Rev. Edward Ashurst Welch, M.A., to fill the vacancy caused by the resignation of Dr. Body. Mr. Welch has for the past five years been vicar of the Church of the Venerable Bede, at Gateshead, in the County of Durham. He is a Cambridge man and was at King's College, of which Foundation he was a Scholar. He was Bell's University Scholar in the year 1880, and two years later he took his bachelor's degree, being placed in the first-class of the Classical Tripos. In 1884, he took second-class honours in the Theological Tripos, and in the same year joined the Leeds Clergy School, when the present Bishop of Truro, Dr. Gott, was the vicar of Leeds. Eleven years ago he was ordained deacon by Dr. Jackson, who was then Lord Bishop of London, and was advanced to the priesthood the following year by the same prelate. From 1884 to 1886 he served as curate of St. Paul, Haggerston, and from 1886 to 1889 was domestic chaplain to the late

Lord Bishop of Durham, Dr. Lightfoot. In 1890, he was appointed by Dr. Westcott, the present Bishop of Durham, to the vicarage of the Venerable Bede at Gateshead-on-Tyne, which living he now vacates to fill the Provost's chair of Trinity College, Toronto. He is 35 years of age and will come into residence at Trinity College at the commencement of Michaelmas term. Mr. Welch acted in the capacity of co-domestic chaplain to the late Lord Bishop of Durham during the greater part of the time that the Right Reverend J. R. Harmer, M.A., now Lord Bishop of Adelaide, South Australia, occupied a similar position at Auckland Castle. Another clergyman who occupied a similar position to those two mentioned above, but two or three years previous to their several appointments, is now Lord Bishop of Dover. He is the Right Rev. George Rodney Eden, D.D., and acts as Suffragan for the Lord Archbishop of Canterbury.

THE NEW DEAN OF RIPON.

The Queen has been pleased to appoint to the vacant Deanery of Ripon the Hon. and Rev. William Henry Freemantle, M.A., who is one of the residentiary canons of Canterbury Cathedral, having been appointed to that position by the late Archbishop Tait in 1883. Canon Freemantle is the second son of the late Lord Cottesloe. He was educated at Eton and at Balliol College, Oxford, and took his degree in the year 1853, after having gained a first class in the final classical schools. He was elected to a Fellowship at All Souls' College in 1854, and was ordained deacon in the following year by the then Bishop of Oxford. In the same year he was ordained deacon he gained the prize for the English essay at Oxford. He was for some years domestic chaplain to the late Archbishop of Canterbury when that prelate was Bishop of London. From the year 1866 to 1888 he was rector of St. Mary's, Bryanston Square. In that year he was appointed to a canonry in Canterbury Cathedral. Shortly after his appointment to Canterbury he became a Fellow and Theological Tutor of Balliol College under the late Master, Professor Jowett, a position which he held until last year. He was Bampton Lecturer in the year 1888, and has published, besides these lectures, quite a number of other literary works. Canon Freemantle is the nephew of the late Dean of Ripon, and is 64 years of age.

THE NEW DEAN OF CANTERBURY.

The Queen has been pleased to appoint to the Deanery of the Metropolitan Church of All England the Ven. Frederic William Farrar, D.D., F.R.S., Archdeacon of Westminster. The new Dean is perhaps one of the best and most widely known clergymen in the Church of England in the world. Nearly everyone who takes any interest in theological reading at all is acquainted with Farrar's "Life of Christ," "Eternal Hope" and "The Life and Work of St. Paul." Besides these books, he has written very many others, only one of which may be mentioned by name, and that is "Eric, or Little by Little," which is a tale of public school life, and has been read by boys of all sorts and sizes. Dr. Farrar is a distinguished graduate of Trinity College, Cambridge. In the year 1852 he won the Chancellor's medal for English verse at Cambridge, and two years later took his bachelor's degree, being placed in the

first class of the Classical Tripos. In 1856 he won the Le Bas Prize, and in the following year was elected Norrisian Prizeman. In this same year he proceeded to his Master's degree. In the year 1854 he was ordained deacon in Salisbury Cathedral, and three years later was advanced to the priesthood by the then Bishop of Ely. He was for a time an assistant master at both Harrow and Rosall schools, and has frequently been appointed select preacher before his old university. He was appointed Hulsean Lecturer in 1870, and Bampton Lecturer at Oxford in the year 1885. From 1871 to 1876 Dr. Farrar held the position of Head Master of Marlborough College, in which position he succeeded Dr. Bradley, the present Dean of Westminster. In the year 1873 the University of Cambridge conferred the degree of D.D. upon him. In the same year he was appointed Chaplain-in-ordinary to Her Majesty, and in 1876 he was appointed rector of St. Margaret's, Westminster, to which a Canon's stall in the Abbey is attached, in succession to the late Canon Conway. Twelve years ago he was appointed Archdeacon of Westminster and Rural Dean. For some years past he has held the position of Domestic Chaplain to the recently-resigned Speaker of the House of Commons, Viscount Peel. The new Dean is a decided Broad Churchman, and is 65 years of age.

CHURCH DEVELOPMENT.

We find much interest in observing the growth in Church life going on around us. There seem many evidences that at the present time she is making a forward movement, and that development far beyond anything that has taken place in the past is rapidly coming upon us. We have ever felt that the Canadian Church must some day more perfectly realize her strength, and that, when the moment arrived, she must, with energy of which she hitherto seemed unconscious, spring to the front, and take her share of the glorious labour of fashioning the opinions of the people of this country, and influencing their lives as good citizens now and inheritors of the kingdom of glory hereafter. The Church possesses vast advantages in this country. She is a part of the great historic Church of England, that Church whose history carries us back to Apostolic times—a Church which, amid all the changes of centuries, has moulded the nation, given to it its Parliament, supplied its law makers and made England to-day the home of a free, brave, and above all the nations of the earth, a powerful and dominating people. As a people we Church people are rich in intellectual and pecuniary wealth. In all the walks of life Churchmen more than hold their own, and some by sheer courage and merit have accumulated large fortunes, while many are well supplied with this world's goods. And what is better than all, we believe the Church has produced character in her sons that gains confidence, from the labourer on the street to those who hold exalted positions in the business of the professional or political world. Are we about to emerge from a state of practical weakness and enter upon a higher plane of strength and duty? Are we about to realize our actual strength, to acknowledge the responsibility of life, with its stewardship of all these rich gifts, and sanctify them to the glory of God and the betterment of men? Are there any signs of the approach of a much great-

er activity and of more self-denying service for God and His Church? We think there are. Men of all opinions, in all conditions of life, are working together with a unanimity hitherto unknown. Practical questions engage the attention and secure the co-operation of all, far beyond what might have been hoped for a few years ago. The teachings of the Church are getting stronger hold on men's intellects and consciences. There is a larger charity, which is the outgrowth of an increasing consciousness that Christian truth, the revelation of God to men, is not to be measured by the untrained and undisciplined mind of any man, and that it is but common sense to say that if men feel called upon to express their opinions, they have a right to acquire the necessary knowledge to enable them safely to do so. There is an earnest longing for union and united action in the government of the Church, and the accomplishment of her purposes. High achievements are only to be attained by the strength of union begotten of that love which binds us all to God and to each other. The recent formation of a General Synod and the federation of dioceses for the general good of Church people in every diocese—the securing a similar discipline throughout the land and united effort in directions which require it—is an evidence of what we say. We look for great advance in the future. One thing, though, has not received as yet the attention which in our opinion it deserves. We refer to the educational interests of the Church. We have a very clear mind that we must look after the education of the Church's children in a very different way in the future from what we have in the past, if we are to gain a hold on the people we are bound in duty to strive for. The common school system does not reach our ideal at all of what a child, to whom this life is only a training school for a higher life, should be taught. But we desire to refer especially to the schools of learning we possess in different dioceses, some of them established simply for the training of divinity students and some for university education. We can conceive that difficulties may stand in the way of anything like amalgamation, but we think great good would come by some sort of union and mutual understanding in carrying on the important work in which they are engaged. If nothing more was gained than a sentiment, much would be gained. We can imagine a great access to strength and hopefulness if by some means the professors and students in these various institutions could be made strongly to feel that they are as one body bound together by the bonds of love and loyalty to the one Church, that they are investigating and acquiring the same truth, subject to the same discipline, and working for the same end. There are now certain examinations for degrees which are common to all, and held under the authority of the Provincial Synod somewhat on the same line. We cannot see why some basis of union should not be reached by which it should be brought about that the same papers for examination should be given to all theological students. Men would gain better knowledge of each other, a healthy rivalry would be produced and a greater similarity of training would make it more easy as time goes on to obtain, when needed, concerted action. What we want is as far as possible to produce a common feeling, a common interest, and to remove every barrier that separates men and dioceses in those things which hinder the Church's work. We hear flattering accounts of the Rev. Principal Millar of Huron College, who is spoken of as a man "of ripe scholarship and an able administrator." Let Huron and Trinity move in this direction, and the

advantages, we believe, would be on both sides. Trinity with its resources, its present able staff, and its Royal Charter for the granting of degrees, and Huron with the confessedly good work that is being done there, might do wonders in enlarging Church sympathies, in drawing closer the heads of Churchmen, and in making strong for good the influence of the two great dioceses in Western Ontario.

REVIEWS.

CIVIC CHRISTIANITY. By the Rev. W. Prall, S.T.D., Ph.D., Detroit, Mich. 8 vo.; pp. 209; \$1. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Dr. Prall has the advantage of having been trained for the law, and thus of being able to view the social problems on a wider basis than the mere cleric can. His standpoint is American, and his aim the working out of sound Christian ethics on the life principles of Christ. The sermon on "The Alienation of the Masses" is a fair sample of the twelve in the volume. As to the absence of the poor from the churches, he discusses the two main questions—how we account for it, and how we are to remedy it. He thinks the evil begins outside and is a branch of the quarrel between capital and labour. He doubts the fact of any genuine alienation from the churches, but suggests, in effect, that if there were a nearer approach outside, the poor and the rich would mingle more readily inside the churches. On the most prominent social questions there is much vigorous and suggestive thought, and he calls a spade a spade when he denounces an evil, and wants you to see that he means it.

THE BREATH OF GOD. A sketch historical, critical and logical of the Doctrine of Inspiration. By Rev. Frank Hallam. 8 vo.; pp. 108; 75c. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

There is a solid grit in this short work and a vivid style that makes it very attractive reading; yet there is a loss of power in the omission of primary authorities, as a point may rest on a misunderstanding, and the verification of the text may give it a different complexion. Undoubtedly there are many difficulties and obscurities in Scripture, and many of the terms we use have a traditional, that is, a vague and uncertain significance. None more so than the familiar and undefined *inspiration*, with its many theories. If Mr. Hallam does not throw much new light upon a practically insoluble problem, he at least gives a clear statement of the difficulties, apparent contradictions, incompatible chronologies and contorted numbers in Scripture. And, after all, he shows that the Bible is wholly unlike all other books, and is filled with the breath of God. He gives a great amount of useful information upon the history of the Canon and upon the light in which it was regarded at successive dates. The volume is convenient in size and very well put together for study.

THE HARMONY OF EVANGELICALISM WITH CATHOLIC TRUTH.

BY THE REV. V. S. S. COLES.

I do not suppose that the proposition implied in the title of this paper is that what is usually known as Evangelicalism is identical with the principles which have always justified the existence of the Reformed Episcopal Communion in this country, and which were so wonderfully revived in England by the Oxford movement half a century ago. Rather, it is assumed that there is sufficient ground common to those who rejoice in the name of Evangelical and those who rejoice in the name of Catholic to justify their co-membership in one communion, and to include them both in the fellowship of Divine truth.

Let us consider then (1) in what the strength of each of these schools consists, (2) what is their weakness in fact or in tendency, and (3) what is the safeguard in each case against that weakness. If it shall appear that the same principle is the safeguard

*A paper read at the late Aberdeen Conference of the Scottish Episcopal Church, and reprinted from the *Scottish Churchman*.

in both cases, we shall have found something which is not only common, but integral to the right presentation of both systems.

The strength, then, of the Evangelical system lies in the moral and spiritual power which belong to the doctrines of justification by faith and conversion by the power of the Holy Spirit. "Being justified by faith, we have peace with God, through our Lord Jesus Christ." These words lie at the root of a type of the Christian character, as it is found essentially the same in every nation, and in every class of men throughout the world. The idea which they convey may be expressed in such a manner as to exercise the powerful attraction of majestic simplicity; yet many great truths are presupposed in its acceptance. It is probably this union of simplicity and depth on which its Divine power is based. Behind the statement lies the conviction of sin, and behind that again the sense of human responsibility. In any definition of faith there must be included a recognition of the supernatural relations between God and man; the need of finding peace with Him implies a conception of the inherent righteousness of God, and, as following from this, the unique awfulness of sin; while the possibility of finding peace rests upon His eternal mercy and love. The great doctrines of the Incarnation of the Son of God, and the incorporation of Christians in His body, are implied in the final words of the text. If it is a simple doctrine, it is with a pregnant and fruitful simplicity.

Not only doctrines, but a certain personal experience is implied. Faith, as a supernatural act, must have asked for a conscious effort of the inner man, sustained by Divine assistance; in many cases the awakening of faith will be remembered as a time when the soul passed from darkness to light; in other cases the possession of faith, though its origin goes back beyond the record of memory, will have been witnessed to by a continuous activity of thankful prayer and faithful dependence, which is the very life of the spirit.

We shall probably agree in acknowledging that the fruits of love, joy and peace, the active self-denial and self-sacrifice, the zeal and unworldliness which are found accompanying this presentation of personal Christianity, forbid our doubting for a moment that the Holy Spirit has blessed and owned it.

Can we avoid, however, a certain criticism of the system in some of its characteristic developments? The security which belongs to the sense of justification and conversion is, if not its highest, yet certainly one of its most beneficial results. The freedom with which many a man and woman is working to-day in all the walks of life, without care for the morrow or fear of death, springs from that happy security.

Yet it cannot be doubted that this fair fruit has a spurious counterpart. There is an unlovely, as well as a lovely security. There is a way of resting upon the finished work of Christ which leaves a man satisfied, to say the least, with a character which falls far short of Christian perfection.

There is a mode of teaching the need of security which makes the heart of the righteous sad, whom God hath not made sad. "Father," says a confident son to his aged parent, "are you sure of heaven?" and when the poor old man shrinks from so bald and hard a claim, "then," adds the son, "you are sure of hell."

We might be tempted to trace the error which bears such bitter fruit as this to the claim of a *future* as distinct from a *present* security, but there are facts in the experience of humble and holy servants of God which ought to check our inclination to put limits to the possible fullness of the assurance of hope, and while we protest against the demand for personal assurance of final salvation as a condition of acceptance, we need not deny that a gift—not inconsistent with the command that he that standeth take heed lest he fall—may be given, where God sees fit, to His saints while yet on their trial, enabling them to realize that their names are indeed in the Book of Life.

There is the less reason to wish to deny this, in that the source of error may be found in the declension from a deep truth, which is the real test of true and false Evangelicalism. As Dr. Pusey pointed out in his letter to the Bishop of Oxford, written in 1836, the controversy between those who dwell on faith and those who dwell on works in the process of justification, is to be found, not in the triumph of either side, but in the yielding of both to the higher underlying truth of the *source* of justification, in our relation, grounded in faith and issuing in works, to the person of our Lord Jesus Christ. Where Evangelicalism is true to Him, there it is powerful; where His adorable name becomes only one factor in the mechanical expression of a theory, there Samson is shorn of his locks; the sinner has taken the place of the Saviour; my strength of conviction about my own state is the miserable substitute which is offered for my living dependence upon Him.

The security which rests on our Lord is a hopeful security which looks forward; the security which

rests on self is a self-complacent security, looking back, as with a sense of legal security and technical completeness, to the moment of irreversible justification. The hopeful security is ever active, even with the activity of love; the self-complacent security loses love and becomes blind in its sloth.

There is no need to ask for an irreversible decree when the soul is conscious of honestly desiring to submit to an ever-loving friend. "If our heart condemn us, God is greater than our heart and knoweth all things." "I know nothing against myself, yet am I not hereby justified, but He that judgeth me is the Lord."

It will hardly be doubted that while the strength of Evangelicalism is the strong sense of peace, and the danger of Evangelicalism the hard requirement of assurance, its safeguard is the loving, and, so to speak, elastic relation of the soul to its personal Lord, through the action of the Holy Spirit.

Next, then, let us consider what is the moral and spiritual strength of the opposite school. For opposed in popular judgment and historical origin, the two have been; our work is not to deny the opposition, but to seek for reconciliation.

As Evangelicalism rests upon the position of the individual, Catholicism is grounded upon the conception of the Church. Evangelicalism asks how the man can be saved; Catholicism goes further and asks what was the purpose of his creation. Evangelicalism finds its answer in the doctrine of the conversion of his heart to God. Catholicism, recognizing the need of conversion, goes on to find its fruit in the incorporation of the converted man in the Body of Christ.

May we not leave these names of schools and parties, and say at once that whatever is good in Evangelicalism is the individual appeal with which the preaching of the Gospel must begin, and that which we especially connect with the name of Catholic is the further work of the Church in building up the converted soul in the Body of Christ? As the true message of the Gospel brings release to the soul and sets the man free to serve and live in the liberty of the children of God, so the Divine system of the Church provides him with the discipline and assistance by which that liberty is not destroyed, but guided. The message of pardon is addressed mainly to the conscience; the offer of incorporation in the Body of Christ takes into account the whole man. Not only the submission of the will, but its training by acts that pass into habits and habits that pass into character, is now provided for in the kingdom of grace. Mr. Wyndham Heathcote, an English clergyman who was so attracted by the love and zeal of the Salvation Army that he threw in his lot with them for three years, has given us, since he has returned to the Church and been admitted to the priesthood, his experiences of their methods.

(To be continued.)

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

FREDERICTON.

HOLLINGWORTH T. KINGDON, D.D., BISHOP, FREDERICTON.

St. John.—On Tuesday evening, the 16th inst., a meeting of prominent Churchmen was held in the Council room of the Church of England Institute, to take into consideration the question of a jubilee celebration to commemorate the 50th anniversary of the formation of the Diocese of Fredericton. There were present: His Lordship, the Bishop; the Ven. Archdeacon Brigstocke, the Revs. Canon Ketchum and De Veber, the Rev. W. O. Raymond, His Hon. the Lieutenant-Governor; Sir S. L. Tilley, Wm. M. Jarvis and Geo. A. Schofield. After some discussion it was decided to hold a special service at the Cathedral, Fredericton, on St. Barnabas' Day, June 11th, the 50th anniversary of Bishop Medley's enthronization; that a public meeting should be held at Fredericton, on the eve of that day, and that a service should be held at Trinity Church, St. John, on the 16th June, to continue the festival celebration. It was further decided that the Bishop of the diocese should be asked to issue a special pastoral letter anent the commemoration. Previous to the enthronization of the late Bishop Medley, on St. Barnabas' Day, 1845, what is now comprised in the Diocese of Fredericton, was an Archdeaconry attached to the Diocese of Nova Scotia. The progress of the diocese during the first fifty years of its history will afford very interesting, and, if we mistake not, very encouraging data for Churchmen of the present generation. We therefore anticipate for the forthcoming jubilee celebration a very hearty acceptance on the part of Churchmen everywhere throughout the diocese.

The Easter Festival was observed in all the churches with the usually appropriate accompaniments of good music, beautiful floral decorations,

and crowded congregations, not to forget the unusually large number of devout communicants who have this year, in many of the churches, partaken of the Blessed Sacrament.

At the Cathedral and Christ Church, Fredericton, the observance of all of these particulars was a marked feature of the day. The Holy Eucharist was celebrated at 8 a.m. and 11 a.m. at both altars. Such was also the case at the great majority of the city churches throughout the diocese.

At Christ Church, Woodstock, the rector, Rev. Canon Neales, celebrated the Holy Eucharist at 8 a.m., and at St. Luke's at 11 a.m.; service after matins, at both of which services a large number of communions were made.

In the country parishes the Festival was observed with equal gladness of heart, even if not accompanied by such elaborate music, or by such a profusion of floral decorations.

MAUGERVILLE.—*Christ Church*.—There was a celebration of the Holy Communion at 8 a.m., the singing being good and the number of communicants larger than usual. At St. John's Church, Oranocote, there was another celebration after matins, with a large number of communicants. Some beautiful Easter lilies, kindly offered by an ever generous member of the congregation, added much to the festival adornment of that very pretty little church. The rector of Maugerville and Burton was made happy in being in a position to use at this Festival, for the first time, a very beautiful chalice veil and burse, and likewise a marker for the altar book, which had been shortly before presented by Mrs. Medley, of "Bishopscoote."

The result of the Easter Monday elections, in the Parish of Fredericton, resulted as follows: Churchwardens—Harry Beckwith, Sir John C. Allen. Vestrymen—W. H. Quinn, W. H. Anderson, C. S. Brannan, Arch. McDonald, A. R. Tibbets, A. D. Thomas, E. W. Henry, C. W. Beckwith. Vestry clerk—C. W. Beckwith. Delegates to the Synod—His Honour Governor Fraser; and A. G. Beckwith. Substitutes—G. T. Dibblee and T. C. Allen. Delegates to the "D.C.S."—Jas. S. Beek, G. E. Fenetty. Substitutes—T. C. Allen, Eldon Mullin.

At the Woodstock Easter Monday election B. H. Smith and F. Byron Bull were re-elected churchwardens.

At Christ Church, Maugerville, G. R. Smith and C. T. Clowes were re-elected wardens.

Henry Wilmot and A. Stanley Clowes were re-elected churchwardens of the Parish of Burton. Henry Wilmot and C. E. A. Simonds were elected delegates to the Synod and "D.C.S." for this parish.

QUEBEC.

ANDREW H. DUNN, D.D., BISHOP, QUEBEC.

Parochial Statistics.—In comparing the parochial reports of the various city parishes, as published in the annual reports of the Church Society, and presumably supplied by the rectors of the parishes themselves, we find the following to be the total number of souls attached to each parish, viz., the Cathedral (1893), 945; (1894), 970; St. Matthew's (1893), 900; (1894), 965; St. Peter's, (1893), 200; (1894), 230; St. Paul's (1893), 40; (1894), 44; Trinity (1893), 500; (1894), 355. It will be observed that four of the above congregations show an increase ranging from 4 in St. Paul's Parish to 65 in St. Matthew's; only one shows a decrease, that being Trinity Parish; where there is a very marked falling off, amounting to 145 souls. These facts are another proof that where the people are afforded sound Church teaching the Church is bound to go ahead and increase, while on the other hand, where the teaching is lax and there is a pandering to dissent, there is the usual falling off in numbers.

Diocesan Synod.—The Diocesan Synod has been officially summoned to meet on Tuesday, May 28th. There will be morning prayer with celebration of the Holy Communion at 9.30 a.m. on the opening day, after which the members will meet in the Cathedral Church Hall and proceed to organize. There being no less than 23 items on the order paper, many of which refer to alterations in the canons, the session is likely to prove both lengthy and profitable, and it is most likely that evening sessions will be held so as to be able to complete the business in the usual three days that the Synod generally sits. Hospitality will be provided for those clergy and lay delegates who apply to the Rev. A. J. Balfour, M.A., Quebec, on or before May 20th. It is also expected that the various railway lines will grant reduced fares.

St. George's Society.—The anniversary service of this society was, as usual, held in the Cathedral on the evening of St. George's Day. A large congregation was in attendance, and an able and patriotic

sermon was preached by the Rev. Lennox W. Williams, M.A., rector of St. Matthew's Church. It had been the intention of the society to have the Lord Bishop of the Diocese preach this year, but His Lordship was compelled to leave the city for Ontario the week before.

MALBAIE.—At the annual Easter vestry meeting held at St. Peter's Church, Malbaie, County Gaspé, the Rev. G. R. Walters, incumbent, John Le Gros, Esq., was elected people's warden, and Charles Le Marquand, Esq., was re-appointed rector's warden, a position he has filled for many years. Lt.-Col. Geo. Robt. White, of Quebec, was unanimously re-elected delegate to the Synod of the diocese.

QUEBEC.—*St. Matthew's*.—The 8th Royal Rifles Battalion, Lt.-Col. Geo. Robt. White commanding, held their annual church parade to this church on the 2nd Sunday after Easter at 10.30 a.m. The preacher on the occasion was the Rt. Rev. Dr. Courtney, Lord Bishop of Nova Scotia. At Evensong, the same day, the Rt. Rev. Dr. Kingdon, Lord Bishop of Fredericton, was the special preacher.

MONTREAL.

WILLIAM B. BOND, D.D., BISHOP, MONTREAL.

MONTREAL.—*St. Philip's*.—The vestry meeting was held, the Rev. George Johnson, incumbent, presiding. A most satisfactory financial statement was presented by the retiring wardens, Mr. H. C. Burket and Mr. C. J. W. Davies, the report showing a handsome cash balance. A cordial vote of thanks was accorded these gentlemen for the manner in which they had performed the duties of their office during the year. The incumbent stated there had been an increased number at Holy Communion for the year, and that, notwithstanding the inevitable ebb and flow of residents incident to a new community, the average attendance at Divine worship had been good. The meeting passed off most harmoniously and successfully. The following officers were elected for the ensuing year: Mr. H. C. Burket, re-appointed incumbent's warden; Mr. David S. Leach, elected people's warden; Messrs. Kirkpatrick and Parkes, sidesmen; Mr. D. S. Leach and Mr. S. C. Oxton, lay delegates to Synod; Messrs. D. Thompson and S. C. Oxton, auditors.

St. Simon's.—The vestry meeting of this church was held and was well attended. The rector, the Rev. Samuel Massey, presided. The following persons were elected to office: People's warden, Mr. William Tweedle; rector's warden, Mr. W. Powell; sidesmen, Messrs. Thomas Liggett, Charles Searles, J. Gray Finnie, W. Young, J. W. Adams and Martin Robinson. Delegates to Synod, Mr. Thomas Liggett and Mr. John E. Hayman. The treasurer's report showed that the expenditure was less than the revenue. Votes of thanks were presented to the rector, the wardens, the treasurer, the young lady organists and choir, who had so well served the church gratuitously. Regret was expressed that so many English-speaking families had to leave St. Henri for want of work. The best and most harmonious vestry meeting ever held in connection with St. Simon's was closed by the benediction.

ONTARIO.

J. T. LEWIS, D.D., LL.D., ARCHBISHOP OF ONT., KINGSTON.

DESERONTO.—*St. Mark's Church*.—Easter services were hearty and inspiring. The church was bright with floral decorations, thoughtfully supplied by members of the congregation and their friends. The Easter music was well rendered throughout. The efficient local choir received the valuable and kindly-rendered assistance of Miss Daly and Miss Bennett, of Napanee, together with that of Mrs. Bennett, of Deseronto. The sweet voices of the visitors added much to the effect of the services. The voices of the boy choristers, too, happily blended with those of their seniors in the hymns. About 100 received Easter Holy Communion at the two customary celebrations. The congregation generously responded to the invitation to make Easter offerings, etc., the collection last Sunday exceeding \$150. About \$70 is still required on the year's accounts. The vestry meeting was a very pleasant one, and augurs well for a prosperous new congregational year. The rector, Rural Dean Stanton, presided. A very satisfactory financial statement was presented on behalf of the retiring wardens, T. H. Nasmith and F. Donoghue, by the secretary-treasurer, E. A. Rixen. The actual income for the year was about \$1,750, leaving, after usual expenditures, an indebtedness of \$70 for the year, as against \$823 at Easter, 1894. Messrs. A. H. McGaughey, R. W. Lloyd and Ed. Wilson were appointed auditors. F. J. Rogers was elected people's churchwarden, and Rev. T. Stanton appointed W. J. Malley as rector's warden. A Burrowes was elected secretary-treasurer. The following finance committee was

ected: West Ward—James Sexton and R. W. Lloyd; Centre Ward—R. Carroll and J. J. Kerr; East Ward—T. J. Naylor and T. Gault. The following were elected sidesmen: T. Naylor, R. W. Lloyd, James Sexsmith, R. Carroll, J. H. Wilson and Milward Crook. W. F. Donoghue was elected lay delegate to Synod, in place of W. G. Egar, whose term of office has expired. This leaves the present representation as follows, to retire in order named: Ed. Wilson, Jas. Sexsmith and F. Donoghue. Votos of thanks for valuable gifts of windows placed in the church during the past year were tendered to J. M. Oliver, Mr. and Mrs. E. G. Folkes, Mrs. Stanton, senior boys' Sunday-school class (1893), the Confirmation class (1894); to Mrs. E. C. French for the handsome altar cloths and fittings presented last summer; to the Church Woman's Aid Society for the very substantial assistance rendered during the past year; to the Decimal Collectors and their treasurer for most acceptable aid during the same period; to the choir-master and organist for the very efficient manner in which they have performed their duties during the past year; to the secretary-treasurer and the retiring churchwardens for the very creditable statement presented to this vestry.

Another handsome memorial has just been placed in this church, the figure of "Faith" being the subject chosen, which occupies nearly the whole window, and is treated very artistically, the face bearing a beautiful expression, and is unusually well-defined, the robes being extremely rich, and the window is considered by all who have seen it to be one of the best productions of the artist, Mr. N. T. Lyon, of Toronto.

OSNABRUCK AND MOULINETTE.—Lent was duly observed in this parish by special week-night services in each of the three churches. During Holy Week service was held every evening in St. David's Church, Wales, when the rector gave addresses on "The Seven Last Words from the Cross." "The Story of the Cross" was sung at the end of each service. On Good Friday services were held in each church, and on Easter Eve at St. David's. All the services were largely attended. A new feature of our Lenten observance was a weekly celebration of the Holy Communion, with meditation, on Thursday at 9 p.m. The exact average attendance was 33, and it was found that about 130 different persons had attended one or more of these early services. Heavy rain throughout the day and exceedingly muddy roads were not favourable to the Easter festival, yet large congregations gathered at the morning services, and the number of communicants was large, viz., 51 at St. Peter's, Osnabruk Centre, at 7 a.m., and 111 at St. David's, Wales, at 10.30. There was a celebration at St. David's on Easter Tuesday, and on the following Sunday, Christ Church, Moulinette, had its Easter celebration, when 126 members of that congregation received the Blessed Sacrament. The total number of persons in this parish who received their Easter communion, including private communions with the aged, was 321—a large advance on former years, and affording much ground for encouragement and thankfulness. On Friday, April 19th, the anniversary of the Wales W.A. was observed by a corporate communion in St. David's at 9 a.m., followed by a "Quilting Bee" in the basement, and concluding with Evensong and an address by the rector at 7.30. There has been an encouraging growth of missionary spirit in this parish, as is evidenced by the excellent work of the W.A., and the formation of a band of young "Willing Workers" for the mission cause, both at Moulinette and Osnabruk Centre. The children's Lenten offerings for Indian missions amounted to nearly \$30, and the parochial collections for the Diocesan Mission Fund totalled \$112, being about \$23 in advance of last year. The Easter vestry meetings were of a very satisfactory character. The report showed a year of great prosperity and much good work accomplished. The Rev. R. W. Samwell took the opportunity of expressing his heartfelt thanks to his parishioners for many acts of kindness shown to himself and family, and for their ready and willing co-operation in all good work undertaken for the benefit of the Church and the souls committed to his charge.

PEMBROKE.—The Easter services at Holy Trinity were well attended, there being a goodly number of communicants, and although all was cold and damp without, warmth and brightness reigned within. The chancel and altar were decorated with Easter lilies and other choice flowers. The choir was largely augmented and rendered the musical portions of the various offices in an exceptionally beautiful manner. The annual vestry meeting was held at 8 o'clock on Monday evening, last week. The wardens' accounts were of the most encouraging nature. The total contributions for church purposes amounted to the large sum of \$3,425, a very great increase over any previous year. The retiring churchwardens were re-appointed, and Mr. C. Harding was elected delegate to the Synod. The joy of Easter was, however, saddened by the death of one

of the choir boys, Master John Harvey, who was accidentally killed on Easter Monday. A full choir, a carefully rendered burial service (conducted by the Rev. Arthur Shaw, in the absence of the rector, called away to the dying bed of his father), and a crowded church, testified to the sympathy of the congregation and others for the widowed mother in her bereavement.

NEW BOYNE AND LOMBARDY.—Lent in this parish was duly observed. The rector gave us this year special readings from the writings of the late Bishop of Pennsylvania. That on "Spiritual Death" was very appropriate to the solemn services of Holy Week. The Queen of Festivals (Easter) found our roads in a terrible condition. We had, however, an early celebration at Trinity, Lombardy, at 8 a.m., and another celebration at St. Peter's, New Boyne, at 11 o'clock, where 62 partook of the Body and Blood of our Blessed Saviour. The feast was, I regret to say, somewhat marred by our having on that day to return to earth the remains of the oldest parishioner attached to Trinity, those of Arthur Covell, aged 79. Death has been very busy in our midst lately. Whose turn comes next? St. Peter's, New Boyne, has, throughout the whole interior, undergone a complete change. It has been very prettily decorated with church alabastine. A dado scroll-work, and tinted (pea green and terra-cotta) side walls, now very much improve our largest place of worship. Mr. Joshua Redmond, of Perth, did the work.

BELLEVILLE.—A most successful meeting of the Bay of Quinte Clerical Union was held in St. John's parish on the 23rd and 24th ult. Papers were read upon the following subjects, "Church Choirs and Music" by the Rev. F. W. Armstrong, rector of Trenton, and "Misuse of Religious Terms" by Rev. H. B. Patton, curate of Deseronto. The papers were well received and elicited much profitable discussion. Some twenty or more of the clergy were present. The Rev. W. H. Clarke, of St. Barnabas church, Toronto, was present and introduced the subject of the "Church Papers as a Great Medium for Reaching the Populace," strongly advocating the claims of the CANADIAN CHURCHMAN. A suggestion was offered in the discussion that followed, viz., the advisability of amalgamation of the CANADIAN CHURCHMAN and the *Church Guardian*, estimable issues, but lacking that strength which unity always ensures. Evensong was sung in the church on both evenings by the Rev. D. F. Bogert, incumbent, Rev. W. H. Clarke occupying the pulpit. His discourse on 2 Cor. v. 20 was highly interesting and edifying. The parish of Trenton was selected for place of next meeting in October.

TYENDNAIGA.—With much regret we hear of a serious accident of which the venerable missionary of the Mohawks, Rev. G. A. Anderson, and Miss Anderson, were the victims. Coming home from the upper church on Easter Sunday, a bolt of his vehicle broke, causing it to collapse. The rev. gentleman's shoulder was dislocated, and he suffered other injuries. His daughter also was severely bruised.

TORONTO

ARTHUR SWEATMAN, D.D., BISHOP, TORONTO.

St. Matthew's.—The fifth anniversary of the opening of the new church was celebrated by a tea and concert given by the local branch of the W. A. in the school-house on the 16th April. There was a large attendance. A capital address was given by the Rev. J. P. Lowe, who formerly acted as locum tenens in the parish, and who lately has been doing missionary work in Algoma. Songs by Miss James, Mr. Broomhall, little Freddie Summerhayes, and others, were highly appreciated.

NORWAY.—A meeting of the congregation of St. John's, Norway, was held after the service on Sunday, April 7th, and the following resolution was passed unanimously. Moved by Mr. J. W. Miller, seconded by Mr. Ira Bates, "That whereas in consideration of the painful accident which has befallen the esteemed wife of our respected rector, necessitating a protracted removal from her home and field of labour, and whereas this congregation assembled for Divine worship, recognized her great usefulness among her flock and her loyalty and assistance to her beloved husband in his arduous duties, and whereas the vacant seat in her accustomed pew is a matter of regret to all her beloved fellow-worshippers, be it resolved, therefore, that we do hereby place on record the deep sense of loss we sustain in being deprived of her co-operation in church work, and our heartfelt sympathy with her in her suffering, also with Mr. Ruttan, who, most of all, will miss her encouragement and untiring care. And be it further resolved that we unite in the prayer that the same Christian fortitude that has always characterized them in their labours among us may aid

them in bearing up under the severe affliction they are called upon to suffer." Mr. Wm. Paget, representing the choir, and Dr. J. P. Shaw gave short addresses, which showed that in every particular the congregation fully endorsed the above resolution.

ORILLIA.—St. James' Vestry Meeting.—Mr. Thomas Haywood read his report, which showed receipts for the General Purpose Fund, \$2,174.43; Diocesan Missions, \$99.62; Foreign Missions, \$6.76; Domestic Missions, \$5.48; Divinity Students' Fund, \$1.66; Widows' and Orphans' Fund, \$42.12; Christmas Day offertory, a gift to the pastor, \$71.57; Jewish Missions, \$22.79; Newfoundland Clergy Relief Fund, \$12.10. The expenditure left a balance of \$8.97 in hand. The Building Fund debt was reduced by \$400. Wardens for the ensuing year, Dr. Corbett and T. Haywood. Delegates, F. Evans, Richard Rix and Dr. Ardagh.

PETERBORO.—St. John's.—The report showed a considerably increased revenue—from the envelope system, \$462, and from pew rents, \$207. A large amount of repairs, both in the church and in the Sunday school, were put through during the year. The report referred to the fact that St. John's parish was the largest, in point of adherents and communicants, in the diocese—with the exception, possibly, of one or two in the City of Toronto. Wardens—R. Max Dennistown and H. Long. Messrs. Bamford and Pearson were elected assistant wardens to take charge of the business of the South Ward Mission.

St. Luke's.—The report showed receipts from all sources to be \$3,082.92. Wardens elected—John Burnham and H. T. Strickland. Assistant wardens—H. C. Rogers and F. Adams. The rector's report showed there had been 29 baptisms, 8 marriages and 11 burials during the year, and the Holy Communion had been privately administered 11 times. In supplying the needs of the poor, which had been very considerable, he especially thanked the Visiting Chapter, the Woman's Auxiliary and Miss Peck. The offerings of money and clothing had been liberal, and special attention was paid to the wants of children. The wardens recommended the enlargement of the rectory. Delegates—Messrs. Burnham, Jemison and H. C. Rogers.

NEWCASTLE.—Moved by Mr. C. Wright, seconded by Dr. McIntosh, Churchwardens: "That this vestry of St. George's Church desire to be entered in the records of the Church the deep sorrow and great loss that have occurred to the Church in general by the death of the late incumbent, our esteemed and beloved rector, the Rev. Henry Brent, Canon of St. Alban's Cathedral, who departed this life on the 8th of April, 1895." Coming to this parish when in the prime of life, blessed with health and strength, he threw into the work of accomplishing the multifarious duties of his high office a vigour that was only equalled by the enthusiasm manifested in all that pertained to the advancement of his parishioners and their welfare. With his ever-active interest in affairs of his parish, he saw the desirability, the necessity, if the Church was to hold its own, of erecting an edifice within the village, and in due course the same was an accomplished fact, and thereupon, with a liberality seldom seen among men, he relinquished a good annuity by making the sittings in such church free to all those who chose to come and worship there. In later years he saw the necessity of erecting a school-house in connection with the church, and the erection thereof he took in hand, but the project was not favourably received by all of his parishioners, and the work in connection therewith was to all appearances at an end for several years; but eventually our late lamented rector revived the interest therein, with the result that before his career here was ended he had the satisfaction of seeing the school-house built and free of debt. These are the tangible evidences of the work accomplished by him who is now departed from us, and the same will, so long as they are standing one brick upon another, be and remain as monuments to the memory of one who for nearly half a century worked and laboured for the spiritual welfare of the parishioners of Clarke parish; but the results or extent of this part of his work cannot here be enumerated, but so far as it is possible for us to judge, there is a glorious record thereof before another tribunal, where the lasting and eternal rewards are made. In manners kind and gentle, none feared, but all loved him. Possessed of good intellectual training, a wide and comprehensive reader in theology and general information, he was one to whom all could resort for spiritual consolation and guidance, or for assistance and advice in business cares or worries.

CAMPBELLFORD.—Christ Church.—During Holy Week the Ante-Communion Service of the day was said, accompanied by a short devotional reading. On Wednesday, in addition, the Litany was said, and at the evening service a sermon on the subject

"How we may act like Judas and betray Christ." On Good Friday there were morning and evening services with sermons; and at three o'clock in the afternoon, a special service consisting of introductory devotion, hymns, silent prayer and meditation, together with prayer said aloud by the congregation, then short addresses on one after another of the "Seven Words on the Cross." This service, or rather series of services, lasted about two hours. It may be added that the rector had no outside assistance all through these Lent services. There was a very large attendance at all three Good Friday services. On Easter Day there were two celebrations of Holy Communion, viz., at 8 a.m., when 29 persons were present, and after the 11 a.m. service, when 39 communicated, making in all 68 on Easter Day. In the afternoon, the children's service was held, when the church was completely filled with their parents and friends. The children's Lent self-denial boxes were presented in church, and it was found that the amount in them nearly reached seventeen dollars. On Easter Monday, the vestry meeting was held. The former churchwardens were re-elected, viz., E. A. Bog and A. L. Colville. The accounts for the year showed a balance in hand of about \$50, all salaries and accounts having been paid. Messrs Bog, Colville and Tait were elected delegates to Synod. A large committee was appointed to take steps towards building a much larger church on the east side of the river. It is, we believe, intended to proceed at once with this object.

NIAGARA.

CHARLES HAMILTON, D.D., BISHOP, HAMILTON.

PALMERSTON.—*St. Paul's Church.*—Bright services were held in this church on Easter Sunday. A large number of communicants received at the early celebration. Three beautiful presents were given, as Easter offerings, by women of the congregation—an alms dish, an oak credence table, handsomely carved; and a rich crimson curtain for the chancel. The offerings of the day amounted to \$62, and will be given to the Episcopal Endowment Fund of the diocese. Dr. John Standish and Mr. Fred. Heslewood were re-elected churchwardens. An effort is being put forth to abolish the pew system and have all seats in the church "free and unappropriated."

STONEY CREEK.—*Dedication of a Font.*—The pretty little Church of the Redeemer is becoming increasingly dear to the congregation who worship there. There are so many sweet associations that bind all to that hallowed spot—works and mementos of loving hearts and hands that are silent now, but whose "works do follow them" eloquent from the past, with earnest and energetic love and encouragement. The latest addition to these memorials was placed in the church last Friday night, and solemnly dedicated to God's service, in the presence of a large and deeply interested congregation. It was a beautiful marble font, in memory of Mrs. C. E. Belt, who, although but a short time in the parish, had greatly endeared herself to all by her earnest and loving spirit. It bears the simple inscription:

In loving memory of
ALMA F. BELT,
Eastertide, 1895.
"I am the Resurrection and the Life."
Erected by the Y.P. Society.

The Rev. F. E. Howitt, a former incumbent of the parish, was the preacher, and his earnest words will not for a long time be forgotten. Mrs. A. S. Foster sang very feelingly "One Sweetly Solemn Thought" (Ambrose.) It is entirely due to the energy of the Young People's Society, ably assisted by the congregation, that so substantial and useful an addition to the church's appointments has been made. The font, which reflects great credit upon the manufacturers, Messrs. Cline & Webb, Hamilton, was much admired by the large congregation after the service, and all feel much pleased that a long-felt want is at last supplied.

HURON.

MAURICE S. BALDWIN, D.D., BISHOP, LONDON.

ST. THOMAS.—*St. John's Church.*—Large congregations attended the Easter day services. The choir and low organ did their part well. The church was profusely decorated with a pleasing variety of plants and flowers. A new altar table, presented by St. John's Parochial Association, graced the chancel. The services throughout the day were most hearty, congregational and inspiring, and the offertory nearly double that of last Easter Day. The annual Easter vestry meeting was held last week in the church, the incumbent, Rev. W. Hinde, in the chair. The report of the church finances was presented by churchwarden Oliver, and showed the receipts of the year to have been \$927.50; expenses, including liabilities carried over from last year, \$1,001.80, with present liabilities amounting to \$74.40.

The report, as read, was handed over to the auditors for auditing. During the year, outside of the above amounts, the sum of \$140 was raised for a new organ, which has been placed in the church. About \$200 has been raised by the Ladies' Aid Society for parsonage purposes, and \$30 raised by the Parochial Aid Association for church furnishings, bringing the total amount raised for church purposes during the year up to \$1,374.80. Both spiritually and financially the year just closed has been the most successful in the church's history. The seating capacity of the church, which has been increased to seat 100 more than formerly, is again taxed, the congregation being steadily increasing. The election of officers for the ensuing year resulted as follows: Ministers' churchwarden, L. H. Tarrant; people's churchwarden, A. Sache; sidesmen, the retiring churchwardens, Messrs. M. Dickson and G. Oliver and Messrs. J. H. Clark and J. Kane; lay delegate to synod, G. Cochrane; auditors, Messrs. A. Horton and H. L. Pullen. A letter of condolence was ordered upon the minutes and a copy be sent to the widow and family of the late J. T. Pullen, who was the first churchwarden of the church, and lay delegate to the synod at the time of his decease, sympathizing with them in their bereavement and the church's loss. Votes of thanks were then tendered the retiring churchwardens, the choir, Ladies' Aid, Parochial Association and all who were instrumental in the church's advancement during the past year, after which the meeting adjourned to meet on Monday evening, April 29th.

INGERSOLL.—*St. James'.*—The services held in this church on Easter Day were very beautiful, and largely choral. Holy Communion was celebrated at eight a.m., and after both morning and evening services, of which privilege a large number availed themselves. The rector preached able and eloquent sermons, his subject in the morning being the "Resurrection of Christ," and in the evening, the "Resurrection of Man," to which large congregations gave close attention. The chancel was beautifully decorated with lilies, palms and ferns—most appropriate adjuncts to Easter services. The annual vestry meeting of St. James' Episcopal Church was held in the school room on Easter Monday evening. The meeting was opened by the rector with prayer. The churchwardens' report showed: Receipts, \$2,408.42; disbursements, \$2,366.84; balance, \$36.84. The Inasmuch Circle of King's Daughters report showed: Receipts, \$26.80; expenditure, \$21.15; balance, \$5.65. The Junior Mission Band reported: Receipts, \$15.65; expenditure, \$12.95; balance, \$2.69. St. Andrew's Brotherhood reported: Receipts, \$12.10; expenditure, \$9.65; balance, \$2.45. St. James' Sunday-school report showed: Receipts, \$154.96; disbursements, \$126.50; balance, \$28.46. The C. W. Guild reported: Receipts, \$824.11, which is still on hand to be applied to the debt on the rectory. The S. of C. E. showed: Receipts, \$18.48; and expenditure the same. The Ingersoll Branch of the W. A. M. A. reported: Receipts, \$55.40; disbursements to sundry mission funds, \$55.40. The Letter Leaflet of the W. A. reported: Amount received, \$5.10. The Bible and Prayer Union of the W. A. reported: Collections, \$18.99; disbursements, \$8.12; balance, \$10.87. The rector appointed Mr. C. O. L. Wilson as rector's churchwarden, and the congregation nominated Mr. H. Hearn as people's churchwarden, which was carried by a standing vote. On motion, the Brotherhood of St. Andrew were requested to act as sidesmen. Messrs. H. Irwin, J. A. Richardson, John Gayfer, and H. Richardson, with the rector and churchwardens, were appointed to act as a financial and advisory board. Votes of thanks and appreciation were passed to the churchwardens of the past year, to the members of the choir, and to the C. W. Guild and other societies for the very efficient work performed by them. A meeting of the congregation was subsequently held, and Messrs. Thos. Wells and S. Allen were appointed to represent the congregation at the synod of the diocese.

GALT.—The annual Easter vestry meeting was held in the school-room on Monday evening, last week, the rector, Rev. Rural Dean Ridley, in the chair. After the devotional exercises the minutes were read by Mr. Beaumont, who acted as vestry clerk.

The following are the sums raised in the parish during the year, viz.:

Diocesan Mission Subscriptions.....	\$ 151 60
Poor Fund.....	63 55
St. Michael's Chapel.....	26 74
King's Daughters.....	31 87
Women's Auxiliary.....	65 35
Junior Auxiliary.....	14 37
Rev. Canon O'Meara, for Rupert's Land.....	243 00
Rev. Mr. Taylor, French Mission.....	32 00
Rev. Mr. Jones, Dundalk Missions.....	72 75
Preston and Hespeler.....	105 00
Per Sunday School report—	
Missions.....	\$132 23
Local expenses.....	168 42
	300 65

As per Warden's report—

Ordinary collections, etc.....	1458 26
Pew rents.....	1131 05
Special collections, diocesan and other.....	283 68
Cemetery receipts.....	75 00
Total.....	\$4054 97
Endowment receipts.....	345 20
Grand total.....	\$4400 17

Being an increase all round, apart from the endowment, of over \$300 over the previous year. Mr. Woods spoke on behalf of the Sunday School Committee appointed at the last vestry meeting, and moved a resolution asking the rector to call a meeting of the congregation as soon as possible to talk over the matter of the proposed enlargement of the school-room, and the building of a river wall the entire length of the church property. The election of wardens then took place, the rector appointing W. Napier Keefer, Esq., and the vestry unanimously electing E. J. Beaumont, Esq., to represent the people. The retiring wardens, Messrs. G. V. J. Greenhill and A. Bisset Thom received the heartiest thanks of the vestry for the very successful way in which they had managed the financial affairs of the past year. The rector endorsed all that had been said, and pointed out that notwithstanding the so-called hard times, the large amount expended on improvements, etc., and the fact that no extra effort had been made during the whole year for soliciting special funds, yet they were enabled to present us with almost a clean sheet. Their management of the funds had been most praiseworthy, and he took the opportunity of thanking Mr. Greenhill, who had been his warden, and also Mr. Thom, who had so unselfishly served the church in this way for the past four years. The business of the vestry being concluded, Messrs. G. V. J. Greenhill and Jas. Woods were appointed delegates to the Synod, and the rector closed the proceedings with the benediction.

ST. MARY'S.—The annual Easter vestry meeting of St. James' Church was held on Monday evening last, there being a good attendance of both men and women, the rector presiding. After opening the proceedings with prayer, the minutes of the last meeting were read and confirmed. The financial statement was then presented, showing that the receipts from all sources were \$2,397.95, with disbursements of \$1,929.80. Of this sum \$400 was applied upon the principal of the church debt, leaving a balance with which to commence the year. Mr. F. W. Wilson, in presenting the report, said that looking at it from all sides it presented a satisfactory showing. Mr. W. C. Montizambert was then elected people's warder, and the rector elected Mr. F. W. Wilson as his warden. Messrs. W. Johnston and J. Stafford were elected delegates to the Synod; Mr. C. S. Rumsey, treasurer; Messrs. A. Johnson, Messrs. F. and E. Robinson, and C. Busselle, sidesmen; Mr. J. Perdue, vestry clerk; Miss Howard, organist, and Mr. George Spearin, sexton, and an advisory board to assist the wardens was elected, the members being Messrs. W. Johnston, C. S. Rumsey, J. Stafford and J. Lancaster. Messrs. W. Hutton and H. A. L. White were appointed auditors. The rector, in closing the meeting, which was of a most unanimous and pleasant character, thanked the wardens, all the officers and the ladies for their work. He spoke of the late visits of the Bishop, who said before leaving how pleased he had been with everything that he had seen, giving minister and people his sympathy and approval. He then referred to the well attended services all through Lent and Easter Sunday, closing with thanking God for his renewed health, and the token of His blessing upon the work. With prayer, a most businesslike and unanimous meeting was brought to a close.

HANOVER.—The annual vestry meeting of St. James' Church, Hanover, was held on Easter Monday: A fairly good attendance and an interesting time. The financial report was highly satisfactory, showing that, notwithstanding the general depression of the year, a better footing existed for future success. The following gentlemen were duly appointed to take their duties for the coming year: W. H. Goodeve and J. Cunningham, churchwardens; Mr. A. Cook and F. Langley, sidesmen; T. O'Neil and F. Penton, auditors; F. Penton, delegate to Synod; C. Steward, sexton. Mr. T. S. Coppinger acted as secretary for the vestry.

SEAFORTH.—The annual vestry meeting of St. Thomas' Church was held in the school-room, the rector, Rev. Rural Dean Hodgins, in the chair. The financial report presented by the wardens was very encouraging. In spite of the hard times, the receipts were even in excess of preceding years, amounting to over \$1,750. A new woodshed has been built in the rear of the church, and the electric light has been put in during the year, and, after payment of all indebtedness, a good balance remains on hand. Mr. C. E. St. Clair-Simpson was appointed rector's

warden, and Mr. T. O. Kent elected people's warden for the coming year. Messrs. Bullard, Neelin, Edge and Jackson were elected sidesmen, and Messrs. Holmsted and Bullard delegates to Synod. The Sunday school has also been self-supporting, and put in 100 new books in the library and has on hand a balance of \$45. After the discussion of other business in connection with the affairs of the church, Mr. Morris was asked to take the chair, when the following resolution was carried unanimously: Moved by Mr. Holmsted, seconded by Mr. Kemp, and resolved, "that we, the congregation of St. Thomas' Church, place on record our appreciation of the zeal and earnest labours of our rector, Rev. Mr. Hodgins, and acknowledge our indebtedness to his untiring efforts for the prosperity which has attended this church since he became its rector, and trust that he may long be spared to guide us in the right way, and that increased prosperity may attend his efforts." Mr. Hodgins replied in a few words, thanking them for their sympathy and appreciation, when the meeting closed with the Benediction.

BRANTFORD.—*Grace Church Vestry Meeting.*—The annual report showed receipts during the year of \$6,984.81, with a balance of \$270 from last year, and a total expenditure of \$7,127.95, leaving a balance due the wardens of \$143.14. Wardens elected—A. J. Wilkes, Q.C., and J. R. Thompson. Delegates—Messrs. Dymond and Cockshutt.

St. Jude's.—The report showed total receipts of \$2,828.66. Wardens elected—G. H. Goulding and G. Lambden. Delegates—Colonel Gilkison and J. Robarts.

St. James'.—The report for the year was very satisfactory. Wardens—Messrs. Craddock and Rundle. Delegate—Mr. Harrison.

St. John's.—The report of receipts for the year was very satisfactory. Wardens—T. Suddaby and G. Leinster.

HOLMEDALE.—*St. Paul's.*—Wardens—Messrs. Creassor and Whittaker.

SARNIA.—*St. George's.*—The Churchwardens' report, notwithstanding the hard times, showed the financial position of the church much better than last year. Wardens—J. P. Bucke and Thomas H. Cook. Delegates—A. C. Clarke and R. S. Gurd. The rector in his report said during the year he had made 1,032 visits, had held 110 Sunday and 52 week-day services in the church, and 52 Sunday and 23 week-day services in the chapel. There had been held 17 baptismal and 38 communion services. During the year there had been 38 baptisms and 25 confirmations; he had married six couples and attended 21 funerals. Of services and meetings there had been altogether 375, average of more than one a day. At the close of his sermon Sunday morning the rector made a feeling reference to the loss which the church had sustained in the death of the late Mrs. J. P. Bucke, whose graces of character and disposition had endeared her to all who knew her, and who in her lifetime had been among the foremost in all Church work. Her long and severe sufferings had been endured with Christian fortitude, and her bereaved relatives could find consolation for their grief in the assurance that she had now entered into the joy of her reward.

ADELAIDE.—*St. Ann's Church Easter Vestry Meeting.*—The office-bearers elected this year are the same as last year, all being re-elected. Churchwardens—Wm. Brock, rector's warden, and Wm. Gale, people's warden. Lay representative—Wm. Brock. Sidesmen—Stephen Radcliffe and Richard Brock; Frank Parker and Ben. Pennington. The balance sheet showed cash in hand after all expenses paid of \$58.42, which is to be devoted to the Tower Fund of the church.

KERWOOD.—*St. Paul's Church.*—The vestry meeting here, held on Tuesday, was this year most satisfactory, there being a very large attendance, the utmost harmony prevailing. Wardens—C. W. Matthews, rector's warden; people's warden—Edward de Gex. Sidesmen—George Beckton, Frank Mills, George Matthews and John Vickery. In regard to the financial statement of the wardens, it was shown that over \$70 of the liabilities incurred in repairs and improvements upon the church were wiped out. The balance in hand after payment of current expenses was \$6.75.

FOURTH LINE.—*Grace Church.*—This congregation has not had the regular ministrations of the Church during the past year. Arrangements were agreed upon whereby a regular Sunday service will be maintained in this church at the hour of half-past four, weekly. The meeting accepted the synod assessment of \$75 for this purpose. Wardens—Mr. Burchill, rector's warden; people's warden, George Westgate.

ADELAIDE.—*St. Ann's Church.*—The Parish of Adelaide is one of the oldest in the diocese, it being one of the Old Crown Rectories to which a glebe of 400 acres of land was attached as an endowment, at the time of the settlement consequent upon the secularization of the Clergy Reserves. St. Ann's is the mother church of quite a group of congregations, which now have their own churches. These are scattered over a considerable area and so are difficult to serve with advantage in any groups that may be formed. In the evolution of missionary enterprises which have been set on foot in the jurisdiction of this ancient rectory, a number have survived; some are flourishing, but one is dead and become totally extinct; though at one time it had the promise of success, it turned out not to have had the potency. This was Katesville Mission. Katesville was a small hamlet about three miles from Strathroy, in the township of Metcalfe, and is notable and will probably live in history when the site thereof shall have become a matter of dispute, as the place where settled in the year 1832 one William Hume Blake, who had come from Ireland to make his home and fortune in Canada. He became discouraged with agriculture, studied law, and eventually became Solicitor-General of Canada. While, however, he was yet at Katesville, he achieved the distinction of becoming the father of two of Canada's distinguished citizens and sons of the Church, Messrs. S. H. and Edward Blake. The name of the hamlet and of the old church there were both suggested by the Christian name of the mother, whose name was Katharine. The first rector of Adelaide who entered into possession of the parish was the Rev. Dominick E. Blake, brother of Mr. Wm. Hume Blake, in the year 1833. It was he who was the means of building the old church of St. Katharine, Katesville. It was built on a site comprising six acres of land purchased from the Rev. Matthew Ker, a venerable and learned clergyman, who died only about two years ago at a very advanced age at Niagara-on-the-Lake. The membership of St. Katharine's congregation has dwindled away owing to various circumstances, so that but few of the people in the neighbourhood still remain attached to the church. It was found impossible to maintain an interest in the services, notwithstanding assiduous efforts, both clerical and lay, in times past to keep them up. Among those who deserve special mention as having laboured to interest these people are the Rev. Canon Hill and the Rev. L. DesBrisay. But their efforts were unavailing to move the stolid indifference which eventually caused the demolition of their church and their candle to be put out. For only recently, authority has been obtained to pull down the church and sell the materials of construction; also five of the above mentioned six acres, with the timber thereon, for the building of a fence around the grave-yard constituted of the remaining one acre, and for the benefit of the building fund of St. John's Church, Strathroy, under whose territorial jurisdiction it has come. It may here be mentioned that the first rector of Adelaide was the Rev. Benjamin Cronyn, M.A., of Trinity College, Dublin, in the year 1832; but he never reached his parish. He was detained in London, where he was appointed to the place which afterwards became St. Paul's Church, of which he became the rector, and from which position he was afterwards elevated to the Episcopate of the diocese. To the rectory of Adelaide was appointed in his stead the Rev. Dominick E. Blake, also, it is supposed, a Trinity College, Dublin, man. He resided in Adelaide village, and continued to be the rector until the year 1842, whereupon he removed to the village of Thornhill in the vicinity of Toronto. The parish now remained vacant for nearly two years. In 1843, the Rev. Arthur Mortimer was appointed rector of Adelaide, having resigned the adjoining parish of St. Mary's Church, Warwick. Adelaide had been a very large township and a portion of it and of another township were taken to form the township of Metcalfe. In 1843, St. Mary's Church, Metcalfe, near the village of Napier, was built by him, although thus in a different township, and continued in charge of the rector of Adelaide until 1875, when it was severed and joined to Alvington—a parish some ten miles to the south-west. St. Mary's Church, Metcalfe, and St. James' Church, Brooke, subsequently formed one mission, with Kerwood in the township of Adelaide under the incumbency of the Rev. Edward Softley, now superannuated and residing in London. During this period Mr. Softley caused to be built a neat little brick church at Kerwood. It has a small apsidal chancel and communion table, with, however, no room for a choir in the usual place. Together with other usual furniture, there is a lectern and reading desk. The chancel window is of stained glass, and the walls of the church are becomingly tinted and stencilled. The Rev. Mr. Mortimer continued his labours with success, doing a large amount of work over his extensive parish, which appears to have included Wisbeach and Strathroy, as well as in the earlier period of his incumbency, Katesville, St. Mary's, Metcalfe, and Kerwood, if not territory a good many miles west of Kerwood, until 1858. The Rev. Alexander Sydney

Falls, B.A., succeeded him in the year 1859, who laboured for two years, doing a vast amount of work in the parish, besides working a good part of his extensive glebe. Toward the end of his incumbency, however, the glebe lands were sold, and the money invested by the synod for the benefit of the parish. On his acceptance of the rectory of Amherstburg in 1869, he was succeeded by the Rev. John Kennedy, now deceased, and was followed by the Rev. John P. Curran, on the 1st of January, 1886, who subsequently occupied the parish of Mount Pleasant (Mohawk P.O.), near Brantford, for a period, but is now retired. On the 1st of January, 1887, the Rev. Wm. Hinde, now of St. John's Church, St. Thomas, was appointed rector of Adelaide. Then followed the Rev. Wm. Daunt, now retired at Ridgetown, on the first of June, in the year 1889. The present rector, the Rev. E. W. Hughes, received his appointment in April, 1893. To show the alteration in the mission stations as heretofore described, by which the parish stands as it does at present, it may be well to mention that in 1886 the triangular mission of St. John's Church, Kerwood; St. Mary's, Metcalfe, and St. James', Brooke, was broken up, and St. Paul's, Kerwood, was attached to Adelaide; St. Paul's, Wisbeach, on the London and Sarnia road, was attached to St. Mary's, Warwick, being taken from Adelaide. Afterwards St. Mary's, Metcalfe, was joined to Alvington, and St. James', Brooke, was united with Watford (Trinity Church), while Grace Church, Fourth Line, Adelaide, once connected with Trinity Church, Watford, is now joined to St. Ann's, the mother church of Adelaide, and will be served by the rector. The old St. Ann's Church, Adelaide, has now given place to a new brick structure which was built in 1868, but is not yet completed. It was designed, and the plans were drawn by the late Wm. Robinson, C.E., of London. It is gothic in style and is intended to have a central tower at the west gable and a chancel, but these are not yet erected. Money is, however, being collected for the purpose. The church is ceiled with narrow matching closing the interior of the roof at the cross-stays of the rafters. But this is proving unsatisfactory, and may have to be changed to the open ceiling. The present rector, the Rev. E. W. Hughes, is earnestly striving to build up his parish, not only by his own personal activity, but by means of such parochial agencies as he can command, and these are doing well. The lay agencies at work in this parish are a branch of the W.A.M.A., the Juvenile Band of Mission Workers, and a Christian Endeavour Society composed entirely of members of the Church. They are all actively doing a good work.

PRESTON.—The following comparison shows the progress made in the united parishes of Preston and Hespeler during the past four years. In 1889 there was no church building in either place; now they have two beautiful and well appointed churches. "According to this time it shall be said,—What hath God wrought?" (Numbers xxiii. 23).

	1892.	1893.	1894.	1895.
St. John's, Preston—				
Communicants	27	35	44	63
Receipts	\$447 13	672 06	705 12	1005 68
St. James', Hespeler—				
Communicants	29	34	41	57
Receipts	\$275 00	1504 00	1155 00	655 25

Note—The receipts for Preston are exclusive of Sunday school collections for the support of an Indian boy, and the generous work of the "W.A.M.A.," and junior branch.

CHATHAM.—*Christ Church.*—The annual vestry meeting of Christ Church, Chatham, was held on Easter Monday. The Rev. R. McCosh, rector, occupied the chair. After devotional exercises the churchwardens presented a very encouraging report which showed that after providing for stipends, salaries, and all the other obligations, there was on hand a handsome surplus. Since the present rector assumed charge there have been no deficits to face; this is a new and pleasant experience for Christ Church. All the Church organizations are in a healthy condition, as was proved by the reports read. P. S. Schofield and Charles Dunlop were re-elected wardens, and Judge Wood and M. Wilson, Q.C., were re-elected lay representatives. Rev. R. McCosh and family have moved into the fine new rectory. It is, undoubtedly, one of the best finished and most complete rectories in the Diocese of Huron. The cost, including improvements, was \$4,500. It is beautifully situated and the members of Christ Church are much pleased with it. The rector and his family appreciate their new and comfortable home. The members of the Young People's Society of Christ Church have, as a mark of their appreciation, presented to Mr. McCosh a beautiful secretary, and to Mrs. McCosh a costly and handsome cabinet. The two pieces of furniture are of elegant design.

ALGOMA.

EDWARD SULLIVAN, D.D., BISHOP, SAULT STE. MARIE.

PORT ARTHUR.—*St. John's Church*.—The different reports presented to the vestry of St. John's show that this western parish in Algoma is progressing most favourably. The Rev. W. C. Bradshaw, the present incumbent, arrived here from Denver about the middle of August last, and took charge. Since then the parish has been steadily growing and prospering. The warden's report submitted to the Easter vestry shows that during the past year they have paid the running expenses of the church, amounting to \$1,532.45 for the year, and laid out in repairs to church property \$1,022.50, paid off old liabilities of \$119.65, and contributed by way of special offerings for missions and Christmas, \$92.05; making in all, \$2,767.66. The present net debt of the parish, which is a floating one, amounts to \$1,051.96, same being \$295 more than last year. Against this, however, \$60 was, subsequent to the production of the warden's accounts, subscribed at the vestry meeting, and \$100 given by one firm provided another \$200 is subscribed, which in due course will be done. Special repairs above mentioned have resulted in the placing of a good furnace in the parsonage and building a good basement and cellar under same, and also having the interior painted, papered and renovated, thereby making the parsonage, as has been found during the recent winter, very comfortable. The foundation to the church had to be taken out in many places and rebuilt, and a stone furnace erected underneath, and the necessary preliminary work for a room under the chancel has been done. The receipts of the church have been more during this year than they have been for very many years, which of itself must show the increase in the interest of the parishioners, particularly when it is remembered that this year has been one of great depression in this district. The report submitted to the vestry by the incumbent was very interesting and shows the following official acts which have taken place during his short regime of eight months. He had held during that period 290 services, including Bible classes, auxiliary meetings, guilds, etc.; paid 453 visits, communicated 588 persons, baptized 46 children and adults, presented 43 persons for confirmations, married six couples and officiated at the graves of five persons. These figures certainly show that the incumbent has not in any way been neglecting his duty. According to his report, the average morning attendance since his incumbency has been 96 and the evening 120, both of which are increasing. During Lent services were held daily and the average attendance on the week day services, including Ash Wednesday, Harvest Festival and Holy Week, was 72. The other daily afternoon services during Lent averaged 24. This is the first time that there have been daily services during Lent in the parish. The total number of communicants on Easter Day was 94. Fifty new names have been added to the roll since August, which now numbers 121. The attendance at the Sunday-school for the last few Sundays has been the highest ever yet attained, that of Easter being 140. During the year several valuable gifts to the church have been made by individual members, one having presented the furnace for the parsonage, and also the funds for the re-decoration of the interior of the church, which now presents a very pleasing appearance. Another member presented a silver paten, which was supplemented by other members by subscriptions providing for the purchase of the solid silver chalice and a cruet. Other members have presented prayer books and hymn books for the use of strangers, so that there is sufficient on hand for all worshippers. Others have contributed towards placing book shelves in the library and other improvements to the church property, to all of whom, at the vestry meetings, votes of thanks were passed, acknowledging on behalf of the congregation the liberality of their gifts. There were different reports presented which were found to be very interesting, the first one being that of the Women's Auxiliary, which shows that same had been organized on the 26th March, 1894, the first membership being 18, which has since increased to 43. During the year they have had different entertainments and sales of work, which resulted, together with their fees, in a total of \$230.86, of which they have handed over to the wardens \$171 and retain a balance of \$58.66, the difference being expended for material for sales, etc. The Young People's Guild, through their president, also presented their report, which showed that they commenced the year with a balance of \$173.82, which amount they have paid over to the wardens for general church purposes. During the last winter the sum of \$69.65 was made, of which amount they have \$58.10 on hand, having expended \$8.40 for lamps for the school-room, etc. The report of the Band of Hope, organized in September, 1894, showed a membership of 30 girls and 32 boys. They have contributed towards the improvement of the school-room and also have a balance of \$4 on hand. The St. John's Circle of King's Daughters also submitted their report. They have a chancel committee duly

appointed to look after the chancel, etc., and it was this society through whom the \$69.65 was raised for the purchase of the communion service to supplement the gift of the paten above mentioned. Their work consists in visiting the sick, and relieving cases of distress and otherwise aiding the clergyman in his parochial work. The Junior Auxiliary, consisting of Mrs. Gibbs' Bible class of young women, reported a membership of twenty, their object being to stimulate missionary zeal. Their report showed \$24 to have been raised for such purposes, all of which was duly expended for different missionary objects. In addition to the above, the Sunday-school children on Easter Sunday, through their mission boxes, presented at their service \$21.73 for Indian Homes. There was no report from the St. Andrew's Brotherhood recently organized. The same wardens were unanimously elected and the delegates to the Triennial Council and Provincial Synod nominated and a finance committee appointed. From the above any one can realize that St. John's Church, Port Arthur, is endeavouring to do its duty, not only in maintaining the church in its own town, but also to aid in having the Gospel preached elsewhere. Surely such parishes should have a say in regard to the future of its diocese and Church government.

BROADBENT MISSION.—*St. Stephen's Vestries, Easter, 1895*.—Wardens—Messrs. William Bartlett and Edward Broadbent. Sidesmen—Messrs. H. E. Broadbent and William Kottka, all re-elected. Organist—Mrs. Broadbent. Delegate to Diocesan Council—Mr. James Bartlett.

DUFFERIN BRIDGE.—*St. John's*.—Wardens—Messrs. James Vigrass and James Brownlee, both re-elected. Sidesmen—Messrs. Arthur Fry, Oxlen Mott and William Hall. S. S. Superintendent—Mrs. Cobb. Delegate to Diocesan Council—Mr. James Vigrass.

SEQUIN FALLS.—*St. Paul's*.—Clergy warden not appointed. People's warden—Mr. Andrew Kerr, re-elected. Sunday-school Superintendent—Mrs. Emes. Sunday-school re-organized and prosperous. Organist—Mrs. Cobb.

British and Foreign.

The Ven. Archdeacon Farrar, D.D., Canon of Westminster, has been appointed Dean of Canterbury.

The Rev. H. E. Hulton, vicar of Great Waltham, has offered £1,000 towards the restoration of Little Leighs Church, near Chelmsford, stated to be the oldest in the county.

Bishop Cowie, of Auckland, who has been elected Primate of New Zealand, was appointed to his See in 1869, and is the senior Bishop of the Church in the Province of New Zealand.

The charitable bequests of the late Earl of Moray include three sums of £5,000, to be expended by the incumbents of St. James' Church, Piccadilly, St. Mark's Church, and by the Bishop of London.

The Bishop of Sierra Leone may visit the West Indies in the latter part of this year, in order to enquire into the prospects of a steady supply of earnest and devoted Christian men being forthcoming in the future for missionary work.

The C.M.S. are sending out fresh workers to strengthen the mission in Uganda. One clergyman, three laymen, and one lady worker have been accepted for Uganda. The stations of two other ladies have been fixed in that country. It is expected that the party will be ready to start in the course of the next two months, by which time it is hoped that more volunteers may have been definitely accepted.

The latest report states that there are now 125 Y.M.C.A.'s in France, with 1,886 members, 1,886 associates, and 795 juniors. Three associations own their own buildings, and two engage the whole time of their secretaries. Switzerland reports this month 390 associations, with 6,420 active members and 1,600 associates.

His long-continued ill-health has compelled the Bishop of Bedford (the Right Rev. Robert Claudius Billing, D.D.) to resign his duties as Bishop-Suffragan in the London Diocese. He will be permitted to retain his title, as now that the choice is extended the Bishop for North and East London will be known as the Bishop of Stepney.

The Archbishop of Canterbury has written a letter to the Rev. Prebendary Webb-Peploe, who, as chairman of the National Protestant Church Union, lately sent a copy of Lord Halifax's speech on re-union with

Rome, and asked His Grace to make some public announcement upon it. His Grace says, "I have given full consideration to your letter and its important enclosure. I feel, however, that I should be setting a precedent fraught with much difficulty hereafter were I to put forth official utterances with respect to the speeches of clergy or laity to members of the private societies to which they may belong. I did not gather that the speech in question was to be regarded in any other light than as the expression of the individual opinion of the speaker; and, indeed, if I am not misinformed, it has already been made clear in the newspapers that he did not express the sentiments of the society generally. But while I must abstain from the task of commenting upon speeches thus delivered (a task which might, indeed, be endless), I have no hesitation in saying that in my opinion—to quote your own words—"any corporate union with Rome, so long as she retains her distinctive and erroneous doctrines, and advances her present primitive and unscriptural claims, is absolutely visionary and impossible."

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Will Someone Explain?

SIR,—Will some of your readers explain the apparent contradiction in these two passages: "Not as though I were already perfected," Phil. iii. 12; "He has perfected them for ever, them that are sanctified," Heb. x. 14. The Greek text has the same verb and tense for "perfected" in each case. S. D.

"The Rock" and "To Dip."

SIR,—The calls of Holy and Easter Week have prevented my writing earlier. I do not deem it necessary to say much more; Mr. Cayley has conceded pretty much all I contend for. I repeat, I do not question the etymology of the word *Petros* or *Petra*, nor are we bound to take any authority that may derive *Rock* from the former and apply it to Peter the Stone. I do contend for the use of the English word and symbol *Rock* in the Bible, that it is only applied and strictly only applicable to God—that in the very nature of the thing it is most inapplicable to man; and as a matter of fact certainly most inaccurate when applied to Peter, whom the Holy Spirit represents as a denier of Christ, and subsequently as a dissembler.

Mr. Cayley proves perfectly the truth of my position when he has to resort to authorities other than the Bible to uphold the reading of *Rock* as applied to a very shifting, unstable stone. And Mr. Cayley well knows that once we leave the Bible and look for authorities elsewhere, thence come contradictions, heresies, divisions. As regards reading immersion for dipping into our rubric, let me briefly remind Mr. Cayley once more that the "divers washings"—baptisms—Heb. ix. 10, of God's Jewish Church, were applied by sprinkling. Mr. Cayley as a conservative Churchman knows the force of that argument. That God's servant the Messiah should sprinkle many nations with clean water, Isaiah lii. 13 and Ezekiel xxxvi. 25. Water is the symbol of the Holy Spirit, and the Holy Spirit is ever shed and poured forth.

The learned Schleusner says the word *Baptizo* in the New Testament "never signifies to immerse," and as a matter of fact the advocates for immersion cannot produce one single instance of baptism in the New Testament where immersion can be proved—but on the contrary, that of pouring is more reasonably understood. Mr. Cayley refers to Romans vi. and Colossians ii., where the baptized are spoken of as buried and raised up from the dead by baptism. I grant these passages look like immersion; but let me remind Mr. Cayley before the symbolism can have any force, he must first prove that the burial referred to was anything like our own. And again, it is not only our burial and resurrection which are sacramentally indicated in baptism, but our whole new life in Christ. Baptism stands as the entrance, and pledge and signification of the whole completed life in Christ our Head—our death unto sin, new birth unto righteousness, circumcision, crucifixion of the flesh, washing, justification, sanctification, salvation, our completion in Christ, our ascension into heaven, and sitting with Christ in heavenly places; how could the symbolism of immersion apply to all these? No, we are baptized with water unto the Name—that is character of God—that that character may be formed in us by the Holy Spirit.

A sect founded and propagated on the supposed symbolism—untrue to Scripture—of "under water," is a poor travesty for the truth *with water*, by baptism, "into the Name." Now, as to the word "dip" in the rubrics: there is a common use and significance of words in our Anglo-Saxon Bible and Book of Common Prayer. In the New Testament we read, "I shall give a sop when I have dipped it." "He that dippeth his hand with Me in the dish." Does any one understand our Lord to mean that He immersed His hand in the dish of soup or sauce? Surely not, but simply the sop or piece of food in His hand—as we dip the pen, that is, the point of the pen in ink—as we dip our ears, that is, the ends in water. And so the rubrics tell us to baptize by dipping—of course the face into the water: as the first Prayer Book of Edward the VI. indicates—first the right side, then the left, then the full face. Now Mr. Cayley teaches just as clearly and emphatically from St. George's pulpit as I do from that of Grace, that Christ is the Petra of His Church, and St. Peter is one of the Apostolic foundation Petros in common with the other eleven. And Mr. Cayley tells us that he has never, except in the *Teachers' Assistant*, "taught, advocated, nor practised immersion." Thank you, dear brother, and notwithstanding Brown on the Articles, and Mason on the Gospel, both grand books, Mr. Cayley has been loyal to the teaching of the Bible and practice of the Universal Church in all ages and in all lands; the teaching and practice of the whole Church is greater than even that of its Browns and Masons. Then all I would add is, do not drop even a word in the *Teachers' Assistant*, to muddle any of our Sunday-school teachers and some of us clergy—who have not access to many authorities beyond our Bibles and Prayer Books—about the Rock, for God only is our Rock, we know no other; nor any fads about baptism which may unsettle some minds, and send some young enthusiast away from the font in his church to find an abundance of water, even dead water in a tank. Nor is it wise to encourage any young, inexperienced priest to insist upon immersing a poor babe to the risk of the babe's life, and the discomfiture of the mother. While we admit baptism even by immersion, let us all teach as we practice, that *pouring* is the Scriptural mode, literally and ritually correct.

G. C. MACKENZIE.

Brantford, April 23rd, 1895.

Baptismal Regeneration.

SIR,—A correspondent in favour of Wycliffe College states that one of the distinctive principles of that college is the denial of Baptismal Regeneration. I cannot understand how any clergyman of the Church of England, after baptizing a child and pronouncing it "regenerate," can deny this statement in his sermons. The Church of England, in her Articles, Catechism and Baptismal services, teaches that we "are by baptism regenerate." In the exhortation we ask God "to grant to this child that thing which by nature he cannot have, that he may be baptized with water and the Holy Ghost, and received into Christ's Holy Church." The idea conveyed in these words is that we call upon the congregation present to ask God that the person to be baptized, in his baptism, may receive certain privileges which he has not now and cannot receive by nature or without baptism. This idea is still further carried out in the words of the prayers, "Wash him and sanctify him with the Holy Ghost, that he being delivered from Thy wrath, may be received into the ark of Christ's Church"; and "we call upon God for this person that he, coming to Thy holy baptism, may receive remission of his sins by spiritual regeneration"; and "give Thy Holy Spirit to this person, that he may be born again and be made an heir of everlasting salvation"; and "grant that this child now to be baptized therein may receive the fulness of grace." In all these passages quoted from the Baptismal services we are asking Almighty God to bestow His blessing, His grace, and to give certain privileges to the child brought to be baptized. We are asking God to give to the person brought to be baptized certain gifts which he cannot receive without he is baptized, for, as the child brought into the world has to be cleansed from the pollutions of the womb, so has he to be cleansed from the pollutions of sin. The Prayer Book plainly and distinctly shows that the person after he is baptized is in a different position than before baptism—for what other meaning do these words convey, "Seeing now . . . that this child is regenerate," or, "Is by baptism regenerate, and grafted into the body of Christ's Church"; and, again, "It hath pleased Thee to regenerate this infant with Thy Holy Spirit, to receive him for Thine own child by adoption, and to incorporate him into Thy Holy Church"—if in our baptism we are not brought into the fold of Christ, and have given to us certain rights which we cannot obtain outside of that fold. I cannot understand why a clergyman not believing in Baptismal Regeneration dares to perform a baptism. Perhaps he deadens his conscience by believing, as the Dis-

senters, that the child is in the same position in the sight of God after baptism as before, or *vice versa*, and that the Attonement has accomplished all, for baptism is nothing more than an outward sign, conveying no spiritual grace. Regeneration involves the forgiveness of past sin, the gift of the Holy Ghost, as the seed to a new life, a covenanted title to everlasting happiness, *conditional upon a life of loving obedience*. Regeneration is followed by renovation, or the renewing of the Holy Spirit, as the Prayer Book says, "So should we who are baptized die unto sin and rise again unto righteousness, continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living." Regeneration is the one great primary work of the Holy Ghost; it is the imparting the first breath of spiritual life. How clearly is this teaching brought out in the words of our Catechism: "In my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven." The inward and spiritual grace, regeneration or new birth, is "a death unto sin and a new title unto righteousness, for being by nature born in sin and the children of wrath, we are hereby (in our baptism) made the children of grace." The Sacrament of Baptism is the door by which we enter the fold of our Lord and Saviour, Jesus Christ. It is His mode of receiving us into His Church, and having entered this fold we become by adoption God's children, and acquire certain privileges which we must use to our own salvation. It is by the "washing of regeneration" that we enter the fold of Christ and obtain these privileges, and by the "renewing of the Holy Spirit" that we continue in that living membership. As our article says, "Baptism is not only a sign of profession and mark of difference whereby Christian men are discerned from others that be not Christians, but it is also a sign of regeneration or new birth, whereby as an instrument they that receive baptism rightly are grafted into the Church; the promise of forgiveness of sin, and our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed: faith is confirmed and grace increased by virtue of prayer unto God."

CHURCHMAN.

THE CHURCH IN THE UNITED STATES.

(From our own special correspondent.)

The Rev. Beverly Warner, D.D., rector of Trinity Church, will be warden of the Church Training School for Deaconesses in the Diocese of Louisiana.

The Rev. Professor Hall, of the Western Theological Seminary, recently read a paper on "The Historical Position of the Episcopal Church," before a number of Baptists. It has since been published by the Chicago Clericus.

The Right Rev. E. S. Thomas, Bishop of Kansas, died on March 9th. He was a most godly man, but was not so well known to the Church at large as many other Bishops. He, however, did a grand work in his diocese from a spiritual and educational point of view.

The vacant Bishopric of Kansas will probably be conferred upon the present Dean of Grace Cathedral, Topeka (Very Rev. Frank R. Millsbaugh), if any one of the present diocesan clergy is elected.

The Rev. Father Huntington, of the Order of the Holy Cross, draws great congregations wherever he preaches.

The Rev. Clinton Locke (Chicago) has been contributing some most interesting "Five Minute Talks" in the columns of the *Living Church*.

Another Winnipeg clergyman (Rev. F. W. Webber) has been appointed to an important city rectorship. The reverend gentleman goes to St. James', Syracuse, N.Y.

It is said that the Rev. Dr. Body, who was formerly Provost of Trinity College, Toronto, is one of the most popular professors at the New York General Theological Seminary.

The Rev. E. F. Smith, an Oxford graduate, has recently accepted work in the Diocese of Wyoming.

The Rev. A. H. Judge, M.A., assistant minister of the Church of the Heavenly Rest, New York City, has been appointed rector of Franklin, Pa. The reverend gentleman, who is a most efficient priest, is in Canadian Orders.

The Bishop of Maryland (Dr. Paret) is opposed to "suppers" and "entertainments" under the auspices of any Church society or organization.

The Rev. Charles Ferguson, of Cohasset, Mass., is being handled without gloves by our Church papers for certain views published in a Boston paper. It would be far better for him to be "presented" to his Bishop for trial if his views are unsound. The Church has her proper courts, and, this being so, it ill becomes Church papers to condemn any priest of the Church unheard.

The Rev. H. Kingham has been appointed Dean of the La Crosse Convocation, in the Diocese of Milwaukee.

Prof. Tolman, Ph. D., of Vanderbilt University, Nashville, Tenn., has been ordained deacon by the Bishop of Milwaukee.

The title of Assistant-Bishop is to be changed to "Coadjutor," and contiguous dioceses are to be united into "provinces," each province to have a Primate, to be elected by his colleagues.

The fund for the new Diocese of Washington now amounts to \$46,500, and is rapidly increasing.

Mrs. Keel, a well-known communicant of Grace Church, Baltimore, now deceased, has left \$93,000 to the Diocese of Maryland.

Of the Southern dioceses, it is said that the Clerical Council of Mississippi contains the finest body of men. The popularity of Bishop Thompson is said to account for his having so many distinguished men in his diocese. Men who have worked in Mississippi are now holding some of the most important rectorships in this country, as well as in Canada.

The Right Rev. N. S. Rulison, D.D., was the Baldwin Lecturer at the University of Ann Arbor, Michigan, this year. Over three thousand persons listened to him, and the Assistant-Bishop of Central Pennsylvania won golden opinions, and did a most notable work in the University town.

BRIEF MENTION.

The Rev. Principal Adams, of Lennoxville, has been in the City of Toronto attending the recent Educational Convention.

The Women's Auxiliary of the Domestic and Foreign Missionary Association meeting at Hamilton elected Mrs. Henry McLaren president.

The coins of Siam are made of porcelain. Those of Japan are made principally of iron.

The Rev. F. H. DuVernet, B.D., has accepted the rectorship of St. John's Church, Toronto Junction.

The Princess of Wales has in the hall at Sandringham a pet parrot which salutes visitors by crying out, "God save the Queen!"

The Rev. C. Saddington, of Richmond, Ont., will spend the summer in England.

For nervous headache use K.D.C.

Having saved up 600,000 crowns since 1890, the women of Norway are going to present their government with a torpedo boat.

It is reported that Rev. W. Herbert Smythe, rector of St. John's Church, Stirling, purposes resigning.

The water of the whole ocean, it is estimated, contains in solution over 2,000,000 tons of pure silver.

Rural Dean Carey, of St. Paul's Church, Kingston, preached anniversary sermons in the Anglican church at Morrisburg on Sunday, the 21st ult.

The daily income of Queen Victoria is said to be \$6,300, but this is a mere bagatelle compared with that of the Czar of all the Russias, for his is quoted at \$25,000 per diem.

The Rev. H. G. Baldwin, rector of the Church of the Ascension, and Mrs. Baldwin, left last Saturday for England. They will be absent several months.

K.D.C. Pills the best all round family pills on the market.

The sailors of the Spanish fleet have unanimously agreed to contribute a day's pay to the relief of the families of the men lost on the cruiser "Reina Regente."

Ven. Archdeacon Davis, rector of St. James' Church, London, purposes (D.V.) leaving for England about the end of June, where he will spend two or three months.

Queen Victoria is said to have in her three castles of Windsor, Osborne and Buckingham no fewer than sixty pianos.

H. F. Gault, of Montreal, has made a gift of \$100,000 to the Diocesan College, to provide it with a new building.

Four German conductors will be heard in London the coming season—Richter, Motil, Levi, and Eduard Strauss.

Archdeacon Farrar writes to a correspondent: "I am perfectly tired of denying the absolute falseness that I have changed my views about 'Eternal Hope.'"

Baron Rothschild has a piano which cost him \$12,000. It is adorned with allegoric paintings by Alma Tadema and Poyatner.

K.D.C. Pills tone and regulate the bowels.

Eganville, in the Diocese of Ontario, at its Easter vestry meeting, resolved to become henceforth a self-supporting parish, and voluntarily relinquished its mission grant, thanking the Diocesan Board for its nursing care for so many years.

The Rev. G. A. Kuhring, late assistant at the Church of the Redeemer, Toronto, will have charge of the Church of the Ascension for six months, beginning May 1st.

The coffin of Victor Hugo has been placed in a sarcophagus in its final resting-place in the vaults of the Pantheon in Paris. The niche filled by Victor Hugo's coffin is in a solitary vault divided by a wall from the vault in which the late President Carnot lies.

In Bosnia the two women doctors appointed by the Austrian Government a few years ago, Dr. Theodora Krajewska and Dr. Boluslavalava Keck, seem to have overcome the prejudices of the Mohammedan population against them. They had over 600 Mohammedan patients between them last year.

Archbishop Lewis has sent a message, read in the Ottawa Anglican churches, that as soon as all the money is paid in that has been subscribed to the Ottawa Episcopal Endowment Fund, there will be called a meeting to elect a Bishop.

Take K.D.C. for sour stomach and sick headache.

Margharita of Italy is said to be not only the most beautiful, but the best educated of all European queens. She speaks English, French, German and Spanish, reads Latin and Greek, knows the great poets thoroughly, reads Darwin, Ruskin and much theological literature, is a botanist and geologist, and devotes much time to charitable projects.

General Sommer, commanding an Austrian brigade in Bosnia, has been experimenting successfully with dogs for war purposes. A hundred and fifty dogs have been taught to carry the mails into the mountains to distances that occupy them two or three hours.

A monumental stone has just been placed in Peterborough Cathedral over the spot where the remains of Queen Katherine of Arragon were buried, on the north side of the chancel. The cost has been defrayed by the "Katherines" of England, Scotland, Ireland, America and others. The inscription is as follows: "Here lies the body of Katherine of Arragon, Queen of England, and first wife of Henry VIII., who died at Kimbolton Castle on the 8th day of January, 1535-6, aged forty-nine years."

Family Reading.

The Hidden Treasure.

CHAPTER X.—CONTINUED.

The old man smiled also, but somewhat sadly, and shook his head. "I doubt that bait will hardly take a second time!" said he. "He is a hard man—so everyone says, and I heard it among the servants at the hall that he had been placed over Father John's head expressly that he might keep a lookout for heresy."

"There is no love lost between him and Father John, I know that!" said Jack. "I can clearly see that he tyrannizes over Father John, and that the old man is afraid of him. I do not believe that Father John himself would hurt a fly!"

"Not unless the fly were very troublesome indeed!" said Thomas Speat. "I would not be the fly that should keep him from his nap after dinner. These very easy-going people are sometimes hard enough on those that interfere with their dearly beloved laziness. Well, my son, after all that has happened, I see not that we can do better than to put our trust in God and be doing good. We may be sure that what He sends or permits will be for the best in the end, since we have His word that all things work together for good to them that love Him. I wish our good Knight would come home. He is longer away than has been his wont of late years."

"I heard say that he was expected before many days!" said Jack. "I made bold to ask my lady

about the matter when I went to take her the herbs and the snails I gathered for the making of her medicines, and she told me Sir Thomas would not be away much longer. She seems a kind lady, though she is so proud and stately in her manners."

"She is indeed a good lady, though as you say she is proud and stately, far more so than the Knight himself. I think she is more cold and reserved than she used to be before the death of her son, about whom I told you the other day. I have often wished she had a fair young daughter to comfort her; but poor Master Arthur was the only one of all her children who lived to man's estate. She did not seem so bound up in the young gentleman as Sir Thomas while he lived at home; but she has moaned him sorely since his death."

CHAPTER XI.

JACK GOES HOME.

"Here is some one coming up the hill from the cottage!" said Jack one day a week or so after his affair with the sacristan, as he was sitting with his uncle on the hillside. "It is Master Fleming, as I live."

"You are welcome, dear sir!" said Thomas, rising to greet the merchant. "Why did you not send for us to come to you, and spare yourself the trouble of climbing the hill?"

"It was no trouble, but a pleasure!" said Master Fleming, shaking the shepherd's hand cordially. "I have lived in London many years, but I was bred in the north country, where the hills are higher than here, and I have followed my father's flock many a day on the mountain's side when I was a lad like Jack."

"I almost wonder how you could endure life in London streets, after such a bringing up!" said Jack. "I am beginning to marvel how I shall ever live in Bridge street again, after breathing the free country air all summer."

"I had little voice in the matter," replied Richard Fleming. "My good father was killed, and his little property wholly destroyed by the marauding Scots (for we lived near the border), and my mother was left destitute with three young children. So when my mother's cousin in London, who had no son, offered to adopt me and bring me up as his own, she had little choice but to accept his offer. I well remember the exultation I felt, and the wonder and envy of my play-fellows, when it was announced that I was going away to London and be made a merchant of, and my pining homesickness for the first months of my sojourn in my cousin's house. But I grew used to the confinement and interested in my work after a time, and my adopted parents and sisters were very kind to me. Then I made acquaintance with a young kinsman of mine own age, William Leavett, whom you, my son, know right well. We soon became warm friends and have always continued so, though we took different paths in life, and of late meet but seldom. I am now on my way to Bridgewater to see him, and one part of my errand here is to ask for the favour of your company on the road. You told me when I left you last, you were soon going home, at least for a visit."

Jack looked at his uncle. The prospect of riding all the way to Bridgewater with Master Fleming was a delightful one; but he thought of the old priest's warning; and he did not like the idea of abandoning his uncle when he might be in danger.

"I think, Jack, you will do well to ride with Master Fleming since you must go home so soon at any rate!" said Thomas Speat. "It will be both safer and pleasanter for you to go with him than to travel alone. Nay, look not so grave upon it, dear lad. If your father thinks it best you can return by and by, and I shall come and see you in Bridgewater before long."

"But then there is the Latin I was writing for Father John!" said Jack hesitating. "The poor old man will be sadly disappointed if I do not finish it, for I am sure he cannot do it himself. Good man, he can hardly make shift to get through the church service, and he did not know whether Horace was a Christian or a heathen."

"Ah, well!" said the merchant, "many a man

lives out his days in great comfort and usefulness who never heard of Horace. But as to that matter, it is my purpose to tarry a few days at the hall with Sir Thomas Peckham, who as I hear in the hamlet yonder is last night returned from London."

"Is he returned? I am right glad to hear it, and so will be all his household!" said Thomas. "He has been long away."

"He is then a good man!" remarked Master Fleming.

"He is, indeed, sir. I would all our country Knights and gentle folk were like him: and his lady is worthy of her husband. Their household is a school of good manners and godly, clean living to all that dwell under their roof, both men and maids."

"I have heard as much before, and am glad to hear it confirmed by such good testimony!" said Master Fleming. "I have never met Sir Thomas myself, but I have letters to him from esteemed friends in London. I shall sojourn with him for two or three days, so you, Master Secretary, will have time to finish Sir John's letter."

To be continued.

Acting through the blood, Hood's Sarsaparilla not only cures scrofula, salt rheum, etc., but gives health and vigour to the whole body.

First Fruits.

Listen! The earliest bluebird sings again
His prophecy of spring above the snows;
And in our heart already summer glows.

So the first violet in a sunny nook,
Lifting its face in April's frosty hours,
Tells of the coming sisterhood of flowers.

And when the Easter bells from tower to tower
Proclaim Christ risen, still our faith replies,
"Since He is risen, we shall also rise."

The winter of our sorrow passes by;
The springtime of our hopes is drawing near.
Listen! His message in the bells is clear.

Stormy Sundays.

On inclement days irreligious persons usually hie themselves away into the sanctuary of their chambers, and there spend the hours with their favourite authors. As this is a well-known fact, ought not communicants on such days to put their consciences into their religion, and disregarding the weather, be promptly in their pews with all members of their household? It is a sad commentary on the religion of our day, that whilst no sort of bad weather will keep a man from his business, or a woman from the opera, almost any kind of inclemency will anchor a large number of Churchmen at home. We believe that on stormy Sundays above all others, professed disciples of Christ should be at church, and do all in their power to make the service attractive and helpful. A religion that does not require personal sacrifice is not genuine.

Unconscious Loss of God's Hand.

The nuts in a machine work loose; the knots in a rope "come untied," as the children say. The hand that clasps anything, by slow and imperceptible degrees, loses muscular contraction; and the grip of the fingers becomes slacker. Our minds and affections and wills have that same tendency to slacken their hold of what they grasp. Unless we tighten up the machine it will work loose; and unless we make conscious efforts to keep ourselves in touch with God, His hand will slip out of ours before we know that it is gone, and we shall fancy that we feel the impression of the fingers long after they have been taken away from our negligent palms.

—People live, not because they care for themselves, but through and by the love that other people bear them. . . . God does not wish men to live apart, therefore He has not revealed to them what each needs for himself. He wishes them to live together, and therefore reveals to each the other's wants. . . . Man lives not by care for himself, but by love.

The Way is Short.

I think we are too ready with complaint
 In this fair world of God's. Had we no hope,
 Indeed, beyond the zenith and the slope
 Of yon gray blank of sky, we might grow faint
 To muse upon eternity's constraint
 Round our aspirant souls; but, since the scope
 Must widen early, is it well to droop,
 For a few days consumed in loss and taint?
 O pusillanimous heart, be comforted,
 And like a cheerful traveller, take the road,
 Singing beside the hedge. What if the bread
 Be bitter in thine inn, and thou unshod
 To meet the flints? At least it may be said,
 "Because the way is short, I thank Thee, God."
 —E. B. Browning.

"A Time to Rejoice"

It is Emerson who says, "No man ever stated his griefs as lightly as he might;" and indeed, it seems the natural inclination of humankind to make the most of afflictions. Just now, when nature stands tiptoe with expectancy; when the message of hope, borne upon the songs of Easter-tide, still rings in our ears, it would be well if we could lay aside, with Lenten sadness, those small grievances which fret our days.

"Mother is never anything but miserably happy," said a mischievous girl, with fun in her eyes. "She is never really content unless she has a grievance."

And some one answered: "After one has suffered, has been bowed to the earth by the cross of sorrow, has dreaded the hopeless mornings and the dreary nights, one at last measures the value of cheerfulness, feeling that some of the bitterness in a sorrowful world can be lessened by the ever-ready smile, the bright look, the repressed complaint."

It is a beautiful world. For some, you say. For every one. Take away the golden sunsets, the wonders of an unfolding spring, the joy—the boundless joy—of a rare day in June, the subtle colour of an autumn landscape, all the passing changes of the seasons, and we were bereft indeed, counting as small treasures in comparison the artificial bestowings of an artificial world.

But "there is a time to weep." Alas! there must be weeping. There are griefs which come home sharply whenever we give thought rein; there are sorrows which we must always remember with quivering lips and tearful eyes; but, having lived through them, there is no need to nurse their memory; to cultivate a pessimistic view of life, or to grow morbid over wrongs, real or fancied, from which every moment carries us farther away. Time softens the greatest griefs, and the past needs us no more; it is the present with which we have to do—the present, with its effect upon the future. If, then, we would rid the world of some of its weary load, if we would help to lift the burdens from the halting travellers we meet upon our way, we should try to hide our own little hurts, and with a smile speed them on life's journey.

Unwavering cheerfulness—it is worth so much! It is an Easter motto to be carried in the heart from year to year.

It is so easy to let the features droop and to wear a woe-begone expression upon slight occasion. And then the little child at his mother's knee looks up wistfully, wondering why mamma is so sorry; and there comes a pitifully responsive droop at the corners of the baby mouth. Or perhaps it is the big, earnest boy, trying to carry his first responsibility manfully, who meets his father's discouraging frown and falters in his effort. Or it may be the busy, brain-weary man who catches sight of the petulant discontent on his wife's face, and his own worries multiply before him.

Strip your life of all save necessities, and how simple it becomes! Do you grieve that your home is not so spacious as that of your neighbour, that you are clad less daintily? You would be unhappy for that, when there are health, and the love of friends, and the daily bread afforded you, with all the glories of the free and natural world added for your enjoyment?

One can make one's self so very miserable over paltry matters, and can transfer the unhappiness so readily, that it is a wonder, when we pause to consider it, that we do not more easily realize how foolish we often are in this regard. Perhaps we do not pause to consider, and are too much absorbed in pleasing ourselves. The old word our grand-

mothers were fond of using—*self-seeking*—seems to strike harder than that other one—*selfish*. Is it not that we are often self-seeking, and hug to ourselves our little, everyday annoyances with a certain self-pity, instead of trying to rise above them? We love to be martyrs.

But the Easter songs are still echoing, "Rejoice! Rejoice!" and the message is repeated a thousand times by the returning birds, by the smiling landscape, by dear Mother Nature, again and again—"Rejoice!"

Nervous People

And those who are all tired out or have that tired feeling, or sick headache, can be relieved of all these symptoms by taking Hood's Sarsaparilla, which gives nerve, mental and bodily strength, and thoroughly purifies the blood. It also creates a good appetite, cures indigestion, heartburn, and dyspepsia.

Hood's Pills are easy to take, easy in action and sure in effect. 25c.

The Little Things of Life

You complain because there are so many of these, but they go to make up the sum total of life, and the doing them well or ill decides whether you are good or bad. You can do in your quiet way much that is beautiful and unselfish. And, although your life may seem quiet and uneventful, still there can be in it acts of kindness that seem to you of small importance, but all of which tend to form your character and make you what I want you to be—a true woman. I know that sometimes the petty gossip hurts; I know that sometimes the life seems restricted, and the people seem narrow, but look about you for the best, and seeking, you will find. Start in to see what the people really are, and you will be surprised to discover that among your set are girls who fret and worry just as you do, and who only want a helping hand stretched out to induce them to rise above their meannesses and littlenesses, and to search with you for that which is good to do.

Think out whether there isn't some work right under your own hands, right in your own home, waiting for you. Think out how you may best do this work, and where activity is needed, where sympathy is needed, and where, as often happens, nothing but a pleasant word is required. My friend, they go a great way. They are the sunshine of life, whether it be spent in a small town or a great city. And no matter how the fogs of everyday troubles may seem to envelop you, or your neighbour, the sunshine of the pleasant words will cause them to dissolve and gradually make plain the blue sky of never ending hope to your eyes. Aren't these words worth saying? And you, my country girl, as well as the cousin from the city, who is just beside you, can determine that the pleasant words will be the ones that issue from your lips, and not those words that are petty or mean or which hurt. I have told it to you a great many times, but I am going to tell it again, that motto which stares at me as I sit at my desk, and I ask you never to forget it: "Set a watch, O Lord, before my mouth, to keep the door of my lips."

A Great Good Fortune

Mr. C. Leonard, South Boston, Mass., writes: "I have suffered a great deal from dyspepsia the past five years; have tried about everything but with little benefit. Having the good fortune to hear of K.D.C., I thought I would try it; it worked wonders in my case, and I am now as well as ever. I earnestly recommend it to all those suffering from dyspepsia or indigestion. Try it, and you will be convinced."

Christ Seen and Reflected.

In every eye that beholds the flame of the lamp there is a little lamp-flame mirrored and manifested. And just as what we see makes its image on the seeing organ of the body, so the Christ beheld is a Christ embodied in us; and we gazing upon Him, are "changed into the same image from glory to glory, even as by the Lord the Spirit."

Hints to Housekeepers.

Silk must never be ironed, as the heat takes all the life out of it, and makes it seem stringy and flabby. If, however, you wish to press out bits of silk and ribbon for fancy work, use an iron only moderately hot, and place two thicknesses of paper between that and the silk.

A NEW "FLANNEL" CAKE.—Put in a bowl two tablespoonfuls of butter and one of sugar, work well together to obtain a cream; then add two whole eggs one by one, and after the eggs are well incorporated put in four ounces of flour and one gill of milk. Make the paste smooth and when just ready to use add half a tablespoonful of baking powder, mixed with an equal quantity of flour; then cook and serve the same as any other griddle cake.

Eggs au gratin are delicious for a nine o'clock supper. To make it in perfection, mix together two ounces of bread crumbs, two of grated Parmesan cheese, a tablespoonful of butter, a pinch each of pepper, salt and nutmeg, and the yolks of three eggs. Stir well together and spread over a well-buttered pie plate, set in an oven until it begins to colour; remove from the oven and carefully break on top eight eggs; sprinkle over them some grated Parmesan cheese. Return to the oven just long enough to set the eggs and serve immediately.

EGGS AROMATIQUE.—First poach as many eggs as you may need to serve. Roll them in flour, then dip them in beaten eggs; roll again in fresh bread crumbs and fry in sufficient butter to completely cover them, for one minute. Cut from a kitchen loaf of bread as many heart-shaped croutons as you have eggs. Cover them with fresh mint leaves and place them on a dish. Now place an egg on each crouton thus dressed, and surround all with a thick tomato sauce.

BROWNED LAMB CHOPS.—Trim a dozen lamb chops and brown them lightly on each side in a very little butter in a frying pan. When they are quite dry, for there must be a small quantity of butter, pour over them a little stock, or beef essence reduced in hot water, let them simmer in this, as lamb takes long cooking, turning them from side to side until this, also, is dried up, and the meat quite puffed out and tender. Put them into a dish, the bones standing up together like stacked bayonets, and pour around them the heated contents of a can of button mushrooms.

To make Spanish banana salad, slice ripe fruit with a silver fork. Place a generous layer in a deep glass dish, and sprinkle with powdered sugar and a little finely crushed. Add another layer of bananas, more sugar and more ice. Continue in alternative layers until sufficient quantity is prepared. Make a dressing of orange juice sweetened and flavoured with a little vanilla and brandy to taste. Pour over the fruit, and set on ice two hours before serving.

All vegetables should be put in boiling water when set on the stove to cook. Peas, asparagus, potatoes, and all delicately flavoured vegetables should be only covered with water, but those with a strong flavour, like carrots, turnips, cabbage, onions and dandelions, should be cooked in a generous quantity of boiling water. All green vegetables should be cooked with the cover partially off the stew-pan. It gives them a better colour and a more delicious flavour. The average housekeeper is careless as to the time of cooking vegetables, yet a vegetable is as much injured by too much or too little cooking as is a loaf of bread or cake.

SKIN DISEASES.—Skin Diseases are more or less occasioned by bad blood. B.B.B. cures the following Skin Diseases: Shingles, Erysipelas, Itching Rashes, Salt Rheum, Scald Head, Eruptions, Pimples and Blotches, by removing all impurities from the blood, from a common Pimple to the worst Scrofulous Sore.

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Susy's Surprise.

"Oh dear!" said Susy. She was standing, with her elbows on the windowsill, looking into the garden, where the crocuses, in their pretty purple and yellow frocks, were smiling up at her. There was no one but the crocuses within hearing, so Susy said again "Oh dear!" What she meant by "Oh dear!" was that her mamma had been called away suddenly to see a sick Aunt Matty, and there was no one at home but grandpa. Oh yes, Becky; but Becky was so cross that she didn't count. And to-morrow would be Easter, and there would be no Easter egg for Susy. She had taken her little complaint to grandpa that morning, but he had only lifted his eyebrows and said, "Take any egg"—just as if any egg could be an Easter egg! Why, you might as well say, "Take any tree" for a Christmas-tree. So I am sure it is no wonder that Susy said "Oh dear!" so mournfully.

There was a great cackling among the hens down by the stable, so Susy knew there were eggs enough to be had, and that, by putting on her hat and walking down there, she could find big eggs and little eggs, white eggs and brown eggs. But they would be

Indigestion

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ADDRESSES . . .

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5 King St. East, Toronto

FREEHOLD LOAN & SAVINGS COMPANY

DIVIDEND NO. 71.

Notice is hereby given that a dividend of FOUR per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next, at the office of the company, corner of Victoria and Adelaide Streets, Toronto. The transfer books will be closed from the 17th to the 31st May, inclusive.

Notice is hereby given that the general annual meeting of the company will be held at 2 p.m. Tuesday, June 4th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the board.
S. C. WOOD, Managing Director.
Toronto, April 17th, 1895.

FAVORABLY KNOWN SINCE 1826. **BELLS** HAVE FURNISHED 25,000 CHURCH, SCHOOL & OTHER PUREST BEST. **MENEELY & CO.** GENUINE WEST-TROY, N. Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

just like other eggs, after all; so Susy still looked out of the window, feeling very discontented.

There was grandpa walking about the garden, with his stick, poking away the dry leaves from some green sprouts springing up in the border. There was old Rollo lying in the sunshine, once in a while giving a yawn as he rolled over, or, with one eye on the gate, uttering a little, short "Wuff!" if some one stopped to look at the gay tulip-bed in the front yard. And there was Susy's pretty little white hen, Snowflake: she was mincing across the yard, once in a while stopping to peck at something before her. Susy was very fond of the

little hen, for, while still a tiny, downy chick, Snowflake had been bereft of her mother—some creature had killed "Old Mrs. Speckle," as Susy called her—and so had been raised in the house, and now was so tame that she would venture in on all occasions, though Becky would drive her out with her broom every chance she had. Just now, however, Becky was busy up stairs. The kitchen-door was open, and the door of the sitting-room, too; so Snowflake's yellow feet brought her first to the kitchen. She paused on the sill and looked all around. Then she put her head on one side and made the remark, "Cut-a-caw!" Meeting no response, but no discouragement, she went farther, and finally found herself in the sitting-room.

Susy was still looking out of the window, and Snowflake's small patter was not heard on the carpet, so the little girl did not turn her head; for by this time she was interested in watching a robin.

Presently, however, she did turn, and very quickly; for such a commotion as Snowflake was making! "Cut-cut-ca-daw-cut!" she repeated over and over, standing triumphantly on the arm of grandpa's big chair.

"Why, Snowflake! Why, Snowflake!" cried Susy, running toward the little hen.

Snowflake only ducked her head a little, but did not stop her cut-cut-ca-daw cutting when Susy came near. And when Susy looked, what do you think? On the cushion of grandpa's chair lay a beautiful white egg.

"Oh! Oh! You dear little chickabiddy!" cried Susy. "You have brought me a real, righty Easter egg!—of course you have!—all for me! And that is what you were trying to tell me."

Now, perhaps you think this is not a true story; but it is, for Susy's mamma told it to me.

Going to School.

Once upon a time, Baby Edna took it into her little, yellow, curly head to run away.

Consumption.

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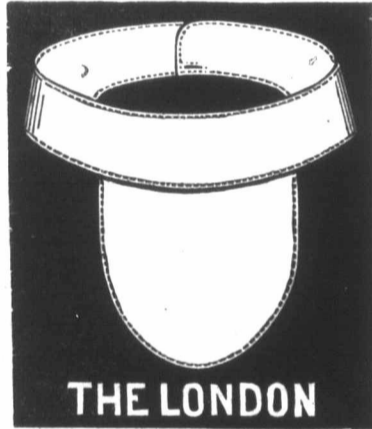


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Formerly corner King and Church Sts.

Mamma had gone calling; so the
little girl was left all alone with grand-
ma.

Grandma knew Baby Edna very well.
She knew she would run away if she
got a chance. So she hung the little
pink sunbonnet up high upon a nail,
where Baby Edna could not reach,
even though she should stand on tip-
toe in a chair; and she took off the
dainty kid shoes and the pretty striped
stockings.

And then she left Baby Edna to pat-
ter round the cool sitting-room with
her bare feet, like wee white mice,
thinking she really could not run away.

But grandma, after all, didn't know
what a rogue Baby Edna really was.
When she got tired of pattering around,
she took grandma's nice black silk
shawl out of the lowest bureau-drawer;

and she took grandma's drab silk go-
to-meeting bonnet out of the band-box,
and she put them both on her own
little self. Wasn't she a rogue?

Then she went out the front door
and down the garden path, and out of
the gate, and away up the street to
the schoolhouse, where Aunt Nell was
teaching school.

Ah, how the scholars all laughed
and laughed again to see Baby Edna
dragging grandma's black silk shawl
behind her! And Aunt Nelly had to
laugh, too, though she tried to look
cross, when she saw Baby Edna's
bright brown eyes peeping out at her
through the lace frills of grandma's
bonnet.

She took Baby Edna on her lap to
hear a class of little boys and girls
read; and then she sent a big girl home
with her, just as poor grandma had put
on her clearest glasses to look for the
runaway baby.

"I've had a dood time," said Baby
Edna, with a very sweet smile, "I
tause ve pwimmers weaded to me. I'll do
some more to-morrow day."

But she didn't.—*The Youth's Com-
panion.*

Little Buttercup.—A True Story.

I am a cat. My name is Little
Buttercup. I am yellow and white.
I'm not very pretty—my little mistress
says so—but I'm the cleverest cat in
all the world.

I am a very dainty cat. I always
have my meals in the dining-room
with the family. For a table I have
a square of oilcloth covered with a
white napkin. My meat is cut into
small peices and put upon a china
plate. My milk is put into a silver
cup. If my food is given to me in any
other way, I stick up my nose. That is
what my little mistress does when she
doesn't like her food, but it doesn't
look pretty in her. I eat my meat
with my own little fork. It is a pretty
fork. The handle is covered with vel-
vet, and the prongs are covered with
mother-of-pearl. My little mistress calls
it my paw, but I am sure it was made
for a fork, and so I use it. I stick
the sharp points into my meat, and
thus carry it to my mouth.

I drink my milk in the same way.
I mean, I dip my paw into the cup,
and when it is covered with milk, I
draw it out again and lap the milk
from it.

My little mistress puts her nose into
her cup every time she drinks—but
she has not the advantage of being a
cat. Our cook doesn't like me. I am
sure I don't no why; I am very fond
of her, and I want to make her like
me, because she always has nice things
to eat. I thought, perhaps, she would
like me better if she could see some of
my cunning tricks; so one morning,
when she was ringing the breakfast
bell, I jumped upon the table, and
dipped my paw into the cream-pitcher.
I had just begun to lap it off nicely,
when cook came in. Now, when my
little mistress sees me do that, she al-
ways says, "Oh, you darling little
cat!" I expected cook would say it,
too; but she didn't; she said, "Aw,
you spalpeen of a cat!" and she slap-
ped me five or six times, and put me
down cellar. I didn't stay there long,
though, for my little mistress brought
me back. I had cream instead of milk
for my breakfast, so I knew that she
thought I was clever. I do wish I
knew what to do to make cook like me.
But some people are always so ill-
natured!

Rich Red Blood

In the body of an adult person there are
about 18 pounds of blood.

The blood has as its most important ele-
ments, small round corpuscles, red and
white, in proportion of about 300 red to 1
white one.

If the number of red corpuscles becomes
diminished and the white ones increased
the blood is impure, thin, lacking in the
nutrition necessary to sustain the health
and nerve strength of the body.

Then That Tired Feeling, Nervousness,
Scrofula, Salt Rheum, or others of the long
train of ills, according to the temperament
and disposition, attack the victim.

The only permanent remedy is found in
a reliable blood medicine like Hood's
Sarsaparilla, which acts upon the red cor-
puscles, enriching them and increasing
their number. It thus restores the vital
fluid to healthy condition, expels all im-
purity, cures Nervousness, That Tired Feel-
ing, Scrofula and all other diseases arising
from or promoted by low state of the blood.

That these statements are true we prove
not by our own statements, but by what
thousands of perfectly reliable people say
about Hood's Sarsaparilla. Read the testi-
monial in the next column from a beloved
clergyman. Then take

"In view of the benefit I have had from
Hood's Sarsaparilla I wish to give the fol-
lowing testimonial. I have several times
been badly

Poisoned With Creeping Ivy.

As the old school of medicine simply tried
to remove the symptoms instead of the
sources of them, much of the poison was
left in my system to appear in an itching
humor on my body with every violent ex-
ertion in warm weather. At all times there
were more or less indications of poison in
my blood, up to a year ago last winter, when

Large Sores Broke Out

on my body. I then purchased a bottle of
Hood's Sarsaparilla, and after using that
and a half of another bottle, the sores and
humor disappeared. I attended the Chris-
tian Endeavor Convention in Montreal and
also visited the World's Fair in the hottest
weather of the summer. Was on the go all
the time, but

Had No Recurrence

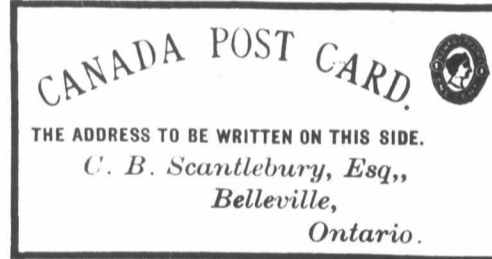
of the burning and itching sensation
which had marred every previous sum-
mer's outing. I have reason, therefore,
to be enthusiastic in my praises of Hood's
Sarsaparilla." SAMUEL S. SCHNELL, pas-
tor of Free Baptist Church, Apalachin, N. Y.

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