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# Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, APRIL 25, 1895.

[No. 17.

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**CANADIAN CHURCHMAN,**  
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# Canadian Churchman.

TORONTO, THURSDAY, APRIL 25, 1895.

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## Lessons for Sundays and Holy Days.

April 29—2 SUNDAY AFTER EASTER.  
Morning—Numbers xx. to 14. Luke xx. to 27.  
Evening—Numbers xx. 14 to xxi. 10; or xxi. 10. Colossians i. to 21.

APPROPRIATE HYMNS for Second and Third 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:

### SECOND SUNDAY AFTER EASTER.

Holy Communion: 127, 299, 318, 558.  
Processional: 35, 125, 186.  
Offertory: 36, 130, 215, 232.  
Children's Hymns: 140, 330, 386, 570.  
General Hymns: 126, 139, 141, 498, 499.

### THIRD SUNDAY AFTER EASTER.

Holy Communion: 197, 311, 555.  
Processional: 131, 175, 391, 504.  
Offertory: 36, 138, 187, 302.  
Children's Hymns: 135, 231, 329, 334.  
General Hymns: 19, 132, 138, 199, 501.

### MOOSONEE.

The Bishop of Moosonee is very much in need of a man—in priest's orders, if possible,—to go with him this summer and to stay and help Mr. Lofthouse at Churchill. He must be a man willing to give many years to the field. It takes three or four years to master the languages needed, and then only he begins to be really useful. We trust there will be some one to volunteer his services for this self-sacrificing missionary work.

### NEW BISHOP-SUFFRAGAN FOR LONDON.

The Right. Rev. Dr. Billing, for nearly seven years the Suffragan-Bishop for East London, has been compelled, owing to continued ill-health, to place his resignation in the hands of the Lord Bishop of London. That prelate has nominated to fill the vacancy thus caused the Rev. George Forrest Browne, D.C.L., who was one of the Residentiary Canons of St. Paul's Cathedral, and also one of His Lordship's examining chaplains. He was formerly Disney Professor of Archæology at Cambridge, and was appointed Canon of St.

Paul's Cathedral by the Marquis of Salisbury in 1891. Dr. Browne is a Cambridge man, and was for many years a Fellow of St. Catharine's College. He took his degree in 1856 (Wrangler and Second-Class Theological Tripos), and was ordained deacon in 1858 by the then Bishop of Oxford, being priested the following year. Canon Browne, together with the Rev. J. R. Harmer, who was recently appointed to the See of Adelaide, South Australia, by the Archbishop of Canterbury, were consecrated at St. Paul's Cathedral on Sunday, April 21st. The Rev. Arthur Foley Wilmington-Ingram, who is head of the Oxford House, Bethnal Green, preached the sermon. The new Suffragan will take the title Bishop of Stepney.

### ENCOURAGEMENT.

A number of letters lately received at this office have given us genuine satisfaction. Editors of newspapers do not differ from men in other professions in their enjoyment of expressions of good-will, and of appreciation of their efforts to make their papers useful and readable. One gentleman writes: "It should be in every family and I consider it a capital instructor." We hope, and believe, that this is becoming the general verdict. To deserve it will be our aim. We feel confident that did the Church public know the large expense of issuing every week THE CANADIAN CHURCHMAN, and the vast labour, literary, mechanical and otherwise, that has to be expended before the paper is brought to their doors, we should receive generous consideration from many who from mere want of thought withhold it. Again, we invite the co-operation of all Churchmen and women. We are always open to suggestions and we invite correspondence and information upon all subjects and events interesting to Church people. We beg to offer our thanks to our kind correspondents and to assure them that their encouragement assists us greatly in striving to make THE CANADIAN CHURCHMAN a real factor in the building up of the Church, and in promoting sound Churchmanship among those who are its members.

### ST. JAMES' LENTEN SERVICES AN EXAMPLE.

The delivery of Canon DuMoulin's Lenten addresses and their reception, form, undoubtedly, a memorable feature in Church life in Toronto. Day after day an attentive and reverent congregation has filled St. James'—a congregation drawn not only from all the Church parishes in Toronto, but also in no small measure from the ranks of the Nonconformist bodies. It is said, indeed, that some even of our Roman Catholic brethren have been seen in the Anglican Cathedral at one or more of these mid-day services. What was the spell that attracted and bound so many, and such diverse, hearers—young and old, men and women, rich and poor, high and low, men of business and men of leisure, women of the world and daughters of the Church, regular church-goers, and not a few who are more remarkable for absence from church than for presence there? Not merely the preacher's vivid word-painting, his graphic descriptions, his apt illustrations, his eloquent periods, his impressive delivery—but also, and perhaps chiefly, his intense earnestness, his manifestly strong conviction of the truths he enforced, his firm hold upon the doctrines he enunciated. By some it may perhaps be thought that a vivid imagination and facility of expression occasionally

produced a somewhat overwrought and highly coloured picture of certain imaginary transgressions. When listening to the striking address on the subject of prayer, the thought occurred to one that possibly the busy man of the present day might have been more impressed if, in addition to that of the Hebrew Premier in the Babylonian Court, some more modern example of a man of prayer had been cited in this nineteenth century. But who that heard them, can forget the earnest exhortation to Holy Communion, the powerful enforcement of the duty of giving, the scathing denunciation of the niggardly giver, and the miserly owner and letter of pews? Who but will long remember the masterly delineation of the contrast between the self-restraint and self-repression of the world's Redeemer, exercised in order to the salvation of mankind, and the manifestations of His Divine power, which, after the accomplishment of that salvation, were put forth. A notable element in these services and teachings was that the distinctive doctrines and observances of the Church were always kept distinctly in view, and in such a way as to commend them to all. The seemliness and solemnity of the Church's worship must have impressed those who are accustomed to other and less reverent methods. A great opportunity has been had for awakening, convincing and strengthening, involving an increase of responsibility to the hearers, but affording no small aid to advancement in knowledge of the truth and in the cultivation of personal religion.

### THE FIFTY-FIFTH CANON AND THE CHURCH OF SCOTLAND.

It is said that there is nothing new under the sun, and our contemporary might have thought of this in his laboured erudition to prove how near the Church of England is to Presbyterianism as by law established in Scotland. The ground has often been traversed already, and against some doughty opponent our friend the *Evangelical Churchman* has in so far the best of it. True it is that in the second half of the sixteenth century the Faith was reduced in Scotland to its lowest ebb in form and spiritual power, and with the return of Andrew Melville from the continent, Presbyterianism came in like a flood. The King was never able to control his wilful subjects, and the Bishops failed most signally in the Church's evil day. The Church was prostrate at the feet of anarchy, and the death of Elizabeth was most opportune; it allowed James to withdraw from his shackles, and speak with more authority from the English throne. The King had tried to save the Church he left, but externally she was in ruins, and the mixed congregations of nobles and ministers held the fort. The Church was there, having never denied the Faith; but her form was changed on the Genevan plan, and what could the King do in 1592 but submit to the inevitable? It is a wise fool that knows when he is beaten, and yet looks as if he were the victor. There was no Bishop in Scotland in 1604, when the English canons were passed, but we have heard elsewhere of a solitude of desolation being made, and then of its being called peace. It is true that there were no Bishops, because the Church was too weak to hold her own when the rude hand of violence was laid upon her goods, and Bishops would have required the Bishops' rents, but the discredit of the *Tulchan* business



cannot rest upon any spiritual officers; it came up in the collision between the Presbyterian factions and the Episcopal property. If the Church had been poor, there would probably never have been Presbyterianism in Scotland; the *Tulchan* tells the whole story of the Scotch Reformation. King James had been too long and too closely connected with the different parties in Scotland to love or trust the Presbyterians; as we say, he saw through them, and against his will had to submit to their dictation. How much nearer his purpose would he have been if he had openly opposed them? He showed his better policy and kingcraft by giving way and waiting. The hybridism of the settlement of 1592 is shown in the parliamentary recognition of Presbyterianism, while yet the Bishops were allowed to retain their civil rank and privilege. In 1597, James put out a series of questions for the meeting of the Estates, and a change was evidently in contemplation. The Archbishop of Glasgow was no sooner dead in the spring of 1603, than the King nominated his successor, as if he saw no break in the continuity of the Church, and in the course of time John Spottiswoode was duly consecrated to the vacant See. From the time that James left Scotland for the English throne, he showed that he had the regulation of the Scottish Church continually in his heart, and it was only in 1610 that he got the three Bishops consecrated. In the intervening years he was ever battling with difficulties in the way, so that in 1604 he and his Bishops in England could have seen nothing in their mind but the Church completed in Scotland; it was no wild dream, and it was soon realized. Granting, then, that the outwork of ecclesiastical regimen was Presbyterian in 1604, and that the English canon of the same year included the Scottish Church with the English in the Bidding Prayer, the *animus imponentis* was towards the Church in her ideal and early realization, and not to her in her depressed condition which was so characteristic of the time. The passing of the canon could not be delayed for newer circumstances, but it was an important thought that the Church's unity should be preserved. If the churches themselves are the best interpreters of the canons, the Church of England never accepted Presbyterianism on an equal footing in her services, while Episcopacy in Scotland has always belonged to the Anglican sisterhood of churches. The Church of England is wide in her sympathies, and prays alike for "Jews, Turks, infidels and heretics," but she has her own metes and bounds which are given her from above. In six years from the passing of her canons, the Churches of England and Scotland were again in fullest unity as sisters, and six years were not long to wait for the consummation. Formally, then, the *Evangelical Churchman* is right and no one contends the position; but in reality and truth it has gone astray and called a firefly a blaze of sunshine, an accidental colouring the natural hue. Even the Presbyterianism, that then was, was an extemporized expedient, and the idea of spiritual power was never entertained. Its line of connection with the present Presbyterian bodies in Scotland, or elsewhere, it would be hard to trace, but if there ever was an exotic it was Presbyterianism in Scotland.

By the succession of the Rev. W. B. Ponsonby to the earldom of Bessborough, four clergymen are now peers. The others are the Marquis of Normandy, the Earl of Scarsdale, and Lord Plunkett, the Archbishop of Dublin.

#### CANON BROWNE ON ST. AUGUSTINE AND HIS COMPANIONS.

Canon Browne's final lecture on "St. Augustine and his Companions" was delivered recently at St. Paul's Cathedral. "Before Augustine died," said the lecturer, "he took a step which, I suppose, canonists would call uncanonical. He had realized that the Christian Church, even in Kent, was in a very elementary state, only kept together by his own oversight. It had grown too quickly to be very strong. He found that if even for an hour there should be no spiritual head over the whole, disintegration would set in. He, therefore, consecrated Laurentius Bishop, to succeed him without an interval. Bede, who had not our opportunities for investigation, and received as Gospel what he got from Rome, explains that in this Augustine acted as did the 'first pastor of the Church, the most blessed Prince of the Apostles, Peter, who, having formed the Church of Christ at Rome, is said to have consecrated Clement as his coadjutor and successor.' Fortunately for Bede, he did not know, as we have to know, the endless difficulties into which such a statement plunges the controversialist—difficulties in the aggregate insoluble. We have seen what Gregory's arrangement had been. Augustine was to be the last person who should govern the Christian Church of England from Canterbury. The Bishop of London was to be his successor in Metropolitan rank. For the future the Metropolitan Bishop of London was to be consecrated by his own synod. But we are compelled to understand Augustine's opinion to have been that the time was not yet come for it to be put into execution; the East Saxons had only made a beginning of conversion, and Canterbury must certainly continue to govern till London was ready. This only throws into prominence the fact that there is no hint of consulting Rome. If Mellitus had succeeded Augustine, it might have been said that the order of Gregory was being obeyed; as it was, the Church of the English acted on its own responsibility, and set up another Metropolitan for itself with no more ceremony than the consecration of a Bishop. That, if it is a fact, is a great fact for us, in view of later interferences with our liberty. Laurentius was one of the original companions of Augustine, one of those who had played the coward at Aix. He was Augustine's most trusted friend—the man chosen to go to Pope Gregory and tell of the consecration of the first Bishop of the English and of the problems that were puzzling him. He presided over the affairs of the Church of the English for fourteen or fifteen years, to the beginning of the year 619. Laurentius found, as Bede tells us, that the foundation of the English Church had been nobly laid, and he made it his business to lay them even wider still and to advance the superstructure. The tradition had come down to Bede that he laboured to build up the work by two methods—frequent preaching and the continual example of pious work, but (still following Bede) he not only took care of the new Church gathered from among the English, a phrase in itself sufficient to warn us that the real amount of serious conversion was not great, but he endeavoured to bring his pastoral zeal to bear upon the old inhabitants of Britain, and upon the Scots who inhabited Ireland, the island nearest to Britain. It is clear that the importance of existing facts was revealing itself to the Italian Mission, and union with the native Christians of the old race was worth as much, with a view to the future, as the attempt to convert directly the native pagans of the new. Laurentius found

that the case of the Scots in Ireland was much the same as that of the Britons in Britain; in many respects their life and profession were not in accordance with ecclesiastical custom; especially they kept the day of the Lord's Resurrection from the fourteenth to the twentieth of the moon. Of course, if the fourteenth day of the moon, *i.e.*, the day of full moon, was a Sunday, they were keeping the day of the Resurrection on the day of the Last Supper, or on the day of the Crucifixion, according to the views of the incidence of those days. He determined, therefore, to write a letter to them, jointly with the other Bishops of the English Church, to beseech them to enter into unity with the universal Church. Unfortunately Bede only gives the beginning of the letter." This fragment the lecturer then read, and went on: "So far as Bede goes nothing came of this letter. Gocelin tells us that an Irish Archbishop, Terenanus, was attracted to England by the fame of Laurentius, and was by him converted to the true computation of Easter. I would rather have had this from an Irish source, and the phrase an 'Irish Archbishop' 1,300 years ago tends to disbelief. This was not the only attempt made by Laurentius and his fellow-Bishops. They wrote also to the Sacerdotes, the Bishops or priests of the Britons, endeavouring to confirm them in Catholic unity. But Bede has by this time given up the Britons. He does not give us a word of the letter, or of the response—if any. He merely remarks, 'How much good he did by it the present times still show.'" Canon Browne then proceeded to give an account of Laurentius' determination to send to Rome to confer as to the needs of the Church of England, but Mellitus, who undertook the journey, found that Rome was indeed changed. Two new Popes had come and gone since the year when Augustine sent Laurentius to Pope Gregory, Sabinianus and Boniface, neither being important enough to appear in the index of Robertson's "Church History." Mellitus also found Gregory's memory and works at a discount, and the lecturer gave an account of the scandalous scenes that had been enacted at his death and during the time of the two Bishops above named. Another Bishop Boniface came next, and he it was who received Mellitus. Bede notes that it was this Boniface who obtained from the Emperor Phocas permission to convert the Pantheon into a Christian church. Mellitus found a Synod of Italian Bishops collected in Rome, and he sat among them; in later times England was thought of such supreme importance to the Roman See that the Archbishop of Canterbury sat on the Pope's right hand at a council, and the Archbishop of York on his left. The acts of the synod and the letters of Boniface to Laurentius and to Ethelbert, all of which Mellitus is said to have brought to England, are only represented by vague and unauthoritative statements. Canon Browne then discussed the effects which the death of Ethelbert produced in England, owing to the fact that his son Eadbald had refused to accept the faith of Christ, of his pagan acts and the consequent encouragement of those who had only professed Christianity out of fear in Ethelbert's time, to revert to their old practices. About the same time, too, the death of Sabert, King of the East Saxons occurred, with the same results. Having mentioned the flight of the Bishops and the re-conversion of Eadbald, the lecturer concluded an able lecture thus: "The Christian labours of Augustine and his companion had to show as their actual geographical result the little kingdom of Kent alone. There were



many stirrings of Christianity in other parts of the land, and the East Angles were once more Christian, but none of that work was done or was being done from Kent. Still, in Kent the main battle had been fought and won. The land was to be Christian, there was to be an English Church. That was the battle fought and won by Augustine under the presiding genius of Gregory. The rest was a matter of time. When Archbishop Honorius died, Sept. 30th, 653, there were four Bishops in England; two of these, Rochester and Dunwich, had the Canterbury consecration, the other two had not. Agilbert of Dorchester had been consecrated by French Bishops, and the Celtic Finan, of Lindisfarne, by Irish. Before the consecration of the next Archbishop, a fifth Bishop was added—Cedd, of London, who received consecration from Finan and two Bishops called in by Finan, certainly not the Canterbury Bishops of Rochester and Dunwich. Deusdedit was consecrated by only one Bishop, Ithamar, the first Anglo-Saxon to be an English Bishop, and the only Bishop whom Deusdedit consecrated was Paulinus' successor at Rochester. The next nine of the English Bishops were all consecrated by Lindisfarne, or French, or Irish, or British Bishops—not one from Canterbury. Then, in 668, Pope Vitalian consecrated Theodore, and he consecrated the next twenty Bishops. The fact that Honorius made no arrangement for the appointment of a successor, and the fact of an interregnum for one-and-a-half years, combine with the above-mentioned facts to show that the original Canterbury Mission had practically come to an end, and Theodore's was a new mission. Of the great work then inaugurated we may perhaps speak next year. I began by an expression of regret that we were driven into controversial remarks by recent attacks. I will conclude by saying that I have had throughout in my mind the spirited preamble to the great Act for restraining appeals to Rome, passed by the nation in 1533. Its language speaks convincingly, not only to the trained mind of the historian, but also to the national instinct of the Englishman:

"This nation of England is an empire, and so hath been accepted in the world, governed by one supreme head and king, having the dignity and royal estate of the Imperial crown of the same. Unto whom a body politic, compact of all sorts and degrees of people divided in terms, and by names of spirituality and temporality, been bounden to bear next to God a natural and humble obedience. . . . When any cause of the law divine happened to come into question, or of spiritual learning, then it was declared, interpreted and showed by that part of the body politic called the Spirituality, now being usually called the English Church, which always has been reputed, and also found of that sort, that both for knowledge, integrity and sufficiency of number, it has always been thought, and is also at this hour, sufficient and meet of itself without the intermeddling of any exterior person or persons, to declare and determine all such doubts and to administer all such offices and duties as to their rooms spiritual doth appertain."

REVIEWS.

REMINISCENCES. By Right Rev. Thomas M. Clark, D.D., Bishop of Rhode Island. 8 vo., pp. 226. \$1.25. New York: Thomas Whittaker; Toronto: Rowsell & Hutchison.

Always genial, graphic and natural, this volume is sure to receive a wide circulation, especially in the American Church. Its style is easy and free; the memories of questions and persons are loosely hung together; and the period embraced is over sixty years. Bishop Clark writes of the men as the mind still vividly portrays them, and each appears as if set in a charming vignette, so that he has a distinct form and character. The picture of the scene is beautifully given, whether of the old Presbyterian home in Massachusetts, or of the changes that have passed across the face of the

Church, or of the various parochial experiences incident to an active life, or of such men as Bishop Griswold, Bishop Brunnell, and others well-known among the clergy. The Bishop is never without a hit of quiet humour, as when he remarks of one: "At last he rests from his labours, unless there is work to be done in Paradise, in which case he may be as busy as ever." We have found the volume unequalled as giving a vivid and eminently readable picture of the time. The last chapter is a very appreciative estimate of the late Bishop Phillips Brooks, his friend and neighbour, and gives the reason for his popularity and influence.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

FREDERICK COURTNEY D.D., BISHOP, HALIFAX.

PORT MORIEN, C. BRETON.—Our Easter services were bright, hearty and devotional. The churches were decorated in honour of the festival—the altars in St. Paul's and St. Mary's respectively being beautifully vested in white and gold, and the sanctuary walls hung with banners. The congregations were large, and the number of communicants was in advance of previous years. The regular Easter meeting was held in the Parish Hall, Port Morien, at which all the necessary business was done harmoniously and satisfactorily. Wardens Leslie and Peach were re-elected; a few changes were made in the vestry, and H. Nicholson, Esq., was elected vestry clerk. The rector's resignation (which had been previously handed in to the wardens) was withdrawn by request, the necessary arrangements having been made. We have much to be thankful for. Rev. W. J. Lockyer, of Port Morien, C.B., has been appointed Rural Dean of Cape Breton.

ANTIGONISH.—The Easter meeting was held at Bayfield on Easter Monday. The rector, Rev. C. Sydney-Goodman in the chair. The following were appointed for the ensuing year: Wardens—Messrs. Charles Stroppe and Edward Randall. Vestrymen—Messrs. William Stroppe, Sr., Elisha Stroppe, Ambrose Randall, Arthur Stroppe, William and John Atwater, R. M. Gray, MacCarroll, Bernasconi, W. T. Kinney, C. Kinney, John Kinney. At Antigonish the wardens appointed are: Messrs. Gray and MacCarroll. At Linwood—Messrs. W. T. Kinney and C. Kinney. Funds are being now collected for the rebuilding of the church in Bayfield lately destroyed by fire. An effort to rebuild will be made this summer.

QUEBEC.

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

QUEBEC.—In all the city churches the anniversary of the Resurrection morn, the great festival of the Christian year, was commemorated with strains of joy and gladness. Hallelujahs echoed through the sacred edifices, hymns of praise resounded from the organs, and devout congregations took up the glad Amen to these hymns that told of the risen King and of His triumph over death. Flowers from time immemorial have been connected with the most joyous, as well as the saddest events in human life; they are beloved by the young and the aged; they possess a charm alike for all. We enwreath the bride with flowers, typical of our wish that her journey through life may be bright and full of sunshine. To the sick and suffering there is no more acceptable mark of friendliness and sympathy than a gift of sweet smelling blossoms. And when our dear ones enter into their long sleep, and are carried from our view, we strew their resting-place with all that is beautiful in the world of flowers, emblematical of our trust that they, some day, shall again blossom forth in the eternal sunshine of God's presence. Flowers have consequently a most appropriate connection with Easter; they are typical of death and resurrection. So it was that on Easter Day the altars of our churches were laden with the choicest flowers that could be procured.

At the Cathedral.—The services at the Cathedral of the Holy Trinity, which consisted of celebrations of the Holy Eucharist at 7 and 8 a.m., with mattins and a third celebration at 11 a.m., and choral evensong at 7 p.m., were particularly bright and joyous. The preacher at mattins was the Very Rev. the Dean, and at evensong the Lord Bishop, and the number of communions made was unusually large.

St. Matthew's Church.—Although it was quite gloomy and dull outside, it was far from being so inside the Church of St. Matthew, and at all the services were there large and devout congregations. There were four celebrations of the Holy Eucharist

at 5.30, 6.45, 8 and 10.30 a.m., at which between four and five hundred received the sacrament of the Body and Blood of our Saviour, the vast majority of these at the earlier services. The decorations, as usual, in this church, were remarkably handsome, the altar being almost covered with Easter lilies, while about the pulpit and baptistry were handsome pots of flowery spires. The services were conducted by the Rev. L. W. Williams, M.A., Oxon., rector, assisted by the curate, Rev. F. B. Norrie, and Rev. G. F. Hibbard. The preacher at both services was the rector, and the offertory was, as usual in this diocese, given to the rector. At St. Peter's, St. Paul's and St. Michael's the decorations were also worthy of note, and the services most hearty and well attended.

The Easter Vestry Meetings.—St. Matthew's.—The vestry meeting of this parish was well attended and the wardens' statements showed the parish to be in a very prosperous condition. The rector re-appointed John Hamilton, Esq., as his churchwarden, and J. A. Ready, Esq., was re-elected people's warden. The sidesmen elected were Messrs. R. Campbell, W. H. Carter, W. H. A. Eckhardt, Hon. G. Irvine, Lt.-Col. Forrest, E. A. Hoare, F. Johnston, C. Judge, John Laird, jr., George Lampson, E. Pope, Dr. H. D. Ross, W. B. Scott and Joseph Winfield. Messrs. Baker and Lt.-Col. Forrest were elected auditors. During the past year the electric light has been introduced, the Bishop Williams Memorial Font and Baptistry erected, and a trained parish nurse provided.

The Cathedral.—Notwithstanding the somewhat troublesome and exciting times in this congregation during a year or more past, brought about principally by certain parties outside the diocese, who are ever on the lookout to seize upon any opportunity to disturb any parish where they think there is the slightest opportunity for so doing, and by the issue of several manifestos, etc., on the part of certain pew-holders who presumed to ignore the wishes and feelings of a vast majority of the communicants of the church, although they had managed for a time to hold a slight majority of the gentlemen who held pews in the church (some of whom were not even communicants), things passed off comparatively quiet at the vestry meeting. The attendance was larger than at any meeting of the vestry for some years. Some of those who had been among malcontents gave the matter, no doubt, fuller consideration, and made up their minds that instead of forming a portion of the wranglers, they would look at matters in more of a Christian spirit. The consequence was that while last year the malcontents put in a select vestry from among their number, entirely ignoring those who could not see with them, and thus leaving many of the oldest and most respectable members of the congregation off—this year a select vestry has been elected from among the staunch friends and best workers of the church, but, of course, not following entirely the example set them a year ago, by completely ignoring those in a minority, but instead, so far showing a fair and true Christian spirit towards the malcontents by placing several of their number on the ticket and electing them. E. E. Webb, Esq., was named the rector's warden, and E. J. Hale, Esq., people's warden. The select vestry are: Messrs. R. H. Smith, Wm. Rae, Hon. Mr. Justice Andrews, R. R. Dobell, Jas. Dunbar, Q.C., T. H. Dunn, C. P. Champion, H. T. Machin, Dr. C. S. Parke, J. J. Foote, E. Jones and F. Billingsley. After the election of the select vestry, a resolution was passed by a vote of 31 to 24, agreeing to accept the changes made in the services as final, and to unite in working for the good of the Church, the welfare of which they have all at heart. Thus it is sincerely to be hoped that we shall hear of no further trouble, but that all shall join hand in hand to advance the welfare of the parish. It is worthy of special note that the changes made have been very favourably received by the great majority of the Cathedral people, and the proof of it is that the choral evening services are always attended by large congregations, while up to the time of the introduction of the choral service, half or more of the seats were empty. At the daily services also there has been a most marked increase in the attendance. These are facts which say more in regard to the feelings and desires of the people, than all the manifestos, etc., which had been got up and published by a few, closely in touch with a certain mischievous and disloyal society, having its headquarters in the City of Toronto, and it may safely be said that this outside interference would in the future be resented by none more quickly than by some of those who were last year in doubt, thoughtlessly led away by those parties who profess to show such great anxiety for the Church, while at the same time they are continually doing their utmost to scandalize and belittle our dear Church in the estimation of those who do not belong to the great Anglican Communion. Truly, the Church's greatest enemies both in the Mother Country and in Canada come from within, and are those who are banded together for the purpose of, and do their best to lead some of



the Church's children into open rebellion, and consequently helping on both the Roman Catholics and Dissenters.

The earnest hope of all true Anglicans is, that the peace and brotherly love among the Church people of this diocese, which was a household word and an example for the whole Canadian Church, has been fully re-established, and that all will strive for the advancement of the Church and her interests, free from all bitterness and party spirit.

*St. Peter's.*—Mr. E. T. D. Chambers has been named rector's warden, and Mr. Wm. Scott people's warden. Sidesmen—Messrs Wm. Elliott, Andrew Borland, Jos. Brown, J. Brooke, A. E. Hookes, and B. Martin.

*St. Paul's.*—E. H. Taylor and Jas. Piper have been appointed respectively rector's and people's warden. In this parish Lenten evening services were held on the Fridays, and during Holy Week daily by the curate, Rev. E. A. Dunn, except on Good Friday, when there was a shortened form of Morning Prayer, with short addresses on the Seven Words from the Cross.

*Bishop's College University.*—The Rev. W. P. Yates, for the last three years a Professor in this University, has handed in his resignation, to take effect at the mid-summer holidays, as he is about removing to Germany.

### MONTREAL.

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

*MONTREAL.—Christ Church Cathedral.*—A largely attended meeting of the vestry was held in the Chapter House, the Rev. Canon Norton, D.D., in the chair. The outgoing wardens, Messrs. Thos. Hiam and W. S. Kerry, submitted their financial statement, which was considered very satisfactory. The statement was adopted and the wardens tendered a cordial vote of thanks. The new wardens are Messrs. G. H. Smithers and H. F. Adams. Acting Chief Justice Tait and Mr. Robert Evans were elected delegates to the Synod.

*St. George's.*—The financial statement submitted at the vestry meeting showed a surplus of about \$700. The pew rents and offertories for the year amounted to \$13,982, and the special collections totalled \$4,652. The principal items under the head of expenditure were: Stipends, etc., \$7,990; music, \$617; heat, light and taxes, \$1,508; special collections and appropriations, \$4,652; interest, \$478; sundries, \$4,796. There was a balance from the previous year of \$3,518, and the Christmas collection \$766. Mr. Wm. Francis, a member of long standing, presented the rector with a cheque for \$8,000 to remove the mortgage on the rectory. The meeting tendered the donor a hearty vote of thanks and also accorded a vote to Mr. and Mrs. Stevenson for their presentation of a handsome communion cloth for festive occasions. The wardens elected were: Messrs. R. W. Macdougall and James Crathern; the lay delegates to the Synod being Messrs. A. F. Gault and R. White.

*St. John the Evangelist.*—The Rev. Arthur French presided at the annual vestry meeting. The Treasurer's report showed that the receipts for the past year amounted to \$6,342.71, and the disbursements \$5,960.67, leaving a balance on hand of \$382.04. The following officers were elected: Wardens, Mr. A. R. Heward and Mr. G. L. Rees; delegates to the Diocesan Synod—Messrs. A. G. B. Claxton and F. Wolferstan Thomas.

*St. Martin's Church.*—There was a large attendance at the vestry meeting and the financial report presented was adopted. The election resulted as follows: Wardens, Strachan Bethune, Q.C., R. Wilson Smith.

*St. Luke's.*—Rev. T. E. Cunningham, M.A., rector of this church, presided over the vestry meeting. It was shown by the annual report that \$2,200 had been raised during the year and that the church was free from debt with a surplus on hand. The elections resulted as follows: Wardens—Mr. Stanley Stone, Mr. G. F. Way; delegates to Synod—Messrs. T. Lamb, sr., and Jas. Elliott.

*St. Stephen's.*—Wardens—Charles E. Cooke, Geo. Carson. Delegates—Jas. Oliver, John Cox.

*St. Matthias.*—Wardens—C. J. Brown, John Walker. Delegates—Colonel Sweeny, A. B. Macfarlane.

*St. Thomas.*—Wardens—S. W. Martin, H. Mitchell. Delegates—Messrs. Walter Drake and McGillivray. *L'Eglise du Redempteur.*—After the report had been read, the following were elected: Wardens, Mr. J. Leduc and Mr. Truelle.

*St. Jude's.*—Wardens—Norman Wight, John Forgrave. Delegates—T. S. Moore, J. T. Sadler.

*St. Mary's.*—Wardens—James Walsh, Edward Chippendale. Delegates—F. C. Ireland, Dr. E. D. Aglin. The salary of the rector, Rev. H. Jekill, was unanimously raised \$300 per annum.

*St. James the Apostle.*—At the vestry meeting the Rev. Canon Ellegood presided. The annual financial statement was read by Mr. G. H. Balfour, which proved very satisfactory, and was unanimously

adopted. The election of officers resulted as follows: Wardens—Messrs. E. J. Coyle, John Gault. Delegates to Synod—Messrs. E. P. Hannaford and Geo. Hague.

*Trinity Church.*—The vestry meeting was presided over by Rev. Canon Mills. The financial statement was very satisfactory and readily adopted. The election resulted as follows: Wardens—Mr. Henry Miles and Mr. Charles Garth. Delegates to Synod—Mr. Andrew Baile and Charles Garth.

*POINT ST. CHARLES.—Grace Church.*—At the vestry meeting, the Rev. Dr. Ker presiding, the following officers were elected: Wardens—C. Manning, H. B. Holt. Delegates to Synod—W. McWood and George Outram. The financial statement showed receipts, \$3,277.08; balance on hand, \$87.22.

*ABBOTSFORD.*—Three memorial windows were placed in St. Paul's Church for Easter. One in memory of the late Chas. Gibb, who in his lifetime took such an active interest in fruit growing in the Province of Quebec. This window, the gift of Mrs. Robinson of Abbotsford, the widow of the late Rev. Canon Robinson, M.A., is the only memorial of Mr. Gibb in Canada. Another is in memory of Bishop Stewart and twenty-eight inhabitants of Abbotsford, who in 1822, built the church, which is still in use. The centre of the window is a large banner on which is inscribed the names of these men. The church is one of the oldest still in use in the diocese of Montreal. The window is a gift from the descendants of the men who built the church. The third is a gift from Mr. Edward Fiske, of Joliette, in memory of his father.

### ONTARIO.

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

*CARLETON PLACE.*—There never was greater harmony in this parish nor more loyalty to those who are set over us in the Lord. As an evidence of this, our list of communicants on Easter Sunday was the greatest in the history of the parish, and all our funds are in advance of previous years. I am pleased to learn that my neighbours have a like story to tell. God grant us thankful hearts.

*KINGSTON.—St. James.*—The churchwardens' accounts showed receipts of pew rents \$1,139; Sunday offerings, \$1,121; for building fund, \$575; special offerings, \$464; Women's Auxiliary, \$161; Watkin's bequest, \$190—in all \$3,746. The stipends were \$1,988; fuel and light, \$190; building fund, \$500; reducing debenture debt to \$5,900; interest, \$330; repairs and maintenance items, \$173. There is due wardens \$91.48, besides \$1.71 of accounts owing; to meet this pew rents were collectable of \$713. The Talent Guild contributed \$325; Lenten self-denial offerings were \$289, only part of which could appear in the accounts having been presented on Easter Sunday. There was an increase over the previous year in nearly every branch of Church work and offerings. The accounts having been approved, R. V. Rogers and Edward J. P. Pense were elected wardens. James Shannon was re-elected lay delegate.

*St. George's Cathedral.*—At the vestry meeting held in St. George's Hall, the rector was in the chair. There were also present H. J. Wilkinson and F. W. Spangenberg, churchwardens; Dr. Walkem, Q.C., Dr. Smythe, Q.C., Dr. Saunders, R. J. Carson, M. S. Sutherland, C. F. Smith, Dr. Hall, L. W. Shannon, R. E. Kent, Thomas Mills, R. E. Burns, W. B. Dalton and others. From the financial statement submitted by the churchwardens it appeared that there had been received from pew rents, \$2,515.63; from the Sunday offerings, \$2,027.67. There had been expended for the poor \$343.40, and the first instalment of \$1,000 due on the cathedral debt had been paid, and the interest and all other liabilities had been met, leaving, exclusive of the women's Easter offerings of \$287.25, a balance on hand of \$101.59. After the adoption of the auditors' and churchwardens' report, Messrs. Wilkinson and Spangenberg were re-elected wardens for the ensuing year, and Dr. Smythe, Q.C., delegate to synod.

*St. Paul's.*—The rector presided at the Easter vestry. The auditors' report showed the receipts for the year to have been \$1,451.76, with a balance on hand of \$98.86. Wardens—John Elliott and A. Chamberlain. Delegates—H. Ruttan, John Macdonald and Joseph Power. Mrs. J. W. Power was unanimously thanked for the gift of a carved oak hymn board.

*All Saints.*—Wardens—Messrs. G. Creeggan and C. H. Sherring. Delegate—J. Steacey. The churchwardens' accounts were passed, and a satisfactory balance was reported. A vote of thanks was passed to the guild, who had raised \$110 during the year for Church purposes.

*PORTSMOUTH.—St. John's.*—The vestry meeting was held in the school-house, the rector occupying the chair. Wardens elected—Allan McLean, Thomas Evans. Delegates—J. B. Walkem, A. McLean, J. W. Henstridge.

*BELLEVILLE.—Christ Church.*—The annual vestry meeting drew a good attendance. The Wardens presented their annual report, which was most satisfactory, considering the difficulties through which the church has passed during the year. The outstanding liabilities, outside the church debt, were reported to be \$300. Wardens elected—Dr. Ackerill, Mr. Walter Alford. Delegates—Mr. I. Diamond, T. R. Gorman.

*St. John's.*—The vestry meeting drew a large attendance, and report presented was very satisfactory. Wardens—John Black, T. J. Benson.

*BARRIEFIELD.—St. Mark's vestry meeting* was harmonious and businesslike. The accounts were presented and showed the affairs of the church to be in a better condition than ever before. The receipts were nearly \$1,100, and the cash balance \$90. A committee was appointed to carry out the work of repairs and improvements. A proposal for the purchase of a new organ was laid over for further consideration. The following were the officers elected: Wardens—Arthur Hora, J. J. Wilmot. Delegates—Messrs. J. A. Wilmot, A. Hora, E. J. B. Pense.

*WOLFE ISLAND.—Holy Trinity.*—There was a good attendance at the vestry meeting. The following were elected Wardens—Thomas Lappan, Frederick Whitmarsh. Delegate—A. Sluman.

*PRESCOTT.*—The annual vestry meeting of St. John's Church, Prescott, was held on Easter Monday, April 15th, the rector, the Rev. W. Laurie, in the chair. Mr. Fred. Evanson was re-elected as People's Warden, and the chairman re-appointed Mr. S. Hollingsworth as Clergyman's Warden. Mr. Wm. Whiley was elected delegate to the Synod. The other two delegates are Mr. Henry Daniels and Mr. George Wilkinson. The receipts during the past year, \$2,370.96; balance on hand April 1st, 1894, \$241.25; total, \$2,612.19; expenditure, \$2,414.14; balance on hand, \$198.05. The incumbent, Rev. W. Lewin, then made the important announcement that owing to his advanced age and failing energies, he felt compelled to tender his resignation, which would probably take effect about June next. Regrets were expressed that for the reasons above mentioned he should feel obliged to come to this determination, but that they would not urge him to remain against his wish, so that his resignation was virtually accepted.

### TORONTO.

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

On Monday, April 1st, the monthly meeting of the Rural Deanery of Toronto was held at the Synod office at 10.30 a.m., the Rural Dean in the chair. The principal subject, "Religion in the Public Schools," had been postponed from last month on account of the illness of the Rev. J. Gillespie, who was to read a paper on the subject. The discussion was led by the Rev. Dr. Langtry. Various views were expressed, but the prevailing opinion seemed to be that the clergy of the different denominations should be responsible for the religious teaching of the young, and that an attempt should be made to arrange for regular instruction at some hour during the school day, which would be convenient for the children, and not interfere with the regular routine of the whole school. The subject was held over for further discussion at the next meeting. A resolution of condolence with the family of the late Rev. Dr. Davies was passed.

*St. James' Cathedral.*—Wardens—Lieut.-Colonel Grasett, R. N. Gooch. Delegates—J. G. Hodgins, LL.D., J. K. Kerr, O. A. Howland.

*Church of the Messiah.*—Wardens—Grant Helliwell, J. D. Armstrong. Delegates—John Patterson, Richard Reynolds, Wm. Carter.

*St. Luke's.*—Wardens—Dr. Burns, Christopher Lee. Delegates—Clarkson Jones, H. E. Caston, E. Penton.

*St. Peter's.*—Wardens—A. E. Gooderham, R. I. Montgomery. Delegates—Hon. S. H. Blake, F. J. Stewart, R. H. Tomlinson.

*St. Thomas.*—Wardens—W. D. Gwynne, W. A. Medland. Delegates—J. H. Plummer, C. J. Campbell, D. Saunders.

*All Saints.*—Wardens—R. J. Le Vesconte, Wm. Logan. Delegates—W. H. Lockhart Gordon, James Haywood, J. L. Morrison.

*St. Anne's.*—Wardens—W. Williams, A. H. Richardson.

*St. Barnabas.*—Wardens—Dr. Lennox, Howard Bovell. Delegates—J. H. Donaldson, Dr. Hemsted, Richard Tuthill.



*St. Stephen's.*—Wardens—Dr. E. B. Temple, Dr. W. J. Mitchell. Delegates—W. A. Brown, J. H. Patterson, J. D. Oliver.

*St. Paul's.*—Wardens—W. G. Eakins, Chas. Marriott. Delegates—S. Caldecott, J. R. Roaf, W. R. Smallpiece.

*Church of the Redeemer.*—Wardens—W. P. Torrance, Dr. Millman.

*St. John's.*—Wardens—C. W. Postlethwaite, Jas. Wilson. Delegates—A. R. Boswell, J. Wilson, D. M. Harman.

*St. Simon's.*—Wardens—Major H. M. Pellatt, Dr. E. H. Kertland. Delegates—A. McLean Howard, F. E. Hodgins, T. E. Moberly.

*St. Phillip's.*—Wardens—F. S. Sharpe, W. D. McPherson. Delegates—Col. R. B. Denison, J. T. Jones, Henry Smythe.

*St. Matthias.*—Wardens—John Carter, P. Hewitt. Delegates—J. De Gruchy, Dr. H. H. Pepler, Dr. H. J. Young.

*St. Mark's.*—Wardens—Fred. Kelk, J. C. Harrison. *St. Matthew's.*—Wardens—John Ewan, Noel Marshall.

*Church of the Ascension.*—Wardens—C. E. Ryerson, J. B. Fitzsimmons. Delegates—T. D. Delamere, R. C. Bickerstaff, Evelyn Macrae.

*Grace Church.*—Wardens—T. R. Clougher, H. A. Taylor. Delegates—A. F. Barber, W. C. Hall, T. R. Clougher.

*St. Margaret's.*—Wardens—Mr. Code, Mr. Cork. Delegates—Messrs. Beverley Jones, Ince and Beck.

*St. Cyprian's.*—Wardens—L. J. Bland, F. W. Flean. Delegates—Messrs. Plynte, Haniman, Coot.

*St. Bartholomew's.*—Wardens—T. L. Buckley, R. H. Stewart. Delegates—Ald. Allen, John Blackstock, C. R. Unwin.

*St. Clement's.*—Wardens—W. Montgomery, J. Strugnell. Delegate—Dr. Passmore.

*Church of the Epiphany.*—Wardens—H. Mortimer, A. E. O'Meara.

*Holy Trinity.*—Wardens—H. P. Blachford, Aubrey White. Delegates—W. S. Ince, S. G. Wood, W. Worrell.

*St. George's.*—Wardens—S. Bruce Harman, G. Reid.

*Trinity.*—Wardens—C. R. Cooper, C. H. Bevis. Delegates—E. W. Trent, Geo. Stagg, Thos. McIlroy.

*Christ Church.*—Wardens—J. H. Farr, F. C. Snider. Delegates—Capt. Allen, M. Wilmot, Thos. Moore.

*St. Mary Magdalene.*—Wardens—Mr. Chick, Mr. C. B. Murray. Delegates—Mr. A. H. Lightbourne, Dr. Pringle, T. A. Fowler.

DOVERCOURT.—*St. Mary's.*—Warden—G. G. McKenzie. Delegates—G. B. Kirkpatrick, S. T. Shepherd, Edward Dawes.

TORONTO JUNCTION.—*St. John's.*—Wardens—G. H. Webb, Henry Byers. Delegates—Messrs. Baird, Murray and Byers.

SHANTY BAY.—The annual vestry meeting of St. Thomas' Church was held on Easter Monday; Rev. John E. Cooper presided. The reports presented by the churchwardens were very satisfactory, showing Sunday collections, \$348.87; expenses, \$389.96; leaving a balance in hand of \$3.41; receipts for stipend, etc., \$360.45; balance on hand, 45 cts. Messrs. G. Raikes and S. Palk were again re-elected churchwardens; Messrs. G. Raikes and F. Parritt were elected delegates to Synod.

BATTEAU.—The services at Christ Church on Easter Sunday were very well attended. A noticeable feature was the large number of men; at least half the congregation was men, and of these the majority were young men. There were a large number of communicants also. It was a great pleasure to have the incumbent back again. Mr. Lindsay has been seriously ill for some time, and besides this last illness he had the misfortune to be thrown out of his cart, early in the winter, and received a severe shock. Mr. Lindsay is not a strong man, but he has a heavy parish, serving Duntroon, Batteau and Singhampton. An effort is now being made to brick Christ Church, and anyone who might like to help a hard working country parish could do so by sending money for the purpose to the Rev. John Lindsay, Missionary-in-charge, Duntroon.

CHESTER.—*St. Barnabas.*—At the vestry meeting held in this church, with Rev. Richard Ashcroft in the chair, Alderman H. R. Frankland and Mr. Thos. A. Cross were elected churchwardens, and Messrs. Albert E. Playter and Percy Roberts, sidesmen. Alderman Frankland was appointed lay delegate to the Synod. The meeting was very harmonious, well attended, and the balance sheet produced was satisfactory.

Toronto Church of England Sunday-School Association.—The school-room of St. Peter's Church was crowded on the evening of Thursday, the 18th inst., on the occasion of the last regular monthly meeting

of the association for this season. Twenty-one Sunday schools were represented, and among those present were: The Ven. Archdeacon Boddy, rector, who occupied the chair; Revs. Professor Clark, Canon Sweeny, A. U. DePencier, H. Softley, T. W. Paterson, J. J. Hill, J. S. Howard, C. H. Rich, J. Pearson, A. J. Broughall, C. H. Shortt, F. DuMoulin, L. E. Skey and several officers of the association. The first part of the programme consisted of an "Infants' Model Class" taught by Mrs. Lloyd, of All Saints' Sunday-School. She had present some fifteen little boys and girls to practically illustrate her methods, and the perfect conduct and ready answers of the little ones showed the careful way in which they had been trained. This is only the second time in ten years a "Model Lesson" has been given with a class present, and, although a very difficult task, proved in every way a great success. The Rev. Professor Clark then took up the "Revisions" of the Prayer Book, and completed his lecture begun at the last meeting. Much information was imparted by the learned Doctor upon this important subject. Mrs. Broughall, of St. Stephen's, next read a very spiritually-minded paper on "The Teacher in every-day Life," in which she set forth the high ideal to be arrived at by everyone who would successfully train the lambs of the flock. The meeting was brightened by the singing of several appropriate hymns. The closing service of the association will be held in St. Alban's Cathedral on the evening of May 16th next, when the sermon will be preached by Rev. Mr. Farthing, of Woodstock.

The Right Reverend Bishop Dunn, of Quebec, preached an eloquent sermon in St. James' Cathedral, Sunday morning, and in the evening at St. Thomas' Church. There were large congregations at both churches. The Bishop was attended by his domestic chaplain, his son, Rev. E. A. Dunn, B.A., of Pembroke College, Cambridge. The Bishop attended the St. George's services at St. James' Cathedral in the afternoon.

HURON.

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

GUELPH.—*St. George's.*—During the Lenten season the Ven. Archdeacon gave a series of lectures on the message to the seven churches of Asia, applying their lessons to the Church of the present day. The Rev. W. S. Westney gave also a series of lectures of a practical character on the Lord's Prayer.

*Holy Week.*—There was an early celebration of the Holy Communion on Palm Sunday at which 84 were present, the choir of the Bible Association taking the musical parts of the service. There were services at 5 p.m. each day, and on Wednesday evening, service with address by the Archdeacon, on the institution of the Lord's Supper. There was a large congregation on Good Friday, when the rector preached on the doctrine of sacrifice. There was also service at 5 p.m., and in the evening, when Mr. Ross preached on Calvary.

*Easter Day.*—At the early celebration 162 communicants were present, and the musical portions of the Eucharistic service were very beautifully rendered. The midday service commenced with hymn 186, "Jesus Christ is risen to-day." The choir was in full force, some 85 well trained voices, under the leadership of Mr. T. Dawson, and Mrs. Harvey, organist. The result was as pleasing and appropriate as could be imagined. The Easter hymns, chants, Te Deum, etc., were never surpassed in this beautiful church. The decorations also were in keeping with the great festival. The chancel, font, pulpit and reading desk were exquisitely adorned with lovely white lilies, splendid roses, palms and flowering shrubs in great profusion, all arranged with a harmonious good taste most pleasing to the eye. The Archdeacon preached from the text, "Why seek ye the living among the dead, He is not here, but is risen." After describing this wonderful scene, he spoke of the resurrection as an illustration that God still ruled the world; for at that time it seemed as if the blackness and gloom of the 6th and 9th hour had settled morally over the world. But the resurrection showed beyond doubt the certainty of God's over-ruling Providence. He who rose and lives again is the Lord of the living and the dead. They are not two families because they are all one in Him, notwithstanding the veil that hangs between the departed and ourselves. His resurrection proves the actual identity of the person here, and there, and the renewal of earthly affections, for what would signify the identity of the risen body or its blessedness, if the unconscious heart had to begin its whole history afresh. Surely there will be a restoration of the loving sympathies of earth, but in infinitely exalted and glorified forms. At the second celebration of the Holy Communion a large portion of the congregation remained, making over three hundred communicants at the two services. At 3 p.m. there was a Sunday school service at which a great number of the parents as well as children attended, and Mr. Ross gave an attractive account of the great lessons of the

festival. The Archdeacon officiated at Farnham church. In the evening, as in the morning, there was a crowded congregation, and Mr. Ross preached an effective sermon enforcing the great lessons of the festival. The music was most beautiful, as in the morning. Altogether, Easter, the Queen of Festivals, was kept in St. George's with all due dignity, and will be long remembered by those present for its beautiful and impressive services.

STRATFORD.—*St. James' Church.*—The Brotherhood of St. Andrew have had a very successful season during the past winter; not only have the members settled down to work in a more earnest manner, but in the literary field as well. Mr. J. G. Marquis, B.A., has very kindly given a series of lectures on "Shakespeare and his Works," which were attended very largely and greatly enjoyed. Several debates were also held on religious questions of the day, and showed the Brotherhood to be possessed of some good talent. Quite a number of the members attended the Woodstock Convention and were highly edified; naturally this had an enlivening effect on the whole chapter, with the result that considerable work has been undertaken and accomplished. The Lenten services have been well attended, especially on the Wednesday evening meetings, when the Bishop of Huron preached to large congregations. For the Easter services the church was beautifully and appropriately decorated, and the rector's discourses were earnest, helpful and edifying. Large congregations were present both morning and evening, and also at the communion services.

LONDON.—*St. Paul's Cathedral.*—The annual Easter vestry was held last Monday evening, the Ven. Dean Innes presiding, and a fair representation of members present. The following were elected: Wardens—Messrs. W. J. Reid, J. S. Pearce. Delegates—Messrs. R. Bayly, Q.C., C. A. Sippi and E. Paull.

*St. James.*—The Rev. Archdeacon Davis presided at the vestry meeting, and a very satisfactory report was presented. Wardens elected—Mr. J. H. Pope, Mr. Beattie. Delegates—Mr. G. D. Sutherland and Mr. Harrison.

*Memorial Church.*—The twenty-second annual report of this church has just been issued, showing a successful year's work. The mortgage and all outstanding liabilities have been paid off and \$6,000 additional insurance put on the church. The receipts were \$6,560.08; expenditure, \$6,257.75; leaving balance on hand of \$302.28, as against \$21.49 last year. The Sunday-school has 545 members, and the rector, Canon Richardson, reports 1,550 pastoral visits, 42 baptisms, 17 marriages, 81 burials, and 40 public and private celebrations of the Holy Communion. From All Saints' Chapel, Rev. W. L. Armitage, the Canon's assistant, since beginning his work there, reports 409 pastoral visits, and 140 members in the Sunday-school. When the numerous other calls on Canon Richardson's time are considered, this record shows exceptionally faithful pastoral visitation. The seats in the "Memorial" are free, and good attendances are the rule. On Easter Sunday evening Bishop Baldwin confirmed a class of 38, and the church was crowded.

*St. Paul's Cathedral.*—The clerical staff of St. Paul's consists of the Very Rev. Dean Innes and the Rev. John Berry. The Dean is well-known to the Canadian Church. Mr. Berry is an Irishman, son of the late venerable Edward Fleetwood Berry, Archdeacon of Meath, and was educated at Chard School, in Somersetshire, and at Dublin University, where he gained mathematical honours and graduated B.A. in 1877. He subsequently took the Divinity Testamur and the further degrees of M.A. and B.D. from the same university. At the age of 22 years he was appointed Principal of the old Diocesan School of Ross (St. Faughnan's College), and was soon after promoted to the management of Fermoy College, which he resigned in 1892. He was ordained by the present Archbishop of Armagh, then Bishop of Cork, and has held the important curacies of Fermoy, St. Maurice (York) and All Saints', Holloway (London N.). He gave up his position in the Diocese of London last July (1894), to accept the unsolicited offer of his present appointment. Since asking for the above facts, we hear a rumor that Mr. Berry is likely soon to leave St. Paul's, and from his wide experience he may expect a good appointment in the Church in Canada.

AMHERSTBURG.—*Christ Church.*—The appeal of the rector and churchwardens of this parish from the judgment of the Diocesan Court of Huron Diocese, will be heard by the Bishops at Kingston, on April 25th. The troubles in this parish are much to be regretted, and are greatly injuring the parish, but from a legal standpoint the case is interesting; the outline facts are here given to enable anyone to follow it. Concerning the merits of the case, we say nothing, as they will be determined in due course by



the Bishops. In 1889, Rev. G. W. Wye was appointed rector, not long after the death of Canon Falls. The Bishop was strongly urged by the vestry at the time to appoint Rev. Mr. Baldwin, then of Thamesville, but this the Bishop declined to do, and submitted several other names for consideration. None of the names submitted being selected, the Bishop appointed Mr. Wye. The present case is founded on a charge made under section 3 of canon 22 of the canons of Huron Diocese, that Mr. Wye's "usefulness in his parish appears to be gone." The canons in such a case provide a preliminary investigation by three commissioners to determine whether there is enough evidence to put accused on trial. Revs. R. Hicks, John Ridley and David Williams were the commissioners in this case, and on 13th January, 1894, held their enquiry and recommended a trial. The chancellor of the diocese, Mr. V. Cronyn, presented the commissioners' report to the Bishop, on 10th March, 1894, and on 12th March, 1894, Mr. Wye was notified of the appointment of a board of five triers, viz., Rev. R. S. Cooper, chairman, Rev. D. Deacon, reg'r and sec'y, and Revs. J. Downie, T. R. Davis and H. A. Thomas. The trial, which was held at the Town Hall, Amherstburg, lasted from 24th April to 3rd May, 1894, both sides being represented by counsel. The board (Rev. D. Deacon dissenting) found the rector "guilty" of the charge and recommended the sentence prescribed by section 23, sub-sec. 7 of canon 22, viz.: "Withdrawal of license and removal from charge of the parish." On the 12th September, 1894, judgment was given accordingly, and on 18th September, 1894, Dean Innes, at St. Paul's Cathedral, delivered judgment and pronounced sentence in these terms. From this judgment the rector and churchwardens now appeal to the bench of Bishops which sits in Kingston on the 25th April. Three assessors, who must be expert lawyers, are appointed by the Provincial Synod to advise the Bishops in such sessions on any matters submitted to them for consideration, and particularly to determine questions of evidence and procedure. The present assessors are Hon. Geo. Irvine and Strachan Bethune, Q.C., of Montreal, and R. T. Walkem, Q.C., of Kingston. With such a bench and such an advisory board we may be sure that absolute justice will be done to all parties. Messrs. Marsh & Marsh, of London, have acted throughout for appellants; the chancellor, Mr. V. Cronyn, has performed the duties pertaining to that office, and the respondents were represented by local counsel at the trial.

MOORETOWN.—The death occurred Good Friday of Rev. David Armstrong, D.D., late rector of the parish of Mooretown, in the County of Lambton. His death was not expected, as he was not supposed to be seriously ill. Deceased was for about 30 years a minister of the Anglican denomination in Huron Diocese, and came to Canada from Ireland with a number of young students from Trinity College, Dublin, where deceased graduated with honours. He was shortly afterwards appointed by the late Bishop Cronyn to the parish of Mooretown, which charge he held for over a quarter of a century. Over a year since he gave up active ministerial duties, and interested himself in the salt business, being one of the principal promoters and owners of the Mooretown Salt Works. He was at one time a leading member of the Synod of the Diocese of Huron and its Executive Committee. He had been a leading Mason in his district for many years, and five years ago was chosen Grand Chaplain of the Grand Lodge. He had been Worshipful Master of Mooretown Lodge for two or three years, and was also a member of Wawanosh Royal Arch Chapter, No. 15, of Sarnia. In politics he was a Conservative. He leaves a widow and two sons—Dr. James and Allan—to mourn his loss. Dr. Armstrong was very well known in London. For years he was the Western Ontario agent of British Immigration Bureaus, and placed many farm pupils in this locality.

STRATHROY.—St. John's Church.—The Easter services in this church were well attended and thoroughly enjoyed. The choir and sanctuary, the altar and the transept windows were tastefully decorated with a large number of pots of plants in great variety and in bloom, and vases of choice flowers. Lilies, geraniums, and many others vied with one another in their beauty and freshness in showing forth in natural type the resurrection of our Blessed Lord. There were four services during the day, viz., an early celebration of the Holy Communion, then matins and mid-day celebration, a children's service in the afternoon, and evensong at 7 p.m. After evensong, the custom, maintaining a tradition long in vogue here, of celebrating the Holy Communion in the evening, was observed. There were only about 20 communicants, whereas at the early service there were 17. At mid-day there were 43 communicants. The services were performed by the rector, the Rev. F. G. Newton, assisted by W. J. Dyas, Esq., a duly licensed reader, who read the lessons morning and evening. The musical portion of the services was directed by Mr. P. H. Matthews, the leader of the

choir, who showed proficiency and taste in his art both by his selection of the voices and the way in which the music was rendered. The organ accompaniment which was furnished by Miss Smythe, the organist, a daughter of a former esteemed rector of Adelaide, showed much taste and feeling. The following were the selections for the morning service: The Easter anthem (for the Venite) was chant No. 38; the Gloria was sung to Nos. 2, 6, 1, and the Te Deum was Woodward in E flat; the Benedictus was Docker in G, the Kyrie and Gloria Tibi were Simper in E flat. Among the hymns was sung the carol, "O Earth! on Easter Morning," and hymns 179 and 183 of the Hymnal composed by Havergal and Puget respectively. In the evening the following selections were made: For the Gloria, chants Nos. 3, 6, 1; the Cantate Domino and Deus Misereatur were sung to Trimmell in E flat. The anthem was, "As it Began to Dawn," by Vincent in F. The hymns chosen were 182 by Cary; 180 by Stewart, and 186 to Smart's 490. The rector gave two excellent sermons, which were well thought out and put together, on the subject of the Resurrection. The morning sermon on the text St. Mark xvi. 6, proved most admirably the reality of the Resurrection as well as its necessity for the maintenance of the truth of the Gospel. He also showed in an able manner the absurdity of the various heretical theories, ancient and modern, by which it has been attempted to explain away the momentous event. In the evening, from Acts xxvi. 8, the rector preached a most able discourse, which was listened to with rapt attention. The subject was still the all-absorbing topic of the day, the Resurrection of Christ, but looked at from a different point of view, viz., the possibility of raising the dead, that is to say our earthly bodies. In this he stoutly vindicated the power and goodness of God, by not only showing the possibility but the probability on the basis of human reasoning, and on the basis of Divine revelation, the absolute certainty that God will in His own good time raise the dead, some to the glory of a seat at His right hand, and some to everlasting shame and contempt. Much of the sermon was devoted to exposing the futility of so-called scientific objections, tending to show the impracticability of reuniting the particles of the body when once dissolved. The same arguments were shown to apply equally as well to annihilate mysteries of creation which science has never explained nor probably ever can explain, and which are forced upon our attention every day, such as, "Why and how does a blade of grass grow?" "What is life?" etc., etc. The Swedenborgian and Seventh Day Adventist heresies were taken up and duly refuted. These theories really deny the resurrection of the body, and the writer was very glad to see them taken up and so thoroughly dealt with from the pulpit in the light of Holy Writ. One pestilential work especially was alluded to, emanating from the latter sect, and called by the insidious and taking name of "Bible Readings for the Home Circle," by which hundreds of our charitable and unsuspecting people have been beguiled throughout the country into purchasing a book which under a specious name denies the Faith once for all delivered unto the saints. It had been well could our people only have been warned beforehand against this insidious poison and its sly and sleek purveyors. The only object such people can have in denying the resurrection of Christ is to destroy His kingdom, which is His Church, and to subvert the interests of their own vanity and self-will. The present writer is in a position to appreciate the value of the words that fell from the lips of the rector of St. John's, and would that they might be re-echoed from every Christian pulpit in the land. In the afternoon a shortened form of the Litany was, with suitable hymns, given for a children's service, and the children appreciated it very much. They were at the conclusion of it addressed by the rector, on the subject of the Resurrection, in a manner adapted to their comprehension. They were very attentive, and took much interest in the simple facts of the sacred narrative as they were plainly and lucidly set before them, with such explanations as were suited to their capacity. It is to some purpose when children are "called upon to hear sermons" in this way. Thus has another Easter come and gone, and may its renewed joys remain with us. Renewed and refreshed by this annual commemoration, may its weekly echoes not be lessened, that we may rejoice evermore in the Resurrection of Christ our Saviour, in the full conviction that as He died and rose again, so in newness of life we shall also rise at the last day in our bodies, which shall be glorified like unto His glorious body, that therein we may dwell with Him for ever and ever. The offertories during the day amounted to about \$45.

Church of St. John the Evangelist.—At a congregational meeting held in the Parish Room on Easter Monday, the following gentlemen were elected lay delegates to the synod: Messrs. J. F. Taylor and A. E. Kinder. The annual vestry meeting followed. There was a fair attendance. The rector reported that the services had been held regularly during the

year, and although there had been a considerable loss through the removal of families, yet there were some coming to town who would fill in the gap. The attendance at the services was about the same as last year. The Sunday-school and Church societies were in an active and flourishing condition. Under the auspices of the Ladies' Society the "Talent" system had been tried for six months, and they expected when the "talents" were called in this week to realize a nice round sum for the reduction of the church debt. The Young People's Society had assumed \$400 of the church debt, and by their free-will offerings and personal work were making good progress towards speedily wiping it out. The Women's Auxiliary and Junior Branch Missionary Society had done good work sending bales, and helping in other ways the missionary work of the parish. The wardens reported a deficit in current expenses owing to several losses in the congregation, yet no difficulty was anticipated in making the deficiency good. On the whole, things have a bright outlook, and as a parish they have every reason to thank God and take courage. The following officers were elected for the ensuing year: Minister's warden, Jas. Saddler; People's Warden, John Irwin; Vestry Clerk, R. Richardson; Sidesmen—H. Rapley, F. H. Brooks, F. Avery and George Richardson.

## 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.

### Amend the Canon.

SIR,—With your permission I should like to lay before your readers what seems to be a flaw in our canons. The wardens of a church, in making up the alphabetical list of members of the vestry, leave off a name that should legally be on. The person notices the error and complains about it, but the tribunal, when revising the list, by a casting vote still leave the name off. The list is signed and the tribunal refuse to rectify the mistake. The canon, apparently, does not provide for an injustice of this sort. I mention this case because any one might be struck off a list and it would be impossible for the complainant to obtain any redress without going to law, which is contrary to Divine precept. Ought not the canon to be amended? N.C.E.

### The Real Presence.

SIR,—In former letters we dwelt upon the views of those who looked upon the Real Presence as external to the consecrated elements. We now turn to the doctrinal views of those who hold the Real Presence to be in the bread and wine. Now in your issue of April 4th, I find the Rev. Arthur Whatham, of St. John's, Mount Morris, N.Y., maintaining that all the Reformers believed in the Real Presence. Yes, but in what sense did they maintain—was it a spiritual presence, or a physical, material, or carnal in the elements?—for the whole question is wrapped up in this. You can quote Scripture or maintain a Scriptural truth in a misleading or obscure way so as to mislead. For example, when our Lord said, "This is My body," He made it so, but in what sense did He make it His natural body or merely His sacramental body? The popular sense of the Real Presence is almost always understood in the former, or literal interpretation, and it is to prevent this confusion of ideas we write these lines. There have been three interpretations of our Lord's words. 1st, "This represents My body,"—second, "This contains My body,"—and thirdly, "This is changed into My body." Now, will Mr. Whatham kindly inform us in which of these senses or interpretations does he use the words of consecration and hold the doctrine of the Real Presence. Irv.

### The Laity are Loyal to Church and Priest.

SIR,—I see by a circular just issued by the so-called Evangelical party in Ottawa, that the old statement is repeated that the laity are in accord with the views set forth by this school and are at variance with their clergy. I suppose the reason of this constant repetition is that a lie told often enough is sure to be regarded by some as having at any rate some truth in it. Catholics have for long treated the slanders to which they have been subjected with contemptuous silence, but I would suggest that as men loyal to Church and to our parish priests, it would be well for laymen to organize in opposition to this party and to show our clergy that we



do support them and follow them. Apparently there is a scheme on foot, emanating, as such schemes naturally do, from Wycliffe, to stir up bad feeling and distrust in the Church all through the Dominion; with Protestant associations in Halifax and St. John, and with the same thing in Ottawa, we cannot tell where it will end, and it behoves loyal laymen to be carefully on the watch and in all instances to show their clergy by every means in their power that they have their sympathy and support. If any one doubts the danger to which the Church is exposed and the length to which these men will go, I would refer them to the "Open Letter to the Bishop of Quebec," written by Mr. Noble of Quebec, and I presume endorsed amongst the rest of this gentleman's effusions by his leader, Mr. de Soyres, of St. John.

A CATHOLIC LAYMAN.

Theological Colleges.

SIR,—There has been a great cry raised because the Most Rev. the Metropolitan has refused to accept a certain Mr. Gibson as a candidate for the diaconate in the Arch-diocese of Ontario. Now what are the real facts of this case? His Grace did not refuse to ordain Mr. Gibson, but insisted on certain conditions being fulfilled before he would do so. The Archbishop told Mr. Gibson distinctly that he could be ordained in Ontario if he went through his theological course at either Trinity University or Bishops' College, Lennoxville; but he would not ordain him if he went to Wycliffe College. Mr. Gibson persisted in his right—as he thought—to go to Wycliffe, and personally broke the condition laid down by the Archbishop before ordination could be had in Ontario. The Archbishop is perfectly right—if he so wishes—to refuse to ordain any or every Wycliffe man, and if all our other Canadian Bishops would take up the same Churchly attitude the doors of Wycliffe would soon be forever closed. The miserable partisanship of Wycliffe men is without doubt the most pernicious ecclesiastical weed in Canada. I regret to have to say it, but I do feel that Bishops who ordain Wycliffe men have a great deal to answer for. The advice to go to Trinity or Lennoxville was the very best the Archbishop could have given Mr. Gibson, and should have been implicitly followed, coming as it did from such a Father-in-God. I trust Mr. Gibson clearly understands by this time that our Archbishops and Bishops have a perfect right to say what shall or shall not be the course of preparation for Holy Orders in their respective dioceses. If Mr. Gibson goes to Wycliffe, he starts out on his course of probation acting contrary to the solemn advice of the Metropolitan of Canada.

A CHURCHMAN.

The Anglican Churchmen's Union.

SIR,—I am not surprised in these days at anything which happens. I have had to chronicle such strange things during my experience that I am past being surprised. The very "mushroom" society calling itself the "Anglican Churchmen's Union," in the Diocese of Ontario, should be known as the "Calvinists' Union." It is nothing more or less than an open rebellion against the authority of the Metropolitan of Canada. The clergy who have allowed their names to appear should have their licenses instantly revoked. Clergy were not ordained to be "critics" of their Bishops in this country, and the sooner they find out this important truth the better; clergy were ordained to govern their parishes, and not to govern Bishops. These very elementary principles do not seem to be known very well around Ottawa just at present. Every priest and deacon is under oath to be loyal and obedient to their diocesan, and if they cannot conscientiously be so, the best thing they can do is to withdraw from the Anglican Communion. There is no room for such in this Church, and the sooner the discipline and canons of this Church are enforced the better. This latest "mushroom" society in Ontario is the outcome of the refusal of the Metropolitan of Canada to accept a certain second-class teacher for the diaconate in his diocese. It is distinctly un-Canadian, and should be put down at once by every true Churchman, and it will do fifty times more harm to Wycliffe College than it will ever do to our good Metropolitan. It should, however, be a warning to all our Bishops not to countenance Wycliffe men in any case. We are sick and tired of their tactics, and hope that every Bishop in the ecclesiastical Province of Canada will for the future refuse to ordain another Wycliffe man, and thus stand loyally shoulder to shoulder with their brother Archbishop in his endeavour to stamp out those who have done in the past, and will do in the future—if they ever have a chance—irreparable damage in the parishes of our Canadian Church. I hope also that no Bishop will ordain Mr. Gibson unless he obeys the advice of the Metropolitan which was given him. The first thing for every candidate for Holy Orders to learn is obedience to his Bishop, and he would certainly learn this at either Trinity or Lennoxville.

OBEEDIENCE.

The Bishopric of Ottawa.

SIR,—The Rev. Mr. Waterman is a most faithful priest, but I doubt whether the diocesan clergy of Ontario are prepared to sit at his feet and meekly learn what is or what is not the Canon law of the Canadian Church. I am not ignorant of Canon law, and, therefore, wish to put some of our learned critics right on what Archbishop Lewis can do relative to the Bishopric of Ottawa. I say that Archbishop Lewis relinquished no right inherent in the Episcopate when he agreed to the sub-division of his present diocese. Bishops possess ecumenical rights and no local synod can "snatch" them away. Directly a new Bishop is elected he is a suffragan, and cannot be consecrated without the permission of the Archbishop. In agreeing to allow a sub-division of the diocese the Metropolitan never said that he would not go to Ottawa himself. The Archbishop of Ontario can go and take up his residence to-morrow, if he so chooses; and he also possesses the inherent right, as Bishop of the diocese, to say which part of the sub-divided diocese he will retain. This is the Canon law of the Church to-day, and has been so from time immemorial. It is not fitting for the Archbishop to say what course he will pursue now, for no priest has yet a right to claim Episcopal jurisdiction within the diocese—but directly a priest is chosen for the office of Bishop, then Dr. Lewis will determine whether he will or not go to Ottawa. Archbishop Lewis received not his office and dignity, nor any inherent or ecumenical rights of the office, from the priests of the diocese. The Episcopal office flows from the Episcopate alone, and the territory over which he now exercises jurisdiction cannot be taken from him, save by his own permission and after he has determined what part he will retain and what part he will give up. As far, then, as the canonical right of Archbishop Lewis to go to Ottawa is concerned, I repeat what I have said before: His Grace has the right, and, if he so desires, can exercise it; and I hope he will, for it would be a great object lesson on Canonical law.

RECTOR.

Reunion with Rome.

SIR,—Allow me space to reply to the Rev. F. J. B. Alinatti's letter in your issue of the 11th inst., in answer to mine in re Lord Halifax on reunion with Rome—for he considers that my loyalty to the Anglican Church has led me astray as to historical facts. This I dispute, but rather think, in his great desire to do justice to Rome, he is treading in the opposite direction, in ascribing to the Romish Church what the history of the early British Church in no way entitles her to—for he fails to show that Rome as a Church had anything to do with the founding of any of the early branches of the Catholic Church of Britain, saving Kent. Nor does he treat my communication fairly, for I do not imply that the Bishops who met St. Augustine represented a united English Church, for I advisedly used the words, "of the then existing Bishops of England"; and in the same way with regard to the three Archbishops that attended the Council of Arles, for they were only named as connected with provinces or divisions of the early Catholic Church in Britain; and did not imply, as he claims I do, that these Bishops were there as representatives of a united British Church. But surely Rome had nothing to do with them or the founding of their Churches? I do not desire to refuse to Rome, with other branches of the one Catholic and Apostolic Church, what they have done for the British Church; but I fail to see Rome's claim to be the foundress of the English Church, nor that we owe such a tremendous debt of gratitude to her as your reverend correspondent would claim for her, for any good done by her has been more than counter-balanced by the evil she has wrought in the English Church by her usurped power and false teaching and practices introduced. I have already fully conceded to Archbishop Theodore, as a Romish Bishop, the credit due to him for consolidating the Anglo-Saxon Church. Upon this fact your correspondent seems to ground Rome's claim to be the foundress of the English Church. I would like to know how this consolidation could have been brought about unless there were existing Churches to unite. And he further says that these Churches were in no organic sense a continuous body with our Church of the present day. Would he contend that a united body has no claim to the history or continuity of its grants? If this be so, the Church of England, as dating from Theodore's days, started on its organized career with no history and no grants, and these—as the reverend gentleman desires—make her a creature of Rome only. I fail to find any Church historians that have conceded to Rome what Lord Halifax claims for her. Little Dale has truly said, "It is important to bear in mind that not one of the many hundred Churches founded in East and West during the first 500 years of Christianity, was the result of Roman missions; and thus it is impossible that a belief in the Roman Church as their 'mother' could have formed any part of their

early creed or tradition." And the learned jurist Blackstone says: "The British Church, by whomsoever planted, was a stranger to the Bishop of Rome and all his pretended authority." Your reverend correspondent further claims we are thus enabled to trace our succession of Bishops through our direct lineal filiation with the grand old Apostolic See of Rome. This must assuredly be a disputed question, as this filiation is not direct with Rome any more than other branches of the Catholic Church. I must not trespass further on your space, but as mine has led to this controversy, and not believing in firing from behind a hedge, I will drop the "Canadian Anglican" and subscribe myself,

W. J. IMLACH.

"Daughters of the King" and "King's Daughters."

SIR,—I perceive that in Kingston the society called "King's Daughters" has been established under the auspices of Dean Smith, in the Synod Hall of the cathedral. The account given of its work appears satisfactory, but I should like to ascertain the grounds on which it has come under the sanction and approbation of the cathedral of St. George. I have myself been looking into the history of this society, and the results are not convincing to me of its adaptability as a Church guild. It may be that the Dean is under the impression that "King's Daughters" and "Daughters of the King" are one and the same institution. It appears that in 1885 the success of the "St. Andrew's Brotherhood," a thoroughly Church organization, led to the establishment of a sister society, called the "Daughters of the King." This also becoming very popular in the American Church, certain clever ladies observing its growing influence, started a new society, calling it "King's Daughters," a very attractive name among our democratic friends. I do not think their record is quite satisfactory, for they commenced by appropriating as closely as possible, not alone the title, but what in the business world would be called the trade marks of the original society. Thus, for instance, the badge of the "Daughters of the King" is a silver Greek cross with the motto, "Magnanimiter crucem sustine," the colours white and blue. The "King's Daughters" have a silver Maltese cross and purple ribbon, but the all important difference between the two organizations is that the former is on Church lines in every respect, while the latter has eliminated everything of a definite Church character, and seems to me to be based on an indefinite nebulous theory of Christianity, without the essentials of a ministry, Church, creeds, or sacraments. Of course the original society protest against what seems to be close on the border-land of misleading. In a late report the "General Secretary" states that there are 350 chapters in 36 dioceses in United States and Canada. In closing her address she says, "We venture to say to all who may be working in connection with so-called non-denominational societies, and that especially which has assumed a title liable to be confounded with the older association, don't rob your mother the Church of that filial affection, interest and duty which you owe to her, by expending all your powers of mind and body in furthering, primarily at least, the interests of an organization adverse to the "Daughters of the King," the society of that Christian family or household of which you are members in virtue of your baptism, confirmation and communion." There is another matter to which I would refer. It seems to me that many are under the impression that the "King's Daughters" is a popular and wide-spread society in Diocese of Huron. I have before me the last report of the Huron Lay Workers' Association, of which the Bishop is President, a pamphlet of 81 pages, giving an account of all the guilds and societies in diocese. There is less than a single line given to the "King's Daughters," and on the following page it is declared, "We should have the societies in our Church to work on thorough Church lines, and to have no union with the societies in the different dissenting bodies." In another place it is said, "We should have organizations that are distinctly Church in association and teaching. I do not think the 'Christian Endeavour' and 'King's Daughters', etc., will ever help the Church." On the other hand, the society of the "Daughters of the King" is spoken of in the highest terms. The Rev. J. Downie, chairman Dio. S. S. Committee, says, "I had a great deal of experience in Church societies of every kind, but never met any society that had done so much real good as the 'Daughters of the King.'"

ALEX. DIXON, D.C.L., Archdeacon.

Guelph, April 16th.

What shall we do with Algoma?

SIR,—The question, "What shall we do with Algoma?" has been frequently asked of late, and is at the present time uppermost in many minds. The question is both pertinent and timely: the diocese is now twenty-two years old. From the moment of



her creation "The child of the Canadian Church" has been actively and prominently engaged—by her Bishops and clergy—in making known her necessities, and this because she was compelled so to do. Set off in 1873, without endowment, her territory almost, if not wholly, a new country just thrown open for settlement, the Church in Algoma could best be compared to the sturdy, but penniless settler—who taking up his location in the primeval forest, his whole capital an axe and a stout heart, sets himself to the task of hewing out a home for himself and family. So the Church entered Algoma, but with this difference, however, be it said—whilst the settler won for himself a scanty subsistence by incessant toil in forest and clearing, the Church was bid look to the mother who gave her birth—i.e., to the ecclesiastical province of Canada—for the means wherewith to pay the labourers their hire, and to aid in the needful work of building the modest church which should be the spiritual home of the flock. Nor has she looked in vain for that support, which, if oftentimes found to be inadequate to her needs, may be said to be largely owing to the healthful and aggressive vigour of her missionaries, who, consolidating the Church in one place, were busily engaged extending it in another. It has been said that "Algoma is an example of the folly of setting off a non-sustaining territory as a missionary diocese." A glance at the Algoma of 1873 and the Algoma of 1895 will be the best answer to that statement. In 1873 there were seven fields of labour, five white, two Indian; five clergy and two catechists, and eight church buildings, exclusive of the Indian Home at Sault Ste. Marie, then also in its infancy. In the present day there are 35 mission fields, including, as far as I can get the figures, and be within the mark, 98 stations, with 74 church buildings, the property of the diocese. There are, including the Bishop, 26 missionary clergy and four catechists, in all 30 labourers; and six mission fields vacant, awaiting men and means to occupy them. There are also, exclusive of the See house, 22 parsonages, against none in 1873; and six Sunday-school halls, six buildings in connection with the Indian homes, and five churches in course of erection. And last, but not the least, on all these temporalities I do not believe there will be found more than \$1,500 of debt. If, Mr. Editor, Algoma's appeals for help have been incessant during the twenty-two years of her existence, let the question, "Of what good is it all?" and her faithful administration of the funds entrusted to her, find an answer clear and convincing, in the foregoing present day facts as to her temporalities, and her over one hundred congregations of devout and earnest-hearted worshippers. Up to the present time the government has been an autocracy, with the added features, for the past nine years, of a Triennial Council of Bishop and clergy—three years ago the laity were eligible to sit on election—and four rural deaneries. A standing committee of both orders has been called into existence as an Episcopal Advisory Board. The time, however, the writer feels, and it is believed by many within and without the diocese, has come when a *synod* should be organized, which by its regularly constituted machinery permeating the diocese, would tend to relieve and assist the Bishop in many departments of his work—to bring clergy and laity into closer touch and more united action—for the fuller development of our internal resources, and for aggressive work at points hitherto untouched. The business habits and methods of our lay members would be of incalculable value in all our administration. If the Church in Algoma—as a mission field—has, by the blessing of her Divine Head upon the work of the past twenty-two years, been given such marked success, I am strongly of the opinion that, with synodical organization wisely administered, her power of consolidation and expansion would be immeasurably greater. Her spiritual life would deepen and grow; and more frequent intercourse would cause a fraternal spirit to pervade the diocese than under present features could be expected to prevail.

THOMAS LLWYD.

#### BRIEF MENTION.

Confirmation took place at St. James', Kingston, last Sunday morning, by Archbishop Lewis.

In marriage announcements in Spain the ages of both parties are given.

Greece stands lowest in point of wealth of all the countries of Europe.

No part of the Atlantic Ocean between Europe and Newfoundland exceeds 2,400 fathoms.

Rev. Charles Raymond Matthews, M.A., of Kingsville, Rural Dean of Essex, has been appointed by the Bishop of Huron to the vacant canonry of the cathedral, London.

A lower floor of the crypt of old St. Paul's was recently discovered by a bin of wine falling through from a cellar just above.

Spain has a magnificent domain of 119,000 square miles, a territory as large as the combined area of Missouri and Illinois.

For stomach troubles use K.D.C.

The Rev. W. B. Belliss, of Clementsport, who has been dangerously ill with congestion of the brain, is recovering.

"Ben Hur" has reached the 600,000 mark in its sale, while a good demand for the book still continues.

The Rev. Canon Mills, B.D., rector of Trinity Church, Montreal, purposes spending the coming summer in England.

The Napanee Mills new church, just started, will be a handsome structure of modern architecture.

Mr. F. H. Graham, B.A., of the Montreal Diocesan College, has been appointed assistant at Trinity Church, Montreal, for two months next summer.

Sir John Lubbock's daughter is treading in her father's footsteps. "Some Poor Law Questions," an explanation of the workings of the present laws and proposed changes, by Miss Gertrude Lubbock, is announced.

Max Bruch has written an oratorio entitled "Moses." It is in four parts, called: "On Sinai; The Golden Calf; The Return of the Messengers from Canaan; and The Promised Land and the Lament of the People over the Death of Moses.

Sour tempers sweetened by the use of K.D.C.

The Rev. W. R. Johnson, of Kilharney, Man., has accepted the incumbency of St. Andrew's, Man., and will take up his duties at once.

At the last meeting of the Sarnia Board of Education, the Rev. T. R. Davis, chairman, was chosen a delegate to attend the meeting of school trustees to be held in Toronto.

Bartram Hiles, the armless artist of Bristol, whose pictures, sketches and designs have won for him several prizes, is only 28 years old. He grasps the brush between his teeth and paints with much dexterity. His arms were amputated above the elbow in consequence of a tram-car accident when he was eight years old.

The death occurred last week of Rev. David Armstrong, D.D., late rector of the parish of Mooretown, Lambton. Deceased was for about 30 years a minister of the Anglican Church in Huron Diocese.

### Family Reading.

#### The Hidden Treasure.

CHAPTER X.—CONTINUED.

The priest groaned. "Oh my dear son! You are as bad as Father Barnaby himself—no, not as bad, because you are good natured and do not lecture me as he does."

"I should hope I know my duty far better than to lecture my elders and betters!" said Jack. "I would not hurry or vex you for the world, only you know great men like the Abbot are sometimes offended at any delay in their business, and he might speak to Father Barnaby—"

"Yes, that is true, indeed!" said the priest with alacrity. "That would be worse than setting the dogs on me. Well, I will make the necessary inquiries this very day, and you shall begin the letter, if you will, to-morrow. It is a fine thing to be a scholar, though it sometimes brings folks into trouble, as you see. If you did not know Latin you would not be burdened with writing letters for me."

"I am sure I am very glad to do as much and more for your reverence!" said Jack honestly. "You have been very kind to me, besides giving me that beautiful book; and I owe you amends for that unlucky mistake of mine on the hill side the other day!"

"As to that, the mistake was mine for I had no business there!" said Father John frankly. "I never should have thought of such a thing if I had not been worried into it by that pestilent sacristan of mine—who I wish was in Rome or farther off. He hath somehow—just open that door will you?" said Father John quickly, and dropping his voice.

Jack threw open the door so quickly that the sacristan had no time to get out of the way. The door, which was a heavy one and opened outward, coming against him unexpectedly, he received a blow upon the head, which caused him, after staggering a few paces backward, to assume a sitting posture on the floor, with a haste which was neither dignified nor convenient. Father John threw himself back in his great chair, and burst out laughing.

"Truly, eavesdropping is a business which does not seem to prosper in these parts," said he as soon as he could recover breath. "Tut, never mind it, good brother. I dare say you meant no harm, but you should be careful not to stand so near the door."

"I was but coming with a message to your reverence!" said brother Joseph, recovering his feet and repulsing Jack, who came to help him. "Old Dame Higgins is near her end and desires the sacraments of the Church. I did not know that you had company with you!" he added catching a venomous glance at Jack. "Father Barnaby was always alone at this hour!"

"Your excuse is received, brother Joseph!" said the old priest with more dignity than Jack thought he could assume. "I am willing to believe you meant no wrong-doing. I shall thank you to give orders concerning my mule, and have all things in readiness for the sacrament. I will visit the poor woman at once, and would have you lose no time in making preparations."

Brother Joseph left the room without more words, and Father John watched him till he was out of hearing. Then shutting the door, he turned to Jack once more.

"Now dearest son, listen to me!" he said, laying his hand on Jack's shoulder and speaking with great earnestness: "This same officious sacristan of mine has whispered to me that your uncle is and has long been suspected of heresy, and that he has been teaching you the same. I trust it is not so, both for your sake and his. I ask no questions. I would willingly live in peace with all men, as you know. But since they have put Father Barnaby over my head, I am but a cypher in mine own parish, and if you or the old man were accused of heresy I could do nothing to help you. I pray you therefore be careful to whom and of what you speak. Make friends with brother Joseph if you can, but I doubt he will be harder to conciliate than I was, although he did not fall so far. And oh, dear son, for your soul's sake as well as your body's, beware of new-fangled doctrines. Surely what was good enough for our fathers may well do for us. I have learned already to love you—you are like a young brother I had once—and I do not have many folks to love now-a-days," said the old man with a break in his voice and tears in his eyes. "It would wring my heart if evil should befall you."

Much affected, Jack kissed his old friend's hand, and promised to be careful. On his way out, he met the sacristan, and stopped to apologize for his share in the late accident. Brother Joseph received the apology with an air of meekness, and said it was his duty to forgive injuries.

"But I meant no injury to you!" said Jack a little vexed. "The good father bade me open the door, and I could not see through the oak plank, or guess that you were behind it, you know!"

"True—and yet—however we will say no more about it!" said the sacristan. "I trust I am too good a Christian to bear malice, or to avenge an injury done to myself, especially when it was, as you say, accidental!"

"You may be as good a Christian as you like, but for all that I would not trust you farther than I could see you!" muttered Jack to himself. "I might have guessed when Father John bade me open the door so quickly, that he thought some one was behind it. I think it is my luck to fall out of one scrape into another. No sooner do I make a friend of the priest, than I make a foe of the lay brother. I wonder whether I had better tell my uncle what the priest told me!"

Jack thought on the matter all the way home, and at last concluded it was best to tell the story. Thomas Speat heard it without surprise.

"I have been expecting as much!" said he calmly. "There is always a bird of the air ready to carry such matters. For myself I care little.



I am an old man far beyond the common age of men, and my summons will soon come. It matters little whether it finds me in the dungeon or at the stake, resting in my bed or sitting on the hillside. But I am troubled for you, my son, lest I should have put your young life in jeopardy. I would not have you cut down untimely like a flower, by the mowers."

"As to that," said Jack thoughtfully, "I do not see that it matters so much whether one's life be long or short, if it be used in the best way and spent in God's service. I wish you would not be troubled about me, dear Uncle Thomas. I tell you truly that if I should be thrown into jail tomorrow, with no chance of escaping faggots and stake, I do believe I should still thank you for all you have done for me, and should think what I have learned was worth the price, aye a thousand times over. Besides, we may after all be in no such great danger. Father John is our friend, and I have a dozen hard places in Horace ready for Father Barnaby if I encounter him again!" he added, smiling.

(To be continued.)

#### Vacation Time.

The grammars and the spellers,  
The pencils and the slates,  
The books that hold the fractions  
And the books that tell the dates,  
The crayons and the blackboards  
And the maps upon the wall,  
Must all be glad together,  
For they won't be used till fall.

They've had to work like beavers  
To help the children learn;  
And if they want a little rest,  
It surely is their turn.  
They shut their leaves with pleasure,  
The dear old lesson books,  
And the crayons and the blackboards  
Put on delighted looks.

So, children, just remember,  
When you are gone away,  
Your poor old slates and pencils  
Are keeping holiday.  
The grammars and the spellers  
Are as proud as proud can be  
When the boys forsake the school-room,  
And the teacher turns the key.  
—Margaret E. Sangster.

#### St. Mark's Day

commemorates the life of the writer of the Second Gospel. He started upon the first missionary journey with St. Paul and St. Barnabas, but shrunk from the further perils of the work, to St. Paul's chagrin. The trouble was afterwards righted, however, and he was with the great Apostle in his imprisonment to comfort him. The Gospel which he wrote is called the Gospel of the Resurrection. St. Mark was the companion of St. Peter, and is related to have written his Gospel under the direction of that Apostle. The Evangelist carried the knowledge of Christ and of the ministry of the Church into less civilized parts of Africa, but Alexandria, of which he was the first Bishop, was the central point of his labours, and there he was martyred in attempting to stop the worship of Serapis, A.D. 64. It is said he died on Easter Day, and in 465 A.D. his body was carried to Venice.

#### Confirmation Resolutions.

"Resolutions made on the day of my confirmation. God grant me strength to keep them!  
"To try to love God more; to love Him above all other things; to consult Him in everything; to make prayer my greatest pleasure; to pray continually; never to go a day without lifting my heart up in fervent prayer to God; never to neglect my prayers, morning or evening; not to hurry over them, not to pray exclusively for myself, but for all the world, all my friends and relations, and the clergyman who is placed over me.

"To keep my temper; not to be irritated at every small vexation. To be kind and gentle to all my friends and enemies.

"Not to be vain. To think little of myself; not to put myself forward, nor to be too ready to give my advice.

"Always to speak the *direct* truth. Never to put the blame on any one else when it rightly belongs to me.

"To get up when I am called so as to have plenty of time to say my prayers and to read some portion of God's Holy Word.

"Never to speak ill of any one, either before their face or behind their back."

We hope that these resolutions will be made by all who read them.

#### The Third Sunday after Easter.

"I am the Light of the World." The mystical Presence of the true Light that lighteth every man is the power by which all are enabled to avoid evil, and to do good works. As "children of light," how careful should be those admitted to the fellowship of Christ's religion to avoid what is contrary to their profession, and to follow whatsoever things are pure—whatsoever are agreeable to the same. The teachings of the Epistle—its exhortation to abstain from fleshly lusts, and its entreaties to loyalty, submission and brotherly kindness, are in singular harmony with the petitions of the Collect. How profound must have been the sorrow with which the disciples listened to the opening words of the Gospel, "A little while and ye shall not see me." But soon came the voice of comfort, "I will see you again; and your heart shall rejoice, and your joy no man taketh from you." With their bodily eyes they would no longer see Him; but His mystical Presence would evermore abide with the Church which He bought with His own precious Blood; that mystical Presence which would henceforth and forever, while time lasted, give efficacy to every sacrament of the Holy Church.

#### "We had Company."

An oft-urged reason for absence from church. We may think it a very forcible one until we study it carefully; but it fails upon a careful investigation. There are some people that are always in their place in the church. They have hosts of friends, but they are never kept home because they have company. It must be their friends know they are regular attendants at church, and another time is selected. And having established their reputation as Christians, their Christian habits are not disturbed. We know of no better advice to those who would like to attend church regularly than to urge them to establish a reputation. If a friend calls, state your intention to go to church and invite him to go with you. If he declines, follow the rule which we know was adopted in one family: "If callers will not accompany us, let them stay till we come back." There is no discourtesy whatever in this. Church attendance is a matter of principle, and they soon learn that you prize your relations to God more highly than any social, friendly relation that ever existed. Establish a Christian reputation, and you will never have occasion to offer the excuse, "I did want to come so much, but company arrived just as I was about to get ready."

#### Life.

What is it? Can that be called physical life which is attended by such frequent sufferings, and which evinces such an irresistible tendency toward dissolution? In every human body upon earth, however strong and healthy it may appear, there lurk the seeds of death, so that in a few brief years it must lie down and moulder in the grave. Or can that be called intellectual life which is mixed up with so much ignorance and error, and which constantly feels itself crippled in its efforts after development and growth? In every human mind upon earth, however powerful it may seem, there exists many a hindrance to the full attainment of truth, while but a few years impair its faculties and bring upon them all a dark eclipse. Or, again, can that be called spiritual life which is so enfeebled by the remains of sin, and has often such a struggle to maintain its very existence? In every human soul upon earth, however holy it may appear, there is still to be found a deep-seated depravity, which sometimes threatens to conquer altogether the spiritual vitality which God has imparted. It will only,

therefore, be when the "crown of life" spoken of in Scripture has been bestowed that we shall know what it is really to live. For then shall our bodies be endowed with imperishable vigour and immortal youth; then shall our minds be freed from all perversity, and rendered capable of seeing life clearly in God's light; then shall our souls be perfectly delivered from sin, and conformed in all their tendencies and feelings to the glorious image of our God and Saviour.

#### Secret of the Daintiest Cookery.

A woman physician has been saying in print that few persons know how to cook water. "The secret," she says, "is in putting good, fresh water into a neat kettle, already quite warm, and setting the water to boiling quickly, and then taking it off to use in tea, coffee or other drinks, before it is boiled. To let it steam, simmer and evaporate until the good water is all in the atmosphere, and the lime and iron and dregs left in the kettle—bah! that is what makes a good many people sick and is worse than no water at all."

A critical taste, goes on this authority, will detect at the first mouthful, if the nose has not already demurred and given warning, the faintest taste of dead water in tea, coffee, porridge and many other items designed for the stomach.

She concludes with the advice that if persons will drink tea or coffee, let them at least have it as nearly free from poisonous conditions as possible. That much benefit may be derived by many people from drinking hot water is not disputed, but the water should be freshly drawn, quickly boiled in a clean and perfect vessel, and immediately used. The times of using, the adding of milk, mint, lemon or other fruit juices, is a matter of preference or special prescription.

#### Life: its Insignificance and Greatness.

The world is very big when it is looked at from any point upon its surface; but suppose it could be looked at from the central sun, how large would it appear then? We can shift our station in like fashion, and then we get the true measure of one of the insignificance and of the greatness of life.

—The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the world over, when the Tiber was lined with noble palaces built of choicest marbles, men vied with each other in the construction of their habitations. Skilful sculptors were in request, and immense sums of money were paid for elaborate workmanship. The workmen, however, were then guilty of practising deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time the deception would not be discovered; but when the weather tested the buildings, the heat or damp would disclose the wax. At length, those who had determined on the erection of mansions introduced a binding clause into their contracts to the effect that the whole work from first to last was to be *sine cera*—that is, "without wax." Thus we obtain our word *sincerity*. To be sincere is to be without any attempt on our part to mislead, misrepresent, deceive, or impose on another; to be, and appear to be, what we are: to say what we mean, and mean what we say.

—Though a river has many windings, it is still flowing to the sea. Now it turns to the right, now to the left, now backward; yet the current rolls on without stay, and bears our boat toward its home. Each bend, each opposing turn helps us forward. If disappointed, it is well. If our dearest hopes are baffled, it is well. If the voyage seems tediously protracted, it is well. If speedily to end, it is well. However wild the waves of the narrow sea we have to cross, it will be well; for our Saviour, who crossed it to secure our safe passage, will be with us, and will welcome us on the distant shore. And then, could a voice from those we leave behind reach us amidst the glories of heaven, asking, "Is it well?" with what exulting joy would the answer sound back, "It is well!"



## My Confirmation Promise and Profession.

I Do  
From only my inmost heart, my early vows,  
Here in God's presence and in this His house  
Before God's Church renew.

I Do  
Desire thro' life's temptations, crosses, pain,  
Christ's faithful soldier ever to remain,  
And His straight path pursue.

I Do  
Bewail each simple habit, word and thought,  
That hath my soul to ill condition brought,  
Though my Lord's will I know.

I Do  
My Baptism acts confirm and ratify,  
And all it pledged me to believe, hereby  
Humbly assent unto.

I Do  
In glad obedience to His Word intend  
My life in Jesus' Holy Church to lend  
With purpose strong and true.

I Do  
In meek submission bow this soul of mine,  
That God the Holy Ghost with power divine,  
May my whole man renew.

I Do  
With trembling hope and rev'rent awe entreat  
Learn to draw near and at His mercy-seat  
With hallowed fervour in Communion meet  
God's faithful chosen few.

I Do  
Pray and believe God's love shall with me bide,  
His angels guard me, and His spirit guide  
To all things pure and true.  
Then should dark tempest brew  
And creedless worldlings strive my faith to mar,  
And turn my course from wisdom's precepts far,  
Who say, "they cannot these high truths receive,"  
O, let me but this simple answer give,

I Do,  
And when earth fades from view,  
Shall not rejoicing seraphs hymn the day  
When the Good Spirit moved my lips to say  
I Do.

## The Resurrection of Christ.

The exceeding greatness of God's power is manifested in the Resurrection of Christ. I take it that this means not merely the physical power (if one may reverently use such a term with reference to any act of God) which God exerted in reanimating the Flesh of Christ with His soul or spirit, but in making His revived Flesh life-giving, so that it should be the source of life to all that believe in Jesus and receive His sacraments. And the same exceeding greatness of God's power is manifested in the Ascension of Jesus. He rose and ascended to a station and place far above all heavens, that He might fill all things—fill all things with His presence and His power. Now consider for a moment not only the power of ascension to so exalted a place, but the exercise of Divine authority in setting Him far above the highest of the heavenly hosts, so that He might control their wills and receive their worship.

## The Fruits of the Resurrection.

In the light of the Resurrection of Christ, what are His promises? Are they the mere hopes of a man? Are they mere expressions of human wishes? Are they delightful assurances given to His followers—sweet dreams of the great beyond? No. Our eyes are opened to their certainty. Every one of them is sure. We need not say, as did the disconsolate disciples, "We trusted that it had been He which should have redeemed Israel." Once assured of Christ's Resurrection, every promise is confirmed, and no Christian doubts for one moment every promise of the Gospel, no matter how far those pledges transcend the ability of their minds to conceive them.

"The strife is o'er, the battle done,  
The victory of life is won."

Out from the darkness into the light; out from the sadness surrounding Gethsemane and Calvary into the joy at the empty tomb; out from thoughts of suffering to thoughts of glorious victory; out from Good-Friday to Easter. Such is the great transition manifest in every countenance, in every movement, in every word, when the announcement

is made: "Christ is risen from the dead." Let organ peal forth its harmonies, and human tongues express their joy, and voices lift themselves in melodious strains. Let altars be decked with flowers, fit emblems of the Resurrection. Let each eye kindle with delight, and glad feet hasten to tell to the world the glad message. Bid mourners dry their bitter tears; and the discouraged look up, not down. Let hopes grow brighter and faith firmer. Let men vie with nature to express as best they can the Easter thought of this glorious springtime—for Christ is risen.

## Being Where We Ought to Be.

We ought to be where we ought to be. There is no place for us like our place. But just where our place is God knows better than we know. Hence it is all-important for us to have God's direction as to our path of duty, and as to our station in life. God is ready to show us by His Spirit, by His word, and by His providences, just where we ought to be, and just what we ought to do. It is for us to listen to God's voice, and to be open to God's influences, and then to be and to do accordingly. Guided by Him, we can say in confidence at all times, "I know that I am where God wants me to be, and therefore I know that I am in my place for now, however strange it seems for me to be just here."

## The Genuine Merit

Of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. To have perfect health, you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum, and all other humors, and at the same time builds up the whole system.

Hood's Pills are prompt and efficient. 25c.

## Difficulties Serviceable.

The best way sometimes of making a thing known to men is to veil it in some measure, in order that the very obscurity, like the morning mists, which prophesy a blazing sun in a clear sky by noonday, may demand search and quicken curiosity and spur to effort. He is not a wise teacher who makes things too easy. It is good that there should be difficulties; for difficulties are like veins of quartz in the soil, which may turn the edge of the ploughshare or spade, but prophesy that there is gold there for the man who comes with fitting tools. Wherever, in the broad land of God's Word to us, there lie dark places, there are assurances of future illumination.

## The Search for Truth.

A great man once said, and said, too, presumptuously and proudly, that he had rather had the search after truth than truth. But yet there is a sense in which the saying may be modifiedly accepted; for, precious as is all the revelation of God, not the least precious effect that it is meant to produce upon us is the consciousness that in it there are unscathed heights above, and unplumbed depths beneath, and untraversed spaces all around us; and that for us that Word is like the pillar of cloud and fire that moved before Israel, blended light and darkness with the single office of guidance, and gleams ever before us to draw desires and feet after it.

## Humanity and Christ.

If the eye were not sunlike, says the great German thinker, how could it see the sun? If there were not in me that which corresponds to Jesus Christ, He would be no Light of the world, and no Light to me. My reason, my affection, my conscience, my will, the whole of my spiritual being, answer to Him as the eye does to the light, and for everything that is in Christ there is in humanity something that is receptive, and that needs Him.

When so many people are taking and deriving benefit from Hood's Sarsaparilla, why don't you try it yourself? It is highly recommended.

## Hints to Housekeepers.

SNOWDROPS.—One cup of butter, two cups of sugar, whites of five eggs, one small cup of milk, three cups of prepared flour. Flavour with vanilla and nutmeg. Bake in small, round tins.

WHITE CAKE.—A cupful each of sugar and milk, a half cupful of butter, three eggs, beaten separately, two teaspoonfuls of cream tartar, and a teaspoonful of soda sifted in two cupfuls of flour. Beat well and bake.

HOT PUDDING.—Take four ounces of suet, chopped fine, four ounces of breadcrumbs, four ounces of raw sugar, the rind and juice of two lemons, three ounces of washed and dried currants; mix with two eggs, and put in a buttered mould and boil two hours.

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

HAM AND EGG CHOWDER.—One teacupful of boiled ham, chopped fine, five eggs well beaten, one-half cupful of cream. Mix all well together, and cook in skillet with butter. Season if needed. Stir as for scrambled eggs. Serve on a platter. Garnish with parsley.

Cut three English muffins in halves and toast very delicately. Cut six pieces of boiled ham very thin and of a size to fit the muffins; lay a piece on each half muffin; keep hot in a moderate oven while six eggs are poached. Put a poached egg on each piece of toasted muffin, and serve hot with sauce Hollandaise.

RICE BANNOCKS.—One teacupful of rice set over the fire in a little water until it has swelled thoroughly. Add one teacupful of milk and a piece of butter about the size of a walnut. This must be done at night. Let the mixture stand until morning and then add half a pint of Indian meal, two well-beaten eggs, two tablespoonfuls of flour, a liberal pint of milk and a little salt. Bake an hour in shallow pans.

The clergy have tested K.D.C. and pronounce it the best.

VELVET SOUP.—Proportions for five persons: Three tablespoonfuls cornstarch, two eggs, two tablespoonfuls butter, one glassful milk, two or three quarts of water, milk or stock. Time, one-half hour. Preparation: First, let boil your water, milk or stock, and add three tablespoonfuls cornstarch mixed with a glass of cold water, milk or stock; second, let boil for five minutes, then add two whole eggs beaten in a bowl, with one glassful of milk and two tablespoonfuls of butter.

Prune pudding is especially good made from the large California prunes known as "Silverskins," which have been soaked over night and cooked in very little water five minutes, just long enough to enable them to be stoned easily. Chop one cup of good suet fine, or use a large tablespoonful of cottolene, one cup of molasses, a teaspoonful of mixed spice, one of salt, a cupful of milk and three and a half cupfuls of flour, in which is sifted one teaspoonful of baking soda. Add the prunes cut in small bits. Butter a mould or a tin pail, fill three-quarters full, and set in a pot of boiling water, boiling without stopping for four hours. If any is left, it is very good cut in slices and fried brown in butter.

A valuable assistant on silver cleaning day is a lemon. If silver, after it is cleaned, is rubbed with a piece of lemon and well dried, it gets a white brilliancy which it seldom has otherwise, and will keep clean longer than with the ordinary cleansing.

Consumption follows neglected colds. Norway Pine Syrup cures coughs, asthma, sore throat, bronchitis and lung troubles.

SCRAPED WITH A RASP.—Sirs,—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me. Miss A. A. Downey, Manotick, Ont.

REASONS FOR SUCCESS.—The success of Norway Pine Syrup as a cure for coughs, colds, asthma, bronchitis, and all throat and lung troubles, is due to the fact that it is the best and pleasantest remedy ever discovered, and because its action is prompt and certain.



# Lardepsia

would be a more appropriate name for that common cause of suffering—dyspepsia—because most cases of dyspepsia can be traced to food cooked with lard. Let **COTTOLENE** take the place of lard in your kitchen and good health will take the place of Dyspepsia.



Try it. Every tin of the genuine **COTTOLENE** bears this trade mark—steer's head in cotton-plant wreath.

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Wellington and Ann Sts., MONTREAL.

For CANADIAN CHURCHMAN.  
Princess Fairise of the White Heart.

BY A. G. B.  
CHAPTER II.

But alas! The gift had already been bestowed upon their daughter. Little did they (the King and Queen) think that at the time of the fete, when the cloud had come over the sky, that it was the wicked fairy Offell. But as Princess Fairise grew older and older and yet did not utter a word, it began to dawn on them their child was dumb. The King and Queen were heart-broken, of course, and indeed so were the whole court; but in the midst of their grief help came. There had been a certain fairy who everybody thought was dead, and who had not been asked to the christening on that account. But in spite of all this, as soon as she heard of Fairise's misfortune, she came to the rescue. This fairy's name was Fairise, also, and she was as sweet as Offell was horrid. Princess Fairise at this time was fifteen years of age, and when the fairy came she said that in three years Fairise would have the spell which was thrown over her broken. Besides this, she said as a christening gift she would bestow on

# Indigestion

Horsford's Acid Phosphate is the most effective and agreeable remedy in existence for preventing indigestion, and relieving those diseases arising from a disordered stomach.

Dr. W. W. Gardner, Springfield, Mass., says: "I value it as an excellent preventive of indigestion, and a pleasant acidulated drink when properly diluted with water, and sweetened."

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Fairise such a sweet disposition that though she was dumb everybody would love her. These words were no sooner spoken than the charm began to work. The people were so charmed with her (the princess) that they called her Princess Fairise of the White or Good Heart. It was a year since the fairy had come and the princess was now sixteen. One evening (it was summer), the princess, who had retired earlier than usual, heard a noise. She asked the ladies who were with her if they heard it, but they said they had not heard any sound, so the princess thought she must have imagined it, so she dismissed her attendants and went to bed. She lay there musing for quite a time and then fell asleep. After sleeping for quite a long time she woke up, and, lo! who should she see standing before her but the fairy Fairise. The fairy smiled at her bewildered look, and said: "You wonder what has brought me here at this time of night; but I have come to tell you something you have to do." She (the fairy)

asked Fairise if she had heard a noise, and Fairise by signs told her that she had, and how she had questioned her attendants about it, and that they had said no. The fairy then told the princess that her brother the prince had run away, and the noise she had heard was the noise he had made when he was getting ready. She also said that the princess would have to get up and dress and go after him without letting anybody know or hear, and as soon as she found him she would recover her speech. She gave the princess three pieces of glass and a pair of shoes, and she then told her that when in great need of anything to take a piece of glass and hold it in her hand and to wish for whatever she needed, and to be careful to hold it in her right hand, and as soon as the thing she wished for came in sight to throw the glass away, but not a minute before. The shoes, she said, would carry her over land and sea. As soon as she told her this she disappeared. The princess got up, dressed herself, tied up some clothes, put her purse in her pocket, and, with the things the fairy had left, and some provisions, set out. She walked till she was out of sight of the palace and then she sat down and had something to eat. Then she set off again, and soon she came to a large forest; she tried and tried to get through the trees, but she could not. Then she thought of the shoes, and she no sooner had put them on than she felt herself rise in the air, and before she knew where she was she was on the other side of the forest. She sat down again to rest, but fell asleep. When she awoke she looked around and in the distance she saw her brother; she again put on her shoes and was close beside him when he looked around and saw her; he then started forward, she following. All of a sudden they came in sight of a castle, into which he vanished; she followed, and was just opening the door when she fell in a swoon on the steps. When she came to, she found herself in a large hall and a young man bending over her; he asked her how she had happened to come there, and she tried to explain to him, but he could not understand, but one of his servants who could understand signs told him all her history, and that she was a princess. He then told her that he was a prince and that his name was Albertus, and that her brother was hiding in a cave about two miles away. She immediately started up, but was detained by the prince, who asked her if she would not have a carriage; she shook her head. She then started off, and after she had gone about a mile, she drew from her bag one piece of glass; she then wished for an army of soldiers. Soon they arrived at the cave where the prince

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was sitting all alone. As soon as he saw his sister he tried to escape, but could not. The minute the princess saw her brother she ran to him and they embraced each other. The princess felt a strange feeling come over her; she then remembered the fairy's word that she would recover her speech, and the first words she said were "My brother." Then she took another piece of glass and wished for a carriage and horses. No sooner had she uttered the words than a beautiful carriage came in sight, and in it was sitting Prince Albertus; he then assisted Fairise to get in, and soon all three were on the way to the castle belonging to King Loyal Heart.

The King and Queen, who had long supposed their children to be dead,

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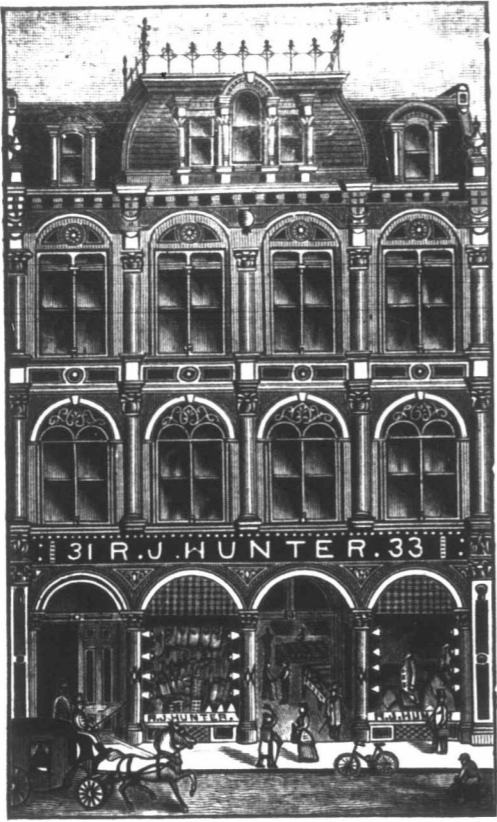
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were, as you may suppose, nearly wild with delight, and willingly gave their daughter to Prince Albertus, who had asked for her hand. And three weeks after, if you had come to the city where King Loyal Heart lives, you would have heard the wedding bells ringing for the marriage of Prince Albertus and the Princess Fairise of the White Heart.

**Curious Caterpillars**

Some of our party, camping out in the woods last summer, were greatly interested in watching the singular movements of a company of caterpillars upon a leafy branch.

There were about twenty of them, and they seemed to be travelling straight forward like an Eastern caravan in regular order, under the guidance of a leader, who was easily distinguished from the others by spots peculiar to himself.

One of the girls carelessly poked him with a twig, and to our surprise there was an immediate disturbance all along the line. The caterpillars crowded and knotted themselves into a bunch in complete confusion.

Soon the leader extricated himself

**CONSUMPTION CURED**

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NOYES, 820 Power's Block, Rochester, N.Y.

from the writhing heap, and went about among his company touching each one with his head, as if giving instructions, not omitting one of the number. After apparently speaking to each, he led the way once more, and the others fell into regular line behind him.

We tried the experiment of moving and replacing him instantly at the head of the column, but chaos reigned as before, and the whole previous performance was repeated. He counted every one of his followers, recognizing, caressing, encouraging each, and then started them once more on their travels.

We tried the effect of removing one from midway of the ranks, and all behind that one were demoralized, and the forward ones soon missed their companions.

While the company was in confusion we removed one of the private soldiers, to see if he would be missed, and the captain searched perseveringly for him and would not give the order, "Forward, march," until we restored his friend.

These experiments naturally suggested the query, "Can caterpillars count?" At any rate we can but wonder at the instinct displayed by these little creatures whose lives are so brief.

**In the Swiss Mountains**

Far away in the Swiss mountains Nanette is living alone, watching the cows and sheep and goats that are taken up there in the summer to feed on the delicate grass that grows where the snow has been.

It is rather a lonely place, but Nanette does not mind that. She has always a great deal to do, and once a week her father or one of her brothers come up the steep path from the valley to see how she is getting on, and to bring her fresh provisions. They also take down the cheese and butter that Nanette has been making up on the hill-side.

All the cows know her quite well, and she has a separate name for each, which they will answer to when she calls them. When the cold weather comes, Nanette and her brother will drive them all down into the valley, where they will be kept through the long winter till the spring comes again.

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All classes of Sporting Goods at greatly reduced prices.

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is absolutely necessary in order to have good health. The greatest affliction of the human race is impure blood.

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The best remedy for all blood diseases is found in Hood's Sarsaparilla.

Its remarkable cures are its loudest praise. It is not what we say but what Hood's Sarsaparilla does that tells the story.

No remedy has ever had so marked success, or won such enormous sales.

Scrofula in its severest forms yields to its potent powers, blood poisoning and salt rheum and many other diseases are permanently cured by it. For a general Spring Medicine to remove those impurities which have accumulated during the winter, or to overcome That Tired Feeling, nothing equals

"I wish to say that 3 years ago we had a beautiful boy born to us. At the age of 11 months he breathed his last, a victim to impure blood. On Aug. 4, 1891, another boy was born, who at the age of two months became afflicted with the same disease. We believed the trouble was constitutional, and not common sore mouth. I procured a bottle of Hood's Sarsaparilla and commenced to give it regularly to both mother and baby. Improvement began at once. We have succeeded in eradicating the scrofulous blood from the system and today we are blessed with a nice, fat baby boy, 18 months old—the very

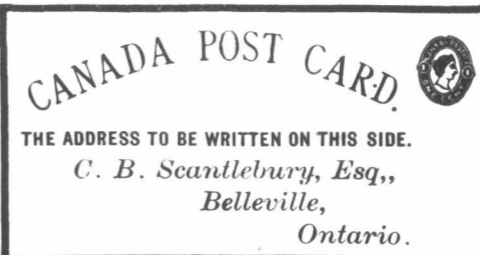
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all life and full of mischief—thanks to Hood's Sarsaparilla. I am a minister in the Methodist Protestant church, and it affords me much pleasure to recommend Hood's Sarsaparilla to all as a safe, sure remedy. Even my wife, after taking Hood's, became healthy and fleshy and has the bloom of girlhood again." Rev. J. M. PATE, Brookline Station, Missouri.

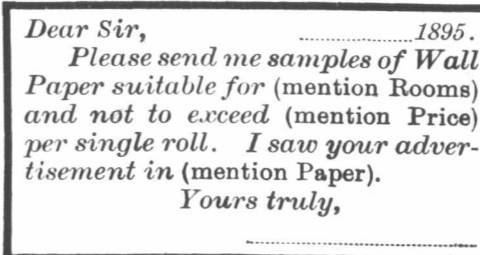
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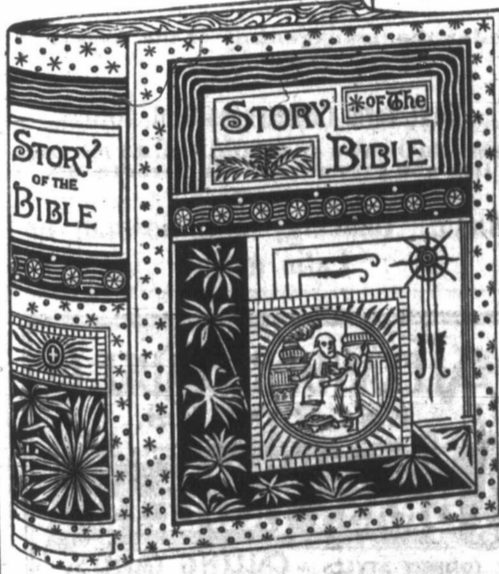
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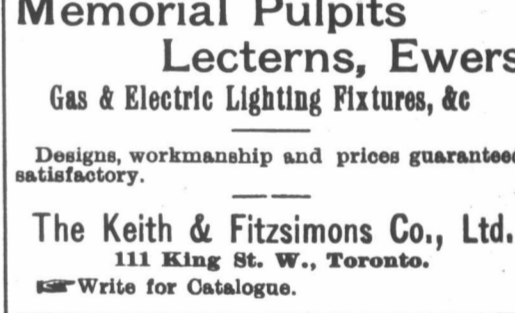


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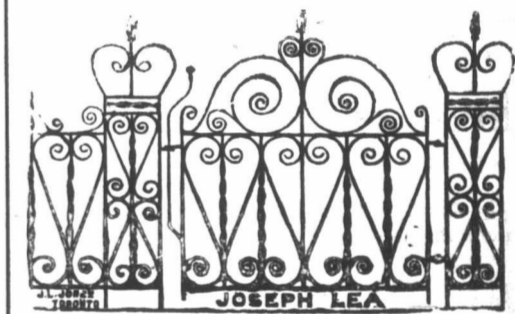
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