

Canadian Churchman

AND DOMINION CHURCHMAN.

A Church of England Weekly Family Newspaper.

Vol. 21.]

TORONTO, CANADA, THURSDAY, APRIL 11, 1895.

[No. 15.]

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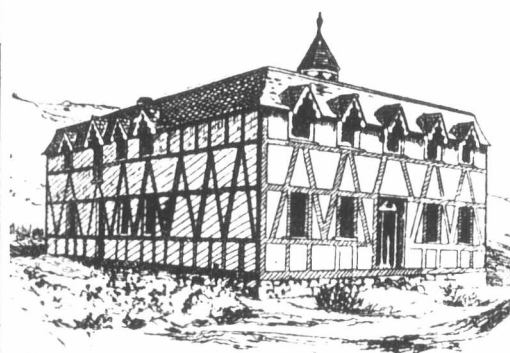
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Canadian Churchman.

TORONTO, THURSDAY, APRIL 11, 1895.

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April 14—EASTER DAY.
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Evening—Exodus xii. 29; or xiv. John xx. 11 to 19; or Rev. v.

APPROPRIATE HYMNS for Easter Sunday and First 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:

EASTER SUNDAY

Holy Communion: 127, 184, 499, 555.
Processional: 125, 181, 186, 892.
Offertory: 180, 183, 497.
Children's Hymns: 186, 140, 341, 565.
General Hymns: 126, 135, 140, 498, 504.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 133, 197, 316.
Processional: 135, 140, 391.
Offertory: 129, 137, 174, 502.
Children's Hymns: 131, 339, 573.
General Hymns: 128, 132, 134, 138, 500.

GOOD FRIDAY.

EVENING.

"It is finished."—Gospel.

What a retrospection was that in which the dying Saviour, from His cross, gazed through the long vista of the past and saw every type and prophecy now fulfilled! The world's redemption was accomplished. The mighty gulf which had separated earth and heaven was now filled up. The wall of partition between God and the soul was broken down. The way was prepared, the ransom paid, the atonement offered, the sacrifice completed. Nothing was left for man to do but to accept the great mercy thus freely purchased for him by the infinite sufferings of the Son of God. It was an hour of great joy. He who had come to earth to do His Father's will could now exclaim, "I have finished the work which Thou gavest me to do." Into the future, also, turned that omniscient gaze. He saw the constantly increasing procession of the redeemed hastening on to join in the "new song," and "the travail of His soul" was "satisfied."

We, too, must come to that hour when life, with all its duties, its joys, its responsibilities, is slipping away from us, and the soul stands midway between time and eternity. We look upon the past, but not as Christ, upon a life unstained by a single sin, a work completely finished in all its parts.

How much in that hour will there be to regret! How sad will then be the confession, "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done, and there is no health in us." But, blessed be God, the outlook into the future, for a believer in Christ, is one of inexpressible happiness. He trusts himself into those arms which were once nailed to the cross for him, with the blissful assurance that they will bear him safely over the river of death into eternal life and blessedness beyond. "Thanks be unto God for His unspeakable gift."

"Tis finished! the Messiah dies—
Cut off for sins, but not His own;
Accomplished is the sacrifice—
The great redeeming work is done!

"Death, hell and sin are now subdued;
All grace is now to sinners given;
And lo! I plead the atoning blood,
And in Thy right I claim my heaven."

EASTER EVEN.

MORNING.

"We are baptized into the death of Thy blessed Son, our Saviour, Jesus Christ."—Collect.

When the mortal agony is over, and the soul has winged its flight to the throne of God, naught remains to the weeping friends but the pale, cold corpse. It sees them not; it heeds them not. The endearments of love, the sobs of agony, call forth no answering sign. The rush of the outer world, which was wont to quicken to feverish excitement that lifeless form and spur it on to ceaseless activity in the rounds of business or pleasure, now passes on unnoticed. The man is dead.

So when we become "dead with Christ," by the power and grace of God, a change as great, as real, passes over the soul. We are "dead to sin"; as free from its power, as indifferent to its pleasures, as uninfluenced by its seductions, as is the pale corpse in its coffin to the pleasures, the pursuits, the ambitions of life.

But sin does not die in a day. "Our old man is crucified with Him," says the Apostle—perhaps referring not more to the peculiar mode of Christ's death than to the slow and painful nature of crucifixion. So, when the soul dies to sin, it is a life-long dying—a struggle which only terminates when this leprous body is returned to corruption. It would seem as though nothing but a total dissolution of its every part could remove the defilements of sin contracted by our mortal nature.

But what is the prospect of those who know nothing of this baptism into Christ's death; whose lives are spent in the gratification of unhallowed desires, the pursuits of worldly ambitions, the feasting and pampering, instead of the crucifying of "the old man"? Only those who "have been planted together in the likeness of His death" can indulge any safe hope of partaking also "in the likeness of His resurrection." Let us see to it, then, that we are "buried" with

Christ by ceasing from the practice and love of sin, and by walking in the newness of a holy life.

"Tis not the skirmish of an hour;
Sin yields not at a blow;
For pride of heart is ill to slay;
And what seems overcome to-day,
Will be to-morrow's foe."

EASTER DAY.

THE NEW LIFE.

Almighty God, Who through Thine only begotten Son Jesus Christ, hast overcome death, and opened unto us the gate of everlasting life, we humbly beseech Thee that, as by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect; through Jesus Christ our Lord Who liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

Through Lent, and in the Holy Week especially, when surely our hearts were moved and filled with "good desires," we have searched out our sins and tried truly to repent of them; and now, at Easter, the Church shows us the real true way in which to celebrate the joyful festival of our Lord's Resurrection.

The heavy cloud is gone. We no longer think of our dear and blessed Lord's agony in the Garden of Gethsemane, of His Cross and Passion, nor of the quiet tomb beside which only yesterday we waited; but we think of Him risen, triumphant over death itself. Our churches resound with Alleluias and songs of praise; our hearts are filled with joy as we throng to "keep the feast." But, though our hearts beat high, though we may feel them really filled with "good desires," the Church warns us even now—on the most glorious of her festivals, as last week on the most awful of her feasts—not to trust to feeling, not to be carried away by excitement, not even by the excitement of a pure, holy joy like this. Perhaps she would have us remember that the same crowd that, on our Saviour's entrance into Jerusalem, cried, "Hosanna!" was the crowd that a little later cried, "Crucify Him! Crucify Him!" In quiet, sober words, the Collect—that prayer that collects the Easter teaching and sums it up for us to practice—bids us bring our good desires to "good effect."

We who have lamented our old sinful lives are taught that "like as Christ was raised up from the dead, even so we also should walk in newness of life" (see Second Lesson), and so strive to turn into good actions the good desires God by His grace has put into our minds.

Something to do. This is the way not to waste our strength in high-wrought feeling only, not to let our love grow cold. God gives us the wish to serve Him; we must not rest in the wish, but strive to bring it to effect, to be good, to do good, and so really rise "to newness of life."

THE VICTORIOUS CHRIST.—A great painter has left on the walls of a little cell in his Florentine convent a picture of the victorious Christ, white-robed and banner-bearing, breaking down the iron gates that shut in the dark rocky cave, and flocking to Him with outstretched hands of eager welcome, the whole long series, from the first man downwards, hastening to rejoice in His light and to participate in His redemption.

HIS GRACE ARCHBISHOP LEWIS, D.D., D.C.L.

On Monday, March 25th, after Divine Service in St. George's Cathedral, Kingston, the clergy retired to the office of the Archbishop, and, in their behalf, Very Rev. Dean Smith presented His Grace with the following 'address congratulatory of his consecration in Kingston thirty-three years ago:

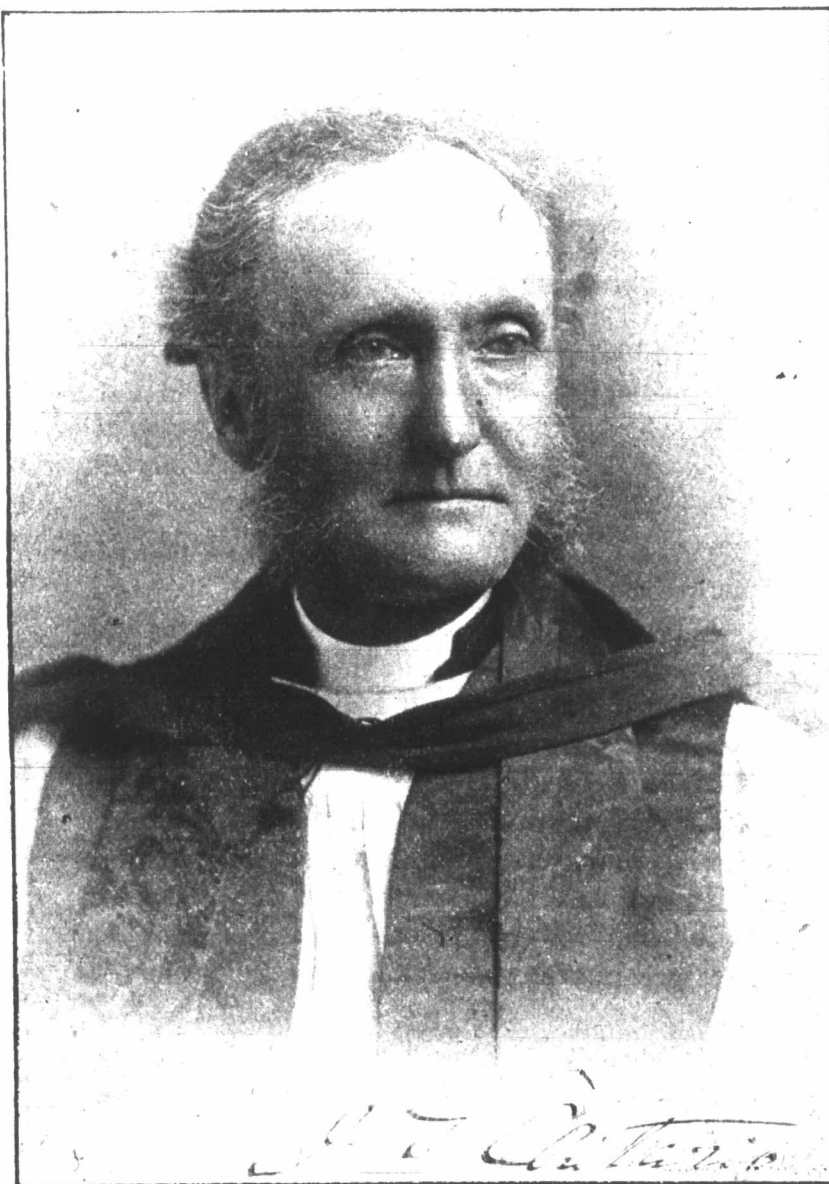
To the Most Reverend John Travers Lewis, D.D., D.C.L., Lord Archbishop of Ontario and Metropolitan of Canada:

MAY IT PLEASE YOUR GRACE:—To-day as you commemorate the thirty-third anniversary of your consecration as Bishop of Ontario, your clergy desire to congratulate you most heartily upon having been spared to discharge, for so exceptionally long a period, the duties of your sacred office. Of those who were Bishops of the Anglican Communion within the limits of the British Empire at the time of your consecration, only one is now engaged in active work. Your Grace has seen the number of your clergy grow from 55 to 135; of parishes, from 48 to 113; of congregations, from 91 to 281. Over 35,000 persons have received at your hands the Apostolic Rite of Confirmation. Besides the spiritual growth which these figures indicate, the material progress of the Church in this diocese under Your Grace's administration has been equally marked, the number of churches having increased from 70 to 230, and of parsonage houses, from 19 to 84; while the contributions to diocesan funds have steadily advanced from year to year throughout this whole period. But more gratifying than even this progress has been the happy disappearance of party feeling in your diocese, and the growing unity of spirit amongst clergy and laity as exemplified in synodical and parochial work. For many years past all have worked harmoniously together, sacrificing no principle but recognizing the duty and the benefit of united action. It is a matter for deep regret that efforts have recently been made to destroy this unity; and we desire to express as strongly as possible our disapproval and condemnation of the means employed to accomplish this end, namely, the misrepresentation of your action in declining to be dictated to as to the terms upon which you would accept candidates for holy orders; your offence being that you yourself prescribe the conditions of acceptance instead of allowing the applicant to do so. Your Grace's practice is merely what every Bishop does, and must do if a Bishop is to have any responsibility whatever regarding candidates for ordination. They must be accepted upon some conditions, and these conditions surely are to be decided by the Bishop and not by the candidate or his friends. So far as our relations with Your Grace are concerned, there is no need to assure you of our entire confidence in your justice, impartiality, and liberality of mind; but knowing how industriously misrepresentations of your action are being circulated throughout the diocese, we feel that we, who know you best, ought to declare ourselves. With every good wish and prayer for your well-being, and that of the Church under your care, we remain, your faithful clergy. Signed by 119 of the clergy.

THE ARCHBISHOP'S REPLY.

REVEREND AND DEAR BRETHREN:—It is with gratitude to Almighty God that I desire to acknowledge His great mercies to me on this day when I

enter on the thirty-fourth year of my Episcopate, and also to express my thanks to you individually—my heart-felt appreciation of the kindness that has prompted your congratulatory address. I join with you in thankfulness for the progress the diocese has made in things spiritual and temporal, as indicated by the statistics you bring forward, and I pray that such progress may be maintained in the future, as it will assuredly be if the unity and co-operation which have hitherto made the diocese conspicuous be not interrupted by the reckless agitation lately sprung up in Ottawa. It is a misfortune that you should feel constrained to take notice of it, but I do not see how it could have been avoided when your Bishop was so falsely and I fear maliciously slandered. For the last two months, owing to illness and partial loss of sight, I have been unable to read or write, and therefore I was for a time ignorant of the real character of the meeting held in St. George's school-house, Ottawa. At first I thought that it



might have resembled that of Demetrius at Ephesus, of which St Luke gives us this description: "Some, therefore, cried one thing and some another: for the assembly was confused; and the more part knew not wherefore they were come together." But I know now that the Ottawa meeting was worse than that of Ephesus. It was a wicked attempt to impose on the dupes there assembled. The prominent charge against me was that I had said that "I never would ordain a Wycliffe student." This was a base fabrication. I never said word or wrote line to that effect. I am not given to making sweeping assertions or declarations of policy which I know may have to be modified or changed under changed circumstances of the future. If the rioters at the meeting had charged me with the following misdemeanor they would have been strictly accurate, viz., that I withstood the insolent demand of a priest in Ottawa that I should admit to examination for Holy Orders three years hence a candidate of his selection on his conditions, and not on mine. His followers, no doubt, are ignorant that

it is the prerogative of all Bishops to ordain on their own conditions, not on those of irresponsible friends of candidates for Holy Orders,—a prerogative I am not likely to resign at the bidding of a meeting which has shocked every right-minded Christian. It may be well to make plain to you my attitude towards Wycliffe College. Up to the present time I have never made any public statement on the subject, nor exhibited the least hostility to the college, though I never viewed its establishment with favour. Ever since I could reason on such subjects I disliked the multiplication of small Theological Seminaries. I believe that they beget narrowness which ends in bigotry. This is inevitable when young men of a certain theological stripe are hived together to be moulded to order by professors as narrow as themselves. The policy of the first Bishops of Canada, like Bishops Mountain and Strachan, was to concentrate the strength of the Church on the establishment of one or two great universities where theological students should be educated in the same buildings with students in art, as in the great universities in England and Ireland. This course of action, if adopted, would ensure less bigotry, abler professors, larger libraries, and more spacious buildings. Wycliffe College, being an additional theological seminary, and in my opinion quite unnecessary, was therefore regarded by me with disfavour, especially by reason of the object sought to be attained by its erection, which was avowedly the overthrow of Trinity University, and that by the use of means which I shall not mention, as I wish to avoid controversy. I have been identified with Trinity College from the day of its foundation. I know its full history. I have fought its battles, and by virtue of seniority of consecration am now the Chairman of its Corporation. Is it not then too much to ask of even archiepiscopal good nature that I should view with equal esteem and favour a college intended to spring into popularity out of the ruins of Trinity College? But this is not the only ground for my dislike to Wycliffe College. I seriously object to some of the text-books used there, notably and as a specimen, Hatch's Bampton Lectures, a book characterized by my dear friend the late Bishop of Lincoln in my hearing as a gross perversion of the object sought to be attained by the founder of those lectures, the Rev. John Bampton. I also object to it as an authorized "book of reference" for candidates for Holy Orders. But further, I disagree with a great deal of the theological teaching given in Wycliffe College. I give as an illustration the following passage taken from the Calendar of the college. Among the "Distinctive Principles" of this college is "An Historical Episcopate traceable to Apostolic direction, as conducive to the well-being but not necessary to the being of the Church." This I believe to be a fiction without a particle of support from the New Testament, primitive antiquity, or the Book of Common Prayer. It is a device manufactured by well-meaning but puzzle-headed people in order to escape from the dilemma of unchurching sects. But the device is insulting. It seems to say to those that are not members of the Church: "You have an existence, it is true, but not a good one. You are in what is called the *esse* of a Church, but not the *bene esse*,"—just as if the Apostles had transmitted to us a choice of Churches of various grades of orthodoxy—as if the Catholic Church

was like a railway train made up of first and second-class carriages—and as if any sensible Christian would not prefer to be a member of a body that had a good constitution, to remaining a member of one that had merely a claim to existence! Now I do not believe a word of this figment, and I prefer that those ordained by me should disbelieve it also. It is very painful to me to be forced to enter upon this subject at all. My intention has always been to let Wycliffe College alone to work out its own future. I have felt and still feel that it may be destined to do good. Candidates for Holy Orders trained there, or some of them, will no doubt revise opinions gained there when they have had more experience and a wider range of reading, instances of which are not wanting. For this and other reasons it was my desire to say nothing to its disparagement; but the provocation has been too great to permit me to be silent. The insults offered to myself would not have elicited a remark from me, but I must notice those offered to our brethren in Ottawa. When men of high standing and long service in the Church, like Archdeacon Lauder and Rural Deans Bogert and Pollard, are hissed down because they manfully endeavoured to say a word in defence of their absent Bishop, a righteous anger must be felt. I tender to them my sympathy and promise them my firm support. They may have to withstand further opposition from the organization that has been framed to perpetuate discord; but they may rest assured that the good sense of the Church of England will never allow a club of self-constituted theologians, either in Ottawa or elsewhere, to regulate the affairs of the Church by usurping the functions of our General and Provincial Synods, and substituting for the canons and immemorial usages of the Church the resolutions of intimidation meetings where freedom of speech is not permitted and Evangelical religion is caricatured. Meanwhile let us continue in the old paths and work on in faith; and, as that really Evangelical prelate, the Bishop of Winchester, said when threatened with an action at law by a candidate whom he rejected for his ignorance, "I sleep in peace." Believe me, ever yours affectionately in the bonds of the Church,

J. T. ONTARIO.

BISHOP BLYTH.

(Concluded from last week.)

The great hindrance to our work, so often referred to—the want of our own buildings—is being felt acutely at Cairo. House property is one of the few ways in which natives in the East invest their money. Eastern houses require much alteration in most cases, when first occupied by Europeans. This is managed by the tenants advancing rent; and when the money is spent, the landlord often wishes to realize the value of the improved property, either because the expenditure has left him without any immediate interest for his money, or because he thinks a bargain may be driven with the tenant. The purchase of the house by the mission must generally be impossible, when an equally impossible rent may be demanded. This is our position with regard to tenancies in the East. In Egypt it is not quite so bad as elsewhere; but from various circumstances we have had to change our quarters at Cairo four times; and now, because we could not buy the house we are in, it has been sold over our heads and the expenses and uncertainties of a removal are before us at the end of our lease in June next. We sincerely hope that the local fund, started for the purchase of the house we

have lost, may be increased; so that before the end of the year we may be able to purchase new quarters. We are afraid that it must come from the spontaneous gifts of friends, for Mr. Odeh has no time to beg; nor has he the questionable gift of self-advertisement. In a retrospect of his work during the last four years lately received from Mr. Odeh, he says:

"There have been as yet only two adult baptisms, but this is no cause for any discouragement. Who can tell how many baptisms in the years to come will be the result of the daily patient, faithful, prayerful sowing of the seed in these schools? The aim of the mission is not confined to merely individual conversions (much as they are to be desired and prayed for), but the great object now is so to leaven the mass of the Jewish population with the truths of Christianity as to accustom them to regard Christians and their religion with kinder feelings, and thereby to make it a much easier thing for their children to come boldly out. The proof that this leaven is working even now is shown by the fact that we have a chapel full of children at daily matins, and that there has been hardly a case of objection on the part of the parents to their attendance."

On his late visitation of Egypt the Bishop appointed Mr. Odeh to be one of his chaplains. In recognition of his excellent work.

THE NEW BISHOP OF ADELAIDE.

The Rev. T. R. Harmer, Fellow of Corpus Christi College, Cambridge, has been unanimously selected by the Archbishop of Canterbury and the co-adjutor Bishops, to whom the choice was delegated, to fill the vacancy caused by the translation of the Right Rev. W. Kennion, D.D., to the Bishopric of Bath and Wells. Mr. Harmer was educated at Eton College, of which school he was both Captain and Newcastle Scholar. From Eton he went up to King's College, Cambridge. He was the Bell University Scholar in 1878, Carus Greek Testament Prizeman in 1881, and took his degree the same year, coming out fifth in the first class of the Classical Tripos. In 1883 he obtained a first-class in the Theological Tripos, as well as the Evans and Scholfield University Prizes, and was in the same year elected to a Fellowship of his college. In September, 1883, he was ordained deacon by the then Bishop of Durham—Dr. Lightfoot—and was licensed by him to the curacy of Monkwearmouth. In the following year the Bishop conferred priest's orders upon him and appointed him his domestic chaplain. He remained at Bishop Auckland until Dr. Lightfoot's death in 1889, when he returned to Cambridge, having been elected to a Fellowship at Corpus Christi College. Since that time Mr. Harmer has been engaged in bringing out the posthumous works of Dr. Lightfoot under the direction of the trustees of the Lightfoot Fund.

Since 1891 he has been Librarian of Corpus Christi College, and at the present time is Vice-Principal of the Cambridge Clergy Training School. Only a few weeks ago he married Miss Somers-Cocks. The new Bishop-elect is 36 years of age.

CHURCH WORK IN ENGLAND.

The London *Guardian* publishes some important statistics of "Church Work" in thirty-three dioceses in England, including that of Sodor and Man. The latest statistics are for the year 1893-94. They are necessarily incomplete, as they do not include those of the Diocese of Truro, and out of the thirteen thousand five hundred and

sixty-six incumbents of parishes applied to, four hundred and seventy-eight failed to supply the information required. But even a very cursory perusal of these tables of information will convince an unprejudiced observer that the Church of England is a singularly active organization, and that whilst a very large proportion of the income derived for the support of the clergy comes from endowments, the voluntary contributions for Christian work are very large indeed. The gross total income of the 13,088 incumbents is returned at somewhere about \$21,000,000, and of this \$1,250,000 is received from pew rents, \$560,000 from Church collections and Easter offerings, and \$566,000 from fees and Easter dues. But out of the gross total derived from benefices, the clergy in charge of parishes pay upwards of a sum equal to a million and a quarter dollars for the stipends of their curates or assistant clergy. The various parishes applied to for information show a million dollars devoted to foreign missions, but this does not represent the voluntary contributions of Church people for foreign missionary work. The income of the Church Missionary Society alone exceeds that sum. It merely represents the money contributed through parish organizations. It is in this respect that the statistics before us are deceptive, inasmuch as they do not really represent the total voluntary contributions for Church work. They do not include the money sent direct to the treasurers of the various societies. They exclude the very large sums contributed both by gift and bequest which have been given during the year to societies for home and foreign missionary work. The statistics now under consideration exhibit a total of about \$28,000,000. It is to be regretted that, in the summary of voluntary contributions, no account is given of donations and subscriptions collected by independent bodies, or sent direct to central societies, nor those very large sums which are applied to charitable objects, such as hospitals and industrial institutions. We venture to think that until the "Church statistics" include these large voluntary contributions they will fail to convey to an unthinking public the real strength of the Church of England. This omission should be corrected without delay. An interesting feature in the returns is the fact that whilst there are 36,000 choristers who are paid, there are very nearly 200,000 young men and boys who sing in churches without any remuneration. We commend this fact to the consideration of Canadian parishes, because we greatly fear that in this country it has become too generally the rule for choristers to expect remuneration. Of the 36,000 paid male singers in England, it must be remembered that a very large number of these are engaged in cathedral and collegiate churches where daily prayers are sung twice a day. Deducting these, there seems to be but a small proportion of the singers in parish churches in English dioceses who receive salaries. The same remark applies to female singers, for out of a total of 77,932 not 2,000 of the number are remunerated. This consecration of voluntary service to the work of the Church is evident in every branch of it. For example, whilst there are about 800 deaconesses, nearly half the number are unpaid, and of the 526 sisters, less than 100 receive remuneration. The returns show that 209,000 males and 226,000 females are attending Bible-classes, and that there are two and a quarter millions of Sunday-school scholars. The statistics regarding Church attendance and services are evidently defective, but they are nevertheless of considerable interest. As an evidence that the Free Church movement is

rapidly gaining ground in England, we find that there are only 1,422,000 appropriated seats in the churches and chapels against the large number of 4,280,000 which are free and unappropriated. It appears that whilst an early communion is celebrated in 20,635 churches, there is an evening communion in as many as 1,842. The estimated total of the communicants is a little less than 2,000,000. This estimate is clearly below the mark, for in the Church of England every confirmed person has a right to consider himself a communicant. It is satisfactory to know that, as the Diocese of Truro will in future join in the scheme, the consent and co-operation of the Church in England in these annual returns will now be unanimous, and that in process of time we shall be in possession of statistics which will show the real strength of the English Church. Still, it must be observed that any statistics which fail to include the voluntary contributions which flow through organizations not parochial, but not closely identified with the Church, will be altogether inadequate to express the real condition of the English Church.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS

QUEBEC.

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

The Synod.—The Lord Bishop has directed the calling of the Diocesan for Tuesday, May 29th, and following days. The meetings will be held in the Cathedral Church Hall, Quebec.

Church Society.—The usual annual public meeting of the Quebec Diocesan Church Society is to be held in the City of Quebec, on Monday evening, April 29th. The Bishop will preside, and the speakers are expected to be their Lordships the Bishops of Nova Scotia and Fredericton, and R. W. Henneker, Esq., D.C.L., Chancellor of Bishops' College, Lennoxville. The visiting Bishops will most likely occupy the pulpits of the cathedral and St. Matthew's Church, on Sunday the 28th inst.

Confirmations.—The confirmation services in Quebec City during Holy Week were: Palm Sunday, three p.m., St. Matthew's Church; eight p.m., St. Peter's Church; Monday, the 8th, 8 p.m., at the cathedral; Tuesday, the 9th, eight p.m., a second confirmation at St. Peter's Church; Wednesday, the 10th, eight p.m., at St. Paul's Church.

The Bishop's Movements.—The Lord Bishop leaves Quebec on Easter Monday for Montreal; after remaining there a day he goes on to Hamilton, Ont., on a visit to the Lord Bishop of Niagara. Saturday, the 20th inst., returns to Toronto, preaching on Sunday, at eleven a.m., in St. James' Cathedral, and at seven p.m. in St. Thomas' Church. Wednesday, the 24th, attends meeting of the D. and F. Miss. Assoc., at Kingston, Ont. Thursday, the 25th, ten a.m., attends meeting of the House of Bishops; Thursday, 25th, three p.m., assists in the Archbishop's Appeal Court, where the appeal of the Rev. Mr. Wye, of Amherstburg, Ont., will be heard. Returning to Quebec on the 26th.

Women's Auxiliary.—At the last quarterly meeting of the diocesan branch, a resolution was passed regretting the resignation of Miss L. H. Montizambert, diocesan secretary, and presenting her with a provincial life membership in recognition of her many valuable services. Grants were made of \$25 to the Bishop of Qu'Appelle for his school, and \$15 to Archdeacon Phair for the Indian Missions of the Diocese of Rupert's Land.

Lennoxville.—*Bishops' College.*—The Eastertide meeting of the corporation met in the Synod Hall, Montreal, on Tuesday, the 2nd inst. Present: The Lord Bishop of Montreal in the chair, Rev. Principal Adams, Acting Chief Justice Tait, Rev. Canon Mussen, Rev. G. A. Smith, Dr. L. H. Davidson and Messrs. Richard White, John Hamilton, R. P. Campbell and A. D. Nicolls. In addition to the ordinary routine business, the lengthening of the honour course in Classics, Mathematics and Divinity were reported; also of the acceptance by the Rev. R. A. Parrock, B.A., scholar of Pembroke College, Cambridge, and a first-class classic of that university, of

the position of Davies and Davidson Professor of Classics. This Professorship was founded several years ago through the munificent bequest of two ladies, Mrs. Davies and Miss Davidson (sisters) for many years members of St. Matthew's Church, Quebec. Satisfactory reports were presented by the Principal and the Professor of Divinity, and from Bishops' College School. The arrangements for the forthcoming jubilee of the university in June next, were discussed. A matter of more than local interest was raised in regard to the proposed affiliation of the new Conservatory of Music in Montreal to Bishops' College. A committee was appointed to consider the matter. Dr. G. M. Garrett, the organist of the university of Cambridge, is the musical examiner of Bishops' College. The twenty-fourth annual convocation of the Medical Faculty was held the same day in the afternoon, and was well attended and was very enthusiastic. Degrees were conferred on a number of graduates, among them two ladies. Several of the Professors delivered addresses before the conferring of degrees by Dr. Drummond. One of the lady graduates being a Jewess, Rabbi Veld was called upon, and on the occasion of a Jewish lady being first graduate, and also the first lady Israelite to take a medical degree in Canada, made a clever address. He thanked the Church of England University for honouring the nation he represented. Principal Adams in a stirring address made reference to the increased attendance at Lennoxville, and to the admission of dentists into the Medical Faculty, in which step Bishops' had followed Trinity University. The prospects of the university of Bishops' College and Bishops' Medical College were never brighter. The Rev. A. H. Millard, B.A., of Nottingham, England, is now, and has been for the past month, a guest of the Lord Bishop, and on Passion-Sunday took part in all the services at St. Matthew's Church. He is shortly to return to his native land.

ONTARIO.

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

Kingston.—*The King's Daughters.*—Circles of the King's Daughters in this city have lately held a union meeting and invited the Canadian Secretary, Mrs. Tilley, of London, to address them. Dean Smith, with his accustomed kindness, granted the use of the Synod Hall of St. George's Cathedral, and also presided at the meeting. The Food and Fuel Club, established by the Charity Circle of Kingston, reported at this meeting. It was a record of the most practical work, viz., "helping the poor to save their earnings," so that when the winter came, many families had quite a little fund in the bank. In connection with this work, members of the circle were required to visit each family weekly, and thus a most friendly intercourse was promoted between them and their sisters who were not so well off. What opportunities for showing the Christ-like spirit and speaking the Christ-like word! The work of this circle was spoken of by people outside of the order, as the best practical Christian work done in Kingston this winter. It will be interesting to those connected with missionary work to hear that in March, 1894, thirteen circles belonging to the Anglican Church, also two undenominational circles, and some individual members, promised to raise \$100 annually towards the salary of Miss Kerby, lady missionary at Kanvengah. In addition to this, members of the King's Daughters having heard that Miss Kerby had lost her cow, contributed \$16 towards the purchase of another. A dear Scotch woman gave her contribution in true Scotch fashion, labelling it "For the beastie," I.H.N. Another phase of the work of the King's Daughters is presented by a pastor who said that his church was in debt and unable to employ a sexton, that the circle in his church offered to take this duty, and, regularly every week, they appeared with brooms and dust pans to put the House of God in order for public worship on Sunday, continuing to do so until the financial burden was lifted.

"Lowly or grand our tasks,
Serve we the same."

All the spiritual work done in and by this order, eternity alone will reveal; but even here on earth God allows His people who are engaged in the order's work to know of much fruit to the honour and glory of our blessed Saviour's name. The elasticity in choice of work is a great attraction, because sometimes the King calls us to serve in home work for Him, and the halo of Divine consecration is to be put upon the common things of the daily life in the home. A member of the order thus writes on this point: "I love our dear order; it lets us each one serve just in our home, if it is there our 'King' calls us to serve, and I do feel that in these days there is a danger of letting the outside work come first. I can't tell you how much I have been helped by my little badge, my silent reminder of 'whose I am.' The daily duties become sweeter and easier somehow when we know we can take up our common task, and make it holy unto our Master. I feel that

this is such a blessed order, because it gives Christian men and women a badge which speaks instantly to the heart and draws us together around 'His feet' and oh! it is indeed a tiny taste of what it will be, when at last 'At His Feet' indeed, heart will welcome heart."

TORONTO.

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

Toronto.—The Right Reverend Bishop Dunn, of Quebec, will preach in St. James' Cathedral on Sunday morning, April 21st, and in St. Thomas' in the evening.

Norway.—On Thursday evening last, a very interesting lecture on astronomy with stereoscopic views was given by Mr. Clougher, of Toronto, in the old church, on behalf of the "Church Boys' Brigade." At the close of the entertainment, a very beautiful banner was presented to the brigade by Mrs. Rutlan, wife of the rector. This exquisite piece of work, which is acknowledged to be one of the handsomest of its kind among the Toronto companies, was worked by Miss L. Farquharson Smith, of Gwynne St., Toronto. Needless to say, the boys were delighted and gave a hearty vote of thanks and three cheers for the kindly donor. The banner was placed in the chancel of the new church. On Sunday, the Rev. C. H. Shortt, chief warden of the "Church Boys' Brigade," made his semi-annual inspection of St. John's Company, Norway. Forty members were present under the command of Capt. Charles Jackson. After an address on "Loyalty," by the inspector, he pronounced everything in connection with St. John's Brigade in first-class order, and it to be one of the most satisfactory companies he had yet visited.

NIAGARA.

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

Arthur and Damascus.—At the request of His Lordship, the Bishop of the diocese, the Rev. H. J. Leake, M.A., of Drayton, undertook the task of canvassing these congregations to try to have them realize they could support a clergyman without a mission grant. The effort was successful. As a result, the \$250 yearly grant they have been receiving can be used to open a new field. A good work has been quietly and persistently done here during the past six years by the present incumbent, Rev. S. Bennetts. One thousand dollars in debts have been paid by the Arthur congregation; a \$1,000 church has been built and paid for at Damascus, and the congregations now start as a parish with excellent prospects. They are united, and there is no debt whatever; they have two pretty churches in perfect repair. The Rev. S. Bennetts is to be congratulated on the results of his labours.

HURON.

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

Glencoe and Appin.—*Concluded from last issue.*—In October, 1891, the first movement was made toward the erection of a new church. It was thought the time had arrived for taking action toward providing a larger and better building than the new one in use. A building committee was appointed, consisting of Dr. Lumley, Messrs. Richard Coad, Geo. M. Harrison, John Simpson, John Oldrieve, W. S. Rogers, N. F. Currie and Geo. Parratt. Dr. Lumley was subsequently appointed Chairman; Richard Coad, Esq., Secretary; Geo. M. Harrison, Esq., Treasurer. Owing to various circumstances, however, building operations were postponed until 1893. At the present writing the new church is completed in all essential particulars, and is now in use. It cost about \$8,500, and is nearly half paid for already, and is provided with an excellent pipe organ costing \$500, which has been paid. This is an excellent showing for so small a congregation, and only shows what a few earnest people can do if they only make up their minds to "put their shoulder to the wheel." The church consists of nave, chancel, vestry and tower, and a large and well arranged basement for furnace, Sunday school, and general parish rooms. Though the church is not orientated, but rather occidentated, it will be understood what is meant when it is stated that the tower rises in the middle of the technical west gable and contains the main entrance which is led up to by a wide flight of steps from the main street. The church is of white brick and will seat 300 people comfortably. The chancel is sufficiently deep to admit of its division into choir and sanctuary, which has been admirably done. The altar is well and solidly built, and the choir is furnished with seats with ends projecting upward and wrought in *fleurs-de-lys*. The ceiling is closed in at the cross-stays of the rafters and all the interior of the roof is panelled with narrow diagonal matching. All the wood-work is pine, finished with oak graining, except the seats, which are themselves

of oak. The chancel arch is adorned with a moulded hood, leaving space below for a sacred text, which is not yet in place. With a chancel so well-appointed, it would have been more in accordance with correct ecclesiastical arrangement had the reading-desk been placed side-ways or antiphonally, in accordance with the position of the choir seats, rather than facing the people. The chancel is neatly carpeted and the aisles are matted. Considerations of reverence and order, and thoughts of obedience to rubrics, are manifestly not wanting in the minds of this congregation, and therefore one is not surprised to hear of the activity of their organized labours. They have a Young People's Society, who are all communicants and contributors to church funds and church-work. There is also a Ladies' Aid Society, a part of whose assumed duties is to raise the rent for the parsonage. They do not only not fail in securing the required amount, but generally have a surplus which may be devoted to other purposes. Last year they raised \$189. Junior and senior circles of the King's Daughters are also organized in this mission. They hold a religious meeting fortnightly, when they assemble to do sewing for the poor or to promote some good object. They visit and nurse the sick. It is gratifying to learn that it is intended shortly to organize a chapter of the Brotherhood of St. Andrew, which has become so enlarged and so successful on this continent, and in England, in leading young men to bestow thought and energy in bringing other young men to Christ. Thus they have followed the example of St. Andrew, who, when he had found the Lord, "went and told Peter." The amount of money raised by this congregation for church purposes during the last few years has been large, not because they are wealthy, but because they are devoted to good works and are anxious that the work of extending Christ's Kingdom should go on apace among them. The quarterly Synod collections last year amounted to \$144.49.

APPIN.—St. Alban's Church, Appin, does not yet exist; but it is among the possibilities of the near future. Perhaps it would be more in accordance with the optimistic views of those more immediately interested to use the term "certainties," for indeed progress has been made. That services were begun here is entirely due to the energy of the Rev. Wm. Lowe. It was new ground with but a small nucleus of Churchmen to begin with, and with little to make one sanguine. Services were begun in a hall in the first Sunday after Easter, in 1893, in the village of Appin. Since then services have been regularly continued and well attended. At the opening of the Church of St. John the Evangelist, Glencoe, 9 candidates came from Appin and were confirmed. The sum of the quarterly Synod collections last year at Appin amounted to \$35.78. The proposed new church is to be built on a site suitably selected in the village, and building operations will be begun next autumn. It will be a frame church erected on piles at first, but will be walled under, and veneered with brick as means to accomplish this will permit. The lumber is already being prepared in the mill. The flooring is promised, and the seats and furniture of the old Glencoe church are again to do duty here. Plans drawn in the office of Messrs. Coad and Robertson, architects and surveyors, Glencoe, have been presented before the Executive Committee and accepted. The church will consist of nave, chancel and vestry. The dimensions of the chancel will be 12 x 18 feet; the nave 30 x 38 feet. It is thought that about \$800, in addition to the promised contributions of lumber, furnishings, etc., will make the building fit for use until further means of improving it can be obtained. The churchwardens are Dr. L. Hyttenrauch and Mr. John Congdon. The lay representative is Mr. E. J. Miles. In conclusion, while it is, perhaps, not desirable that our clergymen should think too much of themselves, there is perhaps no harm in letting the world know what is thought of them by their own people, especially when it is manifest that it can work them no injury. Having alluded to the esteem in which the Rev. Mr. Lowe is held, and the prosperity of the church, Mr. Harrison says: "At no period in the Church's history has the number of communicants been so large, the amount of the various offertories so great, or the unanimity of the congregation been so marked as at the present time." This was two years ago, and his power for good seems to be still increasing.

COURTRIGHT.—It is with indignation that some in this place hear of the perversion of the Rev. Mr. Hale, of Point Edward, to Presbyterianism, it is such a rare thing for a clergyman of the Church of England to join any of the sects. As a general thing, when men get better educated they leave denominationalism and identify themselves with the Church. We hope he will relent and return to the fold a wiser and a better man. Whose fault is it that a man holding such views as he has expressed for some time, was allowed to hold a position in the Church and draw \$425 a year from the Mission Fund? Is this the result of Wycliffe teaching? Who can

censure the Archbishop of Ontario for being careful about whom he lays hands on for the ministry. Every loyal Churchman, from the Atlantic to the Pacific, should hold him up in his decision that those wishing for orders shall take a two years' course in an orthodox theological college such as Trinity University, or Bishop's College, Lennoxville.

LONDON.—St. Paul's Cathedral.—The third annual meeting of the Woman's Auxiliary Missionary Association of the diocese of Huron, held on the 4th March, and two following days, is reported to have been in many ways the most successful meeting that has yet been held. The number in attendance was large; and the interest manifested in the many objects of mission work that were most ably brought before the members, proved that mission work at home and abroad is steadily gaining ground, and yet there is much need of more workers and increased liberality. The St. Paul's Branch has held three weekly meetings in March, with a good attendance of members. A great deal of sewing is being done, to hasten on the requisite amount for the annual bales of clothing that will be sent out at the end of May. The meetings will continue till the end of April. The junior branch has completed its work for the winter, and had a social on Tuesday, the 2nd April, to close the session, when short addresses were given by the Rev. Canon Chance and others, and Mrs. Chance kindly sang some Indian hymns. The members of the Sunday School and the W. A. M. A. joined in the presentation to Miss Cross of a life membership in the W. A. M. A. and a purse—the contents of which she has generously divided between two missionary societies. Miss Cross, who has lived with Bishop Baldwin's family; taught the infant class in the Cathedral for twelve years and only gave up her class recently in order to take charge of the Deaconess' Home in Toronto.

EAST LONDON.—All Saints' Chapel, Hamilton Road.—This is a mission attached to the Memorial Church, London, and supplied by Canon Richardson and Rev. W. L. Armitage, the clergy of the Memorial Church. Work was begun here about six years ago by Canon Richardson, who then held evening services here after his regular evening service at the Memorial. After two years' work a church was built, and in Nov., 1894, all debt on it was paid off. A mission room has since been erected for Sunday school and other parish purposes, and the first payment has been made. The others will be made as they fall due. Prior to Mr. Armitage's coming, Canon Richardson was assisted for two years by Rev. Wm. Short, B.D., and for five months by Rev. S. H. Gould, B.A., who is now attending Queen's Medical College, preparing for South African missions. Mr. Armitage began his work in Oct., 1894, and now conducts two services every Sunday, superintends the Sunday School, and is preparing the first confirmation class to be presented to the Bishop on the first Sunday after Easter. This church boasts of the first company in Western Ontario of the Church Lads' Brigade. This company (St. Alban's), numbers 100 on the English register. The early start of this company is due to Mr. Thomas Hogg, who is now its captain and a most energetic Church worker. On Monday, Mar. 25th, 1895, at the annual missionary meeting, these lads, 35 strong, presented the Bishop with a handsome pocket book for 1895, and were addressed in stirring terms by His Lordship, Canon Richardson and Mr. Armitage.

ST. MARY'S.—Special services will be held in St. James Church during Holy week from Monday to Friday inclusive. The service will last just one hour each evening except Tuesday. The following will be the preachers: Monday, Rev. J. Bloodworth; Tuesday, the Bishop; Wednesday, Rev. D. Deacon; Thursday, Rev. C. Gunne; Friday (Good Friday), there will be a service of three hours, from noon till three o'clock, to commemorate Jesus Christ's three hours of suffering upon the cross; the rector, Rev. W. J. Taylor, will give seven short addresses upon the sayings of Jesus. In the evening there will be service from 8 to 9; the rector will preach. The Bishop has preached four sermons in this church during the Lenten season.

SIMCOE.—Trinity Church.—This church was consecrated Sunday, March 31st, by Bishop Baldwin, Dean Innes, of London, and the rector, Rev. Mr. Hicks, assisting in the services. Not long ago prayers were offered throughout the diocese, at the Bishop's request, for the recovery of Mr. Hicks from threatened blindness, and it is most gratifying to his many friends to know that he is rapidly recovering from this affliction, and to know that the large debt which rested on his church is now entirely wiped out.

Mission to Lepers in India and the East.—This mission, whose patroness is the Marchioness of Dufferin, and president the Archbishop of Dublin, has active branches in Montreal, Toronto, Hamilton, London, Guelph and other towns. The London

branch held its regular monthly meeting in Somerset Hall, Monday, 1st April, the president, Mrs. Robertson, in the chair. Miss Purdom read a magazine article describing the work of the Moravian missionaries for the lepers of Robben Island. Miss Dunbar read an essay on the Almora Asylum, one of the most important stations in India. The society was much cheered by a donation of \$8, chiefly from a member of St. John's Church.

THORNDALE.—St. George's.—A series of Lenten mission services have just been brought to a close in this parish. The services were held nightly during the past three weeks, and were attended by large congregations, many coming several miles, notwithstanding the bad condition of the roads. Many have been deeply impressed, and express an earnest spirit of enquiry, desiring to know the way of life more perfectly. Our rector, Rev. A. Corbett, acts as missionary himself, for which he appears to be qualified in a remarkable degree.

ALGOMA.

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

SCHREIBER.—I arrived at this village on the evening of Feb. 2nd, and was met by Mr. Milligan, who took me to the house of Mr. T. Patch, where I remained over Sunday. The next day, Sunday, proved to be one of the coldest days which we have experienced this winter. The fire had been burning in the church since 10.30 a.m. Saturday, and at 11 a.m. Sunday the church was not warm enough to hold service. On Sunday evening, notwithstanding the severity of the weather, there was a good congregation, but they suffered very much with the cold, the thermometer being at 30 degrees below zero. I was obliged to administer the Holy Communion in the evening. On the following Friday I started off for Nepigon. Two hours' ride on the train brought me there. On Saturday evening I was called to administer the Holy Communion to a sick Indian. Mr. James Mollwraith kindly consented to take me to his house. We followed the track until we reached the iron bridge, and then took the trail on the river. It took some time to reach the house, because several times we lost the trail; but at last, when rounding a point of land, we heard the dogs barking, and in a few moments saw a house with lights in the windows. Immediately we turned in towards the shore. We reached the house and were warmly welcomed. After talking to the sick Indian I proceeded with the Holy Communion. I was obliged to place two boxes in a position so as to form a table, and place the lamp upon the top of the box, so that I might see. There were only two present who could understand English—the sick man and Mr. Mollwraith. His parents and wife only speak the Indian language. Once again have I visited him and talked to him on the Gospel. He knows that his days are numbered and that the time of his departure is drawing near, and seems reconciled to leave this world for a better. This family is very poor. The house is all in one room; a few mats thrown upon the floor form beds and some thin quilts a covering. They suffer very much this cold weather for want of sufficient clothing. I wish that some kind-hearted people would send a few clothes to the Indians. If they can be sent, address James Mollwraith, Nepigon, C.P.R., Ont. In regard to Church work, the congregation is collecting together. A choir has been formed. Miss Williams is the organist. The Ladies' Auxiliary has met again, and hope that when times are better to have a sale or bazaar. Most all the men here are out of work at present, and the Church feels the depression very much. When things look brighter we hope to pay off a debt of \$350 on the parsonage, to put two seats in the choir and one in the nave, to have a pulpit, a font, a furnace and a bell. The congregation here will do all they can when work begins; when all are working they are very liberal. The church at Nepigon requires two iron rods to strengthen it, also some new seats, a pulpit, a font. Schreiber is able to pay for the wants of the church, but Nepigon needs help. There are only three Church families at Nepigon, but in the summer a number of gentlemen come over from the United States to enjoy the sport of fishing. The Rev. Rural Dean Bradshaw, M.A., of Port Arthur, kindly presented us with a chalice; Mr. Newman gave the clergyman a load of wood. Mr. A. C. Patch has been appointed the clergyman's warden.—Com.

MOOSONEE.

JERVOIS A. NEWNHAM, D.D., BISHOP, MOOSONEE.

FORT GEORGE.—I am afraid my sketch of our little church is not a very successful one, still the outline is sufficiently clear to give some idea of what it is like. It is my first attempt with the cyclostyle, so I am sure you will excuse all its imperfections. I tried to draw some geese flying north in the spring-time, but they do not look much like the fine

geese we have for dinner sometimes. They always fly in that peculiar V shape, with one acting as leader. The Indians imitate their call and so get them near to their decoys within gun-shot. We have not had many during the past year, on account of bad winds, and the smaller geese, called "waxies" out here, all crossed over by the other side of the bay, so that the waxy hunt failed altogether—a serious thing for us. Our late good Bishop Horden used to say that one could not be a true missionary out here unless he could shoot a goose, so I expect it will be a long time before I am one, as I don't care for shooting. Mr. Peck was a good hunter and was able to supply his table with geese and partridges when his work permitted him. I brought a gun out with me, but have sold it, for I do not live in my own house much, so that others hunt for us and keep us in food. This is a great help to me, as it helps me to get on with my Indian and Eskimo books more. During the past fall, since October 16th, I have been able to print 300 small books, much to the joy of many of my people. I am sure you will pray with me that God will bless them to the souls of my two peoples. Our little church will hold about 120 people, but I have had over 200, which unfortunately only happens when the heat flies and mosquitoes are at their worst. Our services are necessarily not very long at such times, for it becomes almost suffocating at last. Very often there are one or two cases of fainting, and it is indeed pitiable to see my school-children falling off their seats sometimes, though this is partly owing to want of food. I give them a tea party now at such times, so that the poor little things are better able to stand the heat. Our school average is nearly sixty in the summer; and now it is only two. With all its heat, etc., our little church was a place of joy and praise last summer. We had two English, two Indian and one Eskimo service each Sunday, with a large Sunday-school, besides baptisms and sick visiting. It is very exhausting work, but it only lasts for a few weeks and then they go off again to their hunting grounds. The second picture is a sketch of the church, with pulpit, harmonium, and a late addition—a paraffin lamp, so that we are able to have p.m. service (English) during the winter months. But before I mentioned anything about the church I ought to have told you about the ship in the ice I sketched in the middle of Hudson Straits on the 26th of July, 1892. We were twelve days fast in the ice, and during that time we saw hundreds of miles of ice besides a great many huge icebergs. Twice we were in imminent danger. The ice nearly forced us on to a reef of rocks one day, and on July 30th the current took us dangerously near an immense iceberg, in a dense fog; but out of all our danger the Lord led us and brought us safely to our journey's end. At Moose I took passage in the Fort George boat, which I have numbered four on the sheet. The crew generally consists of six or seven Indians, who know all the "ins and outs" of the coast and where good harbours and suitable camping places are to be found at nights. We get our wood and water from the numerous islands which lie all along the east coast of James Bay. During the past summer I have travelled 300 miles in two such boats. On my first journey in August we got wind-bound at Little Whale River, and my stock of food ran out two or three days before we could get a fair wind. My Eskimo friend, Moses, gave me a little fish, but he and the others were very short, while our crew had to eat the unripe berries to help them over the Sunday. The next day we got to Great Whale River, and there we heard that the master had sent a canoe for us with some food. The third picture is our camp on Jacob's Isle, when I was going to F. G. for the first time. I had a marquee and the Indians made a tent. The two figures are an Indian named Rupert, and our catechist in an Eskimo coat. It was on this island that he lost his cat the a.m. we left. We searched everywhere for it, but we were not able to find it, so it had to be left to the cruel mercy of the winter. But the most interesting picture of all is that of the two bears. The fall of 1892 a white bear visited the island and crossed just between the master's house and the church at about seven p.m. It rather terrified us all when we saw his tracks the day after, for he must have been a very large fellow from the size of his tracks. I must confess that I look round sometimes when I cross the field at nights even now. I believe an Indian named Thomas Lameboy shot him some time after. The Indians think a great deal of a bear, especially of the black bear. I was almost going to say that he used to be their god—still, he was not very far short of it. They have numerous superstitious ideas concerning him, and it will take many years teaching to get them out of some. Some think he does not sleep all the winter, but simply retires to meditate. It is a common belief amongst them that he understands when they speak to him, and some believe he has a soul like a man. I have gathered the Indians together and spoken very plainly about these very foolish ideas, and one old man was perfectly convinced, but I am afraid that it will be a very long time before many of their ideas will be given up.

(They have great faith in the gall for medicinal purposes, as also parts of other animals. *Bear's meat is the greatest delicacy they have*, and they always make a feast when one is caught. Whoever gets it generally hands it over to the oldest man in the tent. This is a recognized law amongst them, showing their respect for the old men.) Before they eat a bit themselves a piece of fat or meat is thrown into the fire. Why this is done I cannot find out for sure, as they are very chary about letting their minister know the pros and cons of many of their customs. Some of the better taught say it is a sign of thankfulness to God for giving them their food, but it is a custom known to them before ever they knew about God, the giver of all good things. It most probably is done in honour of the animal, I was told by one well acquainted with their ways and customs. Let me earnestly ask you to pray for us that they may be brought to a much greater and clearer knowledge of the truth as it is in Jesus, who loved them and gave Himself for them. The text at the bottom of the page is John iii. 16, written in this dialect of the Cree Indian. Hoping this will be of some little interest to you and your friends.

December 14th, 1894. WILLIAM G. WALTON.

British and Foreign.

The Church Missionary Society of England has opened a hospital for lepers at Kunamoto, Japan.

The will of the late Bishop of Hereford, the Right Hon. James Atlay, D.D., has been proved at £22,750, and that of Archdeacon Blakeney at £4,459.

"Opportunity," said the late Dr. A. J. Gordon, "is but another name for importunity, as though God were beseeching us by every open door to open our hearts, our hands and our purses, that we may worthily meet the crisis of missions which is upon us."

Four missionary societies of the Church of England, each independent of the other and of English convocational authority, are at work in the district lying between the two convocations of north Tokyo and Kyoto.

The memorial to the late Bishop of St. Albans, in the north transept of the cathedral, was unveiled recently. It consists of a recumbent figure in white marble. The cenotaph upon which the effigy rests was designed by the honorary architect, Mr. J. Oldrid Scott, and is executed mainly in alabaster, enriched with coloured marbles. Mr. Forsyth, of Hampstead, was the sculptor.

The Rev. Dr. Pentecost says "that he knows of a common drunken sweeper in India who died some years ago, leaving his twelve-year-old daughter to the missionaries. She was educated, taking the degree of Master of Arts, and is now the principal of an educational institution in India."

A most excellent plan has been adopted by those in charge of the Mission Church, Dublin. On Sunday evenings, after evening service, there is a meeting carried on by students of Trinity College, Dublin. This is an excellent training for the young men entering the ministry, and brings them into touch with much that will be of use to them in their work in the future.

The Bishop of Cape Town, in a letter to the Bishop of Derry, suggests that the appointment of Archdeacon Gaul, "a son of the Church of Ireland," to the Bishopric of Mashonaland, should furnish an occasion for increased enthusiasm in behalf of missions, especially in Mashonaland and Matabeleland. He adds, according to the *Times*: "At the present time it is, I suppose, no exaggeration to say that the minds of the English-speaking people in Europe are more intently directed to that country than to any other country under the influence of our empire, and that there is no more promising field for mission work, whether among Europeans or among natives, than is to be found in that diocese. A very large increase in our staff of workers is urgently needed. We have there at this time only one clergyman in priest's and one in deacon's orders, and a small handful of catechists, mostly natives, scattered about through the country."

President Eliot tells of a man living near Boston who was asked to give money to Harvard College, who received the suggestion kindly, promised to confer with his wife and report, and after a few days did report as follows: "We have talked over the question, and have been all over our accounts. We want to give, but actually find that we must deny ourselves. Our accounts show that we are spending every year \$70,000, and our income is equal to just about \$70,000. I am very sorry that I have not a

cent to give." And another poor man has been heard of who, when asked to make a subscription to a certain cause, answered with great seriousness: "I am sorry that I cannot. I have \$500,000 in Suffolk Bank, and it isn't drawing me a cent of interest."

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.

Archbishop Lewis and Wycliffe.

SIR,—*Appropos* of this matter, let me ask, Would the Bishop of Huron pledge himself to ordain a Lennoxville student? How many Trinity students have been received in Huron Diocese of late? Fancy getting up a society to force Bishop Baldwin to ordain Lennoxville and Trinity men!

PRIEST OF NOVA SCOTIA.

The Real Presence.

SIR,—Hitherto we have been examining the views held respecting the Real Presence as internal to the consecrated elements. We come now to consider they hold a physical or substantial presence in or under the appearance of bread and wine. Here we are reminded of Archbishop Wheatley's warning to all disputants as to the necessity for defining what we mean. What, then, do we mean by the body of Christ, as the expression is used variously? First, there was His natural body (see Psalm xl.)—"A body hast thou prepared Me," quoted in Hebrews. Then St. John says the Word was made flesh. Again, His own words to the Apostles, "Handle Me and see, for a spirit hath not flesh and blood." All these suppositions refer to the Incarnation, wherein the eternal Word took our nature, human body, soul and spirit—the divine nature giving such dignity to the human that His offering of Himself constituted an atonement of infinite value, and His death an equivalent ransom for all mankind. This body, conceived of the Holy Ghost and born of the Virgin, ascended into heaven and now sits at the right of the Father. There is, then, the body mystical, which is the Church, composed of all the living members, faithful and obedient Christians. We allude to this merely to show, how the term may be employed in various senses. There is, then, the body sacramental—i.e., the consecrated bread in the Eucharist; while the inward part or thing signified in this sacrament is termed the body spiritual, of which we have somewhat to say hereafter, when your readers have had time to read, mark, learn and inwardly digest what has been said.

IVY.

You are Right.

SIR,—It is very pleasing to find that some of our clergy have clearer visions than a few of your Toronto rectors, on matters of great Church importance. Looking over my Church papers, I find that the Canadian correspondents of the *Living Church* (Chicago), *Church Standard* (Philadelphia), *Churchman* (New York City), *Church Times* (London), *Church Review* (London), *Church Bells* (London), even the *Guardian* (London), approve of your editorial articles on—

- (1) The appointment of the Bishop of Toronto to be Provost of Trinity.
- (2) The exodus of Canadian clergy to the United States.
- (3) The need of a Canadian General Seminary for candidates for Holy Orders.
- (4) The almost absolute necessity for crushing out Wycliffe College "party spirit."
- (5) The Bishop of Algoma has not yet resigned.

The above correspondents are among our best-informed Canadian clergy, and it speaks volumes for the accurate knowledge of the CANADIAN CHURCHMAN on up-to-date ecclesiastical topics that such men should unanimously re-echo your sentiments. I hope those Toronto clergy who have hitherto read your editorials and considered them—perhaps—of little weight, will now begin to see that your opinions are approved by the whole Anglican Church press. The CANADIAN CHURCHMAN, as at present so ably conducted, is bound to hold its proud position as the "Leading Church and Family Newspaper" in the Dominion. We, Canadian priests, are tired of the disparaging remarks of English priests. Be *Canadian*, and though some may resent your outspokenness, yet you may rest assured the true Canadian clergy will rise up and call you "blessed."

CITY RECTOR.

The Church in Country Districts.

SIR,—Now we have started a discussion on country districts, let us keep it going until we get some practical ideas from successful men in rural parishes. To my mind the following are some of the reasons why the Church does not hold her own in county parishes:

I. Too many of our laity believe, and act upon the idea, that "one Church is as good as another."

This is fatal to the growth of a Churchman; a good old lady said to me during a pastoral call the other day, "It takes years to make a Churchman; you can make a Dissenter and a Protestant in half an hour."

II. Our people are terribly ignorant of Church history and doctrine.

Bishop Dupanloup says in his excellent work (probably the best book on the subject), "The Ministry of Preaching": "There is no parish where religion is not made the subject of discourse every Sunday; but those where religion is really and thoroughly taught, where the preaching is a real course of religious teaching, and a word for the mind and for faith—are they numerous?" It recalls to me the words of a very good lady in Paris, very aged, who was very ignorant, although all her life she had heard the sermons in her parish church. "How is it," said to her one day a priest who had noticed her extreme ignorance, "how is it that you do not know such elementary facts in religion? Do you not go to hear sermons?" "Ah, sir," she replied, "I have not missed one in our parish for thirty years. But what can you expect? They preach to us and do not teach us."

Ignorance on the subject of religion, that great curse of souls and people, still reigns, because in those parishes the pastors preach, but do not instruct; and that happens when they only deliver vague and detached discourses, more or less well written, if you please, but utterly wanting in foundation and doctrine. In order to love God, we must know Him; to love our Lord, we must have what St. Paul calls *scientiam Christi*; in order to practice the precepts of Christianity, you must know them; to desire heaven and to fear hell, you must have clearly learned that there is a heaven and a hell; for your parishioners to use the means of salvation, prayer and sacraments, you need to have taught them well the nature, necessity and use of these means. But I must stop. If I had the means I would place a copy of Bishop Dupanloup's book in the hands of every country parson, and trust to the grace of God and the common sense of the parson for the rest.

DOCETE, DOCENTES.

Justice to Rome.

SIR,—In your last issue a "CANADIAN ANGLICAN" calls in question a statement made by Lord Halifax to the effect that the Church of England derives its origin from the Church of Rome. That the conversion of the English people is not by any means wholly due to Roman agency,—that the Irish mission had as large, possibly a larger share in the work than the Roman mission—is not the point at issue. The question is whether the Church of England as an organism is a daughter of the Church of Rome. And this surely is a fact which common fairness compels us to concede fully and freely. The author of the letter in question, written probably in the first impulse of true Anglican loyalty, has doubtless by this time recognized his error in speaking of St. Augustine as meeting "seven of the then-existing Bishops of England"; those referred to being of course the Welsh or British Bishops of what was not then (and in fact never was, except in small part) England at all. Again, his loyalty has further betrayed him into error in implying that the British Church represented at Arles in 314 was in any organic sense a continuous body with our Church of the present day. The Welsh portion of our Church no doubt possesses this continuity, and is to be congratulated on so doing. But it must be remembered that this portion was for a long period absolutely distinct from and independent of the English Church; and that its union with the latter was only (as it has been expressed by a late writer) the absorption of a lesser body into a greater,—the distinction being even then to a great degree and for a long time maintained. It is true that our present relations with Rome may appear to make the admission a humiliating one. But it is most important, in the interests of justice as well as gratitude, that we should disclaim any complicity in the effort to repudiate the debt which we owe to our great Foundress; while at the same time we stoutly maintain that the mere fact of founding a Church on foreign soil by no means implies the right of permanent jurisdiction over it. And we surely have reason for thankfulness rather than regret, in the thought that our succession of orders is derived—not through a body (albeit one of transcendent merits) concerning the perfect regularity and consecutiveness of whose organization it might be possible to breathe a whis-

per of doubt (I refer of course to the Irish mission),—but through one which—albeit marred by grievous errors—has ever been endowed in a peculiar degree, above all others, with the organizing faculty, and has steadily carried it into practice. Thus it comes that we are enabled to trace our succession of Bishops, along a channel which cannot be seriously questioned, back to the days before the last survivor of the original Twelve had passed away,—through, that is, our direct lineal filiation with the grand old Apostolic See of Rome.

F. J. B. ALLNATT.

Great Lack of Reverence.

SIR,—It has been my lot to spend most of the last year in Canadian towns, and as I am a loyal Churchman, of course have the welfare of the Church at heart, and that is my chief motive in writing to you now. I must express the great disappointment I have experienced in these beautiful towns, in the way our services are conducted in so many of our churches. May I mention a few of the things I grieve over and complain of? My first complaint is the lack of reverence on the part of the clergy as well as the people; for instance, at an 8 o'clock celebration (and I suppose the late ones are the same) I know where the clergy leave all preparations to the sexton, both before and after the service, and the sexton keeps the altar linen in a cupboard, with lamp cloths etc., and puts the sacred vessels away (which have not been washed) in the same manner. The rector of this parish was asked to establish an altar guild to do this work, but refused on the ground that the sexton had done it so long he did not like to take the work from him. My second complaint is, the people are not taught how to behave in a reverent manner at the celebrations, or at any of the services. I have seen people go to the altar with one glove on, sometimes both. I have seen them return to their seats, and instead of kneeling in prayer until all had communicated, have remained sitting, talking and smiling to or at each other, making it very distracting for the devout. I have noticed in all the churches I have attended that directly the rector pronounces the benediction, there is a scramble for wraps, overshoes, etc., and the people leave their pews talking and laughing to the door, and their priest is left alone in prayer. My third complaint is there is not enough instruction given to the people, and too few services held. I know the answer to this will be "the people would not come." All I ask is to try. At present I am staying in a town of about 6,000, one English church, and please remember this is the Holy Season of Lent, and allow me to tell you the services I have the privilege to attend, and I may here say I never miss an opportunity. Sunday twice, morning and evening prayer, one Sunday in month 8 o'clock celebration, one Sunday in month celebration after morning prayer (at this I do not communicate, as my health will not allow of so long a fast); Wednesday evening 8 p.m., Friday 4.30 p.m. The rector of this parish was asked before Lent began, if he would have a celebration every Sunday at 8 a.m. and also notice Saints' days by having a service as the Prayer Book provides. His reply was, "I would not have more than five or six people on Sunday morning, and we could not afford to heat the church or school house on Saints' days, and if we could, the two wealthiest men in the congregation would leave." This church to which I refer does not appear to have a poor person in it, and they pay the rector \$1,800; this includes house, etc. Every Sunday I have heard something about giving to missions. Do you not agree with me that these towns need home missions to rouse the clergy and people to greater spirituality?

REFORM.

Future Bishop of Ottawa

SIR,—"Canonum Studiosus" began his share of the correspondence on the above subject by trying to be funny at my expense; he has ended by getting a little bit "mad." Let me remind him that he himself suggested the "finely drawn distinction" between inherent and canonical rights. So far as my "honesty and intelligence" are concerned I can afford to smile. That my first letter was perfectly intelligible is evident from the fact that it elicited several letters of approval from some of the oldest priests in the diocese, including more than one minor dignitary of the Church. What possessed C. S. to reply to that letter I cannot say. He is "by no means certain" of anything—unless it be that he holds the conviction that a Bishop's inherent, traditional rights should be left untouched, with which view I concur with all my heart. I am no "evangelical" (so-called), and will withstand any man or movement which attempts to interfere with the constitutional rights of our Archbishops. But what are those rights—at least with regard to the new bishopric—that we may know what we are working for? That is the question, and one with which C. S. is as well prepared to grapple as I am myself, if we might judge by the

uncertainties in which he delights to revel. However, I have nothing more to say on the matter, further than to advise our anonymous friend to write in future over his own name. It doesn't always add weight to one's utterance to do so, but it is a more respectable method than the one he seems to prefer. In the meanwhile we will continue to do our best to "frustrate the knavish tricks" of those who would make the Episcopal office as vain as their own imaginations. I refer to the "Evangelical party," whose unworthy aims and "reptile" literature have accomplished so much in the direction of parochial disturbance, and which hopes now, on the strength of *one clerical and two lay votes*, to force one of their own stamp upon us. And in this connection let me hope that your excellent *editorial* on the "Anglican C. U.," may be well read and treasured up by every layman who can get his hands on it. "It is the best thing written so far," said an old clergyman the other day.

R. B. WATERMAN.

P.S. Your issue of the 28th ult. at hand, by which I see that another "Canonum" has entered the field, who assumes the position of umpire and pronounces me "wrong" and C. S. "right"; though his infallibility seems to me the result of ignorance rather than knowledge, since he would "like to hear from the chancellor" on the subject. His definition of a "canonical" right would disgrace a school-boy, and is entirely gratuitous. I know nothing about any feeling of "jealousy" which may be entertained by Ottawa against Kingston; and to thrust himself into the above correspondence with such an unkind insinuation is bad taste and childishness on the part of C. L. My "evidence" that His Grace has surrendered a probable "inherent" right to take the new Diocese of Ottawa is Canon xxiv., sec. 2, which reads thus: "In the event of a subdivision of this diocese, the Bishop shall summon the clergy and lay representatives, to be included within the new diocese, to meet at such a time and place as he appoints for the purpose of electing a Bishop, at which meeting the Bishop, or the Bishop appointed by him under the canon respecting the presiding Bishop, shall preside." That seems to be plain enough; and I can find no proviso of this kind—"Providing that the Bishop does not see fit to remove his chair to the new diocese, in which case," etc. "Studiosus" informed us that the above canon was "rushed through." Very likely. But it hasn't been "rushed back again"; and although our canons do not in any way resemble the laws of the Medes and Persians, we may venture to suppose that this one will be allowed to stand for what it is worth until after the division of the diocese. Even "C. Lector" would hardly go so far as to appeal to the "courts" at this stage in our diocesan history.

R. B. W.

The Ottawa Anglican Churchmen's Union.

SIR,—Some thirty-five years ago there was a curate in the parish of Burmantofts, in the City of Leeds, Yorkshire. I was superintendent of the Sunday-school for several years. The vicar was a graduate of Immanuel College, Cambridge, M.A., and one of perhaps the best Hebrew, if not the best classical, scholars in that large city, or the Diocese of Ripon. In German, French and Italian he was *primus inter pares*; was a hard, conscientious worker, visiting in his parish not only the sick and dying, but the careless and unbelieving also; and, if not what is called a distinguished preacher, which too often means merely an ear-tickler, his sermons were more than the average in quality and always well-delivered. I may add he was a thorough gentleman. The curate, his first curacy, was from St. Aiden's or St. Bee's, I do not remember which; but he had come out of what I have always called one of the back, side or corner doors into Holy Orders. He had so far distinguished himself at "college" as to be able to write "L.T." after his name if he chose. He had learned enough of classics to pass his exam., but he was not seen near the lectern when the lessons were read at his ordination. His father—well, he never denied having one; but, at the same time, never owned that he had. He was none the worse because of his origin, which was from humble life. His father, it was subsequently discovered, was a butler in a gentleman's family; a good, worthy man, who had pinched himself in order to be able to send his only son to college and make a clergyman of him, only to be all but disowned by him in return. I ought to say this was not only his first curacy, but he was our first curate. From the time of his first coming he showed himself what the Yorkshire people call "Paukey," *i.e.*, edgy—concoited, specially in the Sunday-school, but I never had occasion to complain. He had been told by the vicar the Sunday-school was under my care, and that he himself did the catechising. He read both the service and lesson better than many university men whom I had heard. Everybody was disposed to listen patiently and kindly to his earlier sermons, but when, after a considerable lapse of time, he continued to "chatter like a crane or swallow," the

larger part of the congregation used to give a sigh of relief when they saw the vicar enter the pulpit, but, as is generally the case, there were a few who saw in the curate a superior man to the vicar, but whether they were weak or foolish enough to tell him so I know not. The remark was frequently heard in good, honest Yorkshire, "The curate carries his head verry heigh." The first year of his diaconate passed over, and no overt act on his part manifested itself; indeed, he seemed to be loyal to his vicar in a general way, and the only complaint on the vicar's part was that he did not visit the people in the district assigned to him. He was not "ploughed" or "plucked" for priest's orders, but escaped only by the "skin of his teeth." But, no matter, he had passed, and was he not as much a clergyman—he would not say priest, that was too popish—as the vicar? Not to prolong the story, in less than six months after he had taken priest's orders, he, perhaps aided by a few judicious (?) friends behind the scenes, evidently came to the conclusion that the positions of vicar and curate ought to be reversed for the good of the parish. The fact was, the vicar having discovered that the curate was thoroughly lazy so far as parish work was concerned, and too much of a "busy-body in other men's matters" outside, expostulated with him gently and kindly, never forgetting his curate was a brother priest. But all in vain, until he was "as good as told" he needed his curate to teach him how to manage his parish.

In going over your "leader," headed "The Ottawa Anglican Churchmen's Union," this little bit of Church history came to my mind immediately on reading the correspondence between His Grace the Most Rev. Archbishop and Primate of Ontario and Mr. Snowdon, and if you had not said the latter was a young man, nor mentioned his name, I should have been ready to exclaim, "This must be the former curate of Burmantofts." No one can read this correspondence without coming to the conclusion that Mr. Snowdon, notwithstanding he may be able to write "L.T." only after his name, must think himself much better qualified, by himself or jointly and severally with the wise public to whom you refer, for the office of Primate and Archbishop than the present holder of these distinguished positions, his pre-eminent learning and experience to the contrary notwithstanding. No one can fail to see who is the gentleman and scholar. His Grace does not say "Mr.," but "My dear Mr. Snowdon." "Your Grace," on Mr. Snowdon's part, has a very graceless look about it. Had such a correspondence as this been possible in such a case in the Mother Country, Mr. Snowdon would find himself ranked, not with "gentlemen," though he might be with "gents." I presume Mr. Snowdon at one period of his life learned the Church Catechism, and I don't wish to offend him—perhaps he might in these days remember not only his duty towards God, but also his duty towards his neighbour. Does he now suppose it is merely the duty "of the laity to submit themselves," etc., and that he, as a clergyman, is by virtue of his ordination, freed from such "ordering himself lowly and reverently" to all his superiors—and I suppose even he, in spite of the gracelessness of "Your Grace," must own that the Archbishop is a superior in the Church's orders. If so, I should like to have it pointed out where his lowliness and reverence to his betters comes in, either in letter or spirit. His bumptious self-importance is manifest enough, and is a very bad example to set to us poor ignorant laymen generally, but more especially with those with whom he has immediately to do. If Mr. Snowdon "lays the flattering unction to his soul" that such conduct as his towards his Bishop will recommend him as a model of good manners—such as no gentleman would show to even a civil mendicant—to any lover of his Church amongst the laity, he is very much mistaken; nor will any young man, such, for instance, as Mr. Gibson, if he has one grain of self-respect, have any burning desire for such a champion of his cause, after the boastful and unnecessary manner in which he has dragged the name of Mr. De Pencier into notice in connection with a matter with which he is in no way concerned, so far as one can see.

GEORGE WARD.

Bracondale, 23rd March, 1895.

"The Outcome of Experience."

SIR,—Since writing to you in reply to Mr. Patterson to my first letter, I have received a personal communication from that gentleman in response to one from myself—a communication couched in such kind and Christian, while at the same time true Church sentiment, that it has forced me to forward to you for publication a conviction which has been growing in my mind now silently for some years. When I arrived in the Diocese of Toronto in the early part of the year 1889, to work as a missionary in Haliburton, I was what is commonly known as a "Low Churchman"; but in truth, as the majority of Low Churchmen are, I was actually no Churchman, since I knew little or nothing definitely as to

the real historic position of the Anglican Church. The lamentable dissensions amongst Churchmen which I saw exhibited in the branch of the Church I had come to serve caused me to give diligent study to the history and doctrine of the Church from the Catholic standpoint. The more I studied, the more I became convinced that the cause of the trouble with the Canadian Church was its Low Church proclivities, and I am still of that opinion. Once convinced of this, I never rested from that time to intersperse my ordinary pulpit sermons on practical Christian living with vigorous and sound discourses upon the Apostolic succession and Catholic doctrine of the Church; but in every case more harm resulted from my course than good. While being, as I imagined, a faithful priest, at the same time I invariably endeavoured to clothe my utterances with as much Christian charity as I knew how, but all to no purpose. From that time I have had to combat both those who should have been my friends and those who were openly my foes. I have, through much hard fighting and diligent prayer touching it, arrived at this conclusion—viz., that no matter how true the doctrine of Apostolic succession, salvation through the Church and the graces of the Church's sacraments, may be, it is absurd to take up the time in bringing these matters before the ordinary congregations, the majority of whose members lack the common spirit of true godliness. I have come to recognize in a manner I never did before the truth of the words, "Seek ye first the Kingdom of Heaven, and then all these things shall be added unto you." Without being at all egotistical, but merely quoting what my innumerable testimonials certify, I am considered a preacher of power when discussing the simple truths of the Gospel—a power which has invariably been weakened when I have left this channel to wander in the regions of ecclesiasticism. Let me be clearly understood. I believe in the ideal Church Catholic as distinguished from the sects, but this ideal Catholic Church is just what we have not got, and what I am coming rapidly to believe we never shall get in this present dispensation. Look within our own branch of the so-called Catholic Church. We are absolutely surfeited with small knots of sects, some conscious, but the majority quite unconscious, that they hold sectarian, and even grossly heretical views. Our very pulpits, on historical and even doctrinal points, differ widely, and seem as likely as ever to perpetuate their differences. This being so, upon what ground is it alone possible for all these differing factions within and without the Church to unite in a common work against the ordinary and seemingly overwhelming forms of evil? St. Paul has settled this difficult problem for us in writing to Timothy that "the end of the commandment is charity out of a pure heart and of a good conscience and of faith unfeigned"—a faith which the learned Hammond paraphrasing this passage, says "is manifest in the abstaining from all sin, and the loving of all men." It is well to have a right doctrinal faith, it is expedient to have a firm ground of hope, but greater than all is to have unbounded charity. I am not sorry for my experience and the lessons it has taught me. By it I have surrendered the bigotry of the Low Churchman, who thinks no other method than his own is acceptable to God, while I have been able to escape from the intolerance of the High Churchman who believes that only in the actually revealed Church is salvation to be found. I make this statement trusting that my meaning in the above language may not be construed into bigotry itself. I wish also to be understood as in no sense entrapped into an illiberal liberalism. I do not under-value the Apostolic Church, nor the superiority of her sacraments when rightfully received. I believe in Apostolic succession and the Catholic Church doctrinally, while from the practical Christian work being done by the sects, and their evidential blessing, I also believe in their essential existence as the Church herself in the combating of evil. As I have said, we have as many sects within the pale of our Church as there are sects without it. Besides this, the Church Catholic—that is to say, our branch of it—is not prepared for Christian union if it were to come to-morrow. She is too slow in adopting measures suitable for the varied minds of the entire body of Christian worshippers. All people cannot eat the same food with equal enjoyment, and all people cannot worship after the same form with equal profit. What we scornfully have called Dissenting methods, such as evangelical mission work, extempore praying, public individual testimony for Christ, I believe are essential to the united worship of a varying people. The Church is beginning to recognize this. She is rapidly building mission rooms and organizing bands of evangelical workers, and encouraging street preaching; but she is very slow, and in many quarters she is met by great opposition in this matter. What killed the Church Army in Toronto was pride on the part of the more fashionable worshippers, who were not disposed to co-operate with such an agency in full force. As a rule we build our mission rooms down a back street, while

the church occupies the front avenue. People do not like to be considered as inferior to others, even in religion, so they prefer to attach themselves to places of worship which make these Dissenting methods their chief means to win souls. When our congregations are willing to go out of their fashionable churches *en masse*, and to sing for Christ and preach His message in the highways and lanes to the masses who will not come into the churches, then the masses will begin to think that Church members care something about them, and we shall see such a religious revival that the world has not yet known. Nothing would please me better than to march at the head of a branch of the Church Army down the streets of Toronto, proclaiming by our presence and work in the thoroughfares that the whole city belonged to God, and not merely the carpeted and cushioned churches. The outcome of my experience, then, in combating for true Churchmanship, when those I addressed were in the majority of cases not even good Christians, has taught me that before people can be made definite adherents of Christ's true Church, they must first become definite adherents to the Spirit of Christ, since the Father seeketh worshippers not after the manner of Mount Gerizim or Mount Zion, expedient as either might be under given circumstances, but rather in spirit and in truth. Yes, I am a better Churchman for the fight I have come through, but I thank God that I am also a Christian with greater charity, which, after all, is the end of the commandment.

ARTHUR E. WHATHAM.

Rector of St. John's Church, Mount Morris, N.Y.

BRIEF MENTION.

The ancient Egyptians used wooden rollers to move their huge blocks of stone.

Tennyson at 33 took that high stand among the poets he held till his death.

The London *Times* announces the death of the Very Rev. Robert Payne Smith, D.D., Dean of Canterbury. He was born in 1818.

The name of President Faure, of France, is pronounced as one syllable, the "aur" as nearly as possible like the "or" in the word cork.

The Chinese invented gunpowder. Now the Japanese are showing them how to use it.

Alexander was King of Macedonia at twenty; at twenty-five lord of Western Asia; at thirty master of the world. He died at thirty-two.

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

The authorities of the British Museum are about to open a new gallery, which will be devoted to the exhibition of coins, medallions and medals.

The Rev. F. H. Almon, of Trinity Church, Halifax, has been elected Urban Dean of Halifax.

Swimming is now one branch of an English girl's education, and in London last year 3,000 girls were taught to swim.

The Tennyson memorial to be erected near the poet's old home on the Isle of Wight will bear the legend: "Erected by Friends in England and America."

A white-headed vulture captured in the year 1706, and taken to the aviary at Schoenbrunn Castle, Vienna, lived until 1826—118 years.

Although Alsace was under French control for nearly two centuries, the people continued to speak in German.

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

Scott entered the fair realm of literature at twenty-five. At thirty-four he was the most popular poet of the day.

The Rev. H. H. Pittman, M.A., has been appointed in charge of the parish of St. George, Halifax, until the appointment of a rector.

A Latin inscription has been discovered at Kourba, in Tunis, giving an account of the defence of the town by Pompey's party against Julius Cæsar in 49 B.C.

Czar Nicholas has established a fund of \$250,000 to relieve journalists and authors in distress and to provide for their widows and orphans when they die.

A Philadelphia oculist, who has been studying the human eye for thirty years, declares that all great men of the past and present had or have blue or grey eyes.

Hair from the heads of criminals, paupers and dead people in China constitutes an article of export in that empire amounting to \$500,000 yearly.

The Berlin Street Car Company paid \$250,000 into the treasury of the city for the privilege of crossing the principal avenue, Unter den Linden, at one point.

For stomach troubles use K.D.C.

The Rev. C. G. Abbott, M.A., was presented with a purse of \$150 in gold by the parishioners of St. Mark's, Halifax, on his resignation of the curacy of that parish.

Harriet Beecher Stowe is far from active mentally, but she now and then brightens up and makes a remark that shows that she is still conscious of her literary fame. She recently remarked that she was the oldest living woman novelist.

The rector and churchwardens of Christ Church Cathedral, Hamilton, have received a memorial brass tablet in memory of the late Dean Geddes, for many years rector of the cathedral. The plate is mounted on antique oak and bears a suitable inscription. The tablet will be erected either in the chancel or over the font.

Packages of photographs with the autograph of Mrs. Cleveland inscribed upon each of them, have been received by the Duke and Duchess of Fife for their bazaar recently opened in aid of the British and Foreign Sailors' Aid Society.

British cricketers mourn the death of the Rev. James Pycroft, who died recently at the age of eighty-two. He was a member of the Oxford eleven, and was practically the originator of the matches between the two universities. He was an ordained minister.

The Arctic fox shows the greatest change in the colour of its coat throughout the year. In summer its coat is dark blue, and gradually lightens until snow begins to fall, when it is pure white.

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

The albatross has been known to follow a ship for two months without ever being seen to alight in the water or take a moment's rest. It is believed to sleep on the wing.

The sea has no herbivorous inhabitant. Its population live on each other, and the whole of this immense expanse of water is one great slaughter-house, where the strong forever prey upon the weak.

Within easy reach of the bed in Queen Victoria's saloon carriage is a handle on the floor, by pulling up which Her Majesty is able to apply the brakes to the whole train at any moment.

Family Reading.

The Hidden Treasure.
CHAPTER IX.—CONTINUED.

"So you are Master Lucas' son of Bridgewater!" said Father Barnaby, bending his dark eyes at Jack's with no friendly expression. "I have heard of you, young sir, and am glad to meet you. I must have some conversation with you before we part. But I must first send my attendant with a message to the lady at the hall!"

"Hark ye, myson, don't anger him!" whispered Father John, as Father Barnaby left the room. "Don't contradict him, or give him a handle against you. He is a devil when his temper is up—the saints forgive me for saying so—and he would detect heresy in St. Peter himself an he were here."

"Like enough!" thought Jack, and wondering whether the trial Richard Fleming spoke of had arrived already, he lifted up his heart in prayer for strength and wisdom. But the trial was not to come just yet.

Father Barnaby came back in a moment, and seating himself in the hardest chair in the room, he called Jack to stand before him and bent his eyes upon him as though he would look him through and through. Jack sustained the glance with modest confidence and waited to be spoken to.

"They tell me that you are a scholar," said Father Barnaby: "and I hear of you that you have an appetite for novelties and would fain pry into high and sacred matters above your station!"

"Who told you as much as that, I wonder?" thought Jack, but he held his peace.

"I do assure you, brother, the lad is a good

lad!" said Father John timidly and anxiously: "He can say his creed and questions and is regular in his duties."

"Say you so! Then you have examined him!" "Oh yes!" replied Father John hastily; "and he can say the seven penitential psalms."

"That first was a bit of a fib!" thought Jack: "but then I dare say he thinks he has."

"I am glad to hear as much!" said Father Barnaby, though he did not look so: "but I purpose to examine him myself, always with your good leave, brother. I would not for the world trespass upon those duties which you are so careful to fulfil."

Jack was trying hard to keep his mind in a calm and proper frame for the trial which he supposed was coming: but he could not help thinking he should like to break the monk's head for his insolence to his old friend. He thought Father Barnaby meant to intimidate and confuse him, and he was determined to be neither confused nor scared. After another interval of silence, the younger priest began again.

"I have heard something of an ill report of you, young man, and I desire to discover whether there is, as I fear, good foundation therefor. So answer my questions plainly, and let me have no evasions."

"So please your reverence, I will do my best to satisfy you!" replied Jack modestly. "I trust I have been well taught both at home and at school, as well as by our parish priest, Sir William Leavett."

"Umph!" returned the priest. "It takes more than sound teaching to make a good Christian. But what book is that you are hugging so closely under your arm?"

"My Horace, an't please you!" replied Jack, producing the volume for inspection.

Father John had declared that Father Barnaby had no infirmities, but in this he was mistaken. Father Barnaby did possess one unregulated affection, and that was his love for the Latin poets, especially for Horace. If anything could draw his attention from a controversy on theology, or make him forget his canonical hours, it was a new edition or a disputed passage of his poet. He had read all that had ever been written on the subject, and had himself written a treatise on the eleventh ode, in which he discussed the questions of the Babylonian numbers at length, and proved conclusively that Father Thomas of Glastonbury was altogether mistaken with regard to them.

"Indeed! You read Horace, do you?" he said in quite a different tone of voice.

"But a little, your reverence. I had just begun it when I left school, and I fear I shall find it too hard without help."

"How far had you gone?" was the next question.

"I am just at the eleventh ode, but I do not understand it very well!" said Jack, not less surprised than pleased at his catechiser's change of tone and manner.

"Find your place, and I will explain it to you!" said Father Barnaby. "I have bestowed much study upon it—too much, some might say, for a Churchman—and I can no doubt help you. Draw up your chair to the table, and we will go over it together."

For more than two hours, till the return of the messenger sent to the hall, did Father Barnaby expound to his willing and attentive pupil, divers difficult and disputed passages in his favourite author, delighted to find that Jack understood and appreciated him. Then bestowing his blessing and promising to send Jack a copy of his treatise, he rode away in high good humour, and was half way on his road homeward before he remembered that he had forgot to catechise Jack as to his theology.

The Lord's Supper.

Let us all remember how express is the command, "Do this in remembrance of Me;" how solemn the time when it was delivered—on the very same night our Saviour was betrayed; how touching the memorial of His death; how great the benefit of the communion of His body and blood! We may be sure that if there be danger of receiving unworthily,—which danger may be avoided by all who are in earnest and sincere,—

there is great guilt and great loss in neglecting our Lord's command, and absenting ourselves from this most solemn and edifying act of Christian worship, this great means of promoting Christian unity.

Give glory to the Lord your God by fearing and obeying Him, by trusting Him, and drawing near to Him, whether in joy or sorrow; and then He will not cause our feet to stumble at the last upon the dark mountains. When we look for light, He will not turn it into darkness; but He who Himself knew the comfort of trust in God under the deepest darkness, will rise upon us as the Sun of righteousness with healing in His wings.

How blessed is the assurance that the Sacrifice of Christ was accepted on behalf of such as trust in it! It was "an offering and a sacrifice unto God for a sweet smelling savour;" that is, it was an offering accepted by God, as a Propitiation for the sins of men. Be we ever encouraged to draw nigh unto Him through that Sacrifice, and let our whole trust be rested on its merits.

Bearing the Cross.

All those who love the Lord, and labour in His cause, must bear a Cross.

Our Cross may be poverty, reproach, sickness or persecution. Whatever it is, when it comes, let us think of the way He trod, who is our Master.

So great was the weight of Christ's Cross that He fell fainting and exhausted to the ground. Let us make that scene so real to us now, that, so in all our sufferings and afflictions we may have the picture before us, and remember that He Himself went not up to glory before He suffered pain.

"It is Finished."

THE REV. PERCY T. FENN.

The mighty conflict now is past;
'Tis finished all, the Saviour cries;
The temple's veil is rent at last,
For see, the Man of Sorrows dies.

Gethsemane with struggles keen,
And mighty prayer and bloody sweat,
And ministering angels, all unseen,
And foes who from their ambush leapt.

The traitor's kiss, the robe of scorn,
The heavy cross, the shout of hate,
All, all are past; the life has gone,
The captain's cry is now too late.

Along the wine press has been trod;
The meek lamb to the slaughter led,
Has borne in full the wrath of God
And for mankind His blood has shed.

With tear-dimmed eye, and reverent hands,
Take from the cross the mangled form;
Lay it at rest where angel bands
Will safely guard, till Easter's dawn.

Easter, the Queen Feast of the Year—The Festival of the Resurrection of Our Lord.

The observance of this festival is as old as the glorious Resurrection of our Lord, and was honoured by the Church above all other days. The people of every diocese met at the cathedral or mother church to receive the Holy Communion and to hear the Bishop preach. It is a day of great rejoicing on earth, on which the Holy Church sings triumphantly her Alleluias, because the Son of God returned from Hades, rose from the grave (attended with holy angels and the bodies of the saints, who rose from their tombs), and brought life and immortality to light. It is our Passover, the king of days, the queen of feasts. The Fathers called it the *Paschal joy or solemnity of the Resurrection*; the *bright and glorious day of Christ's rising from the dead*; the *holy and venerable day that brought life into the world*; the *queen of feasts and the festival of festivals, the great and holy Sunday in which the hopes of eternity were confirmed to us*. We call it Easter Day from an old Saxon word *Oest*, which means *arising*; for on it our Redeemer arose victorious from the grave, put a period to the tyranny of Satan, loosed the bonds of death, opened to us the gates of everlasting life, and admitted us to the society of angels. Henceforth there is to the Christian no death; it is changed into sleep; those who die in the faith sleep in Jesus, and, since the Head rose, they, who are His members, shall also rise again with their bodies at the last day.

Easter Morn.

BY MARGARET DOORIN.

The bright green things are springing through the sod,
All fair and pure, fresh from the hand of God;
The earth seems newly born.

The hyacinth and crocus blooms are up,
The dew is sparkling in the jonquil's cup;
All far or near, where'er I look abroad,
There's joy this Easter morn.

The robins and the blue birds of the spring
Have come again—I hear them carolling
A gladsome song of praise.

All nature wakes and pulses with new breath,
And tells my questioning soul, "There is no death."
There is no death! All winters end with spring—
In joyous Easter days.

"There is no death," triumphant hopes are rife,
The Lord has risen and won immortal life.

Easter-Day.

The primitive Christians very early on the morning, saluted each other with the words, "Christ is risen!" to which the response was made, "Christ is risen indeed, and hath appeared unto Simon!" The Greek Church still retains this custom, and the anthems used in our Liturgy, instead of the Venite at morning prayer, are said to represent this primitive Easter salutation. In nearly all Christian countries the recurrence of Easter has been attended with such ceremonies and popular customs as to make the Easter chapter a conspicuous one in the national history. The varied Easter services in all branches of the Christian Church are, of course, the grandest and most impressive during the year, and each individual congregation desires to lay special stress upon the character of the Easter music. In the present Sunday School age the celebration of Easter becomes especially dear to the children of the Church, and the number of very beautiful Easter carols furnished us every year by our greatest musical composers, is the means of presenting the Easter truths to our little ones in a very forcible and enjoyable way. Thus new volumes of precious Easter literature, which have come to us through the Sunday School. Among the many frivolous and curious customs associated with the festival, that which seems to continue longest in England and the United States is the custom of making presents of coloured eggs, formerly called pasche or paste eggs, and symbolical, no doubt, of the hidden life ready to burst forth from its shell sepulchre. These eggs are often elaborately ornamented. The Patriarch of the Greek Church, after blessing the faithful who kneel before him at his Easter reception, presents each one with a bag containing eggs very beautiful in their ornamentation.

The Easter Eucharist.

Remember what was said of those two disciples, who, when the first Lent was over, went on the first Easter, with one they knew not, a Sabbath day's journey from Jerusalem. We read: "He made as though He would have gone further, but they constrained Him, saying, Abide with us, for it is toward evening and the day is far spent. And He went in to tarry with them. And it came to pass as He sat at meat with them, He took the bread and blessed it, and brake and gave unto them, and their eyes were opened, and they knew Him, and He vanished out of their sight. And straightway they knew themselves, for they said, one to another, Did not our hearts burn within us while He talked to us by the way, and while He opened to us the Scriptures?"

Blessed Eucharist! Happy Communion! Feast of Joy! Remember, beloved, in that Holy Supper is the presence of Jesus manifested, and with it the knowledge of ourselves.

Beyond Comparison.

Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache. 25c.

Easter Offerings.

"Christ our Passover is sacrificed for us, therefore let us keep the feast." The venerable divine injunctions hold good to this day: "Ye shall appear before the Lord," and "Ye shall not appear before the Lord empty; every man shall give as he is able according to the blessing of the Lord thy God which He hath given thee." Inasmuch as the Lord asks our offerings, how can thankfulness for all the benefits which He has bestowed be possible without the practical and real token of gratitude? Offerings, quite as much as any other feature of our Easter services, are a necessary element in true Easter observances. Indeed, one's gratitude may be safely tested by his willingness to devote a goodly proportion of his worldly goods to God's service. No one keeps Easter worthily who does not make what is to him a generous offering to the Lord.

In the Spring

Nearly everybody needs a good medicine. The impurities which have accumulated in the blood during the cold months, must be expelled, or when the mild days come, and the effect of the bracing air is lost, the body is liable to be overcome by debility or some serious disease. The remarkable success achieved by Hood's Sarsaparilla, and the many words of praise it has received, make it worthy of your confidence. We ask you to give this medicine a trial. We are sure it will do you good. Read the testimonials published in behalf of Hood's Sarsaparilla, all from reliable, grateful people. They tell the story.

Easter Lilies.

In the busy world somewhere
Tended by a loving care,
Lest their buds be soon or late,
Do the Easter Lilies wait.

In the heart some sweet hopes lie,
Hopes too fair for earthly sky,
Folded carefully away
For the soul's glad Easter day.

Bilious from Childhood.

Rev. Benjamin Hills, Pugwash, N.S., writes: "In a word I may say that K.D.C. has helped me more than anything else I have ever used. I have been bilious from childhood; for several years had rarely passed a week without a severe attack of bilious colic, with intense pain at the back of the head. These attacks usually followed my Sunday work. Since I began to use the K.D.C., I have scarcely had any return of biliousness and the attacks have been very light. I have had greater freedom from suffering since I began the use of K.D.C. than for years past. I believe that the occasional use of a bottle of K.D.C. will keep me comparatively free from the old trouble. I thank you for calling my attention to K.D.C. Had I tried it long ago it might have saved me years of suffering. I am glad to recommend it to fellow sufferers."

Three Daily Duties.

While there are always special duties arising in the life of every Christian which, when they confront us, cannot be neglected or given mere careless attention, there are also some daily duties which must be conscientiously repeated with each successive dawn. The first act should be one of thanksgiving to our Heavenly Father for the mercies of the past night; the next naturally follows as an act of faith by placing our lives in the keeping of our blessed Redeemer, with the sweet consciousness that He will faithfully guard whatever may be thus committed to Him; the third duty should be a firm resolve to do some kind deed, speak some word of cheer, bring sunshine and happiness into some life, and seek to make the world better by being better ourselves—

Count that day lost whose low descending sun
Sees from our hand no worthy action done.

Keep your blood pure and healthy and you will not have rheumatism. Hood's Sarsaparilla gives the blood vitality and richness.

Hints to Housekeepers.

HOMINY CROQUETTES.—To a cupful of cold boiled hominy add a tablespoonful of melted butter and stir hard, moistening by degrees with a cupful of milk, beating to a soft light paste. Put in a teaspoonful of white sugar, and last, a well beaten egg. Roll into oval balls with floured hands, dip in beaten egg, thin cracker crumbs, and fry in hot lard.

SPONGE PUDDING.—Half a cup of butter, one and a half pounds of sugar, three cups of flour, one cup of milk, four eggs, two spoonfuls cream of tartar sifted in the flour, one spoonful of soda, the juice and rind of one lemon, bake in a moderate oven.

Broiled veal outlet is very much better than fried if one knows how to prepare it. Take two pounds of outlet, season well, broil quickly and thoroughly, half an hour before it is to be eaten. Have ready in the oven a pan with a tightly fitting cover, in which is a cup of hot water and a piece of butter the size of an egg. Lay the outlets into this, cover tightly and let them remain, keeping all very hot until served.

CREAMED EGGS.—Boil six eggs for fifteen minutes. Remove the shells, take out the yolks carefully, chop the whites, and mix with six mushrooms, cut into small pieces; put a tablespoonful of butter in a frying pan and set over the fire, let melt, add a tablespoonful of flour, mix until smooth, thin with a cupful of cream, stir until boiling, season with salt and pepper, add the whites of the eggs and the mushrooms to the yolks; let stand one minute; take up in a heated dish and serve immediately.

OMELETTE.—Six eggs, one tablespoon of flour, one-fourth teaspoon of salt, three-fourths teaspoon of baking powder, one cup of sweet milk. Beat the eggs well. Sift flour, salt, and baking powder together. Mix it with a little of the milk, and beat it with the remainder of the milk into the eggs, pour all into a hot, well-buttered frying-pan, or skillet, and bake from five to seven minutes in a hot oven. The addition of baking powder makes the omelette lighter, and lessens its liability to fall when taken from the oven.

HAM, CHICKEN, OR VEAL OMELETTE.—Mix a plain omelette as above, adding a trifle more baking powder, and add to it before baking one cup of cooked and finely mixed ham, chicken, or veal.

STEAMED EGGS.—Butter a deep pie tin and break carefully into it as many eggs as needed. Sprinkle them with pepper, salt, and bits of butter; place them in a steamer over boiling water until done. This will be found better than poaching them, especially if cooked for an invalid.

POACHED EGGS.—Break the eggs one at a time, into slightly salted, scalding water, and cook until done sufficiently. Or, cook in an egg poacher. If this is not obtainable, break the eggs into muffin rings set in the bottom of a tin containing salted water. The eggs keep their shape better if dropped into the rings.

SCRAMBLED EGGS.—Put a tablespoon of butter into a frying-pan, and when hot, break the eggs into it and stir lightly until they are set.

ANOTHER.—Pour a cup of cream into a frying-pan, and when hot pour the eggs, ten or twelve previously broken into a dish, into it; stir lightly until the eggs are cooked. Season with pepper and salt, and serve hot.


EVERYBODY KNOWS.—Everybody in King's Co., N.B., knows Mr. Geo. S. Dryden, of Mitchell and Dryden, Sussex, N.B. He says:—"My wife had a very bad cough that for ten days was most distressing; finally I tried Norway Pine Syrup, and one bottle cured her. I have never found its equal."

PLAIN FACTS.—As a prompt, pleasant and perfect cure for coughs, colds, hoarseness, sore throat, pain in the chest, asthma, bronchitis, croup, whooping-cough, quinsy, influenza, and all throat and lung troubles, Norway Pine Syrup is the best remedy known.

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Three Little Souls AN EASTER STORY.

Dell had decided not to keep Lent. It was such a bother—so many services; and besides, she hated giving up things, especially her own way. Then, too, papa, the rector, would be almost sure to want her lily, if in bloom, for the retable. And that lily, Dell had decided, should take the prize at the Flower Show, in Easter week, and she was not going to have it seen first in that shabby church. It was shabby, and the rector sighed when Dell said so, as a sort of excuse for her decision about Lent. Papa looked very grave over that decision, but he only said:

"Very well, daughter; Mother Church does not want a grudging service, nor does the Master; He did all out of Love!"

But Mollie left her blocks and crept into the rector's lap.

"Don't care, papa!" she whispered, tucking one hand under his chin. "You shall have my lily!"

There were times in those six weeks when Dell wasn't quite happy. Her own way didn't always bring pleasure, and somehow she felt so cross. Old Aunt Hetty came over from Fenntville, and hearing Dell's snappy answers, re-

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

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commended "a good dose of senna tea, Charles, is what the child needs. This warm spring is tryin' to the bile."

Dell, forgetful of her fourteen-year-old dignity, made a face at Aunt Hetty, and Hiram, Aunt Hetty's hired man, under his breath, in the kitchen adjoining, suggested another remedy,— "A rod in a pickle."

Then she went to look at the lily. Strong and thrifty with its fast growing buds, Dell exulted in it. Now three little white spotted balls took her eyes. There they were, tied by a silken thread round the middle of each to the very stalk of that prize lily.

"The idea! The horrid worms!" and Dell rushed for something with which to scrape them off. She could not understand how she had failed to find them before. The fuss she made brought Mollie and the rector.

"Poor little souls," said the latter, while Mollie cried, "Oh, don't, Dell! they're em—em—blems of us, and of Jesus' rising, don't you know? And they're in their graves—papa told me—same's we have to be; only they bloom into butterflies, and we into 'deemed souls! Oh, wish they were on mine," breathlessly. "Maybe the'd bloom Easter morning with the lily."

"They won't do any harm, Dell," said her father.
With a scowl Dell turned away, and the chrysalids were safe.

Bright dawned Easter, and lilies, not quite open on Easter Even, saluted Dell and Mollie with fragrance and perfect whiteness at half-past five—before the early service.

Mollie said "Oh," delightedly. Then as a little cloud of white floated in the air, she said "Oh," in a hushed voice, for from Dell's lily came three

white black-veined butterflies, and settled on her own. Dell hadn't wanted them, but now she did not want Mollie to have them either. In a flash of anger she struck at the white beauties, and missed them. But there was a crash, and her own lily lay broken at her feet, while a sharp pain in her chest made it hard to breathe.

Nurse Jean said she'd strained her chest, and bathed it in liniment. And the rector looked very sorrowful for Easter.

In a moment it seemed to Dell all the badness and sins of the past six weeks passed before her.

"Oh, oh," she moaned. Nurse, thinking the pain worse, took up the liniment bottle. Dell motioned her away.

"I want Mollie," she said. Mollie came, but impatient to start for the church with her offering.

"Stick the two good ones in the cross," Dell whispered, and smiled.

Mollie always understood; and taking her own pot of lilies, and with Dell's two branches in her arms, and her apron tied up to make a basket for her other flowers, she trudged along toward the church, her pet lamb following, as though he expected a nibble from the great load his little mistress was carrying.

The rector was setting his stole, when a hand tugged at his vestments. Molly, with the broken lily stalks in her arms, stood beside him; the butterflies, following the flowers, fluttered over her.

"For I gave 'em to Miss Julia to fix, I thought I'd come tell you," she said, showing Dell's lilies. "Dell's Easter joy's 'rected, papa. Guess the little souls know about Jesus—they've come too!"—*The Churchman.*

"Miss Positive."

The girls called her that because she was always so sure that she was right. Her real name was Ida. In Miss Hartley's school scholars each said a verse from the Bible every morning at prayers. One morning Ida had such a funny verse it made all the scholars laugh; and even Miss Hartley had to pucker her lips to keep a little sober.

This was the verse, repeated in Ida's gravest tones, "It never rains but it pours."

Now, all the girls knew enough about the Bible to be sure there was no such verse in it, except Ida. She was "just as sure it was in the Bible as she was that she had two feet!" so she said; "and if they didn't believe it, they might ask Miss Hartley."

At recess they all asked Miss Hartley, "Is there such a verse, Miss Hartley? There isn't, is there?"

And Miss Hartley had to say that so far as she had read the Bible or heard it read, she certainly never had heard any such verse in it.

But Miss Positive was not convinced. She shook her pretty brown head, and

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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, 120 Power's Block, Rochester, N.Y.

Like a New Man

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said she couldn't help it, it was in the Bible, in the Book of Proverbs, and she could bring the book to school and show them.

Miss Hartley said this would be the very best thing to do. So the next day came Ida looking pleased and happy, with a little bit of a book in her hand, and pointing her finger in triumph to the verse in large letters, "It never rains but it pours."

"But, dear child," said Miss Hartley, "don't you know that isn't a Bible?"

"Oh, yes, indeed," said Ida, "it is out of the Bible, every word of it. Don't you see it says 'Proverbs' on the cover? Everybody knows Proverbs is in the Bible."

Then all the girls laughed again; and Miss Hartley explained that the book was a collection of wise sayings of different men, and that they were called proverbs because they had so much meaning in them and were used so much.

After a good deal of talk Ida had to own that she was mistaken, and that there wasn't a word of the Bible in her book from beginning to end. Then how naughty her little playmates teased her!

At the play hour they buzzed around her like so many mosquitoes, and giggled and asked her if she "got caught in the rain," and if it "poured hard to-day," and ever so many silly things they seemed to think were funny.

Ida stood it very well. At last she said: "I've got a verse for to-morrow that is surely in the Bible. Uncle Ed. found it for me: 'Set a watch, O Lord, before my mouth; keep the door of my lips.' And, girls, in spite of all your teasing, I am going to try to keep the door shut."

Then all the owners of those naughty tongues slipped away one by one, looking ashamed. It wasn't the thing to say so much about a mistake.

Rover, the Newspaper Carrier.

Rover is a fine dog belonging to a farmer. He is famed for many things, but one in particular. The farm is a mile from the village. There are no news-agents there, and Monday's papers come by post on Tuesday.

The farmer wanted Monday's papers on Monday, and hit on a happy plan to get this. He made arrangements with the railway company for the guard of a morning train, passing some three miles from his farm, to throw out a morning paper at a certain bridge.

Then he took Rover with him several mornings to this bridge, and when the paper was thrown out sent him for it, and carried it home. Then he sent Rover himself, and he has been going summer or winter for two years now. Every morning he starts off, waits for the train, watches for the paper being thrown out, picks it up, and is home about half-past nine.

Several times no paper has been thrown out, and Rover waited until very hungry, and then started home quite troubled.

Easter is at Hand

Boys and girls, how do you think of it? As a time when the church will be trimmed with flowers, when the choir will sing beautiful music, and you will have Easter cards and Easter eggs? I fear that is all it means to some of you.

But think a little. Easter is the grand festival of the Church; and why? Because our Lord's rising from the dead set the seal upon all that He had done before. If, after His crucifixion and death, neither His enemies nor His friends had seen or heard of Him again, then indeed might His foes have said with reason, "He saved others, Himself He cannot save"; and His disciples, "We trusted indeed that this was He that should have redeemed Israel."

But His rising from the dead made all this impossible. More than that, it showed Him the Conqueror of Death and the Grave. Since our Lord and Head has risen, we, too, shall rise. He brought life and immortality to light for ever more.

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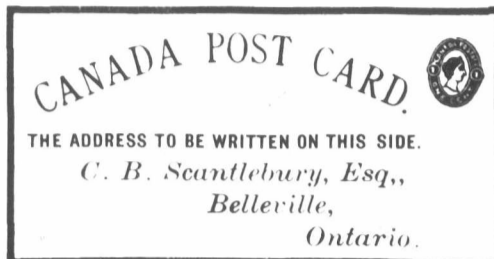
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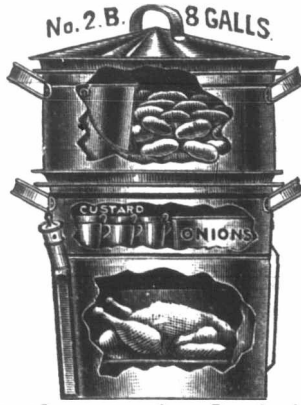
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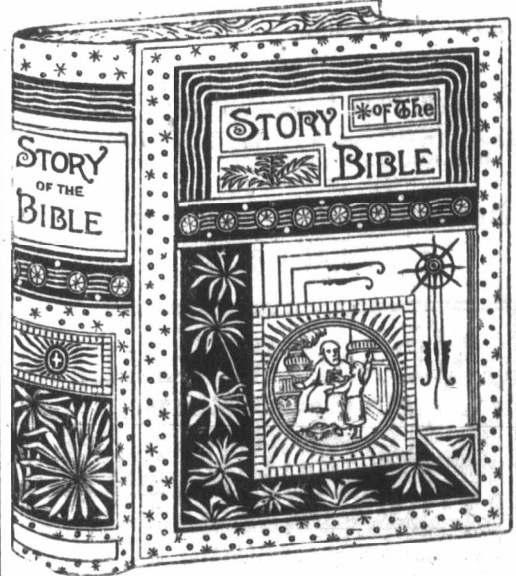
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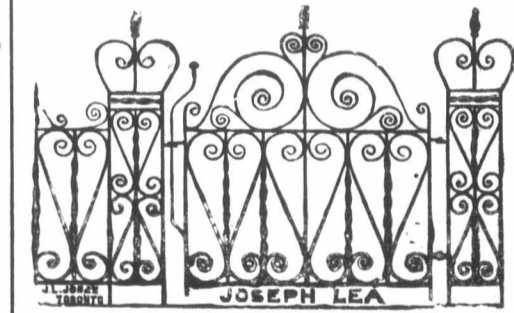
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