

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, MARCH 9, 1905.

[No. 10.]

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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 5 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

ENTRY.
Entry may be made personally at the local land office for the district in which the land to be taken is situated, or if the homesteader desires, he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.
A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:—

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
- (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
- (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
- (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1899.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT should be made at the end of three years, before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands, at Ottawa, of his intention to do so.

INFORMATION.
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

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March Morning—Gen. 27, Evening—Gen. 28

March Morning—Gen. 37, Evening—Gen. 39

April Morning—Gen. 42, Evening—Gen. 43

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LESSONS FOR SUNDAYS AND HOLY DAYS.

March 12—First Sunday in Lent.

Morning—Gen. 19, 12 to 30; Mark 10, 32.
Evening—Gen. 22, 10 to 20, or 23; 1 Cor. 4, 18, & 5.

March 19—Second Sunday in Lent.

Morning—Gen. 27, 10 to 41; Mark 14, 27 to 53.
Evening—Gen. 28 or 32; 1 Cor. 11, 2 to 17.

March 26—Third Sunday in Lent.

Morning—Gen. 37; Luke 2, 10 to 21.
Evening—Gen. 39 or 40; 1 Cor. 15, 35.

April 2—Fourth Sunday in Lent.

Morning—Gen. 42; Luke 6, 10 to 20.
Evening—Gen. 43 or 45; 2 Cor. 6 and 7, 1.

Appropriate Hymns for First and Second Sundays in Lent, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from Hymns Ancient and Modern, many of which may be found in other Hymnals:

FIRST SUNDAY IN LENT.

Holy Communion: 304, 318, 319, 321.
Processional: 263, 270, 291, 302.
Offertory: 85, 87, 259, 491.
Children's Hymns: 92, 332, 338, 342.
General Hymns: 88, 91, 94, 249.

SECOND SUNDAY IN LENT.

Holy Communion: 309, 313, 316, 320.
Processional: 273, 446, 532, 632.
Offertory: 6, 287, 535, 638.
Children's Hymns: 281, 331, 333, 335.
General Hymns: 32, 282, 492, 493.

A Roman Romance.

We condense an article from the Living Church on one of the mysterious denials of recent times by a leading Roman ecclesiastic: "Several weeks since we commented editorially upon what purported to be the 'inside' history of the Papal bull of Leo XIII., condemning Anglican orders. The article in question purported, it will be remembered, to be the report of a lecture delivered at Dunwoodie, N.Y., by the Rev. Dr. Gasquet, O.S.B., sometime superior of the Benedictine Monastery and College at Downside, and one of the most distinguished of the Roman clergy in England. The report was very full and circumstantial, and gave all the details of the events which it purported to describe.

First appearing in the New York Sun, which is commonly considered to be reliably informed in Roman Catholic matters, it was copied extensively as news by the Roman press generally."

"Not one of all these authorities challenged the authenticity of the report. No correspondent in the columns of any of these journals, so far as has come to our attention, criticized either the accuracy of the report, or the alleged facts therein contained. The paper was undoubtedly published and accepted as fact by English-speaking Roman Catholics, or else—an alternative which we wholly reject—was deliberately intended to mislead the public."

"The central and most important part of the article, related with the greatest detail of incident, time, place, conversation, etc., told how a certain alleged bull of Pius IV., promulgated in England by Cardinal Pole—much importance was attached to that promulgation—was discovered by diligent search, the original in the Vatican archives and Cardinal Pole's published copy at Douai, in England, which papers were the means of determining Leo XIII. to condemn our orders. It was for the Living Church to point out, as we did in our editorial criticism, that Cardinal Pole died before the pontificate of Pius IV. began, so that the circumstances related in such detail could not possibly have occurred. Several minor impossibilities and obvious errors we purposely passed over, in order not to divert attention from the main issue."

"And it is beyond question that somebody deliberately and purposely penned the series of falsehoods, calculated to impair the confidence of Anglican Churchmen in the orders of their Bishops and priests. That somebody did it in the name of Dr. Gasquet, though we have no thought of maintaining that the eminent Benedictine is guilty, in the face of his disclaimer. But somebody is guilty, and whether innocently or not, these Roman papers which published the matter—we recall particularly the two American and one English journals already referred to—are accessories to that guilt. Why did they publish it? Why have they not referred to our own disproof of it? Why have they offered neither apology nor explanation for thus egregiously misleading their readers? Do not these journals see that their honour is at stake primarily, and that the honour of Roman Catholics collectively is at stake secondarily, no one of them having taken occasion to correct what was thus falsely written in their behalf?" We cannot resist the thought: Suppose the fatal mistake had not been discovered, would the story have been repudiated?

St. Stephen's Church

in the heart of the business part of Philadelphia, has 900 communicants, and its income last year from all sources was \$51,000. It has a strange history. It is built on the spot where Benjamin Franklin flew his famous kite by which electricity was drawn from the clouds. Then a Methodist meeting-house was built on the site, and was abandoned. At last, in 1821, the Rev. James Montgomery began holding services there, and the parish to his surprise became a prominent one. It has had its ups and downs, but has for many years been a leading parish in the diocese.

Leprosy.

The representative of the Church Family Newspaper has seen Dr. Jonathan Hutchinson, a specialist on leprosy, and prints a long statement of his views. Dr. Hutchinson has made a life study of this disease, and has visited lepers all over the world. He has just returned from the inspection of Robben Island, to which the South African authorities deport their lepers. His experience has convinced him that the dis-

ease is non-contagious, and that the isolation of lepers is a needless cruelty. Although those on Robben Island were kindly treated, their condition was one of sad despair. It was impossible to interest them in anything. Their only prayer was to be let out of their prison and allowed to go home to their friends. Dr. Hutchinson has compiled a leprosy map of the world, and claims that it shows his conviction to be true that leprosy is the result of a fish diet. Undoubtedly the facts seem to support his contention that wherever imperfectly cured coarse salt fish becomes a staple diet leprosy appears.

Separate Schools.

A feature of this question which is generally overlooked is the narrow character of the proposal. The nation is to be divided up into two parties—black and white, sheep and goats—whatever designation may suit—nominally Romanist and Protestant. We decline to be classified in this way. If there are to be religious separate schools, we, as Church people, are as much entitled to them as any religious body. There are two ways of providing schools with equal justice: one a national system for all, or one where any religious body, on complying with certain requirements, shall be entitled to receive a proportionate share of the school tax. These separatists may be Jews, Doukshobors, Mormons, or any other community. As we understand it, Sir Wilfrid Laurier proposes that adherents of the Roman Church shall be entitled to such privileges, and they are to be the only body authorized to have Separate Schools in the new Provinces.

The Bishops of Chicago.

The passing away of Bishop MacLaren, of Chicago, is very different from the stormy time which preceded his episcopate. Bishop Whitehouse, his predecessor, died in 1874. Bishop Whitehouse was one of the ablest and most eloquent Churchmen of his time, and was considered an advanced Bishop. At the time Chicago was in a white heat of controversy. Dr. Cheney, rector of one of the principal parishes, had resigned, and was one of the founders of the Reformed Episcopal Church. It was no wonder that the successive elections of Dr. Seymour and Dr. DeKoven to the Bishopric (then of Illinois) were both made after bitter contests, and both failed to obtain confirmation. Consequently Bishop MacLaren's was a choice of expediency. The late Bishop was born in Geneva, N.Y., in 1831. The son of a strict Presbyterian minister, he became one himself, and went as a missionary to South America. There in such different surroundings doubts assailed him, resulting in his joining the Church, becoming a deacon in 1872, and a priest and rector of Trinity parish, Cleveland, Ohio, where he remained for three years only, being consecrated Bishop in the Cathedral of Chicago on the 8th December, 1875. Now, at the conclusion of his episcopate his diocese, for long a united and harmonious one, passes over to his successor. There will be no disturbance, as his coadjutor, the Right Rev. C. P. Anderson, was consecrated in 1900. Dr. Anderson is one of our own people, and a graduate of Trinity College, Toronto, and we naturally hope for a successful career.

Our Clergy

are too often found in the foreign field. It is difficult to look over our exchanges without coming across a name, and saying inwardly: "Ah! he is another Canadian." Well, may God prosper them wherever they are. Just at the moment we see that the Rev. Charles Mockridge, formerly of St. Luke's, Toronto, is now in Boston in charge of St. John's, Roxbury.

An Addition to the Church.

A very unusual but gratifying incident is reported from the Diocese of Western Massachusetts. In 1854 a separation took place in the Congregational body at East Brookfield. The seceding body has prospered, and has erected what is said to be the most beautiful church between Worcester and Springfield. Early in February the congregation requested Bishop Vinton to extend his authority over them. Upon the corporate body assenting, the Bishop agreed, and the property is to be conveyed to the trustees of the diocese. The step is remarkable, but the most gratifying feature is the fact that the change has been made without a dissenting voice. The nearest church is eleven miles away, and several families will join the new parish. Congregations in New England have frequently changed their ecclesiastical allegiance, notably Kings Chapel, in Boston.

France.

The present Government has brought in a bill for separation of Church and State. This is the third of recent date. The Combe's Ministry brought in two, and this is the first effort of the present Ministers. The circumstances of France, the attitude of the people towards religion generally is so different to ours that criticism would be out of place. The present bill is said to be a better measure than its predecessors, the result of public criticism, and to be in several particulars less unfavourable to the Churches. As showing the different attitude of the State in France, and that separation would not mean independence in our sense, we note the statement of the Minister that "with regard to the vacant Bishoprics the Government proposed to leave things in their present state. To recognize the resignation of Mgr. Le Nordez as valid would be to admit the interference of Rome in the domestic affairs of France. In drafting the bill for the separation of Church and State, the Government had endeavoured to guarantee liberty of conscience, while safeguarding the rights of the State."

Army Reform.

In Lord Roberts' recent article in the *Nineteenth Century* upon "The Army as It Was and as It Is," some suggestions are made which may be as worthy of consideration among ourselves as in the Mother Land. Putting compulsory service out of the question, Lord Roberts deems two things as essential to the safety of the Empire: 1. Such conditions as will attract the right class of men to the army, with a certainty of employment when his term of service expires. On this latter point he makes strong appeal to employers, reminding them that their patriotism must enable them to face what may arise in case of such a national emergency as would make it needful to call out the Reservists. 2. That men of all classes should undergo a certain modicum of military training in their youth—"sufficient to enable him to shoot straight and carry out simple orders if ever his services are needed for national defence. I believe such training would be of the greatest benefit to the nation, inculcating, as it would, a spirit of sober self-reliance in the individual, and raising the standard of physical efficiency." These are surely the words of one who knows whereof he speaks.

A Hundred Years Ago.

As a curious commentary upon the above may be quoted the words of another War Minister, who a hundred years ago was keen for reform in the army. From a review of Lady Londonderry's "Life of Viscount Castlereagh," we learn that he would have "divided the British forces into a regular army, subject to be sent anywhere; a militia not liable for service beyond their own country; volunteers, whom the Government

CANADIAN CHURCHMAN

armed but did not clothe; and lastly, a reserve of trained men, to be taught the use of the fire-lock and ordinary drill, but not as yet organized into battalions." In those same days Sir John Moore, we are told, was seeking to devise, not a new drill, "but a new discipline—a new spirit that should make the whole a living organism to replace a mechanical instrument." Surely reforms move slowly!

Revivals.

Whether the spiritual agitation in Wales is called a revival or a mission is a matter of no moment—is of no importance, it was spontaneous. The really important thing is that men's minds have been stirred, and there is in the Old Country the belief that the consequences will be of benefit. The agitation cannot continue; the old-fashioned camp meeting lasts only a few days. Archdeacon Wilberforce said of these meetings: "Did Pentecost last?" But from all accounts the Torrey-Alexander Mission is not fulfilling the hopes of its promoters. The sanguine people are keenly disappointed; they do not see the wild excitement they anticipated. The people are not stirred, and there is, humanly speaking, little prospect of genuine and permanent good results.

AN UNDERPAID CLERGY.

We do not hesitate to say that the superior food, clothing and equipment of the Japanese as compared with the Russians in the present war have largely contributed to their phenomenal success. In each department of life where knowledge, intelligence, energy and zeal are demanded for the faithful and efficient discharge of important and responsible duty the remuneration is just and adequate. Why, it may be asked, are the services of the clergy made the marked exception to this wise and eminently proper rule? At the outset the candidate for the ministry cuts himself off from all hope of worldly wealth. By years of hard mental effort he prepares himself for entering the priesthood. Not seldom he has acquired the necessary means for his college course by strictest economy and severe self-denial long beforehand. The day comes when he is ordained, and as the accredited servant of God goes forth into the world to sow the good seed of eternal life in the remote bush mission; by the rugged concession road; in the sparsely settled village; or it may be amongst the squalid and congested back streets of a crowded city. Here, in his place, the faithful priest goes and comes; in season, out of season, by day and night, and often far into the night; teaching, preaching, visiting, praying, ministering to rich and poor alike; not seldom giving with open hand what is sorely required by the giver for his own need; seeking and baptizing the infants; winning them as they grow older for the Sunday School; preparing them for confirmation; uniting them by loving bonds with the Lord of life in the Sacred Feast; joining their hands in the solemn rites of the Church for life's partnership of joy and sorrow; establishing them by sound doctrine in steadfast faith; comforting their hours of illness and suffering by the assuring words of hope, trust and peace, and when the last solemn hour comes accomplishing the work of the Church on earth beside the open grave, committing the beloved "body to the ground; earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ." These men are, in words of truth and soberness, the very salt of the earth. It matters not how the powers of evil assault them, rail at them; belittle their holy office; besmirch their upright character; pour contempt and ridicule upon their words and deeds; deny them the comforts of life, and at times almost the necessities; carp at their human imperfections, from which how many of us are free? magnify their failings;

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distort their utterances, and sometimes make life to them a veritable treadmill—a dull, monotonous, ceaseless round, almost devoid of human sympathy, almost unrelieved by cheering, consolatory human companionship. Well be it to such an one if he can submissively say:

"God of the just, Thou gav'st the bitter cup;
I bow to Thy behest, and drink it up."

Thomas Fuller, in his quaint but direct fashion, has a telling reason for the neglect of which we complain: "The world, flesh, and devil have a design for the destruction of men; we ministers bring our people a letter, God's Word, wherein all the conspiring is revealed. But who hath believed our report? Most men are so busy about worldly delights, they are not at leisure to listen to us, or read the letter; but thus, alas! run headlong to their own ruin and destruction." In leaving this grievous subject for the present we say to our readers: "Let us have some outspoken heart-to-heart comment on this subject." Why, for instance, are the men whose lives are given up to guiding their fellowmen in the way of righteousness, purity and peace so miserably provided for when their neighbours, the country lawyer and doctor have in the main an abundance of this world's goods. It would be as well were our readers not to fall into the too common error of thinking that, as a rule, they themselves are better men than the clergy to whom we refer. Believe us, God, not man, has sent each shepherd to his flock, and all for some good purpose, both to the shepherd and to his flock. It is our frank and fixed opinion that the true way to right this grievous wrong, and to materially better the social, moral and religious condition of both clergy and laity is for the laity, in a manly, generous and Christlike spirit, not in the last hour of life, but now, to acknowledge and put in practice that saying of the Master: "It is more blessed to give than to receive." It is all very well to put motions and pass resolutions in Synod—to spend money on paper and printers' ink. What the poor, faithful, hard-working country clergy want, and need, is cash—hard cash. Not some other man's cash, gentle reader, but yours—now. And you might help to get the other man's afterwards.

THE GOVERNMENT AND THE SCHOOLS.

In Canada the Public School is regarded with much the same sentiment of loyalty, and one might almost add, devotion, as is the constitution. The Government which attempts to tamper—it matters not how deftly—with the foundation principles of our Public School law, is ceasing to that extent to be the exponent of the will of the Canadian people. The intelligence and information so widely diffused among all classes and conditions of men in this country is rightly attributable to the Public School, its open door, and the freedom of access it offers to the people, without let or hindrance. Thus we have nourished a manly, independent, enlightened and thoughtful race—sturdy, progressive—with a keen appreciation of the freedom they enjoy, and a strong determination not to allow one whit of it to be abated. The constant influx into our country of emigrants from various parts of the Old World—not a few of them from countries where the Roman Catholic is the chief religion, and that branch of the Church a controlling force—has given Canadians a graphic object lesson, illustrating with peculiar force the comparative value of our Public School as an educative and informing influence upon our people as contrasted with the product of the schools of some European countries. We by no means claim that the Public School system which obtains in Canada is perfect—far from it. Yet we maintain that the average Canadian who has received his education at that institution, in point of intelligence and information, may well be

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compared with those who received their education in other lands. Rea has had in preparation a battle of life; the undergone to obtain him; its freedom force upon him is it to be wondrous proposals to fasten North-West in which is contrary them of initiative treasured right, a men, has aroused confident that the and modify their As failing to do to be most unsatisfactorily disastrous to

FROM

Spectator's Comment

In Democratic is of prime importance is government is gove through their representatives people, and this the medium of remarks have the importance of and of the necessity discuss beforehand subjects connected progress. The man will welcome spondence column who have dev Church's problem pointedness and point is enough and supported we have shown of the denomination very encouraging, and in discussion.

The question of discussion and the Problem of the further strength Secretary. The clergy supply like the Mother into the mission our diocesan the ranks of the perhaps, close men is that a cost of living the clergyman The question again will not Montreal Syn in its favour brief because come up at an important that understand the desirableness Book before tion again of a considerable ested. But we discussed at

There is, I lies behind a concerning variety of op

compared with those of a like class who have received their mental training in the schools of other lands. Realizing the influence his school has had in preparing and equipping him for the battle of life; the great price paid and struggle undergone to obtain this privilege and boon for him; its freedom and its power as a moulding force upon himself and his fellow-countrymen, is it to be wondered at that Sir Wilfrid's proposals to fasten upon the new Provinces of the North-West in perpetuity an educational Act which is contrary to their wishes, which deprives them of initiative in a manner which hedges a treasured right, and limits their action as freemen, has aroused a storm of dissent. We feel confident that the Government will take warning, and modify their proposals without undue delay. As failing to do so, the consequences cannot fail to be most unsatisfactory, and it may be eventually disastrous to it.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

In Democratic Governments public discussion is of prime importance. For Democratic government is government by the people, exercised through their representatives. But the people's representatives must know the mind of the people, and this can best be discovered through the medium of full and free discussion. These remarks have their origin in our sense of the importance of the forthcoming General Synod, and of the necessity that Churchmen should fully discuss beforehand some of the principal subjects connected with the Church's welfare and progress. The editor of the Canadian Churchman will welcome contributions to the correspondence columns from both clergy and laity who have devoted time and thought to the Church's problems. Such letters should aim at pointedness and brevity. Generally speaking, one point is enough for one letter, sharply defined, and supported by terse and clear argument. As we have shown in previous numbers, the statistics of the denominations in Canada do not furnish very encouraging reading for Canadian Anglicans, and must furnish material for plentiful discussion.

The questions that furnish material for discussion and suggestion are such as these: The Problem of the North-West; How can we still further strengthen the hands of our Missionary Secretary. Then there is the whole question of clergy supply and training. We are threatened, like the Motherland, with a lack of men to send into the mission field of the North-West and of our diocesan missions. What is the source of this reluctance of promising young men to enter the ranks of the clergy? One question which is, perhaps, closely connected with the shortage of men is that of the salaries of the clergy. The cost of living has increased everywhere, whilst the clergyman's stipend has remained stationary. The question of a Canadian Church Prayer Book again will not down. It cropped up at the recent Montreal Synod, and a considerable sentiment in its favour was revealed. The discussion was brief because it was understood that it would come up at the General Synod. But is it not important that the members of that Synod should understand the public opinion concerning the desirableness or otherwise of a Canadian Prayer Book before they gather at Quebec? The question again of a Church Congress is one in which a considerable number of the clergy are interested. But we suppose it is scarcely likely to be discussed at the General Synod.

There is, however, one great question which lies behind all these lesser questions, and one concerning which there is probably a great variety of opinion. It is this: What is the mis-

sion of the Anglican Church in Canada? What is the message it has to proclaim? What is the ground of its appeal to the Canadian people for respect and support? What contribution has it to make of its own to the development of the spiritual and moral life of the country? What in the old and fine sense of that word is its "Apologia." The Anglican Church has an implied, though not expressed, theory of the Christian life, of its birth, and its normal growth. It has an unexpressed theory of the manner in which that life can be best developed. In other words, there is such a thing as an ideal of the Anglican Church. But how many of the clergy have ever thought out that ideal, as it reveals itself to the student of the history of the Church, or of the Prayer Book, or of Anglican theology. The great body of the laity, we venture to think, have never got so far as to ask the question at all. And, perhaps, this is why so many drift away from the Church, and so many are nominal Churchmen, or merely hereditary Churchmen. They have no conception, and hence have never tried to formulate the *raison d'être* of the Church to which they belong. Hooker thought out these questions, and became the supreme exponent of the Anglican ideal. But Hooker is not read nowadays. He is crammed for Divinity examinations, but not read. Nor is this surprising. The circumstances of the times have changed, the fashion and style of English prose has changed—changed for the worse some may say, but we are not concerned with that question—and Hooker is no longer easy reading. We want a Canadian Hooker—one who shall simply and clearly expound the ideal of the English Church for Canadians, and so do it that he shall arouse within us all the strong sense of a Calling and Mission as a Church, and not simply as individuals. We would strongly recommend such a subject as this to the preachers at the General Synod. What is the Anglican ideal of the Christian life and the Anglican theory of its production and development.

The most interesting event in Church circles in England of recent date is the Archbishop of Canterbury's reception of the deputation from the signatories to the Dean of Canterbury's appeal to the First Six Centuries for the decision of what is and what is not Catholic. The movement is designed in an eirenic spirit, and as a contribution to the settlement of the Ritual troubles by which the Church in England is still seriously agitated. Dr. Wace must feel gratified with the response which his efforts have received. Whatever may be the ultimate influence of this appeal upon the Church, it is no small feat to have brought together for a common object such a pronounced Evangelical as Dean Barlow, a broad Churchman like Dr. Sanday, an old-fashioned High Churchman like Canon Holland, of Canterbury, and a Ritualist like Father Lacey. As to the precise meaning of the appeal to the First Six Centuries, Dr. Wace's own words may be quoted: "It was not to be supposed that every practice which received general assent in the first six centuries must necessarily be revived. . . . All that was asserted was that nothing but what received that general assent in those six centuries could be considered as Catholic. Others supposed that the declaration involved the consequence that no ceremony whatever should be admitted which did not exist in the first six centuries, than which again, he ventured to think, nothing could be more absurd. The change of times, the change of circumstances, must lead to some variation, and possibly in time to some addition to the ceremonies of the Church. All that was meant was that any such change should not be pressed upon them on the claim of Catholicity. Comments upon the appeal are, of course, various. Of those who criticize it adversely it may be said that the Low Churchman thinks the first six centuries include too much ritual and advanced doctrine; the High Churchman would fain claim Catholicity for

some things of a later date, and the Broad Churchman objects to looking backwards for the settlement of modern disputes.

SPECTATOR.

The Churchwoman.

MONTREAL.

Montreal.—The annual meeting of the Diocesan Branch of the W.A. commenced in this city on Tuesday, February 21st. Preparatory to their meetings in Synod Hall, a special service was held in the Cathedral, at which a large number of the clergy, as well as delegates to the conference, were present. The sermon was preached by the Lord Primate from St. Luke 12:48. A celebration of the Holy Communion followed. At the opening session of the Diocesan Woman's Auxiliary meeting, in the afternoon in the Synod Hall, about 300 delegates and friends were present. When the greetings from sister organizations had been presented, Mrs. Holden, the president, read her annual address. The main object for the Auxiliary's consideration this year was to discuss the many missionary projects, now before them and to stimulate greater interest in the Auxiliary's work. If the members would exert themselves still further, they could easily double the membership, and accomplish as much work. The Auxiliary now supports forty-eight children in India and China—which is eight more than last year, and eighteen Bible women. Every branch of the Auxiliary should endeavour to support one woman or child. Giving should be proportionate to people's income. Miss Ethel Raynes, recording secretary, in her report stated that there were seventy-four branches in the Auxiliary, thirty-two of which were in the country. Membership in some of the branches ran as high as sixty and seventy. Mrs. Baylis, corresponding secretary, referred to changes made last year in the constitution and to the successful working under the new system. Reference was made to the death of the Primate and of the Bishop of Huron, in whom the Auxiliary lost valued friends. Congratulations were extended on the part of the members to Archbishop Bond on his elevation to the Primacy. Mrs. Ross, in presenting the treasurer's report, stated that eight new life members had been added during the year, affording an appreciable increase to the income of the Auxiliary. The triennial thank-offerings had been more than doubled. At the Cathedral service yesterday morning, the offering had amounted to \$223. The total receipts for the past year amounted to \$5,917.07, and a balance remained after all expenses had been paid. A reserve fund to provide for special appeals has been formed. Miss Wilgress, of the Mackenzie River Diocese, gave a sketch of life in Indian missions, more particularly at Hay River Station. Good work was being done in the boarding school for Indian children established there, but all work was necessarily handicapped there by a scarcity of workers. Although territorially the largest diocese in the world, its staff numbered only eighty-five men and three women. A card of life membership in the Auxiliary, given by the members of St. Thomas' Branch to Mrs. Renaud, was presented to her by Archbishop Bond. After the meeting a reception and tea were held in the Synod Hall, giving the various city and country delegates an opportunity of meeting. The meeting was continued on the following morning in the Synod Hall under the presidency of Mrs. Holden. There was a large attendance of delegates. After business of a routine character, and the announcements of greetings from other missionary societies, Mrs. Baylis, the corresponding secretary, read appeals for monetary help for missionary hospitals in North-West Canada, and for missions in Colombo, Ceylon, and other places. It was decided to grant \$53.10, undesignated money to go to the support of a catechist in

Ceylon; the other appeals will be voted upon on a subsequent occasion. The annual reports of the fourteen city and thirty-two country branches were received, giving returns of membership, and a synopsis of the work generally undertaken by the branches. On the motion of Mrs. Nicholson, seconded by Mrs. Robinson, of Granby, the reports were adopted. Mrs. Patterson Hall, Montreal, read a paper on "The four steps in the life of a Woman's Auxiliary member," in which she pointed out the responsibilities of the individual in regard to missionary work, and referred to their duties for furthering the great object they had in hand, emphasizing the importance of prayer and the urgent need of monetary help in support of missions. Mrs. Wallace Stroud read the report of the Literature Committee, giving a satisfactory account of the circulation of magazines and other printing missionary matter, and the report was adopted. Mrs. Lloyd read the Educational Committee's report stating the good progress being made by the two girls in North-West Canada, whose education has been undertaken by the Auxiliary. The report was adopted, and on the motion of Mrs. Lloyd it was resolved to increase the grant to the educational fund to \$255 for the coming year. Mrs. Nicholson submitted a report on the Extra-Cent-a-Day Fund, which goes to pay for the work of the Educational Committee. The total receipts amounted to \$112.08, and Mrs. Nicholson asked for more subscribers. The report was accepted. Subsequently a meeting was held of the Missionary Study Class. Mrs. Plumptre occupied the chair, and she was supported by His Grace the Archbishop, and a large number of ladies. The subject discussed was the objections and criticisms concerning foreign missions, and the testimony of the meeting was that though the home heathen question is a very real one, the need at home is fully met, for all could hear of Christ. The morning session terminated immediately following the close of the discussion. At the afternoon session, Miss McCord, Dorcas Secretary, read the report of her department, as also a report from Miss Hudson, the general Dorcas Secretary, in Toronto. This contained many interesting letters from remote missions in the North-West benefited by the Dorcas workers. Mrs. Reid presented the report of the Band Fund, which shows a decrease this year from \$102.50 to \$34.50. The total receipts were \$227.55, and after disbursements a balance of \$97.55 remained. An interesting paper on "The Practical Work of the W.A." was read by Mrs. Marling, who discussed the different conditions which confront the city and the country branch, and the methods of work best adapted to each. In the discussion which followed, a number of valuable suggestions were made, the speakers including Mrs. Holden, Mrs. Stroud, Miss Butler, Miss Brewster, Mrs. Lindsay, Mrs. Baylis, and Mrs. Ross. The afternoon session was brought to a close with an address by the Jewish missionary, Mr. Neugewirtz, on his work in the city. In the evening a public missionary meeting was held in the Synod Hall, which was addressed by the Rev. G. Egerton Ryerson and Miss Archer, both of whom are missionaries on furlough from Japan. Archbishop Bond presided, and there was a large attendance. The address of Miss Archer was illustrated by lime-light views.

The annual meeting of the Montreal Diocesan Auxiliary closed on Thursday, the 23rd ult., in the Synod Hall. At the morning session the Right Rev. Bishop Carmichael delivered a short address on Christ's command: "Go ye into all the world and preach the Gospel to every creature." He said that so far as the disciples were concerned, if they had not been possessed of supreme faith the work given to do by this command would have been impossible. It was wonderful how in a few hundred years Christianity spread, and the secret of the success of the apostles and those who succeeded them was their unquestioning obedience to the command. His Grace Arch-

bishop Bond also addressed the assembly. He was glad to say their meetings had been very successful. The principle actuating the members was unity of spirit—unity in Christ. In this unity there was great strength, and without it there could be no real success. His Grace also spoke of the helpfulness of prayer. At the conclusion of his speech he asked Mrs. Holden to continue to act as President. Mrs. Holden briefly replied, accepting the duties of office for another year. The Archbishop also nominated Mrs. Cole, Mrs. J. G. Day, Mrs. Frank Bond, Mrs. J. Macfarlane, and Mrs. Durnford, as the executive committee; and then the delegates voted, by ballot, for officers who shall constitute the board of management. The results were as follows: Miss Ethel Raynes, Recording Secretary; Mrs. Baylis, Corresponding Secretary; Mrs. A. McCord, Dorcas Secretary; Mrs. A. D. Ross, Diocesan Treasurer; Mrs. Brander, Secretary Junior Branches (in place of Miss Kerr, retired); Mrs. Marling, Secretary of Babies' Branch; Leaflet editor, Mrs. Geo. Kohl. It was voted that \$100 a year be given towards the salary of an assistant to the Jewish mission in Montreal. Miss McCord presented the Dorcas Secretary's report, stating that 87 bales, being an increase of eight on the previous year, had been sent out. The contents were generally of a satisfactory kind, but there was still an undue proportion of second-hand garments; especially for India, children's garments should be new. The report was adopted. At the afternoon session the thank-offering from the service at the Cathedral, amounting to \$229, was voted in the following apportionments: Miss Archer and Mr. Ryerson, Japan, each, \$60; Lytton Hospital nurse, \$25; work at Salmon Arm, B.C., \$25; Bible Woman, No. 2, India, \$30; reserve fund to meet special appeals, \$30. The sum of \$146.60, which had been refunded on the freight paid for the transportation of the Auxiliary's bales, was apportioned by vote to the following purposes: Scholarship for boy at Lesser Slave Lake, \$35; Matron White, Fish Lake Mission, \$25; the Rev. Mr. Marsh, to pay machinery for sawmill at Hay River Mission, \$60; Dorcas Secretary, \$26.60. A number of motions were passed renewing the pledges of the Auxiliary to work for the mission field. Among these were grants of \$100 each, to work among the Chinese in New Westminster, to a missionary in Japan, and to a Bible woman in Japan. Delegates to the Triennial Conference which will be held in Toronto, next September, were appointed as follows: Mrs. Marling and Mrs. Lloyd, Montreal; Mrs. Foster, Knowlton; and Mrs. W. H. Robinson, Granby. Substitutes: Mrs. Stroud, Mrs. Pennell and Mrs. Morton.

NIAGARA.

Hamilton.—Church of the Ascension.—The nineteenth annual meeting of the Church of the Ascension Woman's Auxiliary and Dorcas Society was held in the school of the church on Tuesday, February 28th. The Rev. Canon Wade occupied the chair, and delivered a short address full of appreciation of the work of the society. There was a large attendance, about ninety being present. The recording secretary's report showed 121 members on the roll. The treasurer's report showed that the total collected and expended for mission work, including bales, donations and money, was \$650. During the year five bales had been sent to the dioceses of Selkirk and Athabasca. The Junior Auxiliary has a membership of 68, and its receipts were \$17.45. The report of the Girls' Auxiliary showed a membership of 32 and receipts of \$59.75. During the year one bale and one box had been sent to the North-West. The secretary-treasurer of the Dorcas work reported it had relieved 38 cases of distress. The following officers were elected: Mrs. Wade, president; Mrs. Gunn, first vice-president; Mrs. Grossman, second vice-president; Mrs. George Thomson, recording secretary; Mrs. F. F. Gates, corresponding secretary; Mrs.

Thomas Hobson, treasurer; Miss Wilcox and Mrs. Overholt, delegates; Mrs. Hillman and Miss Thartle, substitutes; Mrs. LeRiche and Mrs. Bunbury, appointed by the rector; Mrs. Henderson, Dorcas secretary-treasurer; Mrs. Ramsay, assistant; Miss Gaviller, superintendent of juniors. After the Benediction by the rector, all the members enjoyed a cup of tea.

St. Mark's.—The nineteenth annual meeting of the parochial branch of the Woman's Auxiliary to Domestic and Foreign Missions took place in the vestry of the church on Monday, February 27th. There was a good attendance, and the reports read showed an increase in the membership of from 100 to 113 since the last annual meeting, notwithstanding the fact that several members have left the city during the last year. The treasurer's report showed an increase in the money spent on missions by the branch. The total receipts for the year were \$176.59, an increase of \$13 over last year. The officers elected were: Mrs. Martin, president; Mrs. Slater, vice-president; Miss Slater, treasurer; Mrs. Wright, recording secretary; Mrs. Hay, corresponding secretary. Delegates to diocesan board, Mrs. C. Ambrose and Mrs. Kennedy. Auditors, Miss E. Counsell and Miss Hancock.

Home & Foreign Church News

From our own Correspondents.

FREDERICTON.

Hollingsworth Tully Kingdon, D.D., Bishop, Fredericton, N.B.

Dorchester.—On Tuesday, the 21st February, after a long and painful illness, the demise took place of Anna, beloved wife of the Rev. J. Roy Campbell, D.D., formerly and for twenty years rector of this parish and Rural Dean of Shediac. On the following Thursday morning, after private service the remains were conveyed to St. John, N.B., the cortege to the station at Dorchester being accompanied by a contingent of the staff of the Maritime Penitentiary, of which Dr. Campbell is Protestant chaplain. The burial service was held in St. Paul's (Valley) Church in St. John. The service was taken by the Rev. A. G. H. Dicker, rector, and the Rev. Rural Dean Wiggins, rector of Sackville. The pall-bearers were the Revs. Canon Richardson, L. A. Hoyt, W. H. Sampson, A. D. Dewdney, R. P. McKim and Richard Mathers, and the interment took place in Fernhill Cemetery. Mrs. Campbell was the only daughter of the late Mr. Wm. Brough of Stafford, England, and was married in 1865 in St. Bridget's Church, Chester, England, by the late Rev. George Salt, whose father was for many years Head Master of the Collegiate School at Windsor, Nova Scotia. During the long period of her married life Mrs. Campbell was the unfailing helpmeet in all her husband's Church duties in the parishes of Yarmouth, N.S., and St. Martin's and Dorchester, N.B. Although of a quiet and retiring disposition, her sterling qualities of heart and mind were well known and highly valued by all who knew her. She leaves to mourn her loss her husband and two sons, J. Roy, barrister, of St. John, and William F., a civil engineer in the Argentine Republic.

MONTREAL.

Wm. Bennett Bond, D.D., Archbishop, Montreal
James Carmichael, D.D., Bishop-Coadjutor.

Montreal.—St. Martin's.—A unique ceremony took place in this church on the evening of the last Sunday in February, when, at the ordinary evening service the Rev. G. O. Troop, the rector, baptized two young Hebrews, who are the first converts of the Jewish Mission in this city.

The lessons were Oliei and Mr. both being educated converts the in the presence of were baptized in the Church such as are of from Ephesians.

Missionary Loan Exhibition Gleaners' Union the Windsor Ha days of continu success. The ai struct, to intere people of the Kingdom abroad cessful, but it wa financially that ; materially aid m was arranged in ber, illustrating t West Canada, lands, India, Jap Missions. The ornaments, wea from the differ illustrated the

work. Brief tal intervals by the One of the feat Literature Stall, ment of mission literature was success of the s of the real inte

At the back of tea and high te were given in : At five o'clock time lectures taking part, illu the costumes c world. The fo Lord Primate to when addresses Coadjutor and t service was hel sented the diff Gilmour, of Ol cipal Hill, of t Principal Shaw Dr. J. Edgar H Church. Amor Miss Etches, M Mrs. Read and Osborne from Buckland, Rev.

of the Canadian of the China I D. Buchanan three were esp to the Exhibitio H. Ben-Oliei w The cathedral c charge of the and the arrang George's Chur North-West C was in the han Executive is to success of the three afternoon ally crowded.

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The lessons were read by Mr. Herbert A. Ben-Oliel and Mr. D. J. Neugevirtz, respectively, both being educated Hebrew Christians. The two converts then made their confession of faith in the presence of a very large congregation, and were baptized according to the service appointed in the Church of England for the baptism of such as are of riper years. Mr. Troop preached from Ephesians 3:8.

Missionary Loan Exhibition.—The Missionary Loan Exhibition under the auspices of the Gleaners' Union and the Woman's Auxiliary in the Windsor Hall closed on March 1st, after six days of continually increasing attendance and success. The aim of the Exhibition was to instruct, to interest, and to inspire the Church people of the city in the extension of Christ's Kingdom abroad. In this it was eminently successful, but it was at the same time so successful financially that a large sum will be available to materially aid missionary work. The Exhibition was arranged in a series of courts, nine in number, illustrating the work in Africa, China, North-West Canada, South America, Mohammedan lands, India, Japan, Jewish Missions and Medical Missions. The exhibits consisted of native dress, ornaments, weapons, household articles, etc., from the different fields. Maps and diagrams illustrated the various spheres of missionary work. Brief talks were given at the courts at intervals by the missionaries who were present. One of the features of the Exhibition was the Literature Stall, where a large and varied assortment of missionary books, pamphlets and free literature was exposed for distribution. The success of the sale of these books was an index of the real interest aroused by the Exhibition. At the back of the hall refreshments, afternoon tea and high tea, were served. Lantern lectures were given in a small room off the main hall. At five o'clock and nine o'clock each day costume lectures were given, some fifty people taking part, illustrating in a very interesting way the costumes of the different peoples of the world. The formal opening by His Grace the Lord Primate took place on Thursday afternoon, when addresses were also given by the Bishop-Coadjutor and the Dean. Each evening a closing service was held, at which the speakers represented the different denominations: Rev. J. L. Gilmour, of Olivet Baptist Church; Rev. Principal Hill, of the Congregational College; Rev. Principal Shaw, of the Wesleyan College, and Dr. J. Edgar Hill, of St. Andrew's Presbyterian Church. Among the missionaries present were Miss Etches, Miss Archer, Rev. G. E. Ryerson, Mrs. Read and Mrs. McLean from Africa; Mrs. Osborne from India; Miss Wilgress, Rev. A. W. Buckland, Rev. H. A. Naylor, Rev. A. C. Ascal, of the Canadian North-West; Rev. F. A. Steven, of the China Inland; Mr. R. Denmark and Mr. D. Buchanan from South America. The last three were especially untiring in their services to the Exhibition. Mr. D. J. Neugevirtz and Mr. H. Ben-Oliel were in charge of the Jewish court. The cathedral occupied a prominent place, having charge of the India court, the Literature Stall, and the arrangements for the refreshments. St. George's Church looked after the China and North-West Canada courts. The organizing was in the hands of the younger clergy, and the Executive is to be congratulated on the immense success of the undertaking. During the last three afternoons and evenings the hall was literally crowded. At the close the Rev. W. W. Craig, the secretary, was made the recipient of a presentation as a token of appreciation of the work he had done in connection with the Exhibition. The following were the officers: President, Rural Dean Dart; vice-president, Mrs. A. Holden, president M.D.W.A.; secretary, Rev. W. W. Craig, M.A.; treasurer, Mr. H. Hague; ticket steward, Mr. R. L. Shepherd; curio steward, Mr. H. L. Richards. Executive Committee—Rev. E. Bushell, M.A., Rev. H. Symonds, D.D., Rev. G. O. Troop, M.A., Rev. J. J. Willis, B.A. The refreshments were in charge of Mrs. Pennell, and

the arrangement and decoration of the hall in charge of Mr. J. Nelson. The heads of courts were as follows: Africa, Rev. E. Bushell, M.A.; China, Rev. H. P. Plumptre, M.A.; India, Miss E. Lyman; Japan, Mrs. Paterson Hall; Jewish, Mr. Neugevirtz; Medical, Miss Gomery; Mohammedan Lands, Miss Steacy; North-West Canada, Mrs. Frank Bond; South America, Mrs. Geo. Burns; Literature, Rev. T. S. Boyle, M.A., B.D.

Diocesan Synod—Concluded.

The Rev. R. Y. Overing did not understand why a statement of the finances was not submitted to the Synod when the books of the society were closed on December 31st. He considered that the expenses involved in the society's administration were altogether out of proportion to the funds it handled. It was of great importance that the funds should reach the object for which they were subscribed. The Ven. Archdeacon Ker asked the delegates to show a little patience, and wait for next year's report, which he was sure would be satisfactory. Like Mr. Troop, he was optimistic, and considered the \$100,000 which it is proposed to raise, as after all, a paltry sum. The young men of the diocese would see the M.S.C.C. fund at a \$500,000 figure. In answer to Rev. F. A. Pratt's complaint of the present lack of information concerning the affairs of the society, Dr. Davidson stated that a report would be ready for the March meeting of the executive, which would give the fullest possible details. After Bishop Carmichael had made some explanations in connection with the work of the Society, the report carried. In connection with his report on a summer school for the clergy, Rev. Dr. Symonds moved that Rev. Principal Rexford, Rural Dean Harris, Canon Smith, Rev. H. Horsey, Rev. Mr. Lewis, Rev. F. A. Pratt, and the mover, form a committee to endeavour, in conjunction with the diocese of Quebec, to arrange for the holding of a summer school for clergy. On the names of Archbishop Bond, Bishop Carmichael and Dean Evans being added to the motion, it was carried. It was moved by Canon Chambers: "That the officers of this Synod be and are hereby empowered to approach the Government of the Province of Quebec with the request that they so amend the statutes concerned as to make every Sunday in the year a close season for fish and game, and that the co-operation of the fish and game protection clubs be secured in the appeal to the Government if at all possible." The motion was adopted. The delegates also approved of Ven. Archdeacon Naylor's motion:—"That this Synod prays the General Synod to take steps for the publication of the Canadian edition of the Book of Common Prayer in such form that the several sizes of page and type shall correspond as to number of pages and as to the matter on each page." Dr. Davidson made a motion to the effect that the grants to the parishes should be based on the income of the previous year. The Rev. Frank Charters objected, as he thought this would interfere with the new scheme of increased stipends. The motion was finally approved. Dean Evans presented a resolution of regret on the death of Rev. W. T. King, of Valleyfield, which was carried unanimously. Judge Foster, of Knowlton, aroused enthusiasm in the Synod by giving notice of motion, which was seconded by Mr. R. E. Smith, of St. Johns, that he would move at the next meeting of Synod that the scale of stipends to the rural clergy be as follows:—Priests in full orders, \$1,000 per annum, rural deans, \$1,200; archdeacons, \$1,300. The Judge said that in giving notice he had the hope that all would come to the Synod next year fully informed as to the matter, and with the purpose of doing all in their power to realize it. To set this new movement for increase going, to give it a good start, Judge Foster said that if God spared him he would offer a certain grant of money to

realize the terms of his motion, and if he was not present himself he would give authority to make the offer in his name. The announcement was received with loud applause. A good deal of routine business was quickly disposed of. The House agreed to the motion of Archdeacon Naylor: "That this Synod prays the General Synod to take steps for the publication of the Canadian edition of the Book of Common Prayer in such form that the several sizes of page and type shall correspond as to the number of pages and as to the matter on each page." The usual votes of thanks to the Archbishop, Bishop Carmichael, Mr. Richard White (the retiring treasurer), the secretaries, lay and clerical, and all who had assisted in the official work of the Synod, were passed, the Benediction was pronounced, and the Synod, after a three days' session, closed.

The following were the results of the elections for the various committees: Executive Committee.—Clerical—Archdeacon Ker, Dean Evans, Archdeacon Naylor, Canon Longhurst, Rural Deans Carmichael, Robinson and Jeakins, Canon Smith, Rev. G. Osborne Troop, Rural Deans Dart and Harris, Canon Chambers, Rev. Frank Charters, Archdeacons Davidson and Norton, Rev. N. A. F. Bourne, Canon Dixon, Rev. J. H. Bell, Rural Deans Sanders and Taylor. Lay Members—Chancellor Bethune, Dr. Butler, H. J. Mudge, Dr. Davidson, J. M. Fisk, W. H. Robinson, E. R. Smith, A. Pridham, Senator Owens, W. Buzzell, H. Matthewson, T. Hunter, E. A. Dyer, Judge Foster, Richard White, Chas. Garth, George Hague, G. F. C. Smith, G. Durnford, E. Judge. Diocesan Court—Archdeacon Ker, Rural Dean Robinson, Archdeacons Naylor and Davidson, Rev. G. O. Troop, Canon Longhurst, Dean Evans, Dr. Rexford, Dr. Symonds, Canon Ellegood, Canon Rollit, Rev. R. E. Wood, Canon Renaud, Canon Nye. Clerical Delegates to General Synod—Archdeacon Naylor, Archdeacon Ker, Dean Evans, Rev. G. Abbott-Smith. Substitutes—Rev. Dr. Symonds, Rev. Principal Rexford, Rural Dean Robinson, Canon Smith, Rev. G. O. Troop, Archdeacon Davidson, Archdeacon Norton, Rev. F. Charters. Lay Delegates to General Synod—Chancellor Bethune, Senator Owens, Dr. Butler, Dr. L. H. Davidson. Substitutes—Messrs. Richard White, H. J. Mudge, A. P. Tippet, G. Hunter, C. Garth, G. Hague, S. Carsley and W. H. Robinson. Clerical Delegates to Provincial Synod—Archdeacon Naylor, Rev. G. Abbott-Smith, Dean Evans, Canon Smith, Archdeacon Ker, Archdeacon Davidson, Rev. Dr. Symonds, Dr. Rexford, Rural Dean Robinson, Archdeacon Norton, Canon Renaud. Substitutes—Rev. G. O. Troop, Rural Dean Sanders, Canon Dixon. Lay Delegates to Provincial Synod—Chancellor Bethune, Dr. L. H. Davidson, Lansing Lewis, R. Wilson-Smith, H. J. Mudge, Dr. Butler, W. H. Robinson, T. Hunter, Senator Owens, G. F. C. Smith, E. R. Smith, F. H. Mathewson. Substitutes—A. S. Tippet, Judge Foster, C. Garth, G. Hague, S. Carsley, Richard White, Edgar Judge. General Mission Board—Archdeacon Ker, Rev. G. O. Troop, Dean Evans, Rev. Principal Rexford.

TORONTO.

Arthur Sweatman, D.D., Bishop, Toronto.

Penetanguishene.—Clerical Retreat.—I am contemplating the making of arrangements for the holding of a clerical retreat here at the beginning of the summer on similar lines to the one conducted by Dr. Roper last year, which was so helpful to those who attended it. I will, therefore, count it as a favour if a priest who is at all likely to attend will send me his name as soon as convenient, to whom I will send particulars when they are completed.—Henry M. Little.

Toronto.—St. Alban's Cathedral.—Unveiling and Presentation of the Bishop's Portrait.—A splendid gathering of the friends of the Cathedral filled the spacious crypt on Monday evening, February 27th, to do honour to the occasion. The Cathedral Chapter was represented by His Lordship, the Dean, Archdeacon Boddy, Canons Welch, Macnab, Cayley, Farncomb, Tremayne, Ingles and Baldwin, Chancellor Worrell, K.C.; E. M. Chadwick and C. E. Greene. Letters of apology were read explaining the unavoidable absence of Archdeacon Allen, Canons Sweeny, Sheraton, Cody, Spragge, Greene, Reiner, Murphy and Dixon. The Canon Missioner, the Rev. A. W. Macnab, opened the meeting with a short, spirited speech, declaring that one object of their presence at that gathering was to emphasize their conviction that St. Alban's Cathedral had turned the corner, and the prospects of a successful carrying out of the Bishop's Cathedral scheme were brighter and more hopeful than ever before. A few years ago things looked black all along the horizon, and people predicted the utter failure of the whole scheme. These gloomy misgivings and sinister prognostications had given place to a more hopeful spirit. Churchmen in the diocese are beginning to realize that the Cathedral had come to stay, and it only needs on their part a long pull, a strong pull, and a pull altogether to free St. Alban's from its burden of debt and complete the building. The Canon earnestly advocated the universal adoption amongst the parishes in the diocese of the Bishop's envelope scheme (the best plan yet devised), and emphasized the fact, too often forgotten, that if every communicant in the diocese would pledge twenty-five cents a quarter or \$1 a year, the whole debt would be wiped out in three years, and the building pushed on to completion. Already the debt has been lessened by a yearly reduction of \$55,000. The annual interest is more than covered by the Bishop's quarterly envelopes, the confirmation offertories, and the rent paid by the corporation of St. Alban's School for Boys. This condition of affairs, in conjunction with the recent generous co-operation of certain friends of St. Alban's; who at a critical time subscribed \$4,000 to the Interest Fund, to be spread over a period of four years, the great increase in the Cathedral congregation, and the pronounced popularity of its services, must surely hearten and encourage the Bishop in the arduous task he has undertaken of founding a Cathedral worthy of this great diocese. He then called upon Mr. F. A. Hall, one of the sidesmen, to make the presentation on behalf of the Cathedral congregation. Mr. Hall made the following address: "Gentlemen,—Undoubtedly you will call to mind that on Sunday evening, May 1st of last year, the congregation of St. Alban the Martyr assembled in this Cathedral and presented His Lordship, Bishop Sweatman, with an illuminated address of congratulation on the twenty-fifth anniversary of His Lordship's consecration as Bishop of this diocese. At the presentation of that address it was intimated that the congregation of the Cathedral wished to further mark their appreciation of the great privileges which they had enjoyed in participating in the services regularly held in the Cathedral, by presenting to the Cathedral Chapter a portrait in oils of His Lordship in episcopal robes. Arrangements were immediately made to further the wishes and intention of the congregation, and it was decided to ask Mr. Wyly Grier to undertake the commission. Mr. Grier has had sittings from His Lordship at different periods, and we now have the completed portrait. On behalf of the

congregation the sidesmen of St. Alban's have much pleasure in presenting the portrait of His Lordship to you gentlemen constituting the Cathedral Chapter. It is the wish of the congregation that the painting shall be hung in the Chapter House at such time as one shall be built, and until then to be hung in the library to be a memorial of the love and esteem in which His Lordship is held by the congregation of this Cathedral. I will now ask Mr. Cross to unveil the portrait." Mr. W. H. Cross, a member for a long time and sidesman, then unveiled the portrait, which act, as the curtains fell aside and disclosed the truly magnificent picture of His Lordship, was the signal for long and enthusiastic applause. The portrait is a life-size, full-length duplicate of the Bishop, wearing his scarlet



THE RIGHT REV. ARTHUR SWEATMAN, D.D.

From the oil painting presented to him by the congregation of St. Alban's Cathedral.

robes and white stole, the left hand resting on the arm of the episcopal throne from which he has just risen, the right turning over the leaves of a vellum-bound volume of the Cathedral title deeds. The background shows the shelves of books in the Cathedral library (which is used now as a chapter house and robing room for the clergy), the upper part of the Canons' stalls and one of the fine marble pillars with carved capital, which is one of the architectural beauties of St. Alban's. The painting is the work of a notable artist and fellow-citizen, Mr. E. Wyly Grier, R.C.A., and is a splendid example of his skill in portraiture. The Rev. Canon Welch, rector of St. James' and sub-Dean of St. Alban's Cathedral, accepted, on behalf of the chapter, this donation of the congregation,

which he characterized as a great addition to the art treasures of Canada. In a very witty speech he said he had for some time been trying to ascertain what the duties of a sub-dean were. He supposed that, like an archdeacon, who performed archidiaconal functions, the duties of a sub-dean were to perform sub-decanal functions. He had now discovered that one of his duties was to receive, on behalf of the chapter, episcopal portraits, and he assured the audience that he performed the duty with the greatest pleasure. Chancellor Worrell, K.C., also, on behalf of the chapter, complimented the Cathedral congregation on their noble gift of this beautiful picture of the Bishop, whose name would go down to posterity as the founder of the Toronto Cathedral. Mr. E. M. Chadwick, treasurer of the chapter, heartily thanked the members of the congregation for their generous contributions to the Portrait Fund, and Mr. Grier for the cordial way in which he had responded to their wishes. Continuous and persistent rounds of applause greeted the Bishop when His Lordship rose to thank the congregation for their magnificent donation. He was there that night in a dual capacity. He was the head of the Cathedral congregation, and also the head of the chapter. In both capacities nothing could be more completely gratifying to his feelings than this gift. It was pleasant to feel that as long as St. Alban's existed he would be represented there. Pointing to the portrait in a humorous way, he wondered sometimes what posterity would say of that man. Would he be classed as a "visionary," designing a scheme which had come to naught? It was impossible to say, but he thought and hoped not as the future prospects of St. Alban's Cathedral were, as Canon Macnab had said, brighter and fairer than they had ever been. And, the Bishop added, to no one were they more indebted for this improved state of affairs than to the Canon himself. During the evening the men of the Cathedral choir, under the leadership of Mr. Kemp, contributed several charming glees. The proceedings concluded with the National Anthem and the Benediction pronounced by the Bishop.

Handsomely mounted photos, 11 by 15, \$1 each, cash, with the order, of this beautiful portrait of the Bishop, can be ordered through the Canadian Churchman.

St. Philip's.—At a meeting of the Young People's Association of this church, held on Monday evening, the 28th ult., Mr. Arthur Lye, the retiring organist of the church, was presented with an illuminated address and a handsome easy chair from the members of the choir and congregation.

Trinity College.—A series of lectures will be given on Saturday afternoons during the season of Lent in the Convocation Hall of this college on the subject of "Florence in Art and Literature." The opening lecture was delivered on Saturday afternoon last at 3.30 p.m. on "Florence and Dante" by Professor Colby, of McGill University. The remaining lectures are as follows, each one commencing at 3.30 p.m.: Saturday, March 11th, "Savonarola," by Mr. J. F. Waters, M.A., Ottawa; Saturday, March 18th, "Raphael's Artistic Career in Florence," by Professor W. H. Fraser, M.A., Toronto University; Saturday, March 25th, "Benvenuto Cellini," by J. W. Gay Andras, Ph.D., Lecturer in Trinity College; Saturday, April 1st, "Florence in Fiction,"

by the Rev. Canon Alexander, Ph.D. The proceeds of the series can be used for the cost of single communications on to Miss Playte

Doncaster.—S the choir and Sunday School Home to the Vipond in Dant February 28th. A responded to the supper, with si of a purse of motto quilt to programme of

Barrie.—Wes February meet Tuesday, Febru usual service o given by the which was att both men and conversation, Rev. W. H. V and the Rev. Murphy, W. Little, L. Foul of South Simc songs, and fol in every way to the vicar On Tuesday of the Holy C by the Rev. A rest of the m resumed, follo School" by th toral Work" I of these sub leaders, and a members pres a prominent Convention in mary of the of New York parish clergyt sion closed a mentioned ab of Barrie, wa the ten clergy will (D.V.) b 16th. The Murphy, Alla M.P.P., Penet this deanery Committee w extended to the completi there, costing December 18

Toronto J Beverley Sm Feb. 26th. the diocese t Rev. Bernard Epiphany, P present in th

Peterborou Tandy, M.A. has been app by the rect Tandy will

Picton.—S Guild is ma

by the Rev. Canon Welch, D.C.L., and Saturday, April 8th, "Browning in Florence," by W. J. Alexander, Ph.D., Professor in Toronto University. The proceeds of these lectures will be devoted as in former years to the funds of St. Hilda's College. Tickets for the whole of the series can be obtained for the sum of \$1.50. Tickets for series to admit two \$2.50, and the cost of single admission is 50 cents. All communications on the subject are to be addressed to Miss Playter, St. Hilda's College.

Doncaster.—St. Barnabas'.—The members of the choir and the officers and teachers of the Sunday School of this church tendered an At Home in the Rev. Frank Vipond and Mrs. Vipond in Danforth Hall on Tuesday night, February 28th. A very large number of parishioners responded to the invitations sent out. A splendid supper, with singing and dancing, a presentation of a purse of money to the vicar and a handsome motto quilt to Mrs. Vipond helped to fill up the programme of a very pleasant evening.

Barrie.—West Simcoe Rural Deanery.—The February meeting was held here on Monday and Tuesday, February 20th and 21st. Instead of the usual service on Monday evening a reception was given by the congregation in the parish hall, which was attended by a very large number of both men and women. After introductions and conversation, brief addresses were given by the Rev. W. H. White, vicar; Dr. Pauling, warden, and the Revs. Rural Dean Mussen, Canon Murphy, W. S. Westney, A. C. Miles, H. M. Little, L. Foulkes, and W. G. Dreyer, Rural Dean of South Simcoe. These were interspersed with songs, and followed by supper. The affair was in every way a success, and much praise is due to the vicar and his corps of parish workers. On Tuesday morning there was a celebration of the Holy Communion at 8.30, with an address by the Rev. A. C. Miles. Business occupied the rest of the morning, and in the afternoon was resumed, followed by papers on "The Sunday School" by the Rev. H. M. Little, and on "Pastoral Work" by the Rev. Canon Murphy. Both of these subjects were ably handled by the leaders, and afterwards discussed by most of the members present. The Rev. Mr. Little had taken a prominent part in the recent Sunday School Convention in Toronto, and he presented a summary of the addresses of the Rev. Dr. Smith, of New York. The Rev. Canon Murphy is a parish clergyman of long experience. The session closed at 5.30 p.m. In addition to those mentioned above, the Rev. Canon Reiner, rector of Barrie, was also present, making eight out of the ten clergy in the deanery. The next meeting will (D.V.) be held in Elmvalle on May 15th and 16th. The appointment of the Rev. Canon Murphy, Allandale, and A. B. Thompson, Esq., M.P.P., Penetanguishene, as representatives from this deanery on the Diocesan Sunday School Committee was approved. Congratulations were extended to the Rev. L. Foulkes, Elmvalle, on the completion of the handsome new church there, costing nearly \$6,000, which was opened on December 18th last.

Toronto Junction.—St. John's.—The Rev. T. Beverley Smith was inducted into this living on Feb. 26th. In the absence of the Bishop of the diocese the ceremony was performed by the Rev. Bernard Bryan, rector of the Church of the Epiphany, Parkdale. A large congregation was present in the church to witness the ceremony.

Peterborough.—St. John's.—The Rev. W. R. Tandy, M.A., incumbent of St. John's, Havelock, has been appointed to the curacy of this church by the rector, the Rev. J. C. Davidson. Mr. Tandy will also have charge of the choir.

Picton.—St. Mary Magdalene.—The Woman's Guild is making strenuous efforts to lessen the

debt on the parish house belonging to this church, and to that end gave a most successful high tea on the 24th February. About 400 people partook of the bounteous repast served at tables bright with silver and flowers, after which adjournment was made to the large hall upstairs, where a programme was presented, consisting of pianola selections from Chopin, Liszt and other great composers, interspersed with songs and recitations. The gratifying result was a reduction of \$90 on the debt. The Woman's Auxiliary has appointed a committee of twelve of its members to visit all absentees from the regular monthly meetings; also all newcomers to the church, and to seek to infuse a more genial and friendly feeling generally throughout the congregation. The service for men, held on the last Sunday of the month, was well attended. The subject of the vicar's address was "Esau." Services will be held during Lent on Wednesday evenings and Friday afternoons. Talks on the 13th chapter of 1st Corinthians will be given by Rev. W. L. Armitage at the afternoon services, and on the Sundays he will give a series of sermons in the mornings on "Jacob," and in the evenings on the "Words from the Cross." We confidently anticipate much spiritual help and instruction from the consideration of these subjects.

NIAGARA.

John Philip Du Moulin, D.D., Bishop, Hamilton.

Hamilton.—St. Philip's.—A well-attended meeting was held at 143 Princess Street in this city on Monday evening, February 27th, for the purpose of organizing a vestry in this newly-formed parish. The Ven. Archdeacon Clarke presided. There were about thirty present, who subscribed to the membership roll, and were thereby entitled to vote. The meeting was opened with prayer by the Archdeacon, followed by the reading of the authorization of the Bishop, creating the parish with the following boundaries: On the south, Cannon Street; west, Sanford Avenue; east, Lottridge Street. Mr. W. G. Davis, student-in-charge, gave the financial statement to date, and addressed the meeting at length. The election of officers was then proceeded with as follows: Wardens, Messrs. Panton and Cooper. Finance Committee, W. G. Davis, G. Clayton, T. Turner, C. Clark and I. McMahon. Auditors, W. J. Carson and A. D. Castor. Organist, W. H. Shaw. The above officials remain in office until the annual meeting is held on Easter Monday. The Archdeacon spoke words of counsel and encouragement, and the meeting closed with the Benediction. Votes of thanks were tendered the Archdeacon; also to Mr. Charles Heming, for having taken charge of the accounts to the present time, and to the Brotherhood of St. Andrew for its help in beginning this flourishing parish. Mr. Davis made the glad announcement that the Lord Bishop would preach and administer the Holy Communion next Sunday, March 5th, at 11 a.m., in St. Philip's parish in the I.O.F. Hall, near the corner of Barton Street and Fullerton Avenue. Regular services of the church are held in the above-mentioned hall every Sunday at 11 a.m. and 7 p.m., Sunday School and Bible class at 3 p.m., to which all are earnestly invited, and to whom a hearty welcome is assured.

Milton.—A meeting of the Chapter of Halton Rural Deanery was held in this town on February 20th and 21st. A missionary service was held on Tuesday evening, the 21st, when the Rural Dean read the Prayers, and addresses were given by the Revs. S. C. Noxon and T. G. Wallace. It was decided to accept the new apportionment scheme, and to do the best for it.

Seneca.—St. Mark's.—The above is an outstation of the parish of York. On the evening of February 21st an "At Home" in connection with this congregation was held at the rectory.

During the proceedings, which were very enjoyable, the rector was presented with a valuable robe and the following address: "To the Rev. Robt. Atkinson.—Dear Pastor,—We, the members and friends of St. Mark's Church, of which you are the worthy pastor, wish to convey to you in some way our appreciation of the valuable services you have rendered in your capacity as pastor. We confess our inability to find words by which to express the gratitude for your indefatigable efforts for our benefit, and the patience and zeal which have characterized the labour you have so unselfishly bestowed upon us. We ask you to accept this robe, not for its value, but as a token of our gratitude and of the esteem in which you are held by us as the result of your untiring zeal in our behalf and the geniality of your disposition which have rendered our associations so pleasant and harmonious. Hoping that the success which we have enjoyed in the past in our Church work may continue, and that the good feeling that exists among us may develop by our repeated associations. Wishing yourself, Mrs. Atkinson and family a prosperous future, we remain your sincere friends. Signed on behalf of the members of St. Mark's Church. James Kerr, Alonzo Morrison, churchwardens.

Burlington.—St. Luke's.—On Friday evening, February 24th, the new two-manual pipe organ was opened in this church by a recital, conducted by Mr. J. E. Aldous, B.A., organist of the Church of the Ascension, Hamilton. The beautiful little church was crowded to the doors by an attentive congregation, and a number of pieces were rendered in a masterly way by Mr. Aldous, who specially chose them to demonstrate the variety and capacity of the instrument. Mrs. F. W. Bain also kindly gave two solos, which were highly appreciated, and the choir had the pleasure of singing a couple of hymns, accompanied by what every one pronounced to be a beautiful instrument, and entirely satisfactory in every respect. The offertory, which was a liberal one, went to defray the expenses incurred in fitting up the organ chamber, the organ itself being already provided for from other funds, so that there is not a cent of debt incurred. Messrs. Breckels & Matthews, of Toronto, were the builders, and so satisfactorily did they perform their part that nothing but the highest praise is due them, not only for the high class of workmanship which they put in, but also for the wise combination of stops which they chose for the instrument. Anyone dealing with this firm will find them both obliging and thoroughly practical men at their business. On the Sunday morning

Long Chains With Gems.

These Watch or Muff Chains for Ladies are becoming very fashionable. — Those we show are new introductions and a departure from old ideas. — They are full length, and prices average about \$25.00 each. — We keep our stock just a little in advance of Canadian notions, and always of the best British Quality.

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following the rector gave a sermon appropriate to the occasion, showing the part the organ took in contributing towards God's praises, and how it was only the means by which the congregation should the better praise God, and that the choir were not to be looked upon as complete without their taking their part. In the evening after the service the organist, Mr. H. W. Morley, gave a number of pieces, which were well rendered and most pleasing to all.

HURON.

David Williams, M.A., Bishop, London.

Blenheim.—Trinity.—The fifteenth anniversary of this church was celebrated in a very pleasant and profitable manner on Sunday and Monday, February 26th and 27th last. The services on Sunday were bright and hearty, and were conducted by the rector, the Rev. George McQuillin, the anthems and other music being appropriate, and the sermons preached by the Rev. T. B. Clark, of London, were much appreciated. The Sunday contributions in all amounted to \$95.25. On Monday evening the birthday party was well attended. In a few brief remarks the rector explained that while this was the fifteenth anniversary of the present church building, it is forty-seven years since the first church was built, and over fifty years since the Ven. Archdeacon Sandys passed through, holding service from place to place from Niagara Falls to Fort Malden (now Amherstburg). He then introduced a musical programme, after which the ladies of the congregation served refreshments. The amount realized on Monday was \$135.47, making a total of \$230.72.

Correspondence.

DR. KIRKPATRICK'S VISIT.

Sir,—Will you allow me to reply to Dr. Welch's question. The first question is, Does Dr. Langtry himself deny the composite origin of the Pentateuch? And (1) I answer yes, most unhesitatingly. The theories and statements that are offered in support of that assumption are not facts or arguments, but conjectures, which are exploded on any careful examination. (2) I deny that there are two accounts of creation in Genesis; and the critics have not given any valid reason for thinking that there are. (3) I deny that there is any point of Hebrew scholarship which makes it plain, as Dr. Welch means to affirm, that there were two or more writers of the Pentateuch. There is no peculiarity of language or conception which is not abundantly accounted for by the variety of subjects treated. Moreover, in spite of this continual proclamation of their great scholarship, Dr. Kuenen, the real father of the present phase of Higher Criticism, and perhaps the foremost Hebrew scholar of his time, says that no scholarship, Hebrew, Greek or Semitic had anything to do with the evolving of the Higher Critical theory of the origin of the Scriptures. That theory was evolved out of the inner consciousness of the critics, and is bolstered up by assumptions and conjectures which have no foundation in science, or literature, or in the Hebrew language. The worthlessness of the "peculiarities of language" arguments, upon which Dr. Welch and the Higher Critics generally rely, is well illustrated in Mr. Rudyard Kipling's latest book, "Traffics and Discoveries," having been analyzed by an acute critic of the modern school, it is found to be of composite origin. One portion, dealing with certain events in the history of the Empire, was probably written by an author of strong political tendencies, whom we may call Mr. Rudyard; the other, and by far the most interesting, by one who displays, both in his conception and style, evidence of high spiritual qualities utterly lacking

in the former. This latter we may call for convenience Mr. Kipling. (4) I do not care to remark upon the inconsistencies and contradictions which Dr. Welch says abound in the Bible. I only ask, What are they, and where are they? The theories of the Higher Critics create inconsistencies and contradictions enough; but if Dr. Welch will return to the traditional theory, and believe that the Bible is what it claims to be, the Word of God, most of these assumed inconsistencies and contradictions will vanish at once. Dr. Welch wants me to explain how Moses managed to record his own death? Well, I suppose the shortest explanation is that he did not do it, and nobody ever said he did. If Dr. Welch will not be angry, I would say that question seems to me to be a childish one. The sacred historian gives an account of God's dealings with His people up to the time of his death. Then Joshua, or somebody else, who was called to carry on the sacred narrative, naturally wrote an account of the great law-giver's death as a natural conclusion to his work. But what proof does that fact supply of the theory of the composite character of the Pentateuch? That it was compiled by somebody out of the pre-existing productions of two or three, or even seventeen, different writers, as Ilgen claimed. I may be very dull, but I can't see it. Surely, if that is the strongest argument the Critics can advance in support of their composite theory, then for their own credit both it and their theory had better be buried out of sight forever. Dr. Welch claims a great array of first-rate scholars who reject the traditional theory and accept that of the Higher Critics, and he challenges me to produce as large a number of first-class scholars who hold to the old faith about the Bible. Well, I can name a few off hand. Dr. Welch must remember that the theories of the Higher Critics, with the exception of the evolutionary basis of their system, upon which they now rely, was promulgated in Germany more than fifty years ago; and Dr. Pusey, Driver's predecessor in the Hebrew chair at Oxford, knew it every bit, and rejected it utterly, and denounced it as an utter dishonesty. And Dr. Liddon, who was certainly a scholar of the first rank, took exactly the same line; and Dr. Ellicott, Bishop of Gloucester, standing in the forefront of the scholars of his day, after fullest examination, stood, and stands, steadfast and unshaken against this subversive theory. Then we have Lightfoot and Westcott, and Green, and Rawlinson, and Cave, and Robertson, and Ovelii, and Shodde, and Hommel, and Leathes, and Behrends, and Hengstenberg, and Sayce, and Edersheim, and Keil, and a growing multitude of others—not featherheads, but solid scholars, who cling to the testimony of the Bible about itself, and utterly reject this subversive theory of the Critics. But suppose it were as Dr. Welch thinks, that all the world has departed from the faith of our fathers on the subject of the Bible, would that prove him right? Did not the men of Athanasius's day point to the hosts of the great ones on their side? The Emperor, and the Senate, and the archbishops and bishops, the mass of the clergy, the nobles, the rich, the sensual, the people; but the truth was mighty and prevailed. So will it be again. Dr. Welch asks me to point out where the Church of England has pronounced against criticism as heresy. The language is not very exact. It was not criticism, but critical heresy of which I spoke. Now, the conclusions of Higher Criticism in every particular except one were held and taught by Bishop Colenso; and in the Essays and Reviews, and the whole Episcopate of the Anglican Church, without one exception, condemned Colenso's teaching, and that of the essays and reviews, which is identical with that of the Higher Critics. And by the only Synod that could legally deal with the matter Colenso was deprived of his diocese, deposed from the ministry, and another Bishop (Macrorie) selected by

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the English Bishops to take his place. It may not have been formally called heresy, but it was as absolute a condemnation of his heresy and that of the Higher Critics as it was possible for the law-bound English Church to pronounce. I beg to say that in my forthcoming book, "A Struggle for Life," I have discussed every one of the points Dr. Welch raises. If he will do me the honour to read that book, I think he will see reasons for wishing that he had not taken part in bringing Dr. Kirkpatrick here.

JOHN LANGTRY.

DR. KIRKPATRICK'S VISIT.

Sir,—Any utterance of Dr. Langtry's must necessarily command respectful attention, but his letter in your last issue on the subject of Professor Kirkpatrick's proposed visit to this country must have been read with deep regret by many of those who esteem the writer most highly. He objects to the professor as a representative of the Higher Criticism. Why he should speak of him as one of a "triumvirate," the two others being Professors Driver and Sanday, is not very clear. One would have thought that other names, notably that of Prof. Cheyne, would have occurred to the writer's mind as much more conspicuous for advanced views on this subject. Prof. Kirkpatrick has always been regarded as one of the most sober and moderate of this school of criticism. He has, in fact, more than once appeared as champion of conservative views against such opponents as Dr. Cheyne. The question of Dr. Kirkpatrick's coming, and of his reception by the Canadian Church, is one of such importance that you will, perhaps, permit me to encroach a little on your space in dealing with the attack thus made upon him. The subject of Higher Criticism has for some time been a burning one among us. It may, therefore, be well to glance at the question: Is it legitimate to submit the books of the Bible to the process of Higher Criticism; in other words, to an investigation of their structure and literary character, according to the system ordinarily followed in such investigation? In answer to this question I will cite two authorities, both advocates in the first rank of the traditional or conservative view. Bishop Ellicott, in a work ("Christus Comprobator") written in opposition to the developments of the new criticism begins by "frankly admitting" the necessity for such criticism, and for "the rectified traditional view," which he recognized as its legitimate result. "For a long period," he says (p. 43), "the critical study of the Old Testament has been completely neglected. . . . This state of things is passing away. We are beginning to realize the real gravity of the present state of Old Testament controversy." This was written fourteen years ago, and by an extreme advocate for the old ways of thought. Here we have the admission of the principle of Higher Criticism. The other authority, whom Dr. Langtry will recognize as a distinguished leader on his own side of the question, is Dr. Wace, Dean of Canterbury. In a

little book, "The Investigation," S.P.C.K., he says formation respect Hebrew literature light by the lite investigations of it is an imperat thoughtful men ings these inves books on which and on the fact: sert. Other pec not." Thus bo cognize an impe pursuit of High question is as t it should be cor degrees and all criticism of Wa Wellhausen, a ments of the la instances the qu origin of the I one; involving "destructive cr Traditionalists his views. Bis as to insert tl perhaps), of the he says (p. 46) was compiled partly from pri may have been ham from Cha records." Dear is not (i.e., th ter), a mere c called Books o tributed to hi them, at all ev later hands. i is quite conce this nature mi affecting the books, and w to the general Testament as a concession a vocates for c not the accept that is asked f to express an our considerat to such views stantial value What we def the door aga questions as t refers. What mean by "the heresy," whic patrick with t "Divine Libra Higher Critic cott gives his 15) "based on revelation mir word, the su tions." Is it t book (whethe tility and co principle as it most serious layman who i in his power it. The be ("Divine Lib Macmillan; p most interest the clergy p representing view, and D the more libe traditional v pay a very will be found reference to method of c

little book, "The Bible and Modern Investigation," published by the S.P.C.K., he says: "A vast mass of information respecting ancient history and Hebrew literature has been brought to light by the literary and archaeological investigations of the last century, and it is an imperative obligation upon all thoughtful men to consider what bearings these investigations have upon the books on which their faith depends, and on the facts which these books assert. Other people will do it if we do not." Thus both these authorities recognize an imperative necessity for the pursuit of Higher Criticism. The only question is as to the method in which it should be conducted, for we have all degrees and all shades of it, from the criticism of Wace to the criticism of Wellhausen, and yet further developments of the latter sort. Dr. Langtry instances the question of "the composite origin of the Pentateuch" as a crucial one; involving the whole ignominy of "destructive criticism." His fellow-Traditionalists do not seem to share his views. Bishop Ellicott goes so far as to insert the thin end (very thin, perhaps), of the destructive wedge when he says (p. 46): "The Book of Genesis was compiled [his initials] by Moses, partly from primeval documents, which may have been brought up by Abraham from Chaldea, partly from family records." Dean Wace says (p. 12): "It is not (i.e., the really important matter), a mere question whether the so-called Books of Moses are correctly attributed to him, or whether parts of them, at all events, are from other and later hands. As the case of Isaiah, it is quite conceivable that questions of this nature might be discussed without affecting the substantial value of the books, and without any consequences to the general view taken of the Old Testament as a whole." Surely such a concession as this is all that we advocates for criticism ask for. It is not the acceptance of any set of views that is asked for, but merely the liberty to express and discuss them, limiting our consideration (in any public way) to such views as do "not affect the substantial value" of Holy Scripture. What we deprecate is the closing of the door against discussion of such questions as those to which Dr. Wace refers. What, then, does Dr. Langtry mean by "the whole Higher Critical heresy," which he charges Prof. Kirkpatrick with teaching in his book, the "Divine Library?" What is the whole Higher Critical heresy? Bishop Ellicott gives his view of it as being (p. 15) "based on the rejection of special revelation miracles, and prophecy; in a word, the supernatural in all its relations." Is it true that Dr. Kirkpatrick's book (whether with or without "subtlety and concealment") exhibits this principle as its basis? The charge is a most serious one. Any clergyman or layman who may read this letter has it in his power to substantiate or refute it. The book is easily accessible ("Divine Library of Old Testament," Macmillan; price 3s.), and will be found most interesting. Probably most of the clergy possess it. This book, as representing the moderately critical view, and Dr. Wace's as representing the more liberal aspect of the strictly traditional view, will thoroughly repay a very careful study. Dr. Wace will be found (p. 11) to make special reference to Dr. Kirkpatrick and his method of criticism in terms of high

approval. ("Bible and Modern Investigation," S.P.C.K.; price 2s.) We may or may not agree with the conclusions which Dr. Kirkpatrick has adopted, but I think that no one can fail to recognize the spirit of reverence, moderation, and loyalty to every article of Catholic faith which his writings evince. I feel sure that Dr. Langtry did not contemplate the full extent of the meaning conveyed by the expression which he used. I have felt it necessary, however, considering the importance of the interests involved to speak plainly and fully. What is most to be regretted in Dr. Langtry's letter is the term of vituperation which he uses with reference to those who, on this side, are responsible for Dr. Kirkpatrick's visit. I am not myself in possession of the facts of the case, but I believe that for the first idea of the great benefit in question, as well as for the arrangements by which it was car-

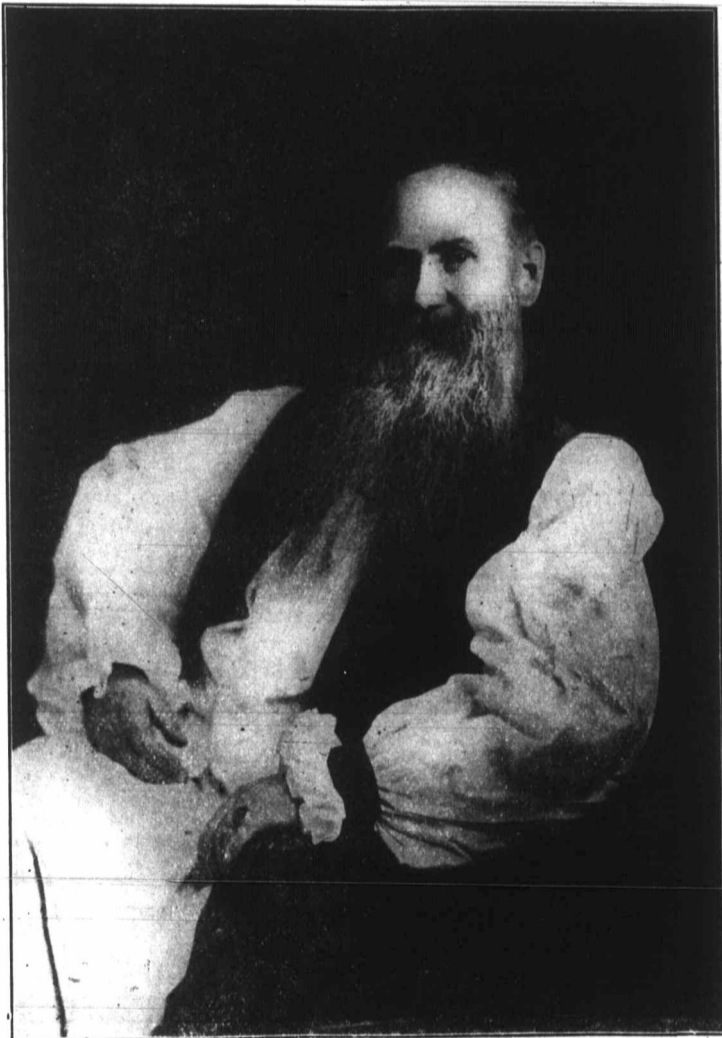
Land, was elected unanimously to the position of Bishop of the diocese and Metropolitan of the Ecclesiastical Province of Rupert's Land, with the title of Archbishop, in the room of the Most Rev. Dr. Machray, deceased.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

Prince Albert.—Since writing you my last letter the Rev. John Badger, native pastor at St. James', John Smith's Reserve, has passed away from our midst. I referred to him as being the only ordained minister to administer to the spiritual wants of the four parishes situated on the South Saskatchewan, viz.: St. James', Butler's, Pahoonan, and Fort A La

at Sturgeon Lake. The same evening at seven we began the Confirmation service. Only two, a man and his wife, were confirmed. Others had been expected, but for some reason or other did not appear. The Bishop gave the same care and time to these two as he would have done to a larger number. In the morning, just as we were preparing to start for Sandy Lake, an Indian and his wife arrived with their son, who was also a candidate for Confirmation. Through some misunderstanding they had forgotten the date, and only realizing their mistake late in the evening of the 16th, they travelled through the night, so that they might reach the Mission before we departed. Had they been half an hour later they would have missed us. We put off our departure for an hour, and the Bishop confirmed the young man and gave an address to the candidate and his parents. We camped that night with a German family, and conducted family prayers, with the reading of Scripture, both in the evening and in the morning before we started for Sandy Lake. We stopped for dinner at a house on the roadside, where there were three candidates for Confirmation. These were instructed and catechised by the Bishop during our stay. We had still twelve miles to travel to Sandy Lake, and, as the day was far advanced, we departed, and reached our destination at sunset. We camped with the Rev. Mr. Cook, who is the deacon in charge. Sunday, the 19th, was quite a busy day. The morning service lasted three hours. We began with the baptism of a child; then the Confirmation service followed. Twelve were confirmed. The Bishop gave an address to the candidates, which I interpreted. The next service to follow was the Holy Communion, and at the usual place the Bishop addressed all present on the subject of Holy Communion, telling them that every true believer was like a candle and a city. Just as a candle was intended for use, and that use was to give light to all that came within the limit of its rays, so should all true Christians let their lights so shine that others might see the beauties of a Christian character, and so be a means of bringing glory to God. The same application was made to the city set on a hill, with this addition, that the city on a hill could not be hid; and just so were the lives and conduct of Christians exposed, and would either bring glory to God or discredit upon His holy religion, etc. I again interpreted. Fifty-two received the Communion, ten of the newly confirmed being among them. The father, mother, four daughters and one son (the family we took dinner with the previous day) were all present at the Lord's Table. A very pretty sight, indeed! The Bishop and Mr. Cook took the afternoon service in church, and I visited three sick houses and conducted as many services. At the first house I gave Holy Communion to a very old and infirm Indian and his wife. At the second house, which was two miles from the last, I gave the Communion to three—one sick woman and two widows—all of whom I had baptized many years ago. At the last call I made



The Most Rev. S. P. Matheson, D.D., Archbishop of Rupert's Land and Metropolitan.

ried out, we are indebted to one eminent member of our clerical fraternity, who has lately been called to his rest, and who was himself a personal friend of our distinguished visitor. Dr. Langtry has so often appeared in these columns as a champion in the Church's cause at her various times of need that I feel very painfully the necessity for taking up arms against him in the present instance.

F. J. B. ALLNATT.
Lennoxville, P.Q., 28th Feb., 1905.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Winnipeg.—At a meeting of the House of Bishops of the Province of Rupert's Land, which was held in this city on Wednesday, March 1st, the Right Rev. Dr. Matheson, the Bishop-Coadjutor of the Diocese of Rupert's

Land, was elected unanimously to the position of Bishop of the diocese and Metropolitan of the Ecclesiastical Province of Rupert's Land, with the title of Archbishop, in the room of the Most Rev. Dr. Machray, deceased.

Now, these four places, each possessing a good church, with not less than thirty communicants at each place, are without a duly appointed shepherd. This plain statement of facts needs no further comment from me. Verily, "those who run may read"—the great necessity there is for more labourers. On the 16th February I started off with the Bishop to visit two Indian Missions north of the North Saskatchewan river, viz., Sturgeon Lake and Sandy Lake; and we also proposed on our return to take in the Shell river district and hold services for the benefit of the scattered white settlers living there, and at the same time to find out how many families there were belonging to the Church of England. The following is a brief account of our journey and the work we did. February 16th. Left Prince Albert at 9.30 a.m., and after a drive of about thirty miles we reached the Mission



NESTLÉ'S FOOD.

Nestlé's Food protects baby against colic, cholera infantum and the ills of the "second summer." Physicians say that Nestlé's Food Babies are so nourished that **Hot Weather can't affect them.** Baby's health depends on baby's food. Nestlé's Food means healthy babies. Sample (enough for 8 meals) sent free on request. THE LEEMING, MILES CO., Limited, Montreal.

I gave the Holy Communion to a woman almost blind, and this ended the services for the day, making a total of fifty-nine to receive Holy Communion at this Mission on this occasion. On Monday, the 20th, we left for home, and after a drive of thirty miles in the teeth of the biggest snow storm of the winter, we camped at the Shell River post-office, and at 7.30 began a service in the public school room. The people having been duly notified of our intentions, quite a goodly number attended in spite of the cold and bad condition of the roads. Most of those present were either Presbyterians or Methodists, there being but very few English Church people living in the neighbourhood. The next day we conducted an afternoon service about ten miles nearer home. At this service, which was only thinly attended, all were members of our Church save one. The Bishop baptized a child of one of the settlers, who was fetched three miles by her brother for the occasion. After the service was over we drove twelve miles and camped at another "stopping" place, and the Bishop conducted a short service for those present. At 11 a.m. on the

BISHOP BLYTH'S MISSION.

BISHOP BLYTH, representing the Church of England in Jerusalem and the East, by commission from the Archbishop of Canterbury, appeals for subscriptions and donations in aid of his work.

Subscriptions received and information gladly given by

REV. CANON J. D. CAYLEY,
St. George's Rectory,
TORONTO, Ontario.

22nd ult. we reached home, not any the worse for the various experiences we met with by day and by night. God was with us, and we pray that His blessing may rest on all our services of the whole week.

ST. ANDREW'S BROTHERHOOD.

Sir,—In your notes on the Brotherhood of St. Andrew this week, is an account of a meeting of the Western District of Toronto Local Assembly in St. Mark's school-house, on February 13th, in which it is said: The meeting was called for the discussion of two subjects, viz., the organizing of work at the Central Prison, Toronto, and hospital work. Mr. S. R. Heakes spoke remarkably well on the former matter, and in the discussion which followed, it was urged that it would be to the best interests of all denominations doing work in this institution to appoint a permanent salaried Protestant chaplain to look after the spiritual welfare of the-prisoners, and the unity in this work was most essential. Mr. Heakes, represented the Prisoners' Aid Committee of the diocese of Toronto, etc. On this kindly allow me to say, first, that work at the Central Prison on behalf of the Church of England inmates is already organized and carried on by a chaplain of the

NOTICE TO PILE SUFFERERS.

We Don't Ask You to Take Any-one's Word for What Pyramid Pile Cure Will Do.

You Can Have a Trial Package Free by Mail.

We receive hundreds of letters like the following: "I have been feeling so good I could hardly believe it, after suffering with piles for a year, to find that I am once more feeling like myself. I wish you could have seen me before I started using Pyramid Pile Cure and look at me now, and you would say I am not the same man. I have gained 20 pounds, and all on account of Pyramid Pile Cure," Walter Sharkley, 56 Park St., Springfield, Mass.

"I bought a fifty cent box of Pyramid Pile Cure and used as directed with the most unexpected results, a complete cure. I have been troubled with piles for thirty years and was in much distress and passed much blood, but at present am free from any kind of piles." F. McKay, Weaverville, Cal.

"Pyramid Pile Cure has been worth thousands of dollars to me; it cured me after using numbers of other remedies and taking medicines from doctors. It also cured my son, although he could hardly walk, eat or sleep; he is now all right." B. Stringfellow, Postmaster, Elko, S.C.

By the use of Pyramid Pile Cure you will avoid an unnecessary, trying and expensive examination by a physician and will rid yourself of your trouble in the privacy of your own home at trifling expense.

After using the free treatment, which we mail in a perfectly plain wrapper, you can secure regular full-size packages from druggists at 50 cents each, or we will mail direct in plain package upon receipt of price. Pyramid Drug Co., 2,256 Main Street, Marshall, Mich.

Church of England; and secondly, that if Mr. Heakes made or supported the proposition contained in the above paragraph, though it is not made plain that he did so, he received no such mandate from the committee, nor does he or any such proposition represent the committee.

T. W. PATERSON,
Chairman of the Committee.

BRITISH AMERICA ASSURANCE COMPANY.

The seventy-first annual meeting of the shareholders of this company was held on Monday, February 27th. The president, Senator George A. Cox, occupied the chair. The statement presented showed that the premium income for 1904 had been larger than that of any previous year in the company's history. In common with most other fire insurance companies, the British America suffered from the conflagrations at Baltimore and Toronto; but the action of the shareholders in writing off a portion of the capital after these disasters and subscribing for new capital to the amount of \$350,000, coupled with the favourable experience during the later months of the year, resulted in placing the company in a stronger financial position than it occupied a year ago, the security which it offers its policyholders being, as shown in the financial statement, published in another column, \$1,874,042.95. The board of directors were unanimously re-elected, and at a subsequent meeting, Hon. George A. Cox was re-elected president, and Mr. J. J. Kenny, vice-president for the ensuing year.

Children's Department.

GRANDMOTHER'S STORY.

By Florence Claxton.

With a little sigh Harold closed the book he had been reading and placed it on the table.

"Well," he said, "it must be an awful thing to be a thief."

Grandmother looked up from her knitting. Her eyes were grave.

"Yes, it is," she answered, meditatively. "I was one myself once upon a time."

You can imagine how the children stared, more interested in her than ever before. They looked at the dear, placid old face, then at each other, and gasped:

"Grandmother!"

"Grandmother, you're fooling!"

But grandmother shook her head, and excited and expectant the children drew closer, clamoring for the story they knew must be there. This is what grandmother told them:

"It may seem very queer to you, my dears, but there was a time when I, too, was a little girl, and from all accounts a mischievous one; for I've heard my dear mother say so many a time, and I remember quite plainly how many times we both cried over the monthly conduct reports I brought home from school.

"Well, it happened that when I was about ten years old there went to the same school as myself a girl by the name of Caroline Winters. She was a very pretty girl, and her face and her

WHAT SULPHUR DOES

For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years, research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate coated pellets and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigour and health; sulphur acts directly on the liver, and excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins, while experimenting with sulphur remedies, soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers, a far safer, more palatable and effective preparation.

clothes were th of all of us.

"One day she ing a most bea would laugh at very stylish and that it had a tiny pink strip scattered here a that day my he seemed as if C ways 'on top,' to be there mys I was planning of her.

"The next m to start for sch no handkerchief mother's room found the room called suddenly house.

"The large v open, and the leaves filled the in the world I peep into that

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It is easy to only observe rules of health

The all imp the stomach ri not necessary t rule or bill c ing simply mal and a feeling articles of food

Prof. Wiechc vice on this s 68 years old, serious illness, my life has bec but I early dis keep healthy stomach, not or dieting of a I always eat v but daily for have made it or two of St after each me robust health the regular Tablets.

My physician them because fectly harmless patent medicin natural dige diastase, and weeks I have r for his advice

I honestly l ing Stuart's meals is the r their use bring ailing and pre and strong."

Men and w age need a s to ensure a ward off dise known and me Dyspepsia Tal

They are fe lated househo formia and in tralia are rapi to popular fav

All druggist Tablets, full s and for a we package will worth of goo

clothes were the admiration and envy of all of us.

"One day she came to school wearing a most beautiful new gown. You would laugh at it now, but then it was very stylish and proper. I remember that it had a white background with tiny pink stripes, and moss rosebuds scattered here and there. I went home that day my heart black with envy. It seemed as if Caroline Winters was always 'on top,' and I—well, I wanted to be there myself! All the way home I was planning how I could get ahead of her.

"The next morning as I was about to start for school, I discovered I had no handkerchief, and I went to my mother's room to borrow one. I found the room empty, she having been called suddenly to another part of the house.

"The large wardrobe was standing open, and the sweet odour of rose-leaves filled the air. There was nothing in the world I enjoyed more than a peep into that wardrobe, so filled was

AN EASY WAY

To Keep Well.

It is easy to keep well if we would only observe each day a few simple rules of health.

The all important thing is to keep the stomach right, and to do this it is not necessary to diet or to follow a set rule or bill of fare. Such pampering simply makes a capricious appetite and a feeling that certain favourite articles of food must be avoided.

Prof. Wiechold gives pretty good advice on this subject; he says: "I am 68 years old, and have never had a serious illness, and at the same time my life has been largely an indoor one, but I early discovered that the way to keep healthy was to keep a healthy stomach, not by eating bran crackers or dieting of any sort; on the contrary I always eat what my appetite craves, but daily for the past eight years I have made it a practice to take one or two of Stuart's Dyspepsia Tablets after each meal and I attribute my robust health for a man of my age to the regular daily use of Stuart's Tablets.

My physician first advised me to use them because he said they were perfectly harmless and were not a secret patent medicine, but contained only the natural digestives, peptones and diastase, and after using them a few weeks I have never ceased to thank him for his advice.

I honestly believe the habit of taking Stuart's Dyspepsia Tablets after meals is the real health habit, because their use brings health to the sick and ailing and preserves health to the well and strong."

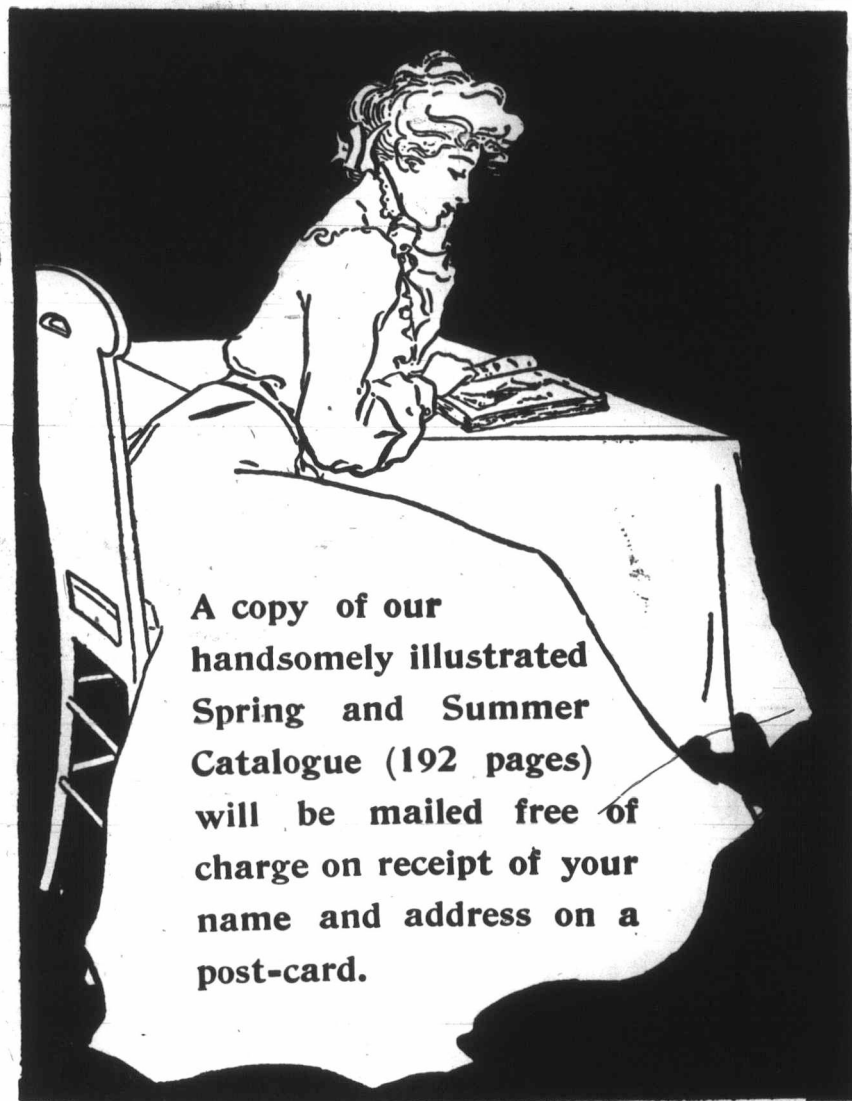
Men and women past fifty years of age need a safe digestive after meals to ensure a perfect digestion and to ward off disease, and the safest, best known and most widely used is Stuart's Dyspepsia Tablets.

They are found in every well regulated household from Maine to California and in Great Britain and Australia are rapidly pushing their way into popular favour.

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it with wonderful things, and from its stores I was given many times bits of lace and silk to dress up Elenette, my doll.

"I looked in, feeling my eyes growing larger and larger. The very first thing I saw was a neat little pile of some handkerchiefs my father had just brought home from New York as a gift to my mother. They were plain hem-stitched handkerchiefs, but in those days hem-stitched handkerchiefs were rare, and these were made of finest, sheerest linen, and very costly.

"All of a sudden something within me seemed to whisper, 'Take one!' Caroline Winters might have a moss rose dimity, but even Caroline Winters did not carry handkerchiefs like these.

"So I stole my mother's handkerchief. I did not feel sorry—not then! "I slipped it in the front of my gown, where it would be most conspicuous, picked up my books, hurried

downstairs and out of the back way.

"At recess that day we girls grouped together, as girls always do, to eat our luncheons. It was my supreme moment. Caroline sat opposite me. I took my handkerchief daintily and just touched my nose. Caroline, whose eye was well trained to noticing pretty things,, instantly spied it.

"Why, Elizabeth, what a beautiful handkerchief!" she said. 'Do let me see it'

She reached out her hand and I gave her the handkerchief. The girls examined it, and admired it in chorus; for Caroline set the pace and what she approved of the rest bowed before,

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"'You're a lucky girl,' she said, as she returned it 'I wish I had some like it,' with a sigh, touched, as my quick ear told me, with the envy I had been so filled with by the sight of the moss rose dimity. Oh, my dears, envy is the seed of so many sins!

"When I went home I found myself in a curious dilemma. Where was

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I to put the handkerchief now mused and soiled? Into the laundry-bag it could not go, to be recognized with surprise and horror by my mother. To throw it away I dared not, and to return it to the wardrobe was out of the question.

"As suddenly as the first temptation came the second. Why not hide it? Why not hide it back of the big sugar barrel in the large pantry? It was a new barrel but just opened, and I knew it would not be moved for some time to come.

"I slipped through the door and stuffed the handkerchief as far as it would go down back of the barrel. Then I ran upstairs shaking and pale, thoroughly ashamed, but not brave enough to acknowledge it. I was possessed.

"Of course my first step downwards was not my last. I could not go back to my common handkerchiefs. And so, day after day, I watched my opportunity, and by the end of a week or so there was not a handkerchief in the drawer.

"I had builded for myself the repu-

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tation of carrying the finest handkerchiefs of any girl in school, and for a while I gloried in this, for it brought me, foolishly enough, quite a degree of popularity. School girls, like moths, flutter around any new light.

"But one day all the sweet turned to bitter; for my conscience awoke! It was a hard, hard time for me, and taught me a lesson I shall never forget, and a lesson quite deserved.

"The empty space in the wardrobe drawer, the pile of linen back of the barrel haunted and tortured me until I felt I would go crazy. I shuddered lest by some chance the barrel should be moved, or my mother should go through her treasures out of season. Worse than anything was the feeling, constantly growing in strength, that I ought to confess my theft and not wait for circumstances to divulge it. The struggle was long and fierce, and the fire of it purified me considerably. Indeed I believe the cloud was verily silver-lined, for I came out of the fight a stronger, better character than I had been before.

"Towards the close of one afternoon I finally made up my mind that after supper I would go to my mother and tell her. My knees shook and my throat closed at the very thought, but I had made up my mind.

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"I waited until she was alone on the porch and then I went to her. She looked so pretty sitting there with the moonlight shining on her simple white gown! I thought her old, but she was little more than a girl.

"I had made up my speech and thought I knew it, but no words came, only tears. I flung my arms about her neck and buried my face against her breast.

"Why—why, little one! she exclaimed, 'what is the matter?'

"Little by little, I sobbed out my story. If I had not been punished before, the look on her face would have been enough. Then she began to talk to me so softly and tenderly that I could not tell whether I was most glad or most sorry!"

Here grandmother paused.

"Is that all?" demanded the children.

A queer look came into grandmother's face.

"No, not quite," she answered. "My mother had some old-fashioned sternness in her and felt that I needed more discipline than her grief alone could give me, so one day she came to

me as I was sitting under the trees and put in my hands a parcel.

"Elizabeth," she said, 'I have brought you linen to make one dozen handkerchiefs. It will take a long time to hemstitch them, but I will direct you, and it will be a lesson to you.'

"Day after day, week after week, in-

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deed month after those handkerchief punishment and but I was not dozen handkerchiefs restored to me "But what be kerchiefs?"

"Ah, my dear into the pantry rolled away the of it, what do "What?" cried "The handkerchiefs twisted into a nest six little dard.

OR

You have a little He's nimble, He's sure to Unless you And when he c More trouble Than you can Working with He sets your He says with And uses man Not good for Quick! fasten And chain h For this same Is just—you

A SM/

"Nurse, what told me?" asked "I haven't answered nurse, the stocking "Well, she wanted to." "That is v

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deed month after month, I worked on those handkerchiefs. It was a severe punishment and I rebelled many times, but I was not released until the one dozen handkerchiefs were once more restored to mother's drawer.

"But what became of the other handkerchiefs?"

"Ah, my dears, my mother took me into the pantry while old Uncle Joe rolled away the barrel, and there, back of it, what do you think we found?"

"What?" cried the children.

"The handkerchiefs deftly woven and twisted into a little nest, and in the nest six little mice!"—Church Standard.

ON GUARD.

You have a little prisoner, He's nimble, sharp and clever; He's sure to get away from you, Unless you watch him ever. And when he once gets out, he makes More trouble in an hour, Than you can make in many a day, Working with all your power. He sets your playmates by the ears, He says what isn't so, And uses many ugly words, Not good for you to know. Quick! fasten up the tiny gates, And chain him while he's young! For this same dangerous prisoner Is just—your little tongue.

A SMALL SOLDIER.

"Nurse, what do you think mamma told me?" asked a little bit of a boy. "I haven't the slightest idea," answered nurse, as she looked up from the stocking she was mending. "Well, she said I might stay up all night. You know, nurse, I've always wanted to." "That is very good of mamma,"

answered nurse. "And where are you going to spend the night?"

"Well, men who camp out, you know, have a fire. I'm going to pretend I'm camping out, and I'm going to spend the night by the parlour fire."

"That's a good idea."

"No, I think I'll be a sentinel, and walk up and down before the fire with my gun over my shoulder."

"But a sentinel must not go to sleep. He must be on watch all the time, and say—"

"I know! 'Who goes there?'"

"And you are going to watch all night?"

"I think I shall," answered Harry, proudly.

It had long been Harry's wish to sit up all night, and he could not help thinking his mamma had been very unkind never to let him. He teased so much that finally mamma said:

"Well, Harry, you may."

At about 9 o'clock Harry, who was usually in bed and asleep at that time, took his stand by the fire. His toy gun was over his shoulder, and on his head he wore his soldier cap.

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SEVENTY-FIRST ANNUAL STATEMENT, 31st December, 1904.

ASSETS.

Table listing assets: United States Government and State Bonds \$137,368 00, Municipal Bonds 642,934 72, Loan and Savings Company Bonds and Stocks 201,056 80, Railway Bonds 282,560 00, Toronto Electric Light Co.'s Bonds 20,200 00, Other Stocks and Bonds 60,904 00, Real Estate—Company's Building 140,000 00, Office Furniture 27,514 23, Agents' Balances 352,938 22, Cash on Hand and on Deposit 158,359 17, Bills Receivable 8,896 00, Interest Due and Accrued 10,947 45.

\$2,043,678 59

LIABILITIES.

Table listing liabilities: Capital Stock Subscribed \$850,000 00, Loss Calls in Course of Payment 14,603 69, Losses under Adjustment 163,595 13, Dividend No. 122, payable January 5th, 1905 20,644 20, Reserve Fund 1,024,042 95.

\$2,043,678 59

Table listing capital and reserves: Capital \$850,000 00, Reserve Fund 1,024,042 95.

Table listing security: Security to Policy Holders \$1,874,042 95.

Table listing losses: Losses paid from the organization of the company to date \$25,868,544 80.

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Up and down he walked before the fire, and at first it was great fun.

Whenever he heard a sound he would call: "Who goes there?" and it would be papa coming to look for a book, or mamma. Once, when he called in a very loud voice: "Who goes there?" what do you think happened? The little white kitten ran into the room!

Up and down, up and down, went Harry.

Heavier and heavier grew the gun. Harder and harder it was to keep to the straight line in the carpet.

"I've always wanted to sit up all night, and I'm going to show mamma how much I want to!"

Oh, what a loop from the straight line that time, Harry!

Time went on. Mamma and papa said good-night, and white kitty curled herself up on the rug and went sound asleep.

Harry's eyes began to blink, but he held them as wide open as he could.

Soon he had a lonely feeling. A soldier would be brave, he whispered. "But, why shouldn't I sit down?"

"Because you'd go to sleep," a small voice within answered.

So up and down Harry trudged.

Soon something rolled down the sentinel's check. Harry dashed it away, but then another something rolled down the other check.

"I'm a baby!" the little boy sobbed, but still he kept marching.

Everything in the room seemed to swing—and swing—and swing!

His feet were too tired. He tripped and fell upon the soft rug. How soft it was! He couldn't get up. He heard some one.

"Who goes there?" he asked feebly. "The Sand Man," a gentle voice answered, that sounded something like papa's and mamma's combined.

TO KEEP A TRUE LENT.

Is this a fast to keep The larder lean And clean, From fat of veals and sheep?

Is it to quit the dish Of flesh, and still To fill The platter high with fish?

Is it to fast an hour Or rag'd to go Or show A downcast look and soure?

No, 'tis a fast to dole Thy sheaf of wheat And meat Unto the hungry soul.

It is to fast from strife— From old debate And hate— To circumsise thy life;

To show a heart grief rent, *To starve thy sin, Not bin, And that's to keep thy Lent.

—Herrick.

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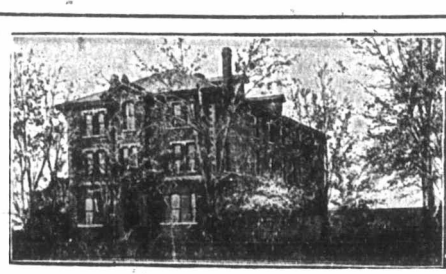
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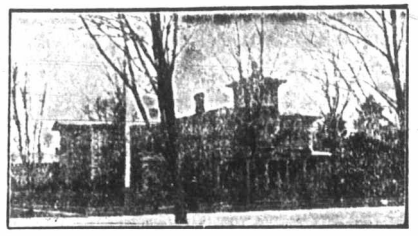
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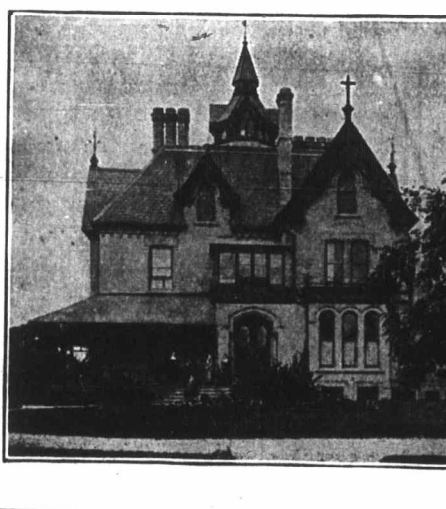
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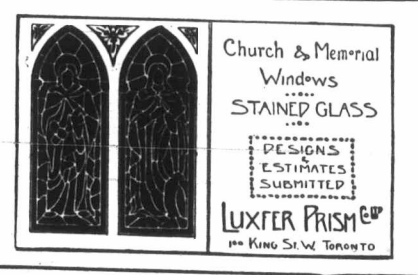
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