

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

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TORONTO, CANADA, THURSDAY, MAY 26, 1904.

[No. 21.]

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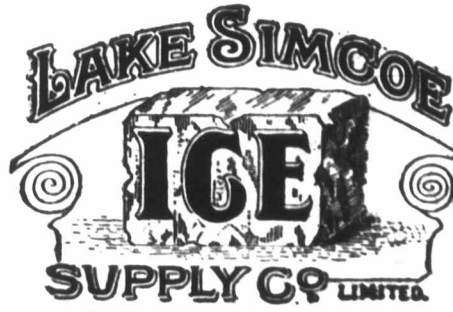
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TORONTO, THURSDAY, MAY 26TH, 1904.

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Trinity Sunday.

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First Sunday after Trinity

Morning—Jos. 3, 7-4, 15; John 16 to 16.
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Second Sunday after Trinity.

Morning—Judges 4; John 19, 25.
Evening—Judges 5 or 6, 11; James 3.

Third Sunday after Trinity.

Morning—1 Sam. 2, to 27; Acts 3.
Evening—1 Sam. 3, or 4, to 19; 1 Peter 4, 7.

Appropriate Hymns for First and Second Sundays after Trinity, 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 AFTER TRINITY.

Holy Communion: 312, 520, 538, 555.
Processional: 306, 390, 534, 545.
Offertory: 170, 216, 223, 235.
Children's Hymns: 175, 304, 338, 344.
General Hymns: 514, 526, 539, 542.

SECOND SUNDAY AFTER TRINITY.

Holy Communion: 313, 319, 553, 637.
Processional: 189, 302, 544, 547.
Offertory: 275, 293, 296, 308.
Children's Hymns: 240, 335, 336, 337.
General Hymns: 1, 21, 36, 520.

King Edward.

The Bishop of Bristol, Dr. Browne, who presided over the annual meeting of the "Additional Curates' Society" at the Church House, London, on April 22nd, repeated a remark made to him by the late Duke of Cambridge at the time of Queen Victoria's Diamond Jubilee concerning our present King, who was then Prince of Wales. He said: "I know all the able men in Europe, more or less, and there is not a single one of them who can compare with the Prince of Wales in his power of looking into and grasping the minutest details, and, at the same time, taking the largest view of things." The recent royal visit to Ireland has stirred up the Church of Ireland Gazette also to refer to

the King, and in a brief, well-written article it pointedly describes his amazing work and influence. "Tact," says the writer, "is the gift we have come to associate most prominently with the King's character, but tact is only a single item in the rare combination of qualities which have made him a greater influence in the diplomacy of Europe than any other man now alive." Improved relations with France, a perfect understanding with the United States, a close alliance with Japan, a growing friendship with Russia, and a wise policy in dealing with Ireland—these and other triumphs may honestly be placed to the King's credit. The King is a dutiful son of the Church—baptized, confirmed and married by the Church—found regularly taking his part in her worship and kneeling at the table of her Lord. The Church prays for him regularly, as God's Word commands, and rejoices greatly to see her prayers answered in so beneficial a life.

A Great Leader.

At a crowded men's meeting at the Mansion House, London, April 27th, the Bishop of London (Dr. Ingram) gave one more proof of his wonderful grip on the workingmen of London. The following sentence, extracted from his address, lets us into the secret of his power. "If there is any man," he said, "in difficulties or in despair about himself, and he will write to me, I will make it my business to see that he is put in the way of receiving such advice and assistance as will enable him with God's help to step up again into paths of purity and self-respect." The secret of the Bishop's great influence would appear to be his inexhaustible sympathy with the toiling masses. Along with this he possesses the gift of straight speaking and a genuine fund of humour. "Weary people," he observed, often said with a sigh, 'Is life worth living?' Well, he would say the answer depended on the liver in more senses than one." Speaking of some of the homes of the poor in the East End he said: "I would not exchange one of these little homes for the richest home in the world. I have seen the highest happiness where there was purity and mutual trust in those homes in the East End; and I have had tea there. Aye; and kissed the baby afterwards." The Bishop knows that straight speaking is appreciated by men, and, in his own inimitable manner, pointedly discussed such practical everyday topics as the birth-rate, agnostic literature, sloth, selfishness, private prayer and public worship.

The Bishop of Australia.

The Archbishop of Canterbury, to whom the choice was delegated by the Provincial and diocesan authorities, has appointed the Rev. St. Clair G. A. Donaldson, M.A., rector of Hornsey, to the Bishopric of Brisbane in succession to the late Dr. Thornhill Webber. The Bishop-designate was educated at Eton and Cambridge (Trinity), and is a younger brother of the recently-appointed Master of Magdalene College, Cambridge. Mr. Donaldson took a double-first at Cambridge, viz., in the Classical and Theological Triposes, and he rowed in the 'Varsity eight. He was ordained deacon by Archbishop Temple, then Bishop of London, in 1888. After serving for a short time in a curacy he was placed in charge of the Eton College Mission in Hackney Wick, and whilst he was there Archbishop Benson offered him a domestic chaplaincy in conjunction with Mr. Hamilton, now Bishop Baynes. He was appointed rector and rural dean of Hornsey by the present Bishop of London two years ago. The Very Rev. F. Goldsmith, M.A., who has been Dean of Perth, Western Australia, since 1888, has been elected

the first Bishop of the new Diocese of Bunbury, the Diocese of Perth having been divided. Mr. Goldsmith is a graduate of Oxford (St. John's), and previous to leaving England for his present post of work in Australia he was for three years vicar of Halling, Kent.

Dr. Samuel Smiles.

A noted literary career was ended on April 16th, 1904, by the death of Samuel Smiles. He was born of humble parents in 1812 at Haddington, in Scotland, and educated for the medical profession. He then went south to Leeds, where "patients were few and ink was plenty," and betook himself to journalism. He acted as editor of the Leeds Times for eight years at a stipend of £2 a week. There he made a close friend of George Stephenson, the great engineer, through whose influence he became secretary of the Leeds and Thirsk Railway Company, and whose biography he subsequently wrote. Stephenson's character evidently made a great impression on him. His best-known work, "Self-Help," was finished during the Crimean war. It was first offered to the great publisher, Routledge, and refused on the plea that the public then wanted battles and fights. The "Life of Stephenson" appeared next in 1857. It was published by Murray, and was a success. Then "Self-Help" was offered to Murray, but as terms could not be arranged it was published at the author's risk. Its success was immediate and phenomenal. It appealed to all that was best in English character, and gave expression to it. Not only was it eagerly read by Britons, but it was translated into all the languages of Europe, so that Smiles at the age of forty-seven found himself a famous man. He remained at railway work till 1866, his second appointment being secretary of the South Eastern Railway Company. From 1866 he devoted himself to literature, his writings being chiefly biographical, the stories of those who bravely fought the battle of life. His ideal character, George Stephenson, was a self-made man, who began life as a pit-boy from Tyneside, and rose to be the architect of the railway system and a man of great eminence. Smiles himself was a self-made man. He was, therefore, well qualified to teach his fellowmen the difficult lesson of "self-help."

Bishop Hobhouse.

At the age of eighty-seven there passed away another of those faithful warriors of the Church who have fallen on the battlefield and been compelled to live lives of retirement, and consequent obscurity. The late Bishop Hobhouse was made Bishop of Nelson, New Zealand, in 1858, and after seven years' service as a colonial Bishop was persuaded by Bishop Selwyn to retire in 1865. In 1874, Bishop Selwyn, formerly of New Zealand, and then Bishop of Lichfield, offered his friend, Bishop Hobhouse, the chancellorship of Lichfield Cathedral, which he retained for seven years, retiring in 1881 to Wells, where his nephew, Mr. Henry Hobhouse, M.P. for East Somerset, is Recorder for Wells. This reference to Bishop Hobhouse is interesting, not only on account of his life of quiet faithfulness, but especially interesting to readers of the Church press inasmuch as his son, Rev. Walter Hobhouse, is the editor of the English Guardian, to whom we offer this expression of colonial sympathy.

Home Reunion.

Not only is home reunion, an uppermost thought in Canada, but it is also gaining ground in England. At the London Diocesan Conference in April the subject was sympathetically discussed, and since then a distinguished Church-

man, Chancelor P. V. Smith, is dealing with the subject in a series of articles in the Church Family Newspaper. He points out that the first step in this direction is to see that our present separations be contrary to the mind of Christ. He may be remarks that many people, knowing that we shall be one hereafter in another world, consider our separations in this life to be of little moment. On the same principle, he says, we might argue that as the future life will be holy, an unholy life in this world does not matter much. But the Saviour's prayer (John 17:21) requires an external unity in order that the world may believe. "The world," says Chancelor Smith, "can only recognize externals and judge by them." St. Paul argues, in Eph. 4, that there must be not only "one spirit," but also "one body"; i.e., an external unity, the proof of which is found in the partaking of one bread. The present discussion seems likely to produce an absolute conviction of the need of external unity. Most of the letters we read in the daily press insist on this; and one well-known Presbyterian minister, Rev. T. A. Watson, Jamesford, Ont., has put his thoughts into the more permanent form of a little book ("The Church of Christ"), and its climax is a clear, emphatic appeal for organic union. If the present discussions succeed in producing a universal agreement, on this one point, even this will be a great gain.

American Sunday Papers.

Mr. Charles Rowley, who is a member of the Manchester Education Committee and of the Manchester School of Technology, was also a member of the Mosely Educational Commission that visited America last year, the reports of which have recently been published. Mr. Rowley tells us he spoke to a company of journalists in New York on the American Sunday papers thus: "How one deplored what seemed to us their utter vulgarity, the constant prying into private life, their degrading sensationalism, their distortion of our common language, their partisan abuse, their general incorrectness, their pictorial abortions, and their so-called comic efforts. . . . I assured them that to be alone with their ninety-paged Sunday papers was like living in a mad-house." He adds that the journalists were "uproariously delighted" with his "blunt summary," and admitted the truth of what he said. The indictment being accepted as true, it reveals one of the greatest menaces to the right observance of the Lord's Day that exists on this continent. Canadians should set their faces like flint against the introduction of any such depraving influence into Canada.

The Birth Rate.

This subject, which has already aroused considerable discussion in Canada, is engaging attention now in some quarters in England. Bishop Ingram, at the last London Diocesan Conference, spoke of the decrease of the birth rate, and strongly denounced the shirking of the duties and responsibilities of married life. The Bishop of Ripon, Dr. Body-Carpenter, spoke plainly on the same subject at a recent meeting in Leeds. "More terrible than these irregular alliances, which the Church could not sanction," he said, "were those marriages where the duties of the married state were shirked. Marriage was being made a mockery. It was a question affecting every European nation, for everywhere the birth rate was declining, and while this was so the marriage rate was actually increasing." And yet, said the Bishop, we are sometimes told that the marriage service in the Prayer Book is too outspoken for the delicate refinement of modern ears.

A man's business is just to do his duty; God takes upon Himself the feeding and the clothing,

THE ARCHBISHOP OF CANTERBURY'S VISIT.

It is announced, and we believe on good authority, that the Archbishop of Canterbury will visit Canada and the United States in the coming autumn, and, it is said, that he will be present at the meeting of the General Convention of the American Church to be held in Boston early in October. This announcement will be hailed with pleasure by Churchmen throughout all parts of the American continent. Dr. Davidson will be the first occupant of the historic See of Canterbury to cross the Atlantic, and to see those developments of the Anglican Communion which have taken root and prospered on American soil. The connection of the Church in America with the See and Province of Canterbury is close and intimate, and to that historic seat of our common faith we trace our origin, as well as many gifts and blessings which have resulted in at least two vigorous branches of the Anglican Catholic Church in North America. Till the American Revolution the whole of America was in the Province of Canterbury, and its clergy were ordained by, and considered as under the Episcopal supervision of the Bishop of London. Till the formation of our Provincial Synod the Bishops of British North America regarded the Archbishop of Canterbury as their Primate, and his jurisdiction still extends to Newfoundland and to some of our dioceses on the continent. To Canterbury we trace our Episcopate. In the chapel at Lambeth the first Bishops of both the American and Canadian Churches were consecrated, and to that See our Episcopate traces its apostolical source and authority. The nursing care of the Mother Church is generously acknowledged by her daughter in the United States in the preface of the Book of Common Prayer; and as for the Church in Canada, it can never adequately express all that it owes for its origin and support to the Mother Church, of which the Archbishop of Canterbury is Primate. She has given us of her sons and daughters. She has liberally aided us with her many gifts, and ours it is to maintain her principles and to honour the traditions of that ancient Church, that here, as there, she may witness for Christ, and make Canada a country where Christian ideals are cherished, even if they be not wholly realized. That this eminent representative of the Church of England will be heartily welcomed by all Churchmen, and by Christians generally, goes without the saying, and thousands will be glad of an opportunity to see and hear our distinguished visitor. We hope that those who have any influence in guiding the Archbishop's movements in Canada will endeavour to arrange that, as far as circumstances will admit, he may be seen and heard by as many as possible. The Archbishop will not only come with greetings from the great Church of which he is the highest dignitary, but also as the representative of British Christianity generally, and will at the same time desire to learn all he can of Church life and progress in America; for these are days of change and adaptation in England, as they are here and elsewhere, when the Church desires, whilst preserving its faith and order, also to meet present-day conditions, and the wants and necessities of all sorts and conditions of men. The Archbishop's visit will be as interesting as it is unique, and is bound to attract much attention from the public generally. Not only, however, will America greet the Archbishop as the occupant of the historic See of Canterbury, but it will also be glad to see and hear Dr. Davidson. Dr. Davidson will be welcomed for his own sake, as well as being the highest official of the Church of England. He has, as Bishop of Rochester and Winchester, been long known as a Prelate of much distinction, and as secretary of the Lambeth Conference he has, perhaps, more than any other Bishop been in touch with both the American and Colonial Episcopate. He was honoured by the friendship of the late Queen

Victoria, and ministered to her at her bedside at Osborne during her last illness. From personal regard as well as for official eminence the Church in America will gladly welcome and honour Dr. Davidson, and hope that he may enjoy his American visit, as well as accomplish the object of it, which is to promote that godly union and concord which so happily exists between the Mother Church of England and her daughters in this continent. The Archbishop's visit will make plain to all the solidarity of our communion in all parts of the world, and promote still further our unity and co-operation in all that tends to bind us more closely together, and to promote the extension and edification of the Kingdom of God.

CLERICAL DEPRESSION.

It was stated by the Bishop of Norwich lately in an address at the Diocesan Conference that a period of depression had set in among the clergy, and that there was not that hopeful and buoyant feeling that accompanied a gaining career which formerly prevailed. These periods, he said, were recurrent in the life of the Church, and he believed that in time the present state of depression would pass away. He traced it to the check which the extreme Ritualists had undoubtedly received, and also to the great and unexpected opposition which had arisen on the educational settlement. There are more causes than these, however, to cause depression among the clergy, and depression is a real hindrance to successful work, as what is needed are hopeful as well as energetic workers, who will allow nothing to discourage them, and who are confident, because they can say, "The Lord is on my side." Among the causes of depression is the fact that times have changed, and the Church's machinery is slow to recognize it and act, and adapt its methods to modern and altered conditions. Among other things, as was said by the Bishop of Bath and Wells on a recent occasion: "They wanted services adapted to different classes of people, bringing them on step by step till they could thoroughly understand and enter into the Prayer Book services." Another thing is the fact that many men are compelled to labour on in one field long after their usefulness is gone because they cannot make a change, and no wonder that under such circumstances they lose heart and the work suffers. In the Church also the whole system of preferment is largely haphazard, and many men of ability and energy are left to languish in small and unimportant parishes, whilst many others of much smaller parts are preferred before them. Then, in these days the office of the ministry is but slightly regarded, and any deference that is paid to a clergyman is due to his personality more than it is to his office. As to their talents, they are in the same position as other men; whilst as to their remuneration, because of their office they are expected to be satisfied with much less pay. This is manifestly unjust, and has its effect not only in discouraging clergymen, but in hindering others from entering the ranks of the ministry. The attacks on the truth and authority of Holy Scripture by scientists and critics, and the general disbelief existing in the supernatural, as evidenced by questionings of the virgin birth of Jesus and the reality of His resurrection, all have a tendency to make men feel that their calling is not as necessary a one as they had believed. The fact also that many of the clergy are harrassed by unreasonable, not to say cranky, people, often times in an honest effort to obey the Prayer Book, and their work rendered exceedingly difficult by means of prejudiced opposition, are also among the causes of clerical depression spoken of by the Bishop of Norwich. When we remember that some good men in the ranks of the clergy cannot get employment, though it is said that workers are scarce, that others are so poorly remunerated that they and their families live in

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poverty, if not in want, and when all are more or less disheartened by the difficulties which beset them, we cannot be surprised that at times there is a period of depression among these generally unselfish labourers in the Lord's vineyard, and that they seem to push on with diminished zeal and heart. Admitting all this, and recognizing its seriousness and its inevitableness in a time of changing thought and methods, we feel sure it will pass away, that a remedy will be found for some of the ills we suffer from, and that a new hope will dawn upon the Church, and that she will go forth conquering and to conquer. Self-denial and sacrifice belong to our Christian calling. Ours to labour and witness, whether we see results or not, and ours also the confidence of a winning and triumphant cause, however great the opposition or however long delayed, assured that the Lord God Omnipotent reigneth, and that truth and righteousness must finally prevail over sin and error.

FROM WEEK TO WEEK.

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

It was a king of Siam, was it not, who, when told by one of his retainers that in the north country water became so hard that it would carry an elephant, said: "I have often suspected you of lying. But now I know you lie." Had that king been transplanted to Canada in mid-winter and told that in a few months those dead-looking sticks would be covered with beautiful foliage, and the earth transformed by verdure and flowers into a terrestrial paradise, his faith in human fecundity might have received a still further strain. Yet, behold! the thing has come to pass. With the thermometer thirty below zero, and the wind whisking the snow in clouds across a desert country, the woods forsaken of almost every kind of animal life, it would, indeed, be difficult to imagine, without previous experience, the possibility of such a transformation as is going on under our very eyes at this season. We step into our gardens in the early morning, and we smell the smell of the fields which the Lord hath blessed. The flowers spring up in forms of exquisite beauty at our very feet. The air is resonant with the sweet chorus of feathered songsters. The orchards are adorned with a wealth of bloom that delights the eye. Nature beckons to us on every side to come out of doors and commune with her, for, behold! all is very good. The floods clap their hands and the hills rejoice together. "Oh, that men would, therefore, praise the Lord for His goodness, and declare the wonders which He doeth to the children of men."

In this era of material development, when the minds of men dwell with delight upon the construction of transcontinental railways, the spanning of rivers by triumphs of the engineer's art, the expansion of commerce, the erection of luxurious homes, the maintenance of costly equipages and all those manifold undertakings that minister to the pampered tastes and swelling ambitions of our race, we have need that our younger generation should be brought into closer touch with the romance, the poetry of nature. It is, after all, the great school that teaches humility of mind, that sets the imagination soaring in realms that uplift the spiritual consciousness, that begets largeness of view and yields pleasure that is a perpetual source of safety in times of leisure. It is true that of late years our educationists have been talking much of Nature Study in connection with our schools, and something has been done to give effect to their plans; but we confess that our knowledge of educational deals in this country does not prompt us to any great enthusiasm over the probable outcome. We have been too long familiar with a book and an examination as the highest expression of the teacher's art, to expect much of the true spirit of nature's instruction to find its way into the heads

and hearts of either teacher or scholar. Unless the subject is resented by some men of soul it is sure to go the way of many another popular fad. The interest of youth will entirely depend upon the possible effect in the inevitable examinations. It will be overlaid with all sorts of technical information as to the structure of minute parts, the function of gases and juices, and such other information as the specialist will put in a handbook. And the sum of the whole matter will be that our young people will be neither scientists nor intelligent lovers of nature. What is needed is to encourage our youth to go out into the fields and the woods and see things as they are; to have their attention called to this and that, the spirit of observing on their own account fostered, and, above all, to call upon them to give expression to what they have noted. If boys and girls are led to use their eyes and ears so that they can recognize the birds by their calls and modes of flight as well as by their plumage, to recognize trees by their bark and general formation as well as their leaves, to know where grasses and flowers thrive best, and gradually to imbibe some of the mysteries of adaptation to environment, then we are leading them to see new visions, and are putting new songs on their lips. To pin down the instructor in this subject to departmental rules, to associate it with examinations, to deprive the work of the greatest sense of freedom, to substitute the statements of a text-book for the personal observations of the pupil is to rob the whole thing of vitality. We want more of the Psalmist's view of nature, a view that stirs the spiritual qualities and kindles anew the fire of enthusiasm.

The report is sent out, apparently from reliable sources, that His Grace the Archbishop of Canterbury will pay a visit to this continent in the autumn. At the time of writing we have not had official confirmation of any decision on the matter, but it is said that he is to be a guest of the American Church at the general convention to be held in Boston in October. From there he will visit a nephew residing in Montreal, and probably other Canadian and American cities. If the report be correct, it will be the first time the occupant of this historic office has ever crossed the Atlantic; and it would be only fitting that the Church in our Dominion should take suitable notice thereof. When the Canadian Church created two archbishoprics and elected its Primate of All-Canada, it announced to the world that Canterbury had no legal jurisdiction in this Church, for it is self-governing, and national in its character. Nevertheless, the man who presides at Canterbury is sure to be regarded with great respect, and the wise and statesmanlike performance of his distinguished duties will ever be powerful in influencing the current of Church work throughout the world. If His Grace comes to this continent he will no doubt keep his eyes open to study the methods of the Church in the new world, and, if we mistake not, will find something worthy of consideration. Every facility should be offered for bringing him into the closest contact with our work, and every reasonable opportunity presented for hearing so distinguished a prelate on the great questions affecting the religious world. If the American Church has extended an invitation, how comes it that Canada has not joined with their brethren in this courteous and significant act?

Mr. George H. Cowan, a prominent Churchman and barrister of Vancouver, has recently spent several weeks at Ottawa investigating the relations of British Columbia to the Dominion by the terms of Confederation. As the Church in the West has had to seek for assistance in the East to carry it through the initial stages of development, so our far western citizens have come to feel that the demands of pioneer work are more than the resources of the Province will overtake. Mr. Cowan is of the opinion that British Columbia stands alone among all the Provinces of Canada in the strength of its claim

for further federal assistance. The point that he raises is that the Pacific Province has a claim peculiarly its own, that stands apart from all other similar demands, and he seeks enquiry into the matter by a competent committee of Parliament. He points out that after calling upon every source of revenue, many of which have never been touched elsewhere in Canada, for thirty years' ordinary expenditure on works thrown upon the Province has exceeded revenue. In all the vicissitudes of political life during that long period no Government has been able to show a balance on the right side. The credit of the Province has been exhausted in squaring accounts. He maintains that the easy method of accounting for such a situation by attributing it to extravagance cannot be maintained. The explanation is to be found in the exceptional difficulties that confront any Government. For example, the average cost of highways is more than double the cost per mile of the most expensive in Ontario. The administration of justice and education in a thinly settled Province also present exceptional expenditure in proportion to the population. Yet these things are necessary if the country is to attract a large population, and the greater the growth of population the greater source of revenue is it to the Dominion. Mr. Cowan is convinced that he has a strong and just case to present to the public, and we may expect that in due time he will make it known with a vigor that will attract attention.

SPECTATOR.

THE PRAYER BOOK.

Read at the Anglican Young People's Society meeting, Blyth, Dec. 8, 1903.

By Rev. J. Edmonds, Rector of Blyth.

1. The Prayer Book of the Church of England has been hallowed by the use of many centuries. Parts of it have come down from the times of the apostles. It is not a compilation, therefore, of a few men, but a growth of centuries—the work of saints and martyrs. We esteem it next to the Bible. It has become sacred and dear to us. It contains a body of divinity more scriptural and evangelical than any other others outside the Bible.

2. We claim that, for public worship, the liturgical method is better than the extemporaneous. (1) It is more reverent and dignified, as befits the character of Divine worship. (2) It enables all to join in the worship; hence called "Common Prayer." Our Lord sanctioned prescribed forms. He said, "When ye pray, say, Our Father, which art in heaven," etc. And "after this manner pray ye."

3. There is a growing respect and admiration for our Liturgy. The Methodists use parts of it, and in some places the whole. The Methodists everywhere use our marriage, our baptism, burial, and Communion service. And the Presbyterians use part of our service. By the use of our Prayer Book we escape doctrinal prayers—historical, hortatory, denunciatory, personal, eloquent, familiar, sectarian, laudatory, political, blundering prayers. The prayers of our Prayer Book are fit for God to hear and for man to offer. Where else can you find anything like this: "In all time of our tribulation; in all time of our wealth; in the hour of death and in the day of judgment, good Lord, deliver us!" I doubt whether life has in store for any of you an uplift so high, or a downfall so deep, but that you can find company for your soul and fitting words from your lips among the treasures of this Book of Common Prayer.

4. There are congregations that are audiences, not worshippers; recipients, not participants. They are preached to, prayed for and sung for; and they go to church to be entertained. It is not so with us in the Church of England. In liturgical worship the congregation is not at the mercy of the infirmities of any individual.

5. The English Prayer Book is the only Chris-

tian Liturgy worthy of the name. It is written in the quaint, classical, pure English of the age of Queen Elizabeth, and in that solemn scriptural style which is so desirable in order to separate the phase of public worship from that of ordinary literature and conversation.

6. The English Liturgy, next to the English Bible, is the most wonderful product of the Reformation. As we trace its development, its rubrics seem dyed in the blood of the martyrs. Like the Sacred Scriptures, it is no merely individual production, nor even purely human work, but an accumulation of choice writings, partly Divine, partly human, expressing the religious mind of the whole ancient and modern world. Judaism has given to it its lessons and psalter, Christianity has added its Epistles and Gospels, Catholicism has followed with its canticles, creeds and collects, and Protestantism has completed it with its exhortations, confessions and thanksgivings.

7. The English Prayer Book is well fitted to become the rallying point and standard of Christendom. The Book of Common Prayer belongs to every Englishman. It is still the test of orthodoxy, and has done more than any other book to preserve the majority of sober-minded men from infidelity on the one hand and fanaticism on the other.

8. How few people study the Prayer Book! There is always time to do so before service if you only come early to Church. That is the best time to study the Prayer Book.

BOOK REVIEWS.

The People's Psalter: A plain book for those who wish to use the Psalms in Church with intelligence and devotion.—By Rev. G. H. S. Walpole, D.D., Examining Chaplain to the Archbishop of York. Milwaukee: The Young Churchman Co.; price, 75 cents.

We have not space to enumerate the excellencies of this most useful book. It is a key to the Prayer Book Psalter that is at once clear, simple, and short. It treats of every Psalm, and is especially good regarding the "Imprecatory Psalms," as, for instance, the tenth. The introduction is a most valuable part of the book. We are quite sure that every one who reads this book, who cares at all for its subject, will not only highly prize it, but will seek to extend its use. It would make a most welcome and useful present to give to all, both old and young. It is very attractively bound and printed, and the price is nominal compared with the value of the book.

The Early Story of Israel.—By Evelyn L. Thomas. Longmans, Green & Co., New York; 2s. 6d. net.

This is one of a series, edited by "Florence Robinson," formerly of St. Hilda's Hall, Oxford. The object is stated to be "to provide a graduated course of theological study, interesting to children and young people . . . in harmony with the teaching of the English Church, and not inconsistent with the assured results of the best biblical and historical criticism." We accordingly find that there is an avoidance of any undue reference to any "miraculous" interposition. Thus of Abraham it is said—and it is all that is said, "He thought that God wished him to prove his faith by offering up his son Isaac as a burnt-offering." "It seems as if he really believed that God wished him to do this dreadful deed." Again, in the account of the quails, our author merely speaks of "the meat they desired," without saying how it came, or what it was, adding, "They had been so long without flesh food that they ate too much at once; and as a result they became very ill, and large numbers died." Compare with this what the Psalm says. Again, of Balaam, "The donkey was used to rebuke the 'madness of the prophet,' and it sounded to Balaam's evil conscience

as if the dumb animal spoke with human voice." This is up to date certainly. The little book is written in very simple language, and is beautifully illustrated. It has also some good maps, and pictures of the ark, altar, etc.

The American Church. A sketch of the body known as the Protestant Episcopal Church in the United States of America by Rev. W. J. Miller, M.A., B.D., author of American Church Dictionary, etc. Thos. Whitaker, New York; price, 50 cents.

This is a well-written and useful "sketch," and will be found useful, especially in the United States. It will be useful also to all who take an interest in that branch of the Church. We commend it.

The Bible Student and Teacher. American Bible League; \$1 a year in advance; 15 cents a copy.

This periodical is, no doubt, useful to a great many people. Its editorial notes are voluminous and suggestive. We would notice a paper to laymen on "The Higher Criticism," by Dr. Fitch Burr, and on "Dr. Driver's Rope of Sand," showing what the writers think upon the subject. The managing editor copiously treats of the "International Lessons in their literary settings." There is quite an interesting short paper on the "Death of the corn (sic) of wheat" by Dr. Macloskie; also on the use of "good" in Gen. 1 by Dr. Warring. The "hints and helps" will be found useful.

Some Points of Church Doctrine for Children and Parents.—By the Rev. H. M. Hilton, Orplington Rectory, Wellingborough, England. Toronto: Church Book Room; price, 15 cents, or \$1.50 per doz. London: H. Grant, 30 Essex Street; price, 6d. per copy, or 5s. per doz.

The preface of this little booklet modestly declares that "It is an attempt to bring down the deeper doctrines of the Christian faith to the level of a child's mind." And it is not too much to say that the author has admirably succeeded in his attempt. The subjects treated of are: "The Holy Trinity, the Incarnation, the Sacrifice of Christ's Death, the Church, the Christian Ministry, Holy Baptism, Holy Communion." Interspersed throughout it are thoughtful notes in smaller print for the guidance of parents and teachers in illustrating and bringing home to the consciences of the children the duties involved in the knowledge of these truths. The book cannot fail to be found useful for the purposes intended.

Old Testament History for Schools.—By the Rev. T. C. Fry, D.D. London: Edward Arnold, 1904; price, 2s. 6d.

Dr. Fry starts out with the frank acceptance of the critical position regarding the Old Testament as unanswerable; and from this point of view the book is not only justifiable, but necessary. It is quite true, as the preface says, that boys will meet these views sooner or later, and that "It is a safeguard of true religion that the new views of the Old Testament should be taught as part of religious and not of anti-religious teaching." These views, which are now so widespread, cannot be successfully dealt with by uncompromising denunciation, but only by fairly weighing them, and searching the Scriptures whether these things are so. The opening chapter of the book deals briefly with the history of the Old Testament canon, and the position taken by the writer with regard to the different books is in agreement with that of the writers in Hastings's "Dictionary of the Bible." The Bible is the growth of centuries, containing legends, songs, histories, prophecies and wise maxims, which were held sacred by the Hebrews "partly because they were ancient, largely because they spoke to them of God." These writings are valuable to us as showing the progress of re-

ligion and how God slowly led the Hebrews to clearer truth. The book is useful as presenting the critical views in convenient form, and proving what some are still loth to believe—that it is not impossible for these views "to be harmonized with a devout belief in the truths of Christianity.

A Pilgrimage to Bible Lands.—By Andrew Gray, D.D. Skeffington & Son, London; price, 3s. 6d.; New York, \$1.25.

The author is an Illinois vicar, who gives his own notes and reflections on places visited in the East. In a book of moderate compass like this we do not look for much new matter, nor does the author attempt to give it. He aims rather to give us an interesting account of familiar places, and his book is on that account useful for Sunday Schools and homes. It is the fruit of a visit in 1903, made with a party of tourists, and the book is, therefore, recent and written from the tourist's standpoint. As he goes and returns, the author describes various centres of interest on the way, but the main body of the book is devoted to sights and scenes within the bounds of the Holy Land.

The fourth part of the Oxyrhynchus Papyri, which will be issued by the Græco-Roman branch of the Egypt Exploration Fund early in June, is likely to surpass in interest all the previous publications of Drs. Grenfell and Hunt. The place of honour is naturally assigned to the new "Sayings of Jesus" and a fragment of a lost Gospel, a few details with regard to which were announced last autumn. A cheap popular edition of the new "Sayings" and the Gospel fragment, together with the "Logia," discovered in 1897, will be issued by Mr. Henry Frowde on behalf of the Egypt Exploration Fund as a separate pamphlet. One of the most striking features of the new "Sayings" is the introduction connecting them with St. Thomas. It is very probable that the original "Logia papyrus was part of another manuscript of the same collection of "Sayings."

The Bible Student and Teacher.—Bible House, New York; price, \$1 a year.

This is a most admirable magazine. We commend it to all who study the Bible. The articles are well written, totally devoid of dryness. It is simply giving the magazine away to supply it for \$1. It is worth far more.

The Mind of St. Peter and Other Sermons.—By the late Bishop of London, Dr. Creighton. Edited by his widow. Longmans, Green & Co.; 3s. 6d. net.

This is another instalment of Bishop Creighton's sermons and addresses. The three addresses which give the name to the volume were delivered at the devotional meeting of the Bishops of the Anglican Church throughout the world, who were gathered for the great Lambeth Conference. They won high praise from Benson, Archbishop of Canterbury, and Westcott, of Durham, two men whose judgment cannot be gainsaid. To mention passages of great originality and devoutness would be to quote the greatest part of the volume. We are sure that all who procure the book will find themselves amply repaid in the reading of it.

The American Antiquarian and Oriental Journal (May and June). Rev. S. D. Peet, Ph.D., editor. Chicago; \$4 per annum; bi-monthly.

This is even a better number than the last, which is high praise. The variety and interest of the different articles deserve this encomium. As we have often said, this magazine ought to be read by everybody who desires to know what the Providence of God is opening up to the knowledge of us who live in these days of important discoveries and of assaults upon the Sacred Scriptures. We heartily commend the magazine, as we have often done before.

The Homiletic Review (May, 1904).—Funk & Wagnalls, New York; price, \$3 per annum, 30 cents a copy.

As we have before said, this magazine is of interest to those who belong to the different Protestant denominations. The articles are from their point of view, and contain many things that will be both of interest and profit to them. The "Editorial Comment" is pretty much on things in general that would interest persons in the United States. We have no hesitation in saying that for those whose interests it has at heart the magazine is likely to be of great use.

The Church Eclectic (May, 1904).—This is a particularly good number. A most learned and deep article on the Gospel of St. Paul in its substance and relation to the law according to the Epistle to Galatians, by Prof. N. Gloubokovsky, of the Ecclesiastical Academy of St. Petersburg. Translated by Prof. Orloff, of King's College, London, England. This paper is most interesting as illustrating the teaching given in the Russian Church. It is not easy reading, but will well repay study of it. Rev. A. R. Macduff has a very good, very good, indeed, paper on the "New Psychology." Copious extracts are given from United States diocesan journals, the addresses of several Bishops being continued, regarding the change of Protestant Episcopal as the name for the Church. Opinions seem to be hopelessly divided, the majority expressing dissatisfaction with the name, but agreement as to a substitute being, it would seem, impossible. The Bishop of Maine gives some extraordinary ideas upon the subject. Is he a 'vert from the denominations? News and notes from at home and abroad are interesting. There is a most remarkable selection upon "Astronomy and the Dates of the Bible," which it would astonish most people to read, especially our friends, the self-styled "higher critics."

Everybody's Magazine.—In the June number of this magazine there appears an article describing the home life of the German Emperor, which doubtless will be read with interest by many. An anonymous writer contributes an article under the caption, "Is America Developing an Aristocracy?" There are a number of short stories, several poems, and the second instalment of an article on that dread disease, consumption, by Eugene Wood. This number is, as is usually the case, well illustrated throughout, having, in addition to the ordinary illustrations, a number of caricatures of prominent American statesmen, which are labelled "Presidential Possibilities."

The Churchwoman.

This Department is for the benefit of Women's work in the Church in Canada.—Its object will be to treat of all institutions and societies of interest to Churchwomen.—Requests for information, or short reports for publication will receive prompt attention.—Correspondence will be welcome, and should be brief, addressed to the Editor "Ruth," care CANADIAN CHURCHMAN

QUEBEC.

East Angus.—A branch of the Girls' Friendly Society has quite recently been organized in this parish in connection with the Church of England. Three regular meetings have now been held, Mrs. S. B. Warner, Mrs. J. F. Wilson and Miss E. Cook have been elected associate members, who are all doing a great deal to help and encourage the girls in the good work they have undertaken. At this stage twenty-four members have joined, and it is expected that more will follow their example. The officers were elected as follows: President, Miss Gertrude Buller; vice-president, Miss Grace Donaghy; secretary, Miss Ethel Roy; treasurer, Miss Florence Sawyer.

ONTARIO.

Kingston.—St. James'.—On Saturday afternoon, May 14th, the annual meeting of the city circles of the King's Daughters was held in St.

James' parochial schoolhouse, with the president, Mrs. Strange, in the chair. Rev. Dr. Macmorine opened with prayer, and then addressed the members, taking as his text, "The Good Samaritan." Reports from the various branches were presented, and found to be satisfactory. The election of officers then took place, resulting as follows: Honorary president, Mrs. Skinner; president, Miss Strange; secretary, Miss Etta Smith; treasurer, Miss Fraser. These were re-elected by acclamation. The four vice-presidents elected were: Mrs. A. S. Oliver, Mrs. McCammon, Miss Flaws, and Miss Shaw. It was decided to still work for the Nurses' Home, but nothing definite will be arranged till the first meeting in October.

NIAGARA.

Milton.—Grace Church.—The members of this Branch of the W.A. met at the rectory on Wednesday afternoon, the 18th of May, to bid farewell to Mrs. Watson, their president, who is about to remove to British Columbia, where several members of the family are already residing. There was a good attendance of the members in spite of the heavy rain, which prevented those at Omagh from coming up as they had intended doing. By request Rural Dean Belt read the address, and a pair of handsome silver trays were presented by Mrs. Belt, the honorary president, on behalf of the Auxiliary. Mrs. Watson was taken completely by surprise, and in a few touching and sympathetic words voiced her thanks. Afterwards the rector, on behalf of friends in the congregation, read an address to Miss Marie Carter, who, with her sister, leaves at the end of the month to reside in Streetsville. Miss Carter has been for many years a member of the congregation, and her artistic skill has been of great help in church decorations. A Prayer Book was presented to her by her friends. After Miss Carter had expressed her deep thanks for the gift, a short business session was held, Mrs. Dice being elected president, to succeed Mrs. Watson, and Mrs. Mackenzie vice-president. The rector, in a very few words, showed that there is an element of blessing as well as of regret in saying good-bye, the word "good-bye" being another form for "God be with you," and the word "farewell" the expression of the wish "fare thee well." Refreshments, provided by the W.A., were then served, and with mingled feelings of gladness and regret at parting from old friends, the meeting ended.

THE RURAL DEANERY OF HAMILTON.

Milton.—The Rural Deanery of Halton met here on Thursday, 5th May. There was a fair attendance of clergy. Those present were: Revs. A. J. Belt, R.D. (Milton), Canon McKenzie, J. G. Brown (Acton), I. H. MacDonald (Georgetown), G. Bull (Lowville), and T. G. Wallace, secretary (Oakville). The morning session was devoted to study of deanery statistics. In the afternoon Rev. J. G. Brown led off on "How Best to Teach the Catechism." Rev. T. G. Wallace asked permission to resign the secretaryship owing to awkward railway connections with the rest of the deanery. Rev. J. G. Brown was appointed secretary. The next meeting is to take place in July on board Mr. Armstrong's yacht "Aggie" at Oakville.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

Andrew Hunter Dunn, D.D., Bishop, Quebec, P.Q.

Quebec.—St. Matthew's.—The Rev. W. Barton, rector of Gaspé Basin, is resigning that living in order to become curate of this parish. He will enter upon his work here during the present month.

Grand Mere.—The Rev. John Almond, late rector of this parish, has been appointed rector of Trinity church, Montreal.

MONTREAL.

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

Montreal.—St. Martin's.—On the evening of Ascension Day, the Rite of confirmation was administered in this church to forty-three candidates. His Grace, Archbishop Bond, officiated, and addressed the congregation and candidates in his usual impressive manner. In these days of doubt and questioning, it is comforting to listen to one who speaks with no uncertain sound, whose voice, with almost the rich depth of earlier days, rings out his firm adherence to the faith once delivered to the saints. Canon Baylis also addressed those about to be confirmed, urging upon them the necessity for prayer, reading of the Word of God, and regular attendance at the Holy Communion. The candidates, who have been long under the faithful instruction of the rector, the Rev. G. O. Troop, showed by their grave and reverent demeanour that they realized the solemnity of the confession they were making before many witnesses. The sight of their thoughtful, young faces was an incentive to those present to help these boys and girls in their Christian life, a reminder of the vows they themselves had made, and an encouragement for the future, for surely those earnest, young people must become a great power for Christ and His Church. The church was beautifully decorated with trilliums, narcissi and lilies. An arch had been erected at the entrance to the chancel, and this looked particularly lovely, almost covered as it was with flowers. The work of decorating is always superintended by Mrs. Troop, who carries it out most successfully.

His Grace, the Archbishop of Montreal, has made the following appointments for visitations in the Archdeaconry of Bedford: June 1st—Wednesday, Granby, Rev. Canon Longhurst. June 2nd—Thursday, West Shefford, Rev. R. Emmett. June 3rd—Friday, South Stukley, church wardens. June 5th—Sunday, Waterloo, Rev. Rural Dean Jeakins. June 6th—Monday, Warden, N. Shefford, Rev. J. A. Poston. June 7th—Tuesday, Boscobel, Rev. J. W. Martin. June 8th—Wednesday, North Ely, Rev. J. W. Martin. June 9th—Thursday, Eastman, church wardens. June 10th—Friday, Bolton, Rev. N. P. Yates, B.A. June 12th—Sunday, Potton (Mansonville), Rev. E. H. Croly, B.A. June 13th—Monday, Glen Sutton, Rev. J. M. Coffin. June 14th—Tuesday, Dunham parish, Rev. Hy. Plaisted, M.A. June 15th—Wednesday, Dunham Ladies' College, Miss O'Loane, principal. June 23rd—Thursday, Sutton, Rev. J. H. Bell, B.A. June 24th—Friday, Brome, Rev. E. P. Judge. June 26th—Sunday, Knowlton, Rev. Rural Dean Carmichael. June 27th—Monday, Iron Hill, Rev. G. A. Mason. June 28th—Tuesday, Bondville and W. Brome, Rev. G. A. Mason.

Diocesan Theological College.—The annual meeting of the Corporation of the College was held on May 17th, and the report of the Board of Governors was rendered. The Board was compelled to report many changes. Rev. Dr. Hackett, formerly principal, had resigned, and the Board had nominated Professor Abbott-Smith to act in his place for a time. Mr. A. F. Gault, one of the college's most generous benefactors, had passed away. The college was also unfortunate in that three other of its benefactors, Mr. Meyers, Mr. George Hague and Mr. Charles Garth, had, through ill-health, been unable to take an active interest in its affairs. The report pointed out the need of scholarships. There had been twenty-nine registered students attending the Diocesan College during the past session. Missions, under

the supervision of the students, had been maintained in St. Hyacinthe, St. Cyprian's church, Maisonneuve, and in Amherst Park. The report announced the appointment of Mr. J. C. Seaman, B.A., as tutor to replace Mr. Copland, B.A. A couple of changes in the constitution were proposed and adopted. It was agreed to hold over the financial statement for consideration at a special meeting. Mr. Charles Garth was elected vice-president. Ven. Archdeacon Ker was appointed clerical member of the Board of Governors, and Rev. N. A. F. Bourne was re-elected to the Board. The Rev. Frank Charters was elected to replace Rev. Dr. Rexford in his former position. Dr. Alexander Johnson and Mr. Geo. Hague, and Mr. Arthur Hamilton Gault were elected members of the Board.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Kingston.—The following are the engagements of the Bishop of Ontario for June: June 1st to 3rd, Synod. Sunday, June 5th, Pittsburg, 11 a.m., St. James'; 3 p.m., Herald Angels'; 7 p.m., St. John's. Monday, June 6th, 8 p.m., Gananoque. Tuesday, June 7th, 7.30 p.m., St. Paul's, Brockville. Wednesday, June 8th, 10.30 a.m., St. Paul's, Brockville, annual meeting of Woman's Auxiliary; 8 p.m., missionary meeting, W.A. Thursday, June 9th, 10.30 a.m., Mallorytown; 3 p.m., Escott; 7.30 p.m., Ballycanoe. Friday, June 10th, 10.30 a.m., Lyn. Saturday, June 11th, 10.30 a.m., Easton's Corners; 3 p.m., Newbliss. Sunday, June 12th, 10.30 a.m., Frankville; 3 p.m., Lombardy; 7 p.m., New Boyne. Monday, June 13th, 10.30 a.m., Portland; 3 p.m., Elgin; 7.30 p.m., Newboro. Tuesday, June 14th, 10.30 a.m., Bedford Mills; 3 p.m., Fermoy; 7.30 p.m., Westport. Wednesday, June 15th, 10.30 a.m., St. John's, Leeds; 3 p.m., Seeley's Bay; 7.30 p.m., Lyndhurst. Thursday, June 16th, 10.30 a.m., Delta; 3 p.m., Oak Leaf; 7.30 p.m., Athens. Sunday, June 19th, St. James' Cathedral, Toronto, centenary services. Wednesday, June 22nd, 10.30 a.m., Warburton; 3 p.m., Rockport; 7.30 p.m., Lansdowne. Friday, June 24th, Wolfe Island, 11 a.m., Christ Church; 7.30 p.m., Trinity. Sunday, June 26th, 11 a.m., and 7 p.m., Sydenham; 3 p.m., Harrow-smith.

St. Luke's.—As usual, this church was filled to the doors at the evening service on the 15th inst., and an interesting feature was the formal dedication of a new pulpit which has been made and presented to the church by John Caldback, rector's warden. After regular Evening Prayer, the Dean of Ontario came to the chancel steps and there announced the gift and purpose of the pulpit and offered up prayer for blessing upon the church. He then proceeded to the pulpit and formally dedicated it to the glory of God and the use of St. Luke's church. The Dean then referred to the good example shown in this and other gifts to the church, and reminded the congregation how much could be accomplished if every member would give some part of his time and talent to its work. The Dean then opened the pulpit by preaching an appropriate sermon from 1 Cor. i. 23. The choir of St. Luke's has made great advances and took their part most admirably, the whole service being orderly, bright and hearty. The congregation are seriously thinking of the necessity for a new church to meet the needs of the large number of Anglicans in the northwest part of the city.

Lombardy and New Boyne.—A very impressive service was held in St. Peter's church, on Tuesday evening, May 3rd, when an altar, in memory of the late Rural Dean Wright, at one time incumbent of the parish, was dedicated by Rural Dean Dobbs, who also preached. The congregation entirely filled the church and listened with close attention to the eloquent sermon, in which was set forth the high standard of duty which should be aimed at by all ministers of

the Word, coupled with a touching reference to the faithfulness of him in whose memory the altar had been erected by those to whom he had ministered for twelve years. Besides the Rural Dean, there were present and took part in the service, Rev. F. D. Woodcock, and Rev. H. H. Bedford-Jones, Brockville; Rev. T. Leech, Lansdowne; Rev. T. C. Easton, Mallorytown; Rev. T. A. Smith, Lyn; Rev. W. A. Howard, Frankville; Rev. F. G. Kirkpatrick, incumbent of the parish, and H. F. D. Woodcock, Brockville. The altar is of Kansas white oak, finished in three panels and surmounted by a pediment of the same material and design flanked with pinnacles, which rise between the chancel windows. The work was done by the Carnovsky Company, of Kingston, and reflects great credit on the firm. The effect is greatly enhanced by two handsome vases given by John Preston, in memory of his wife and daughter, and also by two brass bracket lamps, placed on either side of the altar.

Picton.—St. Mary Magdalene's. Easter services were very bright and much enjoyed by congregations which taxed the seating capacity. There were 192 communicants. The vestry meeting was largely attended. The wardens showed a very encouraging balance of \$188, notwithstanding the increased outlay in the rector's retiring allowance, as well as the vicar's stipend, and there having been only \$6 on hand January 1st. Lieut.-Col. Bog, who was a warden in 1853, and has acted as treasurer for many years, retired from office, owing to press of duties. Several members of the vestry eulogized his faithful work and valued support. A resolution of thanks was carried by a standing vote. Messrs. H. S. Wilcocks and C. H. Widdifield are the wardens for the ensuing year, and Lieut.-Col. Bog, Messrs. Berringer and C. A. Seeds are lay representatives to the Synod. The ladies of the choir have adopted a uniform dress, including the mortar-board cap; it is unanimously pronounced a great improvement. The vicar, Rev. W. L. Armitage, and the congregation, are greatly encouraged at the bright prospects for the ensuing year. A boy's brigade has been formed in connection with the Sunday school; colours, blue and white.

The Rev. Dr. Tucker is to spend the four Sundays of June at several points in this diocese. It is expected that he will address congregations in Kingston, Belleville, Brockville and Prescott, as well as other important places. A strong deputation, composed of the Rev. Cooper Robinson and the Rev. S. Boyd, will also address meetings and congregations between the 8th and 26th June. The dates of their several engagements will soon be announced.

Stirling and Frankford.—An important decision was recently made by the vestry of St. John's church, Stirling, which will have the effect of greatly improving the status of this parish. The parsonage having become out of repair, and being inconveniently situated, it was decided to exchange it for a much more suitable building across the street from the church. In appearance, condition and location, the new property is far superior to the old. Over \$900 will be required to make the exchange and to pay for some repairs and alterations which are being made, but a subscription list which is in circulation, is being so well filled up that it is hoped to raise the greatest portion of the amount this year and to leave by a trifling debt on what will be a property both creditable and satisfactory. The Bishop visited the parish on May 10th and confirmed seventeen persons. During the last three years and a half 84 persons have been presented by the rector, the Rev. J. H. H. Coleman, for this sacred rite. The offerings for the Mission Fund of the diocese from this parish this year total over \$104. In addition to this, \$71 has been subscribed towards general missions for 1904. When this has been paid in, our offerings for mission work will exceed those of any previous year by about \$50.

OTTAWA.

Charles Hamilton, D.D., Bishop, Ottawa.

Lancaster.—The chapter of the Rural Deanery of Stormont met at this place, on Wednesday, May 4th. There was a celebration of the Holy Communion at 10.30 a.m., in St. John's church, after which the chapter met in the school-room for business. Rural Dean Houston in the chair. The Rev. A. H. Whalley was re-elected chapter clerk for the ensuing year. The statistical returns from the parishes of the deanery were studied and passed. The localization of the Ontario Churchman, published by E. A. Pense, of Kingston, as a local medium for the deanery was approved, the name as regards the deanery to be The Church News, and two columns to be devoted exclusively to the Deanery of Stormont. The apportionment of the general missionary society (M.S.C.C.) was considered and the amounts allotted to the several parishes. Arrangements were made in regard to the Bishop's autumn conference, to be held at Wales in October. The Greek text of St. Paul's Epistle to the Philippians was read and commented on. At 7.30 p.m. Choral Evensong was held in St. John's church, and an excellent sermon was preached by the Rev. H. J. Spencer, of Winchester. On Thursday a Quiet Day was conducted by Rev. Prof. Parrock, of Bishop's College, Lennoxville. The clergy were hospitably entertained by the parishioners of St. John's church, Lancaster.

TORONTO.

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

St. Luke's.—The unveiling of the A. M. Patton memorial window took place in this church on Low Sunday. After the Third Collect, the rector, the Rev. Dr. Langtry, in a brief address, stated that four memorials had been erected in the church during the past year. The first, a brass tablet, in memory of Allan Schofield Burritt of H.M. 12th Royal Lancers, who died, at Kimberley, South Africa, on the 4th of April, 1900, was erected by his father, Dr. Burritt, and his brother. The second, a beautiful painted window, representing the Resurrection of our Lord, was erected by her children, in loving memory of Georgina Burrell (Mrs. Edward Fitzgerald). The third, a brass tablet, erected by the St. Luke's branch of the W.A., in loving memory of Ellen Mary (Mrs. Alexander Williamson), who was for fifteen years the president of the Auxiliary of the diocese of Toronto. The fourth, a beautiful picture of the Good Shepherd, accompanied in the right lancet by a picture of the Blessed Virgin, and in the left lancet by a picture of St. John the Divine in the act of writing. This window was erected by his friends in Toronto and Winnipeg in memory of Alfred M. Patton, eldest son of the late Archdeacon Patton, of Cornwall, Ont. Both windows are in McCausland's best style and are a great credit to Canadian art. In texture and finish, they surpass anything else of this kind in Toronto. The memorial states that Mr. Patton, as churchwarden, was largely instrumental in the erection of St. Luke's church and school-house. He was essentially a peacemaker, a gentle and loving man, whose memory will long be cherished by his many friends in Toronto and Winnipeg, where he spent thirteen years of his life. After this statement, the choir and clergy proceeded down the main aisle singing Hymn 366, A. & M. As the rector was offering the dedicatory prayer, the veil was withdrawn and the procession returned in the same order to the chancel, singing Hymn 197, A. & M., and the Communion Office proceeded. The dedicatory prayer is as follows:

O, Almighty Father, Who hast inspired thy servants in every age to erect lasting memorials of those who have honoured Thee in their lives. We here offer and dedicate to Thee this memorial window for the adornment of Thy house,

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the edification of Thy people, and the glory of Thy Name. May it, ever call us to emulate the active well doing, liberality and peace-making ways of him whom it commemorates, through Jesus Christ our Lord. O Lord, Jesus Christ, the Light of the World, may the light of that love of thine, which is symbolized and expressed in this offering of Thy servants, shine ever in our hearts, that we may follow Thee, and walk no more in darkness. And do Thou, the Good Shepherd lead us ever into the green pastures of thy grace and beside the pure waters of the River of Life, that we may drink thereof and thirst no more. For Thine own sake, Jesus Christ our Lord. Amen. O God, the Holy Ghost, the illuminator, do Thou cause the light of the glorious Gospel to shine in our hearts. Take the things of Christ and show them unto us. Enlighten our minds, renew our hearts, recreate our souls, and make Thy Word inspired, to be a light unto our feet and a lantern unto our paths, that we may walk on that straight and narrow way that leadeth unto life eternal, through Jesus Christ our Lord. Amen.

The accompanying engravings of the two

ery of West Simcoe was held here on May 17th and 18th. The attendance was good, seven out of the nine parishes being represented: Allandale, Canon Murphy; Barrie, W. H. White; Collingwood, Rural Dean Mussen; Creemore, A. C. Miles; Duntroon, H. Caplan; Penetanguishene, H. M. Little; Stayner, E. G. Dymond. The Rev. Dr. Tucker was also present on Tuesday evening and preached an eloquent missionary sermon to a large congregation. The missionary secretary held a conference also with the clergy regarding the M.S.C.C. apportionment to the deanery and the general policy of the committee. At the Wednesday morning session, the allotment was subdivided among the parishes, most of them agreeing to assume the responsibility. The sum of \$860 is asked from the deanery this year. Barrie takes a generous lead by seeking to raise \$240 of this. At the 8 o'clock celebration of the Holy Communion, the Rev. H. M. Little gave an inspiring, helpful address on the Kingship of Christ, as the ascended Lord. At the business session, a welcome was extended to the new member of the deanery, Rev. Canon E. W. Mur-

Barrie.—St. George's. The Rev. Canon Murphy, who for the past thirty-nine years has been rector of St. Paul's, Innisfil, and St. Peter's, Churchill, has accepted this living. Before he left, his old parishioners presented him with an address and a well-filled purse.

NIAGARA.

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

Hamilton.—At a meeting of the corresponding committee of the M.S.C.C., held on the 10th inst., it was decided by a majority vote to recommend the Synod's acceptance of the new apportionment of \$6,933, assigned to the diocese by the Board of Management. This amount is \$1,700 in excess of last year's apportionment. At a meeting of the standing committee, held on the same day, the Bishop expressed his intention of summoning the Synod to meet on Tuesday, June 14th. His Lordship has been pleased to appoint Mr. Kirwan Martin, to be Chancellor of the dio-



The Patton Memorial Window, St. Luke's Church, Toronto.



Memorial Window to Georgina Burrell (Mrs. Ed. Fitzgerald), St. Luke's Church.

memorial windows referred to give some idea of their general design, which can only be fully appreciated in the work itself, where the colouring so largely assists the interpretation of each scene. For example, in "The Resurrection," the figure of our Lord is all in toned white glasses, the flesh cool (pure glass not fleshed), the soldiers in subdued tones against a ground of foliage and rock, and the angels richly clad in sombre blue with pink and gold enrichments. Clouds partially obscure the crescent moon which lights the early morning landscape. In the foreground, appear deserted spears, shields, etc., and the dice that a short time before had probably been used by the soldiers, lying on the ground. The Patton window, owing to its subject, allows of brighter colouring in parts, i.e., in the robing of our Lord, for example, the artist has resorted to ruby in the tunic and varied green whites in the mantle. The Blessed Virgin is richly attired in pale vellum and neutral blue with flicks of white and gold relief. St. John is in a quieter colour key, and has much of the delightful quality that characterizes the "Resurrection" window. Mr. Robert McCausland, 86 Wellington St. West, Toronto, is the designer of both windows.

Collingwood.—The spring meeting of the dean-

phy, rector of St. George's, Barrie. The following memorial resolution was passed with much feeling: "That, at this the first meeting of the rural-decanal chapter of West Simcoe, since the passing to his well-earned rest of the Rev. G. M. Kingston, M.A., our former Dean for many years, we, the members thereof, desire to put on record our sense of the great loss sustained by ourselves individually and by the Church in the diocese, and to testify to our heartfelt appreciation of the abounding affection, the unchanging kindness, the beautiful spirit, the exceeding humility, and the faithful labours of our departed brother-priest." The members will also assist in the memorial window that is being placed in All Saints' church, Penetanguishene, where he ministered for nineteen years. Other business was transacted, including the appointment of Rural Dean Mussen to act for this deanery in arranging programme for annual joint-meeting with East Simcoe, to be held in Penetanguishene in January, 1905. Creemore was chosen as the place for the next regular meeting of West Simcoe on October 4th and 5th. The question of having laymen attend the deanery meetings was discussed; it will be further considered at the Synod meeting in June. For want of time, several prepared papers had to be omitted.

Sterling Cream Ladles

Sterling silverware is not as expensive as some people imagine—certainly not at the prices we ask for it. Our Silver Cream Ladles are a case in point. We sell them to-day at \$1.50 each. They are genuine, well-finished and handsome, and will grace any table. Our establishment is an emporium for good but moderate priced wedding gifts.

We close daily at 5 p.m.

WANLESS & CO.
FINE JEWELLERS
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168 Yonge St., Toronto.

case, in room of Mr. Edward Martin, his lamented father, lately deceased.

Nanticoke. The Bishop has appointed Rev. J. Douglas, of the diocese of Montreal, to be incumbent of Nanticoke and Cheapside, and successor of Rev. T. H. Cotton, who has lately removed to Toronto. The new clergyman began his duties on the first Sunday of May, his induction to take place on or about the 1st of June.

HURON.

Maurice Scollard Baldwin, D.D., Bishop, London.

Brantford and Mt. Pleasant. St. John's.—It was with great regret that the Church people in Brantford heard of the illness of the Bishop. On Thursday, May 19th, he was to have been at Mt. Pleasant, and at St. John's, Brantford. The night before he telephoned from Paris that he was suffering from a severe cold. However, the best was made of the unfortunate circumstances, and kind friends came to the rescue. The Rev. John Bushell, M.A., of Grace Church, kindly came to All Saints' church, and gave a most beautiful and eloquent and at the same time eminently practical address on being "More than Conquerors." After the service, the clergy were entertained by Colonel Gould. In the evening, through the kind thoughtfulness of Dr. Mackenzie, a speaker was found in the Earl of Stamford, who has been visiting in this neighborhood. Lord Stamford gave a most interesting missionary address. He told of a gallant soldier and devout Churchman in the time of William III., who, in the West Indies, laid the foundation for the after prosecution of active missionary work in Sierra Leone. The account was deeply interesting, and coming from one who had lived in the West Indies, and was thoroughly conversant with the facts, it was very impressive. The efforts of several missionaries and their zeal and self-sacrifice was described and most earnestly Lord Stamford closed with the words: "Go and do thou likewise."

London.—All Saints'.—A meeting of the congregation was held on Thursday, May 19th, when the matter of erecting a new rectory was discussed. The plans were submitted and approved and the building committee were empowered to go on with the work of awarding contracts and commencing building operations. The new rectory will be built on the church property on Inkerman street, and will be a two-story structure, modern in every respect and containing about eight rooms.

Brantford. — St. Jude's. — The St. Jude's A.Y.P.A. met on May 17th for their final meeting of the season. The following officers were elected for next year: President, G. P. Brown; vice-presidents, Miss Smith and Mr. C. House; secretary, Miss Morrison; treasurer, Miss Senn; convener Biblical Committee, Miss Smith; convener Social Committee, Mrs. Vanattar; convener Debating Committee, R. H. Squire; convener Musical Committee, Miss May Wright; convener Literary Committee, Miss Ethel Raymond; convener Missionary Committee, Miss Senn.

RUPERT'S LAND.

Samuel Pritchard Matheson, D.D., Coadjutor

The following mission fields in the diocese will be worked during the summer months by students from St. John's College, Winnipeg; Trinity and Wycliffe colleges, Toronto, and the Diocesan Theological College, Montreal: Portage La Prairie, group Mr. S. D. Sweatman; Beausejour, Mr. Stanes; Dauphin, Mr. Wilford; Carroll, Mr. Payne; Fork River, Mr. Elliott; Rosser, Mr. Sovereign; Glencairn, Bal-

dur, Mr. Collier; Minto, Mr. Murphy; Finlay, Mr. Gibson; Solsgirth, Mr. Spriggs; Oberon, Mr. Purdie; Snowflake, Mr. L. Swaitwell; Waskada, Mr. Blaker; Thunder Hill, Mr. Jackson; Boissevain group, Mr. H. Chisholm; Holland group, Mr. H. Scriven; St. Martin's (Winnipeg), Mr. A. E. Avery; Glenboro, Mr. H. Wells; Dominion City, Mr. McCallum; Ninga, Mr. Beverley; Pierson, Mr. Cushing.

The Rev. I. H. Lackey, of Clearwater, has resigned his charge of the mission field, and has removed to the diocese of Qu'Appelle. He will organize services about thirty miles north of Estevan, where his son has taken up a homestead. There has been a great rush of settlers to this point recently, and the Bishop is anxious to have the Church planted in this new part. For hard work and wisdom, Mr. Lackey is well qualified. Under his care, the large mission field which he has vacated, has been so developed that it is now able to support two men, and as a result the new parish of Pilot Mound was created. Mrs. Lackey and the children will remain at Clearwater all July, when they will join Mr. Lackey, who left on Monday of last week for the scene of his labours. In the meantime, the services at Clearwater will be taken by Rev. D. A. B. Stoddart, M.A., of Morden, who is likely to occupy the field permanently.

The incumbent of Russell, the Rev. E. R. Bartlett, B.A., has tendered his resignation, and is leaving the diocese this month to take charge of the incumbency of Fernie, B.C. No successor for the field of Russell has been named, as yet.

The Rev. J. W. Matheson, M.A., of Boissevain, exchanged services with Mr. Brayfield, of Cartwright, on Sunday, May 1st.

The Rev. W. A. McLean, of Emerson, and the Rev. Rural Dean Gailor, of Morden, exchanged pulpits recently. Mr. McLean remained for the rural deanery sessions at Morden, last week, and visited friends at Manitou, on Wednesday and Thursday, preaching on Ascension Day in the latter place. He returned home on Friday.

The Rev. C. N. F. Jeffrey, the general missionary, visited the Clearwater mission on May 8th. The reduced mission will now consist of Clearwater, Mt. Prospect, and St. Lawrence. Marringhurst has been taken from the field and placed on Baldur with a student in charge. Pilot Mound, La Riviere, and Lonsboro will form a new mission. The general missionary was successful in having full guarantee from the Clearwater mission made.

Bishop Eden, who was nominated for the Archbishopric of Rupert's Land, has declined in a letter to the secretary of the Synod. This means that the Diocesan Synod will reassemble on the 14th of June, when another name will be balloted for.

The Rev. W. E. Edmonds, B.A., recently incumbent of Saskatoon, N.W.T., is staying at the Winnipeg Hotel, Winnipeg. The reverend gentleman will remain in the diocese and will likely be placed in charge of Pilot Mound. He is accompanied by Mrs. Edmonds.

The Rev. J. W. Woolfe has begun his duties as incumbent of Wawanesa.

The Rural Deanery of Dufferin held its usual quarterly meeting, at Morden, on May 9th and 10th. The Rural Dean was in the chair, and the following clergy were present: The Revs. Rowe, Brayfield, Stoddart and McClean. The paper by Rural Dean Garton, on the "Position of the Church towards Organic Union of the Three Protestant Bodies," which is such a live question at present, brought forth much animated and profitable discussion. A paper on "Woman's Auxiliary Work," by Mrs. Rowe, of Manitou, was well received. "Religious Teaching" was the subject of an excellent paper by Mr. Brayfield, of Cartwright, while one on "Sunday School Encouragements," by Dr. H. M. Speechly, of Pilot Mound, was read by the Rev. W. A. McClean. It was a helpful paper, and greatly appreciated. The ladies of the church at Morden, served re-

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freshments at the close of the sessions, in their usually happy, dainty and gracious manner. Among the visitors were the Rev. Mr. and Mrs. J. B. Hamilton, of Miami, who drove a distance of twenty miles to be present.

The Rev. Thomas Walton, B.A., a rector of a parish in Iowa, has been forced to give up his charge owing to ill-health, and is returning to Manitoba to recuperate. He will remain with his father, the Rev. Wm. Walton, of Manitou, for the summer. Before leaving for the States, he was the rector of Morden, and is a graduate of St. John's College, Winnipeg.

A surpliced choir is being introduced in Holy Trinity, Winnipeg. At the Easter meeting, the congregation and vestry decided to make this innovation.

The new church, at New Haven (Manitou mission), is about complete. It will be opened for Divine service on June 12th. It is a frame structure on a stone foundation, with a fair-sized vestry room, and a small room for a Sunday school library. A good-sized porch is attached and the whole is substantially built at the cost of \$1,500. Its seating capacity is 90.

A parsonage is to be erected, at Cartwright, this year. Lots have been secured, and the parsonage fund is growing. The house will be a seven-roomed one, and will be built of cement blocks.

The Rev. H. Larzen, formerly curate of Plumas, is staying with his brother, the incumbent of Morris, at present.

The Rev. James Briscoe, missionary at Oakville, visited his parents at Manitou, last week.

CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary.

Calgary.—Church of the Redeemer.—A meeting of the parishioners was held on May 11th for the purpose of considering the sale of Church property to the city. There was considerable discussion as to the advisability of making the sale. Explanations were made by the warden as to the reasons for selling the property. The reason given was that the Church needed the difference between the amount to be obtained by the sale and that required to purchase another location. A resolution was moved by J. P. J. Jephson and seconded by W. Pearce, approving of the act of the vestry in offering to sell the Church property to the city. The motion was supported by Messrs. Brown, M. Morris, D. Morris, J. R. Sutherland, A. W. R. Markley and others. Objections were made by R. Burdette, E. Doughty, and F. R. Exham. One of the speakers who opposed the motion made use of the following words: "If the property is good enough for a city hall it is good enough for a church." The resolution, on being put to the meeting, was carried by a vote of 28 to 13. The meeting passed off harmoniously, although the vote indicates a difference of opinion among the parishioners. The next step will be for the electors of the city to give their sanction to the proposed transaction.

Correspondence.

All letters containing personal allusions should appear over the signature of the writer. We do not hold ourselves responsible for the opinions of our correspondents.

PITHOM AND EXODUS.

Sir, The story in Exodus, Chapter five, which relates how Pharaoh (Menepthah), added to the already heavy burdens imposed by his father Rameses II., the still further hardship of refusing to supply them with straw for the making of brick, is amply confirmed by the labours of the Egypt Exploration Society. In February, 1883, M. Naville first opened the well known Mound Tel-el-Mas-Kutah, and explored it further in 1883 and 1889, and discovered the foundations and remains of a fortified town, known in Egyptian as a Bekhen, or store fort. This bekhen covered about twelve acres of ground, was enclosed by a wall 30 feet in thickness, and separated into rooms or underground cellars by walls 8 to 10 feet thick. The whole was built of sun-dried brick of large size. The greater part of the work was done with bricks of kneaded clay mixed with chopped straw and dried in the sun; when straw was denied them, others are mixed with the leafage of reeds common to the marshlands of the delta. When that failed them there is a considerable quantity of bricks made of kneaded clay without any admixture whatever. In one corner of the enclosure was found the ruins of a temple, and in it several broken statues and a colossal hawk inscribed with the ovals of Rameses II., besides later works of art from the reigns of Osorkon II. and Nectariebo. The hieroglyphic legends on the statues show this to be the city of Pa-Tum (Pithom of the Hebrews), and the district was named Sukut (Succoth). Thus does the patient work of the archaeologist to-day prove the literal truth of the story written by Moses over 3,200 years ago. Pithom and Rameses were both old cities at this time, but needed the Bekhen to fit them for the great trade brought to them by the canal opened for traffic a short time before, which connected the Pelusiac branch of the Nile with the Red Sea. Pithom was the place where Joseph met his father and brethren on their migration to Egypt, and Rameses was the place from which Rameses the Great set out on his campaign against the Khetans, who had massed their troops at Khadesh, on the Orontes. The chief battle of that war is the subject of the poem of Pentaur.

S. R. RICHARDSON, M.D.

IT IS NOT CREDITABLE TO A CLERGYMAN.

Sir,—In a recent issue of a local paper of a thriving town, about forty-five miles from Toronto, I was pained to see that the incumbent of said town was elected by the council to be treasurer and also collector of water taxes. It seems hardly creditable that a clergyman of the Church of England, in full orders, and furthermore, a rural dean, should be chosen to fill such positions, and that he should accept them (there being no mention of his refusal to act); surely time must hang heavily on his hands to take up such work. If I understand rightly, a clergyman in full orders has no right to take part in any secular work. I trust that there are not many clergymen who hold their sacred office so lightly.

A CHURCHMAN.

WHO WILL ASSIST?

Sir, In this time of dearth of men for the ministry, permit me to say I have in my parish an excellent young man, whose heart is set upon

entering the ministry, but may not be able, on account of finances, for some years to come, unless his first year is provided for. Could not some of our wealthy Churchmen do a real missionary work by giving this worthy young man a year's tuition? Should this work commend itself to anyone, I will gladly put him in communication with the person referred to by addressing the Canadian Churchman Office.

A STUDENT'S FRIEND.

THANKS.

Sir,—Will you kindly allow me, through your columns to thank the Church Bible and Prayer Book Society for a grant of fifteen dollars in books to our Sunday school libraries of St. John's church, Brantford, and All Saints' church, Mt. Pleasant. Its ready help to needy churches makes the C. B. and P. B. S. one of the most valuable societies the Church has. We are glad there is such a society to go to, and we greatly appreciate the kindness to us.

J. F. ROUNTHWAITE.

A BIBLE READING AND ITS RESULTS.

Sir,—Nehemiah, Chapter viii. We read in these opening verses an account of a remarkable Bible reading and its results. First, let us consider the Bible reading; second, let us ponder its results. Notice in verse one, the spirit displayed by the people, so unanimous were they in their desire, and so intensely in earnest that they craved for the law of God to be unfolded, and when this was done they stood for six long hours—from the break of day until midday—listening with wrapt attention. It says, too, that they gathered "as one man." Ah, that's the spirit which God blesses! It was this spirit which ushered in the day of Pentecost, when God worked so mightily and the Holy Ghost descended in such mighty power (Acts ii., 1-2), and we need more of it to-day. Observe of whom the congregation was composed, verse 2: "Men and women of all who could understand," men, women, and children, even the most simple. The Bible is for all. There is no other book which can interest and instruct, comfort and guide, as this blessed Book. Its is God's Book, it has the breath of the Almighty on its every page, and it will ever be the same; where this Word is honoured, men, women, and children will be aroused, interested, and attentive. What a wonderful sight this large open-air meeting must have been, how inspiring to watch whole families together united and spell-bound under the wonderful teaching! Observe verse 4, how well Ezra was supported. Six on his right hand and seven on his left, and all one with him in the solemn, holy work. Verse 5: "And Ezra opened the Book in the sight of all the people." He was able to do this because he was on a raised platform, and because he had taken care to bring a copy of the Law with him. The people show a real reverence at once (verses 5 and 8), they stand up, they bow their heads, they worship the Lord. And Ezra "blessed the Lord." He did not commence to read immediately on opening the Book, he would speak to God first, and after acknowledging Him and his utter dependence upon Him, he would address himself to the people. "And all the people said: Amen." Second. Now we come to the second half of our subject: The results of this Bible reading. Observe the immediate result (verse 9): "All the people wept when they heard the words of the law." It was because they had seen how grievously they had sinned; because, too, they recognized the great mercy of God and His deep faithfulness in not cutting them off forever. It says in Romans iii., 20: "By the law is the knowledge of sin;" and if we want to get men saved there must be conviction of sin first. This is the first point, and there will be no blessing

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without it. But observe in verses 10 and 11 that this sorrow was only for a short period, and it was followed with intense joy. Observe, that it was the "joy of the Lord" which filled them with such happiness. This joy was of Divine origin, therefore of a very high character. Man is so apt to seek for joy below, forgetting that everything of time and sense is transitory. In verse 12, we find how they expressed their joy, by having social intercourse, they enjoyed one another's company. Further, they couldn't keep it to themselves, but sent to others. This is the true way to double our joy. Notice, in closing, further results. Verse 13: The Levites and priests became so aroused that they came to Ezra to find out more of the blessed Book. They were not contented with one reading, they wanted it again next day. They dugged into the blessed inexhaustible mine of God's love. Verses 15-16: And as they found out God's will they immediately sought to carry it out. Verse 18. Best of all, constant study of the book. The Lord Jesus hath said: "Search the Scriptures," because doing so, with prayer to the Holy Ghost for guidance, is coming to Christ, "that ye might have life." Remember, that Bible is read best which is practised most. JAS. B. RYAN.

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A.Y.P.A. REPORT.

Sir, May I, through your columns, request the clergy to see that the annual report of the A.Y.P.A. in their respective parishes be sent to me without delay. If forms for reports have not been received, I shall be glad to forward the same on notification.

Courtright, Ont. EDWIN LEE, Secretary.

THE BOARD OF MISSIONS.

Sir, My attention has been called to some criticisms made in your columns in which certain insinuations are made by an anonymous writer against the Board of Missions. When men desire to reflect upon others, they should be manly enough to do so over their own names, that we may know with whom we have to deal, and know what value to attach to the criticism. Such insinuations are calculated to shake the confidence of the public in the Board and its great work. Some of the finest men in the Canadian Church freely give their services, and it is not encouraging for them to have it insinuated that they have not the confidence of the Church which they serve; and what is of far more serious import is that these reflections must hinder the work of missions. Some may differ from certain actions of the Board, but I venture to say that no Board could be selected which would obtain in a greater degree the confidence of the Church. I have not always agreed with what they have done, and yet while differing in matters of detail, am confident that they have acted to the best of their judgment. This is not the time for carping criticism, nor is it the time to insinuate anything against our workers in the great missionary field. Let every one loyally support the work, and if we think the Board is in error, write to them about it, and first see if the matter can be remedied, and at least give them the opportunity to explain their reasons. Then if it must be made public, let the writer sign his own name and not hide behind a nom de plume. I hope, Mr. Editor, you will not publish any more anonymous insinuations against those who are leading us in our missionary forward movement. Such insinuations only shake confidence; they cannot help on the work.

J. C. FARTHING.

THE OLD SURPLICE.

Sir, For a long term of years the clergy of the Montreal diocese enjoyed the unwearied kindness of a lady and gentleman, by gifts of surplices, inter alia. Such gifts, it is needless to say, were cherished with the utmost affection, and at length, after due use, as in the writer's case the surplice of the old style was carefully laid aside in favour of the modern pattern. Some months ago, however, on the arrival of a candidate for Holy Orders in the parish, the old surplice was reproduced, and made over to the new-comer, until on the near approach of Easter the sympathies of the donor were excited and the clergyman's good wife was appealed to, so that the old vestment, through the feminine talent of the rector's family, was transformed into an up-to-date circular surplice, and not only so, but also an antiquated and discarded robe, that had been for years hanging neglected in the vestry wardrobe, was treated in the same way, greatly to the wonderment and delight of the clerical staff, who highly appreciate making things old to be as good as new. Hoping many other robes may get as good treatment throughout the parishes.

L. S. T.

THE DIOCESE OF NOVA SCOTIA.

Sir, I always read with much interest what "Spectator" has to say from week to week in

your columns. His paragraph in your issue of the 12th on "The Diocese of Nova Scotia" is almost a caricature on its own, although "Spectator" says he is "not sufficiently familiar with the situation to express an opinion for or against division." He further says: "We gather that the stumbling block was the matter of finance." Want of funds was a question, although not the principal one. The fact is, the late Bishop we assume for good and sufficient reasons was, during his incumbency, in the diocese only about half the time, and a majority of the laity felt that they should like to see a Bishop elected who could devote all his time to the administration of the diocese. If, after a fair trial, it is shown that the work is too much for one man, then the laity are ready to consider the question of appointing a co-adjutor Bishop or of dividing the diocese. Our diocese is compact and all points are within a day of the See City. One may readily admit the substance of what "Spectator" says regarding "organization," and "enthusiasm," and that "men take pleasure in contributing to an advancing cause." But surely there is a limit to anguening the Episcopate? Whenever the question of the division of a diocese comes up, the primary enquiry should be: Do the circumstances demand it? If not, then the "enthusiasm," the "organization," and "contributing" should be directed to more necessary schemes of Church work, and care should be taken that no energy is misdirected or wasted. "Spectator" refers to the division of the diocese of Ontario, and speaks of the "life" brought to the Church through this division. On the same page of the same issue of your paper, I read that the last census revealed that "we lost" (in Ontario), 18,000 members in a single decade. This, notwithstanding, the diocese of Ontario was divided years ago. The present day weakness of our Church is not want of Episcopal supervision, but rather indifference, coldness, formalism, lack of spiritual life. I believe there are signs of awakening, but it is none too soon. If we are to save ourselves from degenerating into a second-rate religious power, we must make our Church more a Church of the people. I agree with "Spectator" that we should not be "muddling along in the old way," when there is a better way, but we must be sure that it is a better way. The Church of England in the eastern provinces of Canada is not making the progress that it should. It is not holding its own. We dwell too much on an historic past. Other Christian bodies are doing more than we without any claim to Episcopal supervision, and without the assistance of cathedral, stained window, cassock or stole. They send out more reapers and are gathering a larger harvest. The dear old Church of England is a glorious heritage her sons sincerely prize. Let us see to it that we keep pace with the times, and not allow ourselves to be dragged aside into ways unnecessary and unwise when the demands are so pressing for all our money and all our energy to carry forward the already planned work of the Church.

LAYMAN.

WEARISOME AND MONOTONOUS.

Sir.—As we are now drawing near to the Ascensiontide season when we shall be asked to take up special collections throughout the Dominion for Domestic Missions, I would like to suggest that a new procedure be adopted which I believe would not only be a great benefit to the development of the missionary spirit, but, would probably double the amount of money received, and I hope a word to the wise will be received in the same spirit in which it is given. We have been accustomed now for a great number of years, both at Epiphany and at Ascensiontide, to receive mathematical statements giving accounts of Foreign and Domestic Missions, which would be very entertaining to a class of students, but, when read to a number of congregations that I am acquainted

with, they consider these financial sermons both wearisome and monotonous. And it is to be feared that on these occasions which ought to be momentous landmarks of the Church, some of the clergy appear like David in Saul's armour, and one clergyman I know after he had read one Epiphany appeal was given to understand by his people that he must never face them with such a paper again. These are only straws, but straws show how the current runs, and perhaps it is not too much to say that it is not financial sermons written by other men that people delight to hear, no matter how excellent they are arranged or how beautiful the language in which they are clothed. Consequently, I wish to recommend to the General Secretary that he arrange a general exchange of pulpits instead, and see if he will not more than double the amount of money received. The financial sermons have had their day, and have done a good work in the past, but now people want sermons that will appeal from the heart of the clergyman to the heart of the people, and by arranging an exchange of pulpits, a strange clergyman can speak with greater boldness and can press home his subject with all his might, vim and manner that the residential clergyman dare not assume, considering that he has to depend so much on the good will of the people.

PROGRESSIVE MISSIONARY.

MISSIONARY HYMN.

"Go ye and teach all nations,"
So spake the risen Lord;
For threescore generations
The Church has taught His Word;
And yet the Church but carries
The duty to be done,
And while the Bridegroom tarrys
The virgins slumber on.

O'er continents and oceans,
And islands of the sea,
Where Satan prompts devotions
Which shame humanity,
There let the Church her patience
And faithfulness approve,
And teach the dying nations
The depths of sovereign love.

Awake, ye Christian sleepers,
Go labour where ye may;
God's hosts shall be the reapers
Of what ye sow to-day;
Where sin, and death, and sorrow
Have triumphed through the years,
The Lord Himself to-morrow
Shall wipe away all tears.

Go, then, to every nation
And tell the joyful news
Of pardon and salvation
To Gentiles and to Jews,
Till, like a mighty river,
The peace of God flows on
Forever and forever,
And Jesus reigns alone.

—J. R. Newell.

The historic church of St. Giles-in-the-Fields, London, has taken on a new lease of life, having undergone a very complete restoration. The chapel of a leper hospital as far back as the beginning of the twelfth century, it has served as a parish church, either formally or informally, for eight hundred years. It contains memorials of Andrew Marvell, Shirley, L'Estrange, and Richard Pendrill. Its association with the journey to Tyburn is commemorated in literature, and Hogarth's "Idle Apprentice" always recalls its churchyard. In a recent examination of its vaults an ancient processional cross, of fine workmanship, was discovered, which has been properly restored, and was used at the service of re-opening, which took place lately, at which the Bishop of London officiated.

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Chapter VII.—Continued.

lovely archway in the centre led to the high altar, ascended by the three marble steps of black, red, and white, symbolizing the repentance, cleansing through the Precious Blood, and purity necessary for the devout communicant. The altar was at present bare, waiting for the dedication; but the gorgeous frontal, worked by Mistress Joan Pengersek, was stretched upon two stools close at hand, ready for the consecrating hands of the Bishop.

The church was full. Kneeling in groups or singly, men, women, and children offered their heartfelt thanks to God for his beautiful temple, which they had each helped to rear for the honour and glory of His Name, and which has been left as an heritage to the people of Breage to tend and care for, to fill with earnest worshippers, and to hand on to the generations to come, till the Lord, the Mighty King, shall come and demand of them a reckoning of what He committed to their charge.

Oh, dear people, where are the warm hearts and the fervent deep religion of your forefathers! Where are the souls that knew their Lord meant what He said when He spake the words: "Except ye eat the flesh of the Son of Man and drink His blood, ye have no life in you," and out of simple obedience to His will, and the pure desire of sharing His resurrection did as He told them! They loved Him, and they obeyed Him.

In reverent silence and with full hearts the people of Breage waited that day, five hundred years ago, for their Father in God to come and tell them in His Name that their offering was accepted and their church dedicated.

A little murmur outside the church caused the vicar quickly to leave his

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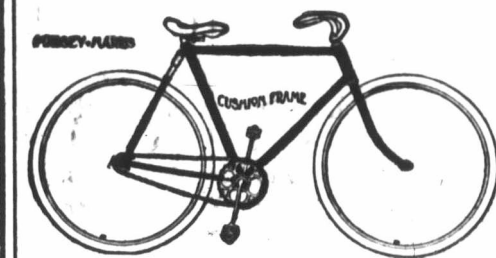
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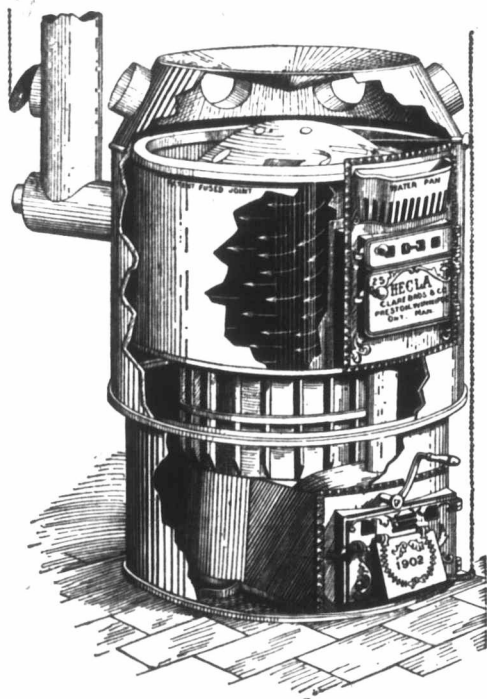
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place, and John Pengersek softly moved up the north aisle and knelt quietly beside his wife and daughters, who had taken their little woolen kneeling-mats immediately under the painting of the Archangel Michael; and the squire saw with a feeling of pleasure that in front of Mistress Marjorie was a cross of pure white flowers on the pavement just over the grave of her uncle.

After a few minutes' longer delay, occupied doubtless by the prelate and his many followers dismounting from their horses and taking off their travelling gear in the sacristy, the bells, which were hung in the old tower of the church, began a merry peal, and all rose to their feet in expectation as the Bishop entered.

For one moment he stood and looked around him at the fair beauty of the scene—the lofty arches, the wondrous carving of the rood-screen, the calm figure of the Redeemer surmounting all—and gently placing his hand on the shoulder of the vicar, who stood beside him, he said quietly: "You have done well, Sir Priest."

Then, turning to the people, he bade them follow him out of the church, and leaving the building quite empty,

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oak, and threw the door wide open.

The Bishop paused on the threshold, and solemnly making the sign of the cross with the end of his pastoral staff upon the entrance, and saying: "By this holy sign of the cross I bid all evil spirits to fly," he stepped into the waiting, empty temple, and raised his right hand and said: "Peace be to this house."

The deacon replied: "Because of thine entrance."

And then the singers raised their voices, and the sweet words rang out: "Peace eternal from the Eternal Father be to this house,

Peace forever from the Word of the Father, dwell in this house, Peace perpetual from the Holy Ghost the Comforter abide in this house."

And the goodly company entered the building in a solemn procession, headed by the Bishop, with an acolyte each side of him bearing a lighted torch or candle, and followed by the deacon and sub-deacon in their white vestments. After them the prior of St. Michael's Mount and the Archdeacon of Cornwall, and then many priests in their white surplices or the habit of their order; Master John Kembel, the vicar of Sithney, was there; and Pascasius Penbro, of Crowan; the white-haired rector of Landewednach, John Colyn; Thomas Wythe, of St. Keverne; Simon Body, of Wendron; Thomas Tresawel, of Sancte Crucis, or Grade, as it is now called; and the new rector of Ruan, Thomas Jacka, and many others. Following the long line of clergy came the people of St. Breage.

They were all singing the "Veni Creator Spiritus." "Come, Holy Ghost, our souls inspire," that beautiful hymn which for so many ages has expressed the longing prayers of the Church for the continual Presence of Her Guide and Comforter.

And then commenced the actual dedication.

One of the deacons strewed ashes upon the floor of the nave, and with the extreme end of his staff the Bishop traced the letters of the alphabet in Greek, from Alpha to Omega, commencing at the left hand by the west end, and ending by the chancel screen at the right. Then he went to the west end again, and commencing at the right hand, he transcribed the letters once more, only this time in the plain alphabet of Roman letters, and ended at the left hand of the screen, thus having made a perfect cross of the form known as St. Andrew's Cross.

To every part of the new church did the Bishop then proceed, while the cantors sang and the people followed, Each of the bright, lovely frescoes was dedicated for God's glory, and something made the prelate pause for a moment longer than usual before the representation of the great archangel. Was it the glory reflected on his wings, or was it the calm triumph of the uplifted face?

"It is marvellous!" he said, under his breath.

At last they passed through the chancel gateway and under the rood-screen. In the south chapel the little altar was bright with flowers and with lights, but here all waited for the consecrating hand.

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Lower and lower bent the head of Mistress Joan Pengersek, as she fervently prayed that all unworthiness might be purged from the work of the gorgeous altar frontal that had cost her so many months of labour, and was now to be finally dedicated to God.

"Asperges me, Domine, hyssopo, et mundabor," sang the cantors again and again, as they seven times circled the altar; and if any of the people of St. Breage read this, they will find the same words now painted upon the corner of the rood-screen in their church:

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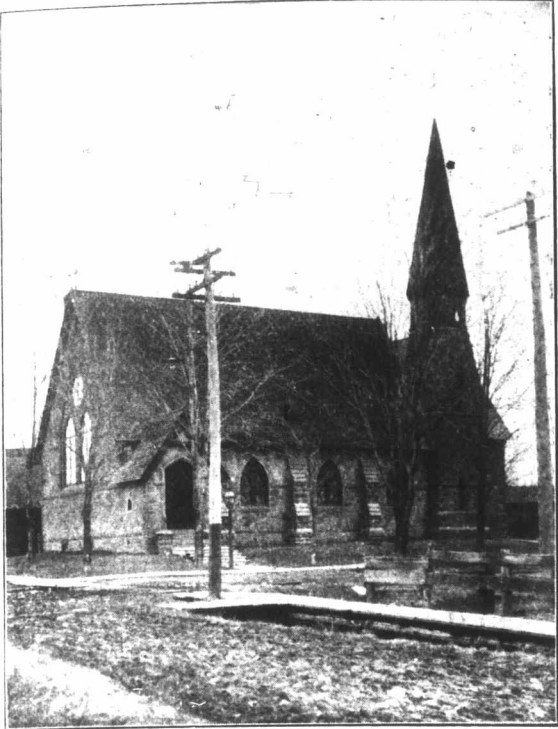
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were arranged in their places by the Bishop; and then, while the incense rose in clouds, as the Lord commanded, the organ pealed forth joyfully, and the great commemorative service of the Holy Eucharist was solemnly offered by the Bishop in their rebuilt church, while the people knelt and worshipped.

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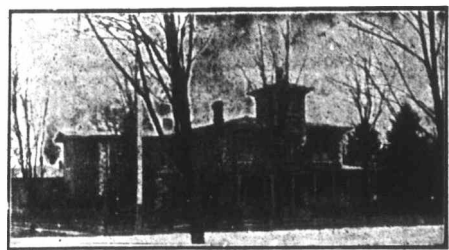
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served to provide wood lots for settlers, or for other
purposes, may be homesteaded upon by any person
who is the sole head of a family, or any male over 18
years of age, to the extent of one quarter section, of
160 acres, more or less.

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 \$5.00 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 Do-
minion 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 end cul-
tivation of the land in each year during the term of
three years.
- (2) If the father (or mother, if the father is de-
ceased) of any person who is eligible to make a home-
stead 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 has obtained a patent for his home-
stead, or a certificate for the issue of such patent,
countersigned in the manner prescribed by this Act
and has obtained entry for a second homestead, the
requirements of this Act as to residence prior to ob-
taining 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 resi-
dence may be satisfied by residence upon the said
land.

The term "vicinity" used above is meant to indi-
cate the same 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 build-
ings for their accommodation, and have besides to
acres substantially fenced.

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 the 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 Immi-
gration 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, ad-
vice 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 Commis-
sioner of Immigration, Winnipeg, Manitoba, or to
any of the Dominion Land Agents in Manitoba or
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JAMES A. SMART,
Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which
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