

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD

THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, APRIL 27, 1905.

[No. 17.]



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The Girls' Kalendar for 1905.

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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 8 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

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

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

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

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

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

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

W. W. CORRY,
Deputy Minister of the Interior.

N.B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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TORONTO, THURSDAY, APRIL 27, 1905.

Subscription, - - - - - Two Dollars per Year.
(If paid strictly in Advance, \$1.00.)

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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 30—First Sunday after Easter.
Morning—Num. 16, to 26; 1 Cor. 15, to 29.
Evening—Num. 16, 26, or 17, to 12; John 20, 24 to 30.
May 7—Second Sunday after Easter.
Morning—Num. 20, to 14; Luke 23, 50—24, 13.
Evening—Num. 20, 14—21, 10, or 21, 10; 1 Thess. 4.
May 14—Third Sunday after Easter.
Morning—Num. 22; John 4, to 31.
Evening—Num. 23 or 24; 1 Tim. 3.
May 21—Fourth Sunday after Easter.
Morning—Deut. 4, to 23; John 7, to 25.
Evening—Deut. 4, 23 to 41, or 5; 2 Tim. 4.

Appropriate Hymns for First and Second Sundays after Easter, 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 EASTER.

Holy Communion: 127, 128, 323, 555.
Processional: 130, 134, 136, 232.
Offertory: 135, 138, 499, 504.
Children's Hymns: 197, 336, 340, 561.
General Hymns: 133, 498, 500, 502.

SECOND SUNDAY AFTER EASTER.

Holy Communion: 137, 173, 315, 316.
Processional: 34, 133, 215, 547.
Offertory: 132, 173, 219, 520.
Children's Hymns: 330, 334, 335, 337.
General Hymns: 222, 469, 501, 550.

The Aberdeen Association.

We publish the report of the annual meeting of the Association, and insert a letter from an Ottawa correspondent. At the risk of being thought old we must remind those who are indignant at our interference that for many months we begged for information and got no reply until after we had been obliged to tell persons with literature that the Association was evidently dead. Our interference has roused it a little, but evidently very little, as there is still no office in Montreal. We ask "Justice" to say whether we are not now justified in asking local centres to say where the Association has a local habitation, and to give the names and addresses of officers, to whom letters might be written, whether more publicity should not be given to the work of the society, and whether

"Justice" really believes that the work of the Association could not be improved, and that our action was needless.

Travelling Missionaries.

A favourite proposal of ours to advance the Church's work has been that for establishing mission centres with travelling missionaries. We have felt for those whose lot in life places them out of the beaten track, and felt satisfied that between the parishes or missions there must be many a son and daughter and families belonging to us. As a beginning, we trust only a beginning, in the Maritime Provinces we find this missionary report: "The travelling missionary for the newly-formed mission in the Metapedia Valley reports much work done since he was appointed last October. His district is not quite 200 miles in length, much of it lying on the shore of the Baie des Chaleurs. As there are no church buildings, services have to be held wherever most convenient, in private or public buildings, halls, schoolhouses, or lumber camps. The missionary, the Rev. E. R. Roy, writes: "As the first Church of England travelling missionary in these parts, I rejoice that the Church has undertaken such a work."

A Missionary Pastoral.

After writing the foregoing paragraph we found the following proposal from far-off California. As a preliminary step, to be followed by more permanent missions, it seems an excellent idea: "Bishop Nichols addressed on Ash Wednesday a special pastoral to Churchmen and Churchwomen 'scattered abroad,' of whom it is apparent that there are many in California, not on any list nor associated with any congregation of the Church. Many are isolated on ranches or in mining regions, and others far removed from the nearest church building, and others still are experiencing the inevitable strangeness of removal, and do not, for one reason or another, make themselves known to the clergy. To all these Bishop Nichols appeals, through the Pacific Churchman and the local press, asking them to fill out an appended blank with their name and address, and to send it to Archdeacon Emery, that the Church may be able to provide ministrations that may be needed, and open the way for more fully giving to Christ's family their portion in due season."

Tolerance.

We are glad to see that the wise efforts made a few years ago, and more general and accurate knowledge, have reduced the troubles between the varying views of priest and people in the conduct of the Church services. The Living Church has an excellent article on the minority Churchmen in a parish, pointing out that the question is peculiarly one for the laity, and, for obvious reasons; the question of an individual's duty is probably asked more frequently of brother laymen than of the clergy. The latter, perhaps, do not often realize the intensity of the question. It is confined to no single form of Churchmanship. Each wishes honestly to worship God with the Church's liturgy, and each finds it difficult to do so at a service wherein many details jar upon his sense of fitness. A priest may, indeed, be rector of a parish in which local conditions may make it necessary that the service should correspond with the spiritual condition of his people rather than with his own; but in that event he is able to adjust the two senses in such wise as not to jar upon either. It is the layman, in a parish in which no attempt is made to sympathize with his position, who bears the crux of the difficulty. The problem is inseparable from the condition of the Anglican communion.

Relic Worship.

Travellers to Europe return with the belief that, whatever else for good or evil may result from our mixed communities, one thing is very evident, and that is that the Roman practice is purer and more spiritual than in the older countries. In the Sunday at Home Mr. J. A. Hamerton uncopiously shows this to be the case in an article upon the old Cathedral of Le Puy, in France, a name familiar in connection with Joan of Arc. We were more interested, says the writer, in the contents of the sacristy than in the cathedral itself. Here were stored many rare and beautiful examples of ancient wood-carving, picture frames, missals, altar vessels, and above all, a manuscript Bible of the ninth century. Opening a great oaken cupboard the sacristan produced, first, a brass monstrance, similar to the usual receptacle for the consecrated wafer of the Eucharist, but containing instead, behind the little glass disc, a tiny morsel of white feather sewn to a bit of cloth. "This is a piece of the wing of the angel that visited Joan of Arc." "Indeed," I remarked with every evidence of surprise, "and who got hold of the feather first?" "The mother of Joan," he replied. "It is an object of the greatest veneration, and has attracted pilgrims from far parts of France! It has cured the most terrible diseases; it has brought riches to those who were poor; it has brought children to the childless," and many other wonders I have forgotten. In a very similar setting he showed us a tiny thorn. "This is a thorn from the crown which Jesus wore on the Cross," and while we were still gazing upon the sacred relic, he produced a small box sealed with red wax and having a glass lid, behind which was preserved a good six inches of "the true Cross." Most wonderful of all, he dived his hand into a sort of cotton bag and produced a Turkish slipper, worn and battered, but probably no more than fifty years old. The good sacristan handled the thing as if it had been a cheap American shoe he was offering for sale. Then looking us boldly in the face, he said, "Voici le soulier de la Sainte Vierge." The shoe of the Holy Virgin!

The Scotch Troubles.

The Commission has reported, as anticipated, that a large portion of the property vested in the old Free Church by the judgment of the House of Lords should be given up by that body as it is manifestly unable to carry out the trusts, and handed by the Government to the United Free Church. So far there is no difficulty; the trouble arises when they attempt to decide how much is to be retained or given up. Principal Rainy, the leader of the larger body, stated lately that the Free Church is now in possession of 114 churches and 33 manses, and admitted that his Church was not disposed to dispute possession in 51 cases, as it was recognized that the Free Church was in a majority in these localities. The pity of it is, The Scotsman says, that the United Free Church did not show something of this reasonable mood when the unhappy dispute first broke out. All Scotland now sees that if the claims of the old Free Churchmen had been considered in a generous, not to speak of a Christian, spirit, the country might have been spared this shameful and most mischievous quarrel.

Our Immigrants.

We wish to speak a good word for those who are thronging from the Old Land. In some cases they are not altogether welcome, and, of course, bring their habits, prejudices, likes and dislikes with them. Who does not who is worth anything? Remember, they are uprooted, and sore, and lonely. Give them a kind word, and, where possible, a helping hand. Sympathy and

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friendship will change the look of things to them. Many of us have emigrated ourselves, been lonely and lost, glad to see an old shipmate, who would feel friendly to us. Bear one another's burdens, and so fulfil the law of Christ.

Lonely Young Men in Cities.

A year ago a young man came up to the city to make his fortune. During all these months he has been working up to the limits of his strength, with long hours, little pay, slow climbing, and at times sick with hope deferred. On a Sunday night he writes a letter describing himself as a bird beating its wings against an iron cage. In substance he says: "In the village at home I knew every face, and everybody knew me. Passing along the street, everybody had a smile and a recognition. Here I am a nobody—a mere drop in the river. My employer counts me a cog in the machine. You little know the loneliness of young men in a great city. Oh! I know what is meant by the words, 'No man careth for my soul.'" Doubtless this youth stands for a great multitude in the city. These lonely ones through our streets, and march in regiments. But it is hard to root a transplanted tree, and the loneliness is a part of the transplanting from country to city. But deeper still lies the fact that this loneliness indicates that this youth is now being received into the guild of worthy souls. All the great hours of life are lived alone. In death also the soul is alone and solitary. Solitary every hero walks through his city. Alone Galileo made his stand, and went along his Via Dolorosa. Alone Jesus Christ was tempted in the desert; alone He suffered in Gethsemane. When God educates the soul He does it in solitude. All the great crises are fought out in silence, when the angels of God and the soul meet and wrestle, and self is defeated and God is victorious. In solitude come self-reliance and the full knowledge of one's weakness and strength—full power to order one's life. To this young man I say, Do not waste your time with weak moaning about being lonely. Wake up, Work hard, work earnestly, work incessantly, and you will surely find happiness. You will get ahead. Join a church, and enter with zeal into its uplifting work, and you will soon make many new, firm, and lasting friends. In action you will have no room for brooding loneliness. Action will bring results. Results will bring both friends and progress. These will bring contentment, and so will your loneliness be banished for ever.—By Newell Dwight Hillis.

Egypt.

For three weeks we held over, through want of space, an account of a tomb which was discovered in wonderful and undisturbed preservation; a royal sepulchre, with golden chariots, wands of office and trappings, with which poor human nature loves to adorn the dead. But we have another discovery in Egypt, and of interest to the living and to those who will come after us, and who will in after ages control this wonderful land. Although we have been in possession of the country for nearly twenty years, a large tract, known as the Western Oases, has been comparatively unknown and undeveloped. Now, it is probable that the system which the Romans employed by which this territory became a granary of the empire will, after 1,500 years, be discovered, repaired and made available. The expedition organized by the Corporation of Western Egypt have discovered a plentiful supply of water at a depth of 145 feet by the aid of the keystone drillers. It has further been established that on the large area of land lying twenty miles north of Kharga a copious supply of water flows freely a few feet below the surface. There have also been found ruins of ancient Roman castles and of a complete system of Roman irrigation.

Ireland.

We have two interesting items connected with the Church of Ireland. One is the arrival, though none the better of its eventful voyages, of a cargo of valuable timber sent from California by Mrs. Beasley to panel the new chancel of Clonegal Church. The ship bringing it was captured by the Russians and the timber seized as contraband. After much trouble and delay it was released, and has at length reached its destination. The other is that, after thirty years of disuse, Kellistown Church, in the Union of Staplestown, was re-opened for Divine service by the Bishop of Ossory, in the presence of a congregation so large that many had to remain in the porch. The church presents an appearance of pleasing simplicity, and the work of renovation (made possible mainly by a grant from the Beresford Fund) has been tastefully and ecclesiastically carried out under the direction of the rector, the Archdeacon of Leighlin.

Eton.

There are many of our readers who will be interested in the result of the difficult duty which devolved on the governing body upon Dr. Warre's resignation. This body held their meetings in the House of Commons, and in the end selected Canon Edward Lyttleton, for 15 years Head Master of Haileybury College. It is said that Canon Lyttleton has many qualifications which should appeal to Etonian sentiment. An Etonian himself, an athlete and a Blue, an Eton master, he is the very embodiment of the best Eton traditions. At the same time, he has gained at Haileybury an experience which would emancipate him from the least desirable of the traditions—we had almost said the superstitions—which cling about a public school that has a long history. In some respects Canon Lyttleton is an educational reformer, and it will be interesting to see if he will be able to give effect to his ideas in his new sphere. The seventh son of the fourth Lord Lyttleton and Mary, daughter of Sir S. Glynne, he was born in London on 23rd July, 1855. Educated at Eton, and at Trinity College, Cambridge, where he graduated B.A., 1878; M.A., 1881. He has published "Cricket," 1900; "Mothers and Sons," 1892; "Are We to go on with Latin Verses?" 1897; "Training for the Young in the Laws of Sex," 1900.

Cigarettes.

This form of smoking has met with great opposition. The Legislatures in many States of the Union have passed most drastic enactments against cigarettes. Too often, however, such legislation is never intended to serve more than a moral purpose, and after a fitful enforcement is forgotten. The great difference between law-making in England and on this side of the Atlantic is that there it is a serious business, and the law is enforced, and, therefore, respected, and, as a rule, neither hastily enacted, altered or repealed. But the effect of opposition to cigarettes and the laws recently passed must go far to reduce the evil, and will probably drive fashion to take up again the comparatively harmless pipe. In Britain an Anti-Cigarette League was started among boys in 1901 by the Rev. Frank Johnston, editor of the Sunday School Chronicle, and 30,000 are now enrolled as members. As he says: "When it comes to the question of cigarette-smoking by our boys, the evils attendant on the habit are very evident, and may well call forth the strongest protestations from the medical profession."

The Decaying Village.

While we are receiving large numbers from the Old Country, the problem of the rural life of England is becoming more and more serious. Emigration is doing something, but the rush to the cities is doing infinitely more to strip the

country of its yeomen. The clergy feel the evil, and are moving others to interest themselves before it is too late. It is suggested to give the labourer a real stake in the land, and to educate him agriculturally, to improve the cottages. At a meeting of the C.S.U. at Norwich the Rev. A. Keith, of St. Matthew's, Thorpe Hamlet, delivered a thoughtful address, in which he said: "There is a problem in front of us waiting for solution, and it is the common business of us all, Churchmen and non-Churchmen, to play our part, however small, in solving it—the problem of 'The Decaying Village.' It is common knowledge that the countryside is being everywhere simply stripped of its young men and young women. This is serious from every point of view. It has been well said that the might of England has lain in its villages, and when I use the word 'might' I am not using it in the 'Jingo' sense, I mean the manhood and womanhood of England. I mean the health, the physical and moral health, the simplicity, the robustness, the hardihood of England, in a word, the virtue of England. Woe betide us when we have to come to think that any accumulation of money whatsoever, any splendour of city, can take the place of simple, virtuous, educated, modest men and women. It was that fallacy that brought every high civilization in the past to ruin. There is a further point to be added—the stripping of the countryside means the decay of agriculture. I am not one of those who are anxious, were it possible, to make our Empire absolutely independent of the resources and supplies of every other nation or Empire, but I do hold that it is an unpardonable thing not to put to their highest development and culture the resources, whether in land or anything else, which God has entrusted to us."

St. Sunday

Seems an absurd name, and Peter Lombard, of the Church Times, was puzzled by finding it had been used in England. The publication brought a number of letters, and resulted in the explanation that the name was a translation, Dominica being the Italian for Sunday, the Dominicans on coming to England had probably explained and translated the word. Consequently St. Sunday is found where they had settled.

Russian Church.

The upheaval in Russia is affecting every interest. It is said of the present Czar, and if true, shows that he has more foresight and reflective power than he is usually credited with, that he had no fear of the agitations of students or workmen, but that he dreaded disturbances and riots among the peasantry. Then, indeed, the foundations of society would be shaken. Among other interests, to us a most important one, is the organization of the Church. Since the time of Peter the Great the Church has become practically a department of the State, like the police. The Superior of the Holy Synod is a layman, a State official, the superior of the Bishops, who communicate through him. M. Witte received authority to draw up a scheme, which, like other reforms, must now wait for a more convenient season. But the scheme approved of by the Metropolitan Archbishop and unanimously approved by a special commission contemplated, we are assured by the Daily Telegraph's correspondent, a return to the primitive principle of governing the Church by a council, permission to the clergy to take part in social and legislative work, the right to elect a Patriarch, who should have the right of direct communication with the Czar. The Patriarch would be elected by a council of the sixty-three Archbishops and Bishops holding Sees, subject to confirmation by the Czar, and would have a council of twelve.

The popular Haggard, has Government a Rhodes to pe working of the Army on this c as we understa ple, who have cities of the C ment establish try places in particular pha he has chosen able story wri and reflection for the adequ by him. Mr. I the character and destitute quarters of t try. He has asm of the r of the man o it befell him Toronto, who dian Club, a pitality, gave importance Amongst otl sented some perverted se young men flock to the nation; and the individ every soci Haggard, is from the c philanthrop some mean crowded ci the land. speaker, to Prevent in glomeratio repeat in C tenements folk out o for your i manner. strange la sistance. ensure th nation ye mind. H the divers with its l ing and : or flower stock rai sheep; c of those employ which ge and indi country. should l the othe of our womanh fitable, develop characte freely c ful rou homesp His fai woman. live on aristocr tion on They a are the cent to bestow

MR. HAGGARD'S MISSION.

The popular novelist and sociologist, Mr. Rider Haggard, has been commissioned by the Imperial Government and the executors of the late Cecil Rhodes to personally investigate the practical working of the settlement scheme of the Salvation Army on this continent. The object of this scheme, as we understand it, is to induce and aid poor people, who have been living in congested portions of cities of the Old Land, to occupy homes in settlements established by the Salvation Army in country places in the new. The intense study of the particular phases of life and character upon which he has chosen to exercise his art, begets, in a capable story writer, habits of observation, comparison and reflection. To this equipment, so necessary for the adequate discharge of the duty undertaken by him, Mr. Haggard has added a careful study of the characteristic features of the life of the poor and destitute who occupy the crowded and squalid quarters of the great cities of the Mother Country. He has also brought to his task the enthusiasm of the reformer and the sound common sense of the man of affairs. In the course of his journey it befell him to spend a few hours in the city of Toronto, where he was entertained by the Canadian Club, and whilst partaking of the Club's hospitality, gave an address of unusual interest and importance on the subject matter of his mission. Amongst other things, the speaker graphically presented some of the objectionable features of that perverted scheme of life which leads thousands of young men and women to forsake the country, and flock to the city, to the serious detriment of the nation; and but too often to the degradation of the individual. The vital question at the back of every sociological problem of this age, said Mr. Haggard, is the prevention of this baleful exodus from the country to the city. The great aim of philanthropists should be to devise, if possible, some means of removing the unfortunates of the crowded cities to a clean and healthy existence on the land. I would ask you in Canada, said the speaker, to profit by the mistakes of the Old World. Prevent in your new and healthy nation this conglomeration of unfortunates in your cities. Do not repeat in Canadian cities the evils of the New York tenements or of the London slums. Keep your folk out of the cities. And do not forget to care for your immigrants in a sympathetic and generous manner. Remember that they are strangers in a strange land, and need your advice and your assistance. Wise action and forethought now will ensure the building up here of the most glorious nation yet fashioned by the genius of the British mind. How deplorable is the average result of the diversion of the stream of life from the farm with its healthful and beneficent avocations of sowing and reaping the field; cultivating roots, fruits, or flowers; preparing the products of the dairy; stock raising, whether of horses, bees, hogs, sheep; chicken breeding; bee culture, and the rest of those attractive, useful, profitable and healthful employments, whether within or without the house, which go to make the farm the first and best home and industrial centre of our great and growing country. "Back to the farm," is the slogan that should be sounded from one end of Canada to the other. "Stand by the farm," is the truest note of our country's progress. True manhood, pure womanhood, can find no better, more useful, profitable, honourable, or independent field for the development of all the noblest qualities of life and character than that which a bountiful Providence freely offers in the varied, progressive, and useful round of farm life in Canada. The man in homespun is Nature's nobleman in this country. His faithful, diligent, helpmeet is Nature's noblewoman. The sons and daughters of the soil, who live on and by the soil, are, with them, its true aristocracy. Together they form the solid foundation on which the whole social fabric is upborne. They are the noble men and women, whose jewels are the sweat drops of honest, laborious, beneficent toil, who wear the choicest crown Nature can bestow: Independence; and their chief glory is the

cultivation of the most precious possession life can yield: Character.

PEACE.

The Divine origin and mission of the Church is revealed to the sincere Churchman in her ever-varying, ever-instructive and and inspiring services with constant iteration. Some of our readers may object to the term "sincere Churchman," and say that the name "Churchman" should suffice. We do not wish to be captious, or other than fair, and might remind such an one that all sorts and conditions of men go to Church. But going to church of itself does not make a man a Churchman. Our ably-conducted contemporary, the Church of Ireland Gazette, recently had an article dealing with "The Church-going Skeptic." How well the Church adapts her services to the special teaching of each of her days. The splendid pomp of the glowing Easter festival has come and gone, and now we have the service abridged, or lowered, and in its modified form more suited as a vehicle to convey the calm, sweet message of Peace. To the sincere Churchman the central truth emphasized by the service for "Low Sunday"—Peace—goes to prove that, though the passions of men may continue as time goes on to involve one or more nations in war, the Church never ceases to repeat the lessons of her Divine founder, and urge them upon the acceptance of men. It is quite easy to repeat the obvious truth, that so long as man is subject to the passions and frailties, which are so common to the race, he will continue to fight when he feels like it, and go on committing the various sins prohibited in the Decalogue. It is also equally true that many years ago, as recorded in the Gospel for next Sunday, the Godman appeared amongst the assembled disciples, and said unto them, "Peace be unto you," and, as the sacred text goes on to inform us when He had so said "He showed unto them His hands and His side," and again He said unto them, "Peace be unto you." The point we wish to make is this, that the blessed condition of peace is offered freely to men to-day, as it was offered to the "assembled disciples" in the first century, and has been as freely offered throughout all the intervening centuries. But the offer invariably involves one of two things: an acceptance or rejection. And the acceptance involves a loyal assent to the terms of the offer, and an equally loyal response to its conditions and obligations. When a man offers a woman his love, and it is accepted, the woman's heart goes out to her lover; and they do their utmost thenceforth to make each other happy. The peace of God, in order to be operative in power and blessing, must be not only accepted, but thereafter by the person accepting the inestimable boon worked into the very tissue of his life and thought. There is no scarcity of people in the world who enjoy having their fling at the Church, and with whom it is a favourite gibe: "Compare the profession and practice of Church people!" There are not a few churchgoers who, on next Sunday, will again, as they have so often done before, listen to the Gospel, with its wonderful scene—a scene which the magic pencil of the greatest of the old masters would fail to do justice—and, perhaps, give it a thought or two for the moment, and then turn the mind to other more practical (worldly) things. It may be some of these worshippers may wonder at our Lord having given peace to His disciples and at the fearful record of human history since that eventful day. Not so the instructed and devout Churchman. He reads into the story the secret of the gift then and there bestowed, and he possesses a knowledge of its wondrous power. That peace was bestowed by His risen Saviour. It was the first fruit of his resurrected Lord, and the Holy Ghost is the Divine gardener under whose gracious hand this goodly seed of paradise is cared for and nurtured in the soul

of the living members of the Church on earth, giving them, as it nurtures and ripens, a foretaste of the joy unspeakable, and enabling them to testify to others of the things that they have seen, and heard, and known. This is, indeed, the peace which "passeth understanding." The effect of this peace on the minds of those who possess it is aptly indicated in the phrase of a learned Bishop of our sister Church in the United States: "Man can apprehend what he cannot wholly comprehend." When this peace, like the gentle dove sent forth by Noah, finds footing upon earth the awful and ravaging flood of war will begin to subside, and the sons of men may begin to look hopefully, because faithfully and prayerfully, for the coming of the time referred to in the noble imagery of Isaiah when: "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."

FROM WEEK TO WEEK.

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

Premier Whitney seems to have made an excellent impression not only upon his fellow-citizens in Ontario, but also upon those who are following his career with interest throughout the Dominion. His evident desire to enter upon his work without any flourish of trumpets did not pass unnoticed by the public. He realized that the man buckling on his armour could not afford to boast as he that is ungirding himself after a victorious conflict. A chasmed consciousness of weakness is usually a source of great strength. How frequently we find that responsibility and opportunity make the man. Some time ago, we heard much talk of the lack of ability in the ranks of the party which Mr. Whitney led. His lieutenants have since taken office, and no one seems to be conscious of any great descent from their predecessors. We need never fear a change of Government on the ground of lack of ability, for neither virtue nor genius are the exclusive possession of one party. If the citizens would cultivate the habit of dismissing its dominant party from power when it failed to do its duty, it would not be long before a higher code of ethics would prevail in public life.

The Premier of Ontario has given temperance advocates no hopes that he will attempt any legislation to abolish public bars or usher in a reign of prohibition. No one, I suppose, expected this, as he had never, so far as we know, held out any hopes of such action. He has, however, promised to do the next best thing, and that is to honestly and impartially enforce the liquor law. To Spectator, this is as good policy as it is sound in principle. The granting of special privileges to political favorites may seem effective in binding friends to the Government, but in reality it is the beginning of trouble. So long as all men in this or any other business are treated alike, you can appeal to their good sense and reason. But the moment one man gets privileges that are denied to others these agitations begin. If the wrong is not remedied, contempt for law arises. It is now no longer a question of loyal obedience to the laws of the land, but a question of getting as much as possible without detection. The way to deal with the liquor man is precisely the way we should deal with any other man—and that is in a straightforward and honourable manner. He should be held to the conditions of his license, and the Government should observe the law to be found in the statute book. If the Government departs from the rules it has laid down, no one need be surprised if the holder of a license should not hesitate to evade the law.

It is possible, we think, that temperance advocates, in their zeal for a more radical and what

ergy feel the interest them— suggested to the land, and improve the S.U. at Nor- hew's, Thorpe lress, in which front of us common busi- on-Churchmen, in solving it— /illage.' It is rside is being s young men us from every said that the villages, and m not using it manhood and the health, the simplicity, the and, in a word, de us when we ccumulation of r of city, can ous, educated, as that fallacy on in the past to be added— eans the decay those who are ce our Empire ources and sup- mpire, but I do hing not to put nd culture the anything else,

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they deem a more effective remedy for intemperance, have not been as diligent as they might in seeing that the less satisfactory method is made as fruitful as possible. We have set our hearts on sweeping aside at one blow the whole cause of the evil and when we have been unable to prevail, we seem to despise the lesser and imperfect opportunity of advancing towards the same great goal. It is surely better that a saloon or a hotel be run according to law, than that they should be a law unto themselves. It is surely better that closing hours should be observed than that night and day temptation should stand in the way of the weak. Is it not better to see that Sunday is not made a day of special facilities for carousals for those off duty and not trained to profitably spend their leisure? Is it of no consequence that a minor should have the same access to intoxicants as those of mature years? These are points raised by the consideration of the enforcing the conditions of licenses. If we cannot do all that we desire, is it reasonable to say that we will do nothing at all? In the opinion of Spectator, this temperance problem must be fought out by each man of good-will doing the thing that is at hand and not waiting for the great things that are supposed to lie in the future.

Dr. Kirkpatrick, of Cambridge, England, has come and gone, and behold the sun still shines in his might, and the foundations of the earth are unmoved. Judging by the shower of letters that appeared in the Churchman one would imagine, on the one hand, that the faith of the faithful stood in danger of being wiped out, and on the other, that we should prepare for a phenomenal revelation of truth. It is with the keenest regret that Spectator was unable to be present at any of the lectures or sermons. He has endeavoured to learn as much as possible about Dr. Kirkpatrick's utterances, but strange to say, the Montreal and Toronto papers he has had access to, have given singularly little space to what was said. From this source alone one might imagine that the impression created was not very inspiring; but it is never safe to judge a man's powers by the space he receives in the press. The advent of a distinguished stranger cannot fail in our opinion to do good even though his views may not be generally approved. As honest men we need to know what other honest men are thinking about and doing. If we cannot stand fast by what we regard as truth in the presence of such men, then we never should have been entrusted with the responsibility of leadership in the Church.

Spectator followed the correspondence recently contributed to the Churchman by two prominent Toronto clergymen with interest and he must confess with no little disappointment. The subject opened was one of great public interest, "the Higher Criticism," and if we mistake not the readers of this paper were keen to follow the reasons weighing upon the minds of two men of repute, leading one to accept and the other to reject the results of recent investigations regarding the Scriptures. It was far from satisfactory to find that the theme that justified the publicity of these letters was but vaguely and lightly touched, and the most vivid impression left after perusal was the uncomfortable feeling that two clergymen but slightly esteemed each other. The "Higher Criticism" covers a field of almost limitless extent, and no controversialist could think of sustaining interest while he expounded every feature of the subject. When this question comes up we would, however, think it more useful to have some one section discussed in a concrete form. Outside of books, we seldom seem to get beyond the academic and speculative stages of discussion. One point enforced by the facts that support it is worth a dozen abstract contentions. The argument on the other side should be just as explicit. In this way only will intelligent opinion be formed.

Time is rapidly slipping away, and the opportunities for preparing for the General Synod are passing also. We have already dwelt upon this subject many times, but we do not propose to further consideration of several features of this abandon it yet. Space compels us to leave the interesting question to next week. In the meantime Spectator would invite prominent clergy and laymen in various parts of Canada to write to the Churchman setting forth their views on what should be done to make the next session of our national Synod historic as an inspiration and guide to future triumphs in spiritual leadership.

SPECTATOR.



ENGLAND.

(From our own Correspondent.)

It is most cheering to see how the zealous Bishop of London is himself a missionary of the first order. I saw him several times at Oxford House, Bethnal Green, and took in at once the stamp and measure of the man. At some of the fashionable West End churches, the Bishop has been giving most searching and pointed addresses. Here are two passages from his sermon at St. Peter's, Cranley Gardens: Some people had very good reason for not wanting Jesus Christ inside. It might be an honest conscience which kept them from being a communicant because they knew that inside that closed door, in the inward recesses of their life, they were supping with some one else and could not ask Jesus Christ in. He often thought of that wonderful story of Dr. Jekyll and Mr. Hyde—Dr. Jekyll, the physician and philanthropist, looked up to as a man of honour by day, and at night a wicked little dwarf, gratifying evil passions. And yet they were the same person. We all had to choose between Mr. Hyde and the indwelling of the King of love. Only let them remember that the choice was between heaven and hell, purity and darkness, between honouring the Saviour and trampling under foot the Son of God and putting Him to an open shame. As they heard the knock let them make up their mind which it was to be that morning. There was another reason which made people not open the door. They had heard all this so often and the knock so constantly that they had become quite accustomed to it. He knew what excellent sermons had been preached for years in that church. But it was possible to have an intellectual pleasure in following an argument, and in admiring the development of an idea, and yet to get so accustomed to hear knocks Sunday morning after Sunday morning that they made no impression at all. To use an old but expressive phrase, we could become Gospel-hardened. He did appeal in all love to those who felt that they had become Gospel-hardened to ask themselves whether this Lent they would not say: "I will hearken what the Lord God will say concerning me;" "that is the knocking of the Saviour on my heart; I will let Him in; He must sup with me." One last obstacle none would forget who had seen the picture of "The Light of the World," to which he had referred on the previous Sunday—viz., the brambles, which grew over the closed door. Was not that a true picture of some of their lives? There were the tangled engagements, the multiplicity of interests, the habits contracted which had made the time for prayer difficult, and there was no time to talk about opening the door to Jesus Christ. If that be so, he asked them to recast their lives, and to clear the brambles and the overgrowth away. Of course, they had society duties to perform and pleasures to join in, but it was in cases where the engagements were inconsistent with the Christ-life that they must be torn away. "Behold, I stand at the door, and knock." That was the invitation that morning. On Friday he would answer any difficulties that they might send during the week to him at London House; but he wanted them to take this picture for their

daily and hourly meditation: "I stand at the door, and knock." The Bishop continued: Be zealous, therefore, and repent. Repent of the pride which keeps the door shut; repent of the callousness which has come from hearing His message so often. Repent of that inner sin which makes you wish to keep the door shut. Repent of that mechanical Churchmanship which has killed your love for Christ; repent of the brambles which have overgrown the closed door, and let the answer be:

"O come to my heart, Lord Jesus,
There is room in my heart for Thee."

What adds special value to the Bishop's action is the answers he gives to any questions which may have been sent to him in writing. We may well be proud of and thankful for such a devoted man at the head of so large and important a diocese as London.

The Churchwoman.

ONTARIO.

Kingston.—St. Paul's.—The Woman's Auxiliary of this parish held its annual meeting on April 13th. The following were elected officers for the year: President, Mrs. W. H. Mitchell; vice-president, Mrs. Downey; treasurer, Miss Hentig; secretary, Mrs. Gaskin; delegate to annual meeting, Mrs. William Elliott. The past year was most successful, some \$100 having been raised besides two valuable "bales," sent to the Indian homes at Lesser Slave Lake and to North Frontenac Mission.

St. George's Cathedral.—The annual meeting of the Cathedral J.W.A. was held on Monday, the 17th inst., the Dean of Ontario presiding. The secretary's report showed a membership of twenty-one, and an average attendance of fifteen, and was written in a spirit of enthusiasm most satisfactory. Mention was made of the interest taken in the monthly missionary study evenings. The treasurer's report showed receipts to have been more than \$90, which is exclusive of bales. The sum of \$25 had been given the Dean towards the casing of the organ in the cathedral. The officers for the ensuing year will be the same ones who have worked so well in the year just ended: Miss Frances Macaulay, superintendent; Miss Jane Stafford, president; Miss Annie Clark, secretary; Miss Aileen Rogers, treasurer. The latter will go as delegate to the annual meeting in Napanee. After the close of the business meeting, the devotional meeting, always held on the Monday in Holy Week, was addressed by the Dean on the Seven Last Words from the Cross.

Picton.—St. Mary Magdalene.—The annual meeting of the Woman's Auxiliary of this parish was held on Tuesday afternoon, April 11th, in the parish house. There was a large attendance, and most encouraging reports were presented by the various officers. There is now a membership of nearly seventy, and more names may be added. Three bales have been sent out during the year, and another is nearly ready for shipment. The Junior branch has also sent out a bale, and a splendid report was read by Miss Barker, president of the J.W.A. The C.C.M.G. also contributed to a bale, and is doing good work with a membership of forty. The officers of the W.A. elected for the ensuing year are: President, Mrs. J. W. Hamly; first vice-president, Mrs. S. B. Gearing; second vice-president, Mrs. Widdifield; secretary, Mrs. Barker; treasurer, Miss Merrill; delegates to Diocesan annual, Mrs. Thos. Wamsley; Mrs. Gill, superintendent J.W.A., and Mrs. G. W. McClellan, of the C.C.M.G. The Rev. G. Egerton Ryerson, recently from Japan, was present, and gave an address on "The Women of Japan." The Rev.

W. L. Armitage, a very helpful address on "The A number of the accepted the invited Rev. E. G. Ryer

The annual meeting was held Tuesday afternoon Professor Robe meeting was the Countess Association. branches was represented offer; Calgary R. L. Borden; Burpee and M T. C. Grant; Macdougall and Mr. Decelles; Larmouth; To Smith; Vancouver Miss Lucy K The main iter branches were Branch, Ottawa couraging; ne Victoria Leag to renewed vi have been se branch, sever and cards for out. The ciated. Calg; meetings had parcels distri ers, list of la carried out v ilton Branch- one; 90 parc Kingston Bra answered let but new nan Branch, 70 re added to thi increased, re the city. N for new roo: Ottawa Brar of 19 from 1 been added, say that, ov able to give den books, places with school just ers—The wo by the men King's Daug —About 120 Vancouver camps are toria Branc ers has inc Branch, 21. Works has and Titles 307 reader Gaspé, Sas interest is men of Or of the Gull greatly de lish and E Receipt be in great obliged to plied for knowledge were adop

W. L. Armitage conducted the meeting, and gave a very helpful and encouraging address. In the evening the Rev. E. G. Ryerson gave a splendid address on "The Call of Japan for the Gospel." A number of those present at the meeting accepted the invitation of the vicar to meet the Rev. E. G. Ryerson at the rectory.

OTTAWA.

The annual meeting of the Aberdeen Association was held at Government House on Wednesday afternoon, April 12th, at three o'clock. Professor Robertson acted as chairman, and the meeting was presided over by Her Excellency the Countess Grey, the new president of the Association. The roll-call of the various branches was read, the delegates being as follows or represented by proxy: Brandon, Mrs. Kirchoffer; Calgary, Miss Fitzpatrick; Halifax, Mrs. R. L. Borden and Mrs. Combie; Hamilton, Mr. Burpee and Mrs. Ralph Jones; Kingston, Mrs. T. C. Grant and Miss Fraser; London, Mrs. Macdougall and Miss Ethel White; Ingersoll, Mr. Decelles; Ottawa, Mrs. Lake; St. John, Mrs. Larmouth; Toronto, Miss Jarvis and Miss E. Smith; Vancouver, Mrs. John Cotton; Victoria, Miss Lucy Kingsford; Winnipeg, Miss Burns. The main items from the reports of the different branches were then read as follows: Central Branch, Ottawa—The work has been fairly encouraging; new and excellent literature sent by Victoria League, London, Eng., was an incentive to renewed vigour; thirty-seven boxes of books have been sent out during the year. Brandon branch, seventy readers—At Christmas books and cards for the children on the list are sent out. The books sent were greatly appreciated. Calgary, twenty-seven readers—Nine meetings had been held during the year and 225 parcels distributed. Halifax Branch, 145 readers, list of lady workers 32—The work had been carried out with regularity and success. Hamilton Branch—The year had proved a successful one; 90 parcels per month had been sent out. Kingston Branch, readers 68—Many who had not answered letters had been crossed off the list, but new names would soon be added. London Branch, 70 readers—Several new names had been added to this list. The active membership had increased, representing the various churches in the city. Montreal English Branch—Looking for new rooms, but hope to resume work soon. Ottawa Branch, 190 readers—Showed a decrease of 19 from last year; seventeen new names had been added, one of the oldest readers wrote to say that, owing to the teaching she had been able to give her children with the aid of Aberdeen books, they had been enabled to take their places with others much their seniors in the school just opened. St. John's Branch, 55 readers—The work of this branch is still carried on by the members of the Doorkeepers' Circle of King's Daughters. Toronto Branch, 113 readers—About 120 parcels were sent out each month. Vancouver Branch, 45 readers—Several lumber camps are supplied with monthly parcels. Victoria Branch, 67 readers—The number of readers has increased during the year. Winnipeg Branch, 214 readers—The Minister of Public Works has promised a room in the new Lands and Titles building. Montreal, French Branch, 307 readers—Parcels are sent to settlers of Gaspé, Saskatchewan and Alberta. Particular interest is taken in the French-Canadian shanty-men of Ontario and in the lighthouse keepers of the Gulf of St. Lawrence. School books are greatly demanded. Dictionaries, French-English and English-French are particularly needed. Receipt books and fashion magazines are also in great demand. Many women, who are obliged to be their own seamstresses, have applied for models and patterns, which they acknowledge with sincere gratitude. The reports were adopted. The report of the Central Com-

mittee was next given. The good work done by Lady Minto for the society was praised, and resolutions of thanks to her had been voted. The report of the progress in reference to the Lady Minto circulating libraries was the next read. Two thousand five hundred useful books had been sent out by the Victoria League from England for distribution among these libraries. The treasurer reported receipts for the year amounting to \$150; expenses, \$123.39; balance, \$26.61. The chairman moved a vote of thanks to Mr. Whitley, the retiring secretary, for his admirable and painstaking services, which was adopted. Copies of a new paper, called the Aberdeen Visitor, edited by Mr. LeSueur, were laid upon the table. The magazine will be published quarterly in Ottawa, and copies sent to each branch for distribution, so that each reader will receive a copy. The cost of production would be about \$15 per quarter. The chairman made a brief address. The society, he said, had made great progress during the fourteen years of its existence. Empires were not built on tariffs, but on good homes, and the Aberdeen Association had afforded a wider horizon to many of these homes, and had encouraged a feeling of good-will between large cities and far-off districts. The following officers were then elected for the ensuing year: President, Her Excellency the Countess Grey; vice-president, Lady Taylor, Toronto; treasurer, Mr. Fred White; secretary, Mr. L. J. Burpee. Executive Committee—Mrs. Lake, Miss Fitzpatrick, Madame Lamothe, Mrs. Lamothe, Miss Jarvis, Mrs. Charles Harriss, Prof. Robertson, Mr. C. F. Whitley, Mr. LeSueur, Mr. Decelles. An amendment to By-law No. 1 was made as follows: "The Central Committee to be composed of presidents of branches, elected officers of the Association, with ten members to be elected at the annual meeting." By-law No. 3 was amended as follows: "The Central Committee shall appoint its own Executive." A vote of thanks was proposed to Lady Grey for consenting to act as president, and unanimously carried, and the meeting adjourned at five o'clock.

Christ Church Cathedral.—The Cathedral Branch of the Woman's Auxiliary held its annual meeting on Thursday, the 13th, in the Lauder Hall. The Rev. Canon Kittson opened the meeting with a hymn and prayer, and presided. The reports given by the various officers were very interesting, and without one exception reported an increase in every branch of the work. The members number 126; fifty mite boxes are taken; regular monthly business and weekly sewing meetings have been held through the year. The treasurer received \$172.50, and expended \$147.40, leaving a balance of \$25. Two bales were prepared by the Dorcas department at a total cost of \$116.77. Articles of every description necessary to the comfort of humanity were enclosed, not only for the missionary, but for the worthy and needy in the district where the bales have been sent. The receipts of the E.C.D. Fund were \$42, to which twenty-one subscribers gave one cent a day extra for twelve months, over and above every other amount contributed, and ten gave one cent a day additional for ten months. The report of the Junior work was read by the secretary, Miss Peden, and, like all the others, showed very perceptible increase. The Children's Auxiliary's statement was read by Miss Dorothy Brown, who reported that there are thirty-six members; \$6.50 were the receipts, and \$3 the expenditure. Christmas gifts were sent to St. Peter's Mission, Dynever, Manitoba, for the Indian children. Mrs. Brown is the superintendent of the children's work, to whom a hearty vote of thanks was given for her willing and faithful services. The election of officers, which was done by ballot, gave the following results: President, Miss Wicksteed; vice-president, Mrs. Montizambert, Mrs. Holmes; secretary, Miss Read; treasurer, Mrs. F. C. Anderson; Dorcas secretary, Mrs. Arthur Lindsay; box secretary, Mrs. Buckham; E.C.D. treasurer,

Mrs. H. P. Wright; Leaflet secretary, Miss Bishop; literature secretary, Mrs. Pick. Mrs. Montizambert will represent the branch at the diocesan board meetings. Delegates to the annual meeting are Mrs. Montizambert and Mrs. Anderson; substitutes, Miss Read and Miss Mercer. Addresses were given by the diocesan corresponding secretary, Miss Bogert, on the work of her office, in which she imparted much valuable information and instruction, as also did Miss Low, diocesan Leaflet editor, who gave a minute description of the several branches of work referred to in its pages. The Rev. W. M. Loucks, of St. Matthew's parish, spoke briefly of the organization of the Woman's Auxiliary on April 16, 1885, which will be twenty years ago next Sunday. He urged the members, if possible, to observe the event by attendance at the Holy Communion, and to give special thanksgiving for the blessings that have been bestowed upon many by this excellent organization, the Woman's Auxiliary. The Rev. Canon Kittson said: "That we here do not realize the use of the Woman's Auxiliary, but missionaries do, and referred to the difficulties encountered by them before the days of the W.A. How very different all is to-day, when Communion vessels, fair linen and alms basins are sent to the most remote parts of the mission field!" The speaker further said that, if a request came for such articles to-day from the North Pole, it would be complied with, although it might take some length of time. Mrs. Innes Taylor contributed three vocal solos at intervals, which were much enjoyed. Mrs. Hamilton was the accompanist. Refreshments were afterwards served.

St. John's.—A joint meeting of the Woman's, Junior Woman's, and Children's Auxiliaries of this church was held on the 13th inst. in the Sunday School hall, and was a very successful event. The occasion was that of the annual meeting, and the reports submitted were very satisfactory, showing an increase in all departments, the finances especially being worthy of note. Mrs. Bilkey, Miss Greene, the Rev. Canon Pollard, and the Rev. W. A. Read gave short, instructive addresses concerning missionary work generally, which cheered and encouraged the untiring efforts of the workers, giving them fresh impetus for the coming year's work. A vote of thanks was given to Mrs. Bilkey, the retiring president, for her work in the past. In reply she regretted that her visit to Bermuda this summer would prevent her continuing in office another term. The following members were elected to office for the ensuing year: Honorary president, Mrs. Pollard; president, Mrs. Cuzner; vice-presidents, Mrs. Grist and Mrs. Cope; secretary, Mrs. W. D. Morris; treasurer, Miss Grist; box secretary, Mrs. Johnson; Dorcas secretary, Mrs. Chandler; Leaflet secretary, Mrs. Popham; literature secretary, Mrs. Thompson; E.C.D. Fund treasurer, Mrs. Code; parochial collector, Mrs. Moffatt; delegates to annual meeting, Mrs. Johnson and Mrs. Chandler; substitutes, Mrs. Cope and Mrs. Popham. A large number of members from W.A. branches were present, Mrs. T. Stiles, of Arnprior, being one of the out-of-town visitors. At the conclusion of the meeting refreshments were served under the direction of Mrs. Cope.

Grace Church.—The annual meeting of the Woman's Auxiliary of this church was held on the 13th inst., the Rev. J. F. Gorman presiding. The report of the Dorcas secretary showed twenty meetings held, with an average attendance of eight, and two bales sent at a value of \$81.60. The box secretary reported the distribution of forty-one diocesan and eleven binnial boxes, with receipts of \$42.11; and thirty-three subscriptions to the Leaflet. The treasurer reported receipts of \$189.72. The Children's Auxiliary reported through Misses Alice Hetherington, Gladys Burgess and Chelsea Martin. Addresses on Mission Work were given by the chairman, Mrs. W. A. Read, diocesan vice-president, and Mrs. Doney, Deanery secretary, after

which tea was served. The officers elected were: Honorary presidents, the rector and Mrs. Gorman; president, Mrs. Gorrell; vice-presidents, Mrs. Whitcher and Mrs. Valpy; general secretary, Mrs. W. G. McKay; Dorcas secretary, Mrs. H. P. Lewis; box secretary, Mrs. Victor Rogers; treasurer, Miss Goodeve; representatives to Diocesan Board, Mrs. W. H. Burgess. Delegates to diocesan annual meeting, Miss Whitcher and Miss Goodeve; substitutes, Mrs. H. P. Lewis and Mrs. McClenaghan.

St. George's.—The annual meeting of the Woman's Auxiliary of this church was held on the 14th April, the Rev. J. Snowdon presiding. The secretary reported a membership of fifty-eight, an increase of four, and an average attendance of twenty-five; clothing made for St. Luke's, the Protestant and Children's Hospitals, the Victorian Order of Nurses, Home for Friendless Women, and the Orphans' Home; \$200 given towards the Sunday School Site Fund; 130 jars of fruit contributed to the jam scheme; expressed thanks to all who had given talks or otherwise assisted at the monthly meetings, and mentioned the loss by death of Mrs. H. A. May and by removal of Mrs. Dunlevie and Mrs. W. H. A. Fraser. The treasurer reported total receipts, including last year's balance of \$391, and the monthly offerings, amounting to \$206, of \$269.28, and expenditure, including the gift of \$200 towards the Sunday School Site Fund, of \$261.88, and a balance of \$6.40. The treasurer was instructed to make up from the balance the \$5 voted toward the Widows' and Orphans' Fund, thus leaving a balance of \$1.20. It was decided to donate \$5 to the Choir Fund as an Easter token of appreciation. The chairman gave a short talk on finances, requesting the Association to repeat this year the \$200 gift to the Site Fund. He reported that the whole \$3,000 covenanted had been paid, and toward the next payment there is already \$650 on hand. He expressed a hope that the whole might be paid for in three years, and announced that five subscriptions of \$150 each had been received toward the Sunday School Building Fund. As the congregation is in great need of a Sunday School hall, the Association decided to again devote the year's funds to the Site Fund, pledging \$200. At the close of the business meeting Miss Chesley, of St. Luke's Hospital, gave an instructive talk, telling how to make and apply poultices, mustard plasters, etc., and giving a few hints regarding the prevention of tuberculosis. Tea was served at the close, and a short social time spent. The officers and committees elected were as follows: Honorary president, Mrs. J. M. Snowdon; president, Mrs. W. E. Hodgins; vice-presidents, Mrs. Fred White and Mrs. J. B. Fraser; secretary, Mrs. F. C. Graham; treasurer, Mrs. Charles Stuart.

Cornwall.—Trinity.—The twelfth annual meeting of the Junior Woman's Auxiliary was held in Trinity Hall on the 13th of April, the rector in the chair. The meeting opened with the missionary Litany and Hymn No. 403. The officers presented very interesting and encouraging reports of the year's work. The following officers were elected: President, Mrs. Wallace; first vice-president, Miss Johnstone; second vice-president, Miss Mabel Williams; general secretary, Miss Edna Stiles; Dorcas secretary, Mrs. Stimson; literature and Leaflet secretary, Miss Eva Farlinger; treasurer, Miss Green; Mission box treasurers, Mrs. John Eamer and Miss Helen Robertson; delegate to the annual meeting of the diocese, to be held in Ottawa the last of May, Mrs. Hill McLean; substitute, Mrs. John Eamer. Buying and Cutting Committee—Mrs. McLean, Miss Hunt, and Miss Alice Elson, together with the Dorcas secretary. The total receipts for the year were \$132.02; expenditure, \$68.44. The membership for the year was twenty-seven. Votes of thanks were tendered the rector and the retiring officers, and the meeting closed with the Benediction.

Lansdowne.—The third annual meeting of this branch of the W.A. was held on Thursday, March 10th. Service, with a celebration of the Holy Communion, was held in St. John's Church at 10.30 a.m., with an instructive sermon by the Rev. T. Leech, incumbent, who took his text from part of the last verse of the 15th chapter of 2 Corinthians: "Always abounding in the work of the Lord." In the evening a meeting was held in Mr. Deane's hall, with mostly all members present, as well as a goodly number of visitors. Mrs. Loucks, secretary, vice-president, and organizing secretary of the diocese, was present and addressed the meeting. The report of the secretary stated that there were sixteen members on the roll, ten regular and two special meetings held during the year, with an average attendance of four. Two bales of 100 pounds each has been sent to the Rev. George Prewer, of Sheguindah, diocese of Algoma. The treasurer's report shows all pledges for the year met with one additional, and a balance on hand of \$1.08. The E.C.D. treasurer reported twenty-three members and a balance on hand of \$1.27, after paying \$4 to the E.C.D. treasurer. The Leaflet secretary reported twelve subscribers last year. Since the meeting twelve new ones have been added. The C.C.M.G. secretary reported ten members with meetings held once a month and three extras in Lent and two in Advent. There is no fee, the offering being voluntary. The treasurer sent to the Board \$4.50 cash, besides a parcel from the Hawksley bale. The children aided very materially in the preparation of the autumn bales. Mrs. George Latimer read an interesting and instructive paper on Athabasca, after which Mrs. Loucks read a very interesting letter from the Rev. A. S. White, a missionary stationed at Vermilion, a mission in Athabasca. Mrs. Leech read an excellent paper on Africa, which was followed by a reading, by the Rev. T. Leech, on work in Uganda. Mrs. Loucks read an address on the five obligations of W.A. women—faithfulness, regularity, punctuality, perseverance, and courtesy, which was very instructive. After the business part of the meeting was closed, a social hour was spent during which time refreshments were served and music, chiefly sacred, from a high-class graphophone, operated by Mr. G. Potter, was much enjoyed.

ST. ANDREW'S BROTHERHOOD.

Winnipeg.—All Saints'.—A reorganization meeting of the Brotherhood of St. Andrew in connection with this parish was held in the parish schoolhouse on Monday evening, the 17th inst. Archbishop Matheson occupied the chair. His Grace, in opening the meeting, spoke in most laudatory terms of the work of the Brotherhood, and assured those present that it had his support and sympathy. Mr. Mitchell, of Holy Trinity Church, spoke of what was being done there and how the work was progressing. The Rev. J. J. Roy gave an interesting account of how the fostering of the growth of the Brotherhood was done among the boys. He pointed out that recruiting was a necessity, and that the importance of the boys' work could not be overestimated. They recruited for quality, not quantity. Mr. Thompson, general secretary for the North-West, also spoke briefly, outlining the history of the Brotherhood. Mr. Thomas, general secretary for Canada, then addressed the meeting, speaking of what ought to be done in the formation of a local council, enumerating the duties and how the work should be done. A hearty vote of thanks was tendered to Mr. Thomas for what he had done. The local councils formed Monday were: Holy Trinity, Mr. E. A. V. Mitchell; Christ Church, Mr. F. Chapman; St. Matthew's, Mr. F. W. Thompson; All Saints' Mr. E. H. Peters; St. Luke's, Mr. Ernest Green, and St. Cuthbert's, Mr. R. S. Seddon. Four other Anglican churches in the city yet remain to form chapters at present.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

Halifax.—St. Paul's.—On Sunday evening, April 16th, the Bishop of the diocese held a Confirmation in this church, when no less than eighty-six candidates, thirty-eight males and forty-eight females, were presented to the Bishop by the rector, the Rev. W. J. Armitage, for the sacred rite. The Bishop gave a very helpful address on "Faith." The Rev. R. W. Woodroffe attended the Bishop as his chaplain.

Dartmouth.—Christ Church.—Messrs. G. A. Sanford & Sons have erected a beautiful tablet in this church in memory of the late Lieut. J. C. Oland, Jr. The base is of red Tennessee marble, surmounted by a tablet of polished statuary marble, with the Canadian emblem, the maple leaf, on which is the word "Canada," in a scroll. The inscription on the tablet is as below: "Sacred to the memory of John Culverwell Oland, Jr., LL.B., Lieutenant 63rd Regiment, retired. He served in the Boer war of 1899-1902 as a Lieutenant 2nd Battalion Royal Canadian Regiment, and as a Lieutenant in South African Constabulary. Died December 2, 1904, from illness contracted during his South African service; aged 26 years 8 months."

"Soon, soon, to faithful warriors comes their rest,
Sweet is the calm of Paradise the blest.
Alleluia."

FREDERICTON.

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

Dorchester.—The Lord Bishop of the diocese held a Confirmation service in the church here on Thursday evening, April 13th, when he bestowed the apostolic rite upon eight candidates, who were presented to him by the rector, the Rev. E. J. Wood.

QUEBEC.

Andrew H. Dunn, Bishop, Quebec, P.Q.

Quebec.—Canon Kirkpatrick's Visit.—Canon Kirkpatrick's visit to this city, which was part of a pilgrimage undertaken at the desire of the Society for Promotion of Sacred Study, and which extended from Halifax to Toronto, was one of great profit and enjoyment to all who had the pleasure of hearing him. The morning sermon at the cathedral, founded on Ps. 119:11, "Thy word have I had within my heart, that I should not sin against Thee," was an earnest plea for the constant study of the Sacred Scriptures as the best witness against worldliness and immorality by the way in which we learn thus to know the living God. The lecture in the afternoon at the cathedral church hall showed vividly the place of prophecy in the training of Israel; the prophet was shown to be the spokesman of God: 1. In relation to the past, in which respect the prophet was the interpreter of the lessons of history. 2. In relation to the present, in which respect the prophet was the exponent of God's will and character. 3. In relation to the future, in which respect the prophet was the herald of the Divine purpose for Israel and the world. The modes of communication, it was shown, were various. Sometimes the message came in the circumstances of the prophet's own life and times; and there was always much, as in the case of Amos and Hosea, arising out of the prophet's own individuality. The lecturer

also showed Testament ways: 1. Cr us valuable beliefs of these writir of the nati books bring and the pre and Saviou: nness as t of the Almi because of tl the prophe: religiously. tend to bri well as int mon in the tinnous an congregatic carefully fo those who the sugges it was "to St. Matthe further wit seize their Kirkpatrick mon from glorious F in a real: cost Him in His ow day (Mon Canon Kir N.B., on t some of Quebec, p noxville, and our C to receive received s able to tr patrick's at for their

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also showed how the prophetic books of the Old Testament are all highly important in various ways: 1. Critically, in that these writings offer us valuable evidence concerning the religious beliefs of their age. 2. Historically, because these writings serve as illustrations of the life of the nation. 3. Theologically, because these books bring before us the progress of revelation and the preparation for the Gospel of our Lord and Saviour Jesus Christ. 4. Evidentially witnessing as they do to the reality of the working of the Almighty God in the world. 5. Ethically, because of what we may learn from the principles of their moral and social teaching. But the prophetic books are most of all important religiously, owing to the way in which they tend to bring the same into vital relation to, as well as into union with, God. Just as the sermon in the morning had commanded the continuous and interested attention of the whole congregation, so the afternoon lecture was most carefully followed and highly appreciated by those who filled the cathedral church hall, with the suggestion of only one criticism, viz., that it was "too short." The large congregation at St. Matthew's Church in the evening was a further witness to the desire of the people to seize their opportunity. At this service Canon Kirkpatrick preached a grand and eloquent sermon from St. Matt. 26:39 on our great and glorious Redeemer's Sacred Passion, showing in a real and vivid manner what it must have cost Him to give Himself up to bear our sins in His own body on the tree. On the following day (Monday) the Bishop, who had welcomed Canon Kirkpatrick on his arrival from St. John, N.B., on the Saturday, after bringing before him some of the beauties and associations of Old Quebec, passed him on by the G.T.R. to Lennoxville, very thankful that our Ancient City and our Church University should be permitted to receive such able assistance. The Bishop has received several letters from clergymen who were able to travel to Lennoxville and hear Dr. Kirkpatrick at Bishop's College, all returning thanks for their great privilege.

MONTREAL.

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

Montreal.—Diocesan Theological College.—Rev. Prof. O. W. Howard, of the Diocesan Theological College, has been appointed to represent that institution in England on his approaching visit, with a view to securing students for the college, and for the same purpose he has also been constituted commissary to the Bishops of the diocese. There was a meeting of the Board of Governors on the 20th inst., presided over by His Grace the Archbishop. A special vote of thanks was moved to the Bishop-Coadjutor, Archdeacon Naylor, Canon Chambers and Rural Dean Sanders for special lectures to the Divinity class during the session. It was arranged that special sermons setting forth the needs of the college be preached in the city churches by members of the staff the Sunday after Easter. The convocation of the college will be held on the evening of Friday, the 28th inst. The Rev. Prof. Howard will address the graduates, and it is expected that the Bishop of Quebec will be present. There were also present at the meeting Archdeacon Norton, the Rev. Frank Charters, Dr. Alex. Johnson, Mr. Richard White, and Principal Rexford.

St. Martin's.—The Most Rev. Archbishop Bond administered the rite of Confirmation to thirty-seven persons in this church on Thursday, the 20th April. Of the candidates presented there were twenty men and boys and seventeen women and girls. Among them were two young Hebrews, who were received into the Church some weeks ago.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Lady chapel in this cathedral has been much improved by the placing in it of a handsome stained glass window by Mrs. R. C. Carter. The window is beautifully coloured, and is a representation of Hoffman's "Walk to Emmaus." The central figure is our Lord, with one of the two disciples pointing towards the town. Beneath are the words, "Abide with us, for it is towards evening, and the day is far spent." The dedicatory inscription is: "To the glory of God, and in most loving memory of Roderick Chrysler Carter." The memorial gift is much appreciated.

St. James'.—The Bishop of Ontario held a Confirmation service in this church on Sunday morning, the 16th inst., when he confirmed twenty candidates. The Ven. Archdeacon Macmorine read the Prayers, and the Rev. C. Masters presented the candidates. The Rev. Canon Loucks attended the Bishop as his chaplain. The Bishop gave a helpful and inspiring address.

TORONTO.

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

Toronto.—St. Luke's.—The teachers in the Sunday School showed their appreciation of the work done in that connection by the curate, the Rev. E. W. R. Beal, B.A., by presenting him on Sunday afternoon, the 16th April, with a pocket Communion service. The presentation took place at the close of the school. The Communion service is of fine cut glass and sterling silver, and was enclosed in a rich leather case. Mr. Beal, in acknowledging the gift, made a suitable reply. During the eight months which he has occupied the curacy Mr. Beal has taken an exceptionally warm interest in the work of the Sunday School, and the teachers desired by the gift to him to show their keen appreciation of his untiring efforts in this direction. An organ recital was held in the church at 4 p.m. on the same day which was largely attended. Mr. Gerald Marks, the organist, was assisted by Miss M. Forrest, soloist.

Favoured by bright and beautiful weather, people turned out in large numbers to the various services which were held throughout Easter Day, and the churches were thronged by unusually large congregations, who joined heartily in singing the well-known and familiar Easter hymns. The services throughout the city were of the usual festal character, and the way in which they were rendered was most creditable both to organists and choirs alike. The churches were decorated in a very chaste and artistic manner with numbers of beautiful flowers, the Easter lily being the most conspicuous amongst them. The various celebrations throughout the day were exceedingly well attended, the number of communicants at each of them being very large, and the offerings at the different services were most generous.

The Board of Management of the Church Missionary Society recently passed a resolution asking that all money contributed for missionary objects be sent through the general treasurer. Hitherto a large number of the records of gifts have been published only in Synod journals. Following this resolution, an effort has been made to obtain a full account of the Anglican Church contributions to missions during the past year. The result is as follows: Church Missionary Society, \$89,620; Diocesan missions, \$95,506; Jews, through London Society and Eastern Mission, \$5,918; S.P.G., \$870; S.P.C.K., \$861; Sabrevois, \$5,200; Woman's Auxiliary, cash and goods, \$49,529. The total gifts amount to \$247,504. The Superannuation, Theological Training and similar Funds are not taken into account with the missionary contributions.

His Excellency, the Governor-General, visited the General Hospital on Tuesday morning, and took the opportunity of paying the Lord Bishop of Toronto an informal call. His Excellency, who was accompanied by his daughter, Lady Sybil, congratulated the Bishop on his splendid recovery, noting, also, the wealth of flowers which adorned the ward, tokens of the widespread sympathy which has been felt by the people of the city and diocese for their Bishop in his illness. Mrs. Sweatman received the Vice-regal party with the Bishop. Canon Macrab was also in attendance.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—On Sunday afternoon, April 16th, when Canon Bland was preparing to take the young women's Bible class, he was requested to defer his teaching for a few minutes, when Miss Kate Tompkins, acting for the class, in a very happy speech, presented him with a silk umbrella, bearing his initials on a silver band, and with the good wishes of the class that he might be ever guarded from all troubles as effectively as they hoped their gift would guard him from the elements. The rector was completely taken by surprise, but expressed his hearty thanks for the goodwill and esteem which had prompted their very useful and acceptable gift, and hoped that their relations might be long continued, and their friendship more and more closely cemented. The class meets every Sunday afternoon in the chapel, and numbers upwards of forty members.

HURON.

David Williams, D.D., Bishop, London.

London.—Huron College.—The Rev. Principal Waller has recently issued his second annual letter to the Alumni of his college. Two striking mottoes, "Give this Man Place" and "I Must," are briefly urged as appropriate guiding thoughts in the ministry, and then the letter proceeds to speak of the men who were ordained and who left in the last year, and of the continuous and considerable help given to the diocese by the large number of services conducted by the students in the various vacancies in the diocese. The letter refers feelingly to the death of Bishop Baldwin, and greets the present Bishop, who was for years a professor in the college, and is, therefore, a friend of several years' standing. Principal Waller makes the timely suggestion that the name of Bishop Baldwin should be perpetuated in some form—a lectureship, or a scholarship, or in some other enduring form—and this suggestion deserves the careful attention of all who may see it. This is the second annual letter which the principal has written, and it cannot fail to arouse in the Alumni deeper interest in their Alma Mater.

Thamesford.—Last year, in May, Dean Davis presided over a most interesting conference in this parish, and this year, on May 9th, he will preside over his second annual conference in Thamesford. On the same day Rural Dean Ward will hold the Chapter meeting of Oxford Rural Deanery, and the Bishop will administer Confirmation in the evening. The sermon and addresses will be on St. Luke's life and writings, and most of them have been already announced for a conference in October last, which was postponed on account of the illness and death of Bishop Baldwin. Rural Dean Ward will be the morning preacher at Communion, the Rev. Geo. Cox will deliver the first address on St. Luke's Gospel in the morning conference, and Canon Dann and Rural Dean Taylor will lead on "The Acts of the Apostles" in the afternoon. Laymen have promised to attend. A cordial in-

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Bishop Cronyn Memorial Church.—At this church on the evening of Good Friday last Miss Catherine Moore, organist, was presented with a gold watch, chain and an address. The address was read by Mr. Thomas Tuxford, and the presentation made by Mrs. Lilley, two of the oldest members of the choir. The address is as follows: "Dear Miss Moore,—For some time past the members of the choir of the Bishop Cronyn Memorial Church have desired to give some expression of their esteem for you, and their appreciation of your untiring efforts as their leader and instructor. We know that we cannot adequately express what we desire to say, but we feel that you have set before us an example of punctuality, regularity, earnestness and fidelity which will ever be a source of inspiration to us in leading the praises of God's house. Besides this, your ever helpful sympathy and unaffected gentleness of Christian character which you have displayed have endeared you to the hearts of us all. We ask you to accept the accompanying gift as an imperfect assurance of our sincere love and friendship and loyalty." Signed on behalf of the choir: Thos. Tuxford, Annie Elliott, Marion Beaumont, John Doherty, Selina Graydon, Ethel Drew, Bessie Rowed, Arthur Carlisle (assistant), Dyson Hague (rector).

Watford.—The Lord Bishop of the diocese paid his first official visit to this parish since his consecration lately, and preached able and impressive missionary sermons to large congregations in Trinity and St. James' Churches respectively. On the conclusion of the service at each church a loyal address of welcome was presented to the Bishop by the rector and wardens on behalf of each congregation, to which His Lordship made suitable and appropriate replies.

Petrolea.—Christ Church.—The Bishop of Huron visited this parish on Tuesday, April 11th. Evensong was said in the church, and the Bishop preached from St. Matt. 22:38. At the close of the service the following address was presented: "The Right Reverend David Williams, D.D., Bishop of Huron.—My Lord Bishop,—The churchwardens and lay delegates, representing the congregation of Christ Church, Petrolea, desire to convey to you on this occasion of your first official visit the assurance of their warmest welcome. Many of us remember the services you rendered this parish some fifteen years ago during a vacancy. These Sunday services extended over six months, so that Petrolea can almost be regarded as your first Canadian parish. It gives us much pleasure to see you here again. We beg to congratulate you upon your elevation to the Episcopate. We present our dutiful respects for your Apostolic office, and for yourself personally, and we wish to express our confidence that the office has descended to one worthy to fill it to the benefit of the Church and the greater glory of God. We hope to see you as often as your duties in this large diocese will permit, and that you will always feel you are coming home. On behalf of the congregation: G. M. Cary, J. G. Hutchcroft, Churchwardens; John D. Noble, Charles Jenkins, Lay Delegates. Christ Church, Petrolea, Ont., April 11th." The Bishop warmly thanked the congregation for the kind sentiments expressed in the address, and said that Petrolea would always hold a very warm place in his affections, as he had received so much kindness from the people when he had ministered to the congregation some fifteen years ago. Afterwards an informal reception was held at the rectory, when many of the congregation availed themselves of the pleasure of meeting the Bishop.

RUPERT'S LAND.

Samuel P. Matheson, D.D., Archbishop, Winnipeg.

Winnipeg.—St. George's.—On Sunday morning, April 16th, His Grace Archbishop Matheson held a Confirmation service in this church, when he admitted thirty-two persons into the full membership of the Church. The candidates were presented to the Archbishop by the rector, the Rev. J. J. Roy. The church was filled with a devout and interested congregation.

Holy Trinity.—On the evening of the same day the Archbishop held a similar service in this church, when sixty-four candidates were presented by the rector, the Ven. Archdeacon Fortin, for the same rite. The Archbishop founded his address to the confirmees on Ex. 12:26, and also upon the words, "Adorn the doctrine of God our Saviour in all things."

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage.

Rat Portage.—St. Alban's Cathedral.—On the morning of Palm Sunday, in the presence of a large congregation, the Bishop of Keewatin administered the rite of Confirmation to thirty-two candidates, of whom seven were adults. The Bishop delivered two very earnest addresses, one before and one after the laying on of hands. He made special appeal for the consecration of their lives to the Master's service to those who now entered into the full membership of the Church. The candidates were prepared by the rector, the Ven. Archdeacon Page, M.A., and his assistant, the Rev. A. A. Adams. The work of the parish is, indeed, heavy, but there is an encouraging growth of interest manifested by the congregation. The services are well attended, and special attention is given to making them bright and hearty. The various organizations of the parish are doing good work. During those portions of the year when he is at home the Bishop frequently occupies the pulpit of the cathedral, and takes a keen interest in the welfare of St. Alban's. In addition to their parish work the clergy hold services at several outside points.

KOOTENAY.

The Synod of the Diocese of Kootenay will meet in Nelson on June 7th and 8th. There will also be an ordination to the priesthood in the same parish on June 6th. Archdeacon Beer acknowledges having received two Communion sets from the W.A. of Toronto. One set is for Salmon Arm, and is sent by St. Thomas' Branch of the W.A., Toronto, and the other is sent by Mrs. Banks, secretary of the Dorcas Branch. Both will be very acceptable, and will be suitably acknowledged by the respective parishes.

Correspondence.

EXPENSES OF THE M.S.C.C.

Sir,—It seems to me that the time has come for Churchmen generally to look into the affairs of the Missionary Society of the Church of England in Canada, with a view to bringing down expenses within reasonable limits, and if I can arouse interest in the subject I shall be very thankful. The apathy with which the statement in the New Era of March has been received gives to those who are really interested in the spread of the Gospel throughout the world, the impression that Churchmen at large care little or nothing about the ultimate destination of the funds which they give for missionary work.

They have paid their subscriptions, more or less willingly, and it is no affair of theirs whether that money goes to mission work in its integrity or not; and, so far as they are concerned, that is the end of the matter. To the few who are straining every nerve to further the extension of the kingdom, the financial statement in the New Era is sad reading. Last year we were assured that exceptionally heavy expenses were unavoidable in starting a society. This year, without any apparent reason or expressed excuse, these exceptional expenses have become the rule. The New Era itself, instead of being, as it should be, if not a source of revenue, at least a self-supporting publication, is dependent upon the M.S.C.C. to the amount of \$600. Telegrams, express and postage account for over \$300. A stenographer (apparently permanently employed), \$340.50; printing, \$973.67, of which amount \$650 was paid for the report; secretary's travelling expenses, \$287.55, and other expenses in various places, \$79.48; pyramid boxes, \$305; rent of office, at the rate of about \$230 per annum. With reference to this last item, it would be well to explain to the general public why it is necessary for the secretary to have an office in the business part of the city. Could he not devote one room in his own house to the work? It is presumed that he has nothing to do with banking; consequently, it is not imperative that his office should be in the vicinity of the banks. The little inconvenience it might entail upon himself or his family would be an object-lesson in self-denial. It is a little difficult to understand how the hard-working and self-denying clergy of Canada, who, with very few exceptions, have such small stipends, can be expected to give, and urge others to give, to a society whose expenses, from the secretary's salary downwards, are planned and carried out on such a lavish scale; and it is not encouraging to those who have cheerfully given of their poverty to extend the kingdom of Christ to the dark places of the earth, to find that about eight per cent. of their gifts has been deducted for expenses, some of which are luxuries in which many business men do not indulge. The society will meet with more sympathy and a heartier support from clergy and laity alike when the managing directors, so to speak, have learned to practise a reasonable system of economy.

A WORKER FOR MISSIONS.

Quebec.

CRITICISM AND FAITH.

Sir,—In view of the controversy over criticism it seems not unreasonable to sound a note of

Oriental Pearls.

These are the only gems that do not require the lapidary's touch to bring out their beauties. Those in our collection come from the Indian Ocean, and are splendid specimens.—They have got to be to obtain an entrance into our stock. We are hobbyists on quality, and, therefore, if you wish the best we can supply you. Our prices are no higher than those asked for inferior stones.

WANLESS & Co.,

FINE JEWELLERS,
Established 1840.

168 Yonge St., Toronto.

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warning as to the danger we are in through an unhappy division about the Bible—I mean the danger lest, in a reaction from the extravagance and the vagaries of some critical conclusions, we shut our eyes to the necessity laid upon this generation of viewing the Bible from a point of view different from that which may be called the current view of Christendom. Few instructed clergy believe that the Bible is the “dictated” word of God. Criticism has thrown up certain by-products in the shape of well-ascertained facts which disclose a human element in the Bible, liable to the infirmities which pertain to all human work. It is our duty to help our people to see that God may inspire men without making them infallible. To say that an inspired Bible must be, in all particulars, an infallible Bible is to forget the lessons of history and to play into the hands of the infidel. It is the hard-and-fast methods of Latin thinking which are responsible for the dictation theory of inspiration. In the earliest (Greek) school of Christian thought another and far different view of inspiration prevailed, which is also far more truly Biblical. Great men in almost every age of the Church, Protestant and Catholic alike, have raised a protest against the dictation theory. It has been demonstrated by the critics that there is a fallible element in the Bible. But will any opponent of criticism attempt to prove that criticism, even the most rash, has destroyed the evidence that the Old Testament stands in a teleological relation to the New, that the Old Testament religion looks forward to and finds its natural goal in Christ. Why, then, when the “argument from prophecy” stands so sure, need we attempt to build faith on anything weaker than this—for faith—indestructible foundation? It is reflection on this relation of the Old Testament to the New that leads men to say that the Christian conscience can reconcile itself to results of criticism of a very advanced type—results which time indeed may modify. Why give the world the impression that we are fighting with naked swords for life, when in fact whichever way the critical debate goes the prophetic character of the Old Testament, in the largest, i.e., in the most spiritual, sense, remains secure? When we come to the New Testament, we find a whole group of historical problems upon which criticism can, in the nature of things, pronounce no final judgment. In almost all historical research, it is a question of the balancing of probabilities to the final decision in each case, men bring a complex body of mental and moral presuppositions. If a man does not believe in a living God, he can only explain the phenomena of the Gospel records away; the Old Testament remains a moral mystery and Christendom an inverted pyramid. If a man does believe in such a God, the Old Testament becomes a school of divine things, the history of Christ easily credible, and Christendom its natural fruit. Let us not fear to accompany criticism, working scientifically in its own domain, provided we are carefully watchful for those points where the final decisions are made, as they must be made, by faith, or by unbelief. The real battlefield is in the spiritual nature of man, not in the field of critical debate. Nor is this the obscurantism of an irrational credulity. The Christian view—if there be a living God—is the most reasonable conclusion from all the facts. If the critical schools are going to accept only what can be demonstrated, the answer of the Christian is clear. By faith we believe and always have believed the verities of the creed. And we may feel sure that to the end of time the infidel will never be quite certain that he has overthrown this faith. Criticism yet once more signifieth the removing of those things which are shaken, that those things which cannot be shaken may remain. Knowledge compels us to go a certain distance with criticism; faith prevents our surrender to the postulates of rationalism.

E. C. CAYLEY.

THE CLERGY AND BIBLICAL CRITICISM.

Sir,—I, in common with more eminent men, have received a copy of the extraordinary circular headed, as above, and cannot but think that the compilers made a huge mistake when they troubled the calm waters of our Canadian Church with such a document. It is curious to notice the number of names of men who are known to be strong Liberals in politics. I suppose their liberalism has permeated their religion, and permits them to hold out the right hand of fellowship to their over-broad and rationalizing friends of the destructive school of Biblical criticism. What strikes an ordinary person as so extraordinary is the fact that while the circular rightly attributes the unsettled condition of religion to the trend of modern thought, it goes on to assist in the work of unsettlement by its insinuations and suggestions. (1) Notice in paragraphs two and three its claims to “patient and reverent criticism,” to patiently and reverently apply historical methods to the Gospel records.” Truly we shall need a new meaning for these words before long! What has been the result of this so-called patience and reverence for many years? More doubt still, more negation still; the Gospels have been criticized, analyzed and handled with such freedom, that the very “man in the street” will tell you now that the clergy preach what they don’t believe themselves! Of course, no even moderately-enlightened person will find their hopes of eternal salvation on a theory which makes the Old or the New Testament absolutely free of all error, but this is a very different thing from the process now at work by which this “reverent criticism” seeks to eliminate all trace of the supernatural from the New Testament. But when so much is given up, what is left? No need of faith, for what reason and scholarship can’t explain (or explain away), is now, I believe attributed to “an error on the part of the copyist!” Surely, indeed, it is time for the reaction to come. (2) With regard to paragraph four, Mr. Hague may well say it amazes and perplexes him. And many others, too! It seems to be an amazing assumption. Is there a single minister of God that builds the faith of souls primarily upon details, etc.? Pray what do they mean by details? I suppose “Jesus Christ and Him crucified” is a detail? I suppose we are not to pin our faith to the resurrection of Christ, nor preach any more Easter sermons until the historical validity of these “details” are determined in the (so-called) “court of trained research!” What an ungenerous and unwarranted attack, in misty and dark language, on the simple zeal and apostolic ardour of tens of thousands of Christ’s followers. If we do not take care, we shall, at the bidding of these self-constituted critics, be reversing St. Paul’s method, and destroying the faith which once we preached! Apparently it is a perilous thing to believe too much, but I venture to think it is far more perilous to believe too little. The spirit of negation is one of the curses of the age. The last paragraph may be a comfort to those who know no better, but we have heard something of the same kind before, viz., that the faith of the Church is to stand in the future (in spite of these “historical revisions”), upon “spiritual foundations.” This might do for Unitarians, mere ethical thinkers, or philosophers falsely so called, but up to the present the faith of the Church has been built upon no mere fancy picture conjured up by the intellect, but the very historical reality of Jesus Christ in the flesh, together with His apostles and prophets. How the creed will still bear testimony to the faith, when it has been robbed of its historical meaning, I must perforce leave to the professor of casuistry. Ordinary people will be asking soon, where are the defenders of the faith in Canada in face of this attack? It is much to be desired that the enemy have no place within our gates.

J. WILLIAMS.

WE PAY INTEREST AT

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compounded twice a year on deposits of one dollar and upwards. Our depositors are afforded

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ABSOLUTE SECURITY

is assured by conservative investments amounting to more than twenty-four million dollars. — Our paid-up capital is six million dollars.

CANADA PERMANENT
MORTGAGE CORPORATION,
TORONTO STREET, — — — TORONTO.

ABERDEEN ASSOCIATION.

Sir,—Enclosed is a clipping giving report of the Aberdeen Association. You still seem to be in a quandary about its practical work. I trust the enclosed will assure you of the benefits extended to our fellow-citizens in the remote and isolated portions of Canada through the work done by “The Aberdeen Association.”

JUSTICE.

Ottawa.

DOMINION LINE STEAMSHIPS.

Those persons who are thinking of taking a trip across the ocean to visit the Mother Country or the Continent this year, could not do better than secure a passage on board one of the ships belonging to the Dominion Line. The ships are splendidly fitted up and the accommodation for all classes of passengers is all that could be desired. The Canada, which, is the flag ship of the fleet, holds the record of having made the fastest passage between Great Britain and Canada. The rates are moderate, and on some of the ships second-class passengers only are carried, and they will have the advantage of accommodation in the best part of these ships at what will be practically second cabin rates. For further particulars, we draw the attention of our readers to the advertisement in our columns. Full information concerning rates, etc., can always be obtained from the various local agents.

THE NEW EDITION OF THE CANADIAN NEWSPAPER DIRECTORY.

The Canadian Newspaper Directory for 1905, which has just been published, is a mine of information—not only to the advertiser, but also to firms in every line of business.

It is the most ambitious work of the kind ever published in Canada. It is more than a directory of Canadian publications. Besides giving a complete and accurate list of newspapers, magazines and trade journals, with intimate particulars as to issues, circulation, politics, and extent of field covered, it also supplies vital statistics regarding the places of issue, with location, population, industries and resources. A set of specially prepared maps of the Dominion, giving the newspaper towns by provinces, is included in a separate envelope with the Directory.

The Canadian Newspaper Directory is published by A. McKim & Company, Newspaper Advertising Agency, Montreal and Toronto, who plant and place the advertising of many of the largest and most successful advertisers in Canada, as well as the leading advertisers of the United States and Great Britain. The Toronto office of this concern is 108-109 Mail Building, W. B. Somerset, manager.

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Children's Department.

AT EASTER TIME.

Ring, happy bells of Easter time!
The world is glad to hear your chime.

Across wide fields of melting snow
The winds of summer softly blow,
And birds and streams repeat the chime
Of Easter time.

Ring, happy bells of Easter time!
The world takes up your chant sublime,

"The Lord is risen!" The night of fear
Has passed away, and heaven draws near;
We breathe the air of that blest chime
At Easter time.

Ring, happy bells of Easter time!
Our happy hearts give back your chime.

"The Lord is risen!" We die no more;
He opens wide the heavenly door;
He meets us, while to Him we climb,
At Easter time.

—Lucy Larcom.

HOW JESSIE MANAGED.

On Jessie's birthday her sister Anna invited her to go to the matinee. Jessie was happy, and ran to tell her mother.

"O mother, only think! Anna's going to take me to see the 'Forty Thieves!'" And then a shade came over her bright face. "I do wish, mother—Oh, I do wonder if—"

"What is it, Jessie?"
"I would so much like to take Arabella."

"But I think I wouldn't, dear. It would be rather a troublesome thing to do. You couldn't carry her in your hand."

"No," said Jessie, regretfully, "but maybe—"

"I don't think of any way you could take Arabella," said her mother. "You had better leave her at home, but you can make her a new dress to wear on your birthday."

Mothers think of such nice, interesting things to do, and Jessie was soon busy over a fine new suit for Arabella.

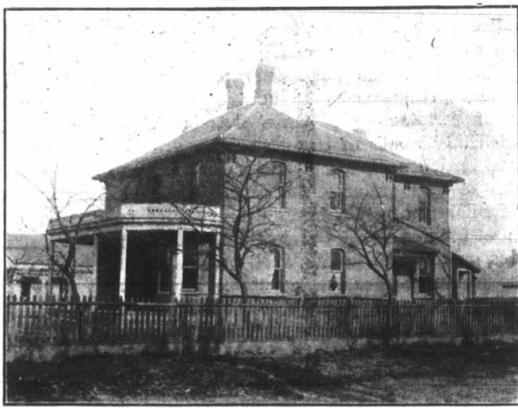
The dress she made for her was white, covered with little pink dots, and had a plaited ruffle on the skirt. She tried to make the sleeves like those of Anna's new dress. The hat was white, with pink trimming on it.

It was very hard to make, especially the bow on the front, but it was becoming to Arabella, and at last it was sewed firmly in place.

Just as Jessie was finishing the hat she thought of such a good way to carry Arabella to the matinee that she laughed out with delight, and ran to tell her mother.

"O mother, I know—I know what I can do! Arabella won't get lost, and she won't get crushed or crumpled, and she won't make anybody any trouble. I'll fasten her in the crown of my hat." So Arabella went to the matinee, and next summer she is going in Anna's trunk to Europe.

KELSEY Comfort in the Rectory.



Church of England Rectory, Kingsville, Ont.
Comfortably, satisfactorily and economically warmed with a No. 18 KELSEY.

(Fire Pot only 18 inches in diameter).

Opinion of Rev. F. G. Newton, Rector of Church of Epiphany, Kingsville, Ont:
"Re Kelsey Warm Air Generator. I have much pleasure in stating it does perfectly all that is claimed for it. It is the most comfortable, satisfactory, clean and economical method of heating I have yet seen. I am very much pleased with it indeed. It is just the thing for a winter like this last."
KELSEY Corrugated Warm Air Generators (Patented).
HEAT MAKERS, FUEL SAVERS, For Home, Church, School.
THE KELSEY is NOT in the Hot Air Furnace Class.
THE KELSEY Has Passed the Experimental Stage, Having Been 15 Years in Successful Operation.
THE KELSEY System is Entirely Different from any Other.
THE KELSEY Gives Most Healthful, Efficient, and Economical Results.
MORE THAN 26,000 PLEASSED KELSEY USERS.
Direct Contracts Taken—Proper Results Guaranteed.
Plans and Estimates Promptly Furnished on Request, if Interested Write for KELSEY Booklet, 17 X.

The James Smart Mfg. Co., Limited,
WINNIPEG, Man. BROCKVILLE, Ont.
Sole Makers of the "KELSEY" for Canada.

for as Jessie says, "If you're a paper doll you can find a way to go to places."—By Helen A. Walker, in Youth's Companion.

THE HAPPIEST BOY IN THE WORLD.

Once upon a time, many years ago, there was a little prince who lived in a beautiful great palace.

The king, his father, loved him dearly, and gave him everything he could wish for, ponies and rowboats, and servants to wait on him, and amuse him; books and pictures and toys, and yet the little prince was not happy.

Did you ever know a little boy who had sleds and bicycles and such things, and yet who was not happy? I have met a boy like that, and this story will tell you the secret about him.

One day a magician came to the palace and saw the unhappy little prince, and he said to the king: "I know how to make your little boy happy, but you must pay me my own price for telling you the secret."

"I want my son happy," said the king, "so I am willing to pay anything you ask."

Then the magician took the little boy into one of the private rooms of the palace, and he wrote with something white on a piece of paper, and gave it to the prince.

"Here is a candle," said the magician, "and when I am gone, hold it under this paper, and read the words which will then appear."

Then the magician went away, and would take no pay at all.

The little prince held the blank paper over the candle, and the words appeared in blue letters:

"Do a kindness to some one every day."

The little prince did so. This was the secret that made him the happiest boy in all the great kingdom.

THE PICNIC THAT WASN'T SPOILED.

"Aunt Meg, did your children ever get disappointed over a picnic?" asked Beth.

Aunt Meg looked about at three unhappy faces—yes, four, for the cat looked anything but happy, as Tom was showing his disappointment by teasing her. Jessie was curled up on the couch in a forlorn little heap, sobbing. Beth had stood at her post by the window since early morning. It did seem as though, if she kept looking, a few sunbeams must reward her.

Drip! drip! drip! splashed the drops from the iron conductor onto the stone beneath. Patter! patter! patter! they sounded on the tin roof of the piazza. "Sniff! Oh dear! sniff!" came from the curled-up heap on the couch. Mee-ow! wailed the poor cat.

"My children had an indoor picnic one day when they couldn't go to a real one," said Aunt Meg. "I will show you how as soon as Jessie stops crying and Tom lets the cat alone

and Beth gives up looking for the sun."

In a second the three children were gathered about their aunt, for they were all tired of what they had been doing. The cat settled down on the rug for a nap, with her tail tucked well beneath her. That tail hanging out might tempt Tom!
"In the first place, we will tell mamma not to unpack the lunch and to put in a few lemons besides," said Aunt Meg.

Tom did this, while Beth looked up a hammock and Jessie got the game of ring-toss. Aunt Meg locked the sitting-room doors and let no one come in. When she had gotten things ready they all put on their hats, took up the lunch baskets, hammock, games, shawls, cushions and umbrellas and started out. Aunt Meg led the way upstairs, through mamma's room, back into the hall, down the back stairs to the kitchen, round through the woodshed, up again to the attic, and all the while they talked and sang as if they were really on the way to a picnic.

At last, after taking them all over the house, up and down and around and back, till Tom's arms ached in real picnic fashion, and Jessie had forgotten that she had anything to cry for, Aunt Meg stopped at the sitting-room door.

"We will now let down the bars into the picnic grounds," she said, unlocking the door and throwing it open. Most of the chairs were gone; all the plants of the house had been

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brought in, and, with the green carpet, gave quite a woody look to the room. "Here, let's swing the hammock," said Aunt Meg, and she soon had it firmly fastened to two stout hooks which even mamma had forgotten were there.

The children got into the spirit, threw down their wraps, put their lunch-baskets carefully under the shade of a palm, and began to play ring-toss, while Aunt Meg arranged a cosy-corner with cushions and shawls, and read to mamma, who lay in the hammock. It was the hammock that made the room seem so very different from a common sitting-room and so much like a picnic ground.

Tom fixed the couch into a splendid boat, and with brooms for oars they went for a long row, even mamma consenting to go, too, which was more than she would have done in a real boat. After the boat ride was over, and Tom had landed, all his passengers carefully on a footstool dock, Aunt Meg said it was high time to commence getting dinner, and that the children must hunt about for wood to build a fire. They came back from the woodshed with great armfuls, which they pretended had been gathered from under the trees, and Aunt Meg soon had a lit-

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tle fire, with a row of apples toasting before it. Mamma made the lemonade, and the children helped spread the tablecloth on the floor and unpack the food.

"It's nice not to have the spiders and bugs," said Jessie, biting into a sandwich.

"After dinner we'll play sitting down on the grass," said Aunt Meg, "quiet games such as one feels like playing after eating."

Drip! drip! patter! patter! sounded the rain, but nobody cared a single bit.—Frances Weld Danielson, in Sunday School Times.



THE BEGGAR BOY.

He comes into my dreams at night,
And asks again a bit of bread;
He looks at me with mournful eyes,
The little boy I might have fed!

And in my dreams I feel again
Inside my coat so warm and red,
Where lies a little velvet purse,
All snug and warmly pocketed.

The money was for other things,
I thought and turned away my head;
My hoarded pennies should not buy
A little ragamuffin's bread.

They bought some chocolates and sweets,
And tea things for my doll instead;
"Why should a little beggar think
That I would give to him," I said.

But somehow when the nights are cold
And over all the snow is spread,
I say, "Why should not he have thought
That I would like him to be fed?"

Perhaps he wanders, hungry still,
Without a crust, or home, or bed,
And everybody that he asks
Says no, and turns away the head.

I wish that I had given him
Those pennies for a loaf of bread;
He looks so hungry in my dreams,
That little boy I might have fed!



THE RISEN LORD.

The journey to Emmaus is, both in its apparent sadness and in its final joy an allegory of many a life. We traverse our appointed path with a sense of a void unfilled, of hopes unsatisfied, of promises withdrawn. The words of encouragement which come to us, often from strange sources, are not sufficient to bring back the assurance which we have lost. Yet happy are we if we open our griefs to Him, who, indeed, knows them better than ourselves, if we keep Him by our side, if we constrain Him to abide with us. Happy if at the end, when the day is far spent and darkness is closing round,

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we are allowed to see for one moment the fulness of the Divine Presence, which has been with us all along, half cloud and half light. But happier, and thrice happy if, when our hearts first burn within us, while life is still fresh and the way is still open, as One speaks to us in silent whisperings of reproof and discipline, speaks to us in the ever-living record of the Bible, we recognize the source of the spiritual fire.—Bishop Westcott.

TRIALS AND PERSECUTIONS.

The persecution of the Cross has not ceased. The Christian has still a good deal to bear which other people have not to bear. A true conscience brings on us much pain from which we should be free if we were free from the conscience. The Christian is happier, far happier than he could be if he were not a Christian. He has a wellspring of happiness within him which, if he were not a servant of Christ, would never be there. But he is not freed from pain, from disappointment. He has not less to bear, he has more. He is not more successful in this world; he is very often less. There are men, no doubt, who utterly fail of success in both worlds; for while their want of faith, and truth, and love makes them no servants of Christ, their want of self-control and

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of common-sense robs them of all chance in this world. But, on the other hand, the thorough-going servant of this world will succeed in this world better than the Christians. And the Christian cannot learn it too soon. What, then, follows? This follows: That the service of Christ demands a generous devotion. Not a devotion which casts back an eye on that which is left behind; not a devotion which shall be disheartened if it meets with no return; not a devotion which measures everything by results; not a devotion which chooses its own sacrifice; not a devotion which gives with one hand and takes away with the other; but a devotion whose reward is to give, and not to receive.—Archbishop Temple.

DUTIES WELL DONE.

We should not forget that no one ever did anything of great value to others without cost. A quaint old proverb says: "One cannot have an omelette without breaking eggs." If we would do anything really worth while, that will be a blessing in the world, we must put into it not merely easy effort, languid sympathies, conventional good wishes, and courtesies that cost nothing—we must put into it thought, time, patience, self-denial, sleepless nights, exhausting toil. There is a legend of an artist who had found a wonderful red, which no other artist could imitate. The secret of this colour died with him; but after his death an old wound was discovered over his heart. This revealed the source of the matchless hues of his pictures. The legend teaches that no great achievement can be made, no lofty attainment reached, nothing of much value to the world done, save at the cost of heart's blood.—J. A. Froude.

"LEAD US NOT INTO TEMPTATION."

For after all it is not the temptations which meet men, but the temptations which they go to meet, which they purposely find out, and use all kinds of art and management and subtlety to put themselves in the way of, which do the great mischief in moral and spiritual things. So far from its being the inference which men naturally draw from the fact of their being weak and exposed in any particular direction, they seem, on the contrary, very commonly to choose that particular direction in which to expose themselves to the tempter. They indulge in all half-gratifications of it, and encourage the approach of anything that can flatter and stimulate that unsound part of their souls without absolutely all at once indulging it to the extent of definite sin.—Canon J. B. Moxley.

WHY HORSESHOES ARE LUCKY.

Here is an explanation of the old horseshoe superstition: "St. Dunstan was a skilled farrier. One day while at work in his forge, the devil en-



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That's what the Doctors say when one is constipated. Because fruit acts on the liver, causing it to excrete bile which aids digestion and increases the peristaltic action of the bowels, thus prevents constipation. But eating fresh fruit alone, won't CURE. The laxative principle is too weak and in too small quantity.

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tered in disguise and requested Dunstan to shoe his 'single hoof.' The saint, although he recognized his malign customer, acceded, but caused him so much pain during the operation that Satan begged him to desist. This St. Dunstan did, but only after he had made the evil one promise that neither he nor any of the lesser evil spirits, his servants, would ever molest the inmates of a house where the horseshoe was displayed."

THE GUNNER'S SORROW.

Some fifty years ago there lived at Sèvres, near Paris, a labouring man named Pierre Barlat. He was a workman in the famous porcelain factory, and lived in humble fashion with his wife and three children.

Pierre, however, was a very industrious man, strictly temperate and frugal too. He saved all the money he had to spare, and at length reached the object of his ambition—he bought the cottage in which he lived.

It is true that the cottage was a small one, but it was large enough for Pierre and his family. It was built of stone, with a tiled roof, and was covered with clematis. Pleasantly situated, too, it was. Standing near to the bridge, amidst trees and shrubs, it attracted the eye of the traveller as he crossed the Sèvres Bridge.

Pierre and his wife were very proud of it, and well they might be, for they had denied themselves of every luxury for years in order to

buy it. But when the last item was paid, and it was their own and clear of debt, then they indulged in one piece of luxury—they made a feast and invited their friends to celebrate the occasion.

All this had taken them years to do and they had only completed their labours a very short time before the war between France and Germany broke out. Lots were taken as to who would serve in the war, and Pierre was one who had to go. He was not unused to the work, for he had once been a gunner and known for his skill in hitting a mark.

Well, war is always sad. Sèvres fell into the hands of the German soldiers, but the French guns were

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power that is to sustain him under trials, and enable him manfully to confront his afflictions—I must point to something which, in a well-known hymn, is called "The old, old story," told of an old, old book, and taught with an old, old teaching, which is the greatest and best gift ever given to mankind.—W. E. Gladstone.

IF WE KNEW.

There are gems of wondrous brightness
Oft-times lying at our feet,
And we pass them, walking thoughtless,
Down the busy crowded street;
If we knew, our pace would slacken—
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring;
If we knew what souls are yearning
For the sunshine we could fling;
If we knew what feet are weary
Walking pathways roughly laid,
We would quickly hasten forward,
Stretching forth our hands to aid.

If we knew what friends around us
Feel a want they never tell—
That some word we've lightly spoken
Pained and wounded where it fell,
We would speak in accents tender
To each friend we chanced to meet;
We would give to each one freely
Smiles of sympathy so sweet.

—To clean marble pour some turpentine on a clean cloth, and rub the stained part with it. Zinc and tin things can be cleaned in the same way.

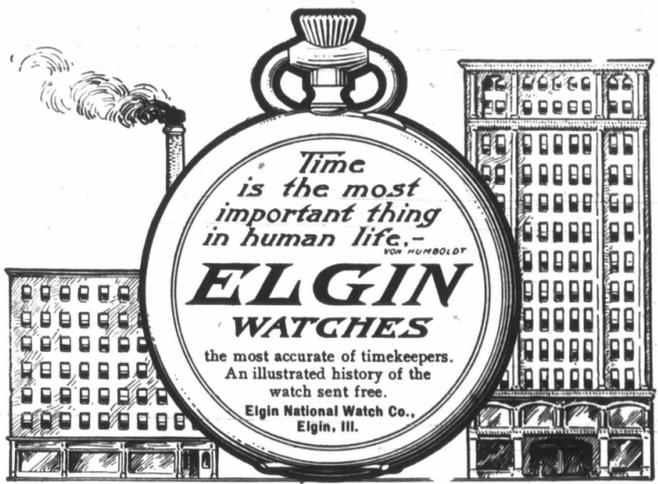
—Biscuits that have gone soft through keeping should be spread on a tin, and put into a moderate oven for a few minutes. When cold they will be as crisp as ever.

—To Take the Shine off Cloth.—A black coat, which has seen much service, invariably acquires an undesirable shiny appearance. To remove this, rub it well with a piece of flannel which has been moistened with spirits of turpentine. After carefully going over the garment, hang it out in the air for some time till the smell of the turpentine has passed from it.

—An old rabbi was awakened by one of his twelve sons, who said: "Behold! my eleven brothers lie sleeping and I am the only one who awakens to pray in the still watches of the night." "Son," said the father, "you had better sleep, too, than wake to censure your brothers."

THE CONSCIOUSNESS OF SIN.

The consciousness of sin begets a natural reluctance to come into the Presence of that great Being, whom we know that we have offended; we shrink from Him with instinctive



awe, and are oppressed by His purity and greatness. Of this, the most striking example was the conduct of our first parents after their original offence, when they hid themselves from the Presence of the Lord God in the midst of the trees of the garden. And what else is the hurry of dissipation, and the restlessness of life, and the love of excitement, and the fear of solitude, and the aversion to meditation, and the tediousness of prayer, but so many signs of that alienation of man from the Holy Being, in whose image he was created, of which sin was the original cause? Alas! we know what must be the fatal end of such an alienation. "Because I have called, and ye refused; I have stretched out My hand, and no man regarded"; "I also will laugh at your calamity; I will mock when, your fear cometh."—Ven. R. I. Wilberforce.

"I AM THE RESURRECTION."

Upon the tomb's dark walls bereavement reads: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live"; "Marvel not at this, for the hour is coming in which all that are in the grave shall hear his voice and come forth"; "Now is Christ risen from the dead and become the first fruits of them that slept." How beautiful do these words make graves appear! Mother, father, could all the floral charms of nature add such a glory to the little mound? Mourning children, could garlands of lilies and roses so beautify the resting-place of sainted mother as these heavenly words of hope and promise? To-day why should we seek the living among the dead? Our vanished loved ones are not in the dust of our cemeteries. They walk with God in white. As shone the angel faces and the angel robes, so shine their faces and their white-robed forms in light. We walk alone for a while. There are empty places in home and church; there are empty chairs and empty arms; but there is a light still burning where they were; a light in the mourning mother's arms; a strange, sweet light in the home; something like a glory in the very air, as though angels had swept past on gleaming wings and left a train of light from earth to heaven. Oh, seek ye the living among the living!

Lift up your sad faces toward the light, toward the smiles that are falling from heaven, and let this Easter time be full of faith and hope and praise. "Why seek ye the living among the dead?" "Jesus and His own are alive forever more."

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Mrs. Robert Clendening, Welland Station, Ont., writes:—

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turned on them from the fort of Mont Valerien.

Pierre Barlat was a gunner at that fort. One wintry day he was standing by his gun, when the commander, General Noel, came up. The General looked through his field-glass in the direction of Sèvres Bridge.

"Gunner," he said, sharply, without looking at Pierre, "do you see the Sèvres Bridge over there?" "I see it very well, sir," answered Pierre.

"And that little cottage, at the left, amongst the shrubs, do you see?"

Pierre turned pale, but answered respectfully, "yes, sir, I see it."

"Why, it's a nest of Prussians," continued the General, "try it with a shell, my man."

In spite of the cold, great drops of perspiration stood on Pierre's forehead, but no one noticed his emotion. He, however, sighted his piece carefully, then deliberately fired. The officers, with their glasses, marked the effect of the shot after the smoke had cleared.

"Well hit, my man! Well hit!" exclaimed the General, looking at Pierre with a smile of approval, "the cottage is completely smashed."

Then to his surprise he saw tears running down the gunner's cheeks, and said, somewhat roughly: "What's the matter, man?"

"Pardon me, General," said Pierre, recovering himself, "it was my house, and all I had in the world!"

It was hard to obey, but duty bade him do it, and it was done. The saving of years was shattered in a moment. Self must always be made to yield in the face of duty, but this was a case of extreme hardship. I trust, however, when it comes to you to face duty you will never be found unwilling to sacrifice self to do it.

"THE OLD, OLD STORY."

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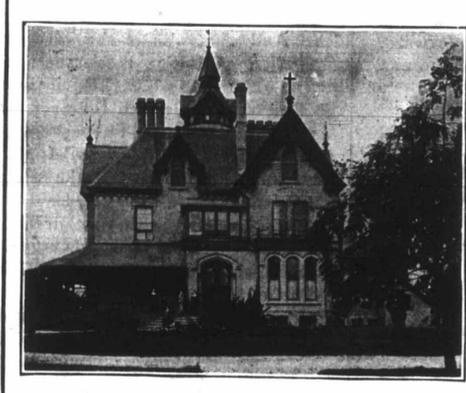
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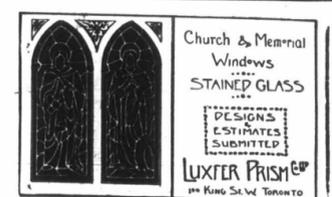
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