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Canadian Churchman

EASTER 1905

Canadian Churchman

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THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.

ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, APRIL 20, 1905.

[No. 16.]



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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 or 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 to entitle them to patent on or before the 2nd June, 1889.

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

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

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

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

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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 23—Easter Day.

Morning—Exod. 12, 20 to 29; Rev. 7, 10 to 19.

Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

April 30—First Sunday after Easter.

Morning—Num. 16, 10 to 36; 1 Cor. 15, 10 to 29.

Evening—Num. 16, 36, or 17, 10 to 12; John 20, 24 to 30.

May 7—Second Sunday after Easter.

Morning—Num. 20, 10 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, 10 to 31.

Evening—Num. 23 or 24; 1 Tim. 3.

Appropriate Hymns for Easter Day and First Sunday 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:

EASTER DAY.

Holy Communion: 126, 127, 315, 316.

Processional: 130, 131, 134, 137.

Offertory: 132, 135, 136, 504.

Children's Hymns: 125, 330, 499, 566.

General Hymns: 129, 138, 140, 141.

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.

An Infallible Pope.

Church Bells quotes with regret an expression used by the late Canon Carter in a controversy with a Roman priest as long ago as 1851: "It is a lamentable thing to say, but yet it should never be forgotten in controversy with Roman Catholics that every statement or explanation made by them has to be carefully tested before we can admit it to be true." The present application of this remark by Church Bells is to a statement in a tract published by the Catholic Truth Society, "Why Catholics believe in an Infallible Pope." At page 2 there is this note: "In the 'Speaker's Commentary' the late Protestant Dean of St. Paul's, Dr. Mansel, thus disposes of the popular objection that Christ built His Church upon the confession of faith of St. Peter

alone and not upon St. Peter himself, "And upon this rock." The verbal allusion is lost in our translation, but the Greek can hardly be naturally interpreted except as referring to the person of Peter. . . . The personal allusion to St. Peter cannot be set aside by distinguishing between petros and petra." Would the reader believe that Dr. Mansel's meaning is completely changed by the careful omission of the following words after "the personal Peter" and before the last sentence: "And the fulfilment of the prediction is to be found in the fact that St. Peter was the chosen agent in laying the foundation of the Christian Church, both among the Jews and among the Gentiles; but the promise is given to St. Peter individually as the person who by Divine revelation had uttered his confession. Nothing is said or intimated concerning any office that Peter was afterwards to hold, nor of any successor in such office; with Bengel, who adopts the above interpretation, we may fairly ask, 'Quid hæc ad Romam?'"

Religious School Teaching.

A clergyman, who has lived many years in Tasmania, sent to the Church Times a letter upon the school system in that beautiful island, and from it we extract the following particulars, which can be compared with advantage with the laws and the practice in our Provinces: "In all schools, the first half-hour (9-9.30) is set apart for undoctinal Bible teaching by the teachers, no religious test being, however, required of them. The ministers of all religious denominations, or teachers duly appointed and provided by them, have the right to take all the children of their own denomination (a Creed register being kept) and any other children whose parents may desire it, into a class-room for the first half-hour of morning school, or the last half-hour of afternoon school, and there give them definite religious teaching. Provided that the same denomination may not do this more frequently than every alternate day. In the case of small country schools, where there is only one room, one or other of the following alternative courses may be adopted: (1) The denominational teacher may keep his children after the others have left in the school; or (2) the head teacher may take the children of 'conscientious objectors' into a room in his own house, leaving the denominational teacher the use of the school for the regular half-hour, or vice versa; or (3) the denominational teacher may take his children (during the regular half-hour in school hours) to another building, church, Sunday School, etc., if such be sufficiently close. I can safely say from personal experience that this system works very smoothly and satisfactorily. It is not ideal, of course, from the point of view of the definite, denominational religious educationalist. But it has the advantage of being absolutely fair to all, and providing opportunity for each child to be taught the definite faith which his parents desire in school hours. I have never heard of 'religious differences being carried into the play-ground' by the children as a consequence. If this were done at all, it would be owing to the fact that the children belong to distinct Sunday Schools which they attend on Sunday. On the part of the regular school teacher, the denominational teacher is always welcomed, and given every courtesy and assistance, and I have never heard a complaint raised as to interference with discipline. The large use which is made of the privilege by the clergy is a proof of the value in which it is held."

Using Our Privileges.

In considering the foregoing and comparing it with the facilities (or obstacles) of our various school systems it might be well to consider

whether we take sufficient advantage of the powers given us; whether the clergy ever go near the schools in their parishes, or make friends with the teachers, or endeavour to arrive at a working agreement with the ministers of the bodies round them. The politicians often say, Do you use the powers now given to you to the utmost? If you do, let us have the results of experience, and then improvements can be discussed.

Parental Instruction.

From quite a different quarter of the globe comes the suggestion of recurring to the old-fashioned plan of committing to memory portions of Scripture, of metrical psalms or hymns. It is claimed that it was a general practice fifty years ago; that the hearing of these selections on Monday morning had a good effect in imprinting them on the memories, not only of the reciters, but of the rest of the scholars, and that the preparation kept both the scholars out of mischief on Sundays and gave the parents the benefit of a lesson also. We write and talk about education nowadays, but few of us think of life as duty, and of education as a means to enable us all, parents as well as children, to do our duty wisely and well. Yet, what is more necessary than to live well and cheerfully in faith, and in hope, and in sympathy with youthful life, and what does more to attain this end than conversations between parent and child?

Teaching Hymns.

In considering the suggestion as to hymns, we think there can be no doubt as to the wisdom of it. We all call to mind, at some critical period of life, verses and phrases learnt in youth. Sometimes physical, sometimes mental worry will upset us, and bring to mind the words:

"When on my bed I sleepless lie,
"Do me with heavenly thoughts supply."

Many a sufferer can recall such instances, and if parents reflected on the children's future trials they would point out the beauties and lessons of such verses, and encourage the young to learn them by heart. Some of our best hymns have suffered in being adapted in hymnals. Take, for instance, Keble's beautiful morning hymn, the first of the poems of the Christian Year. So few have seen it in its complete form that we need no excuse for publishing it in full:

Oh, timely, happy, timely wise,
Hearts that with rising morn arise!
Eyes that the beam celestial view,
Which evermore makes all things new!

New every morning is the love
Our wakening and uprising prove,
Through sleep and darkness safely brought,
Restored to life and power and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

Old friends, old scenes, will lovelier be,
As more of heaven in each we see:
Some softening gleam of love and prayer
Shall dawn on every cross and care.

Oh, could we learn that sacrifice,
What lights would all around us rise!
How would our hearts with wisdom talk
Along life's dullest, dreariest walk!

We need not bid, for cloistered cell,
Our neighbour and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky:

The trivial round, the common task,
Would furnish all we ought to ask—
Room to deny ourselves—a road
To bring us daily nearer God.

Seek we no more; content with these,
Let present rapture, comfort, ease,
As heaven shall bid them, come and go:—
The secret this of rest below.

Only, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.

Rudeness.

A good deal of surprise has been expressed in the English papers at a scurrilous attack by a Roman priest in Birmingham upon Bishop Gore. The Bishop's publishers had last year issued a new edition of his works, among them one written many years ago upon Roman claims, and forming one of the series of his writings. The attack seemed all the more discourteous as Bishop Gore had used the following language in his address: "If I speak for myself, I must say that when, for my own inspiration, I think of great Birmingham Christians of the last generation, I think first of two names, neither of them of my own communion—the first a personal spiritual influence of world-wide power and incomparable attractiveness, John Henry Newman; the second, the man who seemed to me to represent ideally the combination of the Christian prophet with the Christian citizen, I mean Robert W. Dale. Thus I, at least, cannot be half-hearted in my esteem of those who are not of my own communion. As I think of myself, I feel how I am entering without any merits of my own into the labours of other men, of some who have fought for the cause of the Birmingham Bishopric in the past, and who have taken their rest; of some whose labours, while they were among us here, made to-day's rejoicing possible, but who have been called elsewhere to work, and who are back among us to-day as honoured guests; of others also, clergy and laity, who are still here to-day, to joy before us with the joy of the harvest. I enter into the labour of other men, but certainly nothing in Christian history has ever inspired me personally more than the ideal of the city church—the city diocese."

Arthur Harvey.*

In the lamented death of Arthur Harvey, F.R.S.C., our country has lost a public-spirited and energetic citizen and one of its most brilliant and accomplished scholars. The widespread regret expressed at the event in the press and the general acknowledgment of his large intellectual gifts, wide and varied scholarship, and extraordinary versatility indicate that one of those men, whose numbers are comparatively few, and whose intellectual record is remarkable, especially in a young country, has passed from amongst us. Mr. Harvey's knowledge may fairly be said to have been encyclopaedic. It was not, however, the accumulation of a recluse or pedant. No one was more approachable. He was in constant and familiar touch with his fellowmen; and his acute and powerful mind, remarkable memory, and varied stores of information were under the direction of a charming and affable personality, ever at the disposal of others, whether by tongue or pen. Expert in whatever he devoted himself to: facile where most men are at fault:

*In another column we insert a poetic tribute to the memory of the late Mr. Harvey from the pen of a brother Churchman.

firm where strong reasoning and wide knowledge warranted firmness; combining in himself tastes, qualities, and acquirements which are rarely found in one person, his death is one to be deplored. An advanced scientist, an accurate classic, a skilled musician, a clear and attractive writer, a charming conversationalist, well informed in a great variety of subjects, he possessed the unusual gift of being able to illustrate in form and embellish each subject by apt and striking reference to others. Perhaps the most singular feature of Mr. Harvey's life was his ability to combine the qualifications and exacting demands of a successful business career with the varied and no less exacting requirements of an accomplished, progressive and versatile scholar. The Church received in his early life a goodly share of his ability and energy. In official capacity he has rendered her good and loyal service. An early member of St. Simon's Church, Toronto, his simplicity and gentleness of spirit were shown in his first contribution to her equipment, the vessel in which the baptismal water is brought to the font, from which the little ones receive on their brows the sign of their Saviour's cross. How touching and impressive is this evidence, that a man may be great in intellect, profound and varied in his knowledge, and yet so humble and tender in spirit as to wish nothing better than to gently and unobtrusively aid the little ones in their first approach to the Divine being who said, "Of such is the Kingdom of heaven."

Decay.

From all quarters of the globe, wherever our race has emigrated, comes the sad tidings of the decay of the Anglo-Saxon race. The last century was one of wonderful expansion. The fields were open to us, Canada, Australia, New Zealand and the States, without mentioning the Cape and other parts of the world where our people settled, or, as in India, dominated. They were prolific, they were fruitful, and multiplied and replenished the earth; but what blight is upon us that everywhere the desire for children has disappeared, and that those who are born barely equal in numbers those who die? Is God's curse upon us, that dread sentence, "Sin is the destruction of any people?" Our daily papers calmly chronicle the fact, and that in the Province of Ontario, in Prince Edward County, the refuge of the old U. E. Loyalists, whose descendants multiplied and spread over all fair Canada, and the States, the births were only a fraction over fourteen in a thousand, and the registrars openly state that practices must have been resorted to to bring about this unnatural state of things. John Bunyan commented somewhere about readiness to profess Christianity when it walked in silver slippers. There is a readiness among our good women to join temperance leagues and other good works, which are more or less fashionable, but it seems that they are not ready to go against the vices of their own sex, and to follow the example of our neighbours to the South. We need badly a society like the National Council of Mothers, which President Roosevelt addressed so vigorously. Will anyone set the ball rolling?

Emigrants.

A correspondent of the Church Times writes a vigorous and much-needed letter on the spiritual care of emigrants to and in Canada. He points out that the work of port chaplains, though important, is very circumscribed. What, from a spiritual point of view, can they do in the three or four hours which is at most all they can have on board ship at a very busy time. The ship is in a turmoil, everyone with their hands full of work, and the poor passengers being hustled here and there all over the place. The real quiet, earnest, personal, spiritual work cannot begin until the ship is out of dock and river. Last year only one ship in five had a chaplain of any kind,

and only one in ten a chaplain really appointed and presumably chosen because of his special qualifications. The real chance for work is aboard ship. There is enforced leisure; the very monotony of life after the first day or two makes many an otherwise shy or indifferent person ready to listen and to talk. "There the quiet morning communion speaks to the few faithful souls gathered around the temporary altar as it never, perhaps, has spoken before. There, the old hymns, the old prayers, and the 'old, old story,' told on the heaving deck beneath the darkening blue of the evening sky, appeal with a force before unknown. The break from home and friends; yet it is the same God for ever and ever. The quiet personal chat, the Bible class, the few for quiet prayer, the Evensong in one's own cabin; the influence of all these, and the spiritual power unfolded are unknowable. The opportunities given to a tactful man, full of quiet zeal and sympathy, are without number, and his power is—it may be almost unconsciously—felt all over the ship. Are these the men we get? Or are we getting too many of the kind that want a pleasant trip, or a cheap way of getting to Canada to see the country, or to visit relatives?" . . . What is needed, then, for the Canadian service is a staff more or less permanent, supplying a chaplain to each and every ship carrying emigrants, no matter how few; and his position should be recognized by the shipping company, and by the officers aboard, as one of the ship's company, borne upon her books. Such chaplains would, if real 'live' men, and good, manly priests, rapidly get a grip of their work and gauge the ordinary stamp of emigrant of every class, knowing exactly when, where, and how to tackle him; and every round trip's experience would make him a more valuable man aboard. It is not only on the crowded ships that chaplains are needed; there are many temptations on board quiet ships. This staff of permanent chaplains would do away with the need of port chaplains. . . . What is the Church doing to-day to make provision for and to meet the thousands of British men and women, boys and girls, nearly all of whom are, nominally at least, members of the English Catholic Church? And we who are sending out these thousands of our sons and daughters, what are we, with our position, power, wealth, doing to follow them up?"

Hymnals.

The coldness with which the new edition of Hymns A. and M. has been received in England has been met, first, by a proposed supplement, which is now to be expanded into a new collection, and we are assured that in it hymns will not be needlessly separated from their familiar tunes. We came to the conclusion last year that Church Hymns is the best collection that we have at the present time, and regret that the proprietors have so little business enterprise that it is still practically unknown in Canada.

Los von Rom.

This movement proceeds in Austria, but under great difficulties. A Vienna paper in good standing states that from December 15th to February 15th 4,433 persons left the Roman Church in Austria, of whom 1,235 had become Protestants and 2,743 Old Catholics, while 455 had not at the date of writing announced their determination. We are surprised at a statement by an ex-priest, named Petran, in a German paper, the *Wartburg*, that in Austria priests whose orthodoxy is suspected are on that account imprisoned. Petran stated that there were no fewer than twenty-two priests in prison at Unterburg.

The Bishop of Toronto.

As we prognosticated last week, the Bishop of Toronto has made excellent progress, and we trust that his recovery is assured. Unless something unexpected intervenes, his health, now that the cause of trouble has been removed, will, we hope, be more vigorous than it has been for some time past.

Rev. J.

The Sadducee philosophers of the possibility of the organ historic fact in the resurrecti rationalistic w stands in the general resur subject of sec of the Tynda frown at the with that teac of the organ scientist, can a resurrectio many beautif creatures. T turalist, with dences before in his devout existence her in any corre a subject so Some of t piliones (the Lepidoptera in their dev ovum stage gest very pl the Christia at the Eas pass throu stages in the larva stage and by no state of exis ply crawling habitat is li or similar they feed. polypodous whole time ciously dev on which th possibilities within the crawling, footed cate several ana both in the state. The anything only for all the; for merely They see narrow lim existence anything t dergo a tl tion. 2. T caterpillar as such. I becomes a the chrysa tian mumm similarity. like them, as dead. among the age of the their seem transforma the Imago. predetermi spring, the horny shel comes for beautiful : feet and- plished tl The lower things of pillar—the

AN EASTER STUDY.

Rev. J. W. Beaumont, D.D., M.D.

The Sadducees of Jerusalem and the Areopagite philosophers of Athens were alike unable to see the possibility of a Resurrection. Though no historic fact is more conclusively attested than the resurrection of our Divine Lord, yet the rationalistic world either carelessly ignores it, or stands in the attitude of fight against it. The general resurrection of all men is equally the subject of scepticism. The high-flown scientists of the Tyndall and Huxley class superciliously frown at the mere mention of it. The naturalist, with that teachable admiration for the phenomena of the organic world which becomes the true scientist, can find evidences of the possibility of a resurrection in the interesting development of many beautiful forms of living creatures. The Christian naturalist, with these very evidences before him, is confirmed in his devout belief in the new existence hereafter, and rejoices in any corroborative light on a subject so vastly momentous. Some of the beautiful Papiliones (the butterflies of the Lepidoptera family of insects) in their development from the ovum stage of their being, suggest very pleasing thoughts to the Christian mind, especially at the Easter season. They pass through three notable stages in their brief life: 1. The larva stage. In this humble and by no means attractive state of existence they are simply crawling caterpillars. Their habitat is limited to the foliage or similar material on which they feed. They are grovelling, polypodous worms. Their whole time is spent in voraciously devouring the material on which they crawl. Yet great possibilities are concealed within the nature of these crawling, voracious, many-footed caterpillars. They afford several analogies to human life, both in the savage and civilized state. They seem heedless of anything higher. They live only for the present life, and for all they can get out of it, for merely animal gratification. They see nothing beyond the narrow limits with which their existence is bounded. To be anything better they must undergo a thorough transformation. 2. The Pupa stage. The caterpillar has closed its life as such. It has died down. It becomes a chrysalis. Many of the chrysalids resemble Egyptian mummies with an amusing similarity. They are encased, like them, in a hard shroud, and seem to be quite as dead. Many of them are actually buried among the autumnal leaves and withered herbage of the closing year. But there is vitality in their seeming death. The time of their certain transformation at length arrives. Third stage—the Imago. On some bright and lovely morning predetermined and prearranged—in the genial spring, the awakening insect breaks through its horny shell, casts off its funereal cerements, and comes forth in the perfection of its being—a beautiful and many-coloured butterfly—the perfect and resplendent Papilio. It has accomplished the actuality of a true Resurrection. The lower stages of its former existence are things of the past. The once crawling caterpillar—the once dead-and-buried chrysalis—have

by unbroken continuity led to a new and perfect life. It floats with gentle effort on the vernal breeze. The glorious sunshine imparts rapturous vitality. In its resting moments, the bright green foliage and gorgeous flowers are its home. The cup of its joy is full. Oh! happy little papiliæ! Some profitable considerations suggest themselves to the devout mind. 1. The first of these relates to the personal identity of the little insect throughout. The crawling caterpillar, the seemingly dead chrysalis, and the perfect Imago, though apparently three different creatures, were yet but one and the same living being in three different stages of advancement. Its personal identity was maintained in an unbroken continuity. In the same way or a somewhat similar manner, the "natural body" of the Christian believer, miscalled a "vile body"—more properly

infinitely more than was lost by our first parents in Eden. The bright radiancy of our new surroundings will be reflected in our own renewed and beautiful nature. Our perfect happiness will be as lasting as the heavenly kingdom, of which the glory of God is the light and joy.

EASTER.

Easter! The very word itself is brimful of gladdening, inspiring influences. Bright and joyous recollections of the past come trooping out of the corridors of memory as the cheery, welcome day approaches. As with Christmas, so with Easter—the old become, for the time being, young again, whilst it makes the young, if possible, more youthful than ever. Now the sad and solemn season of Lent is over. The stern, yet wholesome, discipline of abstinence from various forms of pleasure: of fasting with persistence, and of rigid self-denial has served its salutary purpose. The bell has changed its dirge-like toll, and it now sends forth a joyous peal far into the balmy air of spring, whilst here and there the merry music of the chimes is heard. Within the church the organ's pathetic tone has died away. The brilliant, stirring anthem takes its accustomed place, and peace, and hope, and joy spring up in heart and mind, responsive to the voice of prayer and praise from surpliced priest, resounding organ strain, and jubilant hymn of sweet-voiced choir. The floral decorations as well, with their purity and fragrance, strikingly remind the worshipper of the unceasing love and bounty of the Giver of "every good and perfect gift," and of the saying of our Lord, that Solomon in all his glory was not arrayed like one of the least of those fair lilies, which typify the goodness of our Heavenly Father and the beauty of His handiwork. How impressively the contrast between the doctrine and service of Lent and of Easter bring before us the variety, fulness and richness of the teaching of the Church? As the year goes on, and season gives place to season, so, with calmness, dignity and unvarying regularity, the great and salutary lessons of the Christian religion are successively unfolded with "decency and order" by the Church, revolving in her spiritual orbit, in perfect harmony with the inviolable law which governs the physical movements of our planet. Thus, in their truest, deepest sense the words of the Psalmist are perpetually verified: "Day unto day uttereth speech, and night unto night sheweth knowledge." Though the world holds aloof, and those without the Church boast of their freedom, purity and spirituality, they little realize how great is their comparative loss. Such of the wandering ones as, wearied with their unsatisfying condition, have come to the spiritual mother from whom they, or it may have been their fathers, parted in days gone by, have at last realized with surprise, joy and satisfaction the covenanted blessings promised to Abraham and his seed manifested by our Lord and His disciples, and promulgated by the Holy Ghost, with



The Supper with the Two at Emmaus.

the body of our humiliation or debasement—shall be superseded by the "spiritual body." 2. Its history is an exact counterpart of the existence of a human being. The majority of our fellow-creatures are like the caterpillar, crawling and feeding on the lower things of earth, without a thought of the time of certain though temporary entombment, and the equal certainty of a resurrection and an awakening to the realities of "the world to come." 3. The Christian sees in this beautiful insect, on its attainment to the highest stage of its perfect nature, a sweet suggestion of the infinitely higher life to which he hopes to attain in the heavenly world. The resurrection of our Divine Lord is the surety of our own resurrection to the eternal life. Clothed in the new beauty of our perfected state, we shall gain

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fruits and evidences, clear and incontestable, throughout the history of the Church of God. The Church needs not to boast, nor need her children boast of her freedom, purity or spirituality, but this she does say unceasingly: "In God we boast all the day long, and praise Thy name for ever." And this is her constant, unvarying prayer, both for herself and others: "Oh, send out Thy light and Thy truth; let them lead me; let them bring me unto Thy holy hill, and to Thy tabernacles. Then will I go unto the altar of God, unto God my exceeding joy." The great danger to those without the fold is that, like a navigator with but one section of a compass to steer by, though the knowledge of that section may be firmly implanted in the mind, the knowledge is partial and incomplete. The clearness and fixity of a section is a poor makeshift for the lack and loss of the remainder. He who has the complete compass to guide and inform him is well equipped, indeed. Full and broad and authoritative is his grounding and standing. And the direst storms and most devious currents are but proofs and tests of the soundness of his seamanship and the validity of his commission. Those who have the comprehensive, harmonious, and sufficient teaching provided by the Church in the yearly order of her complete and well-balanced service are privileged, indeed; and if they do not find themselves better, purer, stronger spiritually as time goes on the fault does not lie at the door of the Church. It is to be sought in the world without. Among the lessons of Easter are the demonstrated sovereignty of our Lord over decay and death in His own body and in the bodies of those whose departed spirits He recalled. Then it is the mission of Easter to remind us of the spiritual resurrection, of which the Holy Spirit never leaves the Church without reiterated proof. Again, the dead in trespasses and sins are from time to time miraculously quickened by His Divine, immortal energy; and finally, with the dawn of each successive Easter morning there is again imparted to the soul of each child of God the comfortable assurance that he shall in due time, without doubt, enter into the heritage promised him by "the King eternal, immortal, invisible, the only wise God," to whom "be honour and glory for ever and ever."

FROM WEEK TO WEEK.

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

Spectator feels constrained to make a confession. He has apparently been writing for the past three months with unusual force and effectiveness, when in reality he has been spending long weeks in the hospital and slowly recuperating in an invalid's chair. When it was found impossible to continue these weekly articles, an able and trusted friend was asked to carry them on for him. The result has been more than satisfactory, except that readers may find it difficult to return to the old for they say the new is better.

Under ordinary circumstances, one does not covet the privilege of residence in a public hospital, but when serious illness lays its hands upon you, where is it possible to find a better place? You have the best medical skill that the community can produce; you have the watchful care of trained nurses acting under the eye of an expert superintendent; you have all the mechanical appliances, the latest inventions for the relief of suffering; you have a diet kitchen, where the food prescribed by the attending physician is prepared with as much care as a prescription at the medical dispensary. And besides all this, there is a laboratory, where chemical analyses, bearing directly upon your ailment, are made daily. Many of these advantages may be had at home, but it is impossible to gather them all together with the same order and effectiveness as are to be found in a hospital. And yet death is far from being a stranger to those institu-

tions. The passing of a patient is but an incident. The most complete facilities for treatment and the most consummate skill in handling them are in-potent on occasions to stay the hand of death. But the normal story of the hospital is one of reconstruction rather than dissolution. It is perpetually performing an immense service to the community, and it calls in turn upon the public to sustain it at its best. Its usefulness appeals to all, and yet in many cases the eye of science far outstrips the capacity to give effect to its vision in the interests of humanity. The possibilities usually lack realization for want of special means to give them form. Let all who love life, and rejoice in robust health, have a thought for the institutions which are daily reconstructing strength out of feebleness, and augmenting the capacity of human endeavour.

The general public is always interested, or should be interested in the selection of a principal for one of our important seats of learning. If indifference is the attitude of mind of those not directly affected, then it would seem to be plain that the institution had not touched very closely the life of the community. On more than one occasion, Spectator has referred to the differences which he conceives to exist between the Old and the New World ideal of a university. The Old World looks upon the university as the outward symbol of learning. It is occupied in developing exceptional intellectual culture in its students. The bearing of the university training upon the future life of the student and those with whom he is associated is a secondary matter. The one thing needful is a particular intellectual temperament and outlook in the man. We are all familiar with the brilliant results of this system, and under the conditions in which it has flourished it is possibly the best of all systems. But the New World with its new necessities seems to have called loudly for new educational ideals, and eminent thinkers and men of action have for more than half a century been seeking to work out the problem on this continent. On this side the Atlantic, we have had our attention drawn to the needs of the multitude rather than the possible privileges of the few. There is a well defined effort to bring the work of our universities more closely into contact with the life of the community. In its best form this ideal does not necessarily seek to make specialists in the art of bread winning, although it does not despise so fundamental a necessity. It contemplates the educated man as foremost among our citizens in the performance of all a citizen's duties. This contact between knowledge and life, between intellectual power and the discharge of public duty is no mean aim for educational institutions. We think this principle is illustrated in American universities by the prominence of their presidents in the affairs of State. Their advice and counsel are sought by statesmen because they have not been unmindful of their duties as citizens, while professional educators. It is thus that men like Eliot, Shurmann, Wilson and Low have exerted such an important influence outside the walls of their universities, in the United States; and Dr. George Grant and Sir William Dawson did the same thing in Canada. If these men have not succeeded in making illustrious scholars of their students, they have certainly made their respective countries debtors to them for their services.

Bishop's College, Lennoxville, is seeking a principal to succeed Rev. Dr. Whitney, whose resignation will take effect at the end of the current session. We have observed in the announcements calling for applications and suggestions that a man familiar with Canadian life seems to be preferred. It would be foolish to limit the choice of such an important officer to those born and educated in a certain country, but what is essential is to secure a man whose sympathies are in tune with the ideals of this country. This quality is exceedingly difficult to find in any but those who have lived here for some years. It usually takes from five

to ten years to bring about that sense of citizenship in the newcomer, the absence of which is familiarly indicated in the formula, "We at home, and you of this country." If Bishop's College or any other institution is to amount to anything as a factor in the life of our people, it must be led by a man whose ambitions are here, not yonder, whose reward is the approval and gratitude of the Canadian people, not those who live elsewhere.

Archbishop Matheson has been duly enthroned in his Cathedral, and the final touches placed on an ecclesiastical appointment that took almost a year of heart-searching to consummate. Judged by the deliberation and the amount of discussion and correspondence, one would imagine that the dignity about to be conferred upon the man chosen would transform him at once into a being a little more than human. But what, after all, is this that seems to dazzle the eyes of some men. It is a dignified title without a correspondingly dignified duty to perform. It enables the bearer to head a procession of ecclesiastics or bring up the rear, as the case may be. He is addressed in various forms of respectful courtesy, that are awkward, and sound strangely out of place in this country. The birth of these great titles came at a time when the Church in Canada had an excessive respect for machinery. Were it to be done over again, we doubt if the result would be the same. We can hardly imagine two men more indifferent to the frills of office than the present Primate and the Archbishop of Rupert's Land. They will always be held in high esteem, but the esteem did not come with the assumption of the new office, it was there already.

SPECTATOR.

MAGAZINES.

The American Antiquarian.—This is, as usual, a most interesting magazine. The illustrations are good. The articles are: Prehistoric Ruins of Northern Mexico, Omen and Portent Tablets of Assyria and Babylonia, Mythology of the Plains Indians, Secret Societies and Sacred Mysteries, The Hebrew Alphabet. In this paper, Mr. Proctor advances the theory that the Square Character and the Phœnician were in use at the same (very early) periods; the square character being used for the sacred writings, the other for secular purposes. Another article is on Iroquois songs. Mr. Gowan has an enquiry as to the number 6 being the base of Babylonian measures, as contrasted with 10 elsewhere. The editor, Dr. Peet, calls attention to the permeation by religion of all prehistoric and historic ages alike. "Archæology is replete with religion." The "Archæological Notes" are most interesting, especially the note on "The Evolution of the Horse." Book reviews conclude the magazine.

LITERARY NOTES.

Thomas Whittaker has just published a new and cheaper edition of the Hand Book of Biblical Difficulties, by the Rev. Robert Tuck. The work includes a treatment of difficulties relating to moral sentiments, Eastern customs and sentiments, and to the miraculous.

Thomas Whittaker has become the publisher of the Girl's Friendly Magazine, the organ of the Girls' Friendly Society, and proposes to make the publication of general interest to all young women of the Church. A new serial, by Barbara Yechton, is now running through the magazine.

Dr. William Dawson, at present very active in this country as an evangelist, has likewise made for himself a great reputation as a writer of English literature. His "Makers of Modern Prose," and "Makers of Modern Poetry," are among the foremost books of their class. His work as an evangelist takes colour from this strong character-istic, development of religious life on its intellectual, rather than the emotional side, being his chief aim.

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CACOUNA.

"Oh, de Clergy House of Rest
 Am a jolly little nest,
 Singing, 'Couna, Couna, Couna,' all de day;
 Dey're forgettin' all de care,
 And a-drinkin' in de air,
 Singing, 'Couna, Couna, Couna,' all de day."

(Extract from a coon song written last summer for the clergy staying at the House of Rest.)

board and lodging are provided; three excellent meals, all the viands being daintily cooked and well served. The two housekeepers of last summer were untiring in their care and attention to the clerical visitors. All is kept scrupulously clean under the supervision of—

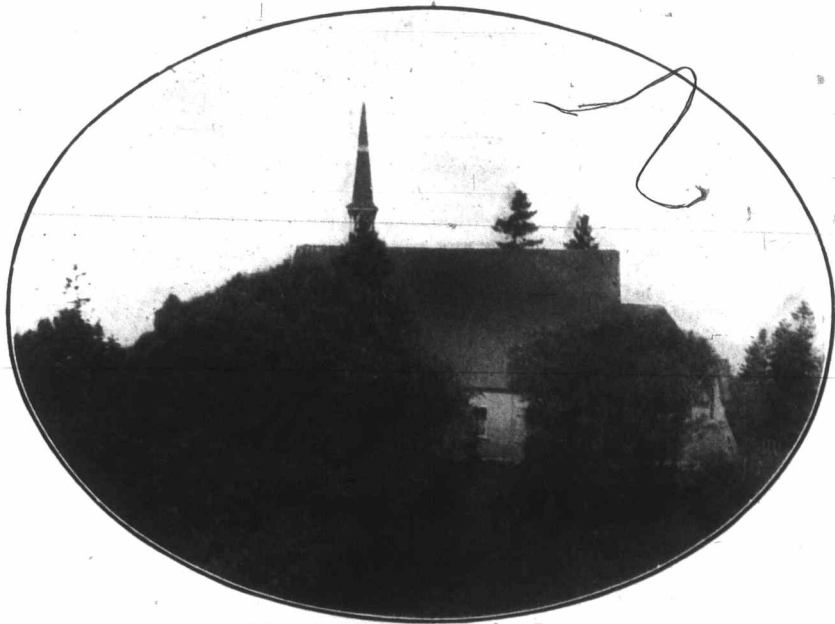
"De ladies of committee,
 All de wisest in de city,"

who pay periodical visits to the Home to see that nothing is lacking to the comfort and well-being of the inmates. Many consider that the

views of river and mountain from the upper gallery are almost unsurpassed in Canada, especially at the hour of sunset, when those wonderful ranges of Laurentian hills on the opposite shore (were ever mountains so blue as these?) are lighted up with the purple beauty o' amethystine hues mingled with gold and crimson, or at other times bathed in mist, with the river of silver sheen below reflecting a double glory; or again, as those glorious outlines stand out clear and sharp against the skyline, reminding one of the bonnie hills of the Scotch Highlands. The river



The Clergy House of Rest, Cacouna.



The Arglican Church, Cacouna.

For tired clergy needing rest and recuperation after all the months of anxious toil (often hardship) in their parish life, Cacouna may be called an ideal resort. Situated on the lower St. Lawrence, about one hundred and fifty miles below Quebec, in the midst of charming scenery, it combines the double advantages of sea and mountain air. It is one of the oldest holiday resorts in Canada. More than fifty years ago people from Quebec and Montreal built their summer residences and cottages on its bluffs overlooking the broad expanse of water; and every year since then brings its crowd of visitors. The Clergy House of Rest was established some twenty years ago, and has proved of inestimable value to many a hard-worked parson, who, arriving jaded in health and spirits, sometimes almost broken down, goes back to his home after a few weeks' rest here, re-invigorated and built up for future work. The House stands in its own grounds on the main street of the village, and is most comfortable in every respect. A double row of galleries encircle it, and from them enchanting views of the surrounding country can be had. It contains some fourteen bedrooms, parlour or reception-room, spacious dining-room, with kitchen and back offices. Of its creature comforts it is not easy to speak too highly. For the small sum of fifty cents a day

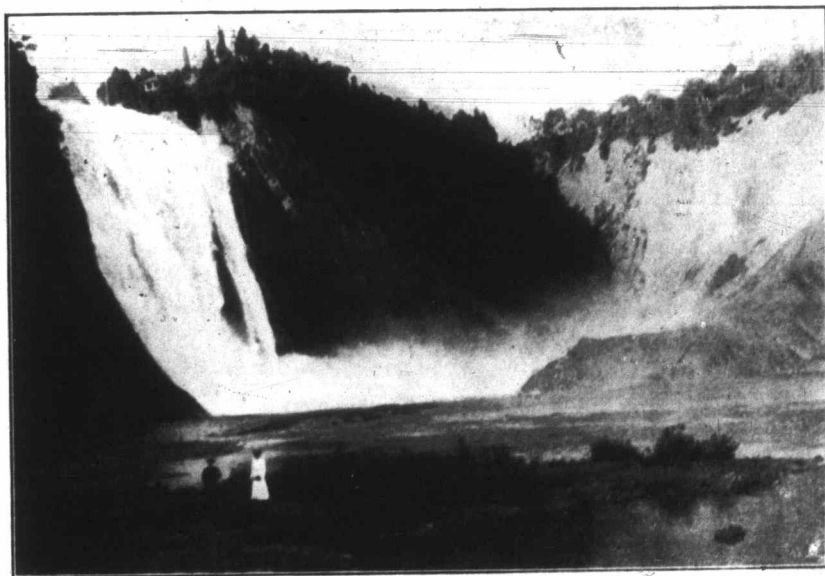


Quiet Spot for Meditation, Cacouna.

here is about eighteen miles across, and bears on its broad bosom numerous islands, some of which are well worth visiting. Almost immediately opposite lies the picturesque village of Tadousac, with its famous fisheries, and the quaint old French church, whose history goes back two hundred years and more. At Tadousac the Saguenay joins the St. Lawrence, and from this point one starts on that truly scenic trip up the Saguenay to Chicoutimi, through a wondrous land of rock and mountain, forest and shadowy vale, a land of beauty and romance, with its majestic river of unknown and mysterious depths. Nearby the Clergy House at Cacouna stands the beautiful little church (which owes so much to the generosity and interest of the Hamilton family), where daily services are held by the "House Master," who is also the chaplain. There are celebrations of the Holy Communion on Sundays and Thursdays. All the week-day services, as well as those on Sunday, are, for the most part, well attended; and this happy combination of spiritual privilege and physical rest is a marked characteristic of Cacouna, not always found in other places of summer resort. The interior arrangements of the church are good, and the beautiful altar always shows signs of diligent care and loving attention. One of the most appreciated features of the Clergy House



Clerical Bathers, Cacouna.



Falls of Montmorenci, Quebec.

of Rest must not be forgotten. There is a comfortable little cottage close by, almost attached to it, called the Den, a haven where tired parsons can disport themselves and enjoy a soothing pipe if so disposed, while reading, writing, or lounging at ease. This Den has been known to echo with hilarious sounds of fun and laughter, of jokes and musical merriment, so that, in the hush of summer evenings, passersby have been known to stop and listen to the strains of song and glee, pouring forth from manly throats, perhaps wondering how such solemn-looking parsons could so far unbend as to indulge in such pastime. Many of the summer residents of Cacouna are extremely kind and hospitable to the clergy on holiday, inviting them to their houses and doing much to enliven their stay. The bathing is good, but depends on the ebb and flow of the tide. There is also a boat belonging to the House of Rest, so that at certain times water picnics to places of interest can be undertaken and fully enjoyed. There are many lovely walks in the neighbourhood, and quiet spots for meditation, so dear to the student or diligent reader, where one may spend delightful hours in undisturbed contemplation of the beauties of nature and enjoyable scenery. The flourishing town of Riviere du Loup, with its picturesque falls and handsome residences, is within walking distance from the Clergy House; and its fine shops and supply stores are well worth visiting. There are excellent golf links at Cacouna for those who delight in outdoor games, and plenty of tennis all through the season. A few miles below Quebec are the famous Falls of Montmorenci, a splendid cataract over two hundred feet in height. The river above has cut its way through the rocks, forming a picturesque gorge, with the banks on either side shaped into "natural steps." Every year the committee of the Clergy House offer a certain number of free transportation tickets to each diocese, the number corresponding to the amount contributed by that diocese. The object is so worthy that we feel sure if it were more fully known amongst the clergy and laity many would be glad to contribute to the fund for the support of this House of Rest. Further particulars can be obtained from Mrs. K. Smith, of Ottawa, the indefatigable and obliging secretary of the committee.—A. W. Macnab.

The Churchwoman.

HURON.

London.—The eighteenth annual meeting of the Huron Diocesan Branch of the Woman's Auxiliary to the Missionary Society of the Church in Canada, commenced on Tuesday, the 4th inst., with a celebration of the Holy Communion in St. Paul's Cathedral, the Lord Bishop of Huron preaching. In the afternoon a devotional meeting was held in Cronyn Hall, which was addressed by Miss Archer, of Japan, who drew a sad picture of the misery entailed by heathenism on its votaries, especially on the women and little children. "But the light," she said, "is growing. In almost every city Christian schools have been established, and there are firm and faithful Christians in many places." The Bishop gave a Bible reading from the Gospel of St. John. At 7.30 p.m. the Board of Management met in Cronyn Hall. The minutes of the semi-annual meeting, held in Petrolia last October, were read and confirmed. Several notices of motion were read, one asking the appointment of a committee to devise some means of rendering the smaller branches a greater force. Amendments of several clauses of the diocesan constitution were made and discussed, and a committee was asked for to consider the revision of the diocesan and parochial constitutions, to report to the annual meeting in 1906. The discussion of the suggested amendments and alterations was referred to the annual meeting on Wednesday. It was decided that

CANADIAN CHURCHMAN

the diocesan president and officers should be elected by ballot. A committee to consider the means of rendering the smaller branches more interested and stronger was appointed, consisting of Mrs. Ward, Norwich; Mrs. Barrell, Port Dover; Mrs. Arthur Shore, Cargill; Mrs. Neville, Port Rowan, and Mrs. Sharpe, Dresden. It was moved and seconded, and referred to the annual meeting, that a temporary executive be appointed to act till such time as the revision of the constitution be effected. Mrs. Boomer spoke of the missionary song service to be held in the Memorial Church on Thursday evening, earnestly asking the delegates to attend. This service is by the Bishop of Caledonia. The meeting closed with the Benediction. After the devotional meeting a fully attended meeting of the Educational Committee was held, in which most satisfactory accounts of the children educated by this committee were given, and an earnest plea was made for increased sympathy with that branch of No. A work, which helps the missionaries, who are toiling among the heathen. Many children are waiting their turn to receive the care of the committee.

The first business session of the eighteenth annual meeting of the Woman's Auxiliary of the diocese of Huron was held in Cronyn Hall, on Wednesday, the 5th inst. The meeting was opened with Bible reading and prayer, after which Mrs. Falls, diocesan correspondent secretary, reported letters of greeting from Mrs. Tilton, president of the Woman's Auxiliary; Miss Carter and Mrs. Patterson Hall; Miss Tilley, and from the Toronto, Ottawa, and Montreal diocesan branches; also letters of regret for absence from Miss Battersby, Mrs. Hart, and Mrs. Ridley. The roll was then called, about 180 delegates answering to their names. A letter, conveying to the meeting her warm greetings and loving wishes for these meetings, and for the welfare of the Huron Auxiliary, from the former president, Mrs. Baldwin, was read, and responded to by a telegram of greeting and sympathy. The minutes of the Board of Management meeting were read and confirmed. The clauses on the convening circular re necessary and desirable changes in the diocesan and parochial constitutions were discussed, and referred, for final decision, to the committee to report at the annual meeting of 1906. The president appointed to this committee: Mrs. Tilley (convener); Miss Weir, Miss Gower, Mrs. Kains, Mrs. Fleming, Mrs. Craig, and Mrs. Ward. In accordance with the decision that the president shall be elected with the diocesan officers, nominating ballots were distributed to the delegates. The president then read her very excellent address, referring to the great loss the Huron Auxiliary has sustained by the entering into rest of the late reverend Bishop, and the removal from London of Mrs. Baldwin, who had been its loving and devoted president from its beginning. They stated that the reports of the diocesan officers were most satisfactory, a practical test of the work being the manner in which all obligations were fulfilled. All pledges were fully met, leaving a small balance with which to begin the new year. Regret was expressed that Mrs. Jewell and Mrs. Reid no longer felt equal to their long labour of love on behalf of the annual meetings, and the address closed with earnest words of encouragement. A vote of thanks was tendered to the president for her address, in replying to which she dwelt on the faithful help she had received from the diocesan officers. A resolution of thanks for all her loving service, and regret that she would not allow herself to be even named for president, was tendered to Mrs. Boomer. The afternoon session met at 2.30, the Lord Bishop of Huron presiding. The result of the ballots was read by His Lordship, and was as follows: President, 180 votes, for Mrs. Sage, 164; treasurer, 184 votes, for Miss Farncombe, 151; recording secretary, 173 votes, for Miss Bethune, 162; corresponding secretary, 173 votes, for Mrs. Falls, 131; diocesan secretary, 173 votes, for Miss Gower, 170; secretary juniors, 162 votes, for Miss Fox, 154. The Bishop then nominated Mrs. Williams honorary president, and nominated on the Board of Management, Mrs. Tilley, Mrs. Boomer,

Mrs. Whitehead, and Mrs. De la Hooke. Mrs. Boomer conveyed to His Lordship an address of welcome from the Huron Auxiliary, to which he replied with words of appreciation and encouragement. The diocesan officers presented their report. The recording secretary reported 96 senior auxiliaries, several of which failed to report. The membership, without these, is 1,617. There are twenty girls' branches, with a membership of 105. The corresponding secretary presented several appeals for assistance. The diocesan secretary reported 176 bales sent out, and cash expenditure for these \$2,619. The secretary for junior branches reported mingled encouragement and disappointments. The \$15 promised for kindergarten work in Japan had been paid in, to the treasurer. The treasurer's report showed receipts for the year, \$5,729; expenditure, \$5,281; balance, \$448. The reports of the committees were satisfactory, especially that for the education of missionaries' children, which good and needful branch of Woman's Auxiliary work was again specially recommended to the meeting. This being the year of the triennial meeting of the Woman's Auxiliary, the following representatives from Huron were appointed: The president, treasurer, diocese and recording secretaries; delegates, Mrs. Richardson, Miss Weir, Mrs. Tilley, Mrs. McLellan; substitutes, Mrs. Kains, Mrs. Robinson, Miss Battersby, and Mrs. Craig. Mrs. Strong, lady missionary on the Grand River Reserve, reported the satisfactory work being done among and by the Indian women. In the evening a general public missionary meeting was held in the Cronyn Hall, at which the Bishop of Huron presided. The report of the diocesan treasurer showed an increase of over \$2,000 over the income of last year. Addresses were delivered during the evening by the Lord Bishop, the Rev. C. Egerton-Ryerson, a missionary on furlough from Japan, and the Rev. Canon Forneret, of Hamilton.

On Thursday, April 6th, the proceedings at the convention commenced when the delegates attended Morning Prayer in St. Paul's Cathedral, when the sermon was preached by the Rev. E. Ryerson, of Japan, who dwelt on the duty of thankfulness, specially of thankfulness for Church privileges. With reference to the Japanese, Mr. Ryerson said travellers and pictures represented them a bright, happy people, but, under this bright exterior, much sorrow and sadness was hidden. He also emphasized the appalling difficulties under which the Christian converts remain faithful. The third business session followed, at which the president appointed the Executive Committee, placing on it a representative for each deanery, as follows: Brant—Mrs. Mackenzie, Miss Weir; Bruce—Mrs. English, Mrs. Robinson; Lambton—Mrs. Davis or Mrs. Kenny; Middlesex—Mrs. Boomer, Mrs. Richardson, Mrs. Bullen; Norfolk—Miss Battersby; Oxford—Mrs. Ward (Norwich); Perth—Mrs. McLellan; Waterloo—Miss Puddicombe (Hagsville); Kent—Mrs. Thorpe; Essex—Mrs. Newton; Grey—Mrs. Arnell; Huron—Mrs. Lowe; convener, Mrs. Falls, London. A letter from the general Dorcas secretary was read, appealing for help for Lytton Hospital and Indian schools in the North-West, also for help for lepers in China, and for help for children at Tarn Taran, in the Punjab, where Miss Strickland is working. A letter from the Rev. C. Waller, Japan, was read, in which he earnestly appealed for workers and for help for the missionary work there; also giving some accounts of the work of the hospital, where, during the past year, 4,581 patients were treated. Before the opening of the afternoon session the delegates were presented by the president to Bishop and Mrs. Williams. All the pledges undertaken by the Huron diocesan branch were renewed, with the following additional auxiliary pledges: Towards salary and maintenance of matron at Lytton Hospital, B.C., \$10; towards salary of matron at Whitefish Lake, \$20; to Archdeacon Pentreath, for work among the Japanese in British Columbia, \$20. The secretary-treasurer of junior branches asked that again this year the juniors would raise \$15 for kindergarten work in Japan. The Dorcas secretary-treasurer

[April 20, 1905.]

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reported that successful arrangements had been made for clothing boys in Indian homes and schools. Very interesting letters on their work from Miss Weir, Metlakatla, and Miss Strickland, Tarn Taran, were read. A resolution of appreciation of and thanks for her long, faithful service was tendered to Mrs. Complin and warmly endorsed by the president. An invitation from Stratford to the Board of Management to hold the semi-annual meeting there was gladly accepted. Resolutions of sympathy with bereaved members, and of thanks to those who helped with their annual meeting were passed, and a very special vote of thanks was tendered to the ladies of London for their untiring hospitality to those attending the meeting. The Bishop then took the chair and announced that the triennial thank-offering amounted to \$529.07. He said he was glad to see that all measures adopted at this annual meeting were in

TORONTO.

The April meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in the school-house of the Church of the Ascension on Thursday, the 11th inst. In the absence from town of the corresponding secretary, the report was read by the first vice-president. Fourteen new life members were reported, bringing the membership this year up to 34. Seven branches had not returned their report forms, Alnwick, Campbellford, Colborne, Hawkestone, Horning's Mills, Wooler and Gelert. Representatives were specially asked to tell the delegates and life members to bring their credential tickets each day of the annual meeting, and also that reduced railway fares can only be given to those who buy a one way ticket to Toronto, and obtain a delegate's certificate from the ticket agent. The officers and members of St. Luke's branch have extended a cordial invitation to a reception given by them to the president and

Dorcas Secretary reported nine bales, one organ, three communion sets, two sets communion linen, one communion bread box, sent away during the month. The treasurer of the Junior Department reported receipts for the month to be \$254.55; total receipts for the year, \$522.21. The branches of St. Mark's, Toronto Junction and Lloydtown have been reorganized; the junior annual meeting will be held in St. James' school-house, on Saturday, May 6th, at 2.30 p.m. The treasurer of the Literature Committee stated that 97 books and 43 magazines had been distributed during the month; that 35 answers had been received to the sets of questions distributed upon missionary study, and that a valuable book had been given to the library by St. James' branch, called "The Middle Kingdom," by Williams. The treasurer of the P.M.C. stated receipts for the month to be \$1,308.42. Eighteen new members have been enrolled in the babies' branch. The Leaflet receipts amounted to \$84.45, with an increased circulation of 56. Letters were read from the Bishop



The Body of Christ being carried to the Tomb.

the line of progress. He was specially glad of the forward movement of the work for the education of missionaries' children, a work of extreme importance; almost as necessary as that of supporting missionaries. Those who did not help this branch of auxiliary work were putting obstacles in the way of missionary work, as missionaries cannot be expected to sacrifice their children's future. Three things he said he would have the women of the Auxiliary remember: The work was the Lord Jesus Christ's work, not theirs. Care must be taken that nothing of personal ambition or party spirit should enter into it. In another sense, the work was theirs. God had called them to be co-workers with Him, and if they failed His work was retarded. They must always remember that a day was coming which would test the character of the work. The love of God would give them seriousness, steadfastness, and joy in their work. The Bishop then pronounced the Benediction, and the convention closed.

delegates of each branch; this reception will be held in St. Luke's school-house on Tuesday evening, May 2nd. The president then read the programme for the coming annual meeting, laying special stress upon the service to be held in St. James' on Wednesday morning, when the Bishop of Ontario will preach the sermon and the joint missionary meeting of the Board of the M.S.C.C. and the W.A. on Wednesday evening, in Association Hall, when addresses will be given by Bishop Carmichael, of Montreal; Rev. G. Egerton Ryerson, of Japan, and others. The Extra-Cent-a-Day Fund amounted to \$133.97, and was voted for the purchase of nourishing food to the missionary workers at Mackenzie River. The diocesan treasurer stated that all pledges had been met most promptly this year, with a balance on hand of \$320, which would be voted upon at the annual meeting. The total receipts for this year amounted to \$13,304.24. Total membership, 5,580, an increase of 233 this year. The

of Algoma, Rev. J. Antle, Mrs. Haslam, Miss Johnson, from the Ven. Archdeacon Beer, of Kootenay diocese, to the general secretary, from Miss Howard of the Palamotta Blind School, and a most interesting one from a native boy studying at the Panavelli School. The president stated that a branch of the W.A. was about to be formed among the women at the Blackfoot Mission. At the noon hour, the members adjourned to the church for twenty minutes' service, when the rector, the Rev. G. A. Kuhring, gave a most helpful and beautiful address, the subject being "Martha." A most happy feature of the meeting was the presentation, by the convener of the Literature Committee, Mrs. Davidson, and Mrs. Grindlay, secretary of St. James' branch, on behalf of the Diocesan Board, of a life membership on the General Board of the W.A., to the diocesan Dorcas secretary, Mrs. Banks, who has for so many years so ably and faithfully fulfilled the many duties of that difficult position.

OTTAWA.

St. George's.—The annual meeting of the Girls' Friendly Society was held in this school-room on Thursday night, the 6th inst., when the officers elected were: President, Mrs. Tilton; vice-president, Miss Frances Hemming; secretary, Miss L. C. Wicksteed; treasurer, Miss Everitt. Four new commended members from England were introduced, and letters were read from Miss Palmer, the society's missionary in Japan. The meeting was preceded by a short religious service and afterwards refreshments were served.

The reports of the officers of the Junior Woman's Auxiliary at its annual meeting, held Friday night, April 7th, in Lauder Hall, showed a growth in every respect. Twenty-two meetings had been held and were all well attended, and were made interesting by papers on different subjects. The treasurer reported a balance of \$8.86 on hand. Clothing to the amount of \$20 was sent to a girl in the North-West. The auxiliary has now thirty-eight members. The Rev. Canon Kittson, Mrs. Parmelee, Mrs. George E. Perley, and Mrs. G. M. Greene addressed the members, congratulating them on the good work done during the year. Miss Rammage sang a sacred song. The president, Mrs. Lennox Smith, was presented by the members with a handsome bouquet of flowers in recognition of her earnest work in the society. The officers of the auxiliary for the coming year are: President, Mrs. Lennox Smith; vice-presidents, Miss Kittson and Miss Peden; secretary, Miss A. Peden; treasurer, Miss Richards; Dorcas secretary, Miss Wright; box secretary, Miss Jackson; literature secretary, Miss Holmes; representative to Diocese in Board, Miss Peden; delegates to the annual meeting, Miss Dummert and Miss Jackson.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Stellarton.—The many friends of the Rev. D. C. Moore, formerly rector of this parish, will regret to hear of his death, which took place at the Rectory Cusop, Hay, in England, on March 17th. He had only recently celebrated his eightieth birthday. The Rev. David Christmas Moore was a St. Bees' man (1846). He was made deacon in 1848, and ordained priest in 1850. His first curacy was St. Andrew's, Birmingham. Subsequently he laboured for a short time in the United States. He came to the Diocese of Nova Scotia in 1862, and laboured here until 1890. His last parish in this diocese was Stellarton. He was a man widely esteemed and beloved. To his great zeal was due the building of several churches, amongst which were St. George's, New Glasgow, and St. Bees', Westville. For several years previous to his resignation of Stellarton he held the office of Rural Dean of Amherst. In England he laboured in the diocese of Hereford, being, for five years, in sole charge of Westhild. About four years ago he accepted the living of Cusop. The Brecon Times says: "He was a man of fine physique and of a most lovable and genial disposition. He was possessed of lofty ideals and wide learning, and was a delightful companion. His heart was always brimful of love for the poor and for little children. A beautiful and touching custom which he never forsook was his remembrance of the latter in his private morning and evening prayers." As a Freemason Mr. Moore held the position of Grand Master of the Grand Lodge of Nova Scotia from 1888 to 1890. In England he was an honorary member of the Loyal Hay Lodge of Freemasons. The funeral took place at Cusop Church, the service being fully choral, the Very Rev. the Dean of Hereford and the Rev. A. G. Jones officiating.

The interment was near the "Priests' Door" in the churchyard. Very many of the clergy of the diocese and representatives of the Freemasons were present in the large concourse of people. Mrs. Moore, who survives him, is the daughter of the late Rev. R. F. Brine. The only daughter of Mr. Moore is by a first wife, and she is resident in Manitoba.

Kensington.—The Rev. J. A. Winfield, rector of this parish, has resigned the living, and has accepted the living of Trinity, St. Stephens, N.B., in succession to the Rev. F. Robertson, who has removed to New Glasgow. He will commence his new duties on May 1st next.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Apostolic Rite of Confirmation was administered in this cathedral by the Bishop of the diocese on Palm Sunday evening. His Lordship gave an impressive address, after which forty-four candidates were presented by the Dean and Canon Starr. There were seven soldiers and one officer presented among the male candidates.

OTTAWA.

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

Almonte.—The Bishop of Ottawa visited this parish on Tuesday, the 11th inst., and administered Confirmation to nineteen adult members of the congregation in the presence of a large congregation. His Lordship had made his annual visit to the parish four months previously confirming a class of twenty-eight, and this special visit was due to the fact that a number of adults were desirous of being admitted to the Holy Communion at Easter, but not having been confirmed, the Bishop readily consented to a special Confirmation. Seven men and twelve women received the apostolic rite, of which number two and six, respectively, were brought up in other religious bodies. This makes the third Confirmation held in this parish during the past sixteen months, and a total of seventy-eight candidates. The Lenten week-day services are being attended by large congregations, and the communicants' roll at Easter will, it is hoped, have numerous additions.

TORONTO.

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

Toronto.—A redistribution of the Toronto Rectory Surplus Fund will, in the ordinary course, come up for consideration at the meeting of the Synod of Toronto Diocese in June. The money is the surplus from the Rectory Endowment Fund, which amounts annually to from \$18,000 to \$20,000, and from which St. James' Church receives yearly \$5,000. At the present time some thirty-six parishes receive aid out of the fund, but the erection of several new churches since the last distribution seven years ago, for which no provision has been made out of the surplus, makes a redistribution desirable. There are twenty-five churches that each receive ten shares annually, or an amount a little over \$100. The last distribution gave to the poorer churches a larger portion than the richer ones. In Toronto there are three churches, St. Augustine's, in St. Bartholomew's Parish; St. Barnabas', in St. John's, Norway Parish, and St. Barnabas', Chester, that receive no aid. Until they are made distinct parishes by the Bishop they cannot be assisted, but it is believed the Bishop would sanction the rearrangement. On Tuesday afternoon, the 11th inst., the Synod's committee, consisting of Dr. N. W. Hoyles, K.C., Provost Macklem, Chancellor J. A. Worrell, and Mr. W. B. Gwyne,

considered the question in the Synod office, but did not agree on final recommendations.

Wycliffe College.—During the past week the Rev. Canon Kirkpatrick, D.D., Master of Selwyn College, Cambridge, and Lady Margaret Professor of Divinity in that University, who has been paying a visit to this city, delivered a series of lectures in the Convention Hall of this College before large and representative audiences. Principal Sheraton occupied the chair in the absence of the Bishop of the diocese, through illness. The subjects of the lectures were as follows. Wednesday, April 12th, "The Psalms;" 13th, "The Names and Attributes of Jehovah;" 14th, "The Moral Attributes of Jehovah;" and 15th, "The Future Life." Last Sunday morning, Dr. Kirkpatrick preached the University sermon, and in the evening he occupied the pulpit at St. James'. Dr. Kirkpatrick is an honorary Canon of Ely Cathedral, and is one of the Examining Chaplains of His Grace, the Archbishop of Canterbury.

Whitby.—All Saints.—The discourse on the "Passion of Christ," given on Tuesday evening, April 10th, in the schoolhouse by the Rev. Canon Dixon, was a most impressive and instructive lecture. The illustrations were most real in tone and very effective, being the work of some of the most famous artists on the Continent, and consequently a valuable collection of views. There was a good attendance, and all felt that a most profitable evening had been spent, and trust the Canon will favour this congregation in the near future again.

The annual meeting of the W.A. was held recently at the residence of Mrs. Newport. The attendance was very good, and all were much interested in the reports read by the various officers, which gave a synopsis of the work accomplished through the year; and it was most pleasing to note that there were fifty members on the roll, and that the year's work has been most encouraging in every respect. After a few earnest remarks by the rector, the meeting was closed in the usual manner. Afterwards all were invited to partake of a "social cup of tea" by Mrs. Newport. The following are the officers: President, Mrs. Lawlor; first vice-president, Mrs. Nourse; second vice-president, Mrs. Wm. Newport; treasurer, Mrs. Conner; corresponding secretary, Mrs. A. H. Wright; recording secretary, Mrs. Vickers. Visiting Committee—Mrs. O. Donovan, Mrs. Downey and Miss Ham.

Hastings.—St. George's.—The Rev. Canon Dixon visited this parish on Sunday and Monday.

The Figure of a Choir Boy

is new as an Easter idea, and yet it is quite appropriate. It is incorporated in the design of one of our Easter Spoon Handles, and is much admired. These spoons are Sterling Silver, well finished and stiff, and sell at \$2 each. Remember your Easter Gifts.

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168 Yonge St., Toronto.

April 9th and day on behalf of the diocese. His sermons were members of the congregation belonging to Hastings, and in the former the members were by the Rev. purpose of the proposed by His Norwood and Warkworth. all present to and Canon D Church's well man who can feel of all Mission Boat May God so work he will ple enjoyed views, and subject being gregation in terians, Me opening his solemnity of not my work Christ. And to mar the quoted from on the shee It would be tures which was most i

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April 9th and 10th, and preached on the former day on behalf of the Mission Fund of the diocese. His sermons were much appreciated by the members of the congregation. On the following afternoon, a meeting took place of the two congregations belonging to the mission, viz., St. George's, Hastings, and St. James', Roseneath. It was held in the former church and was largely attended by the members of both congregations. It was called by the Rev. J. C. Davidson, Rural Dean, for the purpose of discussing a change which was proposed by His Lordship, to annex our parish with Norwood and Westwood, and Roseneath with Warkworth. But as it was the unanimous wish of all present to remain as they are, the Rural Dean and Canon Dixon decided it to be the best for the Church's welfare, and in the near future with a man who can search the hearts of men, it was the feeling of all that this parish would relieve the Mission Board of its grant, which is \$200 per year. May God send such a man here. If he looks for work he will find it here. In the evening the people enjoyed a lecture, illustrated with limelight views, and given by the Rev. Canon Dixon, the subject being "The Passion of Christ." The congregation included, besides Church people, Presbyterians, Methodists, and Roman Catholics. In opening his address, Canon Dixon spoke of the solemnity of the subject, and in his usual way said, not my word, but God's, let us spend an hour with Christ. And so we did. Not a whisper was heard, to mar the stillness of the hour. Canon Dixon quoted from the Bible as each picture was thrown on the sheet, the calm voice making it all sacred. It would be useless to try to tell fully of the pictures which were all most beautiful. The lecture was most interesting and instructive.

NIAGARA.

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

Hamilton.—St. George's.—A special meeting of the vestry of this church was held Saturday evening, April 8th, to discuss the call which the rector, the Rev. F. E. Howitt, is about to receive from St. John, N.B. The feeling among those present was unanimous in favour of the Rev. Mr. Howitt remaining in Hamilton, if he can be induced to do so. The Rev. F. E. Howitt did not announce any decision on the subject. He stated that he would only go to St. John if it appeared to him that he could do more good in that field. Should he accept the anticipated call, there will be general regret, not only among the congregation, but throughout the city generally.

HURON.

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

Brantford.—St. Jude's.—The Lord Bishop of the diocese has appointed the Rev. T. A. Wright, rector of this parish, to be Rural Dean of the county of Brant. We heartily congratulate Mr. Wright upon his new position in the Church.

Forest.—Christ Church.—A meeting of the Anglican Young People's Association was held in the schoolroom on Tuesday evening, the 4th inst. The following officers were elected: First honorary president, M. A. Smith; second honorary president, Mrs. Parsons; president, Miss E. Porte; first vice-president, Mr. Kauffman; second vice-president, Douglas Smith; secretary-treasurer, A. K. Zapfe. Executive Committee—Miss L. Scott, B. DeJersey, L. McFarlane.

—Better to be alone in the world and utterly friendless than to have sham friends and no sympathy.—Thackeray.

We shape ourselves the joy or fear
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

RUPERT'S LAND.

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

Winnipeg.—St. John's Cathedral.—The Most Rev. S. P. Matheson, D.D., was installed and enthroned as Archbishop and Metropolitan of the Diocese and Province of Rupert's Land in this cathedral church on Sunday morning, April 9th, with the usual ceremonies. The act of installation was performed by the Rev. Canon Coombs, who is the senior Canon of the cathedral chapter. The Rev. Canon Murray also assisted. Mr. John A. Machray, barrister, a nephew of the late Archbishop, read the certificate of the election prior to the ceremony of installation. At the conclusion of the ceremony the Archbishop preached. There was a large congregation present. A beautifully embossed alms-dish, presented by Miss Dalton, principal of Havergal College, and two service books for the holy table, presented by the Rev. W. A. Burnam, were used for the first time at this service.

St. Peter's.—His Grace the Archbishop held a Confirmation service in this church on the evening of the same day, when fifteen candidates were presented for the apostolic rite, twelve from St. Peter's parish and three from St. John's. The Revs. S. Fea and W. A. Burnam, rectors respectively of the two parishes, took part in the service. The church was crowded, and many were turned away, unable to find an entrance.

Bradwardine.—The Rev. George Horrobin has resigned this parish to accept the curacy of St. George's, Winnipeg. He was offered quite a considerable increase in stipend to remain in charge. The Rev. J. H. Gibson, of Hartney, has been offered the rectorship of Bradwardine, and, having accepted, will take charge of the same early in May. At that time he will almost have completed six years' service in the Mission of Hartney and Elgin.

NEW WESTMINSTER.

Vancouver.—Launching of the Mission Boat.—A service, unique in history of the Church in Canada, was held April 4th, at Wallace's shipyard, when the Mission Boat for the coast missions was launched. The Bishops of Columbia and New Westminster were absent on visitations, and the service was conducted by the Ven. Archdeacon Pentreath. The service opened with the hymn: "The Ocean Hath no Danger," from "Church Hymns;" versicles and responses from the Psalms and the Book of Job; lesson, St. Mark vi., 45-53; Rev. H. G. F. Clinton; hymn, "Eternal Father, Strong to Save;" special prayers; address, Rev. C. C. Owen; hymn, from American Church Hymn Book. The Archdeacon then said: "In the faith and fear of God, I name thee 'Columbia.' Go forth on thine errand of love. The Blessing of God Almighty, the Father, the Son, and the Holy Ghost rest upon this vessel and all who shall embark upon it." A bugle call was then sounded as the signal for launching, by Master Harold Pentreath, son of the Archdeacon, and as the "Columbia" glided into the water, Mrs. Antle broke a bottle of water over the bow. The choir boys of the city churches led the hymns, which were very heartily sung. About 400 people were present. The city clergy attended, and the Rev. C. W. Houghton, of New Westminster. The "Columbia" is 64 feet long, and is 14 feet beam. She will be driven by a Union gasoline engine of 20-h.p. and will be fitted with masts and sails. The Rev. J. Antle is missionary-in-charge. Dr. Hutton is surgeon of the mission craft, and will also act as engineer. A seaman and a cook complete the crew. The boat will carry a hospital cot and a full equipment of medical and surgical appliances, and will

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be in close touch with the work of the Hospital at Rock Bay, about to be established by the Victorian Order of Nurses. A room 22 feet long will be available for celebration of the Holy Communion and other services desirable to hold on board the boat. Most of the services will, of course, be held in camps, etc. The "Columbia" will cost, completely equipped for sea, \$4,000, half of which has been granted by the M.S.C.C., and the other half has been raised by the two dioceses of Columbia and New Westminster. She will start entirely free of debt. A circulating library will be on board, and a monthly paper will be edited, and distributed among the logging camps. This practical work has commended itself to people on the coast, and money and gifts have been freely offered. The boat will start on her mission work about April 20th. She will be first taken to Victoria, so that friends of the mission in the sister diocese may inspect her.

Princeton and Hedley.—The Ven. Archdeacon Pentreath intends going to the Similkameen Valley in a few weeks to organize missions at these points. A lady in England has offered £100 a year as a grant for work to be started in a field previously unoccupied by the Church. The grant has been allotted to these places, which, on account of the railway developments expected this year, will become important centres. An active and zealous young man is needed for this work, which is both interesting and important.

Nicola Lake.—Mr. Wm. Govier, who will be ordained deacon on Trinity Sunday, has taken charge of this newly-formed mission.

KOOTENAY.

The Bishop of New Westminster and Kootenay has been spending a fortnight in the latter diocese. He was present at a meeting of the Executive Committee at Revelstoke, having just come from the consecration of a church at Penticton. From Revelstoke the Bishop went to Nelson, where the Rev. F. H. Graham presented about twenty persons for the apostolic rite of Confirmation. Then His Lordship passed on to Kaslo, where again a Confirmation was held, when the Rev. G. Cook presented eight persons. The church at Kaslo was so crowded that there was only standing room for some of the later arrivals. A reception was given the Bishop after the service, and a pleasant social hour was spent by His Lordship among the parishioners. The Synod of the diocese will be held in Nelson on the 7th and 8th of June. The Rev. Mr. Bastin has now fully entered on his labours as rector of the Parish of Cranbrook.

—A single night digs a gulf between the self of yesterday and the self of to-day.—Amiel.

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THE WATCHER OF THE STARS.

(Arthur Harvey, F.R.S.C., Ob. April 7th, 1905.)
 Along the star-paved way to Nature's throne,
 With vision keen, and mind of wondrous scope,
 The treasur'd knowledge science yields to hope,
 And quest intense, full oft he sought alone.

To him—the common earth, the wayside flower,
 The varied forms of life and growth we see
 And pass, regardless of their mystery,
 Each spoke—with subtle, moving power.

An insight rare, and quick, compelling skill,
 Were joined to grace of mind, of taste, of heart,
 Learning, or old, or new; music's sweet tone,
 Obedient all to mem'ry, and to will.
 And now from thee, alas! that we should part
 Forth hast thou fared, alone—yet not alone
 —T. E. Moberly.

Correspondence.

REV. PROF. SAYCE'S LETTER.

Sir,—The following letter just received by the Rev. Robert Ker, rector of St. Catharines, from the Rev. Professor Sayce, the prince of archaeologists, who is now in Egypt, is a reply to a Higher Criticism utterance of the Rev. Dr. Peters, of New York, which Mr. Ker had enclosed for his persual. It completely explodes any force there might seem to be, in the ill-considered quotation from Sayce, which the Rev. E. C. Cayley, published in your last issue:
 J. LANGTRY.

Dahalia, Istar, Cairo, March 24th, 1905.

Dear Sir,—I am much obliged to you for sending me Dr. Peter's letter, which is written with his usual verve. But like the rest of his "critical" friends, he confines himself to general assertions. He carefully avoids specific facts. I wish he would answer two simple questions: (1) How is it that archaeological discovery has been almost uniformly in favour of tradition and against the positively announced conclusions of the "critics." and (2) In "The Golden Butterfly," where does Besant end and Rice begin? If the Doctor can accurately define the respective shares of the two writers, I shall be better able to believe that he can dissect oriental documents that are written in a dead and imperfectly known language. The Doctor, however, is not correct in saying that "the scholarly world has definitely adopted" the views and methods of his friends. It may have done so in America and England, where we are apt to adopt the cast-off clothes of the Germans, but even in their original home the reaction has already come. Thus, in the latest authoritative book on ancient Oriental history, Professor Hommel's "Geographic und Geschichte des alten Orients," the whole of the "critical" theory is thrown aside as exploded and even the varying use of "Elohim and Yahvet," in the Book of Genesis, upon which the theory ultimately rests, is explained as having nothing to do with a difference of documents.

A. H. SAYCE.

ABERDEERN ASSOCIATION.

Sir,—In a recent number, mention is made of the "Aberdeen Society." Kindly inform me if there is any agent for the society in this part of the country.
 MISS H. MACKAY,
 Box 25, Prince Albert, Sask.

USE WHAT TALENTS YOU HAVE.

There are always those who wrap their talent for service in the napkin of not-worth-while. They feel that they could not do much because their ability is so small, and, therefore, they do not try to do anything. They suppose that they are practising the much praised virtue of humility, while really they are evading duty and responsibility and

thus incurring blame and guilt. The truth is, no one, however small his ability, need live uselessly. God bestows no talents which He means to be wrapped up in napkins of any kind. Of course we cannot give what we have not. But we should give always what we have. We are never to say: "There is no use in my giving, for I have so little. It can do no one any good." We have nothing to do with the matter of larger or smaller. We are responsible only for what we have had. If it is but one little talent, one little talent is all we shall have to answer for. But we must answer for that, and if we fail to use it we shall not only lose it in the end, but also shall incur the penalty of uselessness.

THE HORSE SHOW.

The Great Event of Easter Week in Toronto.

The list of entries for the Horse Show is now complete, and in many ways the Canadian Horse Show will appear in the number of the horses and perhaps in the quality to be the greatest yet held in America. In one of the jumping classes, for example, there is the unprecedented number of fifty-two entries. In many other of these classes there are forty and more. In the high stepping class for the famous King Edward Hotel Cup there is also a very big list of crack horses. The formal opening will take place at 2.30 on Wednesday afternoon, April 26th, when His Excellency will be attended by an escort from the Governor-General's Body Guard. He will drive into the centre of the ring. The reduced railway rates will attract a very large number of visitors from outside places. On Wednesday, April 26th, return tickets will be sold at single fare, and on Thursday, Friday and Saturday at a fare and a third. All tickets good to return up to and including Monday, May 1st.

THE PAINTER'S PRAYER.

An old painter of Vienna, after standing for a long time in silent meditation before his canvas, with hands crossed meekly on his breast and head bent reverently low, turned away saying: "May God forgive me that I did not do it better!"

Many people, as they come to the close of their life, and look back at what they have done with their opportunities and privileges, and at what they are leaving as their finished work, to be their memorial, can only pray with like sadness: "May God forgive me that I did not do it better!"

STRAIGHTEN UP.

God made your backbone to be erect and not curved or hunched. He formed it of several bones, so that it would bend to fit different positions, but the natural position is erect. Sit straight so your lungs will have room to work in. Your lungs have two sets of cells, one for air, the other for blood, separated by a membrane. The blood must come in contact with the air and take from the air the oxygen. Now, when you stoop you cannot get air enough to purify the blood; these little cells are squeezed together. Give the lungs room enough to pump in all the pure air they need, and to do this you must sit and stand straight. And, then, think of how much better you look. You don't like to see boys and girls all stooped over, do you? Round shoulders make you look smaller and slouchy. And, then, it isn't as your Maker intended you to be

LIFE NOT A FAILURE.

Do you know what it is to be failing every day, and yet to be sure—humbly, but deeply sure—that your life is, as a whole, in its great movement and meaning, not failing, but succeeding? You want to do that best work that a man can do—to make life brighter and nobler for your fellow-men. Not a day passes in which you do not somehow try to



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do that blessed work; but every time you turn away after one of those attempts to give sympathy or inspiration to your brethren, how your heart sinks, so cold and so ignoble are the words which you meant to be so generous and warm. And yet all the while you know that the whole life does not fail. Still there is the purpose! It does not die. It is not given up. It presses forward, wounded and bleeding, but more and more determined every day. Every day it grows clearer and clearer to you that without that wish and hope and resolution, life would not be worth living.—Phillips Brooks, D.D.

EASTER DAY.

By the Rev. L. Sinclair.
 In splendor of His love,
 He Who in darkness lay,
 Resumed His life triumphantly
 This holy Easter Day.

By unknown sufferings great,
 He took our sins away.
 And offers now eternal life
 This holy Easter Day.

He is the gate of God
 By whom the righteous may
 Behold the beauty of the Lord,
 This holy Easter Day.

Let all the earth rejoice,
 And adoration pay
 To Jesus Christ Who rose again
 This holy Easter Day.

O Saviour of our race,
 To Thee we humbly pray,
 Reveal Thyself to us, O God,
 This holy Easter Day.

—A child of God should be a visible beatitude for joy and happiness, and a living doxology for gratitude and adoration.—Rev. C. H. Spurgeon.

—Contentment is not to be caught by long and foreign chases, he is likeliest to find it who sits at home and daily contemplates those blessings which God has placed within his reach.

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AN EASTER BLOSSOM.

In the dreary Lenten shadows,
In the Lenten snow and cold,
With a heart all warm with summer,
Striving bravely to unfold,

I saw a flowerlet bursting
With its longing for release
From the calyx that would bind it
Till the wintry winds should cease.

And I thought how oft the spirit
In aspirings high and strong,
Yearns to cast aside the shackles
That have held in bondage long.

But the frowns of weaker mortals,
And the secret doubts that rise,
Fall as blight upon the flower
Fast maturing for the skies.

Ah! if Easter would herald
The up-springing into light
Of the pure and noble purpose
That our hearts have hid from sight!

Then to walk as duty guides us,
And to "suffer and be strong,"
And to leave behind the shadows
That have made our winters long;

That would be a glorious dawning
Of the blessed Easter-tide,
And a fitting, sweet reminder
That He lives who for us died!

SELF-LOVE.

All extreme sensitiveness, fastidiousness, suspicion, readiness to take offence, and tenacity of what we think our due, come from self-love,

as does the unworthy secret gratification we sometimes feel when another is humbled or mortified; the cold indifference, the harshness of our criticism, the unfairness, and hastiness of our judgments, our bitterness towards those we dislike, and many other faults which must more or less rise up before most men's conscience, when they question it sincerely as to how far they do, indeed, love their neighbours as Christ has loved them. He will root out all dislikes and aversions, all readiness to take offence, all resentments, all bitterness, from the heart which is given up to His guidance. He will infuse His own tender love for man into His servant's mind, and teach him to "love his brother as Christ has loved him."—Jean Nicholas Grou.

HANS CHRISTIAN ANDERSEN.

Hans Christian Andersen, in his day one of the principal litterateurs of Denmark, was born at Odensee, in the island of Funen, on the 2nd April, 1805. His father was a shoemaker. Little Hans was piously, and even superstitiously, brought up by his mother. After the death of his father, which occurred while Hans was still very young, she supported herself and her only boy by going out to wash. In the meantime the little boy, who had no relish for the out-of-door sports of his equals, remained solitary at home, reading or playing with a little puppet theatre which his father, a man ingenious in such things, had made for him. The young poet had a passion for this kind of amusement, and used to compose childish comedies for his puppet characters, a practice which procured him from the other boys the nickname of "playwright." His regular education all the while was of the most slender description. After his father's death, the poor mother could send her boy only to a charity school. Young Andersen's passion for reading, however, his talent for reciting dramatic pieces, and his remarkably powerful, clear, and musical voice had already brought him into notice in his native town, and he was sometimes invited into families of the upper classes to exhibit his talents. When Hans was in about his fourteenth year he had managed to be present at a number of representations given in Odensee by part of the company of the Theatre Royal, Copenhagen, and even to get upon the stage in the character of page. From this time it became a fixed idea with him that he must go to Copenhagen. He was but fourteen when he left his native island and native town to seek his fortune in Copenhagen, where he arrived with ten dollars in his pocket. After many failures he was on the point of making his way home again, when he procured admission to Siboni, an Italian maestro. Siboni and some friends

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Dainty Cottage Upright, almost new, walnut case, with three pedals, mandolin attachment, etc.

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took him under their protection and cultivated his voice, with a view to his becoming a singer in the opera. After he had been three-quarters of a year under Siboni his voice broke, and his musical qualities disappeared. The maestro advised him to go home and learn a trade, but some of his patrons continued to take an interest in him. Dependent, however, on mere charity, Andersen was constantly on the verge of destitution, and from 1819 to 1823 his life was one of hardship. At length a tragedy he laid before the directors of the Theatre Royal brought him under the notice

of Councillor Collin, who proved a second father to him. Through this gentleman's influence the Royal bounty was moved in his behalf; the Bureau for Learned Schools granted him free instruction in the gymnasium of Slagelse, and Frederick VI. allowed him a yearly stipend for his maintenance during several years.

SYMPATHY'S LIFTING POWER.

A world without sympathy would be a cruel abiding-place. Those who have suffered and received expres-

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sions of true sympathy from friends would hardly dare think what their suffering would have been without a spoken word of comfort from a living soul. We are often tempted to feel that any word of sympathy we may speak or write to another, at a time of special trial, is not worth the doing; that so many words will be spoken to that one that our own will count for nothing. The prompting to keep silent in another's time of sorrow is a false one. Spoken sympathy is as a mantle of love; it comforts, strengthens, and inspires. Our Lord Jesus Christ longed for sympathy. There is no more affecting passage in the record of His life than that which tells of the failure of His chosen and dearest friends to watch and sympathize with Him in the hour when His soul was "exceedingly sorrowful." There has never been a word too much of sympathy spoken to a sorrowing one. Sympathy's very cumulation forms a great force that uplifts and strengthens. It is needed by the weak; it is still more needed by the strong. It is within every one's power to give it. And God, who is love, will bless it always.

FOUR T'S.

There are four T's too apt to run, 'Tis best to set a watch upon:

Our Thoughts. Oft when alone they take them wings, And light upon forbidden things.

Our Temper. Who in the family guards it best Soon has control of all the rest.

Our Tongue. Know when to speak, yet be content When silence is most eloquent.

Our Time. Once lost, ne'er found; yet who can say He's overtaken yesterday?

AN UNCONSCIOUS HEROINE.

It had been a cool summer till the middle of July, and then one day the sun set in a red haze, which tinged the sky till after the stars came out. The following morn dawned cloudless and breathless, and before noon a

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You will be interested in our other announcements in this paper.



RYRIE BROS. TORONTO

dozen men engaged in paving the city streets had dropped at their work, overcome by the heat.

The next day brought no relief, nor the next. In the streets the dust was thick, and white like flour. The grass of the parks turned yellow, in spite of the care bestowed upon it, and even the leaves of the trees seemed to shrivel as if touched by a breath of flame. The sparrows fluttered from the hot, dry gutters of the roofs down to the burning cement of the sidewalks, and stretched out their wings in a suffering pitiful to see.

Down in Kimball Court swarms of ragged children, less fortunate than the sparrows, crowded into the shade cast by the shabby buildings and waited for the night, with its blessed shadows. Women with dirty babies in their arms sat on the steps or in the windows, hoping for the breeze which did not come. Other women in the close, stifling rooms kept on with their work as if they had been made

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of something less sensitive than flesh and blood.

Mrs. Martin was one of the latter. She sat at her machine stitching steadily at men's blue overalls, and she did not turn her head when Maggie came in to ask how the baby was that morning.

"She's getting worse all the time," said Mrs. Martin in a monotonous voice above the hum of the machine. "She'll go the way the rest of 'em have. There's no use tryin' to help her." Her haggard face twitched and belied the unfeeling way in which she had spoken, but her eyes were dry. She had shed all her tears long ago, before the hope in her poor heart had died.

But Maggie had tears to spare, and they fell in a shower on a baby's white face. She had been such a beautiful baby only two days earlier, such a bright-faced, laughing, dimpled baby, with nothing about her to suggest poverty or sorrow or tenement houses or impure air. Now, the little tendrils of fair hair curled from a white forehead, and her long lashes curled up from the white cheeks. From a pink rosebud of a baby she had become a frail snowdrop, wilting in the sun.

Tears seem to drain the courage and pluck out of some people. With Maggie the effect was just the opposite. She rubbed the sleeves of her gingham dress across her eyes and began to plan what was to be done. "Why don't you have the doctor to her, Mis' Martin? I'll be after getting him for you."

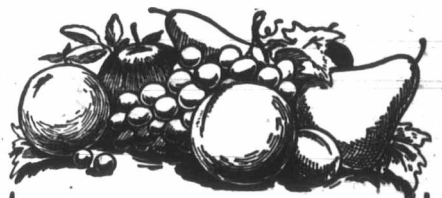
"Doctor's stuff won't do her no good," said Mrs. Martin, sewing on. "The room's poison to her. Mrs. Schmidt fainted twice while she was gettin' her man's breakfast, and what'll make grown folks faint will kill a baby. My little John died just the same way two years ago."

"There's a place I've heard of, up by the lake," said Maggie, the light of a new hope dawning in her eyes, "where they doctor sick babies just beautiful, and all for nothin'. Sure, it's nobody but they can cure, Mis' Martin, dear, and you'll take her there right away, won't you now?" This with all the coaxing sweetness which characterizes Maggie's race.

"It's no use a tryin'," said Mrs. Martin, in the same monotonous tone. "I've seen all this before. Besides, there isn't a cent in the house, child, to pay car fare. If I don't get this work done to-day there won't be a mouthful of supper for us." The machine hummed on cruelly, and the baby lay white and still, unmindful of the sound and all else in her little world.

"I'll take her meself, then," cried Maggie, and her eyes flashed. She waited for Mrs. Martin to object, but no word of protest came. In fact, Mrs. Martin had long before given up making any attempt at resisting the inevitable. She yielded to Maggie's resolute will as she yielded to all that came to her, without complaint and without hope.

Maggie ran from the room to make her preparations. Mrs. Malone, on the next floor, had a battered baby carriage she was glad to lend, but she warned Maggie that it would be necessary to borrow an umbrella from some one to shade the baby

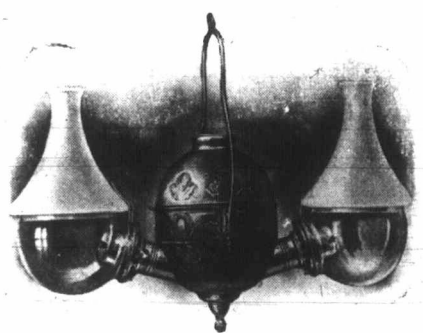


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from the sun. Hulda Schmidt had a blue cotton umbrella.

Several of the women had visited the sanitarium of which Maggie had heard, and they called directions after her as she started away. And up stairs Mrs. Martin was saying to herself, "Maybe she won't bring her back alive," and the muscles of her sallow cheeks twitched again. Then she sewed harder than ever, as if the sound of the machine could drown the voice of mother love clamouring in her heart.

Along the hot sidewalks, under the cruel blaze of the sunshine, Maggie walked on swiftly. Now and then a

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passer-by glanced at her curiously, but no one asked her errand. By-and-by, in spite of her efforts, her pace slackened. Her breakfast had been meagre, and the evening before she had dispensed with the formality of supper. The unrelieved heat of the room where she was supposed to sleep had made rest almost impossible through the night. Though the sunshine was as bright as ever, every now and then a black mist seemed to spread over the objects about her. She kept steadily ahead, but now she staggered a little.

For three miles she plodded on. She had looked at the baby several times, and the little creature was still breathing, her blue lips slightly parted, her eyes half open. Maggie had thought with a thrill of fear that the child might die before she could bring her to the spot where help was to be had. Now, another fear possessed her, that her own strength would not hold out until she had accomplished her mission.

There were pains in her head and eyes, and the black mist was thicker than ever before. She breathed hard with every step. It took all her strength to push the rickety carriage. Indeed, once she narrowly escaped collision with a matronly, pleasant-

faced woman coming out of a grocery. The lady drew back with an exclamation of annoyance, nor dreamed that her skirt had brushed against the ragged dress of a heroine.

A breath of air from the lake blew refreshingly in Maggie's face. Through the black mist she saw the green grass and the waving branches of trees. A little sob rose in her throat. The baby carriage bumped across the street car track. She was almost at her journey's end.

Then suddenly her strength seemed to desert her. Her feet would not obey her commands. She clutched the handle of the carriage and stood still, trembling. Then her despair found vent in a cry: "I can't get there after all."

Somebody touched her shoulder. A young lady in white, with a blue parasol forming a background to a pretty face, was looking down at her. "What is the matter?" she asked.

"It's the baby," sobbed Maggie. "I'm trying to take her to the place where they make sick babies well, but not a step more can I move."

The young lady did not stop to ask any more questions just then. In her quick decision and resolute planning she was not unlike Maggie herself. "Sit right down here in the shade," she said, "and don't stir till I come back. I know the place you mean, and I'll take the baby there."

Maggie lay back on the grass and shut her eyes. Not far away a fountain was splashing, and the sound was like music in her ears. By-and-by she felt that some one was bending over her, and, looking up, she saw the angel in white, with the blue parasol.

"Do you feel better?" asked the angel, who looked flushed and heated. "Are you able to get to the car? I want to take you home with me, and when I get you comfortable I am going back to the baby."

Maggie felt very much better, and the white angel and the grim heroine walked to the street together and hailed a passing car. They had only a few blocks to ride, but before the end of the journey was reached Maggie had told about the baby and Mrs. Martin and the other Martin babies who had died; and in return the angel informed Maggie that she was Miss Elliott, and that she lived in this gray stone house, at whose front door Maggie hung back, bewildered and abashed.

The remainder of that morning Maggie spent in a room whose cool beauty was beyond anything of which she had dreamed, her sense of dreamy satisfaction disturbed only by a visit from a grave-looking gentleman in spectacles, who felt her pulse and then patted her cheek and called her a brave girl. By afternoon she felt

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able to accompany Miss Elliot to the sanitarium, where the baby slept peacefully in a tiny blue hammock, while a breeze from the lake kissed some color back to her pale cheeks.

At six o'clock that evening Maggie walked into Mrs. Martin's room rather pale, but radiant with happiness. "Oh, Mis' Martin, it's a place like heaven, it is. And the baby's better, and here's the medicine for her to-night. And I'm to take her every day till she's well, and here's the money to pay my fare. And I'm to give Jimmie Dougherty ten cents to get Mis' Malone's baby carriage. An' look at the little blossom for yours'lf, Mis' Martin, an' see if I've told you true."

The baby opened her violet eyes and smiled up at her mother, and the poor woman broke out sobbing, and caught the child to her breast. "Oh, you're a good girl, Maggie," she said. For the first time in many years hope stirred in her heart. It was not necessary, then, to yield helplessly to all that came. Sometimes it paid to struggle. Words long forgotten came back to her, and as she rocked her baby she found herself singing:

"Praise God, from whom all blessings flow."

After the sun went down Maggie and the Malone family sat out on the sidewalk, and Maggie recounted the day's experiences. "My, but there's lots of good folks in the world!" she said. "There's that lovely lady, Miss Elliot, an' the folks that built that place for the babies, an' the nurses, an' the doctors, an' the visitors, too. All of 'em looked so sorry for the sick ones." Then she repeated in a sort of ecstasy: "O my! there's lots of good people in the world."

"And I'm thinkin' one av the best av thim is herself," thought Mrs. Malone; but she did not say so, and Maggie did not know what made the woman's eyes so kind. Nor did she

dream that she had that day taught some of the "good people" she so much admired a new lesson in the beauty of self-forgetfulness.

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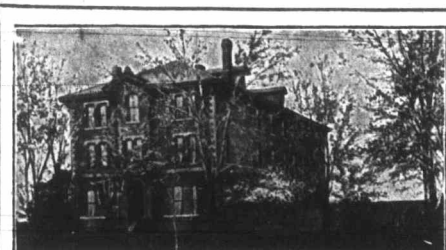
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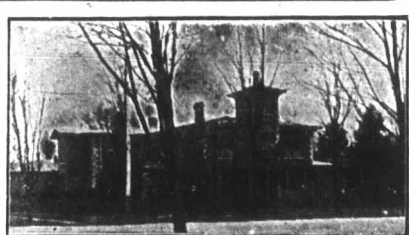
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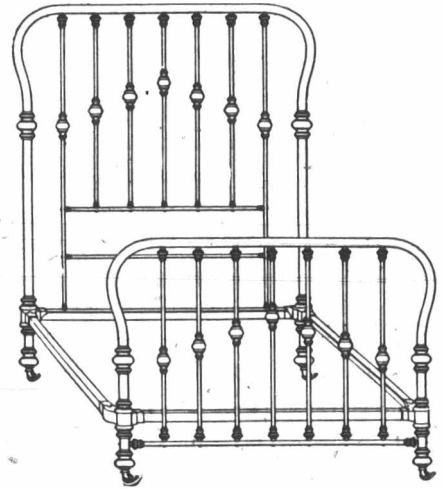
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Land at \$10 per acre for a short period only. Purchase now and save money.
Less than 1700 acres left at this price.

All the Company's land will be increased to \$20 when this balance is sold.

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AN OPPORTUNITY like this comes but once in a lifetime.

Anyone can have a home in Cuba under our most liberal colonization plan.

The way is now open to you. It only remains for you to grasp the opportunity now offered.

Bear in mind, too, that the Western farmer who raises twenty bushels of wheat to the acre and gets seventy-five cents per bushel for it, thinks he is getting rich, while in Cuba \$250 to \$500 per acre can be made with far less effort and uncertainty.

TEN ACRES of good fertile land in Cuba, properly planted in early winter vegetables in the autumn, and properly cared for, with careful methods employed in harvesting and marketing the crop, will yield a net return by spring of from \$600 to \$800 per acre, or \$6,000 to \$8,000 for the season's work, exclusive of cost of cultivation.

THE CROP from such a tract is marketable in December and January, from thirty to sixty days before the Florida growers have begun to ship, and at a time when the northern markets are practically bare of competing products.

ABSOLUTELY NO RISK.

We think we have shown you in the past that you take absolutely no risk when you invest with us. You secure land to-day that will be worth five times its money in one year.

A TEN-ACRE GROVE of orange and grapefruit trees will yield you a profit the fourth year of \$1 per box, or \$900 (90 trees—90 boxes, 90 x 10 acres—\$900.)

When your grove comes into full bearing it will pay you from \$2,700 to \$5,000 a year for life, and it will be worth \$10,000 cash any day you want to sell it, and it will be yours.

TEN ACRES planted in pineapples will yield any man who will look after it properly from \$2,500 to \$3,000 a year returns from fruit and suckers, out of which must come the cost of the actual cultivation, which is not large when once the tract is planted.

How does this compare with farming profits in this country?

This company is the owner of 70,000 acres of very rich, fertile land in the Province of Pinar del Rio, Cuba. This land is suitable to the growth of the finest quality of tobacco, oranges, lemons, pineapples, and other citrus fruits.

One acre produced last year \$2,700 in tobacco. The revenue-producing powers of this estate will not be reduced by sale of lands, as the cultivated portion will be increased by additional plantation.

The lands offered for sale can be made as productive within a short period as those at present cultivated.

The estate is abundantly watered by numerous streams and freshwater springs. The temperature is even, so that catarrh is unheard of.

LAND OWNERSHIP is an almost certain safeguard against adversity.

HARD TIMES, sickness, and old age may come, but he who owns his home is certain, at least, of a port in which to ride out the gale or end his days peacefully in this sailors' "snug harbor."

FORTUNATE, indeed, is the man or woman, whose ownership of land includes both a home and a living, or means of support. Such land-ownership carries with it not only a place of abode, but also food, raiment, and the comforts of life. As a heritage for one's family it is better than life insurance or a bank account. In short, it does what a farm should do.

The location of your property is excellent—high, dry, free from rock or stone, and first-class sandy loam soil.

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