

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
 ESTABLISHED 1871.

Vol. 30.

TORONTO, CANADA, THURSDAY, MAY 19, 1904.

[No. 20.]

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Canadian Churchman.

TORONTO, THURSDAY, MAY 19TH, 1904.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

Whitsunday.

Morning—Deut. 16, to 18; Rom. 8 to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16 or Acts 18, 24—19, 21.

Trinity Sunday.

Morning—Isaiah 6, to 11; Rev. 1, to 9.
Evening—Gen. 18, or 1 & 2, to 4; Ephes. 4, to 17, or Matt. 3.

First Sunday after Trinity

Morning—Jos. 3, 7—4, 15; John 16 to 16.
Evening—Jos. 5, 13—6, 21, or 24; Heb. 11, to 17.

Second Sunday after Trinity.

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

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

TRINITY SUNDAY.

Holy Communion: 317, 321, 323, 553.
Processional: 161, 165, 167, 179.
Offertory: 162, 164, 170, 275.
Children's Hymns: 169, 330, 335, 336.
General Hymns: 160, 163, 509, 514.

FIRST SUNDAY AFTER TRINITY.

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

A Good Suggestion.

In the "Ascensiontide Appeal" reference is made to the need of parsonages for the married clergy in the newer settlements of the Canadian West. We are told that Bishops are sometimes prevented on this account from accepting the services of married men who have offered to serve in that field. It is suggested to establish a fund for the erection of parsonages. The suggestion is timely, and if such a fund were begun and kept before the minds of Church people it would soon grow, and it would prove an inestimable boon to the struggling Church in the West. The suggestion is too good to be allowed to drop, and, therefore, we repeat it here in the hope that it may be put into practical effect.

St. George's Day.

In these Imperialistic times St. George's Day receives more and more recognition every year. "There is a right way and there is a wrong way of observing the day," says Church Times; and it adds: "We should be woefully disappointed if the revival of the observance of St. George's Day led to nothing more than blatant expressions of pride in our conquests, our wealth, our position among the nations." Not national greatness, but Christian manhood and chivalry is the true keynote of the day. The emblem of St. George being the blood-red cross, which is the token of victorious faith, the day should be kept as a day of worship. So long as the influential society known as the Royal Society of St. George exists, the day is not likely to fall out of notice. The last president of this society was the late Duke of Cambridge, and it includes among its members Bishops, Cabinet Ministers, judges, noblemen, and people of every rank, high and low. Its members are banded together to promote the interests of a true patriotism, and remembering that righteousness alone exalteth a nation, they do not forget the duties of praise and prayer.

Does the Church Progress?

Since the publication of the last Year Book its figures have been carefully scanned to discover what it reveals concerning either decline or advance in the Church. We know that the Liberation Society and some prominent Nonconformists are fond of asserting that the Church is declining, but Church Bells, in a short, crisp article headed "Does the Church Progress?" shows several solid grounds for believing that it does progress. The Christian World is authority for the statement that the Congregationalists lose to the Church of England and elsewhere every ten years the equivalent of one year's ministerial output of their colleges. This would seem to indicate an important leakage to the Church from this source. The statistics concerning the Church's own work are favourable. Ordinations for the year ending Easter, 1903, show a distinct advance on the previous year. Communicants, communicant classes, baptisms, confirmations, Sunday Schools and Bible classes all show increase for the same period. The contributions to strictly Church purposes were £8,107,835, and this does not include gifts to general objects, like the Religious Tract Society, Bible Society or Hospital Sunday. As far as figures are a test, they show unmistakable progress all along the line of the Church's activities.

Accessions of the Church.

St. Andrew's Cross is authority for the statement that the Protestant Episcopal Church of the United States has, in ten years, gathered in the ministers of other religious bodies in the following numbers: 109 Methodist ministers, 38 Baptist, 57 Presbyterians, 44 Congregationalist, 21 Roman Catholic, 17 Reformed, 11 Lutheran, 8 Reformed Episcopal, 8 Adventists, 6 Unitarians, and 37 miscellaneous. This is a remarkable record. It totals more than 350 in ten years, and gives an average of 35 each year, or three each month. We hear enough of the occasional leakages from the Church, but how seldom do we hear the other side of the Church's story? The quality as well as the number of these accessions to her ranks is noteworthy. They include some of the most distinguished Bishops and some of the most gifted leaders in the history of the American Church.

Holman Hunt's "Light of the World."

From a recent English journal we learn that Mr. Charles Booth has acquired from Mr. Hunt a replica of the famous picture now hanging in

Keble Chapel. The copy is twice the size of the original, and Mr. Booth's intention is to send it for exhibition throughout the British colonies before presenting it to one of the national galleries. Giving praise to the idea—an ideal link in the chain of federation—the writer further suggests that replicas from the National Portrait Gallery—a "travelling Imperial gallery" might be sent forth to stir the hearts of the far-off kinsmen who never forget their share in the heritage of a glorious past. We are told that a text from Ruskin greets every visitor to the great picture in Keble Chapel; one from Carlyle—"of indisputable certainty homegrown"—is offered for the proposed "Imperial gallery of memories and inspirations."

Ritualistic Practices.

In the General Synod of the Irish Church, which met in April, Mr. R. Lindsay Crawford moved a resolution deploring the spread of Ritualistic manuals and practices, and asking the earnest consideration of Archbishops and Bishops. He complained particularly of a service at St. John's Church, Sandymount. The Dean of Cork in reply observed that out of 1,200 incumbents only one was objectionable to Mr. Crawford. The Bishop of Cork objected strongly to such a question being thrust on the attention of the General Synod or of the Bishops, as it was a domestic affair of the Diocese of Dublin. The resolution was virtually a vote of censure on the Archbishop who ruled that diocese. The Bishop of Derry considered the motion insulting to the Archbishop, and moved the previous question, unless Mr. Crawford would withdraw, which he wisely decided to do. The principle enunciated by the Bishops of Cork and Derry is undoubtedly wise and right. Such a case as was mentioned, being a diocesan affair, the General Synod was not competent to take it up, for the simple reason that it had to depend on Mr. Crawford's statement, and did not have the records or proceedings of the case before it. Too often the resolutions that are levelled against Ritualism are spasmodic shrieks that are based on no proper evidence, but such resolutions receive little countenance in the General Synod of the Irish Church.

The Siberian Railway.

The Church Family Newspaper published an interview with an engineer who travelled over this railway within the past year. Dalny is its real terminus, and is distant from Moscow 5,343 miles. A branch runs into Port Arthur for tourists and business men. The Siberian Railway is really two railways: (1) The Russian railway, which runs from Moscow to Lake Baikal, and (2) the Manchurian, commencing on the other side of Lake Baikal and running through Manchuria to Vladivostock and Port Arthur. This railroad was constructed quickly and badly, and is utterly unequal to the requirements of a military campaign such as is now in progress. The rails are too light, the sleepers are short and soft, and are often found embedded in the sand. The cuttings are too steep, the gradients are too heavy, and the curves are very sharp. The locomotives cannot stand the wear and tear to which they are subject because the engine-drivers do not keep them in good order, and the result is that the sidings are congested with disused and discarded engines. There are thirty miles of bridges, there being one of 980 yards over the Yenasei and one of 840 yards over the Obi. These bridges are strongly built, but in war are liable to be blown up. The country around Lake Baikal is mountainous and difficult for engineering, but it is intended to run a railroad around the lake by August. The average speed from Moscow to Dalny is slow—only seventeen miles an hour. If the road was rebalasted and relaid it might allow a speed of

may blash us from the presumption of even imagining, at any time, anything like a judgment of others—whose case before God is known to Him, not to us.' I have said that the responsible writers and speakers do not often forget this. It were only to be wished that the same caution would extend more completely to the rank and file. It would save them not only from exciting much just resentment against the Church of which they boast, but also from many a departure from Christian humility and charity in themselves. Lastly, it seems to follow that if at any time those who hold these views are compelled to express them, a more guarded and appropriate way of speaking would be, not to 'unchurch' the bodies that do not satisfy all their requirements, but to speak of them rather as 'Churches with a certain defect of order or organization.' Where there are so many signs of God's presence the impugned bodies must needs have a right to be called 'Churches.' And the saving clause would leave the nature and gravity of the defect to the judgment of God. If the members of these bodies could see that with those who hold such opinions they are not taken up wantonly or in a spirit of mere hostility, that they are no product of pride or presumption, but a severe and unwelcome necessity of thought, their natural anger would by degrees give way to sorrowful acquiescence. For I also cannot but think that at least our own Nonconformists will by degrees come round to feel that there is something unsatisfactory in their own position. I may claim that they are for the most part at one with us in the principle that there should be some differentiation of function between ministers and people. Most of them recognize that the minister cannot rightly assume office to himself, that he needs to be called by the Church and solemnly admitted with prayer for God's blessing. Most Nonconformist bodies would go as far as this; and then, as the growing study of history among them extends and deepens, they will, I believe, further come to see that the Episcopal organization was the rule of the Church for fifteen centuries, that in practice it has many recommendations, and that the reasons for which in the sixteenth century it was thrown over were insufficient. They might come in the end to reach hands to those of us who hold that, although Episcopacy is not of divine right, it is yet the normal order, a sound link in the chain which binds us to the Great Church of the past."

FROM WEEK TO WEEK.

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

The progress of Church work in Canada is giving rise to certain difficulties that are causing anxiety to some, at least, who are accustomed to look into the future. The campaign for funds to supply the needs of the West, has met with gratifying success, and the campaign for men to occupy the missions that are ready to be opened is now upon us. As in the case of money, so with men; the chief seat of operation is in Eastern Canada. While the contributions of coin are readily supplied without injury to the work in Eastern Canada, the drain upon our men presents a different problem. The demand is so urgent in the West that students who have not completed their college courses are accepted for orders. The prospects of growth and the glories of being partners in the development of a new country are held up before the eyes of our younger generation of clergy in such an enticing form that many are not able to withstand the appeal. What is more, in certain quarters no attempt is made to conceal the contempt of certain men for the effort that is made to minister to the outlying parishes in the East that are said to have no "future." The result is that many of

our younger men have got the Western manrope, and set out to the new land with the conviction that the first mission church at the cross-roads they set foot in will soon develop into a cathedral. They speak with condescending sympathy of those they leave behind, and are apparently unaware that the West will have its missions for all time, just as we have in the East. The point that Spectator wishes to make is in no sense to belittle the prospects of the Church in the Western half of our Dominion, or to throw any difficulties in the way. His desire is to call attention to a more fundamental aspect of statesmanship than seems to have laid hold of our leaders. Time was when the Church focused her eyes upon the East and neglected the West. A new order has arisen, and now the man who wishes to qualify for enlarged vision and enlarged patriotism is called upon to cry aloud on behalf of the West. So far-sighted does our new patriot become that he can observe little in the East that is worth dwelling upon. The prospective glory of the new land is to outshine the old; therefore, etc. To Spectator both of these views are narrow and incomplete. A truer statesmanship takes thought of the welfare and progress of both sections of our country. If the West is interested in augmenting its revenues from the pockets of Eastern Churchmen, worldly prudence, if no higher motive, would indicate that they are interested in Eastern Church development. If they hope to recruit their staff of clergy from the youth of the East, then no one would be guilty of suggesting that our missions might be abandoned to occupy similar positions in the West; for it is well known that these very missions supply most of the candidates for the ministry. Much might be said upon this subject, but space demands brevity. We, however, call the attention of Churchmen throughout Canada to this point: The true advocacy of the general missionary work of our Church demands that the wholeness of the Church should be regarded. He is working most truly for the West who, in addition to setting forth its claims, stimulates and strengthens the work in the East.

A perceptible ripple of excitement has been occasioned by some unexpected words from Bishop Courtney on the eve of his departure for his new work in the city of New York. At a farewell banquet given in his honour by the citizens of Halifax a prominent clergyman of the Church responding to the toast of "Our Country" criticized some features of British statesmanship. He referred particularly to the experience Canada has undergone in the matter of territorial treaties with the American Republic, and special notice was taken of the recent Alaskan episode. He was not particularly complimentary to certain members of the Court of Arbitration, and found the result of their award unsatisfactory. His Lordship was not down on the programme for a reply, but he took the opportunity to combat in vigorous terms the attitude of the former speaker, defending both the British and American representatives on the court. The Bishop's words were not well received on the occasion by ardent Canadians, and the newspapers have been somewhat severe in their strictures on what they describe as an uncalled-for utterance. We do not desire to comment upon the prudence or good taste of his Lordship in the attitude he took, but since the incident has recalled an important public question one or two remarks may be in order. In the first place it is an easy thing to win public approval in Canada by declaiming aloud on behalf of any pretension we as a nation may set up. This approval is not likely to be diminished if we pour out the vials of our indignation upon those who see things differently to ourselves. If Canada has a just cause, let us by all means support it with all the vigor and resource at our command, but if we have failed through a tribunal of which we approved, then what is there left to say? It has seemed to us that once the tribunal was accepted by our Government and its

jurisdiction established, then there was nothing for a self-respecting nation to do but abide by the award—and do so with as good a grace as possible. Of all our fellow-citizens who have exhausted their vocabularies in denouncing this award it is safe to say that but an insignificant number have ever investigated the original sources of information bearing upon the rival claims. We are not sure that a Canadian arbitrator added anything to his permanent standing as a citizen by accepting a banquet on his return when its real significance turned upon a protest against the action of a colleague. In future it would seem to us that Canada would be wiser to settle every inch of her boundaries before some crisis arises that makes contention inevitable. Who can doubt but that the Alaskan affair could more easily have been adjusted had it been taken up before gold had been found in the Klondike?

We doubt if ever the Church in Canada had so many Episcopal thrones awaiting regularly appointed occupants as at the present moment. The dioceses in this position are Caledonia, Kootenay, Athabasca, Rupert's Land, Moosonee and Nova Scotia, and now we learn that the venerable Bishop of Selkirk seeks such financial assistance as will enable him to name a coadjutor. The surprising element in the situation is that little anxiety seems to exist as to the appointment of men to fill these important offices. We should judge that the enthusiasm for the extension of the Episcopate that laid hold of the Church a few years ago has evaporated, since now one-fifth of the dioceses of the country are without properly installed Bishops. This condition of affairs cannot be regarded as satisfactory, and must soon make itself felt in weakening the prestige and impeding the progress of the Church. We cannot afford to take a retrograde step and pull down the colours where once they have been planted. If the dioceses are to remain, then it is imperative that they should have Bishops to administer them.

The position of Bishop Matheson, of Rupert's Land, is certainly without precedent in this country, and, we imagine, on this continent. Owing to the limited powers of the Diocesan Synod to elect its Bishop, already referred to by Spectator, his Lordship is now the only candidate for the office of Bishop of that See as the Bishop of Wakefield has written to say that he cannot be a candidate owing to the serious illness of his wife. A new ballot will have to be taken at the adjourned meeting of the Diocesan Synod, which will take place in Winnipeg on the 14th June next. In the meantime Bishop Matheson is nominal head of the diocese, but for five months he will not know his ultimate status. In the end he may be set aside to spend the rest of his days as a coadjutor. If the voice of the Churchmen of his diocese could prevail he would now be regularly installed in the position for which he seems specially fitted. But this may not be. To retain the title of Metropolitan at Winnipeg concessions in the mode of election had to be granted, and this is the result. It is a heavy price to pay for what after all is but a fruitless honour. The interests of a diocese are tenfold more important than the meaningless dignity that comes of being able to sign as Metropolitan. As things now stand an important diocese may have at its head a man who does not represent the free choice of its members. The situation recalls one of the few mistakes made by the late Primate. It is to the advantage of the Church to rectify the mistake at the earliest possible moment. If the men of the West are in earnest we should be surprised if they could not find a way out of the difficulty without waiting for the circuitous method of confirmation by Provincial Synod. Meanwhile the position of Bishop Matheson is certainly a very anomalous one, but then he must have foreseen the issue from the beginning.

SPECTATOR.

The Churchwoman.

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

RUPERT'S LAND.

Winnipeg.—St. George's. The annual meeting of St. Peter's Woman's Association was held in the schoolroom on Monday afternoon, May 2nd, the rector, the Rev. S. Fea, presiding. After a few remarks from the rector the president, Mrs. S. Fea, gave her annual address, reviewing the work of the past and outlining plans for the future. The reports of the secretary and treasurer were then read, showing the splendid work that had been done, and that recent sale of work had realized over \$190 for the Building Fund. Mrs. J. J. Roy, president of the W.A. for the Diocese of Rupert's Land, gave a very helpful and encouraging address on W.A. work, which was listened to with a great deal of interest and much enjoyed by all present. The J.W.A. met at 4.15, and the programme included an address by the rector; piano solo, Miss Ella Beane; recitation, Miss Edith Francis; song, Miss K. Turner. Refreshments were then served, and a very enjoyable meeting brought to a close. The officers for the ensuing year are: President, Mrs. S. Fea; vice-president, Mrs. Moore; secretary, Mrs. Wade; treasurer, Mrs. Popham; cutters and buyers, Mesdames McInnes, Chipman and Popham; Visiting Committee, Mesdames Todd, Cheshire, Hunes and Wellman; delegates to diocesan, Mrs. Smart and Mrs. Molland; J.W.A. president, Maud Wellman; vice-president, Ella Beane; secretary, Edith Francis; treasurer, Mabel Southwell.

MONTREAL.

Girls' Friendly Society.—The Montreal Diocesan Branch of the "Girls' Friendly Society" held its annual festival in the Synod Hall on Thursday evening, 21st April. There was a large attendance of the associates and members representing the four branches—St. George's, St. Jude's, St. John the Evangelist and Grace Church. His Lordship, the Coadjutor Bishop, was the chairman. Regrets were expressed at the absence of His Grace the Archbishop, who takes a warm interest in the work of the "G.F.S.," but was prevented being with them by a Confirmation at the Church of the Advent. The proceedings opened with a hymn, "O Praise our God To-day," followed by the special G.F.S. prayers. The diocesan president, Mrs. Warwick Chipman, then read her annual address to the G.F.S. workers, embodying much wise counsel, and showing the great progress of the society throughout the world, and especially in the United States, where, both numerically and financially, it is very strong. Miss Grier and Miss Matthewson followed with violin and piano selections, which elicited great applause. A letter of greeting from the Dominion president, Mrs. Wood, of Toronto, was read by the diocesan secretary, Miss J. Mudge. A very charming little cantata, called "The Sunflowers," was given by some of the candidates of St. Jude's Branch. The ten little faces, framed in sunflowers on a screen, covered with foliage, were very picturesque, and the sweetness of their voices most pleasing. This was heartily encored, and proved a great attraction. The Misses Grier and Matthewson again favoured the audience with musical selections, and the Bishop then gave an address, exhorting all present to make their lives a success in fulfilling the aims and objects of their society. He spoke of the sadness of the awakening of those who, after years of carelessness, have recognized the fact that their lives are worthless wrecks, and this, not by the commission of

crime or flagrant wrongdoing, but by utter thoughtlessness and from allowing themselves to drift. He alluded to our many blessings, too apt to be accepted as a matter of course, showing that, however uninteresting and colourless daily life might seem, there were sure to be many of these—the gift of sight, for example—for which to prove our gratitude by well-doing. The Girls' Friendly Society supplied an opportunity not only to those highly endowed with gifts for others, but to many an almost objectless existence to make life worthful. From its earliest years he had taken deep interest in the G.F.S., and prayed God's blessing might rest upon it. After thanking all who had assisted to make the evening a pleasant one, he announced that on Wednesday, 27th ult., the special service would be held in St. Jude's Church, when the sermon would be preached by the Rev. H. P. Plumtre, of St. George's. Refreshments were then served, and the assembly dispersed after singing "God Save the King." There were a number of ladies present interested in the work of the G.F.S. The annual service was bright and hearty. Owing to illness the rector of St. Jude's, Canon Dixon, was absent. The Rev. H. P. Plumtre was also indisposed and unable to preach. His place was kindly supplied by the Rev. J. Ereaux, assistant at St. Jude's, who gave an eloquent and forcible discourse from the text, "To what purpose is this waste?" Matt. 26:8. Scene: Simon the leper's house. A woman breaks a valuable alabaster box and pours the fragrant ointment on Jesus. The disciples, men to whom we now look up as examples, ask, "Why this waste?" Same question asked now by preacher. Why do people give up position, ambition, brilliant prospects, and, socially and intellectually, go down amongst their fellow-creatures who need a helping hand, to carry on mission work, or give up their means to support aged relations or friendless children? It is for the Master. "She did it for Me" is the answer in these cases as in all our G.F.S. work. It is no waste of time, of means, or of influence if used for our Master, Christ. Let the letters representing our society mean to us: Gifts, social and material, to be laid at His feet. Friendship, to be given to those who need it, even if they are unresponsive. Self, to be given up for others, lives consecrated to do all the good we can. So shall we carry out the letters of our name.

Diocesan President's Address.—My Lord, Friends, Associates and Members of the Girls' Friendly Society,—In this, our yearly rally, it has always seemed to me a pity that the festival antedates by a month or more the annual business meeting, when reports of the several branches are handed in, and some definite idea of the progress of the society may be formed. It would be a satisfaction to be able to present to you a fine array of facts and figures, exhilarating statistics—encouragement in a diagram. But Montreal is an old branch of the G.F.S., and can pursue its course unaided by illustrative effects. After all, our aim is not to call ourselves the biggest society for women and girls, but to prove a valuable factor in the shaping and safe-guarding of their lives. You are all here to-night to testify that the work has gone steadily on, though seriously handicapped by illness amongst officers and an exceptionally severe winter, which must be counted as exerting an appreciable effect on attendance at meetings. The link lately formed between one of our branches and another in the Motherland is an additional rootlet, nourishing that esprit de corps so essential to vigorous well-being. Loyalty to our own society, while recognizing the merits of others, should be the keynote of our festival. Just as it is contrary to schoolboy morals to play on other teams of football, cricket, and so on, instead of on those of their own school, we should give the G.F.S. no half-hearted service, but consider it to have first claim upon our time, energy and enthusiasm. This probity of membership is sometimes lacking, and many are so frequently and easily called off

to share in the lighter-exercises of other associations as to end by lapsing entirely from serious connection with the society to which they once solemnly promised allegiance. The open mind, it has been said, is admissible to a certain extent, but not when open at both ends. We who belong to the G.F.S. believe it perfectly adapted to accomplish much that is now being done at sad waste of equipment by a number of different guilds. We are continually asked, "What is the G.F.S. for?" There is hardly a publication of the society but contains a statement of the three objects, with the three central rules. Yet, for the benefit of those still wanting information, I will recite the objects: 1. To band together in one society women and girls as associates and members for mutual help (religious and secular) for sympathy and prayer. 2. To encourage purity of life, dutifulness to parents, faithfulness to employers, temperance, and thrift. 3. To provide the privileges of the society or its members wherever they may be, by giving them an introduction from one Branch to another. The work of the G.F.S. is more necessary than ever with the growing independence of girl life and the decadence of home life, as has been pointed out recently by the Bishop of Liverpool. "The organization," he said, "filled a niche in the work of the Church that no other society so far had been able to do. It protected and sheltered the girls of the Church; and never was there a time when they more needed protection and shelter. It seemed as though the old home life of England was being undermined, or was gradually becoming a thing of the past. The society stepped in and acted as the refuge of many girls who would otherwise be exposed to great dangers." A dictum still truer of conditions in Canada, when often immigrant girls, in the freedom and bewilderment of a new outlook, lose hold on their native rules of conduct and conventions. In the United States, where the G.F.S., numbering 26,615, forms a bond with the parent society on which are enrolled upwards of 250,000 names, the work is heartily endorsed by the Church. In a letter of commendation, printed for distribution throughout his diocese, the Bishop of Western New York writes: "In the parishes where it has taken root in this diocese I have observed that it has an uplifting and comforting influence for numbers of young people, whom the Church ought to minister to in more sympathetic ways than it can through public worship or through the offices of the Sunday School. . . . The sound ideals which are presented through its teachings and its intercourses inspire laudable ambition for more useful careers than would naturally come to many who fill its ranks. Above all, the spirit of Christian love that dominates its work through and through, gives health and refining power to it as a social force. I am confident that many of our parishes, which at the present time are without branches of the Girls' Friendly Society, will find it a salutary thing to introduce its work as part of the Church's life." I may mention that there are 458 branches in the United States; that in 1903 they raised the sum of \$48,854.81. They have 13 Vacation Homes, and have established branches in Hawaii. Chinese girls (Massachusetts) sent \$375 to mission work in the Philippines; also a trained nurse. We take the present opportunity to thank our patrons, the bishops and clergy, for valued counsel and encouragement, and our honorary associates for continued kind support, without which it would be impossible to meet expenses inevitable in carrying on the work, even on the most unambitious lines. For, although the G.F.S. in Montreal has solved the problem of how to maintain a healthy existence at least possible outlay, it is at a sacrifice of much that would materially further us. In this, as in most undertakings, dollars form the wheels of the machinery, and we are grateful to those who supply the means of progress. But it would afford much stimulus and encouragement to the workers could the hon-

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pray associates in more cases remember that "we get without the giver is bare," and let us have the pleasure of their presence at occasional meetings. As ever, great is our need of workers. Could we but persuade those with time and talents at disposal to share both with us, we are sure they would find in work for others in the semi-dormant inseparable from self-spending, the tonic salt of life. And those for whom we work should not rest content in receiving all without return. Every member will find that she has something to share with others. Is it too much to say that the ideal of the founders in lesser sort resembled that which in Dante's vision lay beyond the region of earthly attainment. "Interwoven spouts," in form of petals of the great white rose, which ever doth expand, rank on rank, and yieldeth perfume of praise unto the Sun that maketh spring forever."

members of the Girls' Friendly Society:

In this, our twentieth year, what can I say to you that is new? Not very much. It is when members leave us that we and they find what the G.F.S. has been to them. Your diocesan secretary can cite many a letter in proof that for us it is not "Out of sight, out of mind." Amongst the inscriptions carved on the side of the monument to Mr. and Mrs. Gladstone are these words of the great statesman: "Be inspired with the belief that life is a great and noble calling—not a mean and grovelling thing that we are to shuffle through as best we can, but an elevated and lofty destiny."—W. E. G., 1877. I do not know what occasion called forth these words; and, perhaps, it seems to you that few of us here could follow one who has been named the foremost man of his time in making life a great and noble calling. But just as it would be quite possible for one born in the highest position to make life a paltry thing, so is it possible to find in the plainest existence an opportunity to be noble. Instead of thinking your part in the world of no account, be sure that (a) circumstances are not accidents; (b) that you are the very person to use your surroundings to best advantage. And remember this, the humbler our calling, the more meagre our material, if our work be humdrum, our environment commonplace and uninspiring; if, worst of all, we feel ourselves to be stupid, dull, easily content to "shuffle through," the greater our victory should we overcome all these drawbacks and succeed in making life, if not great, yet a noble calling.

TORONTO.

Thursday, May 12th, being Ascension Day the usual monthly board meeting of the Toronto Diocesan Board of the Woman's Auxiliary was held in St. James' schoolhouse in the afternoon instead of the usual morning session. It was announced that as such a short time had elapsed since the annual meeting the reports would be ready for distribution at the June meeting. The treasurer's receipts for the month amounted to \$912.35. The Dorcas secretary-treasurer reported a balance of \$9.58. The E.C.D. receipts amounted to \$51.13, and were voted to the church at Eagle River, Diocese of Keewatin. The secretary-treasurer of the Junior Committee stated that the offertory at their annual meeting, combined with the balance on hand, will be sufficient to purchase the bell for the church at Hamiota, Rupert's Land. The names of the Junior Branches will be inscribed on the bell. The treasurer of the Literature Committee reported a balance of \$23.70. The treasurer for booklets showed a balance of \$21.74, and stated several new books had been added to the library; also, that they had received a gift of two new bookshelves from St. Margaret's and St. Thomas' Branches. The treasurer of the P.M.C. announced receipts for the month to be \$340.74; also, that in future all diocesan monies should be sent in to the P.M.C. treasurer. The Babies' Branch has enrolled 23 new members since the

last meeting, making a total membership of 122. Letters were read from the Lord Bishop of Toronto; from Mrs. Barnard, of Calgary; from the General Dorcas secretary; from Miss Pierce, of New York, appealing for assistance for the Rev. F. W. Major; also one from the doctor in charge of the sanitarium at Battle Creek, where Mr. Major is being treated. Letters were also read from Mrs. Stringer, of White Horse; from the secretary of the Bible Society; from the secretary of the Bradford W.A.; from the rector and members of the Mimico W.A., and from Mrs. Haslam, Amritsar, India. Appeals were read from the General Dorcas secretary for an organ for Caribou Crossing; from Mr. A. T. Bruce, of Eagle River, for assistance towards building a church, and one from Miss Thomas, asking for a sewing machine and baby organ, to be used in the school in South America. The June meeting will be held at Mimico by kind invitation of the rector and members of that Branch.

INDIA ORPHAN WORK.

With grateful thanks I acknowledge the following contributions: Miss Meta Mairs, 25c.; Miss Kathleen Elliott, \$1.50; Miss Martha Elliott, Bradiord, Lenten savings, \$1.50; Mr. F. Beck, Harriston, being another year's support of child, \$15; St. James' S.S., Toronto, another year's support of orphan, \$15; Anonymous, Toronto, \$15. As I have said before, further contributions are still most welcome for this work. Many of the orphans were taken when very young into the mission homes, and, therefore, still require to be supported; and there are often cases where a child has been supported for a year or more, and then the contribution comes no more from the same source, so I am so thankful to all who can help to keep these poor, little India children in a comfortable home either by sending the fee for the year's maintenance, which is \$15, or by giving anything for the Orphan Fund in general. One loves to feel there is something one can draw from to keep on the little one whose particular friend has dropped off for some reason or another, or who, perhaps, has had no particular friend, but has been provided for by the various small gifts from those who love to help these little ones. I hope that many will think of these children still to be provided for, that much blessing may be poured upon them and upon those ministering to them. Please address further contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

THANKS.

Sir,—Will you kindly allow me through the columns of your paper to thank our kind friends for their liberal response to our needs in both money and bale goods? We all of us feel touched by the generosity of our friends in their promptness in sending help. It looks for us as though we shall have better accommodation than ever, and be better equipped. God is making the all things work together for our good and His glory.
CHARLES RILEY WEAVER.

St. John's Mission, Wapuskow.

ENGLAND.

(From our own correspondent.)

It has been refreshing and stimulating in the highest degree to be in London for a few days to gain inspiration instead of to rouse it and to give information instead of imparting it. One cannot well be continually giving out and not be taking in; and this latter I have been doing in an ample and delightful way. There was something profoundly impressive in kneeling in King Henry VII. Chapel to receive the Holy Eucharist at 8 a.m. The sun's rays darted through the richly coloured and storied windows, suggestive of a sweeter presence. This was a fitting preparation for a hearty breakfast, also in an historic place

none other than the Jerusalem Chamber, where the latest form of the Prayer Book was compiled, where the Bible of 1611 was completed, and where the Revised Edition was made. Near me was the spot where Henry IV. died and where Henry V. appropriated the crown. At the S.P.G. House the organizing secretaries of S.P.G. had a most animated and strenuous and practical conference together. Next day it was very pleasant to see so large a congregation at St. Paul's, where the service was most beautifully and impressively rendered. I could distinctly hear the Bishop of Oxford's very forcible and practical sermon; and one can only hope that the working men of our Church will, indeed, rise and help forward the grand missionary work of our dear old Church. At the afternoon meeting of the Woman's branch of S.P.G. work, now known as C.W.W.—Committee of Woman's Work. Sister Emma, of Portsmouth, made a truly delightful speech, and her appeal for more women workers at the front will never be forgotten by those who heard it. All who knew Dr. Gaul, of Mashonaland, were prepared for his racy and withal powerful speech. His appeal for more women missionaries was based on this very practical point, that in that part of Africa they have a number of young men converts, but no young and Christian women whom they can marry. He could place a dozen devoted women to-morrow in as many centres if they were forthcoming, and the means also ready to send them out and keep them at their posts. The Church House's large hall was crowded. Far and away this was the best meeting yet held of the Woman's Association. It is very significant of the advance S.P.G. has made that the authorities ventured on two large public meetings this year. The afternoon one was held in the Church House, which was crowded, and the speaking was of a very high order, the Primate leading off with a capital speech. The Bishop of Mashonaland could not be other than eloquent, but withal very practical, and the Bishop of Quebec and Archdeacon Williams, of Madras, were admirable. But the most moving address was given by Sister Emma, of Portsmouth Training Home. A high spiritual tone was maintained throughout, but the eminently common sense view of things was to the fore all through her beautiful speech. The evening meeting in Exeter Hall was simply crammed, and the proceedings rousing and inspiring in the extreme. The Bishop of London was in his proper element, and spoke with a fire which stirred the vast audience to its heart. It was, indeed, good to be there, and the effect of the meeting must be beneficial in the highest degree.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

NOVA SCOTIA.

Frederick Courtney, D.D., Bishop, Halifax, N.S.

Halifax.—Notice of a special session of the Diocesan Synod has been issued by the Archdeacon of Nova Scotia, the Venerable J. A. Kaulbach, on June 24th, for the election of a Bishop, the See having become vacant on St. Mark's Day, April 25th, through the resignation of the Right Rev. Frederick Courtney, D.D. The Synod service will be held in St. Luke's Cathedral in this city at 11 a.m. on June 24th. The sermon will be preached by the Rev. J. B. C. Murphy, chaplain to His Majesty's forces.

MONTREAL.

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

Montreal.—The following visitations of various Rural Deaneries in the diocese will be made by the Coadjutor Bishop during the next few

months. Rural Deanery of Havelock June 5th, St. John's, Rev. W. Windsor; June 5th, Christieville, Rev. H. P. Lewis, B.A.; June 6th, Sabrevous, Rev. J. W. Garland; June 7th, Clarenceville and Napan, Rev. Rural Dean Robinson; June 8th, LaSalle and Napierville, Rev. Seth A. Mill; June 9th, Hallerton and Roxham, Rev. R. F. Hutchings; June 10th, Hemmingford, Rev. R. F. Hutchings; June 12th, Havelock and Franklin; June 13th, Hinchbrook, Rev. W. A. Fyles, B.A.; June 14th, Huntingdon, Rev. W. A. Fyles, B.A.; June 15th, Ormstown, Rev. J. I. Strong; June 16th, Valleyfield, Rev. W. T. King. Rural Deanery of St. Andrew's June 20th, St. Andrews, Rev. A. E. Mount; June 21st, Grenville, Rev. W. F. Fitzgerald, M.A.; June 22nd, Avoca, Rev. J. A. Carpendale; June 22nd, Montebello, Rev. J. A. Carpendale; June 23rd, St. Amedee, Rev. J. A. Carpendale; June 24th, Portland, Rev. J. B. Meyer, B.A.; June 25th, Glen Almond, Rev. R. Y. Overing; June 26th, Buckingham, Rev. R. Y. Overing; June 27th, Lachute, Rev. Herbert Charters, B.A.; September 20th, Lakefield, Rev. L. I. Miller, B.A.; September 21st, Mille Isles, Rev. W. G. Nicholson; September 22nd, Morin, Rev. W. G. Nicholson; September 23rd, Ste. Agathe, Rev. Lestock DesBrisay, M.A.; September 24th, Arundel and Glen, Rev. Charles T. Jeakins; September 25th, Arundel, Rev. Charles T. Jeakins.

The Executive Committee of the Synod of the Diocese held its usual quarterly meeting on Tuesday, May 10th (afternoon). His Grace the Archbishop presided. There were present: Rev. Rural Dean Robinson, Ven. Archdeacon Naylor, Ven. Archdeacon Ker, Rev. G. Osborne Troop, Rev. Rural Dean Harris, Rev. Rural Dean Dart, Rev. Rural Dean Jeakins, Rev. Rural Dean Carmichael, Rev. J. H. Bell, Ven. Archdeacon Norton, Rev. Canon Chambers, Rev. Rural Dean Sanders, Rev. Frank Charters, Rev. N. A. F. Bourne, Rev. Canon Nye, Rev. Canon Baylis, Rev. Alex. Johnston, Dr. T. P. Butler, Mr. Lansing Lewis, Mr. Enoch Buzzell, Mr. H. J. Mudge, Dr. L. H. Davidson, Mr. J. M. Fisk, Mr. Thos. Hunter, Col. E. A. Dyer, Mr. Alex. Pridham, Judge Foster, Mr. Richard White and Mr. W. L. Bond. A report from the special committee appointed to look into the question of increasing the stipends of clergymen was received and adopted. The report advised that any increase in the revenue of a church should be for the benefit of the clergyman until the amount recommended by the Synod last year was reached. The treasurer's report was submitted, and proved satisfactory. The question of the union of South Stukely, Frost Village and Eastman was referred to the Chancellor for opinion. It was decided to recommend to the Synod the desirability of paying stipends monthly instead of quarterly. A deputation from All Saints' Church was received and heard. It made application for a grant to the parish for the current year. It was resolved that the meeting for August be called pro forma, to adjourn to the second Tuesday in September.

St. George's. The adjourned vestry meeting was held on Monday evening, the 9th inst. Bishop Carmichael presided. Warden, J. Crathern, G. E. Drummond, Mr. Crathern in presenting the annual financial statement, referred to the absence of his co-warden, Mr. George E. Drummond, who, he was glad to say, had recently written that his health had been very much improved by his trip to England. The financial statement, which showed that during the year the expenditure had been only \$124 in excess of the revenue, was adopted. Mr. Willis asked the members to keep up their subscriptions, and so render it unnecessary that any curtailment of the Church work should take place. The vestry decided against the giving of a five years' contract to the Montreal Light, Heat and Power Company, as it was

felt that long before the expiration of such a much cheaper lighting system would be introduced. A vote of thanks was accorded to the Rev. on the motion of Mr. R. R. Stevens, seconded by Mr. H. J. Webber.

Westmount. Mrs. Willis, wife of Mr. A. P. Willis, died on Friday last at her late residence, 382 Oliver Avenue, after a long illness bordering with Christian fortitude. She was 47 years of age. She was the daughter of Mr. John Duncan of Newton Farm, Keady, Ont. She was a devoted member of St. George's congregation, and took a very active interest in the many charitable works carried on by that congregation, the parochial branch of the W.A. claiming much of her time and attention. She leaves behind her to mourn her loss her husband and eight children, the eldest of whom is the Rev. J. J. Willis, the rector of St. Cyprian's, Montreal. The funeral took place on Monday last from St. George's Church, and was largely attended.

ONTARIO.

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

Kingston. The Frontenac Rural Deanery was in session here recently. The opening service was held in St. James' Church, the sermon being preached by Canon Loucks. At the business meetings Rural Dean Young presided. Besides the rural deans there were present: Dean Smith, Archdeacon Carey, Canon Macmorine, Rev. J. O. Crisp, Rev. C. E. Cartwright, Canon Starr, Rev. S. Tighe, Rev. W. Forster, Rev. Dr. Nimmo, Rev. E. Loucks, and Rev. Mr. Masters. The latter acted as secretary. The apportionment to the different parishes and missions was arranged. There was a good deal of discussion upon a proposed canon concerning the Widows' and Orphans' Fund to be presented at the Synod meeting in June. Reports were received from the missions of the deanery.

St. Paul's.—On Tuesday evening, the 10th inst., a large number of the congregation assembled in the school-room to present their late organist, on her removal to Winnipeg, with a token of high regard for her long, faithful, and expert services in connection with the music in St. Paul's Church. A special musical programme, arranged by Mrs. Betts, was first rendered. The following took part in it: Mesdames Betts and Martin, the Misses Bates, S. and L. Bowden, Messrs. Crumley, Gillespie and Manly. Miss Patterson kindly played the accompaniments. The rector filled the chair, and on behalf of the church presented Mrs. Chamberlain with a handsome pearl pendant and chain and some pieces of gold coin. He expressed the deep sorrow they all felt at Mrs. Chamberlain's removal, and the great loss from a musical standpoint which it would entail upon the church. Rev. Rural Dean Taylor, Aylmer, brother of the late organist, made a suitable reply, and thanked the rector and congregation for the very handsome gift. He also alluded to the many happy days which he and his sister spent in St. Paul's choir, and the many kindnesses he had received from its rector and people. On behalf of the wardens, who were not able to be present, Captain Gaskin said a few words in appreciation of Mrs. Chamberlain's musical talents and faithful service to the church.

Barriefield.—St. Mark's.—The choir gave a most successful concert in the town hall on Wednesday, the 11th inst. The proceeds, which were large, are to go towards the payment of an active instructor. It is understood that Mr. James, late organist of St. Andrew's, has been engaged for that purpose. An interesting part of the programme was a lecture on Mount Pelee by the Rev. Dr. Nimmo, rector of the parish.

OTTAWA.

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

Ottawa.—St. Luke's.—A fine compensating pipe organ has recently been installed in this lately renovated church. The organ was built by C. A. McNee, of Sparks Street, in this city. The new organ reflects great credit upon the firm that manufactured it, and is in every way a splendid instrument.

Hintonburgh.—St. Matthias'.—On Sunday, May 8th, the Rev. J. J. Lowe was instituted into this living by the Rev. Canon Pollard. It was an impressive ceremony, and an unusually large congregation was present. The Rev. A. H. Coleman, a former rector, assisted in the service. The Rev. Canon Pollard, after the close of the institution proceedings, in the course of an address, referred eulogistically to the work which the new rector had accomplished in the various parishes in which he heretofore laboured.

TORONTO.

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

The clergy, to the number of nearly one hundred, met in the Synod office on the morning of the 10th of May at ten o'clock to present an illuminated address and an Episcopal ring to His Lordship the Bishop, the occasion being the celebration of the twenty-fifth anniversary of his consecration. The gathering was held upon this date to accommodate a large number of clergy from the country in attendance at the May quarterly meetings of the Synod, and representatives of every Rural Deanery were, therefore, present. The address, very handsomely illuminated, was read by the Ven. S. J. Boddy, D.C.L., Archdeacon of York, who prefaced the reading of it by a few congratulatory words. The Archdeacon of Peterborough, the Ven. T. W. Allan, D.C.L., then handed His Lordship the Episcopal ring, paraphrasing the well-known words of Gerald Massey as follows: "As the earth with sea is bounded, and the winter world with spring, so your Lordship's life is rounded with this golden Bishop's ring." The Bishop feelingly replied, and assured the clergy of the sense of his appreciation of their love and loyalty. He briefly reviewed the course of the quarter of a century just passed, and expressed hope for the future of the diocese from the promises of the present. At the close of the proceedings, which terminated with the singing of the Doxology and the Benediction, pronounced by His Lordship the Bishop, the Rev. Canon Welch, Rural Dean, on behalf of the Deanery of Toronto, presented a congratulatory address to the Bishop. The following is a copy of the address presented by the Archdeacons on behalf of the clergy: "The Right Reverend, Arthur, Lord Bishop of Toronto, D.D., D.C.L., Right Reverend Father in God.—On this, the twenty-fifth anniversary of your Lordship's consecration, we, the clergy of your diocese, desire to present our congratulations at the completion of so many years' service in the Master's vineyard and to express our prayerful hope that you may yet be spared for much additional work in your present important position. We are conscious that, since coming to Toronto, you have had a large experience of trial and difficulty, for which we feel you have a strong claim upon us for sympathy. But we are conscious also that what you have been called upon to bear you have encountered in a Christian spirit, never sparing yourself or allowing personal feeling to interfere with loyalty to the Saviour. May you have the comfort of knowing that your devotedness is duly appreciated by Him who looketh on the heart, and who, one day, will not fail to reward you openly. As a very small token of our affectionate esteem we ask your acceptance of the accompanying Episcopal ring. Signed on be-

half of D.C.L., Allen, borough, James, Archdeacon Welch, Greene, Rural Dean and Dr. Peat C. Allen Brougha Chateau, J. M. I Vernet, Hare, J. J. H. J. Lynch, Paterson pard, L. F. Vipo Ward.

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half of the clergy, Samuel J. Boddy, M.A., D.C.L., Archdeacon of York, Thomas William Allen, M.A., D.C.L., Archdeacon of Peterborough, Toronto, Festival of St. Philip and St. James, 1904." Among those present were: The Archdeacons of York and Peterborough, Canons Welch, Sweeny, Sheraton, Macnab, Tremayne, Greene, Spragge, Farncomb, Cody and Dixon, Rural Deans Thompson, Mussen, Marsh, Warren and Talbot, Revs. Dr. Macklem, Dr. Langtry, Dr. Pearson, Dr. Tucker, Dr. Osborne, Revs. W. C. Allen, A. H. Baldwin, J. M. Ballard, J. S. Broughall, B. Bryan, T. Ball, E. C. Cayley, A. B. Chace, W. H. Clarke, J. S. Cole, W. E. Cooper, J. M. Davenport, J. C. Davidson, F. N. DuVernet, W. Farncomb, W. H. A. French, M. Hare, J. S. Howard, C. L. Ingles, C. J. James, J. H. Jones, L. H. Kirkby, G. A. Kuhring, F. J. Lynch, R. J. Moore, T. R. O'Meara, T. W. Paterson, J. L. Roberts, R. Scaborn, J. H. Sheppard, L. E. Skey, G. I. Taylor, H. O. Tremayne, F. Vipond, I. Walker, A. Williams and W. C. Ward.

St. Martin's.—The Ascension Day services in this church were: Morning prayer and choral celebration of Holy Communion at 10 a.m., children's service at 4.30 p.m., and evening service at 8 p.m. The offertories at all three services were given to the funds of the Sick Children's Hospital. As this congregation is composed entirely of workingmen, who, in most cases, do not reach home till seven o'clock, there was an unfortunate absence of men at the services of the day. Perhaps if the proposed union of denominations, now talked of, takes place, we may hope that the festival of our Lord's return to the glory He left will be better observed, and take rank, as it surely ought to do, with Christmas Day.

St. Stephen's.—The Bishop of the diocese held a Confirmation service in this church on Friday evening last, when no less a number than 106 candidates were presented to his Lordship to receive from him the sacred rite. The rector, the Rev. A. J. Broughall, M.A., who is also the Bishop's examining chaplain, presented the candidates to the Bishop.

Church of the Epiphany.—The Bishop held a Confirmation service in this church last Sunday morning.

Brampton.—The Rev. William Walsh, rector of this parish, had a miraculous escape from death whilst walking west on Front Street, Toronto, on Wednesday evening, the 11th inst. He was near to Bay Street, and whilst passing a pile of bricks which extends to within a very short distance of the street car tracks, was struck by a west-bound Avenue Road car with such force that he was thrown about twenty feet. He was picked up by a police constable and was carried to the Queen's Hotel, where he was attended to by Dr. J. E. Elliott, and was found to be severely bruised and suffering from shock. Fortunately no bones were broken. The car, it was stated, was travelling at too great a rate of speed.

Whitby.—All Saints'.—Canon Dixon officiated in this church on Sunday morning, May 3rd, and preached a most earnest sermon. In the afternoon, accompanied by the rector, he drove to Pickering, again giving a most thoughtful discourse.

The rector and Mrs. Wright were at home last week to the Sunday School teachers and members of the church choir, when a most pleasant time was enjoyed by all.

Bowmanville.—St. John's.—The Rev. W. E. Carroll was inducted into this living and the rectory of Darlington on Friday evening, the 13th inst., by the Ven. Archdeacon Allen, M.A., rector of Millbrook. The Revs. C. H. Marsh, Lind-

say, Rural Dean of Durham, J. H. Talbot, Oshawa, Rural Dean of East York, and E. Daniel, of Port Hope, took part in the service. Deer Park.—Christ Church.—The Bishop of the diocese held a Confirmation service in this church last Sunday evening.

NIAGARA.

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

Colbeck.—St. Clement's. Wardens, Searth Gairbrath, Thomas Tyner; sidesmen, O. Archibald, J. Lovell; delegates to Synod, T. Archibald, T. McConnell; auditors, S. C. McKee, F. W. Bowen.

Dundas.—St. James'.—Mrs. Gardner Harvey, organist of St. George's Church, Guelph, officiated at the opening of the new organ on Sunday last, which has just been placed in this church. This organ was greatly admired by those who had the pleasure of hearing it for the first time last Sunday. It was made by Casavant Bros., of St. Hyacinthe, Que., the firm which installed the new organ in Centenary Methodist Church, Hamilton, and the specifications are as follows: Compass of manuals CC to A, 58 keys. Compass of pedals CCC to F, 30 keys. Great organ—1 open diapason, 8 feet, 58 notes; 2 melodia, 8 feet, 58 notes; 3 dulciana, 8 feet, 58 notes. Swell organ—4 salicional, 8 feet, 65 notes; 5 stopped diapason, 8 feet, 65 notes; 6 harmonic flute, 4 feet, 65 notes; 7 oboe, 8 feet, 65 notes. Pedal organ—8 bourdon, 16 feet, 30 keys. Mechanical registers—9 great to pedal; 10 swell to pedal; 11 swell to great; 12 swell super octave to great; 13 swell sub octave to great; 14 tremulant; 15 bellows signal. Three combination pedals: one swell pedal; one crescendo pedal.

HURON.

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

London.—By the will of the late William Grey, of Woodstock, a bequest of \$2,000 to the Synod of Huron is made, to be invested, and the interest and dividends to be expended in the interests of the Mission work of the diocese. The trustees of Huron College, London, are to receive \$3,000, to be invested, and the interest and dividends devoted to the granting of a William Grey scholarship, to be awarded to a student of Huron College. The sum of \$200 is to be held in trust, and the interest granted to the British and Upper Canada Bible Society. Two shares of \$50 each are granted the Episcopal Cemetery Committee for the maintenance of the family plot.

Exeter.—Trivitt Memorial Church.—The Bishop of Huron visited this parish on Tuesday, May 10th, and administered the rite of Confirmation to seventeen candidates.—Mr. W. G. Davis, Traveling Secretary for the St. Andrew's Brotherhood, organized a local Chapter here last month with eleven members.—The stipend of the rector has been increased a hundred dollars by a unanimous vote of the vestry.

COLUMBIA.

William Willcox Perrin, D.D., Bishop, Victoria, B.C.

Victoria.—St. Saviour's.—At the annual vestry meeting of this congregation the following officers were elected for the ensuing year: Wardens, Sidney Shore, rector's warden; George Burrington, people's warden; representatives to Synod, E. J. Eyres, Capt. Gaudin, Judge O'Reilly, J. Finmore; Church Committee and sidesmen, Beaumont Boggs, E. J. Eyres, Capt. Gaudin, R. McKenzie, H. C. Martin, J. Mitchell, Judge O'Reilly, J. Finmore, S. J. Pomeroy and Mr. Twigg.

Correspondence.

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

The opinions expressed in signed articles, or in articles marked Communicated, or from a Correspondent are not necessarily those of the CANADIAN CHURCHMAN. The appearance of such articles only implies that the Editor thinks them of sufficient interest to justify their publication.

WHEN THE LAITY DO NOT ATTEND SYNOD.

Sir,—I notice in your issue of March 31st under the heading of "Ontario" an article bearing on the duty of laymen in regard to the Synod, and apparently insinuating that men permit themselves to be elected to the office of a lay delegate simply for the purpose of having their names appear as such, but with no intention of attending the meetings. Now, I do not agree with your correspondent in this matter. As I understand it, the meetings of the Ontario Synod have generally been called for the middle of June, and in our parish men who have been elected to the position of delegate have always had that in mind. It is a period of the month when, perhaps, men who are occupied in commercial houses are over the rush caused at the end or beginning of the month's work, and when they can usually spare a day or two for Synod or similar purposes. These lay delegates, however, have no jurisdiction or voice as to when the Synod should be called; consequently when it is called (as happened last year, and as, I believe, is the case this year) for the beginning of the month, it simply rules out men who otherwise had every intention of being present, and would have been there except for the change in the date. Speaking as a lay delegate, I may say that this was the reason I was forced to absent myself last year, and will have to do so this year unless the date of Synod is made later in the month. If the author of the article I am referring to has anything to do with the fixing of the date of meeting of the Synod, I think it is only right that his attention should be called to this fact, as it is not because the delegate thinks so little of his Church that he stays away, but simply because some one higher in authority undertakes to convene the Synod at an inconvenient time.

ONE OF THE DELINQUENTS.

UNITY.

Sir, Your correspondent, "Vigilans," will see, if he gives my communication a second glance,

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that I did not really overlook the rubric at the end of the "Order of Communion," for a proper action by the bishops, whose authority to bind and to loose surely enables them to dispense from the observance of what, after all, is only a rule of order, not a commandment of God. Moreover, it is notorious that many well-meaning, though not well-instructed, priests dispense themselves in this matter, and that in a way that is mischievous, inviting "members of other churches" to partake, as if there were more churches than one, or of "other denominations," as if the Church were a denomination. No. If the course that I have ventured to suggest were followed there would be no betrayal or concealment of the Church's position—the Mother of all baptized Christians, whether they know her or not. The importance of taking any step that may lead to reunion with our Protestant brethren without injuring the chances, humanly speaking, of inter-communication with the orthodox of the East, is increased by the very promising movement for the union of the Methodists, Presbyterians and Congregationalists of Canada. This movement we must all desire to see successful; but it were folly to overlook the fact that its success would increase the Church's difficulties in country places, and still more in the new settlements. Hence the need for some forward step on the part of the Church, as Bishop Carmichael so well observes in his valuable report. May God inspire him and our other fathers in God with wisdom to take such steps as shall tend to bring about that state of things for which our blessed Lord prayed, "that they may be perfected into one."

Yours respectfully,

FOR UNITY.

SUNDAY SCHOOLS.

Sir,—The Synods will soon be meeting, and discussions will be held and time spent on subjects hardly worth talking about, while the question of Sunday Schools and the instruction in Sunday Schools remains in a hopelessly unsatisfactory state. The leaflets are worse than useless, and the Bible remains an unknown book as far as our children and the members of the Church generally are concerned. The ignorance is simply appalling. Are there not educationalists in the Church of England in Canada capable of drawing up a course of instruction in a book form same as in the public schools? Rev. Dr. Hackett, since he went back to Ireland, said that the system of education in Sunday Schools in Ireland is better than in any place else in the British Empire. I endorse that statement, and I say that a child of twelve attending Sunday School there would put to shame many a man in the Church of England in Canada in the knowledge of Scriptures. The subject, then, of a course of instruction for our Sunday Schools ought to be settled immediately, and not waste time over questions of little value in comparison. I cannot imagine what the great men of the Church in Canada are thinking of.

EMERALD.

CLERICAL STIPENDS.

Sir,—As the inadequacy of clerical stipends is to be discussed at the next meeting of the Synod of Huron, I would like to make a few remarks on the subject, as I think the unequal stipends paid to clergymen ought to be discussed first, as a very unequal state of affairs exists. One case will do to quote. The wealthiest congregation in the Diocese of Huron receives help from an endowment at the rate of \$3,000 a year to enable them to keep a clergyman, while the most poverty-stricken mission parish can only get \$300 per annum, no matter how impossible it is for that widowed mission parish to collect mites enough to raise the balance of stipend due to their devoted and self-sacrificing missionary clergyman. Now, the reason of this state of

affairs is, our Church has departed in financial matters from the example and practice of our blessed Lord and His disciples. When our Lord was with His disciples one purse did for all. Among the Apostolic Church at Jerusalem, founded by our Lord on the Rock of Ages and filled with the Holy Ghost, none of them claimed special endowments, but they had all things common, and distribution was made to every man according to his need. Also, in the Old Testament, when God fed His people in the wilderness with manna, He gave it to them all alike. There were no special favourites, and none was allowed to hoard up the manna, on which they might draw interest or dividends while their poorer brethren went on half rations. Now, if this inequality was not allowed to exist when the Church was directly under Divine governance it should not be allowed to exist now. However, some will argue that a community of goods is not practised by the laity or the Protestant denominations; but that does not lessen its obligations on the Holy Catholic Church. Our Church is the outcome of that Divine society instituted by Jesus Christ Himself, and the direct heiress of all the promises and obligations. Then why should not this obligation be as binding as the rest? "Bear ye one another's burdens, and so fulfil the law of Christ saith the Scriptures, and we claim that the Scriptures are inspired and profess to take them for our guide of faith and practice. Consequently, I claim they should be more closely followed in the financial affairs of our Church for that part of the Word of God is as much inspired as any other part from Genesis to Revelation. But I do not mean that all the clergymen should receive an equal salary, only first of all distribution should be made to every clergyman according to his need, and the custom of our Lord and the Primitive Apostolic Church should be more closely imitated. Our Lord never intended His Divinely Instituted Church to copy worldly corporations, nor to imitate man-made churches. It was intended to be like a city set on a hill, a standing memorial to the world of the duty we owe to our Maker. It was to be a light to the world and to teach the world, but not to be an imitator of the world. Now there are a number of wealthy congregations in the Diocese of Huron, who might hold up this light to the world by following the example of the church at Mitchell; that congregation donates fifty dollars a year to help a poor struggling congregation at Dublin, Ont. Other wealthier congregations than Mitchell might donate fifty dollars or a hundred dollars a year without having the amount deducted from their Mission Fund grant, to some widowed congregation to enable them to make up for their Incumbent, (who is doing the hard and pioneer work of the diocese), the minimum of stipend that is supposed to be paid to all the clergy in the diocese.

Missionary Incumbent.

PRESSING NEED FOR MORE CLERGY.

Sir, With regard to Rev. C. N. F. Jeffery's appeal under the above head; I am not in a position to answer all questions asked by "Rector" in your issue of March 31st, but perhaps a little personal experience will help to explain. Two and a half years ago, I was welcomed to Rupert's Land Diocese, with no more questioning than might be expected from those responsible for the administration of the diocese. I took charge of a large Mission with service at four points. I soon found two other points where service should be held, and by the aid of voluntary lay help was able to organize them the first summer. I advised a division of the mission, but Mr. Jeffery did not think the time ripe therefor, especially as there was no clergyman available. In this I acquiesced and prepared to work for the summer of 1903 with the assistance of a student. In the meantime, appeals were made for ten more clergy-

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men for the diocese. Seven responded, but a number of the missions having been so long neglected, and not expecting to get a clergyman were not ready to accept. Mr. Jeffery then wrote me that on this account one was available for this parish, but like other places, the people were not ready. So you may see there are times when clergy offering might have to be refused. With the assistance of a student, I carried on the work during the summer, with the result that the people were ready to ask for the division and the appointment of a clergyman last fall. As there is yet no parsonage an unmarried man was asked for, but none available. Some men, (mostly married ones,) had offered for work in the diocese and places kept for them, but they decided they were not ready to come. An actual division of my mission was not made, but five missions were made of three contiguous ones, (one of the three being now vacant.) The proposal is to work the five missions with four clergymen and a student this summer, so that two new men are needed for this little corner of the diocese, and a neighbouring parish is in charge of a Lay Reader. It is not to be wondered at if Churchmen long neglected fail to respond at once to the claims of the Church upon them, when her ministrations are provided; but that they are responsive I could cite many instances to show. During my incumbency here, the people have contributed about \$600 for church and parsonage debts, as well as having increased their ordinary revenue, and are prepared to do more when more regular services are provided for. With regard to questions asked of those applying for work, I might cite an instance of where a clergyman had been appointed to a charge in the diocese not finding things to his liking, he thought of applying for a vacancy in this Deanery, and wrote me for information of the parish and people: If they were regular Church attenders? How they responded in financial matters? Their style of Churchmanship? etc., etc. I answered briefly that the answers to most of these questions would lie with the clergyman; if his ambition was the progress of the Master's Kingdom, he might not fear with regard to the people. The last I heard of him was that he had left the diocese for more congenial climes; and I could not help thinking that the authorities that he, should question a little more closely before making appointments. In conclusion, I can but say in behalf of Mr. Jeffery's appeal, that I believe the future of the Church in Canada, depends upon the response that is made to her appeals in the rapidly growing West. Not that inducements are held out to clergy to better their financial position, but that coming with the true missionary zeal they may grow with the country, and see weak missions (many weak because long neglected), grow into strong church centres, from which in turn an influence shall go out for strengthening and increase of the Church's influence, and her Master's honour and glory.

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MEMORIAL TO THE LATE G. M. KINGSTON.

Sir,—Kindly allow me to use your columns to make known that the congregation of Penetanguishene have decided to place a stained glass window in the East End of All Saints Church, as a memorial to the late Reverend G. M. Kingston, who laboured here for nearly nineteen years previous to his removing to Toronto. It is probable there are some outside this parish, either personal friends or recipients of help through his ministrations who would like to have the opportunity to contribute something to this proposed memorial of one who laid his remarkable gifts so unreservedly at the disposal of others. All subscriptions towards this purpose will be received and duly acknowledged by Henry M. Little.

All Saints Rectory, Penetanguishene.

"A. Y. P. A."

Sir.—Canon Brown, of Paris, Ontario, says of the Anglican Young People's Association: 1. "It is unifying and gives us a common organization for our young people, which can be called upon for united action, and which our young people moving from parish to parish will find ready to welcome them. 2. It is comprehensive—and covers the religious, social, and intellectual life. 3. It is locally adaptable and can be made to meet local wants. 4. It is non-partizan, and has been organized by men of all schools of thought in their parishes. 5. It has been generally declared to meet a long-felt want, and is spreading throughout the Church in Canada, and has attracted attention abroad. 6. Its effect is to increase the attendance of the young at Church and Holy Communion; to secure their co-operation for work locally and generally, and to give an opportunity of gaining and retaining the young at a period of life, when if not helped by Association, they are apt to be lost to the Church." The above communication was read before the "Clericus," in the Synod office recently—the acting Primate presiding—and it is to be hoped that it may lead to practical results. L. S. T.

IT IS A MISNOMER.

Sir,—I observe that St. James', Toronto, is getting ready to observe the hundredth anniversary of the parish, an event which will undoubtedly be one of considerable interest to the Church in the city of Toronto. How fitly, indeed, the centenary might be celebrated if St. James' should take advantage of the occasion to rise to the importance and dignity which is rightfully hers as the Mother Church of the diocese by discontinuing the pseudonym of "cathedral," which has never been, and never can, become anything but a misnomer, and the continuance of which merely belittles a church and parish whose importance in no way depends on a name, and especially one which is in fact untrue and inappropriate.

A FORMER PARISHIONER OF ST. JAMES'.

YOUNG, VIGOROUS CLERGYMAN WANTED.

Sir,—Several of the parishes and missions in the Diocese of Quebec have lately become vacant owing to various causes; and I am instructed by his Lordship the Bishop of Quebec to call attention to this fact, that some three to six of our most attractive parishes either are now or in a few days will be vacant, and that his Lordship will be glad to receive applications from young, vigorous men who may like to try what Church life and Church work are in our old historic diocese. We have no desire to parade the advantages our clergy enjoy in this diocese beyond our brethren elsewhere, though we believe them to be many. But I may mention two: One is that the

stipends of our clergy, from the day of their ordination, increase steadily down to the end of their term of service; and another is like unto it, that is, that the clergy are invariably paid their stipends in full, whatever they may be, by cheque on the day on which the stipend is due. The Bishop of Quebec will be home from England in a few days. In the meantime I shall be glad to receive applications and supply information to any who may desire it. Henry Roe, D.D., Archdeacon of Quebec and Lord Bishop's Commissary.

THE UNDESIRABILITY OF CHORAL SERVICES.

Sir.—In one of your recent issues, there appeared an article—copied from English sources, I think—animadverting upon the musical services of the Church as being deterrent to the attendance of average persons, specially men, to such an extent to drive them into the arms of Non-conformity, because they cannot "join in" to a sufficient extent. The article appears to me to be so unreasonable in its premises and so illogical in its deductions, that it should not be permitted to pass unchallenged. It is a fact that no service whatever can please every person. And it is also a fact that the services provided in the various Protestant places of meeting, do not at all permit of anything like as much "joining in" by the congregation, as does the choral service of the Church. I propose to enlarge these facts as stated, by a comparison of what is offered in either case. The Church liturgy permits the very greatest latitude in "saying," from the plainest reading to the most ornate rendition, musically and otherwise. Thus, to those who desire to be satisfied within the Church, choice may always be secured and gratified. Besides this, even where the services are fully choral the congregation can if disposed, join in the confession, the Lord's prayer, the creed, the amens, and the hymns; and, if musically endowed, in all else but the anthem. This is far more than is offered or permitted in any of the Protestant services. The latter consist of extemporaneous prayers, and readings, by the minister alone; of hymns, of (usually several) anthems by the choir, and of vocal and instrumental solos, duets or quartettes, generally of very doubtful religious significance. Where there is an administration of the Lord's Supper, the minister has all the viva-voce part, except the hymn. In some places—not many—there is also responsive reading of Psalms or other passages of Scripture. Now, let any fair-minded person demonstrate wherein the latter service offers anything like as much opportunity for "joining in" of the congregation, as does even the most elaborate of our Church services. It cannot be done, for the facts are otherwise. Take away all the liturgical portions of our services, and there still remains fully as much to "join in" as any Protestant service offers at any time. Further, the facts are that in cities and towns the musical efforts of our separated brethren are, as a rule, much more elaborate and ambitious than are our own, and are frequently advertised as "attractions." Such being the case, dissatisfaction with our musical services cannot rest logically upon the basis of elaboration. Consequently whatever draws persons from us, or, at least, deters their attendance upon our services, must depend upon something else. Carping criticism, fault-finding, and a desire for change and amusement are probably more potent factors than the alleged cause, in the preference by Churchmen (so-called) for the services of outside communions, where such exists. In fact, I am fully persuaded that it is not a desire to "join in" the services, but rather the reverse, coupled with a real enjoyment of fancy and elaborate performances (which give no trouble to the listener), which attract away from us those persons who are described in the article to which I have referred. And are these people so poorly endowed spiritually, that they cannot lift up their hearts to

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God on familiar words when rendered in strains beyond their own musical capabilities? If so, to them all services must be but sounding brass and tinkling cymbal. Of course, many persons are not musical, and others cannot sing. To the former our services do not appeal when sung. Neither should the Nonconformist services either. But our plain services, of which there are plenty, should do so. To the latter the services of the Church should especially appeal, as they furnish the opportunity to engage in prayer and praise which is not provided in the competing services. The services of our Church are so much more homogeneous, harmonious, dignified, edifying, scriptural, responsive, and reasonable than any other that to any person who will take the trouble to study and digest them they will prove an inexhaustible mine of spiritual wealth and refreshment. But then, so many people do not care to take any trouble whatever, except about business, pleasure or dress! The most elaborate ritualistic service I ever heard furnished the most hearty amens and inspiring hymnody by the congregation imaginable. Might it not always be so if hearts would truly seek the inspiration of the Holy Spirit? And surely nothing can be too beautiful for the house of God, or for the praise of His holy name. What, then, if our own individual and feeble efforts cannot "join in" vocally?



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"The voice of prayer is never silent, nor does the strain of praise away." And we have hope that notwithstanding our feebleness of expression these will find acceptance of Him "to whom all hearts are open, all desires known, and from whom no secrets are hid." SUBSCRIBER.

Sir, I read with much interest the article in your issue of April 21st under the heading "Communicants." All who read the article must have felt that you dealt with a subject very vital to Church life and no doubt all your readers felt more or less satisfaction that your reports indicated a considerable increase in the number of communicants at Eastertide this year as compared with former years. But as I read the article I wondered how many of those who felt this satisfaction would have any conception of how little cause there was in reality for it, and, while welcoming the improvement reported, would realize how vast was the room for improvement in this respect. The question of the number of communicants in the Church in Eastern Canada and their proportion to the Church population engaged my attention some months ago, and, as there was considerable variation in the estimates of those with whom I discussed the question, I decided to gather the information direct from the Synod reports. I must confess the result was anything but gratifying, and, as you have brought the matter to the attention of your readers in a general way, some definite figures and percentages upon the subject from these official sources may not be without value at this time. Perhaps there will be many others as much surprised as I was. The following results are based upon the number of communicants reported by each diocese compared with the Church population after the number of Sunday School scholars has been deducted therefrom. The dioceses are arranged in order according to the results shown: Montreal, 48 per cent.; Niagara, 47; Ottawa, 44; Ontario, 41; Quebec, 40; Nova Scotia, 39; Huron, 38; Toronto, 35; Fredricton, 34. Average, 40 per cent. That is, out of each 100 adult Church people in these dioceses only 40 are communicants, and 60 are not. Do our clergy realize that this is the condition of things in the aggregate, and that each individual parish helps to make this result, or have they simply been filling in their formal reports to Synod year after year without comprehending the state of affairs the figures would disclose if put side by side and a percentage struck? Further, five dioceses of the nine give in their reports the number of Easter communicants, and these show that at Eastertide, 1903, only 50 out of each 100 persons on the communicant rolls, and only 25 out of each 100 adult Church adherents in these dioceses were present at the Holy Table to honour that greatest of all days in the Christian year, and in obedience to the Church's very plain requirement in this respect. Truly, there was abundant room for improvement to be noted in your reports of the Eastertide just past! No doubt, as stated in your article, the causes for this sad laxity are many, but your suggested remedies would do much to overcome them if applied. More attention given to the subject of Holy Communion on the part of our clergy, and more definite teaching upon it from the pulpit, with more frequent opportunities for the people to partake of it, are probably the greatest needs. With these provided, the other means of accomplishing the desired end would follow naturally. There is abundant proof that in parishes where the Holy Communion is celebrated frequently the percentage of communicants to the Church population is greatest. That this holds true for whole dioceses as well as parishes is proved by the above table when placed beside some further information deducted from the Synod reports. Some of these reports give the number of celebrations in each parish for the year, and those that do so, with one exception, range themselves in exactly the same order as regards the frequency of the celebrations as in the matter of the percentage

of communicants to population. Thus, in the Diocese of Montreal there were, on an average, 36 celebrations of the Holy Communion in each parish for the year covered by the reports; in Niagara there were, 32; in Quebec, 30; and in Huron, 13. In the Diocese of Montreal, which heads both lists such scant honour as it is the report shows that there is one parish having a daily celebration, one a semi-weekly, 13 weekly, 22 fortnightly, 63 monthly, 4 quarterly, besides a service on holy days in about half of the 100 parishes. In the Diocese of Huron (the last one on the above list which supplies this information in its report) there are no parishes having a celebration more frequently than once a week, and only five out of the 287 parishes have a weekly Communion; 27 parishes have fortnightly celebrations; 172 only monthly and 83 quarterly, or less frequently, with the holy days observed in only two parishes. Now, Mr. Editor, in looking over these diocesan reports there are many country parishes where a frequent celebration of the Holy Communion is not a practical possibility, perhaps, but you will find there a large number of town parishes, and even city parishes, where the present monthly celebration could be augmented by a weekly early morning service and an observance of the holy days with surely great profit to both clergy and people, and much greater loyalty to the principles of the Church of England. The more general adoption of this addition to the parish services, coupled with earnest teaching upon the importance of the Sacrament, its great value as a means of grace, and as the chief act of worship in the Church of Christ, would be the means of producing a great change in the proportion of communicants to the Church population and in the number of Eastertide communicants. Surely this is a matter of the most supreme importance! Does not the reality of our whole Christian life depend upon it, and need we expect our Church life to be strong in the individual, in the community, and in the mission field if 60 out of every 100 of our people are indifferent to and neglectful of this most important Sacrament through which the Church draws her life and strength from her Divine head? Our clergy are engaged at present in putting before the people the principle of our great new Missionary Society: that every baptized member of the Church is a member of the C.M.S. Does it not seem most logical and essential that such teaching should be preceded by an enforcing of the primary Church of England principle, that every baptized member of the Church is expected to be, or to become, a communicant of the Church, and that as such, if he does nothing more, he is required to join with the rest of the Christian family in the Holy Communion on Easter Sunday and twice a year beside. I trust that the statement I have given above in figures may carry the seriousness of the Church's condition in this matter home to many who have not realized it before, and that our clergy throughout Eastern Canada will see that all the means suggested in your article of April 21st are employed to bring their people to a more general and loving appreciation of their privileges and responsibilities as members of the Church. When this is done our communicant rolls will total very much more nearly the number of our Church population than they now do, and you, Mr. Editor, will be able to record a much vaster improvement in the number of Eastertide communicants in succeeding years than you were able to for the Easter just past.

R. R. MACAULAY.

"SPECTATOR," CANON HENSON AND THE OLD TESTAMENT SCRIPTURE.

Sir,—The character of the deliverances so made by Spectator upon so grave and vital a subject is such as to call for and require a vigorous protest from every loyal and consistent member of our historic Church, based as its formularies most clearly and unmistakably are upon God's Holy

Word as distinctively, peculiarly, and plenaryly inspired of God the Holy Ghost. As a clergyman of the Church, loyal to its formularies and to the Word of God as the alone foundation of those formularies, I protest accordingly, and most strongly, against the remarks of "Spectator" as radically opposed and injurious to the welfare and to the teaching of the Church of England. I do not intend to make verbal quotations at large from those remarks of "Spectator"; it will, I think, be sufficient to notice the salient points, and to give their substance and import. In the first place, and as an introduction, the writer makes direct appeal to the fact that popular sympathy is with the utterances of Canon Henson in regard to the Old Testament; and he, no doubt, anticipates that in endorsing those utterances, or at least favouring them, as there is evidence that he himself does, he will have and enjoy the same benefit. As an argument in support of Canon Henson's unbelief let it go for what it is worth. But, in the second place, the appeal so made is based upon mere assumption and upon false premises. In the opinion of Canon Henson, and again I say that the general tenor of Spectator's remarks evidence that he himself shares in that opinion, it is held that "The vast expansion of service" "demands a restatement of religion in conformity with the established truths of historical and critical research." The *ipsissima verba*.) This assertion includes two things: (1) That the "expansion" aforesaid is such as to discredit and invalidate the claims of the religion deduced from the Bible, whether it be as to fact or as to doctrine as relative thereto; and (2) that the necessity so arising is of the same imperative and radical character as that which justified and called for the change made at the Reformation. Both the assertion itself and the analogy that he makes are wholly without foundation. The assertion assumes that the actual discoveries or "expansion" of service, and of historical and critical research, has disproved or invalidated the statements of God's Holy Word in the Old Testament as to matters of fact and matters of doctrine based thereon; and consequently, as the Scriptures of the Old Testament are held to be incredible and untrue, therefore such "re-statement" is an imperative necessity. I say that such assertion of Canon Henson and the negative statements and inferences of "Spectator" are mere unfounded assertions and false premises; and the analogy so made is not only utterly without point and inapplicable, but is unworthy of discussion. But thirdly, as Canon Henson endorses current rationalistic opinions in regard to the character and claims of the Old Testament Scriptures, and their claim as a Divine revelation, peculiarly and plenaryly inspired of God the Holy Ghost, so also does Mr. "Spectator," but with this difference: Canon Henson does so with audacity and openly, and Mr. "Spectator" does so surreptitiously and under the shelter of a "nom de plume." It is not necessary to recite, verbally, the utterances of Canon Henson over his own signatures as given to the public. They may properly be referred to the Archbishop of Canterbury; and unless our national Church is recreant to her duty and false to her tradition, Canon Henson will be called upon to answer before the Church for his disloyal utterances, and be made subject to deposition from the sacred office he holds in the Church that he has so dishonoured. What of his friend and auxiliary, "Spectator?"

EDWARD SOFTLEY.

On account of the Million Shilling Fund, started by the Church Missionary Society to help to meet its increasing liabilities, and to obviate the necessity of curtailing its operations, 159,000 shillings had been received up to February 18th, and in addition collecting sheets of the face value of 574,000 shillings have been issued. Of the receipts only 32,000 shillings have come through the collecting sheets, the remainder being direct gifts sent to headquarters.

THE PAINTING OF THE FREScoes.

By Mrs. Berylean Jones. (All rights reserved.) Chapter VII. Continued.

To the cave he went first, because, from the story of the waiting-woman, the friar had come from there. And as he went, he wondered yet again why he had not thought who the stranger was who knew so well the secret hiding-place on the beach, which had been their favourite haunt when they were boys together.

But the cave was empty. And the anxious brother went rapidly towards Breage, thinking to find the pilgrim at the vicarage.

So Sir John de was astonished to be awakened to hear that the Squire of Pengersek Manor wanted to see him; and rapidly donning his cassock, was still more astonished to hear his errand.

"My brother, Sir Priest, is he not here?"

"Nay," said the vicar, gravely. "He went to the cave at sunset yesterday, and I grieved that he should be there in all the storm which arose."

"And I thank God and St. Breaca

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that he was there!" answered John Pengersek; and he recounted to the priest all that had taken place.

"I have not seen him," he said. "I trust that all is well, and that he has not been swept away in the storm. He did not return here. Let us go to the church. I should have been there shortly to say my daily mass for the parish."

And they mounted the steep hill pathway leading to the church.

Truth to tell, the good friar was glad that the recognition had come at last, though sorely anxious for the safety of his friend.

"I marvel that he had strength to do it," he said, as they went on; "for I almost doubted whether he would live to finish the painting."

"Is he then dying, think you?" asked the squire, in a voice which just betrayed how much he felt, though guarded with that self-control which in all ages has been so unmistakable a sign of good breeding.

"I fear so," answered the priest. "But this is, you know, the Feast of Michael, and he had greatly at heart to have the great rechanse finished by to-day. I think he will rest after it is done."

They passed into the church. All was silent. The rising sun was shining through the eastern window of the north aisle, and threw shafts of gorgeously coloured light through the open carving of the rood-screen. The chantry windows, too, both north and east, lent colour to the holy place.

The fresco was finished.

Michael Pengersek had represented his angelic namesake young and beautiful, with a lofty and open brow, with long, fair hair floating on his shoulders, his face uplifted to heaven, to

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show that he sought the spiritual might to conquer the power of evil from God alone. From his shoulders spread two resplendent wings. Above his head he held the sharp sword ready to slay the already-conquered dragon, upon which he was standing with mailed feet.

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Scaled Tenders addressed to the Provincial Secretary, Parliament Buildings, Toronto, marked "Tenders for Coal," will be received up to noon on Monday, May 23rd, for the delivery of such quantities and qualities of coal in the needs of the following Provincial Institutions, on or before the 15th of July next, viz.:—Toronto, London, Kingston, Hamilton, Mimico, Brockville, Cobourg, Orillia and Penetang asylums; also the Central Prison, Mercer Reformatory, Deaf and Dumb Institute, Belleville, Blind Institute, Brantford.

Specifications of the qualities and quantities of coal required and forms of application may be obtained on application to the Department, or from the Bursars of the respective institutions.

Tenderers are to specify the mine of origin and the quality of respective kinds of coal, and furnish evidence on delivery that the coal is of origin specified, fresh mined and up to standard of trade grades.

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J. R. STRATTON, Provincial Secretary, Parliament Buildings, Toronto.

May 13th, 1904

It was literally the visible, palpable reflection of that great truth stamped into our very souls, and shadowed forth in every form of ancient belief—the final triumph of the spiritual over the animal and earthly part of our nature.

The two men gazed at it spellbound. The winged virtue, with calm, triumphant face, victorious above the sin, prostrate below.

They were "not only touched, but wakened and inspired," and their delighted imagination glowed with faith and hope and grateful triumph sympathy.

So at least I have felt, looking at it five hundred years afterwards, and I must believe that others have felt it too.

The fresco was done. But where was the painter? They had not far to look.

Kneeling prostrate on the tiled floor before the picture, his face resting on his folded arms upon a beam of wood, he rested.

The priest touched him on the shoulder, and he looked up and smiled brightly.

"Dear father," he said, "it is finished."

"Ay, dear brother," was all the vicar could say, the look in his face told him that death was claiming his own, and tears rushed to the tender blue eyes, so full of sympathy for all sorts and conditions of men.

His hand moved from the shoulder to the head of the kneeling victor.

"I wait for the Bread of Life," said Michael Pengerssek, faintly; "but my last strength is gone. I cannot move, father."

"I go to the other side," said the vicar, quietly, "to celebrate the mass of Michael. I will bring thee the Blessed Sacrament anon. Meanwhile, if thou hast the strength for it, here is some one who has been yearning to speak with thee."

The friar raised his head, and kneeling upright, looked his brother straight in the face.

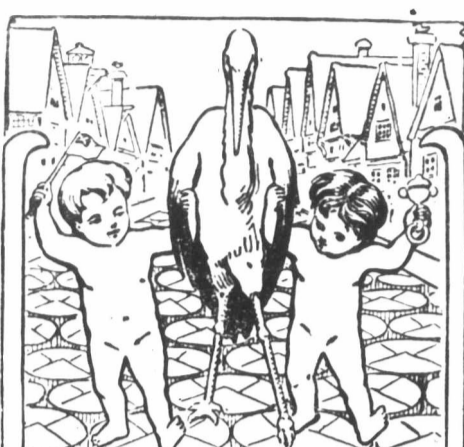
John smiled.

"Michael—dear brother," was all he said.

Michael looked at him still, and stretched out his arms.

"Forgive. Canst thou forgive?" he said, humbly.

John took both the outstretched hands in his own, and returning his longing look, said tenderly:



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"It is forgotten—all forgotten, long year ago, dear Michael. We have only been looking for thee to come home."

"I can go in peace," said Michael, quietly; "but stay with me, dear brother, to the end."

Then he looked up with a bright smile.

"The sweet maiden, Marjorie—how doth she?"

"She is bettering," said John Pengerssek, sternly.

A look of content passed over the thin face of the dying man.

"Tell my sister not to chide her," he said, smiling again. "She hath had her lesson; you will see that she will be wilful no more. But listen."

The voice of the priest was heard in the distance, and the treble voice of the little scarlet-robed acolyte in



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W. M. Pentelov, Chartered Accountant, P. O. Box 153, Guelph, Ont., Dec. 18, 1901.
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Yours truly, W. M. PENTELOV.
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REMEMBER: 1. Every organ is in perfect order. 2. Our guarantee accompanies each instrument. 3. We ship subject to approval, and will pay return freight if not found satisfactory on arrival.

Kilgour—5 octave parlor organ by Kilgour Co., in neatly decorated solid walnut case, with small extended top, has 9 stops, 2 complete sets of reeds, 2 knee swells, height 5 ft. 6 in., originally \$125, sale price. \$36

Dominion—5 octave parlor organ by the Dominion Organ Co., in handsome solid walnut case with extended top, has 8 stops, 2 sets of reeds in treble and 1 set in bass, 2 knee swells, height 6 ft. 3 in., originally \$125, sale price. \$37

Karn—5 octave parlor organ by D. W. Karn & Co., Woodstock, in neatly decorated solid walnut case, with high top, has two complete sets of reeds, 2 knee swells, 9 stops, height 6 ft. 3 in., originally \$125, sale price. \$39

Dominion—5 octave parlor organ by the Dominion Organ Co., in neatly decorated solid walnut case with extended top, has 7 stops, 2 complete sets of reeds, knee swell, height 6 ft., originally \$100, sale price. \$41

Bell—6 octave parlor organ by W. Bell & Co., Guelph, in handsomely decorated solid walnut case, with high top, has 10 stops, 2 complete sets of reeds, knee swell, etc., height 6 ft. 1 in., originally \$135, sale price. \$47

Dominion—5 octave parlor organ by the Dominion Organ Co., in handsome solid walnut case with decorated high top, has 12 stops, including couplers, etc., 2 complete sets of reeds, patent folding mouseproof pedals, 2 knee swells, height 6 ft. 8 in., originally \$125, sale price. \$49

Bell—5 octave parlor organ by W. Bell & Co., Guelph, in handsomely decorated solid walnut case, with high top, has 10 stops, 2 complete sets of reeds, couplers, two knee swells, height 6 ft. 6 in., originally \$125, sale price. \$49

Karn—5 octave parlor organ by D. W. Karn & Co., in solid walnut richly decorated case with high top, has 13 stops, including bass and treble couplers, etc., 2 complete sets of reeds, 2 knee swells, height 7 ft., originally \$135, sale price. \$53

Bell—6 octave parlor organ by W. Bell & Co., Guelph, in handsomely decorated solid walnut case, with high top, has 11 stops, including treble and bass couplers, etc., 2 complete sets of reeds, 2 knee swells mouseproof pedals, height 6 ft. 10 in., originally \$150, sale price. \$56

Sherlock-Manning—5 octave organ, in finely polished solid walnut case, handsome new design, with extension top, attractive panels and mirror, has two sets of reeds throughout, 11 stops, 2 couplers, vox humana, and 2 knee swells, a splendid instrument, used less than 4 months, height 6 ft. 6 in., catalogue price, \$190, sale price. \$57

Dominion—6 octave piano case organ by the Dominion Co., Bowmanville, in rosewood finish case, with automatic folding music desk, fall board and protecting pedal cover, ends and panels are attractively carved, decorated in gold, has 11 stops, 2 sets of reeds throughout, 2 couplers, knee swells, etc., height 4 ft. 7 in., originally \$150, sale price. \$67

Dominion—6 octave piano case organ by the Dominion Organ Co., in handsome solid walnut case, with swing music desk, has 11 stops, including couplers, etc., 2 complete sets of reeds, 2 swells, patent folding mousetrap attachment, height 4 ft. 7 in., originally \$150, sale price. \$71

Dominion—6 octave piano case organ by the Dominion Organ Co., in richly figured mahogany case, with bevel edge mirror in rail top, has 11 stops, including bass and treble couplers, 2 complete sets of reeds, 2 knee swells, patent mouseproof folding pedal attachment, a lovely organ, originally \$175, reduced to. \$79

Dominion—6 octave piano case organ by the Dominion Organ Co., particularly handsome walnut case, with full length carved panel, automatic folding fall board, music desk and pedal cover, has two beveled mirrors in top, 11 stops, 2 complete sets of reeds, couplers, vox humana, 2 knee swells, etc., used but a few months, cannot be told from new, catalogue price, \$300, sale price. \$93

TERMS OF SALE.

Organs under \$50, \$5 cash and \$3 per month without interest. Organs over \$50, \$10 cash and \$4 per month without interest. If monthly payments are not convenient, please state what method you prefer—quarterly, half-yearly or at certain fixed dates. We wish to know what terms will suit you. A discount of 10 per cent. off these prices for cash. A stool accompanies each organ. Every instrument safely packed without extra charge. We guarantee every instrument and agree to pay return freight if not satisfactory.

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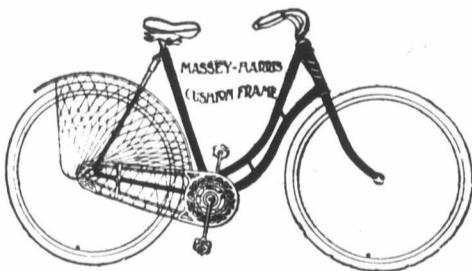
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REFLECTIONS

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all the responses, and in silence the kneeling brothers waited.

Outside the church the birds were singing gladly, as in the autumn mornings we often hear them; now and again the crowing of a lusty cock or the lowing of cattle told of life without. Inside all was still for a few moments, and then the silver tinkling of a little bell told them that the mysterious Pledge of Eternal Life had descended to His earthly altar.

Robed in his white chasuble, which was rich with dainty embroidery, and preceded by the acolyte bearing a lighted candle, the vicar carried the Blessed Sacrament to the dying penitent. With bowed head he received it, and then the priestly benediction; and then, with closed eyes and a look of perfect peace, still kneeling, he rested his head against his brother's shoulder.

"Requiem aeternam," he murmured. When the priest returned again from the altar, having removed his chasuble, he found the two still there, and still kneeling. Kneeling too, he said gently: "O Michael, militie cœlistis signifer, in adiutorium nostrum veni, princeps et propugnator."

The dying man stirred, and opened his eyes.

"Pray for me," he whispered; "oh, pray always. From the gates of hell deliver my soul, O Lord."

And the voice of the priest rose to the throne of God.

"Suscipiat et Christus, qui vocavit te et in sinum Abrahæ Angeli educant te. Requiem aeternam dona ei, Domine, et lux perpetua luceat ei."

And when the words were ended, Michael Pengersek has passed into the unseen world.

The next day they laid him to rest under the pavement at the foot of the fresco of Michael the Archangel.

Chapter VIII.

The morning, which had so long been looked for, dawned at last. The forty days' fast was over. The temple which had taken so many years to build, which had been so near the hearts of all those simple-minded and God-fearing people of Breage, that temple was about to be given to God for His service forever. No wonder, then, that long before the hour for the early celebration—in the aisle that had been the old church—at the little altar which had been hallowed for six hundred years already—crowds of devout and ready worshippers assembled. The good vicar, who had been there late into the night at his work of hearing the confessions of his flock and giving them God's assurance of forgiveness, looked somewhat worn and weary, and yet very joyful, as he passed to the altar and beheld his church full of those waiting to hallow this Feast of Dedication by themselves receiving the Body and Blood of their Lord.

In those days the parish feast meant literally what it was called. All, unless let or hindered by reasonable cause, came willingly to the altar as of their bounden duty. They would have deemed it a disgrace, indeed, to stay away. There was no questioning of God's commands, as there is now. He said: "Do this in remembrance of Me;" and without hesitation, they

were cleansed from their sins and came.

It often strikes me as one of the strangest things in Cornwall that the dear old Church Feast of Dedication is kept still—kept on the same day as of old, but with no thought of the first reason for that yearly feast; no remembrance of that House of God in the midst of them, for the sake of which their forefathers worked and laboured and prayed; no thought of that communion of saints by which God's holy Church is bound together through all ages! Oh, that Cornwall—the land of saints—may one day return to the faith of God, Who made it so beautiful, may shake off the fetters of unbelief and misbelief which so utterly defile it now!

This first Feast of Dedication. There was no chapel, you see, and no Dissenters (such people were not heard of) to tell the good people not to go to church, and to laugh at them for keeping God's commandments. Only those stayed away who were really unable to come, and so it came to pass that hundreds of communicants worshipped God that day, and afterwards waited and watched for the Bishop to come and dedicate their beautiful high altar.

Sir John Ude, the vicar, and John Pengersek stood at the west end and looked. Let me tell you what they saw. Seven lofty arches of granite, supported by slender granite pillars, each pillar composed of four small ones and four inverted ones, and the capitals delicately carved. The floor was laid with rich tiles. No seats marred the symmetry of the nave. People did not sit down to pray to God in those days. A pile of woolen mats was near the door, and each worshipper who entered took his mat and knelt wherever he liked. The walls were rich with the gorgeous frescoes, and the eyes of the good priest rested lovingly for a moment on the triumphant figure of Michael the Archangel. The windows were lovely in all their radiant colouring—such crimson and such deep, dark blue, as we only dream of now, never seen in modern glass, softened by such tender, dainty colouring in brown and yellow and white.

And then straight across the church at the fifth pillar rose the lofty rood-

*Fragments of the old windows remain, showing what the colours were.

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The man who has
ELGIN TIME
every time

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screen of carved oak, with many a cunning leaf and flower and head of bird or beast or fish delicately carved thereon. All the lower panels were painted with the figures of Cornish saints, and above all were the figures of Christ on His Cross and St. Mary and St. John each side.

(To be Continued.)

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Because Dr. Chase's Kidney-Liver Pills cure such ailments more promptly and thoroughly than other preparations they have come to be considered almost indispensable as a family medicine.

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Mr. D. C. Holmes, Justice of the Peace for Lincoln County, states: "I am acquainted with Mr. C. F. Immel and consider him a reliable citizen in every sense of the word, in fact, I have known him from boyhood up and I can say I believe him to be truthful and honest."

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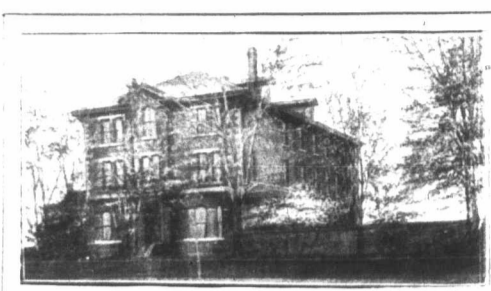
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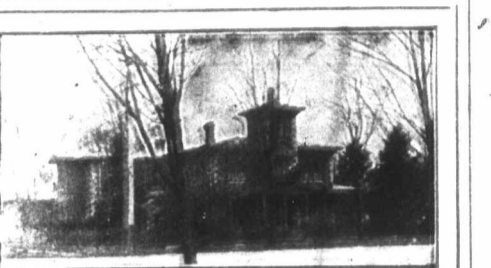
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Any even numbered section of Dominion Lands in
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 Band 20, which has not been homesteaded, or re-
 served to provide wood lots for settlers, or for other
 purposes, may be homesteaded upon by any person
 who is the sole head of a family, or any male over 21
 years of age, to the extent of one quarter section, of
 the acres, more or less.

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

HOMESTEAD DUTIES.
 A settler who has been granted an entry for a
 homestead is required by the provisions of the Do-
 minion Lands Act and the amendments thereto to
 perform the conditions connected therewith, under
 one of the following plans -
 (1) At least six months' residence upon and cul-
 tivation of the land in each year during the term of
 three years.

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

(3) If a settler has obtained a patent for his home-
 stead, or a certificate for the issue of such patent,
 countersigned in the manner prescribed by this Act
 and has obtained entry for a second homestead, the
 requirements of this Act as to residence prior to ob-
 taining patent may be satisfied by residence upon the
 first homestead, if the second homestead is in the
 vicinity of the first homestead.

(4) If the settler has his permanent residence upon
 farming land owned by him in the vicinity of his
 homestead, the requirements of this Act as to resi-
 dence may be satisfied by residence upon the said
 land.
 The term "vicinity" used above is meant to in-
 dicate the same township or an adjoining or cornering
 township.

A settler who avails himself of the provisions of
 Clauses (2), (3) or (4) must cultivate 30 acres of his
 homestead, or substitute 20 head of stock, with build-
 ings for their accommodation, and have besides 20
 acres substantially fenced.
 Every homesteader who fails to comply with the
 requirements of the homestead law is liable to have
 his entry cancelled, and the land may be again
 thrown open for entry.

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

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

JAMES A. SMART,
 Deputy Minister of the Interior.
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