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## THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the North-West Territories, excepting 2 and 26, which has not been homesteaded, or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section, of 160 acres, more or less.

### ENTRY.

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

### HOMESTEAD DUTIES.

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

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

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

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

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

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

### APPLICATION FOR PATENT

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

### INFORMATION.

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

W. W. CORRY

Deputy Minister of the Interior

N.B.—By authority of the Government of Canada, the regulations under which the Dominion Lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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Yours truly,  
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[June 1, 1905.]

# Canadian Churchman.

TORONTO, THURSDAY, JUNE 1, 1905.

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## LESSONS FOR SUNDAYS AND HOLY DAYS.

June 4—Sunday after Ascension.  
Morning—Deut. 30; John 15.  
Evening—Deut. 34, or Jos. 1; Heb. 10, 19.  
June 11—Whitsunday.  
Morning—Deut. 16, 18; Rom. 8, 10, 18.  
Evening—Isal. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24—19, 31.  
June 18—Trinity Sunday.  
Morning—Isaiah 6, 11; Rev. 1, 10.  
Evening—Gen. 18, or 1 & 2, 10, 4; Ephes. 4, 10, 17, or Matt. 3.  
June 25—First Sunday after Trinity.  
Morning—Josh. 3, 7—4, 15; Acts 7, 10, 35.  
Evening—Josh. 5, 13—6, 21, or 24; 1 John 1.

Appropriate Hymns for Sunday after Ascension and Whitsunday, 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.

## THE SUNDAY AFTER ASCENSION.

Holy Communion: 294, 298, 316, 319.  
Processional: 147, 280, 297, 301.  
Offertory: 149, 248, 296, 300.  
Children's Hymns: 304, 342, 343, 346.  
General Hymns: 148, 235, 295, 299.

## WHITSUNDAY.

Holy Communion: 155, 156; 215, 313.  
Processional: 152, 211, 224, 232.  
Offertory: 153, 210, 212, 223.  
Children's Hymns: 208, 213, 330, 332.  
General Hymns: 154, 155, 207, 209.

## The Child Murderess.

When any unusual crime occurs, especially one in which human life is suddenly taken, the press give minute attention to each available detail of the deplorable event. So great is the public interest, and so imperative are the demands of the law, with regard to an act which has shocked the moral sense of the community, and broken a law of the gravest character, that such publicity is not to be wondered at, though the occasion of it is deplorable and the narration of the event demands calm and temperate statement. That a child of thirteen should take a helpless babe—left for a few minutes by its mother in its baby carriage in a lane beside Eaton's departmental shop in Toronto—and when near her own home hide the infant's body in a culvert having first, as the sad story is told, caused its death by throwing it

down the railway embankment, or by drowning after the fall, and removed its clothes; and then later on take the little body from its hiding-place, notify the police of finding it, and invent and deliberately make to them what they allege to be an untruthful statement, casting suspicion on some one else, almost passes belief.

## Evil Habits.

The child against whom this solemn charge is made seems to be one of a type only too well known in large cities. Absence of proper restraint; freedom to follow her own will and way; to read what she chose; to go with whom she liked; to attend sensational plays, could not fail to form a "child of the street," bold and hardened, though but a child. Choosing evil pleasures; walking in evil ways; a companion of evil-doers; the product of evil habits; only waiting time and opportunity to become an active member of the criminal class, a class which is a constant menace to the state; an evil example, and a frequent source of loss and damage to its citizens. It is for this class that our prisons and reformatories are built, and for its capture and control an army of constables, policemen and detectives are provided and supported by honest, law-abiding, industrious members of the community to protect their life and property, and maintain peace and order.

## The Remedy.

There is only one true remedy for this ever-present and most deplorable evil. It is a remedy which is not acceptable or desirable to many men, especially in an age like the present, which is prone to idolize liberty, and for its sake to be somewhat indulgent to its wayward child license. The attitude of compromise between the strict requirements of religious teaching and practice, as laid down by the Founder and Exemplar of the Christian faith and His disciples, and the standards of life and morals which obtain in the world at large is wrong from start to finish. Where the Church with her divine mission, her solemn services, her purifying, strengthening and informing teaching is quietly ignored; where the other elements of human knowledge are carefully and elaborately taught; where many a home is worse than pagan from its utter neglect of even the rudiments of Christian teaching, though a home in a Christian land; and where, from "the little red school-house," of which we hear so much, to the chief university in the land, the Bible to all intents and purposes is comparatively an unknown book, it is not reasonable and possible to expect other knowledge than that which is thus taught, which is material and not spiritual. In the light of all these things, one gets a far-off gleam of the infinite knowledge of the master mind, which, in those years long past, asked the question: "When the Son of Man cometh shall he find faith on the earth?" The only true remedy for all evils lies in the life which gives a positive answer to that crucial question.

## Canada and Uruguay.

Writing of the recent confiscation of the Canadian ship, "Agnes Donahue," by the Republic of Uruguay, after capture on the high sea; the sentence of the captain to three years' penal servitude; the mate one year, and other officers and men caught to six months, the Mail and Empire says: "We cannot very well send our own navy. That terror of the seas is engaged elsewhere. Our battle-ships are carrying lighthouse supplies to various points on the coast, while our cruisers and torpedo boats are engaged as consorts to our great fleet of dredges. Some of our vessels, moreover, are not exactly seaworthy, and are thus far from being on a war footing. The tug "W. S. Fielding" lost one of her blades some weeks ago, while the boilers of the ferry steamer "Prefontaine" need overhauling. The "Wilfrid Laurier" is scarcely fit

to send on the river, and would be unsuitable for an ocean voyage, unless she were guaranteed a perfectly smooth passage. The "J. Israel Tarte," to be sure, is in excellent shape. But, then, she is a dredge, and not a man-o-war. It is clear that if we do anything in behalf of our imprisoned fellow-countrymen, we shall have to get the British navy to act for us, as it did on the Atlantic when the fishery difficulty was at its height, and on the Pacific when our sealers were being seized and confiscated by our neighbours." We need a few severe lessons like this to teach us that boasting about the large sums being spent by Canada on her internal development is but a sorry substitute for a just and adequate contribution of Canadian ships and men to the Imperial Navy. Why should the overburdened British tax-payer be asked, at his own cost and charge, to assert the rights and procure the freedom of the captain, mate and seamen of the Canadian ship "Agnes Donahue," whilst the Canadian Government looks on with folded hands and its agent in England publicly opposes a contribution by Canada to the Imperial Navy? If the Canadian Government continues to decline to give practical expression to the spirit of honest, manly, and self-respecting patriotism, which is not lacking in this country, His Majesty's loyal opposition will, we feel confident, not be found wanting in that regard.

## Controversial Courtesy.

The Bishop of Worcester, in the charge delivered at his recent enthronement, as reported in Church Bells, said: "England to-day needs something stouter by way of conviction than mere politeness. She needs beliefs which are strong enough to rule conduct. But I do believe that the Spirit of God will bring us together if we hold our convictions firmly in love, respecting the right of other men to a free obedience to conscience, and a free search after truth; trying candidly to see the element of good in the opponent's belief, reasoning with those who will reason, as seekers after truth rather than as controversialists, refusing to use, in controversy, methods which cannot be blessed by our Master, respecting other men's beliefs as sacred because ours is sacred. Such an attitude to those who are not of us, is the attitude of the Christian gentleman who rests on a great historic belief, but knows that the Church has still something to learn of God, and from such a position unity will in due time spring. Was it not something of this spirit which held the saintly Wulfstan, when in days of religious, social and political distraction greater than ours to-day, he, the Saxon, created among his Norman neighbours the sodalium for prayer and service, and was himself, above all things, the quiet man who walked humbly with his God?"

## Hobbies.

The Bishop of Carlisle, in speaking at Carlisle, on behalf of the Church Missionary Society, urged every one to have a hobby. He said that those who did the greatest work had hobbies. He had been told that the Prime Minister's first interest in life was music, and his next golf, and that incidentally he gave attention to politics. Mr. Gladstone could not have worked so well without his Homer and his fruit garden, and Lord Salisbury was the better for his laboratory. The clergy would find it a good thing to have a hobby. If they could do nothing else they could fish. One of the reasons for the late Lord Grimthorpe's vigour and freshness was his hobbies. He knew something of Lord Grimthorpe's inner life, and a man of more real devotion, earnest purpose, and enthusiastic desire to do the best he could for the land in which he lived and for the Church he so much loved, they had not seen in this generation. He was one of the hardest workers his country had produced. The clergy at large would do well to follow the wise Bishop's excellent suggestion.

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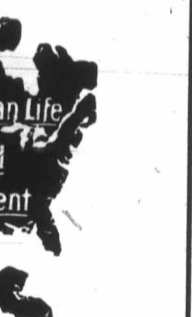
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**Christ's College Anniversary.**

Christ's College, Cambridge, last month celebrated the 400th anniversary of its reformation by Margaret Beaufort. This ancient College was founded as "God's House" in 1448 by Henry VI., owing to "a great scarcity of masters of grammar." It was the alma mater of John Milton and of the famous "Cambridge Platonists." Mark Pattison's theory that Milton turned Puritan through antipathy to his Laudian tutor, Chappell, by whom he was "whipt," seems unconvincing; for the poet in the "Apology for Smeectymmus," refers to the "courtous and learned Fellows" of his old College. Five poets, including Milton, are claimed for Christ's by Dr. Peile, the Master and Historian of the College. C. S. Calverley might be accorded a sixth place on the list. It would be interesting to record the names of other Christ College graduates, who attained distinction in more prosaic walks of life, did time and space admit of it.

**Missions to Seamen.**

The 49th report of the above society, of which the Archbishop of Canterbury is vice-patron, is inspiring reading. The report says that: "19,300 services were held last year in special Seamen's Churches and Institutes, and there were 301,000 attendances of seafaring men at them. Few of those sailors would have been found in any other churches at those times. Brought within the sound of the Gospel, they had the opportunity of worshipping God in Spirit and in Truth, with holy reverence and godly fear. Notwithstanding the great difficulties which sailors experience in obtaining confirmation in the brief and uncertain intervals of voyages, 418 merchant sailors and sailor lads were confirmed in fifteen ports. Of these, 201 were in the Port of London, 119 in the Mersey Mission, 39 at Bristol, 28 at Plymouth, 10 at San Francisco, U.S.A., and the remainder at Cardiff, Yokohama, Portland, in Oregon, the Tyne, Capetown, Hartlepool, Sunderland, Swansea, and Tacoma, U.S.A. On the evening of the Bishop's confirmation at a home port, the ship of a young seaman candidate was suddenly ordered to sea a few hours beforehand. He told the captain that he was going to be confirmed that evening, when the captain most considerably put off sailing until the following morning-tide, so that the seaman was able to be confirmed. It is interesting to be able to add that a few months before, this confirmee had saved a child's life by jumping into the sea. When communicants of the sea are on shore, they naturally prefer to communicate with their families, in parish churches, rather than in a mission church. Their living example in "showing the Lord's death" is thus lost to their comrades. Nevertheless, there were 1,485 celebrations of the Holy Communion in special seamen's churches last year, at which there were 5,122 receptions by sailors alone. This is exclusive of administrations afloat."

**Wandering Derelicts.**

A writer in McClure's Magazine has gathered some striking information on a subject of especial interest to our Canadian sea-faring population: "The American schooner, 'Fannie E. Walsten,' was adrift four years, and travelled nine thousand one hundred and fifteen miles. She was abandoned on October 15th, 1891, off Cape Hatteras, and drifted north with the Gulf Stream. A gale, however, drove her southward, and she trailed into the Sargasso Sea, where she is supposed to have remained more than two years, as she was unreported for eight hundred and fifty days. Then she was sighted again off Florida, and pursued an erratic course northward, describing two great circles off the Virginia coast, and coming within sight again, two miles off the New Jersey shore, where it is supposed she went to pieces, as she was never heard of again. She was one thousand one hundred and seventeen days adrift altogether, and was sighted on forty-four occasions. In her erratic wanderings, she crossed her own track twelve times, and, despite her long battle with the elements she was,

when last seen, apparently as staunch as ever. Scarcely less amazing are the records of some other famous derelicts whose movements have been 'logged' by the Hydrographic Offices. The 'Fred. B. Taylor,' a peculiar wreck because floating bow up, was adrift for ninety-three days in the summer of 1892, and in that time traversed three hundred and forty-two miles, being reported forty-seven times or once every two days. The 'Hyaline' was abandoned in February, 1896, and in August was set on fire by a passing ship, but was sighted five times afterwards, the last report of her being on September the 10th. She had drifted over one thousand miles in her truant cruise. The 'Canaria' was run down off Cape Cod on June 1st, 1902. Three months later, she was seen off the banks, a distance of over four hundred miles from where she was abandoned. The 'Ebenezer Haggett,' which became dismantled on November 10th, 1902, was towed into the Azores on April 15th, 1903, having travelled two thousand miles during the hundred and fifty-seven days she was adrift."

**Bishop Walsham How.**

At the recent consecration service of the extension of Wakefield Cathedral, in memory of the late Bishop Walsham How, the Archbishop of York spoke feelingly and lovingly of that great and good Bishop, whose life and writings have so endeared him to this generation of Churchmen: "You all knew him," he said, "and you all loved him, for he was a truly lovable man. I had known him many years ago as a parish priest in an outlying village of Shropshire, absorbed in all its interests, and devoted to the members of his flock. I had seen him in his happy home; I had been associated with him in the service of the Church of God. It was a somewhat secluded life; but he had given himself to it, and was content to remain where God had placed him; although he must have been often conscious of ampler capacity for larger spheres of labour." "When at last Dr. Walsham How was offered what was practically the Bishopric of East London, his first thought was of his unfitness for a work so arduous, but he was humbly ready to accept the call, which he could only feel had come from God. They would remember his personal appearance and the manner of his life, and how there was in him a pleasant combination of the deepest seriousness with the most attractive personality. When he spoke to his people there was always a sweet persuasive smile, which seemed to find its reflection in the countenances of those who listened to his words. With a simplicity of language there was a gentleness of manner which was always present, and those who knew him in his private life, and many who were less acquainted with him, could remember the play of humour which mingled with his more serious thought, to be, as it were, the feather which guided the arrow to its mark."

**Old Houses in Edinburgh.**

We read in the Scotsman that lovers of old Edinburgh will welcome the effort Mr. William Hay, High St., is making to preserve some authentic record of the historic houses of the ancient city before they are "reformed" off the face of the earth. A few weeks ago, Mr. Hay issued the first of a series of fine pencil sketches of buildings of antiquarian interest, drawn by Mr. Bruce J. Home. These were accompanied by an introduction written by Professor Baldwin Brown. The second part of the series has now been published, containing drawings of Advocates' Close, the back of Bakehouse Close, and Kinloch's Close. Short descriptions written by men skilled in these matters are appended to the sketches, which are artistically reproduced and hung on cartridge mounts. Some of these closes are dreadful places, dark and unsanitary, and their removal is a needed reform. Antiquarians regret their loss for many reasons, and a record fails to supply it. The destruction of such old places, if followed by light and air, can only do good. Many of them recall the old French

connection, and others the Reformation period. One block in High Street, opposite the buildings above mentioned, is distinguished by a small, narrow window regularly appearing in each flat. This window lights a closet which the pious architect provided in order that the owner could enter in, shut the door, and pray in secret.

**OUR NORTHLAND.**

Each new year will bring into bolder relief the salient features of the great stretch of territory which the Grand Trunk Pacific Railway will freely throw open for settlement and development—the Empire over which the great company held sway with factor, fort, and fur trader; scene of romantic story and thrilling adventure, by lake, river, forest and prairie, which for long years has stirred the blood and fired the imagination of many a boyish reader; where formerly the wandering aborigine, the venturesome sportsman, the hardy trapper, or the daring discoverer, such as the gallant Hudson—whose name and tragic fate will ever be linked with our noble northern sea—or the intrepid Mackenzie, whose memorial river pours its flood into the Arctic Sea, were wont to penetrate the vast solitude, is gradually revealing its rich and varied resources and inviting the young, the strong, and the adventurous to go forth and possess the land.

The Peace River.—One of the important water-ways which will figure largely in the rapid progress which will set in with the building of the railway, is the Peace River. Mr. W. F. Bredin, a successful pioneer of that district, has, during a visit to Ottawa, been giving most interesting and timely information with regard to that almost unknown land to a Globe correspondent. As this northern land has a great future, its settlement is most desirable, and it is not easy to get clear, concise, helpful and reliable information about it. We consider Mr. Bredin's statement to be of unusual importance: "The whole trade of the Peace and Mackenzie districts will go," said Mr. Bredin, "by the Peace River, as soon as the transcontinental line passes through Athabasca. The waters of the Peace are navigable from the foot of the Rocky Mountain portage at Hudson's Hope to the chutes, below Vermilion, a distance of 600 miles by river. Below the chutes it is navigable for a distance of 300 miles to Smith's Landing. Below Fort Smith, which is at the north end of Smith's Rapids, there is uninterrupted navigation for 1,300 miles into the Arctic Ocean. This line of navigation connects at Chipewyan with the Athabasca Lake and at Fort Resolution with Great Slave Lake. At Fort Norman, on the Mackenzie River, by making use of Bear River, it connects with the navigation of Great Bear Lake."

Great Bear Lake.—Great Bear Lake is now estimated by geographers as the fifth largest in area in the world. The navigation is good for steamboats in the river, from the time the ice goes out in the spring until the fall. The ice disappears about the 10th of April, and the river closes about the end of November. The country lying along the Peace River is well adapted for settlement. The navigable waters of the Peace start in British Columbia west of the Rockies. There is steamboat navigation for seventy-five miles west of the mountains, to where the Finlay and the Parsnip rivers come together. Each of these is navigable for York boats for seventy-five miles above their confluence. The Peace River is the most southern one on this continent, which has its source west of the Rockies. There is big timber on the river west of the mountains, also on the Finlay and the Parsnip. Last year there were a great many mining claims located near Mount Selwyn. At the confluence of the Finlay and Parsnip there is a large tract of very fine farming lands."

Settlements on the Peace River.—"At Moberly Lake, near Hudson's Hope, south of the river, there is the nucleus of a white and a halfbreed settlement. There is also a settlement at St. John. This is the headquarters for 'D' division of the North-

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West Mounted Police, which is now engaged in surveying and building an overland route to the Yukon. St. John is their base. At this point there is a large fur trade with the Beaver Indians, who hunt north to the Nelson River. The firms engaged in this trade are the Hudson's Bay Company, Bredin & Cornwall, and D. Desjarlais. There are large deposits of iron and bituminous coal a few miles up the river. There are Roman Catholic and English Church missions. At Dunvegan, 120 miles below St. John, farming has been carried on for one hundred years, first by the North-West Company, and afterward by the Hudson's Bay Company. Fifteen miles south of Dunvegan is the Spirit River settlement, containing about twenty-five settlers, who farm extensively and have large herds of cattle and horses. Farming has been carried on here for eighteen years very successfully. There is a Presbyterian mission, a Roman Catholic mission, the Hudson's Bay Company and Bredin & Cornwall posts. Sixty miles south is the celebrated Grand Prairie. It is a beautiful, rolling, well-watered country, 75 miles north and south, and 25 miles east and west. Here there are a Roman Catholic mission and two trading posts, and farming has been carried on successfully for five years. Bredin & Cornwall have a large cattle and horse ranch at this place. The average feeding season for the last five winters has been six weeks each winter. The chinook winds blow strongly over this section of the country. The Grand Trunk Pacific will run through the district here. Sturgeon Lake is forty miles south of the Smoky River, and the Grand Trunk Pacific will pass close to the former. Eighty miles below Dunvegan is Peace River Crossing settlement, where there are two flour mills, one circular-sawmill, two shingle mills, and one planing mill. There is a Church of England mission and a Roman Catholic mission between Hudson's Hope and the chutes. At this settlement wheat, oats and barley have been raised for a great many years. There are 250 people in the settlement, and about thirty settlement claims located. To my knowledge corn has ripened at this point for ten years. Squashes grow well. There is a Mounted Police post, a Hudson's Bay Company post, and a Bredin & Cornwall post. There are also two large mission schools. Peace River Crossing is now the point at which all the freight from Edmonton is shipped up and down the river. Twenty miles south of Peace River Crossing is what is known as the Little Prairie settlement. A short distance below the crossing there is an exposure of coal, and a few miles further down there is an exposure of tar indicating that there are deposits of petroleum. Wolverine Point is an old halfbreed settlement, where stock-raising and agriculture have been carried on with success for a number of years. Eighty miles below Wolverine Point is the old settlement of Vermilion. Here last year there were 12,000 bushels of wheat raised as well as a large quantity of barley and oats. The Hudson's Bay Company has a 50-barrel roller mill electrically lighted. This is in latitude 58½. The Hudson's Bay Company have also a sawmill, planing mill and shingle mill run by steam. The river here is one and one-half miles wide. During the past winter the Hudson's Bay Company built a 120-foot steamer to ply on the Upper Peace. They have also a propeller brought in last winter from the Lake of the Woods, which will ply between the Chutes and the Rockies. Around Vermilion, there is a large white and halfbreed settlement. The halfbreeds are English-speaking, and engaged largely in agriculture.

(To be continued.)

#### A CANADIAN CHURCH HYMN BOOK.

By the Rev. Dyson Hague, London, Ont.

This is a subject of prime importance. It is admitted on all sides that neither Hymns Ancient and Modern, Church Hymns, nor the Hymnal Companion are capable of unifying the desires of Canadian Churchmen. There is undoubtedly a growing feeling also that the Canadian Church is

now big enough, and competent enough, and united enough to produce a hymnal which will be universally acceptable. That the Church in Canada is capable enough goes without saying. More than thirty years ago one little section of the then little Canadian Church, the Diocese of Montreal, drew up a hymnal now largely used in that diocese, which is one of the finest collections of hymns and tunes in print. Considering the time when it was compiled, and the fact that some of the most popular hymns and tunes in the Ancient and Modern, and the Hymnal Companion were then unknown, it is a remarkable tribute to Canadian Church ability. The question is not one of ability; it is rather one of uniformity. And in order to secure a unity that is spontaneous and loyal, it will be recognized at once that there must be the widest expression of opinion and suggestion, and to that end we propose, very frankly, the following ideas: 1. The compilers should be thoroughly representative. By that we mean that not merely extremely musically cultured laymen, and titled ecclesiastics, representing rich city churches, with magnificent choirs, and costly organs, capable of rendering a very high class of music, should be on the committee, but men also who represent the vaster body of the Church people, the hundred and one country parishes in every diocese, and the poorer and plainer city congregations. There are many tunes in the Ancient and Modern and Hymnal Companion that can be sung if you have a big organ and a well-trained choir to carry them through, that are utterly beyond the singing powers of the average country church congregation. And there are many parsons and laymen, in city and country, who are not highly trained musically, who have that gift of sanctified common sense which enables them to recognize a tune that is good and suitable, with a swifter and surer judgment than some of the so-called musical experts. As to the words, it goes without saying that no narrow Church type must predominate. The only trouble would be with the Sacramental hymns, and then a wise selection from the three hymnals, above mentioned, the S.P.C.K. Church Hymns being the one of the three most likely to be well accepted and approved by all sober, peaceable, and truly conscientious sons of the Church (especially if the word "table" was inserted as a substitute or as an alternative in certain of the hymns). 2. The hymns selected should be the best. Any hymns that have not stood the test of the past twenty-five years, with a few exceptions, should be unhesitatingly disregarded. There are about four hundred hymns that simply stand out as approved by the vote of all present-day Christians. It would be unwise, for instance, to leave out many of "the hundred best hymns" voted on years ago by the English Christian public, the first five of which, and indeed the great bulk of which, were either written or translated by English Churchmen. The American Church Hymnal, and the last Canadian Presbyterian Hymn Book are both samples of sagacious, and all-round selection. The selection of children's hymns, and mission hymns in both the A. & M., and the Hymnal Companion, by the way, could be much improved on. 3. But the thing that popularizes a hymn book is not only the words. The difficulty is to get right tunes. It's the tunes that popularize the words of a hymn, not vice versa. In all probability, we would rarely, if ever, sing Abide with Me, Lead, Kindly Light, Art Thou Weary? The Day Thou Gavest, Lord, is Ended, if it were not for the tunes of Monk, and Dykes, and Baker, and Scholfield, that have popularized them. If the Canadian Church Hymnal is ever going to be published, we earnestly trust that it will have these musical features: (1) The old standard hymns joined to the old standard tunes. Few things are more irritating than a hymnal in which a grand old well known hymn is found without the grand old well known tune that everybody is accustomed to sing to those words. Let new tunes be either put as an alternative, or in an appendix. (2) A new Canadian standard to take the place of any other. It is sometimes said that English organists,

especially those trained in cathedrals, and the greater churches, are not always capable of understanding the genius of Canadian life, and are apt to be impatient with any people who are not cultured enough to appreciate the highest and stately style of Church music. At any rate in this country, the old tunes of Greenland's Icy Mountains, and Nearer, My God, to Thee, by Lovell Mason, and Stand Up, Stand Up, for Jesus, by Webb, are far better known by the masses of the Canadian Church people, and should certainly be included at least as alternative tunes. Or, better still, let there be an appendix with forty or fifty of the most approved and acceptable of the popular tunes, such as Toplady, by Hastings, to Rock of Ages, and Martyn, to Jesus, Lover of My Soul, and Duke St., and Hebron, and Hamburg, and Federal St., and Manoah, and Arlington, and Boylston, and Woodworth (Bradbury), and others from the American Church Hymnal, and some of the best tunes in Grubb's Mission Hymn Book, Golden Bells, and the Sacred Songs and Solos, such as Saviour, Thy Dying Love, by Lowry, and Come, Ye Disconsolate, by Webbe. Let the children's hymns include such hymns as When He Cometh, Jesus Loves Me, When Mothers of Salem, and others so well known to the masses of Canadian children. And let there be a choice selection of chants, as in the American Hymn Book, every one a standard and popular. (3) All unsingable tunes ruled out. There are tunes in the A. & M., and the H. C. that Robinson Crusoe could not have sung on the desolate island, if they had been the only tune in his hymn book, or if he had sung one of them once, he couldn't for the life of him have sung it again without the music. Why should all these Church hymnals fill up their pages with so many worthless tunes? It's not necessary, surely, to have a new tune on every page. (4) And on this point we may, perhaps, run athwart the view of the expert and professional musician, but it is the voice of the mass of Church people. If not in the body of the book, at least in the appendix, an alternative setting of certain tunes. For instance, Ten Thousand Times Ten Thousand, in a or even g, and Rock of Ages (Redhead) in f, instead of d, makes a wonderful difference. It is well known that the Rev. F. Plummer, one of our best clerical musicians, is a great advocate of this adaptation of tunes to the vocal ability of the mass of our Church people. In another paper, perhaps, we may take up the matter of Church tunes and their value from the popularizing standpoint. But we do trust that this matter will be bravely and sagaciously treated at our next General Synod, and a hymnal produced that will become the pride of all Canadian Churchmen.

#### FROM WEEK TO WEEK.

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

Spectator would like to call attention to some aspects of the financial statement of the Board of Management, issued in March last. In the first place, there is no evidence that the statement was authenticated by a competent auditor. We presume that the Board has made provision for having its accounts audited, and if so a certificate should accompany each statement presented to the public. A statement is really not ready to go to the public until this is done. It is exceedingly important that from the very beginning the Board should not only see that its accounts are correct, but that the contributors are assured of the fact by an independent and trusted accountant. We are under the impression that the statement published in the official magazine of the Board could not have been submitted to an accountant else he would have seen to it that the different accounts balanced. Our readers will probably imagine that we are romancing when we indicate that such has not been done. We are, however, quite serious, and so far as our financial knowledge goes, this statement is in a class by itself. For example, what we take as the main account, including all minor accounts, shows the total disbursements to be \$96,000.28.



The total receipts, including specially appropriated sums, amount to \$92,773.49. The sum of \$5,215.93 appears in the receipts as having come through the C.C.M.S., but is deducted from the total disbursements making them \$90,784.35. The why of this subtraction we do not understand. If this special sum is credited in the receipts, it surely ought to be debited in the disbursements. However, that may be, whether we take \$96,000.28 or \$90,784.35 as the total expenditure, neither sum balances with the receipts, namely, \$92,773.49. But where is the balance carried forward from 1903? If we remember correctly, there was a sum upwards of \$5,000 to the credit of the Board when the last statement was issued. It is usual, we think, to make the balance brought forward the first entry in the new accounts. We do not see anything of that balance in this statement, but since the amount on hand on the 1st of January was only \$721.08, it is evident that it has almost been wiped out of existence.

In thus reviewing some features of the financial statement of the Board, Spectator does so in absolutely good faith. He would like to ask many questions, such as the difference between such items as "Canadian General," and "Miscellaneous Canadian," between "Miscellaneous Foreign" and "Foreign General?" but space will not allow him to pursue the subject. Knowing the members of the Board as he does, he has no doubt whatever but that the finances are all right, but it would seem to him that the method of setting them forth to the public is, to say the least, a trifle obscure. We imagine that in publishing the financial statement, the treasurer would do well to accompany it with a running comment on its various features that would make plain its meaning to those not familiar with his books. In fact, we think it is not too late yet to make some explanations which would probably obviate questions and discussion in the General Synod next September.

In the report of the last meeting of the Board of Management, held in Toronto on the fourth of May, we noticed a peculiar feature of the personnel of that body. Out of the thirty-two members present, ten were from the city and diocese of Toronto. Each diocese is entitled to two clerical and two lay delegates in addition to its Bishop. It is evident that the western dioceses are delegating their rights to men in the East, and we should judge to men whose knowledge of the West has not been gained by residence there. We think it a great mistake that there should seem to be developing a one-sided Board. It robs this body of the western point of view, which ought to be valuable. It would be better to provide for the expenses of at least one delegate from each of the Western dioceses decide to be represented by East-direct representation on account of the cost of transportation. We would further suggest that if western dioceses decide to be represented by eastern men, it would be better that they should not be chosen from one centre.

We have noted an appeal for contributions from the general public by the Bishop of Calgary in aid of his work. The Bishop of Saskatchewan has also appealed for assistance in work in which he is interested. May we ask how it is that these appeals do not come through our general Missionary Society? We understand that each missionary Bishop is asked to state the amount required to carry on his work during the year and this is provided by the general Missionary Society. We have not heard of any one being denied the sum he could usefully employ in his work. It is manifestly important that the Missionary Society should be the one agent to appeal to the public, for if its appeals are supplemented by individual calls from the Bishops, confusion and disaster will follow. The one hope of the western Church lies in the success of the Missionary Society. It must provide all the money necessary for the extension of the Church in our country, and to it, and it alone, will the West look for assistance.

The now famous circular, issued by some clergy in England, seems to be creating a good deal of discussion not only in Canada and the United States, but in Great Britain as well. We are glad that some people seem to understand it, for we have very grave doubts as to our comprehension of its uncertain statements. The structure seems to be composite and barely escapes the stern rules of syntax, to wit, the second paragraph. The sense is even more obscure than the English. Paragraph four, which seems to be regarded as the specially dangerous part of this wonderful document, is really a mystery. Men, both in Canada and England, supposed that "the details of New Testament narrative," on which it is said to be perilous to primarily build the faith of souls until a court of trained research pronounced upon them, referred to the doctrine of virgin birth and the resurrection. These subjects have been very much canvassed of late, and it was almost natural that on first thought they should be considered the "details" referred to. But no one could seriously set down two such pivotal doctrines, as mere details garnishing a greater theme. As the Church stands to-day, they are considered cardinal truths. One of the signatories of this circular in a letter to the English Guardian repudiates the suggestion that either the incarnation or the resurrection was in the mind of the committee when it wrote this paragraph. He omits, unfortunately, to say just what that committee really did mean. Does this much-debated clause really mean anything at all? What priest worthy of his high office ever dreamed of "building the faith of souls primarily on the details of the New Testament" or any other narrative? When these men ask for "entire candour, reverence for God and His truth, and loyalty to the Church of Christ," in facing the critical problems of the New Testament, we think all will assent. It is really a pity that they did not more fully disclose their mind.

Mr. A. P. Willis, of Montreal, is about to establish a very handsome and useful memorial to his deceased wife. He has placed in the hands of Bishop Carmichael, his rector, the sum of \$5,000 to be invested in suitable securities, the interest of which is to provide books for the library of the Diocesan College. It will be of immense advantage to have two hundred and fifty or three hundred dollars available every year to purchase books, helpful alike to professor and student in their work. It is an effective memorial of one who was pre-eminent in devotion to her Church and Master. She delighted in doing good, and it is in keeping that her memorial should be ever ministering to the work so deeply in her heart. We have often thought that Church men and Church women could find more suitable means of honouring the memory of the dead than erecting elaborate stones in the cemetery. Their investment could be made to serve the Church and at the same time commemorate the deceased. SPECTATOR.

#### BROTHERHOOD OF ST. ANDREW.

Applications for charters have been received from St. Andrew's Chapter, Deloraine, Man., and from St. Paul's Chapter, Charlottetown, P.E.I.

Mr. F. W. Thompson, the energetic Dominion Council member, at Winnipeg, has been removed from that city to Fort William, where he will be of great assistance to the Brotherhood men there.

A probationary chapter of seven men has been formed at Copper Cliff, and will do Brotherhood work for two months before applying for charter.

The Travelling Secretary has just returned, after visiting Ottawa and the towns in that vicinity, calling at Carleton Place, Arnprior, Almonte, Renfrew, Cobden, Pakenham, Kemptville, Aylmer, and Hull. Very encouraging meetings were held in these places, a new chapter was formed at Renfrew, dormant chapters revived at Almonte, Arnprior, and Cobden, and junior probationary chapters started at Arnprior, and Almonte, and at other places visited new chapters will likely be formed at an early date.

In the May issue of "Church Work" appears an editorial speaking in a most encouraging way of the growth and development of the Brotherhood of St. Andrew.

One of the English Council members, writing to head office, says that the men in England are greatly encouraged and strengthened by the success of the "Forward Movement" in Canada, and regret that they have not the man or the finances to take up the same work there.

Dates to be kept in mind by all Brotherhood men are: United States Convention, Chicago, Thursday to Sunday, September 21st to 24th. Dominion Convention, Ottawa, Thursday to Sunday, October 5th to 8th.

An active chapter will likely be formed shortly at St. John's Church, Toronto Junction, the new rector, Rev. T. Beverley Smith, writing an encouraging letter to that effect.

Matters in connection with the Dominion Convention, at Ottawa, are progressing favourably. The various committees, under active and energetic chairmen, have held meetings and planned out the work in the most thorough manner, which means much towards success.

On Sunday evening, 21st May, a very successful men's meeting was held at St. Matthew's Church, Ottawa, three laymen giving set addresses, and a good number of men being present. The speakers were Mr. F. H. Gisborne, who spoke on "The Bible;" Mr. J. F. Orde, who gave an excellent address on "Religion in Business," and Mr. F. W. Thomas, Travelling Secretary for Canada Brotherhood of St. Andrew, who spoke on "Laymen's Work in the Church." The rector and Brotherhood Chapter are to be congratulated on the success of this meeting.

## Home & Foreign Church News

From our own Correspondents.

### NOVA SCOTIA.

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

Truro.—St. John's.—The ladies of the Church Guild had their annual meeting on the afternoon of the 17th ult. at the rectory. There was a good attendance. The affairs of the Guild were found to be in a prosperous condition, and things of interest to the institution were fully discussed. The officers elected for 1904-05 were: President, Mrs. W. S. Muir; vice-president, Mrs. J. E. Bigelow; secretary-treasurer, Miss May Bigelow.

### FREDERICTON.

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

St. John.—After nearly a year in the Klondyke, the Rev. H. A. Cody, B.A., returned to this city. He was formerly the clergyman at Greenwich. He left Saturday evening for Oak Point. After a short stay there he will go to his old home at Cody's Station. Before leaving for his parish again Mr. Cody hopes to induce other clergymen to join him in the northern field. He will make a trip to Nova Scotia with this end in view.

### MONTREAL.

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

Montreal.—Christ Church Cathedral.—The second annual congregational reunion of this church was held in the Synod Hall on Wednesday, May 17th, with a large and representative attendance. The vicar, Dr. Symonds, presided, and there were on the platform Ven. Archdeacon

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Norton, the Rev. T. Stannage Boyle and Mr. W. Learmont, the people's warden. The rector's warden, Mr. W. T. Turpin, was prevented by sickness from being present. The warden's report showed that the congregation had passed through the most prosperous year in its history. All sources of revenue—pew rents, offertories, diocesan and M.S.C.C. collections—showed an increase. The total receipts were \$17,800, and after payment of all accounts there was a balance on hand of \$1,250. The vestry increased the vicar's stipend by \$500 per annum, and gave to various officials of the church the sum of \$550 as bonuses. The following societies reported, each report being read by the president or secretary of the society: The Woman's Auxiliary, the Girls' Auxiliary, the Junior Auxiliary, the Clothing Society, the District Visitors, the Mothers' Meeting, the Sunday School and Bible classes, the Deaconess, the choir, the St. Andrew's Brotherhood, the Men's Society, the Boys' Club and the King's Daughters. Whilst all reported a satisfactory state of affairs, especial mention may be made of the Woman's Auxiliary, Mrs. Norton, president; the Sunday School, Professor Armstrong, of McGill, president; the Boys' Club, the Rev. T. S. Boyle, president, and the King's Daughters, Miss Howard, president. This last organization exists in four circles: The Sewing Circle, the Chancel Circle, the Morning Reading Circle, and the Evening Reading Circle. After the reading of the reports refreshments were served, and all returned home with a feeling of sincere thankfulness for the many blessings of the past year, and of inspiration and encouragement for the future.

The following dates have been arranged for visits to the Rural Deanery of Clarendon by the Most Rev. the Lord Archbishop of Montreal: Tuesday, June 20th—St. Paul's, Shawville, Ven. Archdeacon Naylor, M.A. Wednesday, June 21st—St. George's, Portage du Fort, Rev. Seth A. Mills. Thursday, June 22nd—St. James', Bryson, Rev. Seth A. Mills. Friday, June 23rd—St. George's, Campbell's Bay, Mr. P. G. Rollit. Saturday, June 24th—St. James', Leslie, Rev. C. Lummis, Greermount, Que. Sunday, June 25th—St. Stephen's, Greermount, Rev. C. Lummis, Thorne, Que. Monday, June 26th—St. Matthew's, N. Clarendon, Rev. D. T. Parker, Shawville, Que. Tuesday, June 27th—St. Luke's, Bristol, Rev. Hector P. Mount, B.A., Bristol Corners, Que. Wednesday, June 28th—St. Barnabas', Bristol Mines, Rev. Hector P. Mount, B.A., Bristol Corners, Que. Thursday, June 29th—St. John's, Quyon, Rev. A. W. Buckland. Friday, June 30th—St. Luke's, Eardley, Rev. Geo. H. Gagnon, M.A.

The following are the dates fixed for the episcopal visitations of the Right Rev. Dr. Carmichael, Bishop-Coadjutor: Milton, June 2nd, Rev. H. T. Horsey, D.D.; Waterloo, June 4th, Rural Dean Jeakins; Frost Village, June 4th, Rural Dean Jeakins; West Shefford, June 5th, Rev. R. Emmett; Fulford, June 6th, Rev. R. Emmett; South Stukely, June 7th, Rev. Charles F. Ireland; North Ely, June 8th, Rev. J. W. Martin; Boscobel, June 9th, Rev. J. W. Martin; Warden, June 10th, Rev. Henry Britten; North Shefford, June 10th, Rev. Henry Britten; South Roxton, June 12th, Rev. Henry Britten; Warden, June 13th, S. G. Institute, Rev. Henry Britten; Rural Deanery of Bedford, Rev. W. Harris, Rural Dean; Dunham, June 20th, Rev. H. Plaisted, M.A.; Dunham Ladies' College, June 21st, Rev. H. Plaisted, M.A.; Stanbridge East, June 22nd, Rev. R. Y. Overing; Frelighsburg, June 23rd, Ven. Archdeacon Davidson, D.C.L.; Philipsburg, June 25th, Rev. Austin Ireland; Bedford, June 26th; Abbotsford, June 27th, Rev. H. E. Horsey, B.D.; Rougemont, June 28th, Rev. R. C. Brewer; Farnham, June 29th, Rev. Rural Dean Harris, Sunday School Conference, Archdeaconry of Bedford; Cowansville, June 30th, Rev. W. T. R. Lewis, M.A.

Chambly.—St. Stephen's.—The adjourned ves-

try meeting was held on Monday, the 15th inst. The rector, the Rev. J. W. Dennis presided. The financial statement was a most satisfactory one: receipts, \$1,393.54; expenditure, \$1,193.49; credit balance, \$200.72. When all outstanding accounts have been met the net balance will be \$182.



### ONTARIO.

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

Belleville.—The Rev. Wm. Bertal Heeney, B.A., rector of Christ Church, and formerly Travelling Secretary of the Brotherhood of St. Andrew in Canada, has accepted a call to the rectorship of St. George's Church, Newport, R.I. In accepting the position Mr. Heeney has been greatly influenced by the fact that his wife's health demands a change of climate.

Brockville.—Trinity Church.—On Sunday morning, May 21st, the Bishop held his annual visitation and Confirmation. There was a very large congregation, the church being filled in every part. The service throughout was very grand, dignified and reverent. The large choir excelled themselves, and the congregation joined heartily throughout. Miss Woods sang the solo in the "Agnus Dei," and Miss Woodcock, "But the Lord is Mindful of His Own," from St. Paul (Mendelssohn), both singing with much expression and sweetness. The Bishop's sermon, taken from the texts, Isaiah 43:25 and 44:22, was most powerful and eloquent, and yet so simple that every one could understand it, and was listened to with rapt attention. The candidates, six males and fifteen females, were presented by the rector, and, being confirmed, the Holy Communion was proceeded with. A very large number communicated. The Bishop was assisted by the Rev. C. J. Boulden, M.A., of St. Alban's School, and the Rev. T. F. B. Twemlow, M.A., of Abram, Lancashire, England, and the rector. The service will long be remembered by all present as being one of the most beautiful and impressive of Trinity's services.

St. Peter's.—Sunday evening the Bishop administered the rite of Confirmation. The large edifice was filled. Choral Evensong was first sung by the rector and choir, and the appropriate anthem, "God is a Spirit," very well and softly rendered. The rector presented sixteen candidates for the holy ordinance. The Bishop preached the sermon before the "Laying on of Hands" from the text, Col. 2:9, 10, "In Him dwelleth all the fulness of the Godhead bodily, and ye are complete in Him." He showed that these words form the central point of the Epistle, that the errors which St. Paul was writing to confute at Colosse had to be met by teaching on the Person and Nature of Christ as perfect God and perfect Man. This, he pointed out, was in accordance with prophecy, is deduced from our Lord's words about Himself, as well as exemplified by His miracles and His actions. In Him, true Deity and true Humanity were united. This is a mystery. Then he pointed out the meaning of Christ's sufferings and death as an atonement, and needed for perfect sympathy with man. After this the Bishop turned to the candidates and spoke of the laying on of hands as used in the Old Testament, exemplified by Christ Himself, taught His Church probably during the great forty days, and practised by the apostles and Church from the earliest times, concluding with some practical admonitions as to their religious and spiritual life. The service throughout was very inspiring, and the familiar hymns heartily sung by choir and congregation.

The Lord Bishop of Ontario will hold an ordination of deacons in St. George's Cathedral, Kingston, on Trinity Sunday, June 10th. Candidates for ordination will please send to the undersigned, before June 11th, the Si quis duly attested, letters testimonial, certificate of bap-

tism and proof of Confirmation. They will also present themselves for examination at St. George's Hall on Thursday, June 16th, at 2.30 p.m. W. B. Carey, Archdeacon of Kingston, examiner.



### OTTAWA.

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

Ottawa.—The May meetings of the Synod committees were held on the 23rd, 24th and 25th, the attendance not being as large as usual, owing, no doubt, to their being held on holidays. All the funds bore credit balance to carry forward. Particular interest centred in the Mission Fund, owing to the fact that, while the collections have increased yearly, the expenditure has for several years exceeded the income, and has been met by drawing each year upon the large balance, which two years ago stood at \$2,000. This year it has dropped to about \$300, and the Classification Committee was unable to recommend the continuance of the large expenditure of the past two or three years, and proposed a reduction of all grants. The board did not adopt this proposal, but continued the grants as formerly, which will call for an increase in the missionary collections this year of upwards of \$1,000. Undoubtedly the diocese can do it, and the only question is as to the best means of going after it. Last winter a special effort was made, but the response was insufficient, though greater than the previous year. The Bishop will no doubt have something to say to the Synod on the subject, and will say it clearly and forcibly, so we need not anticipate. The Church in this diocese is wealthy. The present difficulty is that this wealth is not available in sufficient amount to carry on all the work we should be doing. I do not think the fault is with the clergy. As a rule they spare no effort to meet the demands of all funds, but our system is at fault, and the sooner some change goes into effect the better will it be for the work of extension, in which we are all deeply interested. The clergy stipend by-law is working fairly well. It has greatly benefited the clergy in several missions. The Widows' and Orphans' Fund capital is steadily increasing. Probably the greatest need of the diocese at present is a strong superannuation fund, and if special efforts were made in this direction the small capital which now doles out a meagre \$100 to three or four applicants could be very largely increased. The Synod is to meet on the 26th June, and there are prospects of a very interesting session. For the past year or two our country parishes have not been as well represented as they should have been, and it is hoped that the importance of the forthcoming session will so impress itself on the minds of our country delegates as to ensure every parish having at least one lay delegate present.

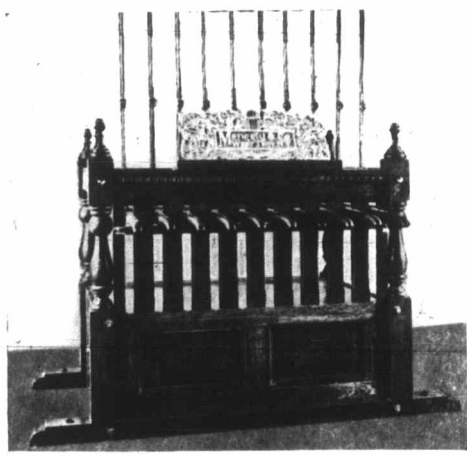
On Wednesday, died at Ottawa, Rev. I. J. Christie, aged seventy-four years. He was a native of Scotland, and sought a home early in life in Newfoundland. He entered into mercantile life, and advanced to the service of the Bank of Montreal, at Peterboro and in Kingston, as accountant. In this latter city he entered Church life earnestly, and studied for holy orders. Ordained priest in 1874, he served successively at Wolfe Island, Amherst Island, Metcalfe, Madoc, Bearbrook, under the original Diocese of Ontario, and at North Gower and Hintonburg, under the Bishop of Ottawa. He was of sterling character, and loyal to his Church as well as faithful to duty. His widow was formerly Mrs. Rothwell, of Amherst Island. The Executive Committee of Ontario Synod passed a resolution of regret and condolence, and appointed a delegation to attend the funeral from Kingston station, composed of Archdeacons Carey and Macmormine, the lay secretary and treasurer.



## TORONTO.

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

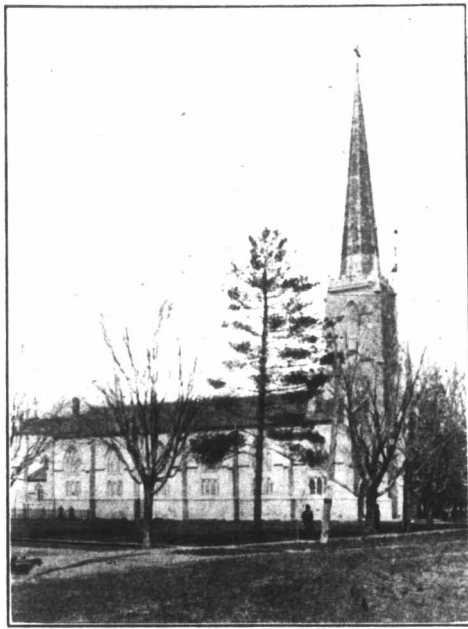
**Cobourg.**—St. Peter's Jubilee Chimes.—Sunday, May 7th, was a bright and joyful day for the rector and congregation of St. Peter's Church, the occasion being the inauguration of a splendid chime of ten bells in commemoration of the fiftieth anniversary of the present church. The event was one of the most notable and pleasing that has taken place since the church was opened, and will long be remembered, not only by the regular attendants at St. Peter's, but by the townspeople generally. The chime is said to be the largest set in Ontario, and in tone is as nearly perfect as it is possible for the manufacturers to produce. The first church in what is now the town of Cobourg was a wooden edifice, built about the year 1819, the Rev. Wm. Macaulay being in charge. About ten years later this church was enlarged, the Rev. Alexander Neil Bethune having been appointed incumbent the previous year. In 1836 he was made rector of Cobourg, and later Archdeacon of York. The present substantial and commodious brick church, with stone foundation and facings, was erected outside and over the old church while the latter was still used for public worship. The new church was opened for Divine service in 1854. When Archdeacon Bethune became Bishop of Toronto, in 1867, the Rev. Canon Stennett, M.A., succeeded to the rectorship of Cobourg. A handsome new chancel, a fine pipe organ, and a splendid, large rectory testify to the success



The Lever Keyboard.

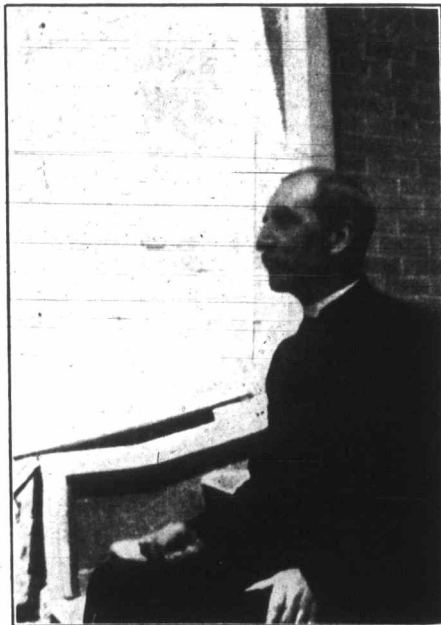
of Canon Stennett's ministry. Upon his death the present rector, the Rev. Canon Spragge, M.A., was appointed. During his incumbency the church has been greatly improved by new stained glass memorial windows and handsome oak seating. The church property has been enlarged, a commodious and convenient Sunday School House erected in close proximity, and a mortuary chapel in the cemetery completed. In all the diocese there is no parish better equipped than St. Peter's for active Church life and progressive work. With such a splendid record in the past history of St. Peter's, and under the zealous rectorship of the present incumbent one may easily predict great things in the future for the fine old town of Cobourg. The chime of bells now placed in the tower to mark the jubilee of the opening of the church is due to the liberality of the members of the congregation, past and present, and to the energy of the Chimes Committee, who spared neither time nor effort to promote the success of the venture. In a town of Cobourg's size the procuring of such a chime of bells was a stupendous task, but so generous have been the contributions from within the congregation and from friends and townspeople as well, that the rector of St. Peter's is to be congratulated upon his inspiring furtherance of the work, and the citizens of Cobourg and elsewhere for the noble assistance rendered towards what is one more point of beauty to the town. Our readers may be interested in a brief description of this latest addi-

tion to St. Peter's equipment. The chime consists of ten bells from the famous manufactory of Messrs. Meneely & Co., West Troy, N.Y., and has a wide range in playing capacity; in fact, the number of tunes that can be played upon this set of bells is practically unlimited, as there are thousands of tunes within its range or compass.



St. Peter's Church, Cobourg.

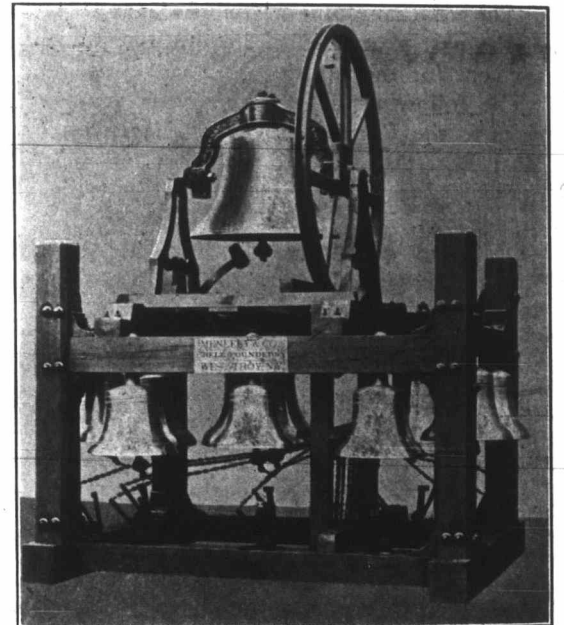
They are full-toned, rich in sound, not clanging, and they voice their heavenly message in clearest, sweetest melody that attracts and compels attention, and will, we hope, prove a blessing to the whole community. The sweet, musical tones of these chimes as they rang out on Saturday, May 6th, and the following Sunday made many a Cobourg citizen stop and inwardly rejoice with St. Peter's congregation over the acquirement of the bells, which are a veritable gain to the town. On Sunday, May 7th, the services in connection with the inauguration were most impressive. The Lord Bishop of the diocese was unfortunately prevented on account of his serious illness from being present, Canon Macnab, of St. Alban's Cathedral, taking his place, celebrated the Holy Communion at eight o'clock, and at the eleven o'clock service preached a very impressive sermon, appropriate to the occasion, in which he complimented the congregation on the introduction of two new features to aid the beautiful services of the church, the surpliced



Rev. Canon Spragge, Rector of St. Peter's Church, Cobourg.

choir and the chimes. He pleaded also for the establishment of truth in every Christian community, and showed that the mission of the Church was always and everywhere to "ring out the false and ring in the true." The dedication

service took place in the vestibule of the church, where the clergy gathered to meet the wardens, and the ringer of the chimes. The wardens, Messrs. B. R. Heaslip and R. J. Craig, addressing the rector, Canon Spragge said: "We request you to dedicate to the glory of God and the service of this Church of St. Peter's this peal of bells." The rector replied: "By virtue of our sacred office we do solemnly set apart from all profane and unhallowed uses this peal of ten bells, now to be dedicated to the glory of God and the benefit of His Holy Church, and as rector of this Church of St. Peter I do thankfully receive these bells as a sacred trust, committed to me as the appointed minister of Christ in this church and Parish of Cobourg, and I do take heed that they shall ever be only used in God's service and for His glory." Then addressing the wardens and ringers the rector said: "I bid you take notice that these bells are committed to the custody of the rector of this parish, to be used only with his consent and subject to the control of the Lord Bishop of the Diocese of Toronto." The dedication prayers were then said by the Venerable Archdeacon Allen in a strong, clear voice, and were heartily responded to by the whole congregation standing. The warden then placed the rope in the hands of the rector, who rang three strokes upon the great bell. The choir took up again the strains of that fine old jubilant hymn, "When



The Chime of Bells.

morning gilds the skies," the clergy returned to the chancel, and the regular service was continued. At the second celebration of the Holy Communion a large number of the congregation remained to receive the Sacrament. The full choir was present, and rendered the musical portions of the service under the direction of Miss Mellish, organist and choir director. On Easter Sunday for the first time the choir appeared vested in surplice and cassock, and this innovation has been accepted by the entire congregation as a vast improvement on the old order of things, and adding greatly to the dignity of the church services. The choir numbers about forty choristers, and, as the white-robed procession entered the church from the vestry and marched up the aisle, their voices rang out in splendid harmony, making the occasion one of the most impressive witnessed by the large congregation for many years. At the evening service the Rev. Mr. Musson, of Collingwood, delivered an eloquent and impressive discourse from St. Matt. 6:33. The rev. gentleman handled his subject in a manner that was both pleasing and instructive. On Monday evening a high tea was served in the Sunday School, when upwards of four hundred sat down to enjoy the good things provided by the ladies of the congregation, after which short, stirring speeches were delivered by the rector, Ven.

Archdeacon Mussen, R. Port Hope had somewhat of the St. Peter's of late by and the cl well, alrea an influen dignity ar and as to on a bed (sympathet will float old hymn ever work memories beyond tl morials, ones gon fitting th to others total net 7,660 pou chiming somethin memorial t: Keith & reflects workmar blessings Peter's be used: us, but

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well as a good Christian and representative Churchman. You have carried out the many duties of your office during all those years faithfully and conscientiously, and with strict attention to the best interests of the Church. We know that we can never repay you for all those years of care and service, and the gift which we now present to you is only an inadequate expression of our appreciation of the able manner in which you have occupied the position of churchwarden of St. Jude's for almost a quarter of a century. Signed on behalf of the parishioners: T. G. Wallace, Rector; W. S. Davis and J. R. Byers, Churchwardens." The gift was a cane, which was suitably inscribed, and wore a massive gold head. Christie Armstrong made the presentation, and with him were W. S. Davis and J. R. Byers. Mr. Joyce's reply was a very feeling one. He was taken by surprise, but said: "I am very much surprised, indeed, and it gives me much pleasure to receive from you this address and presentation, for which accept my sincere and hearty thanks. My term of service as warden of the Church has been twenty-eight years, five years at Omagh with the Rev. Canon Tremayne and twenty-three years in the parish of Oakville. In both places new churches have been erected during my term of office. My life has been a happy one in connection with my Church and office. My aim has been to do what I could for the good of my Church and the glory of God. Again I thank you for this gift, this beautiful gift, and hope that the Church will continue to prosper, and may many be brought into the fold."

**York.**—The Bishop of Niagara visited this old parish on the 18th of May and confirmed nine persons. On the evening of the same day His Lordship confirmed eight persons at Caledonia. Revs. R. Atkinson, W. T. White, J. K. Godden and J. Bearfoot took part in the service.

#### HURON.

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

**Wilmot.**—Christ Church, Haysville, recently celebrated its anniversary services. The special preacher was the Rev. Rural Dean Ward, of Norwich, who took the opportunity of visiting as many as possible of his old parishioners at St. James' and St. George's, at which latter church he conducted a week-night service. The Rev. G. F. Davidson, rector of St. George's, Guelph, preached at the three churches in the parish on the 21st. On the 23rd the annual Ruri-decanal and Church Workers' Convention was held in New Hamburg. The Rev. Dr. Tucker, Ven. Archdeacon Young and all the meetings were held during the day, and a service in the evening. The secretary of the M.S.C.C. clergy of Waterloo Deanery were present. Three preached to a large congregation. It must surely be that the heart of every hearer will be moved to support more loyally the great cause for which he so eloquently pleaded.

**Missionary Campaign.**—During the month of May in Huron Diocese deputation speakers visited nearly every congregation in the diocese, and delivered a strong and earnest appeal for adequate support of the missionary demands of the Church. Huron overpaid the first call after Dr. Tucker's appointment, but fell short over \$3,000 on the second call. This shortage may be due in part to the death of Bishop Baldwin in the latter part of the year. A strenuous effort will be made during 1905 to meet the present assessment in full.

**Appointments.**—The Bishop of Huron has appointed the Rev. E. G. Dymond, of Stayner, son of the late Principal Dymond, to be incumbent of the Parish of Glencoe. He has also appointed Rev. Canon Downie, of Watford, to be rector of Port Stanley.

**Brantford.**—Grace Church.—On Sunday morning, May 21st, the Bishop of Huron preached to

a large congregation. An address of welcome was read to him from the congregation directly after the processional hymn by the rector, the Rev. Dr. Mackenzie.

**St. John's.**—In the afternoon the Bishop confirmed twenty candidates in this church. After the service the congregation presented him with an address, signed by the Rev. J. F. Rounthwaite, S. Suddaby and G. Leinster.

**St. Jude's.**—On Sunday evening Bishop Williams paid his first episcopal visit to this church. He preached in St. Jude's at 7 p.m. to a large congregation, giving a most practical and impressive address. At the close of the service His Lordship was presented with an address of welcome, which was read by the rector, and signed by himself and the wardens, Mr. G. W. W. Westbrook and Mr. Geo. Whitwell. The Bishop made a brief but appropriate reply. On Monday afternoon following a meeting of the Brant Deanery was held in St. Jude's vestry, the Bishop being present. Rural Dean Wright presided, and profitable work in connection with the work of the deanery transacted. In the evening at eight o'clock a very large congregation assembled in the church, when a number of candidates were presented by the rector to the Bishop for Confirmation. During the morning of Monday the Bishop visited Trinity Church, recently opened in connection with St. Jude's, and was not only surprised but greatly pleased with the work being prosecuted there.

**Gorrie.**—St. Stephen's.—On Monday evening, May 15th, an impromptu gathering of the members of this church assembled to bid farewell to the Rev. and Mrs. Hall on the evening of their departure for their new home in Dorchester, N.B. The congregation presented Mr. Hall with a handsome gold watch bearing his monogram, and to Mrs. Hall an exceedingly pretty combination silver sugar bowl, spoon holder and spoons, while the choir presented her with a handsome rug and set of portieres, these being accompanied by a feeling address. Mr. Hall made a suitable reply on behalf of Mrs. Hall and himself, thanking the congregation and choir for their kindly remembrances and many kindnesses, assuring them of their deep appreciation, and that they would always retain pleasant reminiscences of their three years' sojourn in this parish. After luncheon a short programme was rendered, including a pleasing address from the Rev. J. W. Holmes, followed by a few vocal and instrumental selections, after which the evening was brought to a close.

**Thamesford.**—The Very Rev. Dean Davis, of London, has been conducting during the last few years an annual conference at Thamesford in May, and the meeting took place this year on Tuesday of that month. It was rendered especially important this year on account of the meeting of Oxford Rural Deanery and the Bishop's Confirmation occurring on the same day. The proceedings began with Holy Communion, administered by the Dean of Huron, the preacher being the Rev. Rural Dean Ward, of Norwich, and his subject being "The Life and Influence of St. Luke." Then followed a conference on the subject of "St. Luke's Gospel," the appointed speakers being the Rev. G. M. Cox and the Rev. G. B. Sage, of London. The subject was then thrown open for discussion, and several impromptu addresses were made. The Right Rev. Dr. Williams, the Bishop of Huron, with the Rev. Canon Smith, of London, and the rector, the Rev. T. G. A. Wright, arrived from Crumlin in time for luncheon, which was served at one o'clock. Before the company rose from the first table, the rector took occasion to extend to all the visitors a hearty welcome, and especially named the Dean of Huron, who presided, as well as the new Bishop of Huron and the new Rural Dean of Oxford. The Bishop responded in a neat speech, followed by Dean Davis, after which the guests at the first table

made way for the others. In the afternoon Rev. Rural Dean Ward called his Chapter together, and a spirited discussion arose over the importance of the clergy uniting in the study of some one subject and author, and then meeting periodically for discussion. It was resolved to take up next conference the subject of "The Future Life," and to study one of the recent works on the subject, viz., "Life after Death." The conference began again at 3.30 o'clock, with Dean Davis in the chair. Rev. Canon Dann gave the opening address, "The Acts of the Apostles" (the second of St. Luke's writings), and then general discussion followed, the closing addresses being given by the Bishop and the chairman. In the evening Bishop Williams administered the rite of Confirmation to a class of sixteen, having confirmed nine earlier in the day at Crumlin, making twenty-five in all. The church was taxed to its utmost capacity by one of the largest congregations that has ever assembled there. The occasion was especially interesting, as it was the first visit and sermon by Bishop Williams in this place. His discourse was on the subject of the love of God. Several visitors were present during the day, including the Bishop, Dean Davis, Canon Smith, Canon Dann, Rural Dean Ward, Rev. R. H. Shaw and party, of Woodstock; Rev. James Thompson, of Ingersoll; Rev. T. A. Watson, of Thamesford; Rev. C. H. P. Owen, of Haysville; G. M. Cox and G. B. Sage, of London; Mr. T. H. Luscombe, barrister, president of the Brotherhood of St. Andrew, in London; Rev. R. J. Murphy, of Eastwood; Rev. Wm. Daunt and others.

**Aberdeen Association.**—We have a mailing list of seventy families, and 568 parcels, or 1,136 pounds, of good reading matter have been sent out by the mails, bound for the North-West, the Yukon, British Columbia, New Ontario and Muskoka. We send now to eleven lumber camps, three mission stations, an Indian school, and three parcels go each month to the Barr colony. Our shelves are well supplied with good literature through the kindness of friends of the work in the city, but we would be glad to receive more magazines, and especially Church papers of recent date. We are much encouraged and stimulated to fresh endeavour by the many letters received from those who enjoy the reading matter sent to them. At the annual meeting of the Central Committee, held early in the year at Ottawa, a motion was carried that the Aberdeen Association of Canada be affiliated with the Victorian League of England. This league was formed for the purpose of establishing libraries

## BREAKFAST SETS

In Sterling Silver are in demand for Wedding Gifts. A set may be small or large. — It may consist simply of a salt and pepper caster, or may have six, eight or ten breakfast pieces. The Queen Anne and King James designs are most favored. In cases, prices run from \$4.50 to \$35. Our stock is very large, and better still, very good. — We close daily at 5 p.m.

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in South Africa and other colonies of Great Britain. Already a large consignment of books has been sent out for cottage libraries in the North-West.

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RUPERT'S LAND.

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

Rev. W. A. McLean, M.A., formerly of Emerson, has accepted work in British Columbia. He is succeeded in Emerson by the Rev. H. L. Roy, B.A., formerly curate of Christ Church, Vancouver.

Rev. A. W. Goulding, B.D., of Holland, spent a few days in Winnipeg last week.

Archdeacon Harding, of Indian Head, in the new Province of Saskatchewan, was a visitor to the city last week, occupying the pulpit of Christ's Church at the morning service.

The Diocesan Synod is called for its regular session on the 21st of June. There is a two years' accumulation of business to be disposed of. The annual meeting of the Woman's Auxiliary of the diocese will be held also during Synod dates.

Rev. A. U. De Pencier, M.A., of Brandon, spent Sunday preaching at Hamiota for special funds. He visited friends at Manitou the following week.

Canon Murray was the preacher at the imposing service held on May 7th in the quiet churchyard of the cathedral, when the annual decoration of the graves of the heroes who fell in the Rebellion of 1885 was performed. Rev. W. H. Burman assisted in the service.

Services at the Snowflake Mission will be continued by Mr. Sweetman, a student of the college.

Rev. H. W. Baldock, B.D., is likely to accept the incumbency of Dominion City, which has been offered him.

Rev. A. B. Groulx has resigned the mission charge of Strathclair, and has been appointed to Springfield Mission, which Rev. Mr. Dobbs formerly worked. Mr. Groulx began his new incumbency last week. He has a local reputation for building new churches.

Apropos of the Brookfield, Massachusetts, Congregationalist Church going over in a body to the Church in the United States comes the following newspaper despatch from Vancouver, B.C.: "Vancouver, May 17th.—A special committee was appointed by the Methodist Mission Board to-day to enquire into the remarkable announcement that on last October the Methodist Church members at Naas River Mission went over in a body to the English Church, with the exception of two men. The difficulty was that men could not be obtained to take charge of the stations up north."

Confirmation was held by His Grace the Archbishop in St. Luke's Church, Winnipeg, Sunday, May 21st.

Mr. L. Swalwell, B.A., will spend a well-earned holiday in Ontario previous to beginning work on the Snowflake mission field, where he goes as curate-in-charge after his ordination to the Diaconate. Mr. Nash, who has been working this field for the past year, will be appointed to Gilbert Plains immediately following his ordination as deacon. While Mr. Swalwell is absent the services on the Snowflake Mission will be continued by Mr. Sweetman, a student of the college.

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QU'APPELLE.

John Grisdale, D.D., Indian Head, N.W.T.

Moosomin.—St. Alban's.—The Rev. Clement Williams, rector, has been appointed by the Bishop to visit the various parishes and missions of the diocese in the interests of the Archbishop Machray Memorial Fund for the building of a new St. John's College near the university in

Winnipeg. Mr. Williams will preach on behalf of the fund, and receive subscriptions during the months of May, June and July. A new Church college is badly needed, and no more fitting memorial to the late Archbishop could be erected. It is hoped that Church people throughout the diocese will liberally respond to the appeal.

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CALEDONIA.

F. H. Du Vernet, D.D., Bishop, Metlakatla, B.C.

Through the kindness of the officers of the Dominion Government steamship, "Kestrel," Bishop Du Vernet was able to visit Massett, at the north end of Queen Charlotte Island, in April, staying there from the 10th to the 11th. Hitherto this isolated village has had only one regular steamer a year, but the Dominion Government is now arranging for six mails a year. Though many of the Indians were away hunting, the Rev. W. E. Collison, the missionary in charge, and those remaining gave the Bishop a hearty welcome. On Friday, April 14th, the quiet cemetery on an island opposite the village of Metlakatla was the scene of an impressive service, when the Bishop and Rev. Messrs. Keen, Hogan, and Lallemand took part in the funeral of Mr. Robert Cunningham, a pioneer of the Coast, and head of a leading business firm of Port Essington. As the flotilla of boats, with three hundred people, crossed the water to the measured music of the band, with the village flags flying at half-mast, the effect was most striking in its pathos. On Easter Day the Bishop preached at the three services in St. John's Church, Port Essington, which is an S.P.G. Mission, having a white congregation. Some of the Grand Trunk Pacific party on their way into the interior were present. On Monday, April 23rd, the Bishop took the first steamer of the season up the Skeena river 180 miles to Hazelton, where, on the following Sunday, he confirmed fifteen candidates presented by Rev. J. Field in St. Peter's Church. Leaving the steamer on the return trip, forty miles down the river, at Meanskinisk, the Bishop visited Rev. R. R. Tomlinson's Mission, preaching for him at the Wednesday evening service. On Saturday, May 6th, the Bishop canoed up the swift river fifteen miles to Giatwangak, and in the absence of Rev. A. E. Pace, who was away on furlough, took the Sunday services in St. Paul's Church, Mr. Robert Tomlinson, Jr. interpreting for him. After an exciting trip down the river in a canoe, running the rapids in quick time, in marked contrast to the slow poling up stream, the Bishop embarked upon the Hudson's Bay Company's stern-wheel steamer, "Mount Royal," at Meanskinisk for Port Essington, thence by coast steamer to Metlakatla. On the first steamer up the Skeena river there were many who were going into the interior to take up land in the Bulkley Valley. The Bishop hopes to secure a travelling missionary for this district, which, with the advent of the railway, will open with a rush.

Correspondence.

CRITICISM AND FAITH.

Sir,—In your issue dated May 11th I notice a letter signed Geo. Henderson under the above heading. May I devote to it a little criticism and faith, and for the purpose of convenience permit me to divide this letter into two paragraphs under the separate headings of each of these words. Criticism.—Mr. Henderson is "astonished and amazed" at the statement of the Rev. E. C. Cayley that "few instructed clergy believe that the Bible is the 'dictated' word of God." Surely, if Mr. Henderson had the critical acumen of a schoolboy he would have seen that the main point lay in the word "dictated"; yet in his

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criticism he makes no comment upon this, but simply asserts, without any promise that such sentiments aid the cause of unbelief, and asks, How can Mr. Cayley reconcile this statement with his professed belief in the canonical Scriptures? The answer is, by faith in those Scriptures as the Word of God. Faith.—As the first half of Mr. Henderson's letter would lead me to believe that he possesses little of the faculty of criticism, so the other half would tell me he possesses little of the faculty of faith, for, in quoting again from Mr. Cayley's letter: "It is our duty to help our people to see that God may inspire men without making them infallible," he says: "Such teaching must shake the Church to its very foundation." Now, with regard to such teaching, it seems to me that if there were no human element in the Scriptures, and all the writers became as dumb asses in the hand of God, speaking word for word from dictation, then, with all reverence I say it, I am at a loss to understand the variableness and imperfections in the literature and language of God, or why the same incident written by different writers should differ in detail. No, a thousand times no! The human element is there, and, being human, it is not infallible. "Men spake from God, being moved by the Holy Ghost"; and faith assures me that in their writings I have the Word of God. Faith assures me that, as Christ's body, though it was the vehicle of the Son of God, was still human, subject generally to the physical laws which govern the human body, giving evidence of weakness when overtaxed, truly human, yet the temple of the Divine, so the sacred Scriptures, bearing traces of human infirmity, are none the less to the eye of faith the Word of God. It was only to the eye of faith that Jesus was the Son of God. To many He was only the carpenter's son from Nazareth. Because Christ bore so lowly a human body, many, not having faith, could not see in Him the God Incarnate, for spiritual things are spiritually discerned; so there are some men like Mr. Henderson and a former writer, who signed himself, "One of the Frightened Sheep," who, if any human weakness or imperfection is seen in the words of Scripture, which are the vehicle of God's self-revelation, can no longer believe the Bible to be the Word of God. To me, the Bible, like our Lord's body, is Divine, yet human, and as such, subject to laws which govern human things. The human does not prevent the operation of the Divine nor the Divine annihilate the human, and I have to thank the Rev. E. C. Cayley for helping me to this rational, firm, and fixed faith by his apologetic lectures five years ago in Trinity College. The Bible is in no danger. Men's faith in the Bible in this generation may be. "Lord, increase our faith."

J. E. MURRELL-WRIGHT.

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CLERICAL STIPENDS.

Sir,—I am under the impression that several of our Bishops at the various synods last year, urged, in the course of their charges, that the stipends of the clergy be increased. Spectator in C.C., of May 25th, seems gratified that the

fternoon Rev. ster together, r the import- tudy of some hen meeting s resolved to ject of "The of the recent after Death." o'clock, with Canon Dann Acts of the ce's writings), d, the closing shop and the Williams ad- to a class of fier in the day in all. The apacity by one has ever as-vas especially it and sermon His discourse God. Several day, including Smith, Canon H. Shaw and Thompson, of f Thamesford; le; G. M. Cox H. Luscombe, erhood of St. urphy, of East- rs.

e a mailing list arceels, or 1,136 have been sent orth-West, the tario and Mus- lumber camps, an school, and he Barr colony. th good litera-nds of the work glad to receive Church papers encouraged and by the many enjoy the read-annual meeting arly in the year that the Aber- filiated with the This league was lishing libraries

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clergy in the Diocese of Toronto have not been forgotten. Has anything been done to increase the stipends of the clergy in the Maritime Dioceses of the East? I understand that most of the missionary clergy in these Dioceses are in debt; and are getting into debt every year, with no prospect of keeping out of debt. If the Church people in these missions are so poor, why do not the Mission Boards combine two or three missions together, and place them under one clergyman, who, with a stipend of \$1,000, would be relieved of financial worry—a worry that is sapping the energies of all underpaid people. With a light heart and a heavy pocket, he would be able to do his work far more efficiently than with a heavy heart and a light pocket, and a mind burdened with debt.

REFORM.

### MOSES ON THE NILE AND SARGON ON THE EUPHRATES.

Sir,—It appears that my letter, in your issue of the 4th ult., was written under the mistaken idea that your correspondent, Dr. Richardson, was a member of the Higher Criticism Cult. I now learn from his explanation, in the Churchman of the 18th ult., that he merely assumed the role of the Higher Critic and put forward some of the latter's stock-in-trade arguments against the Bible and Christianity, in order to demonstrate more effectually how ridiculous and unsound they are. In the absence of any previous acquaintance with the worthy doctor my mistake was quite natural, for I could not be expected to know that he operated *secundum artem*, two faces under one hood. But, in any event, I owe him a debt of thanks for giving me the opportunity of laying before your readers a few useful historical facts in connection with Biblical history. A very careful survey, made during the past decade, of the Protestant world of religious thought leads me to deal very soberly, and I might add very sadly also with the prevailing evils resulting from the pernicious teachings of the Higher Criticism, which are now making such havoc among a part of the clergy of some of our orthodox churches, but what fortunately so far only affect their laity to a very limited extent. In this connection I may say that it is a matter of much gratification to me to be in a position to state, that the new heresy has only as yet very slightly touched the clergy of the Canadian branch of the Church of England, and it is to be sincerely hoped that its conscientious, laborious, and, I regret to add, insufficiently paid spiritual guides should continue to be undisturbed to any serious extent by its sinister influences. Dying in the middle of the past century the theoretical doctrines of the brilliant, agnostic and philosophical school founded by Huxley, Darwin, Spencer, Tyndall, and other intellectual giants of that period, took the religious world by surprise, and for the moment appeared to be almost unanswerable. But by and-by it was discovered that these doctrines were not new by any means; that, on the contrary, they were a mere revival with a fresh coat of paint from the agnostic brush, of the theories of the ancient Greek physicists.—Anaximander, Democritus, Epicurus, and other sceptical writers who flourished in the fourth, fifth, and sixth centuries before the Christian era. Thinking religious people accordingly drew a long breath, and now began to wonder how they had permitted themselves to be influenced by idle fancies about atoms and molecules, and their eternal duration, and by the notion that evolution (which has not a single particle of solid proof behind it) duly accounted for the cosmogony of the universe, and the origin of matter. It is scarcely necessary for me to say that the great majority of the Higher Criticism theories, propounded during the past three decades, are just as unsound and just as incapable of proof, either by fact or inductive reason, as the speculative theories of agnostic science, which day after day, as the wheel of time revolves, are being exploded by the progress of true philosophical knowledge, and by fresh discovery. But despite these solid facts we have to-day the painful spectacle constantly unfolding itself before our eyes of learned theologians sitting at the feet of such Gamaliels as the atheist Spingza, the founder of the modern Higher Criticism Cult, the profligate disciple of the great sceptic Voltaire, Jean Astruc, who first taught the theory of the double articulation in the Mosaic narratives of the Creation and Deluge, the extreme rationalists Eichhorn, De Wette, and Kuenen, and the avowed agnostic Wellhausen. These unbelievers in Divine revelation severally constitute the principal milestones of the Higher Criticism highway, the broad road that leads to sure spiritual destruction, along which so many clerical people in the Old World and the New are now so diligently travelling. That road from its German standpoint terminates in pure agnosticism, Huxley's polite designation for atheism. From its more recent English standpoint, so fully illustrated in the Encyclopedia Biblica of its great apostle, Canon Cheyne, it ends in a detestable heresy far more extreme than the original doctrine taught by Arius, which was so strongly repudiated in the first General Council of the primitive Christian Church, held at Nicea in A.D. 325, and which laid the foundation for the Athanasian Creed which we now find in our admirable Book of Common Prayer. It is gratifying, however, for Christian people to now know that the spade and pickaxe of the archaeologist have already seriously contradicted the Higher Criticism case, which is also flatly contradicted on some important points, by the revelations of Arcadian and Babylonian tablet literature. This is admitted by both

Wellhausen and Cheyne in their joint article on the Hexateuch (vide Encyclopedia Biblica, Vol. II.). They also admit that further Hexateuch criticism is seriously hampered by the absence of a better knowledge of the Hebrew language than we now possess, Driver's egotistical assumptions to the contrary notwithstanding. Thus as true light is already dissipating the false theories of speculative science, so also the same light has already commenced to illuminate the dark places of the Higher Criticism, and the morning sun of a more wholesome and better condition of religious thought is already rising upon the horizon of the future. Under all these circumstances, we have good reason like St. Paul, when at Appii, on his way to Rome, to thank God and take fresh courage. (Acts 28:15). Before I close this letter permit me, Mr. Editor, to give a little chronological information touching the later period of the Hebrew sojourn in Egypt, which may perhaps be helpful to your correspondents of the 18th ult., Dr. Richardson and the Rev. E. W. Pickford, in the matter of the Princess Thermuthes, of Josephus, and her half-brother Rameses II. I may state in the first place, that the Egyptian Dynasty XIX. was founded by an usurper, Rameses I., after the death of Horus, the last Pharaoh of the true royal line of Dynasty XVIII. Rameses I., after a brief reign was succeeded by his son, Seti I., who in order to strengthen himself on the throne, married the grand-daughter of Amenophis III., of Dynasty XVIII, the mother of Rameses II., who in consequence of his descent from the ancient line of the Pharaohs, was highly esteemed by the Egyptian nobility, and in whose favour, after a reign of some 25 years, Seti I. eventually abdicated. Rameses II., according to the inscriptions, which were very full and numerous in his period, reigned for 57 years, and died 1493 B.C., at the age of 100 years, or as some authorities put it, at 110. He was succeeded by his son, Menepthah I., who had previously occupied the throne as the coadjutor of his father for 12 years. He was the Pharaoh of the Exodus, and lost his life with his army in the Red Sea, 1491 B.C., after a short sole reign of about two years. The following table, which is based on the authority of the best Egyptologists, will give a clear idea of the true chronology of the Rameside period up to the Exodus: Rameses I., 1591 B.C., reigned 6 years; Seti I., 1585 B.C., reigned 25 years; Rameses II., 1560 B.C., reigned 67 years; Menepthah I., 1493 B.C., reigned 2 years; total, 100 years. As Moses was 80 years old at the time of the Exodus, it will be seen from the foregoing table that he was born in the 11th year of the reign of Seti I. The latter would, therefore, be the Pharaoh who gave the order for the destruction of the Hebrew children, no doubt with the concurrence of Rameses II., who in consequence of his mother's royal descent was consulted on all important occasions. Rameses II. would then be a young man, somewhere between 20 and 30 years of age, who had married, according to Egyptian and even Hebrew custom, his half-sister, Thermuthis, whom an inscription states, was his wife, and thus sustains the statement of Josephus as to the rescue of Moses from the Nile, an occurrence which according to the Egyptologist Ebers took place at Tanis, in the field of Zoan, (see Psalm 78:12). Brugsch, the curator of the Cairo Museum, tells us in his "History of Egypt," Vol. II., p. 112, that a locality on the Nile was at one time called Ten Moshe, or the Bank of Moses, and Lenormant in his "Ancient History," Vol. I., p. 423, states that the name of Thermuthis as one of the wives of Rameses II. appears on the monuments. If any of your readers desire further information on the Chronology of the Egyptian period lying between the beginning of the Sojourn, 1921 P.C., and its close, 1491 B.C., I beg to refer them to my last book, "The Supremacy of the Bible," etc., which gives the fullest and latest explanations as regards many hitherto disputed points touching the Egyptian Dynasty XVIII., and Dynasty XIX., to the Exodus.

J. MERCIER McMULLEN.

Brockville.

### A CANADIAN HYMNAL.

Sir,—Last week I stated some ten considerations, more or less obvious, that arise in the discussion of the proposed Canadian Hymnal. Allow me to add a few more. (11) The old bitterness between High Church and Low Church has largely disappeared and united action is now possible. Within our Church, and side by side, devoted men and women work together for the same glorious end, who are content to disagree in non-essentials and in details of Church worship, but who glory in those fundamental principles and in that form of worship that makes the Church of their fathers very dear to all of them. Let no one who uses our Book of Common Prayer say that with God's help we cannot in these days of wider vision and broader sympathy agree upon the words and music of prayer and praise that we address to our God. (12) Difficulties as to the detail need not be considered now. Agreement upon the desirability of a common hymnal is all that is required at present. Any Compilation Committee that may be appointed by the General Synod will, no doubt, be directed to submit their draft hymnal to a committee from each diocese for criticism and suggestions, so that before the General Synod meets again in 1908, the result to be submitted to it for approval and publication may represent the combined wisdom and judgment of the whole Church. (13) Through the splendid organization of our Woman's Auxiliary it will now be

possible to adopt some plan whereby the women of our Church may have some part in this great undertaking. By sending to each clergyman, choirmaster and branch of Woman's Auxiliary a printed list with the number of each hymn, and asking the return of it, marking out the numbers of hymns or tunes seldom or never used, and underlining those in common use, the committee would secure not only from the clergy, but also from the laity and women of our Church such a plebiscite as would be a reliable record of those hymns that have secured a hold upon the affections of our people, and of those hymns that are dead wood. It is our women that teach our little ones to sing, and they can tell us what appeals most to the infant and youthful mind and heart. (14) A hymnal is needed which shall contain at least a few chants. It is certainly most inconvenient and expensive that the musical part of our service is contained in at least two separate books. (15) If the Church through the General Synod takes up the undertaking, it will be possible to secure a compilation committee not composed of faddists or solely of musicians. Private enterprises have no facilities for gauging the taste and desires of the whole Church, and are liable to produce a book satisfactory only to the professional musician chosen by the publishers as editor, and to the literary editor who allows easy entrance to the productions of himself and his friends. (16) This is the opportunity to secure a uniform pointing for our canticles. The committee might also consider the advisability of including in the hymnal a well-pointed psalter, like the "Cathedral Psalter," so that in those churches where psalms are sung, the congregation may be able to fit the words to the tunes, and may all become used to the same pointing. (17) Worn or second-hand hymnals would in time become of value. At present missions and poor parishes are sometimes embarrassed by gifts of old hymnals which are of no value because probably not the hymnal or edition is in use. A second-hand Canadian hymnal would always be of value. (18) The time has arrived when the best hymns can be used freely. The Presbyterian Book of Praise contains our best hymns as well as their own, and in only three cases did they require to obtain permission to print words from Hymns Ancient and Modern, copyright having run out. But one might ramble on for columns. As you say, "the subject is a fascinating one," and no doubt other correspondents will hasten to contribute to the discussion both before and after the meetings of our diocesan synods.

JAS. EDMUND JONES.

### MOOSONEE.

Sir,—Will you kindly allow me through your valuable columns, to give some little account of my first week's experience in the Diocese of Moosonee. The week has been spent in Chapleau, Biscotasing, and Missanabic. Chapleau is what may be termed a railway town; its population, which is about 800, including 150 Indians, are chiefly employees of the C.P.R.; 300 of which are members of our church. In the centre of the town stands a large, attractive Roman Catholic Church, and just across the road, a Methodist Chapel. Our own church is the smallest, and from its external appearance, the least attractive of the three. The limit of its accommodation is about 120, instead of 200. Besides its smallness, it has many other deficiencies. For instance, it has no bell, no pulpit, and not even a decent communion cloth. For a Baptismal Font, an ordinary basin is used, and whoever built the vestry, evidently never intended to have an episcopal visit, or more than one clergyman there at a time. On Sunday last, while I was robing, the missionary had to stand outside. Both the clergyman and his congregation are worthy of a good-sized, well-furnished church, and they are anxious to enlarge, and propose to raise, in Chapleau, \$400; but it will require about double that amount to do what is necessary. May I appeal to your richer brothers and sisters to help these worthy people to furnish their place of worship, so that they may have things "decent and in order." On Sunday last, in this little church, we had two most solemn services. During the morning service, Mr. W. L. James, who is an Oxford undergraduate, and who has ministered to the congregation with great acceptance for the last eight months, endearing himself to all classes, was admitted to the office of deacon. It was a very solemn and impressive season. After the ordination, twenty-one partook of the Lord's Supper. The sermon was preached by the Bishop, from Isaiah 6:8. At the evening service, we had a crowded church, and Mr. James assured me that there were quite thirty regular attenders away, besides many Indians. One of the most encouraging features of the work here (Chapleau) is a thriving Sunday School, with nearly sixty members, and Mr. James is ably assisted in this important branch of the work by several ladies of the congregation. On Monday last, the Indians were invited to a service of their own, and a goodly number responded. Besides Chapleau, I have visited Biscotasing and Missanabic; and at both places, we had very encouraging services. The poor Indians in this district are as sheep without a shepherd. As one man remarked to me a few minutes ago, "We are like an unkept garden, where the good we have is being choked by the bad." To-morrow, we leave Missanabic to plunge into the wilderness of the "Great Lone Land." On the Moose River, down which we are to travel, there are said to be 150 rapids and 32 portages, one of which is three miles long.

GEORGE MOOSONEE.

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the women of our great undertaking. By order and branch of the number of each marking out the number ever used, and under-committee would secure in the laity and women old be a reliable record upon the affection that are dead wood. It is to sing, and they are infant and youthful is needed which shall certainly most important part of our service books. (15) If the takes up the under-committee of musicians. Private gauging the taste and reliable to produce a national musician chosen the literary editor who is of himself and his y to secure a uniform committee might also con- n the hymnal a well- "Psalter," so that in sung, the congregation he tunes, and may all (17) Worn or second- of value. At present times embarrassed by no value because prob- n use. A second-hand value. (18) The time n be used freely. The our best hymns as well es did they require to m Hymns Ancient and But one might ramble subject is a fascinating ndents will hasten to ore and after the meet-

  
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One of Marion's New York cousins had written her that Estelle Burress was to spend the summer in Green Valley, and that she must call very soon. And Marion had called, hardly knowing, as she made her way toward the big, well-shaded farm-house, whether she was more pleased or alarmed at the prospect. But her timidity could not long resist the winning sweetness of Estelle's manners, and she soon found herself talking with a vivacity and ease that was surprising. When Estelle said, "I'm sure we are going to be such good friends," the other girl blushed with a gratified pride that set her pulses in a flutter.

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MUND JONES.

**ASCENSION DAY.**

By the Rev. L. S. Sinclair.

The Lord our Saviour is gone up,  
As Psalmist once did sing;  
The powers tremendous of the sky  
And all the holy angels cry,  
Ye gates, lift up your heads on high—  
Let Jesus enter in.

For He the King of glory is,  
Who sin and death defied;  
Around His throne they ever say:  
Worthy the Lamb Who gained the day,  
And crushed the strength of Satan's sway  
When He for us had died.

Though now ascended to the heights  
Of highest heaven above,  
He from His holy dwelling-place  
Doth send repentant sinners grace;  
Lord, grant that we may see Thy face  
In Thy redeeming love.

E. through your valuable of my first week's ex- e. The week has been Missanabie. Chapleau n; its population, which s, are chiefly employes members of our church. large, attractive Roman the road, a Methodist allest, and from its ex- ve of the three. The it 120, instead of 200. other deficiencies. For and not even a decent Font, an ordinary basin stry, evidently never in- r more than one clergy- ast, while I was robing. le. Both the clergyman of a good-sized, well- ous to enlarge, and pr- ut it will require about necessary. May I appeal o help these worthy pe- ), so that they may have Sunday last, in this little vices. During the morn- ho is an Oxford under- to the congregation with nonths, endearing himself offic of deacon. It was n. After the ordination, upper. The sermon was ah 6:8. At the evening and Mr. James assured regular attenders away, f the most encouraging tu) is a thriving Sunday and Mr. James is ably of the work by several foday last, the Indians own, and a goodly num- I have visited Biscotasing we had very encouraging is district are as sheep remarked to me a few unkept-garden, where the he bad." To-morrow, we the wilderness of the e River, down which we 50 rapids and 32 portages.

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about the words, but they seemed to lack heart in the speaking. Marion had guilty feeling that her friend had been attacked, and that she had defended her only lukewarmly.

"Yes, I thought she was a pleasant little thing," Estelle returned carelessly. "Homespun, of course."

"Oh, of course." Marion could hardly believe that it was herself making this prompt assent. She tried to excuse herself afterward by thinking that after all "homespun" was not a term of reproach.

This was the beginning, and it was strange how by almost imperceptible steps the process went on. Estelle never seemed ill-natured. All her bits of criticism fell from her lips with a smile, and yet they did their work more effectively than harsher measures.

"It's strange that an untrained singer like Miss Myers should attempt to sing in public," she said to Marion as they walked home from church together one Sunday. "I suppose I'm more sensitive than some people, because, I have really heard a great deal of good music, but positively it is painful for me to listen to her."

Marion, who had always admired Mary Myers' sweet, unstudied tones, made haste to make an answer that should ally herself with her critical friend. There was a certain flattery about being addressed as if she were superior to the young people with whom she had grown up, and poor Marion was not above enjoying it.

There is a price set on the things we enjoy. If Marion had stopped to think she would have known that she was paying dearly for her new friendship. The girls no longer dropped in to see her morning, noon and night, as they had done since the days of pinafors. The boys with whom she had attended the village high school touched their hats as they met her on the street, and passed without speaking or smiling. The atmosphere of criticism is as unmistakable as a chilling fog. Everybody knew that Marion was holding herself above her old friends and neighbours, and most of them resented it. Nettie Porter was the only one who seemed unchanged, and Marion said to herself that she was a dear girl, and that it was a pity that she was "homespun" and commonplace.

When her invitation came to the annual picnic of the Library Society, Marion supposed that, of course, she would decline. She changed her mind on discovering that Estelle had also received an invitation, and that her heart was set on going. "A real country picnic!" she cried. "I wouldn't miss it for anything." And Marion, who had always enjoyed the

picnics with the zest of healthy girlhood, smiled faintly.

The picnic came two days later. Marion, who had been busy with her preparations, did not see Estelle again till they met at the square where they were to take the bus to the picnic grounds. She was surprised and disappointed to find that she had a friend with her, a Miss Clemmons, from New York. The tall, fair girl looked at Marion with an amused interest. It was evident that she meant to get all the entertainment possible out of the day.

With a bewilderment at her heart that was like a pain, Marion followed Estelle and took a seat beside her. On the way to the picnic grounds the two friends laughed and talked continuously. Estelle made remarks in an undertone, and Miss Clemmons seemed to find them amusing. Marion sat listening to the sound of their voices without being able to distinguish the words, and felt lonely and left out.

The young folks scattered after they reached the grounds, and Marion soon found herself alone. Nettie was busy superintending the disposition of the lunch baskets. Marion's other old friends looked at her askance, and the new ones wandered toward the lake without expressing any wish for her society. Yet after a short time Marion followed in the direction they had taken. Her pride forbade her remaining by herself, looking and feeling so forlorn.

She strayed a little from the path and came up against a barrier of underbrush. As she stopped to decide whether there was any possibility of making her way through the tangle, a voice reached her whose clear-cut tones she knew only too well, though she had heard it for the first time that morning.

"We seem to have succeeded in escaping your shadow, Estelle. It must be a real relief to you, if you've been the victim of this devotion all these weeks."

Self-possessed as she was, Nettie almost cried out at the sight of her friend. She threw her arms about her and held her, swaying and trembling. "You're sick, aren't you, dear?" she said. "Wait till I call Joe. I'll get his buggy and drive you home."

Neither of the two spoke a word on the drive. Little by little the

colour came back into Marion's cheeks, but the ache in her heart did not lessen, and the bewilderment of her thoughts grew with the growth of that stinging pain. People were not what they seemed. Friendship was only a word that meant nothing, and love a make-believe. It is very easy for youth to make bitter gen-

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eralizations when the heart is wounded.

They were at home at last. Marion shivered as she looked at the cottage with its closed doors and shutters.

Nettie sprang lightly from the carriage, tied the horse and looked for the key under the door mat. Marion watched her dully as she unlocked the door and threw up the windows. In a minute she was back again. "You look pale still," she said as she helped Marion to alight. "I've moved the couch up by the window, where you can get all the breeze there is."

"Oh, Tommy, take the horse, will you, and drive him over to Joe Fuller's and tell Mrs. Fuller that Joe is coming in the bus with the others?"

Marion came to life suddenly. "Why, Nettie Porter, you're going back."

"Going back!" cried Nettie, "and leave you like this? I hardly think so."

"But I want you to go. I can get along. You mustn't lose your good time for me."

"And you think I'd have a good time, knowing that you were all alone and sick?" Nettie cried. "You must have lots of confidence in my friendship! Just comfort yourself by thinking that I'd rather be here with you than anywhere else."

When the clock on the mantel struck five, Nettie looked up at it reproachfully. "I really must go," she said. "Mother will be frightened if I don't come back when the rest do."

Marion caught her hands impulsively. "Oh, Nettie, there's so much I ought to say to you!"

"Don't!" Nettie begged. "I can't endure explanations."

"But I haven't treated you right," choked Marion, and with the confession the tears came and brought relief.

There was a moment of silence, then Nettie spoke almost in a whisper. "I've always thought, dear, that friendship didn't mean much unless it could forgive something."

The two girls looked into each other's eyes, and then they kissed each other. Nettie put on her hat and went away, a gladness on her face that made it almost luminous. Marion's head dropped to the table. A scent of roses came in through the window and the notes of a bird's song floated through the stillness.

There was pain in her heart still, the pain of wounded pride and of misplaced trust, but there was something more. If she had proved the worthlessness of one friend, she had proved the sincerity of another. The tears that ran so freely were more of gratitude than of suffering.

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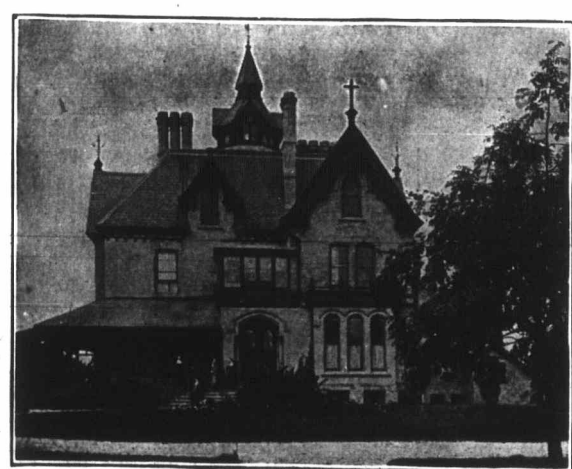
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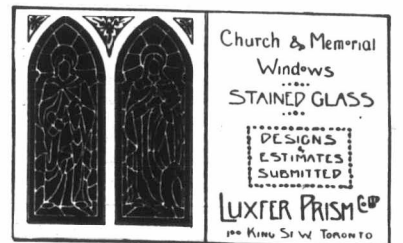


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