

Canadian Churchman

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

Vol. 31.

TORONTO, CANADA, THURSDAY, APRIL 13, 1905.

[No. 15.]



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The Girls' Kalendar for 1905.

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THE CANADIAN NORTH-WEST

HOMESTEAD REGULATIONS.

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

ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 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.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

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At

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Appropriate and Easter D F.R.C.O., org St. James' are taken fr many of whic

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We again occasion, a determinati vestry meet in their Ch way by wl by doing a taking part and by joi the other tions for t schools an that succe doing well you, negle of your cl shoulders heedlessly

Canadian Churchman.

TORONTO, THURSDAY, APRIL 13, 1905.

Subscription, - - - - - Two Dollars per Year.
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Address all communications,
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Box 2640, TORONTO
Offices—Union Block, 36 Toronto Street

LESSONS FOR SUNDAYS AND HOLY DAYS.

April 16—Sixth Sunday in Lent.
Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19, 28, or 20, 9 to 21

April 23—Easter Day.
Morning—Exod. 12, 10 to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.

April 30—First Sunday after Easter.
Morning—Num. 16, 10 to 36; 1 Cor. 15, 10 to 29.
Evening—Num. 16, 36, or 17, 10 to 12; John 20, 24 to 30.

May 7—Second Sunday after Easter.
Morning—Num. 20, 10 to 14; Luke 23, 50—24, 13.
Evening—Num. 20, 14—21, 10, or 21, 10; 1 Thess. 4.

Appropriate Hymns for Sixth Sunday in Lent and Easter Day, 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:

SIXTH SUNDAY IN LENT.

Holy Communion: 193, 197, 321, 322.
Processional: 36, 98, 99, 547.
Offertory: 88, 248, 252, 255.
Children's Hymns: 286, 331, 332, 334.
General Hymns: 31, 91, 250, 253.

EASTER DAY.

Holy Communion: 126, 127, 315, 316.
Processional: 130, 131, 134, 137.
Offertory: 132, 135, 136, 504.
Children's Hymns: 125, 330, 499, 566.
General Hymns: 129, 138, 140, 141.

The Easter Vestry Meetings.

We again beg our readers to remember the occasion, and by their presence to show their determination to take a greater interest in the vestry meetings. We impress on all who believe in their Church that there is no more practical way by which they can show their belief than by doing all that can reasonably be expected by taking part in the responsibilities of the parish, and by joining in the efforts of the clergy and the other parishioners in schemes and associations for the keeping up of our services, Sunday schools and charities. It is by union and courage that success comes. Many parishes which are doing well might do better. Do not, we beg of you, neglect the chance of cheering the hearts of your clergyman and the faithful few on whose shoulders the burden of the parish work is often heedlessly piled. Do not be afraid of work.

Often by a little enquiry and a little generosity the back concessions could be aided by occasional services and by schools, and the clergy enabled to visit when they cannot do so now. The opportunity is before you; you may not have another.

The Ecclesiastical Commission

Was mainly the work of the late Bishop Blomfield, of London, and was made perpetual in 1836. An epitome of the results has been published by the Church Family Newspaper which covers many columns. A great deal of the work would have little interest to our readers, but evidently to this body we owe much of the life and vigour of the old Church which is claimed as owing to Tractarianism or other movements. For instance, some of the Bishoprics were immense. York embraced nearly the whole county of York, several parishes in Chester, a large district in Northumberland and the county of Nottingham. Lincoln comprised six whole counties. Of course, the population was very different. Llandaff was very poor, had no canonries in the cathedral, and the Bishop derived his income from the Deanery of St. Paul's, which he held with his Bishopric. These were extremes, and the worst were soon corrected. No less than sixty-two rectories, yielding an income of £17,000, were sinecures, and suppressed as soon as they became vacant. In the sixty-four years that the Commission has been at work it has augmented and endowed more than 6,000 benefices with grants to the amount of over £865,000 a year; it has drawn out annual benefactions of over £200,000. Thus the Church has been helping where needed with its own re-arranged money and through the liberality of its sons and daughters. The Commission propose distributing £250,000 this year as follows: 1. £80,000 in meeting benefactions offered in favour of benefices by grants of capital in augmentation of incomes or towards providing and improving parsonage houses. 2. £6,000 in meeting benefactions, and not less than £2,000 in each case, towards the maintenance of assistant curates for poor parishes where the population is not less than 5,000. 3. £54,000 in endowing churches in public patronage to which districts have been legally assigned since the census of 1881, containing in each case a population of 4,000 at the date of such assignment. 4. £15,000 in grants in special cases where the population exceeds 8,000 and the income does not exceed £300. 5. £95,000 in meeting local claims and cases to which the Commissioners are already pledged.

The Aberdeen Association.

We promised to take up this subject again, but pressure on our allotted space is so great that we can now insert a short but necessary note. We hoped that it would not be needed, but the spasmodic burst of activity to which we goaded the managers seems to have died off. We again remind them and all connected with the association, and especially we draw the attention of the secretary and committee in Montreal, to the fact that the first of May is at hand, when so many changes of occupation take place. The period of spring cleaning is also upon us all over the land. Does it not seem to the officials a reasonable thing to ask the local papers to insert a short letter asking for books and periodicals, and stating where and when they would be received? Cannot the ladies at the different local centres take this repeated hint? We are sure that a response would be made, and this useful society would prove its needed existence.

Jerusalem.

It has recently been announced that the S.P.G. have become trustees of the property of the An-

glican Bishopric in Jerusalem. We take the following statement of this important action on the part of the society from Bishop Montgomery's report in the Mission Field for March: "We have of late been brought into closer touch with the Jerusalem Bishopric. After nearly three years' negotiations we have agreed to become trustees of the property of the Bishopric. The Anglican Bishop in Jerusalem is also one of the trustees, and it is needless to say that the society does not interfere with the management of the property, but are glad to hold it as a perpetually living body. Our thanks are due to our legal advisers, to all who have solved a problem beset with the difficulties connected with a Bishopric in Turkish dominions, and with many delicate questions to settle. We have been struck by the Turkish laws in regard to properties which are dedicated to God, called Wakuf, and with the reverence and care paid to such properties.

Commendatory Letters.

The Church Times publishes the following letter: "May I ask the clergy in England to be careful in supplying emigrants from their parishes with letters of commendation and introduction to the clergy in Canada? My own experience has been that of receiving into my parish within the past ten years about thirty emigrants from England, and in all I have received only two letters of commendation, notwithstanding I have made careful enquiries about the same. I feel sure there are many Canadian rectors who have had a similar experience. On many occasions it would be most helpful to the emigrant from a temporal as well as spiritual point of view, and it is unfair to the clergy of the Church in Canada, where Dissent is so rife and aggressive." This letter is from the Rev. H. Montgomery, rector of Kingsclear, New Brunswick. So far as our observation goes, there is a great lack of interest in the Church members who leave our own parishes for city life, for the States, or the North-West. A great deal of good might result from the more general use of letters such as Mr. Montgomery advocates.

Greek.

We supplement our word on the teaching of Greek by two extracts, one from the Guardian, and both of interest to Canadians. The late Bishop Westcott, of Durham, in a paper read at the Church Congress at Portsmouth in 1885, said: "The Reformation of the sixteenth century was quickened by a new sense of the power of the written word, when, in the noble image of Goldwin Smith, 'Greece arose from the dead with the New Testament in her hand.'" In the New York Churchman we find an article by our old friend, Dr. G. R. Parkin, lamenting that the decline of the study of Greek in the States may mean loss to some who might be creditable Rhodes scholars. Among those who claim the use of Greek as vital to their success in life he cites Lord Kelvin, Lord Thring, who has revolutionized our statute framing, and Lord Brougham, who said that he had achieved his most marked success, not only in the courts and Parliament, but with mobs, when translating, almost word for word, from the Greek. He closes with a letter from Dr. Walker, head master of St. Paul's School, calling attention to the extraordinary resemblance in spirit between Roosevelt's inaugural oration and the speeches of Pericles in the second book of Thucydides.

The Weight of the Body.

The belief in witches and their evil doings spread like a blight over Europe, and even the early settlements of this continent, and was intense during the seventeenth century. It has passed away, as other delusions have done, and

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plication, etc., may be
YNE Lambton Mills.

we read the literature connected with it with wonder. One favourite device was that of solemnly putting the accused into a deep pool—the witches' pool is still to be found. If the accused floated, the charge was proved; if the accused sank, innocence was apparent—but the innocent died. The Literary Digest prefaces quotations from the Paris "Cosmos" as follows: "It is commonly stated that the human body is normally lighter than water. The truth seems to be, according to recent careful determinations, that it is sometimes lighter and sometimes heavier. The difference may be so slight that the same person will float in salt water and sink in fresh water. This difference in floating capacity was clearly recognized by our forefathers, who based upon it the celebrated method of 'trial by water,' to ascertain the guilt or innocence of a suspected witch or sorcerer. Curiously enough, modern research shows that abnormal lightness of the body is often due to nervous disease, which affects the bony structure, so that persons whose queerness laid them open to suspicion of witchcraft would be very apt to float in the trial, and so furnish conclusive proof of their dealings with the evil one!"

Sunday in England.

The agitation to prevent the needless desecration of this day goes on apace. Social pressure is being brought to bear on the wealthier classes, but besides that the larger towns are overrun by aliens, and the law, it is found, must be changed to meet this growing social wrong. Consequently a bill has been introduced in the House of Lords by Lord Avebury to remedy the evil. The Archbishop of Canterbury was one of those who spoke strongly in favour of the second reading of the Sunday Closing (Shops) Bill. "He remarked that at present the law forbade Sunday trading; but in many cases it had become a dead letter, because of the double restriction that the fine should not exceed 5s., and that prosecution should not be put in force without sanction having been first obtained. The testimony was universal that, as regarded the large towns, there was an immense increase of Sunday trading. That was due to a great extent to the costermonger trade carried on in the open street, which had reached such dimensions that it was practically impossible for the small trader to compete with it unless he opened his shop on Sunday. The whole subject ought to be dealt with with great caution and care, and he suggested that the bill be read a second time, and then referred to a Select Committee." In London the barbers have petitioned to be compulsorily closed. Something has already been done there to reduce costermongers' shouts, and if they could be cleared out of the streets on Sundays the shopkeepers' troubles would be much reduced. In France a bill on similar lines is being debated, and, although its complete success is hardly expected at first, still a partial success would have great effect over the Continent.

The Soudan.

We are somewhat surprised to learn that the appeal for men and women to work in this field, put forth by the Church Missionary Society for missionaries to the Soudan, has not as yet met with such a response as to enable the committee fully to organize the mission. It must be a work requiring time and consideration, in order to secure a band of workers as the necessities of the case demand. It is just the kind of work to appeal to the English at home, who find a field "abroad" more alluring than our needs in the North-West. The Record contains a description of Khartoum, which suggests how deeply interesting a field is open for those who would carry the Gospel to the races for whom Chinese Gordon gave his life. It is astonishing to learn how rapid has been the material progress of this City of the Desert, where a comfortable hotel

now welcomes visitors, and where, besides houses for the officers commanding the local garrison, stately official buildings and the great Gordon College represent Western civilization on the very edge of the desert. "The thought naturally suggests itself, Are we to carry there the material advantages of European culture and to withhold the one priceless gift of the Gospel?"

It cannot be too widely known that it is not only clergymen that are required for the work. Doctors, engineers, carpenters, farmers—men with hearts of love and nerves of iron, who will carry the life of Christ with them—there is a place for all these as well as for ordained ministers."

A Soul's Easter.

It was not long after that the great change came. And it came not during the stately ritual of St. Peter's, nor in the ecstatic emotion of one of her father's revival meetings. But one early morning in summer, when the hoar frost of the heathery henlock was yet white in the hedge rows, and the songs of the birds had scarcely lost the joyous lilt of spring, Lois went down into the garden to see whether the fruit trees had budded and the rose bushes had blossomed; and there, as did another seeker of old, she met One, whom she thought to be nature, the gardener calling to her by the many voices of summer—by the sound of bird and bee and murmuring stream. There was no speech or language that could be translated into words; but through all the music she could hear the dominant chord of joy and peace and immortality. Her soul was uplifted in wonder at the beauty around her, and above her, and beneath her feet—the beauty of cloudless sky, and flower-strewn meadow, and distant blue-robed hills. And then suddenly—how she could not tell—the knowledge was borne in upon her that this marvellous beauty was no impersonal and abstract loveliness, but the outer garment and expression of One who was nearer to her than any human friend or lover could be, and who loved her even unto death. So close to her did He seem that she felt she could almost touch the hem of His garment, and see His hand uplifted in blessing as He passed upon His way. And she knew Him, and fell at His feet, and worshipped Him.—From Place and Power, by Ellen Thomeycroft Fowler.

The Bishop of Toronto Ill.

In the act of printing, we are interrupted by the startling news of the grave danger of the Bishop of Toronto. He had not been in his usual health this year, and purposed going to England during the summer. But evidently the trouble was deeper seated, and a removal to the hospital and operation has been necessary to save his life. His condition is now grave, but if he rallies from the shock his regular life and good constitution are in his favour. We can only hope and pray for the best, and sympathize with his family in their affliction.

JAPAN AND THE EAST.

After the somewhat recent discovery made by the civilized world of Japan, a discovery, in some respects, not inferior in interest, importance, and it may be in future developments to that made by the intrepid Genoese of the New World, of which we not unfairly deem ourselves a not unimportant part, it is not extraordinary that the Western mind should exercise itself as to what the probable outcome will be to the nations adjacent to the indomitable islanders. The marvellous advance of the Jap, from a comparatively humble position in the scale of nations, to one of marked prominence and influence; the extraordinary ability shown by his leaders in statecraft and diplomacy, in naval and military strategy, and the unsurpassed patriotism, courage, endurance, dash, and skill, with which

he has followed his leaders, combined with exceptional intelligence, knowledge, forbearance—and humanity, have obviously, in accordance with the laws of life and progress, given him a unique and dominating influence over his neighbours, notably the Chinese. We are not of those to whom the sensational bogey styled the "Yellow Peril," alarmingly appeals. In our opinion, the Jap, when he has satisfactorily disposed of his present engagement with Russia, will turn his astute, energetic, persistent and progressive spirit, to the tremendous undertaking of civilizing his barbaric neighbours, and opening up their vast and undeveloped resources to legitimate trade and commerce, and their territory to the untrammelled intercourse common among civilized peoples. It is not easy to estimate, at this distance in time, from its actual accomplishment, the tremendous change that a quarter of a century of progress, under the leadership of Japan, will bring about in the lives and habits of those Eastern people, and in their relations to the outside world. Open up China with railways; develop her agricultural and mineral resources; extend her trade and commerce measurably with her internal progress; remove the veil of barbarism, and let in the full light of an aroused and progressive civilization, and crown it all with a general adoption of the doctrines and practice of Christianity, and the result would be marvellous indeed. That the genius, valour and force of character of the Jap, strengthened by the great prestige which he has so splendidly won in his successful struggle with the power, that heretofore has been regarded as the most arrogant, aggressive, ambitious, and unscrupulous of Eastern conquerors, should place him in the forefront of this great movement, is most reasonable and proper. That he should form advantageous alliances with his Eastern neighbours is to be expected; that he should inaugurate marked reforms in their naval and military equipment, armament, and methods is also easily understood. But that he should induce them to enter into a compact with him for the purpose of treating the white man aggressively or offensively, is, to us, inconceivable. The record of the Jap for the last quarter of a century—perhaps the most marvellous instance of rapid national change from barbarism to civilization—is altogether against such a contention. Progress with peace, along the lines of individual efficiency and national development, seem to have been his chief aim. Is it cause for wonder that he should, when his time came, have used with such tremendous effect the weapon he had been for years so skillfully and effectively forging upon his huge and threatening neighbour, who, with the moral support of the powers, had already appropriated the prize hard won by his own valour and sacrifice—Port Arthur? The neighbour, whose lust for increasing power and territory, had brought his soldiers, war ships, and fortifications to the very border of his own narrow sea, and whose record and character were alone a threat, much more his proximity, to his very existence as a nation; would any people, possessing self-respect, high courage, and a love for freedom, have done otherwise? Japan, ringed by the sea, has done to-day what Switzerland, belted by her mountains, did yesterday, and what the little Island we hold so dear has done repeatedly through the long course of its chequered, splendid history. No! the intelligence, humanity, spirit, endurance, and moderation shown by the Jap in this great struggle have convinced us that what he seeks is not merely power, purchased so often by sorrow, suffering and death in their most awful forms, brought home to myriads of human beings, but the power which comes through industry to intelligence, ever advancing, ever progressing, in every field of beneficent achievement. It is possible to be called by name a Christian and be by nature a barbarian. It is also possible to find humanity, moderation, and charity, fairest flowers of the Christian character, modestly blooming where there is no mere pretension or profession of the Christian character, but the actual practice of its virtues. There were Priests and Levites in our Lord's day. There were also Samaritans.

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GOOD FRIDAY.

There are some days in the Church's year that are approached with awe and reverence by the devout believer on account of the solemn events commemorated, when they recur, and the sad and stirring memories they recall. Ever the indifferent and unbelieving cannot pass them lightly by, or readily dispel the mysterious influence they exert on the mind and heart. Yes! the careless, the sensual, the worldly may go their accustomed way, as Good Friday draws near; each seemingly absorbed in the pursuit of that which gratifies him most. But when the awful and mysterious event is again suggested, the event so impressive, so momentous, so tremendous in its import, to each living soul, and before the mind's eye, there again appears the divine form of the Saviour of men, nailed to the cross on Calvary. The question of questions will not down, "Is it nothing to you, all ye that pass by." It must be answered by each, and by all, some day, and why not to-day? Though the mind of man has, with its proneness to gratify its intellectual ambition, sought since the day of the crucifixion of our Lord, and will continue the search, to provide a philosophical and logical explanation of God's part in this mystery of reconciliation, the crucial question after all is; the simple and direct issue for each individual is: Have I, or have I not, entered into the new relationship which this great event has made possible with my Creator and my Judge? Or, in the simple, direct and unsurpassable words of the Church's Catechism, has it led me actually to become "a member of Christ, a child of God, and an inheritor of the kingdom of heaven?" Yes! we fancy we hear some casual reader say, who pleases himself with a mere intellectual belief: "The Church is too precise, exacting, and formal for me. You would have me be baptized, confirmed, and become a communicant." "Yes! brother," we reply, "we most earnestly would have you do so! Not merely for the Church's sake, but mainly that you may fully realize in your own heart, the deep, full, rich meaning of the new relationship you will have thus established between your Creator, your Redeemer, and yourself, by means of the great world tragedy, which Good Friday perpetually commemorates, and when you begin with fixed and increasing gaze to 'Behold the Man,' you will gradually realize what it is to be "a new creature," to have "old things pass away," and "all things become new." The full significance of the atonement of our Lord can only be grasped by those who repeatedly refer it to "the law and the testimony." The Old Testament Scriptures announced, prefigured, and led up to it. The early types were merged and fulfilled in it. "The blood of the sacrificial Lamb, but typified the Blood of Jesus, the Son of God," which "cleanseth us from all sin." How exactly and appropriately the Church presents this truth of Scripture may be seen in the Te Deum, the Litany, the Baptismal Service, the Office of the Holy Communion, the Service for Visitation of the Sick, and generally throughout the Book of Common Prayer. The world worships the great conquerors from Alexander the Great to Oyama—the men, who, by their masterly genius on the eventful days on which their great battles have been fought, when thousands of their fellow-men were maimed or killed, and blood flowed like water, won their chief distinction. The Church worships the greatest Conqueror this world has ever seen, or will ever see, whose greatest victory was won by Himself alone on the first Good Friday, on that far Judean hill, when His outstretched palms were nailed to the wooden cross and from out his spear-pierced side flowed His own life blood, which mingled with the earth, whose sons He died to save; and the purest, sweetest, human voice that had ever entered human ear prayed in unflinching, dying, loving accents: "Father, forgive them, for they know not what they do;" and when the noblest of life's victories was assured, and, in the last dread agony, the kingly head was bowed in death, the spirit of the glorious Conqueror passed from the broken, mutilated body, as the words:

"It is finished," trembled upon the lips, which had spoken, as never man spake. Thus the victory over death and sin was won. The sublimest of earth's victories, not without blood, was won, once and for all, for every child of man, who wills to avail himself of it. Again the vital question presses for answer: "Is it nothing to you, all ye that pass by?"

MRS. MEDLEY.

The decease of Mrs. Medley (widow of the Most Rev. John Medley, D.D., first Bishop of Fredericton), on the 26th of February, came as a sudden and severe shock to her many friends. Margaret Medley was the youngest daughter of Commander Hudson, of the British Navy, and was born in Cumberland, England, April 21st, 1821. Her grandfather was Sir Richard Greyon. When quite young, she trained as a nurse under Florence Nightingale, and the writer well remembers her speaking of having nursed seventeen patients in a small-pox ward at the age of 22! She was a great assistance to the doctors in Fredericton, and was often present at operations. She came to Canada in 1863, and was married to Bishop Medley, at Campobello Island immediately upon her arrival. She soon proved herself a true help-meet, in every sense of the word, visiting, with him, the sick, the poor, and those in trouble, singing in the choir, teaching in Sunday school, and going (wherever it was possible), to the country parishes with him on his confirmation tours. In the sick room she was as an angel of light, the atmosphere about her being ever one of cheerfulness, the sweet voice, beautiful face, and peculiar charm of manner being unequalled.

"Now they two lie sleeping,
Under the churchyard sod,
With their bodies at rest,
On the green earth's breast,
And their souls at home with God."
—M. V. Tippet.

THE NEW TESTAMENT PENTATEUCH.

(Concluded.)

Look, for example, at the picture that is drawn for us by this Evangelist, of the life and character of the blessed Virgin. In beauty and in interest it far exceeds all that is said of her in the other Gospels. And second, only to that of the blessed Virgin, is the beautiful story of Elizabeth. This also is St. Luke's; and, so, too, is the incident of Anna the venerable prophetess, giving thanks in the Temple at beholding the infant Redeemer. Again, it is due to St. Luke's pen that we have a record of the fact that certain devout women enjoyed the blessed privilege of ministering to the Lord of their substance wherever He went. It is St. Luke alone who gives us an insight into the life and disposition of the two sisters, Martha and Mary, in that ideal home in Bethany, and who records the episode wherein a woman of the company, astonished at what she saw and heard, with true womanly feeling, broke out into a blessing on the mother that bare such a wonderful Son. But it is, perhaps, the last incident relating to women, peculiar to St. Luke, which shows more than anything our Lord's exceeding tenderness for them. The occurrence took place as He was being led along the way to execution. He had borne all His own unimaginable sufferings without uttering a single word, but at the sight of the daughters of Jerusalem, weeping and lamenting, in an outburst of womanly pity for His fate, He broke silence, and eagerly entreated them not to weep for Him, and with further words of solemn warning, He stilled their lamentations. And finally, is it not in accordance with the whole tone and spirit of this writer, in accordance with the object of His Gospel that the last view he gives us of the Lord Jesus Christ should be His lifting up His hands in the attitude of benediction, ere the luminous cloud received Him out of human sight, and bending His last loving gaze on the little group of disciples that

stood below, as if He were reluctant to leave them, as they were to part with their Master and their Friend. Evidently, then, the chief work of St. Luke the Physician and Evangelist, was to set forth the human side of the person of the Lord Jesus Christ. All through his Gospel, the Living Creature, which had "the face as of a Man," is prominent.

The fourth Living Being of the Cherubic group presents a contrast to the other three. In it we behold no longer a denizen of earth, but of the skies; one, moreover, which is capable of high and sustained flight, and which possesses strong and piercing vision. This emblem of the eagle Christian antiquity has appropriated to the fourth Evangelist; for in his Gospel we have the very contrast which the eagle symbolizes. To quote the language of St. Augustine: "As the three living creatures, the lion, the calf and the man, walk on earth, so the three former Evangelists occupy themselves with what Christ did in the flesh, and the precepts he delivered for men in the flesh to fulfil, but St. John soars like an eagle above the clouds of human infirmity, and gazes on the light of immutable truth with a clear and steady ken. He gazes on the Divinity of Christ, whereby He is equal to the Father, and seeks to present it to us in his Gospel." In St. John, then, who comes forward at a much later date than the others, it is: "Behold your God." It will take but a moment or two to illustrate this peculiarity.

There is a genealogy in this Gospel, but how strikingly unlike those already given. St. Matthew says: "The son of David, the son of Abraham." The genealogy of St. Luke goes back to Adam, for in St. Luke it is the Son of Man among the sons of men, while St. John, with one mighty sweep of his eagle pinion, goes back to the beginning: "In the beginning was the Word." Before all worlds, before creation, before time began its revolutions, the only begotten Son already existed with the Father. If we can conceive of such a thing, when the beginning dawned it found Christ in the bosom of His Father awaiting it. "In the beginning was the Word, and the Word was with God, and the Word was God. And the Word became flesh and dwelt among us, (and we beheld His glory, the glory as of the Only Begotten of the Father), full of grace and truth." And all through his Gospel, St. John's purpose to illustrate this great truth is most manifest, even without his closing assurance: "These are written that ye might believe that Jesus is the Christ, the Son of God." His pages are devoted to tracing out for us our blessed Lord's self-revelations, until the glorious truth shines forth full orb'd in the spontaneous confession of the convinced Apostle, as he gazed on His risen Person, "My Lord and My God." In keeping with this purpose, this Gospel is the Gospel of the highest symbolism. As a writer has remarked, all the way through this book, we find the Lord Jesus filling up the "I Am." Seven times over these words begin some wonderful claim. As the great Pastor and Bishop of souls, He says: "I am the Good Shepherd," "I am the Door of the Sheep." And deeper still into the mystery of godliness He takes us, when claiming the very attributes of Deity, He says: "I am the Bread of Life," "I am the Light of the World," "I am the Resurrection and the Life," "I am the Way, the Truth, and the Life," "I am the true Vine." To the fourth Evangelist, then, was committed the task of presenting to the world the Divine side of the wondrous personality of the incarnate Word.

We come now, to the last book of the New Testament Pentateuch, "the Acts of the Apostles." This treatise has a plain claim to be bound up with the Gospels, for it is just the second volume of one work, written by St. Luke, the former being his Gospel. He, himself, connects these compositions by commencing the latter with a reference to the former, and by inscribing both to the same Theophilus. Moreover, the latter work resumes the subject of the former, just where St. Luke left off, namely, with a description of Christ's ascension into heaven. But still further, while in his Gospel, St. Luke professes to give an account of "what

Jesus began to do and to teach, until the day in which He was taken up," in the Acts the same writer has apparently the higher and ampler subject before his mind, viz., to relate what the Lord Jesus, exalted to the right hand of God, and there sitting in glory, continued to do and to teach; so that this book, instead of being called the "Acts of the Apostles," ought, as I have before remarked, to be described as the Acts of the Risen and Ascended Christ.

In the Book of the Acts, we have all the Evangelists combined, or, to speak symbolically, we have the Cherubim complete. The several phases of the Perfect Life, which it was the province of the Evangelists respectively to portray, are all blended in this last book of the New Testament Pentateuch. Herein, as Ezekiel says of the cherubim: "They four have one Likeness"—the image of the Perfect Christ. First, we have in the Acts the Lord Jesus Christ as the King of the Jews. Almost the first thing that meets us in this book is the question which the Apostles addressed to their Lord, as He led them to the Mount of Ascension: "Lord, dost Thou at this time restore the kingdom to Israel?" that kingdom about which their prophets had so abundantly spoken, and which would have been theirs at this time if they had nationally repented; For the Apostle Peter testified: "Him did God exalt with His right hand to be a Prince and a Saviour, to give repentance to Israel," and he declared the solemn truth in the third chapter, that on their repentance and reception of the Gospel depended the coming of the seasons of Refreshment from the Presence of the Lord, and the second Advent of Christ in His glorious kingdom, and the restoration of all things.

In the next place, in the Acts, we have Jesus Christ as still the Father's Worker. In the fourth chapter and thirteenth verse, St. Peter speaks of Him as Jehovah's Servant, where He tells a Jewish audience at the Temple gate, that "the God of their Fathers had glorified His Servant Jesus." While in the next chapter, the Apostles call Him by the same title: "Thy Holy Servant, Jesus," and pray that they may be enabled to "speak the Word with all boldness, and that signs and wonders may be done through the name of Thy Holy Servant Jesus."

In a word, the closing statement of St. Mark's Gospel, whether that Evangelist's or not, receives from the pages of this book the most ample verification. "So, then, the Lord Jesus, after He had spoken unto them, was received up into heaven, and sat on the Right Hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." But in this treatise, we have the Lord also as the Man. In heaven His deity does not swallow up His humanity. St. Stephen in his last moments looked upwards, and saw Jesus, not as a Spirit, but standing in His human form to watch and to receive His faithful martyr. "Behold," he cried, "I see the heavens opened, and the Son of Man standing at the right hand of God." Look at the ninth chapter. Is it not evident that in all the afflictions of the Church the Son of Man is afflicted? "I am Jesus Whom thou persecutest," are the words, spoken in the Hebrew tongue, which pierce the heart of the prostrate Saul. Lastly, how does His Godhead shine forth everywhere, throughout this inspired composition? Bishop Christopher Wordsworth remarks: "The word *Kurios*, which is equivalent to the Jehovah of the Old Testament, and corresponds to it in the Septuagint version, is constantly applied to Christ in this Book of the Acts, where it is found nearly one hundred times. It is like a sacred keynote of the whole, ever sounding forth His Divine Lordship, in the ear of the Church and of the world." Nor is it without significance that in the very last verse of this book we have the full title of the exalted Saviour: "The Lord Jesus Christ."

In conclusion, if the foregoing remarks are of any value, I think they go to prove that we have a New Testament Pentateuch, as well as an Old Testament Pentateuch, and that in the one case, as in the other, the collocation of the five writings, composing the group, is not undesigned; for while

CANADIAN CHURCHMAN.

the individuality of each is manifest, yet taken together they exhibit a completeness and unity in their composition, which we may liken to that of the fourfold Cherubim in Ezekiel. Like them, they are marvellously joined together, wing interwoven with wing, and wheel inwound with wheel. By this Divine arrangement, we are secured against one-sided views of the Saviour; we are enabled to see (so to speak), all round the one majestic Figure. And while we gaze and ponder, the voices of the several Evangelists are heard at each successive stage proclaiming: "Behold your King, of the seed of Abraham;" "Behold God's perfect Worker;" "Behold the Man;" "Worship your God." And then the Book of the Acts of the Apostles completes the Pentateuchal volume, by showing us that as all the Living Creatures in the Cherubim have all but one likeness, so the King, the Worker, the Man, the God, make but one Mystery, the Mystery of the Perfect Christ, Who is at the Father's right hand, and carries on His Christly work on earth by His Almighty Spirit—"the same yesterday, to-day, and forever."

[Copies of the above article can be had in pamphlet form from Canadian Churchman. Price 10 cents.]

BROTHERHOOD OF ST. ANDREW.

The office of the Brotherhood of St. Andrew has been changed from the Imperial Bank Building, Leader Lane, to the Pacific Building, 23 Scott St., where all communications should be addressed.

With the Travelling Secretary.—Mr. F. W. Thomas had a splendid reception in Calgary, where he held one of the best meetings that he has had in the West. The Bishop of Calgary and the Dean were present, also the Mayor of the city, who is an active Brotherhood man. Bishop Pinkham has written very warmly about the Brotherhood, wishing it every success. Dean Paget is also very much interested in the work, and has showed Mr. Thomas every attention while in Calgary. There is a great field of usefulness here, and the chapter should have plenty of work ahead of it. From here he went to Swift Current, where he had an interesting meeting, composed principally of mechanics, and railroad men, so the work should go ahead there. Mr. Thomas next visited Regina again on his way to Prince Albert, where Bishop Newnam showed a great deal of interest in the work, and is anxious to have a chapter in his diocese wherever possible. At Moosejaw good Brotherhood work is being done. The chapter here has good officers, so we may look for good results from this quarter. Another chapter has been organized at Saskatoon. Mr. Thomas next visited Wolsley and Grenfell, and great interest was shown in the Brotherhood, and its work, and chapters will shortly be formed here. At Indian Head new life has been put into the work by Mr. Thomas' visit. At Qu'Appelle the Bishop has taken a great interest in the work, and has written a very kind letter offering all the assistance in his power to further on the work. Mr. Thomas states that he has visited forty-two parishes, some of them twice. The result is, eleven new chapters, seven revived ones, and assistance given to twenty-four parishes.

A well attended meeting of the Western District Assembly was held in St. Matthias' school-house, Toronto, on Tuesday evening, April 4th. Upward of fifty members were present. Mr. W. T. Davis was in the chair. The Rev. F. H. Hartley cordially welcomed the members, and said how much he appreciated having the help of the laity in the work of the Church. He particularly impressed upon the members, the supreme importance of being filled with Christ, and leading a Christian life for it was only by so doing they could impart their belief to others. Mr. James A. Catto, president of the Dominion Council, gave full particulars of the services held in car barns, as carried out by Mr. Klein, of Philadelphia. A discussion took place regarding this, and it was unanimously decided to start work in Toronto, the Epiphany chapter having already taken steps in that direction. The Rev.

April 13, 1905.

Mr. McNulty, secretary of the Students' Volunteer Movement in New York, gave a capital address, more particularly referring to the want of candidates for the Church. The question was then brought up of holding services in Stanley Barracks for the benefit of the soldiers there. After several suggestions, it was decided not to take any further action till the Fall. The next meeting will be held in St. Mary Magdalene's school-house early in May, and the following one at the Church of the Epiphany in June.

New St. Paul's chapter, Woodstock, Ont., had a successful men's meeting in their church on Sunday afternoon, April 2nd, some 300 men turning out. The Rev. E. A. McIntyre, of St. Paul's church, Toronto, gave an excellent address. The singing was hearty, members of the choir being situated amongst the congregation. Mr. N. F. Davidson was to have given an address, but was prevented by illness. The Rev. E. A. McIntyre preached at the evening service, and the rector, the Rev. Canon Farthing, spoke at the after meeting.

REVIEWS.

The Homiletic Review, April. This number has a coloured copy of De Thulstrup's "On the Way to Calvary," which we decidedly do not admire. The "Editorial Comments" gives some excellent remarks about "The Clergyman (preacher, he means), in politics;" also on the "Kaiser's" new Protestant Cathedral. This number of the "Homiletic" does not fall behind its predecessors in furnishing Churchmen with abundant matter for study. It shows the failure of all religions which try to do without the Catholic Church. They are always in search of new ways, as they would say, adapted to the age we live in. The very nature of the Church, as the New Testament sets it forth, has passed entirely out of the Protestant mind. Individual salvation is preached, instead of corporate salvation through union with the Body of Christ. It seems that some one is needed to recall our Lord's words: "By their fruits ye shall know them," i.e., the truth or falsity of a teacher's system is to be estimated by the results it produces in the social life where his teaching has prevailed. Surely those results are plain in the States, where Protestantism was, and is the predominant religion. The Homiletic Review furnishes much food for thought.

The Church Eclectic, April.—This is a much better number than the last. There are several very good poetical pieces. The Vision of Pontius Pilate, by Dr. E. Hervey, LL.B. Rev. J. Anketell has a good translation of Cardinal Damiani's Hymn on Heaven. Rev. B. T. Stafford continues his good papers on Crime and Its Remedies. Rev. H. P. Scratchley contributes an excellent article on Church History as a Seminary Study. Among the selected articles we would specially mention Canon Holland's sermon on the eternal sufficiency of the Apostles' Creed. Rev. Dr. McKnight has a good paper on Dr. Abbott's last theological outbreak. Altogether we consider this the best number that has appeared for some months.

The Face Beyond the Door. By Coulson Kernahan. London: Hodder & Stoughton; Upper Canada Tract Society. Price, 30 cents.

The author has written a companion book to this, the title of which is "God and the Ant," a most remarkable book. The present volume purports to be a colloquy between a man who has lost his faith in personal individual immortality, but still believes in a Personal Almighty God, and an angel, who turns the man's remaining belief, and his very difficulties into reasons for a truer faith. The book is beautifully written, and keeps one's attention constantly fixed. It has been most highly spoken of both in England and the United States. Dr. Dods says of it: "It conveys an impression of immortality, which mere argument is powerless to produce. Indeed, the book is a prose poem, with all the fascination of poetry." We may add that already it has reached a third edition, completing eighteen thousand copies.

April 13, 1905.

The Church's Four Lectures Oxford in 19 of Christ Chastical Histor Oxford. Price

The author's ability of these has not been in been well, or fu hence this book find how very same groove th these lectures School System ing our own n appear to one things. The su Religion under dition of the I ture 4, regardir dination to the cellent lectures structive, not c they treat, but for our own c

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The Church's Task Under the Roman Empire. Four Lectures Delivered in the University of Oxford in 1904. By Charles Bigg, D.D., Canon of Christ Church, Regius Professor of Ecclesiastical History in the University of Oxford, Oxford. Price, 5s.

The author's name is sufficient guarantee for the ability of these lectures. Their subject is one that has not been much studied; nor is it one that has been well, or fully dealt with by Church historians; hence this book is most valuable. One is struck to find how very much things have slipped into the same groove they were in at the time of which these lectures treat. The chapter on the Public School System looks as if the author were describing our own much lauded schools, as they really appear to one who goes below the surface of things. The subjects treated are Education and Religion under the Empire; Moral and Social Condition of the Empire; and an excursus on Lecture 4, regarding the difficulties in the way of ordination to the ministry. The reading of these excellent lectures must prove most interesting and instructive, not only as concerns the times of which they treat, but equally as giving suggestions suitable for our own day. We heartily commend them.

The Evolution of Parties in the Anglican Communion. An Essay by Rev. F. C. Morehouse, Editor of the Living Church, Milwaukee. Young Churchman Co. Price, 25 cents.

We most heartily commend this most admirable essay to the attention of all Churchmen of every name. It is concise, yet its 53 pages embrace all the important epochs and movements in the Anglican Church both in England and America. It is perfectly temperate, yet impartial in tone. Its account of the early Reformation movement and its subsequent influence; the misunderstandings about its real nature, the rise of the modern parties, the curious volte face that has taken place, from regarding the Prayer Book as enshrining rank popery, to that of taking it as pure Protestant, are well set forth. Altogether the essay, if diligently read, would be what is called "epoch-making." We heartily commend it, and strongly advise every Churchman, lay as well as clerical, to make haste and get it.

Magazines.—The Cosmopolitan.—The April number of this magazine contains an article by P. Bigelow on the German Army Manœuvres in which the writer gives a great deal of interesting information regarding the work accomplished by the Germans, officers and men alike, on those important annual occasions when for a time they engage in mimic warfare. The first of a series of articles by C. T. Brady on The Great Sieges of History appears in this number. D. G. Phillips writes of the assassination of the late Governor Goebel, of Kentucky, and of the extraordinary series of events which have followed the attempt to bring the perpetrators to justice. I. Zangwill writes of The Future of Vaudeville in America, and G. Burgess, in his contribution, gives a sure recipe for the extinction of ghosts. In this number also appears the first instalment of a charming story by H. Quick, entitled, "The Occultation of Florian Amidon." In addition to the above, there are several poems and short stories of fiction, and the whole number is well illustrated throughout.

Home & Foreign Church News

From our own Correspondents.

FREDERICTON.

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

Waterford.—St. John's.—After morning service on Sunday, the 26th ult., in this church, a purse of money and the following address were presented to the rector and Mrs. Gollmer by the wardens: "The Rev. A. J. and Mrs. Gollmer: We, the members of St. John's Church, Waterford, take this opportunity of expressing to you our

heartfelt appreciation of your labour here as our rector. During the four years and eight months you have been amongst us we have learned to regard you as our spiritual adviser, and found you a sincere friend to each and every member of the congregation. We earnestly hope your health may continue strong, and you may live many years in the service of your Divine Master wherever He may be pleased to call you. We also desire to express our warmest thanks to Mrs. Gollmer as organist, and she also kindly assisted in singing, which helped to make the service bright and cheery. We are very sorry at your departure, and ask you to accept this accompanying purse for yourself and Mrs. Gollmer as a slight token of the respect which you are both regarded by all your parishioners here, and may God be with you and yours through all the changes in this life until He gathers us all into His heavenly kingdom." The rector made a feeling reply, thanking the members for all their kindness.



QUEBEC.

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

Quebec.—The following are the Bishop's public engagements for the remainder of this month: Sunday, April 16th (Palm Sunday)—Celebrate the Holy Communion and preach, cathedral, 11 a.m., and assist at Evensong. Holy Week—Take part in all the daily special services. Tuesday, April 18th—Preside at meeting of Central Board, 4 p.m. Good Friday, April 21st—Preach, cathedral, 11 a.m., Easter Day, April 23rd—Celebrate Holy Communion, cathedral, 11 a.m. Tuesday, in Easter Week, April 28th (St. Mark Evan, and Martyr)—Celebrate the Holy Communion, 7.30 a.m. Saturday, April 29th—Travel to Ottawa. Sunday, April 30 (first after Easter)—Preach at Ottawa for M.S.C.C.



ONTARIO.

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

The Bishop of the diocese returned to Kingston on Tuesday last, after an absence of three weeks. While ostensibly a trip for his health, His Lordship officiated in Toronto, Hamilton, St. Catharines, and Merriton, and preached on twelve occasions during his absence.

The Rev. H. H. and Mrs. Bedford-Jones, of Brockville, are recipients of many congratulations on the birth to them of a daughter.

Much interest is evinced by the clergy in the visit of Canon Kirkpatrick, Master of Selwyn College, Cambridge.

On Monday last, at the meeting of the Kingston Clerical Club, Canon Starr read an interesting and instructive paper on the subject of "Higher Criticism," and dealt in a lucid way with the problem of the Old Testament, the purpose of criticism, and the present results, and a warm discussion followed which was taken part in by the Dean of Ontario, Archdeacon Macmoring, Canon Loucks, Rural Dean Elliott, Revs. Dr. Nimmo, Lewin, Cartwright, Crisp, and Masters. On motion of the Rev. Mr. Crisp, Canon Starr was unanimously requested to prepare a paper for the next meeting, on Canon Kirkpatrick's point of view in Old Testament studies.

The Rev. Canon Kirkpatrick arrived in Kingston on April 7th, and together with His Excellency, the Governor-General and Lord Strathcona, was presented for the honorary degree of D.C.L. at the convocation of Queen's University. The Rev. Dr. Judon, professor of dogmatic theology, eulogized the excellent work done by Dr. Kirkpatrick in Biblical research. Canon Kirkpatrick preached sermons, marked by much fervor and spiritual insight in St. George's Cathedral, and to the students of Queen's on Sunday afternoon. On Monday he addressed a public meeting in Convocation Hall, and on Tuesday morning gave an interesting address to the clergy on the

"Relation of Biblical Criticism to the Work of the Parish Minister."

Rev. Canon Muckleston, of Perth, preached in St. George's Cathedral on Sunday morning, the 9th inst.

The Holy Rite of Confirmation will be administered in St. James' Church, on Palm Sunday morning, and in the Cathedral at the evening service.



OTTAWA.

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

Ottawa.—St. Alban's.—The Children's Auxiliary held their annual meeting in the Sunday School hall recently, a large number being present, also several of the diocesan officers. The reports of the various officers showed the branch to be in a flourishing condition. The treasurer reported \$91 paid out for missions during the year, leaving a balance on hand of \$29. The Dorcas secretary reported two parcels sent in and a bale valued at \$9; also a quilt sent in the co-operative bale to Venerable Archdeacon McKay, Lac Larouge, Saskatchewan. The treasurer of the Extra-Cent-a-Day reported the receipts for the year \$5.23. Box secretary reported \$2.18. The secretary of literature reported eight subscribers for the year. The following officers were elected: President, Louise Merrill; secretary, Annie Merritt (re-elected); secretary of literature, Selina Selbault; box secretary, Gertie Merritt; Dorcas secretary, Evelyn McCullough (re-elected); treasurer, Marjorie Eliot (re-elected); treasurer of E.C.D., Maud McCullough. Addresses were given by Miss Green, the diocesan organizing secretary, on the Indian schools in the North-West, and by Miss Parmalee, the diocesan junior secretary, on work in Japan. The presidents of the Woman's and Men's Guilds congratulated the children on the splendid reports of the year's work.



TORONTO.

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

Toronto.—St. James'.—The members of the National Chorus, of which Dr. Ham, the organist of this church, is the conductor, at the formal disbanding for the season, which took place at the Conservatory of Music on Wednesday evening, the 5th inst., presented him with a handsome silver tea service as a token of their appreciation and esteem for him.

The Lord Bishop of Toronto will hold his next general ordination on Whitsunday, June 11th. Candidates for either the priesthood or the diaconate will please, at the earliest possible date, communicate with the examining chaplain, the Rev. A. J. Broughall, 99 Bellevue Ave., Toronto.

Braunford.—The Lord Bishop of the diocese has appointed the Rev. G. B. Morley, rector of this parish, to be Rural Dean of West York. We heartily congratulate the reverend gentleman upon this mark of episcopal favour, which, through the accomplishment of much good work, Mr. Morley most thoroughly deserves.

Hornby.—St. Stephen's.—Mrs. James Bussell, of Trafalgar, who has for many years past been one of the most prominent workers in this congregation, died on Saturday, April 1st. Her funeral took place in St. Stephen's Cemetery on the Monday following, and it was very largely attended. Besides the incumbent, the Rev. T. C. Noxon, the Rev. Canon Tremayne, of Mimico, and the Rev. A. J. Belt, of Milton, took part in the services. Besides her husband the deceased lady leaves five children, two sons and three daughters, to mourn her loss.

HURON.

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

London.—The Bishop of Huron has made the following appointments: Rev. T. A. Wright, of Brantford, to be Rural Dean of Brantford; Rev. G. B. Sage, B.A., B.D., and Rev. Dyson Hague, M.A., to be examining chaplains; Rev. Rural Dean Hicks, B.D., of Simcoe, and the Rev. Canon Craig, B.D., of Petrolia, to be domestic chaplains.

Clarksburg.—Bishop Williams has appointed the Rev. Edward Appleyard to this parish, which became vacant on the superannuation and resignation of the Rev. Geo. Keyes. Mr. Appleyard has been working up to the present in a large and scattered and difficult parish, and his work has been untiring and unselfish to a quite exceptional degree, and has been very greatly blessed. His new field of labour will give plenty of scope for hard, zealous work, and is a well-earned promotion to a faithful worker. Mr. Appleyard was educated at Huron College, London, where his brother, the Rev. B. Appleyard, also graduated. His brother is now organizing secretary for the S.P.G. for the Diocese of Manchester, in England. Mr. Appleyard is married to Miss Gaviller, of Beeton, a sister of the Rev. Herbert Gaviller, of Buffalo, and a near relative of Dr. Geikie, formerly Dean of Trinity Medical School, and of the well-known writer, the Rev. Cunningham Geikie.

Chatham.—Holy Trinity.—On the third Sunday in Lent the Rev. J. W. Hodgins, late of Seaforth, was inducted as rector of this parish by the Ven. Archdeacon Hill, of St. Thomas, acting for the Bishop, who was unable to be present. The service consisted of the formal recognition of Mr. Hodgins as rector of the parish, and as entitled to all the rights, privileges and emoluments pertaining thereto. The keys were presented by the churchwardens, after which the Morning Prayer was recited, with an appropriate sermon by the Archdeacon. In the evening the rector preached his first sermon to his new congregation, which was a splendid effort, and well bore out the reputation which had preceded him as an able preacher and a valued addition to the preaching talent of Chatham. On the following evening a reception was tendered Mr. and Mrs. Hodgins in the school-room of Holy Trinity Church. There was a very large attendance, not only of the congregation, but of the citizens generally. Addresses of welcome were given by the Rev. Rural Dean McCosh, rector of Christ Church; the Rev. C. Battisby and the Rev. Mr. McGillivray, Presbyterians, and the Rev. Mr. Mellotte, Methodist. Mr. Hueston, police magistrate; Dr. Holmes, Mr. Edwin Bell and others. A splendid musical programme was also rendered by the choir and others. Mr. Hodgins begins his new work under the most favourable auspices, and we look for much success from his labours in the parish.

RUPERT'S LAND.

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

Winnipeg.—The Home Mission Committee for the Diocese of Rupert's Land met in the Synod office on Tuesday afternoon, March 28th. There were present Archbishop Matheson, who presided, and the Rev. C. N. F. Jeffrey, superintendent. Archdeacon Phair, Canon Murray and Revs. H. T. Leslie, S. G. Chambers and E. E. M. Phair. The assembly was the regular quarterly committee meeting, and in addition to routine business, arrangements were made for the supply of a large number of mission fields by students of the various colleges during the summer months. Among other fields to which students will be sent this year will be Winnipeg Beach and Whytewold. No Church of England service

has yet been held at these points, but such services will be inaugurated this year in the month of June, and will be continued throughout the summer. A small village seems destined to spring up at the Beach, and it is quite possible that a small church will be built there. During the present summer services will be held in such building as may be available for the purpose. Service will also be maintained on the following fields, each of which has several preaching points: Baldur, Oakville, Napinka, Somerset, Austin, Glenboro, Rosser, Roblin, Fork River, Hartney, Minto, Neepawa, Posen, Queen's Valley, St. Martin's, Kildonan, Beausejour Findlay, Carroll, St. Claude, Solsgirth, McCreary, Was-kada, Plum Coulee, Hargrave, Shellmouth, Woodside, Harrowly, Orange Ridge, Franklin, Cartwright, Stonewall, Miami, and Sperling. The grouping of the stations was rearranged in many cases. Four colleges will unite in sending men to these fields, the four institutions being St. John's College, Winnipeg; Trinity College, Toronto; the Diocesan Theological College, Montreal, and Wycliffe College, Toronto. A proportion of the theologians will be available during the month of May and the balance early in June.

Winnipeg.—The Rev. A. L. Murray, M.A., Western representative of the Canadian Churchman, has tendered his resignation of St. James' parish, Swan River and is at present in Winnipeg prior to his appointment to a parish in Southern Manitoba. Mr. Murray occupied the pulpit of St. Peter's Church on Sunday morning, April 2nd.

The Rev. J. W. Matheson, M.A., who has been teaching in the St. John's College School for a few weeks past, will resume his parish duties at Boissevain shortly.

Mrs. Hewitt, wife of the Rev. Rural Dean Hewitt, M.A., B.D., of Souris, has been visiting friends in Winnipeg, Manitou, Killarney and Clearwater. She returned home last week.

Mrs. Walton, wife of the Rev. Wm. Walton, acting rector of Morden, is very ill at her home in Manitou. Her life is hourly despaired of.

The Rev. C. N. F. Jeffrey, M.A., B.D., Diocesan Missionary, will spend six weeks in the east aiding the General Secretary of the M.S.C.C., who asked for him in missionary appeals.

The Rev. Richard Cox, of Napinka, has resigned his charge, and will go to Qu'Appelle diocese, being stationed at Weyburn, on the Canadian Soo line of railway.

The Rev. James Brisco, B.A., has given up his cure at Oakville, Man., and is at present teaching school, previous to his departure from the diocese to a new field of labour.

The Rev. H. L. Roy, B.A., formerly curate of Christ Church, Vancouver, is at present visiting in Winnipeg at the home of his father, the Rev. J. J. Roy, of St. George's. It is understood that Mr. Roy has accepted work in this diocese.

A new pulpit, reading-desk, altar-rail and seats have been placed in the church at Pilot Mound, under the charge of the Rev. C. M. Farney.

The stationing of the college students on summer Missions has been made by the committee, and they will begin work immediately after Easter. Students from St. John's College, Winnipeg; Trinity College and Wycliffe College, Toronto, and Montreal Diocesan Theological College will supply the demand.

The Rev. Canon Coombes has well-nigh recovered from his prolonged illness, and is able to resume his duties at the cathedral.

The Rev. W. G. MacMoline, B.A., has moved from Somerset to Deloraine, where he has taken up the work laid down by the Rev. F. W. Walker, who began his duties as curate to the Rev. A. U. De Pencier, M.A., of St. Matthew's, Brandon, on Ash Wednesday.

It is announced in the daily papers that the Rev. Mr. Harribin, incumbent of Bradwardine, is to accept a curacy at St. George's Church, Winnipeg.

The Rev. W. E. Edmonds, B.A., and Mrs. Edmonds, of Dominion City, are expected back shortly from England, where they have spent the winter.

The Rev. Mr. Wilkinson, of Austin, has resigned his parish and returned east previous to going to England.

The Rev. Mr. Larzen, who was incumbent at Morris, is now rector of the church at Port Arthur, Ont., where he is doing an excellent work.

The W. A. of this diocese, having successfully completed their effort to raise \$1,200 for the Clergy Endowment Fund, have been given by His Grace the Archbishop a new object to work for in the effort to raise during 1905 \$1,000 towards a Parsonage Fund, a fund badly needed to the better assistance of the many new Missions now springing up all over the diocese.

The Rev. S. G. Chambers, B.A., B.D., of Christ Church, delivered an able lecture on "Dickens" in Winnipeg last week.

It is reported that the Rev. E. Pritchard, B.A., has tendered his resignation of Birtle, and will accept a charge in another portion of the diocese.

Manitou.—St. John the Baptist.—At the annual meeting of the Woman's Auxiliary of this church the following officers for the current year were elected: President, Mrs. H. Burke; first vice-president, Mrs. T. Archer; second vice-president, Miss McCoy; secretary, Mrs. W. J. Rowe; treasurer, Mrs. E. Clark; delegates to diocesan annual, Mrs. Burke and Mrs. Rowe; alternates, Mrs. Atkinson and Mrs. Taylor. The society has a present membership of thirty, and is very active. The various reports were very gratifying. Nearly \$1,000 has been raised during the past three years of its existence for local purposes, besides bales being sent to various Indian missions and a fair co-operation manifested in all the general schemes of the Diocesan Branch. The missionary intelligence side is not being neglected, and interest is fast developing in the outside work of the Church. The W. A. Leaflet and the Canadian Churchman are taken by the different members. Too much cannot be said in praise of the devout efforts of this society of earnest women, and the incumbent looks forward to another year of successful work for it in the Master's vineyard. Another source of pleasure to the incumbent, and which this society can lay claim to abetting, is that of the week-night Lenten attendance. There has been almost double the number present this year at the Lenten services than heretofore—young men especially have come regularly and devoutly, and the Lenten season has, on the whole, so far been well observed and utilized for the further development of the spiritual life.

St. Andrew's Mission.—His Grace Archbishop Matheson paid a visit to St. Andrew's on Sunday, April 2nd. The special object of His Grace's visit was the opening of the new St. Matthew's Church at Cloverdale. The new church, which has been built largely through the untiring efforts of the Junior Woman's Auxiliary at Cloverdale, is a neat frame structure on a stone foundation, capable of seating from 100 to 120 worshippers. The site for the church was given by the people's warden, Mr. James Anderson, and lies about four and a half miles west of Lower Fort Garry. The day itself was fine, but a heavy snow storm a few days before and the spring thaw left the roads in anything but a satisfactory condition. The opening service was held at 11 o'clock, the dedicatory service being taken by the Archbishop, who was assisted in the service by Rural Dean Johnson, of Killarney, the former incumbent of the Mission, and under whom the Church Fund was started, and the present incumbent, the Rev. Howard J. King. His Grace, in congratulating those present on the completion of their church, spoke of his life-long acquaintance with the old Parish of St. Andrew, and also with many of the members of the new church at Cloverdale, and

brought before loving way the possibilities which home to them opening service the incumbent "A personal gift E. and M. M. their beloved tered into his ing service clo Communion. Rural Dean J the incumbent Anderson, of the new church at the church address, the words at the was taken by the heavy ch were well att being filled to find seats in the day, whi Fund, amount

Jervois

Prince Alb vacant, one and Rev. J. about one pe Revs. J. and Sunday every Sunday servi say and Wi Catherines; Willoughby, without wan der by the doubt as to and the con the Bishop whole of tl first visit to Church of months. Tl but no chur filled with, Church peo responses a The Bishop nephew of a veteran p parts of th also acquai is hoped s On Monda his way ba at the hot reader at sent. As s half-built c The Missi Colleston, latter is w who is in t are greatly reader, ex to take on are badly are also a for service three or what are for those difficulty. Brotherho pression a 24th Mar St. Alban the Bisho greatly be here, but

brought before them in his own forcible and loving way the many privileges, duties and responsibilities which their new church would bring home to them. A very pleasing incident at the opening service was the presentation, through the incumbent, of a beautiful Communion set. "A personal gift to Cloverdale Church from Kate E. and M. M. Hatson, of Toronto, in memory of their beloved uncle, Christian Hatson, who entered into his rest March 25th, 1901." The morning service closed with a celebration of the Holy Communion, the Archbishop being assisted by Rural Dean Johnson, the Epistle being read by the incumbent. In the afternoon Rural Dean Anderson, of St. Peter's (in whose Rural Deanery the new church is situated), joined those already at the church, and gave a helpful and inspiring address, the Archbishop adding a few helpful words at the close. In the evening the service was taken by Rural Dean Johnson. In spite of the heavy character of the roads the services were well attended, in the afternoon the church being filled to the doors, some being unable to find seats in the building. The collections for the day, which were applied to the Building Fund, amounted to about \$60.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop.

Prince Albert.—There are still three Missions vacant, one ever since last July, and the Bishop and Rev. J. Hines give every free Sunday, i.e., about one per month, to one of these, while the Revs. J. and O. W. Taylor are able to give a Sunday very occasionally. The Bishop took the Sunday services on Sunday, 19th March, at Lindsay and Willoughby, as follows: 11 a.m., St. Catherine's; 3 p.m., St. Paul's, and 7 p.m., Willoughby, finding his way over the bad roads without wandering or mishap. Owing to a blunder by the local mail officials, there was some doubt as to the date at the two first churches, and the congregations were, therefore, small, and the Bishop had to take the organ as well as the whole of the services. This was the Bishop's first visit to Willoughby, which has not had a Church of England service for eight or nine months. There are quite a few Church families, but no church. The little schoolhouse was well filled with, mainly, Presbyterians and our own Church people. The singing was hearty, and the responses also, from those few who had books. The Bishop was the guest of Mr. Moberley, a nephew of the former Bishop of Salisbury, and a veteran pioneer and fur-trader in the uttermost parts of the North-West and Pacific Coast, and also acquainted with St. Petersburg, Russia. It is hoped services will be more frequent here. On Monday morning the Bishop started to find his way back to Prince Albert, calling for dinner at the house of Mr. Kirkby, who acts as lay reader at St. Paul's when no clergyman is present. As soon as this Mission is filled again, the half-built church at Lily Plains will be finished. The Missions of St. James', Indian Reserve, and Colleston, with Stanleyville, are also vacant. The latter is worked at present by Mr. C. Andrews, who is in training for ordination, and his services are greatly esteemed by the people. Another lay reader, ex-officer of the Church Army, is about to take one of the vacant Missions, but clergy are badly needed, and cannot be found. There are also at least six new fields of settlers crying for services. For these the Bishop is expecting three or four students for the summer. "But what are these among so many?" And even for those the funds will have to be found with difficulty. Mr. F. W. Thomas, St. Andrew's Brotherhood, visited us, and made a real impression upon the men who heard him. On the 24th March he addressed a gathering of men in St. Alban's, Prince Albert, being introduced by the Bishop, and thanked by the rector. It is greatly hoped that a Chapter will be organized here, but Prince Albert always moves slowly

and cautiously. On the 26th March he addressed the evening congregation at Saskatoon, having held a meeting for men on the previous evening. After service, the rector and a number of men stayed behind, and sixteen made the required promises of prayer and service, and were admitted by the rector to the Brotherhood. On the same day the Bishop preached at the morning service, and held a Confirmation in the afternoon, when nineteen were confirmed; many of them adults. The next day the Bishop and the rector, the Rev. D. T. Davies, walked across the railway bridge and saw Mr. Thomas safely on board the train. This was the last train to cross the bridge, and because it was getting unsafe passengers were not allowed to cross it on the train. A few hours later the bridge was swept away by the ice. The Executive Committee met at "Bishopsthorpe" on the 29th ult., and transacted various items of business connected with the funds of the diocese and the deeds of diocesan lands. The stone of the foundation of the new St. Alban's, Prince Albert, has been placed on the site, and the architects' plans are coming in, and will be decided on by the time this appears in print. The Rev. J. Hines had a long and bad drive to Montreal Lake last week, visiting the Indian Mission, and had to abandon his sleigh en route and hire a wheeled vehicle to finish his journey. The W. A. is growing in numbers and enthusiasm; there are affiliated branches now at Prince Albert, Saskatoon, Rosethorn, Duck Lake and St. Mary's.

CALEDONIA.

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

Metlakatla.—Bishop Du Vernet has just accomplished what few white men care to attempt—a trip up and down the Naas river in mid-winter. The Bishop travelled partly by open boat, and dog-sled, but chiefly by walking, at times climbing precipitous bluffs to avoid the open water, taking advantage of the pathway of some mountain torrent frozen into icy steps, where a slip would mean disaster, and crossing twice the celebrated lava plains. At Lakkalgap, twenty-five miles up the river, the Bishop received a royal welcome, arriving amidst the firing of guns, the soaring of sky-rockets, and the playing of the band. He was presented with an address from the Council, stating clearly the reasons why the people of Lakkalgap had come over in a body to the Church of England. At Aigansh, fifty miles further up the river, on Sunday, January 29th, the Bishop administered the rite of Confirmation to thirty-five women and twenty-four men in Holy Trinity Church, and on Sunday, February 5th, he confirmed nineteen women and sixteen men, presented by Archdeacon Collison in Christ Church, Kincolith, at the mouth of the Naas river, making a total of ninety-four for the Upper and Lower Naas. The Bishop used the Nishaga tongue in the prayer of confirmation. The trouble at the heathen village of Kitlakdamix, two miles above Aignash, where, in a drunken revel several men and women were badly hurt—faces bitten, hair torn off, fingers mangled, etc., etc., has been firmly handled by the Rev. J. B. McCullough, J.P., and as a result of much searching of heart eighteen of the heathen have repented and are now under Christian training. During the Bishop's visit twelve children of those lately turned from heathenism were baptized.

Correspondence.

MOSES ON THE NILE.

Sir.—The story of Moses in the ark of bulrushes is one of the old-world idyls which has its perennial charm for the readers of all ages. How often in imagination has the voyage of the frail bark been followed, perhaps close to the bank on which an alligator was basking in the sunshine, or out in the stream amongst the lilies, or again in shore between the papyrus reeds. Even the ark with its loved freight was watched over by that faithful sister whose budding genius was, perhaps even then, beginning to give vent to poetic imagery or sacred song. It is not necessary

to write further of this part of the story, as all may read it in the second chapter of Exodus. The original story Accad was one of the four cities ruled over by Nimrod, that mighty king, the first Babylonian monarch. The first independent King of Accad tells his own story, which is collected from tablets now in the British Museum. Here, we are told,—"My little mother my father did not know, my father's brother ruled in the mountains. In the city of Astu Pirani on the Euphratus, she conceived and brought me forth—my little mother bore me in a secret place, she placed me in a basket of reeds, with bitumen she closed its mouth. She gave me to the river, which did not cover over me, but carried me to Akki, the irrigator." Akki brought him up as his son, making him a gardener, and the Goddess Istar prospered him, and he became the King of Accad. Later he conquered the whole of Babylonia and extended his kingdom westward to the Mediterranean, including the Island of Cyprus where he set up his statue, and remained three years. At his coronation he chose the name of Sargon, which means "the true King." Nor was Sargon simply an ignorant fighter; for he founded a library, and also a school of astronomy in his capital city Accad. The writings of his time and of that of his illustrious son Naram-Sin became the classical works of Babylon and Nineveh. The date of Sargon's reign is stated by Nabonidas, King of Babylon, (B.C. 550) as (B.C. 3795 to 3750), and Nabonidas was a careful and accurate historian. How then was this original story transferred to the childhood of Moses? The Jews would learn this story of Sargon during the Babylonian exile, and captivated by its dramatic beauty wished to brighten the story of their mythical law-given Moses by applying it to him. It could not, however, be used at once, but must be filtered through the minds of several generations to give it the true Hebraic tinge. It would not do for Moses to say like Sargon,—"My little mother did not know my father;" because illegitimacy was so great a disgrace in the minds of the Israelites that the stain could only be washed out in four generations. Hence, the priestly writer is careful to give the names of both father and mother; and says also that Jochabed was Amram's aunt. Sargon the learned, and proud king and conqueror, might write without a blush that he was brought up by Akki as his son and was a gardener. Not so Moses, who to retain his pre-eminence must get a royal start in life, so Priestly Writer No. 2 says he was adopted in a kind of a way by Nopherari, the favorite daughter of Ramees the Great. In the elucidation of this story I have humbly followed the great light shed by the higher critics on the Bible story. Especially of the Rev. Dr. George Adam Smith, who told the budding preachers at Yale in 1890 that the stories of the Creation of the Fall, and of the Deluge were thus obtained in Babylon, and similarly modified. He says,—"We are ignorant of the time at which the Hebrews received these stories; while in their Biblical form they exhibit so many differences from the Babylonian as to make it probable that the materials were used by the writers of the Pentateuchal documents only after long tradition within a Hebrew atmosphere." Does this knowledge of the origin of the story prevent its use by the Christian preacher? Assuredly not! Can he not still point out the watchful care of the Almighty in our weakest moments, and that He carries out His designs for the salvation of His people in spite of the well-planned opposition of man. These are legitimate lessons to be drawn from the story; and what need he know more? If he insists that unless the histories of Genesis must be true or he cannot use them as God's Word, then says the learned doctor, "let him seek his texts elsewhere." The scholarly Canon Henseley Henson wishing to avoid "The indiscriminate reading of the Bible in public as an extremely dangerous proceeding." Though he knows that the educated have means to escape the "perplexities

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caused by incredible, puerile, or demoralizing narratives of the Old Testament." "The transition is prompt in untutored minds from a sacred volume, too sacred for discussion, to a pack of lies, too gross for toleration." He therefore recommends that selections from the lives of the saints may be read instead of the lesson at public worship; as was extensively done during the Middle Ages. The more we know of truly ancient history, the more nearly we get back to Diluvian times, the more rapidly will we accept the Bible story, and believe the quotation in which he closes his article, "Heaven and earth shall pass away, but My Word shall not pass away."

S. R. RICHARDSON.

THE ERROR WILL BE CORRECTED.

Sir,—Permit me to thank D. S. T. for calling my attention to the inaccuracy in the little edition of the Church Catechism. It was not our intention to make any verbal changes whatever, but only to break up the answers into short paragraphs. I am glad to say that beneficial results of the change form are already evident in classes using this edition. The error referred to will be corrected.

W. H. NAYLOR.

MISSIONS TO JEWS IN THE BIBLE LANDS.

We have received the following letter from the Bishop in Jerusalem, who feels "specially grateful for the large and growing help from the Dominion." We very gladly publish his appeal, which the Bishop makes to the Church through the rector of each congregation.

Jerusalem, Epiphany, 1905.

Reverend and Dear Brother,—Let me ask you again for the renewal of your kind help to the "Jerusalem and the East Mission," and to suggest that the alms of your congregation may be given to it on Good Friday, the Church's day of Intercession for the Jews, or any convenient day about that time. It is unique in claim, because I am your own representative at the Mother City of the Faith; and because the work of our Church here is of such deep consequence. Jerusalem is the Metropolis of every branch of the Holy Catholic Church of the Creed; and each has here its representative Bishop. All confess that here is the centre of that unity which our Lord has willed; and, if "our unhappy divisions" are so many that the aims of this centre, and the will of Christ, are much lost sight of, still every year brings these into more distinct prominence, and we can see that the will of Christ has not lost its power. There is also encouragement from a missionary point of view. For in whatever degree the growth of Jewish national spirit, and the development of the Jewish spiritual and religious destiny touch the Holy Land, and touch the countries to which our Communion extends, so do they touch our Bishopric. And yet, further, nothing grows more pleasantly here than the friendly feeling and interest (to which God will give His own direction) of the Moslem of Palestine towards ourselves. There is enough to justify my asking you for one offertory a year, towards the development of our moral and spiritual influence in the Holy Land, if you only take the surface view which I have noted. But if you look to what is being done within the Bible Lands in this Bishopric of our Communion, we can show you churches, schools, medical work, which have been founded, and are maintained with your help. The Mission has acquired, during my episcopate, a considerable amount of real property; and I have never built church, school, or hospital, until I had already the work in full progress (in the unsafety of hired buildings), to place in such permanent position. Give me the means, and the aid of the prayers of your people, and I see no limit to the success which may be opened to our entrance by Him Whose inheritance are these lands; and Who is still the First Missionary of the Gospel within them. Surely it is not too much to ask one offertory in each year from the congregation of our Communion towards the work in which we are commissioned to represent you all at the Metropolis of Christianity; where certainly our branch of the Church has her legitimate Mission.

G. F. POPHAM BLYTH, Bishop in Jerusalem.

DOMINION SUPERANNUATION FUND.

Sir,—I read with pleasure the letter on the above subject signed "Clericus" in your esteemed issue of March 30th. Although there are many causes which we can reasonably give for young men refusing to enter the sacred office, I feel sure that none is so prominent as that referred to by Clericus, namely, the Superannuation Fund. The idea of a Dominion Fund seems to me the best that could be suggested. If we take into account the very small number of aged clergymen who are likely to depend on the fund, we have no hesitation in believing that the said fund would prove before long a successful business speculation, and much more so, if all the clergy in the Dominion were to pay even a little more into it than we at present do towards our Diocesan Funds. How many active and respected clergymen we have at present doing great and most acceptable work in the Church who have long since past their sixtieth year, and who would not entertain the idea of either retiring or taking from any Superannuation Fund. In this way such a noble fund would grow, and the very thought

of it would inspire both young and old to exercise their utmost effort in the freedom of hope, should they become unable to perform the duties required of them. It would also greatly relieve the minds of the bishops in regard to any of their clergymen becoming unable for the work. May this proposed Dominion Superannuation Fund be encouraged, and may every blessing rest on those by whose efforts it may be established.

REV. L. SINCLAIR.

The rector of St. Peter's Church, Sherbrooke, Que., would be pleased to correspond with a young clergyman in priest's orders, who might be willing to take up work in a parish offering advantages of city and country combined, in a diocese where provision is made for certain contingencies in a manner surpassing our other Canadian dioceses. Address: Rev. Canon Shreve, D.D., Box 633, Sherbrooke, Que.

THE OLD MEN NOT WANTED.

Sir,—Your correspondent "Clericus" says, in last week's issue, what is unhappily too true, that "the old-man-in-the-ministry is not wanted to-day." Isn't this a deplorable fact? Is it to be accepted without a protest by the Bishops and leading clergy of the Church? Old age is the period of maturity and surely years of experience should count more in the ministry of the Church than in any other work. How is it, then, that congregations in our cities, which should consist of the most intellectual and able men in the land, so often seem to seek out the youngest priest or even a deacon or student as the pastor or shepherd of their souls? In the other learned professions it is not so. Why in the highest? The Sanhedrin of the Jews, I believe, consisted of men of from seventy years old upwards. The views of the junior member, of seventy say, were heard first and least regarded. It is true St. Timothy was made a bishop by St. Paul, but his youth was considered a disadvantage, and the apostle advised him not to let any man "despise thy youth." Such an admonition would be superfluous to-day. The secret of the evil (for such it is) is the "culling" system which has unhappily got possession of our Church. The nemesis will be not merely a dearth of clergy, but serious damage to the eternal welfare of human souls, from the experimental treatment of novices in the ministry. It doesn't necessarily follow that the senior clergy are the most fit and able for the most important charges, but the fact that they have "borne the burden and heat of the day" shouldn't stamp them "fossils" or "old fogeys," whose worth need not be investigated at all. On the other hand, "All that glitters is not gold," and the freshness of youth and the elocutionary abilities of the novice do not necessarily constitute a desirable parish priest and pastor.

YORK.

HOLY WEEK.

Sir,—It must have appeared to some besides myself that the Psalms of the Day are often out of harmony with the special lessons, as well as the Gospels and Epistles in Holy Week. The following selection of Psalms may be found helpful in bringing this part of our worship into relation with the other Holy Scriptures appointed for these solemn days. Monday morning, Psalm 35; evening, 31. Tuesday, morning, 69; evening, 27. Wednesday, morning, 55; evening, 23 and 84 (Eucharistic), Maundy, Thursday, morning, 26 and 41; evening, 43 and 116. Easter Even, morning, 16 and 142; evening, 17 and 30. The selection has the sanction of the Bishop of Toronto, and the use of many years has proved them.

J. D. CAYLEY.

THE FIRST PALM SUNDAY.

It was now four days to the Passover, and the crowds of pilgrims to Jerusalem had nearly all arrived. In the afternoon Jesus leaves the village of Bethany and joins the companies coming up from the valley of the Jordan.

On His way He bids two of His disciples go by the short cut across the valley to the village of Bethphage, and bring an ass and a colt that they would find there.

The disciples must have listened with wonder to these instructions. It is but an hour's walk into the city, or less; it cannot be through weariness that Jesus wishes to have an ass to ride upon.

Can it be that the hour so long waited for has come? Can it be that Jesus is about to throw off His disguise, and enter the capital as King of the Jews?

As they move on, groups of pilgrims coming out from Jerusalem meet them by the way. To them they tell the orders Christ has given—tell the hopes that are rising in their hearts. The excitement spreads and deepens.

It is the colt, upon which no man had yet sat,

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that Jesus chooses on which to ride. They cast their garments on it, and set Him thereon. They hail Him as their Messiah, their King.

He now does what He never did before; He accepts the title, He receives the homage. All is true, then, that they had been thinking and hoping! It is as Christ their King that He is about to go into Jerusalem!

Then let all the honour which they can pay Him be shown. They cut down leafy branches from the olive trees and strew them in His way. They pluck the palm-tree branches (Nature's own emblems of victory), and wave them over His head. They lay their garments in the way to form a carpet for His royal progress.

Swelling in numbers, the crowd breaks out into shouts of praise, applying to this entry of Jesus into Jerusalem passages which all understood to refer to the Messiah:

"Hosanna to the Son of David; blessed is He that cometh in the name of the Lord; hosanna in the highest."

Some Pharisees, who are looking on, press through the crowd, and ask Jesus to stop this public homage. "Master," they say to Him, "rebuke Thy disciples."

"I tell you," is His reply, "that if these should hold their peace, the stones would immediately cry out."

But as the city lies spread out before Him, the Saviour's eyes fill with tears. Another Jerusalem than this one in holiday attire is in His mind—a Jerusalem beset on all sides by enemies, crouching in fear and terror, mad with starvation, and doomed to a terrible destruction.

Jesus thinks of the future, but of what future? Why was it not the future of the next few days?

There before Him lay the gardey of Gethsemane; there across the valley, outside the city walls, the hill of Calvary; there, on the heights of Zion and Moriah, rose the dwellings of the High Priest and the palace of Herod.

And Jesus knew well that before another Sabbath He would be lying in agony in that garden, that beneath those roofs He would be jeered at, and spit upon, and the multitude would cry, "Away with Him! Crucify Him!" and that there, upon the hill of Calvary, He would have to die the death of the cross.

But He looks beyond those things. "If thou hadst known," He says—thou, God's city of Jerusalem, with all thy sins, thy stoning of the prophets, who were sent to thee—"if thou hadst known, at least in this thy day"—when, all His other messengers having been rejected, the Father has sent His own Son to thee—"the things that belong to thy peace!"

The sentence is cut short. "But now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."

The pause, the tears, the lament over the doomed city, must have produced a deep impression on those around, though they could little understand their meaning. The procession, however, moves

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on, and they enter the nearest gate.
 "Who is this?" say the townspeople as they see Jesus in the midst of the excited crowd.
 "This is Jesus the Prophet of Nazareth," is the reply. How the news was received we do not know, probably with something of wonder and dislike.
 The authorities, taken in all likelihood by surprise, do not interfere. Jesus goes into the Temple, looks round on all things that He sees there, and, the eventide being now come, He returns to the quiet home at Bethany.—Dr. Hanna.

NO TIME TO PRAY.

No time to pray!
 Oh, who so fraught with earthly care
 As not to give to humble prayer,
 Some part of day?

No time to pray!
 What heart so clean, so pure within,
 That needeth not some check from sin,
 Needs not to pray!

No time to pray!
 'Mid each day's dangers, what retreat
 More needful than the mercy-seat?
 Who need not pray?

No time to pray!
 Must care or business' urgent call
 So press us as to take it all,
 Each passing day?

What thought more drear
 Than that our God His face should hide,
 And say, through all life's swelling tide,
 No time to hear!

NOT WHAT I WOULD HAVE CHOSEN.

My life is not what I would have chosen. I often long for quiet, for reading and for thought. It seems to me to be a very paradise to be able to read, to think, go into deep things, gather the glorious riches of intellectual culture. God has forbidden it in His providence. I must spend hours in receiving people to speak to me about all manner of trifles; must reply to letters about nothing; must engage in public work on everything; employ my life on what seems ungenial, vanishing, temporary, waste. Yet God knows me better than I know myself. He knows my gifts, my powers, my failings and weaknesses, what I can do and what I cannot do. So I desire to be led, and not to lead—to follow him. I am quite sure that He has thus enabled me to do a great deal more, in what seemed to be almost a waste of life, in advancing His kingdom, than I would have done in any other way. I am sure of that.

HAPPY LIVING.

Cultivate faith, obedience, service. The secret of holy and happy living is gathered up in these three words. There are a great many things we cannot understand, but these lie within our reach, and if we hold to them they will bring us through the darkest night beneath which the soul of man ever wrestled into the perfect day.

1. Faith.—If you cannot see God clearly, look toward the spot from whence His voice comes, as a child instinctively turns in the dark toward the place from which its mother's voice issues; and remember that the mountains which soar the highest in the dark will be the first to catch the glint of the morning beam at dawn. Front the east, though you be in the dark. Follow on to know the Lord. Faith is the motion of the soul Godward.

2. Obedience.—Every time you obey pull up the blind and let in more light. Every time you obey you break down the restraining reef and let more of the sea into the bay of your life. Obey the voice of God in the Book, the voice of God in your

heart, the voice of God as He speaks through circumstances and His servants—obey.

3. Service.—Never let a day go by without making the world a brighter, happier place for others, and, as you do so, the life abundant will gush out. A friend once told me that while he stood in the old Forum at Rome, watching the workmen using the pickaxe, one of them happened to strike away some rubbish and debris which had lain for centuries, and, as he did so, a fountain of water, well known in classic times as the Virgin's fountain, but which had been imprisoned for centuries, found glad utterance again, the imprisonment was over, the stone was taken away from the sepulchre, and the beautiful fountain gushed into the Italian sunshine.

It may be that to-day such an experience is to be yours and that some debris, which has accumulated upon your heart, choking your life, by the grace of God, and by the act of your own choice, shall be put away, so that the life which has been checked and restrained, may become abundant, and you may know the fulfilment of our Lord's word: "It shall become in them a well of water, springing up into eternal life."—F. B. Meyer.

TRUTHFULNESS.

True heroism consists in doing what is right, come what may. In war, this may mean giving your life for another; in peace, it often means sacrificing money, honour, position, for what is honest and right. The first qualification towards heroism is absolute truthfulness. Come what may, be the consequences light or serious, a true hero, boy or girl, will never tell a lie. Lying is the mother of cunning, of meanness, and most other vices. Every boy and girl should feel in his or her own heart that a lie is the most contemptible, the most cowardly sin that they can commit; and of all forms of lying, the worst is the cowardly one of lying to escape punishment. If a boy does wrong—and the best of us may get into mischief or do wrong at times—it may be that the whole course of life will be influenced by the answer he gives when questioned concerning it. The coward will lie to screen himself, but the boy who has a shadow of heroic feeling about him will boldly confess to his share in the affair and take his punishment. Then he can look the world in the face again; he has paid the penalty, he has no need to be ashamed of himself, while those who have lied are regarded with contempt by their fellows, and suffer a lasting feeling of shame and fear on their own part that the truth may come to light some time or other. I consider of all virtues absolute truthfulness stands first, and forms the foundation of heroism.—G. A. Henty.

A LENTEN SYMBOL.

Fasting is a symbol. It expresses the abandonment of pride. It is characteristic of a symbolic action that it not merely expresses but increases and nourishes the feeling to which it corresponds.

There is the constant reaction between the outer and the inner conditions. That is what all representative dress and habits mean. The nun's quietude, the priest's purity, the mourner's sorrow, the bride's joy—are all first uttered and then deepened by the garments in which they are severally clothed. Lent is consecrated to self-knowledge, to the humbling of pride, and to the fasting and abstinence, and soberness of life, by which the soul's humility is first expressed and then increased.

If our souls are sinful and are shut too closely by many worldlinesses against Him who is their life, let us have the symbols which belong to sin and repentance; let us at least for a few weeks proclaim by soberness and quietude of life that we know our responsibility, and how often we have been false to it.

Let us sweep through the whole year in buoyant exultation as if there were no shame upon us, nothing for us to repent of, nothing for us to fear,

By some small symbol let us bear witness that we know something of the solemnity of living, the dreadfulness of sin, the struggle of repentance. Our symbols may be very feeble, our sackcloth may be lined with silk, and our ashes scented with the juice of roses. But let us do something that shall break the mere monotony of complacent living which seems to be forever saying over to itself that there is no such thing as sin, that to live is light and easy work.

Perhaps the symbol may strike in and deepen the solemnity which it expresses. Perhaps as we tell God of what little sorrow for our sins we have, our sorrow for our sins may be increased, and while we stand there in His presence the fasting may gather a truer reality of penitence behind it.—Dr. Phillips Brooks.

The PRESENCE OF CHRIST.

Here, in my workshop where I toil
 Till head and hands are well-nigh spent;
 Out on the road where dust and soil
 Fall thick on garments worn and rent;
 Or in the kitchen where I bake
 The bread the little children eat,
 He comes, his hand of strength I take,
 And every homely task grows sweet.

Sometimes in halls of feasting rare,
 With lamps and scent of flowers in bloom,
 Among brave men and women fair
 He enters, blessing all the room.
 I hear the music of His voice
 In tones familiar to my ear,
 And straightway swift my thoughts rejoice,
 For consciously I feel Him near.

I sit among the books I love,
 Or bend above life's dearest Book,
 Softer than wing of whitest dove,
 Kinder than friend's most winsome look,
 He broods upon the page I read;
 He tells me He is at my side,
 Even here He gives what most I need,
 And stays by me, my blessed Guide.

The tempter dares an evil spell
 To weave around my wayward mood;
 His baleful minions fain would dwell
 With me in desert solitude.
 But, ere men's craft can drag me down,
 One strong to save defeats their end,
 One, once who wore Hate's thorny crown,
 One, evermore, my deathless Friend.

On, Master, while the moments drift,
 So fast away, till night draws near,
 Be with me still that I may lift
 Unceasingly, my song of cheer.
 I would not have an hour apart
 From Thee, sweet Lover, matchless King.
 Abide with me. Take Thou my heart,
 Low at Thy feet myself I fling.
 —Mrs. Sangster.

WHERE THERE IS PRAYER THERE IS PEACE.

It is small things that, just because of their smallness, distress and upset us. I mean the weight of daily care, which in the small details of personal expenditure and in the careful routine of a household, and in the rearing of children, and in the society of friends, and in the outside duty, and in private affairs, singly and separately, is sufficiently burdensome; but altogether, and on one set of shoulders, is sometimes felt to be more than the strength can bear. Those anxious lives, tempted to be fretful, and hasty, and self-important, and fussed with their incessant activities, may, if rightly interpreted and manfully grasped, settle down into round and sunny centres of regular, and peaceful, and fruitful activities. Where there is prayer there is peace; and God, Who makes every duty possible, knows, helps and cares.—Dr. Thorold.

Children's Department.

THE TONGUE.

"The boneless tongue, so small and weak, Can crush and kill," declared the Greek.

"The tongue destroys a greater horde," The Turk asserts, "than does the sword."

A Persian proverb wisely saith, "A lengthy tongue—an early death."

Or sometimes takes this form instead, "Don't let your tongue cut off your head."

"The tongue can speak a word whose speed," Say the Chinese, "outstrips the steed."

While Arab sages this impart, "The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung, "Though feet should slip, ne'er let the tongue."

The sacred writer crowns the whole, "Who keeps the tongue doth keep his soul."

FOR APRIL.

"She who from April dates her years Diamonds should wear—lest bitter tears For vain repentance flow. This stone Emblem of innocence is known." We are offering a special Diamond Ring (No. 504)—Ryrie Quality—for \$25.00.



RYRIE BROS. TORONTO

A TEST OF HONESTY.

The straightforward, honest man or boy feels insulted when his integrity is questioned—and with good reason. He is slow to distrust others, and does not like to be distrusted. Here is a pretty and amusing story in illustration:

"Paper, sir? Evening paper?"

The gentleman looked down curiously on the mite of humanity, the two-foot newsboy, and said with a slight smile: "Can you change a quarter?"

"I can get it changed mighty quick!" was the prompt reply. "What paper do you want?"

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"Star," said the gentleman. "But," he added, hesitatingly, "how do I know that you will bring back the change?"

"You don't know it," replied the little fellow, sharply.

"Then I must trust to your honesty?"

"That's about the size of it. Or—hold on! Here's your security. There's thirty-four papers in that bundle. Ketch on to this!"

Before the gentleman could remonstrate, the boy had placed the bundle of newspapers in his arms and was off like a flash.

The boy was gone, perhaps, three minutes, but during that time the gentleman was rendered completely miserable. A half-dozen of his acquaintances passed, and each one stopped to enquire if he had gone into the newspaper business, and how it paid, while the newsboys gathered around and jeered him, under the impression that he was an interloper. So he gave a great sigh of relief when the boy returned and put twenty-four cents in his hand.

"I didn't run away, did I?" the boy said, with a cheerful grin.

"No," answered the man, with a groan; "but if you hadn't returned in another minute, I should have run away."

"And cheated me out of ten cents?" demanded the boy, indignantly.

But the gentleman did not stop to explain.

"GO IT, TOM."

Tom belonged to a settlement school, and the school had furnished most, if not all, the real happiness he had ever known. Here the good in him was developed until somehow he began to forget the bad.

He was a sturdy little athlete, and won most of the races and other contests of strength. Through various winsome traits he had found his way to the heart of his teacher, and she was always interested in his success. One day arrangements had been made for a foot race. Several boys were to run, although everybody was sure Tom would win.

The preliminaries were settled, the race started, and the boys were off over the course. Tom led clear and free for about half the distance; then, to the surprise of every one, Johnny began to gain upon him. Jim was just behind Johnny, and running vigorously. Tom's feet seemed to grow heavy, and Johnny steadily decreased the distance between them, until finally he shot past Tom, and, with a sudden spurt, gained the goal fully five yards in advance; Jim was close behind, and he, too, sped over the line a little ahead of Tom, but enough to give him a second place and to leave Tom out of the race.

"Why, Tom, what was the matter?" asked his teacher, as the defeated boy came toward her with the tears streaming down his face.

His only answer was a sob.

"Tell me what happened, Tom."

Tom dug his knuckles into his eyes to dry his tears and tried to tell his story.

"I started all right, you know—" "Yes, you led them all."

"But when I got half-way there the boys began to call, 'Go it, Johnny; you're second!' 'Hustle, Jim; you're gaining!' 'Run, Johnny, run; you're most up to him!' But nobody said, 'Go it, Tom!' and somehow it got into my legs, and they wouldn't go"; and Tom, dropping to the ground in a heap, cried as though his heart would break.

POVERTY IN INDIA.

There is an old saying, "As rich as an Indian nabob," which would suggest that there is great wealth in India, but as a whole the people of India are very poor. We find a few

For Sugar.

No one of our special Easter designs is more tasteful than the Sterling Sugar Spoon (No. 530) that we are offering for \$2.00. Its surface finish is in French grey. The bowl is delicately etched, and the handle consists of an Easter lily in heavy bas relief.



RYRIE BROS. TORONTO

Designers and Manufacturers of **GAS AND ELECTRIC FIXTURES**

ECCLESIASTICAL BRASS WORK, - ALTAR RAILS, ETC.

The JAS. MORRISON BRASS MFG. CO., Limited, 89-97 West Adelaide St., TORONTO



You know the action of fruit.

Apples, on the kidneys—oranges, for stomach and appetite—prunes and figs for the bowels. But—fresh fruit won't CURE these organs when diseased: they can only HELP to keep them well.

Fruit-a-lives
or Fruit Liver Tablets

can—and DO—cure. They are fruit juices—but changed chemically and medicinally, by our secret process. So remarkable is this conversion, that "Fruit-a-lives" cure all Stomach, Liver, Kidney and Skin Diseases, where the fresh fruit would have no effect on the trouble. 50c. a box. At all druggists.

FRUITATIVES, Limited, OTTAWA.

very, very rich ones who live grandly, but the multitudes are poor. In Bombay, after nine o'clock at night, the roads are covered with people asleep—people who have no homes; and it is said that throughout India there are millions who "never sleep under any other covering than the open sky."

It is said that forty millions of the people of India go through life with too little food, many of them never knowing what it is to have their hunger satisfied. When famine comes to such as these it finds them so near



Nestlé's Food IS ECONOMICAL.

Nestlé's Food is ready for baby by adding water.

Nestlé's Food requires no milk, because it contains all the nourishment in milk.

Nestlé's Food is prepared from rich, creamy cow's milk—and is the one safe substitute for mother's milk.

THE LEEMING, MILES CO., LIMITED, MONTREAL.

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A design bird's cheap

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KAY'S SPRING OPENING

The password for admittance to our stocks is quality, and our unceasing energies are exerted in getting the best for our customers in every class of goods we handle. Price is, of course, an important consideration, also, and here the fact that we buy in enormous quantities direct from the producers tells greatly in our favor—and yours. Our charges are uniformly reasonable, often far lower, in fact, than others can afford to ask for goods of anything like the same quality.



Furniture

We devote the whole of two immense flats, with large galleries on each side, and a large portion of a third floor, entirely to the display of a collection of furniture, the equal of which, we are convinced, is not to be found in Canada.

It embraces about everything in furniture required for the modern home, and the very latest designs and finishes are represented.

For the Drawing-room and Dining-room

Some of the foremost makers in England, Canada and the United States have contributed to our display of Parlor Furniture, which embraces so wide a range of designs and of prices that we think every taste and every purse may be suited here.

Bed-room Furniture

An especially fine assortment, which includes some charming designs in mahogany, French grey maple, Circassian walnut and bird's-eye maple. You can furnish your bedroom with us either cheaply or expensively, as your purse or taste may incline.

Draperies

Seldom, if never, have we been able to show an assortment of beautiful things in drapery material and curtains at all comparable to our display this season. Not only are the designs and colorings unusually effective, but the fabrics are of exceptionally high quality. Quantities, too, are immense, so that we are in a position to handle the largest contracts promptly.

And here we may call special attention to the fact that we send experts to any place in Canada to advise as to work of this class, and estimate on the cost.

Wall Papers and Interior Decorations.

We have this season made greater preparations than ever for meeting our customers' wants in this department.

The new Wall Papers have all arrived, and the designs and colors will prove a revelation even to those who keep in touch with late achievements in the production of high-class Wall Papers.

A point to be remembered is that our expert advice as to the treatment of the room to be papered is freely at the service of those who purchase even the cheapest materials from us.

As to Decorations

We are in a position to undertake contracts for all kinds of decoration, including painting in all its branches, relief work, tinting and coloring, so that, if intrusted to us, the whole scheme of house furnishing will be in harmony.

Excellent work at moderate charges may be depended on.

Inlaid Linoleums

The best and largest assortment we have ever shown.

Included are:—
Inlaid Linoleums . . . 75c., 90c., \$1.10 and \$1.35 per square yard.
Printed Linoleums 40c., 50c., and 75c. per square yard.
Nairn's Plain Linoleums . . . 65c., 75c., and 90c. per square yard.
Patterns of Carpets, Rugs, and Linoleums sent on request.

Mail Orders

Distance from Toronto need not debar you from profiting by the unequalled facilities of this store. We solicit correspondence in regard to every line of goods we handle, and when required send competent representatives to any part of Canada to give expert advice as to furnishing, decorating, draping, etc.



Preparations for our Spring Carpet Opening commenced months ago, when we planned the designs and colour schemes to be used exclusively in our carpets. The work of carrying out these ideas was entrusted to some of the leading makers in England, and the result is now here for your inspection—a really magnificent display.

Forewarned that a stiff advance in prices was anticipated, we ordered in larger quantities than usual, even for us, and are now in a position to give our customers the benefit of our foresight in the low prices we quote below. We mention a few representative lines:—

Victoria Axminster Carpet. A superb range of designs, in the newest colorings.
Price, per yard, 3.25

Albert Axminster Carpet. Second only to the Victorian.
Price, per yard 2.25

Imperial Axminster Carpet. We show 70 patterns in this justly popular carpet, of which we carry an immense stock.
Price, per yard 1.65

Empire Axminster Carpet. Simply magnificent value for the very low price asked.
Price, per yard 1.25

Wilton Carpet. Our customers are well acquainted with the many good qualities of this carpet. Its beautiful, even surface and rich appearance make it a great favorite.
Prices, per yard, \$2.25, \$2.00, \$1.65 and 1.50

Brussels Carpet. 100 patterns. Our importations this year include many extremely handsome designs and color effects.
Prices, per yard, \$1.45, \$1.35, \$1.25, \$1.10 and 1.00

Oriental Rugs Occidental

This store is a veritable clearing-house for Rugs. Wonderful Rugs from the unchanging East, hand-woven by patient women, in designs that were old when America was first discovered. Rugs from busy Europe woven on intricate machinery, in designs fresh from the studios of famous artists. Rugs from England, from Austria, from Turkey, from India, from Japan—here side by side in piles—great shipments of them, destined to beautify Canadian homes from the Atlantic to the Pacific.

Axminster Rugs. One of the handsomest lines made—woven in one piece. Prices range from \$15.00 to \$45.00.

Oriental Rugs. A magnificent stock of these wonderful productions.

Persian	\$145.00 to \$275.00
Kashmir	40.00 " 85.00
Bokhara	30.00 " 35.00
Kazack	20.00 " 30.00
Guendges up to	17.50
Shirvans	10.50 " 25.00
Hamadan 3 ft. x 6 ft.	6.00
Carabagh 3 ft. x 4 ft.	7.50
and many others	

Indian Dhurce Rugs. In Romal stripes from \$2.50 to \$15.00

Donegal Rugs. Genuine hand tufted rugs made to order in any color or design—at from \$6.50 to \$12.50 per yard.

Verandah Rugs. Made of Cocoa Fibre & Manila, \$2.50 to \$20.00.

Yokohama Rugs. For Verandahs, Nurseries, from 75 cents to \$7.50.

Japanese Rugs. A very bright and pretty line \$1.25 to \$10.50.

John Kay, Son & Co., Limited,

36 - 38 KING STREET WEST, TORONTO.

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ES CO., LIMITED,
REAL

City Dairy

MILK QUALITY

The City Dairy Company, Limited.

Excerpts From Report of Annual Meeting of Shareholders Held at the Company's Building, Spadina Crescent, Toronto, on Monday, March 27th, 1905.

The President, Mr. S. J. Moore, took the chair, and the General Manager, Mr. Chas. Ed. Potter, was appointed Secretary of the meeting.

A large number of shareholders were present.

The Secretary read the notice calling the meeting, and also the report of the Directors, which was as follows:

"The Directors have pleasure in presenting the balance sheet and Profit and Loss Statements for the year ending December 31st, 1904.

"The result of the year's operations, after providing for all charges, including advertising expense and interest on borrowed money, is a net profit of \$18,651.24. This is in excess of 7 per cent. on paid-up Preferred Stock.

"The growth of the business during 1904 has been steady and of a satisfactory character, while the service which the Company is rendering the citizens of Toronto is being appreciated in increasing measure as it becomes better understood.

"The Shareholders will be asked to approve a by-law for the cancellation of \$35,000 of the Common Stock of the Company, which is available for this purpose, and the balance sheet as now submitted has been prepared on the assumption that this authority would be given by the Shareholders to-day."

"Respectfully submitted,

"S. J. MOORE, President."

The President moved the adoption of the report of the Directors, speaking, in part, as follows:

"It has been my duty to move the adoption of all the reports which have been presented to the annual meetings of Shareholders, but for the first time, I am able to-day to say that it is my pleasure to make such a motion. The reports submitted at former meetings of the Company have only been encouraging in so far as they have shown substantial progress made in the efforts to establish the business on a profitable basis; but that which is now presented for your consideration not only shows that these efforts have been successful, but that the time is now close at hand when the Shareholders, who have waited perhaps longer than they expected for returns upon their investment, will be in receipt of such returns.

"The opinion was expressed at the last annual meeting that the business had 'turned the corner.' This opinion is proven to have been correct, for since November of 1903, every month has shown net profits, and the statements which have now been read indicate that the net profits for the year 1904 reached the substantial sum of \$18,651.24.

"The significance of this improvement is strengthened by the statement that the months which have already passed in 1905 have shown a large increase in net profit over the corresponding months of 1904.

"One of the causes which has tended to delay the accomplishment of the commercial success of the Company has been the high standard set by its far-seeing and public-spirited promoters, chief among whom was its first President, the late Mr. Walter Massey. From time to time, and apparently with some show of reason, it has been advocated by some that this standard should be lowered in order that the commercial prosperity of the enterprise might be the more quickly realized. The temptation, however, to lower the standard has been loyally resisted, and I am sure that the Shareholders to-day will endorse the judgment, not to say courage, with which these high standards have been maintained, for not only has success been achieved, but it has been accomplished in a way that ensures its permanence. It will, I believe, be a matter of considerable satisfaction to the Shareholders who have stood by the Company in the years of its early difficulties to know that they have contributed to the establishment of an enterprise which is benefiting more largely than is generally supposed the health of the city in which we live.

"In working out the plans formed at the inception of the Company, not only was it necessary to overcome a large measure of ignorance, an immense amount of prejudice and innumerable unforeseen difficulties, but it was also necessary to acquire experience by actual dealing with conditions that were entirely novel. In no other city, as far as I know, had there been established, or even attempted, an enterprise of so high class a character for the purpose of supplying to the citizens generally the milk and cream used alike in the homes of the rich and poor. Dairies of a high class had been in operation under such hygienic conditions as made it possible to supply, at a high price, milk and cream of a comparatively pure quality, but by reason of the expensiveness of these methods, the price charged for the products made it a luxury which only the wealthy were able to enjoy. Through the establishment of the City Dairy Company, however, it is now within the power of substantially every home in the City of Toronto to obtain so important an article of diet as milk under conditions that reduce to a minimum the disease germs which so often prove fatal.

"The shareholders will naturally be interested in the question of the date at which the Company will begin the payment of dividends. This matter has received the very careful consideration of the Directors. If negotiations which are at present in progress are successful, the increase of the Preferred Capital by \$25,000 (which has already been arranged for at par) will put the Company in such financial condition that it will be proper to begin the regular payment of dividends on the Preferred Stock at the full rate of 7 per cent."

The motion to adopt the report was seconded by the Vice-President, Mr. A. E. Ames.

The President called upon the General Manager to address the meeting, and Mr. Potter spoke in part as follows:—

"I am present for the second time at the annual meeting—the first time to tell you what we hoped to do, which was naturally received with some measure of incredulity, to-day to tell you what we have done, which we hope you will receive with smiles of satisfaction.

"I am not going to dwell on the conditions of the Company when the management was turned over to me, other than to consider its effect on public opinion. The venture had not proved a success financially, although the public had been benefited more than they will ever realize through the elevation of the dairy standard throughout the entire city, as well as in the improvement of conditions at the dairy farms within a radius of 50 miles, where the city's supply was produced, and while a majority of the farmers are conscientiously striving to produce a first-class milk in every way, the proverbial 'black sheep' is not missing. Inside of a month we have been obliged to cancel the contracts of several farmers who were sending an article that would not receive the approval of the Medical Health Officer, and through no fault of the cow. If farmers, knowing that we are constantly testing their milk, will take such chances with us, I am afraid the other city dealers, who have not our facilities, are coming off only second best.

"It was necessary to get the confidence of the housewife. Ninety-nine persons in every hundred think they know a great deal about milk. Why, they say to our drivers, 'Don't try to tell me anything about milk; wasn't I born on a farm? I know just exactly how you do at the dairy, you fill the bottles with skim milk and then pour a little cream on the top,' and she closes the argument by slamming the door in his face. Such was the condition of public opinion several months ago. But to-day, by dint of much letter-writing, judicious advertising, and the co-operation of the best corps of drivers in the city, backed up by a first-class uniform product, conditions have been completely reversed, as the following sample incident shows: On a recent Saturday a customer told her driver that she would not conform to the Dairy's recent 'cash rule,' and that he need not serve her any more. The following Tuesday morning, as he was driving past the house, he heard a call, 'Milkman! Milkman!' He went back, and the same lady very testily said, 'Give me some milk; the whole family is on strike for City Dairy Milk.'

"We are gaining ground steadily. Nine out of every ten customers who leave us for whatever cause are back again inside of a month. The high standard set by the organizer of the business, the late W. E. H. Massey, has been more than maintained; we have kept abreast of the times in the matter of improved dairy machinery; our building and equipment is without doubt the finest on the North American Continent, and is open to the public for inspection at all times. Our business is carried on with the strictest integrity, both as regards producers and consumers. We practise no deception—not even the so-called harmless ones of adding a little coloring to the milk and 'thickener' to the cream. In fact, we use nothing and do nothing but what we would be glad to have every citizen of Toronto know, because knowing would convince them that we are conducting the business on lines of strictest integrity, with the health and well-being of our customers always and foremost in our mind.

"The outlook for the future was never brighter. We are doing to-day more business than ever before, and the expenses are not increasing in proportion to the increased business.

"You will get some idea of the enormous detail, and the efficiency with which the work is done, when I state that during 1904, the number of bottles that we washed, inspected, filled with milk, cream or buttermilk, capped, delivered and collected, amounted to nearly 3,500,000, with less than one complaint in 70,000 regarding either bottle or product. Besides, we sold nearly 240,000 pounds of butter, and 320,000 gallons of milk and cream to hotels, restaurants, etc., and enough ice cream to serve 1,200,000 people each with a good-sized dish.

"Just about a year ago I submitted to you a forecast for 1904, based upon the preceding four months' business, in which hope was held out that we might show a net profit of about \$14,000.00 after paying interest on borrowed money. To-day I am happy to say that the business for 1904 actually shows \$4,600.00 better; or, after paying interest, advertising and all other charges, a net profit of \$18,651.24, and if the months of January and February are any criterion, the showing for 1905 should be several thousand better than 1904.

"In closing, I wish to say that this showing is due largely to the efficient, hearty and loyal co-operation of the employees in every department of the business, without exception."

Mr. Chester D. Massey and Mr. George Weston, two of the Directors of the Company, spoke briefly and expressed the indebtedness of the Company to the President and General Manager for the present prosperous condition.

After a general discussion, during which the Directors were congratulated upon the improvement shown, the report was unanimously adopted.

Scrutineers having been appointed the following Directors were elected, viz., S. J. Moore, A. E. Ames, C. D. Massey, Geo. Weston, J. L. Spink, J. F. McLaughlin, James Carruthers, C. E. Potter, T. E. Robertson.

At a subsequent meeting of the Board the following officers were re-elected: President, S. J. Moore; Vice-President, A. E. Ames.

CITY DAIRY COMPANY, Limited,

SPADINA CRESCENT, TORONTO

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THE HOME SAVINGS AND LOAN COMPANY
(LIMITED)
ASSETS, \$4,000,000.
Offices: 78 CHURCH STREET.
522 QUEEN ST. WEST.
3 1/2 %
INTEREST ALLOWED ON DEPOSITS.
Withdrawable by Cheque.
Office Hours:
9 a.m. to 4 p.m. Saturdays 9 a.m. to 1 p.m.
Every Saturday Evening 7 to 9.
JAMES MASON, Managing Director.

Easter Idea.
Gift-making is peculiarly in keeping with the joyous nature of Easter customs. A present as appropriate as inexpensive is a Prayer Book Mark (No. 506) of silk ribbon with three sterling silver pieces attached, mounted on a pad of Easter design. It costs only 25 cents.

RYRIE BROS. TORONTO

An Evening Smoke
For an evening smoke at home there is nothing so equal
"Clubb's Dollar Mixture"
This Celebrated Tobacco is a carefully selected blending of Virginia Cut Plug, Turkish-Virginity and Pure Louisiana Perique. It smokes cool and will positively not burn the tongue.—1 lb. tin \$1.00, 1/2 lb. tin 50c, 1/4 lb. package, 25c.—Sample Package, 10c.
A. CLUBB & SONS, 49 King St. W., TORONTO

BELLS
FAVORABLY KNOWN SINCE 1826
HAVE FURNISHED 35,000
CHURCH, SCHOOL & OTHER BELL-METAL
MENEELY & CO. PUREST BEST
WEST-TROY, N. Y.
CHIMES, ETC. CATALOGUE & PRICES FREE.

In answering any advertisement it is desirable you should mention The Canadian Churchman

starvation that they fall ready victims to disease and death. The people in general eat two meals a day, but the very poor rarely indulge in so much luxury. Outside of the large cities a workingman of the better class gets twopence or threepence a day, while one of the poorer class gets about half that sum.

A USEFUL FISH.
There is scarcely a fish that is more useful to man than the cod. As an article of diet—whether fresh or salted and dried—it is a most important addition to our food supplies,

There is no Salt for table use that can compare with WINDSOR SALT. It is absolutely pure, never cakes, and is always the same perfect quality.

and is made use of in various ways for the support of man and beast over a widely extended area. The tongue is regarded as a delicacy, the swimming bladder furnishes isinglass almost equal to that of the sturgeon, and the liver gives us the oil which is so much recommended as a tonic and a food in all wasting complaints. The Norwegians give cod's head mixed with marine plants to cows to increase the yield of milk; the Icelanders give the bones to their cattle; in Kamschatka dogs are fed on them; and in icy wastes they are frequently dried and used as fuel. The cod is prolific enough to admit of this extensive use, for one fish will produce 9,000,000 eggs.

SPRAINS AND STRAINS.

When a joint is sprained its ligaments are stretched and torn, and the muscles around are bruised, and in many cases partially torn as well. Blood is poured out from the bruised tissues into the joint, which rapidly becomes swollen, stiff and painful, more especially when any attempt is made to move it.

The treatment of sprains is a matter of the greatest importance, as a neglected sprain always leads to imperfect recovery of the joint, which is very liable to become permanently stiff and immobile. Efforts should be directed to reduce the swelling and to prevent the joint from becoming fixed. At first, to allay the pain and swelling, hot fomentations should be applied for some hours. Then a large pad of cotton wool should be fixed in position over the joint by means of a bandage. Within forty-eight hours, or even less, gentle massage should be commenced, the joint being carefully manipulated at the same time. Douching with hot and cold water alternately will be found a useful adjunct to treatment, and later friction with oil will aid in restoration of movement. When the injury has been neglected, forcible movement of the joint will be necessary, but this should always be carried out by a good surgeon.—The Scotsman.

THE VALUE OF SYMPATHY.

When Dean Farrar wrote, "We often do the world more good by our sympathy than our labours," he was not minimizing the value of work. He simply meant that just as being is more than doing, and the source of a fountain greater than any stream which issues from it, so sympathy without labour is better than labour without sympathy. The best possible equipment for doing good is the combination of the feeling heart with the ready hand. Before the Master fed the five thousand on the grassy plain by the Sea of Galilee, He was first "moved with compassion toward them."

What is it to sympathize with another? Is it to be sorry for his

"Time, the most independent of all things" is best made to serve man by the
ELGIN WATCH
the most dependable of all timekeepers.
Every Elgin Watch is fully guaranteed. All jewelers have Elgin Watches. "Timekeepers and Timekeepers," an illustrated history of the watch, sent free upon request to
ELGIN NATIONAL WATCH CO., ELGIN, ILL.

troubles and glad of his happiness? Yes, doubtless; but more than either. When we dig the roots of the Word out of their native Greek soil, we find that to sympathize is to feel with, and not simply about. Perfect sympathy presupposes the ability of putting one's self for the time being in the other's place; of looking with his eyes, from his point of view. The place may be very different from your own, and the angle of vision calculated to produce only a distorted image, but until you have stood in the one, and looked from the other, you are in no proper condition to help or correct.

A lady who habitually spends strength and money without stint for the poor, complained one day of the ingratitude of a family which she had assisted. "They did not so much as thank me for the provisions I ordered for them," said she, "and yet I know positively that they had not even a half-loaf of bread in the house, for I opened every cupboard to make sure!" This lady, though sincerely charitable, might profitably learn at the feet of the great pagan philosopher, Seneca, who wrote:

"There is not any benefit so glorious in itself but it may yet be exceedingly sweetened and improved by the method of conferring it. The virtue, I know, rests in the intent, the profit in the judicious application of the matter; but the beauty and ornament of an obligation lies in the manner of it."

"Anna is so frivolous!" said one young girl to another. "I want nothing to do with her."
"My dear," answered an older friend, gently, "Anna was not trained by your mother. Would it not be better to try to understand and then to help her?"

Self-righteousness and sympathy are as antagonistic as fire and water. Nobody was ever attracted to the Christian life by viewing its expression in the person of one whose very appearance seems to say, "I am holier than thou." Never forget that if you stand higher than your brother it is because God has lifted you up, and so long as you keep one hand in His, you need not fear to fall by reaching down the other to one below you.

Sympathy, like the principle of action and reaction in natural philosophy, works both ways. Convince another that you "feel with" him, and he will at once, more or less perfectly, begin to "feel with" you. This is the secret of influence, and the in-

fluence of human character is the strongest of finite forces.

Maeterlinck has put the matter into a nutshell when he says: "We will not find the divine in other men except in first showing to them a divine in ourselves."

BRAIN FAG IN SPRING.

FEELINGS OF DISCOURAGEMENT AND DESPONDENCY FROM WEAK BLOOD—CURE IN

Dr. Chase's Nerve Food.

Of all the blood supplied as nourishment to the human body one-fifth is consumed in the brain in the manufacture of nerve force, the vital power which is transmitted through the sympathetic nerve to the lungs, heart, kidneys, liver, bowels, etc., and which supplies the motive power to these organs.

In the spring when the blood is thin and watery, and the nerve force becomes depleted, the ill effects are often first felt in the brain.

The head aches. The mind is dull and listless. It is difficult to concentrate the thoughts. Feelings of gloom and discouragement come over you.

Energy and ambition seem to be all gone. You begin to look on the dark side of things. Your temper is easily irritated.

But enrich and purify the blood by the use of Dr. Chase's Nerve Food, and you will soon find disease of body and mind disappearing.

The tired nerve centres of the brain receive few vitality from the new, rich blood, new nerve force is sent tingling along the delicate nerve fibres, and every organ of the body responds to the new call to health and duty.

If you would avoid the ills and weaknesses of spring, use Dr. Chase's Nerve Food. 50 cents a box, at all dealers, or Edmanson, Bates & Co., Toronto. Portrait and signature of Dr. A. W. Chase on every box.

BELLS
Steel Alley Church and School Bells. Send for Catalogue. The C. B. BELL Co., Hillsboro, O.

INCORPORATED TORONTO SIR J. A. BOYS
1886. P.R.S. PRESIDENT.

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COLLEGE STREET.
EDWARD FISHER, Mus. Doc.,
Musical Director.

Students May Enter at Any Time.
Send for Calendar.

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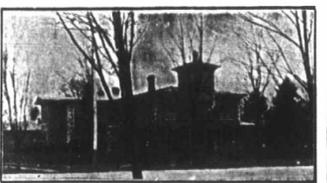


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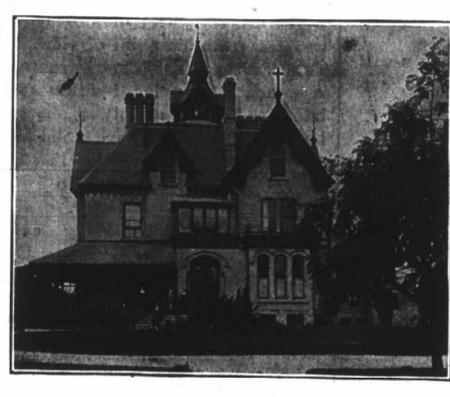
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