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This is the day when the meek Prophet of Nazareth claimed the crown of David. The people knew what He meant when, in exact conformity with the prophecy of Zechariah, He mounted an ass and rode up to the gates of the holy city. The waving palms, the garments carpeting the path, the sounding alleluias, were all significant of the coming of the King. But most wonderful of all the wonders of the day, was the Heavenly Voice that answered the Royal Son's appeal: Father, magnify My Name!

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ing: "This is My beloved Son, in whom I am well pleased." When the time had come to make Him known as greater than all prophets, the very Word of God then, on the Mount of Transfiguration, in the presence of Moses and Elias, that wondrous voice proclaimed: "This is My beloved Son, Hear ye Him!" Priest, Prophet, King! So declared and acknowledged God, the Father Almighty.

It was a strange throne that was sought so boldly by our dear Lord to-day: a cross of wood, with nothing more restful on it than the sharp nails! It was a strange crown that He claimed the right, to-day, to set upon His brow: the crown of thorns, jewelled only with the drops of His own blood! It was a strange mantle that He chose for His regal vesting: the cold sweat of death!

Yet the words that He uttered to-day, we know are verified: "And I, when I be lifted up, will draw all men unto Me."

True, dear Lord, King of glory, because King of shame! King of love, because King of woe! King of life, because King of Death!

SLEEPY TIME.

Good-night, little baby:
The day's gone away;
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Doesn't know how to play.
Good-night, little baby:
My arms are the bed,
My heart is the pillow,
My love is the spread.

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No. 14

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The Rev. Austin Silas Rogers, who was ordained by the Bishop of Newcastle on Sunday, was formerly a Wesleyan minister. He is a Fellow of the Royal Geographical Society and author of The Warrior Christ.

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BEFORE EASTER.**

"Let this mind be in you which was also in Christ Jesus."

"Learn of Me," He says, "for I am meek and lowly of heart, and ye shall find rest unto your souls." Day by day through this most solemn week we are to behold the meek and lowly Jesus, the Spotless Lamb of God, exposed to the scorn, the insults, the impious cruelty of men, mocked and reviled and spitted on, derided by the stony-hearted multitude, swayed by the prince of darkness; we are to see Him, the Lord of Life and Glory, "obedient unto death, even the death of the Cross." And as we gaze upon Him so patiently enduring for our sakes sufferings inconceivable, His wondrous words come to us with a new power. "Learn of Me, for I am meek and lowly of heart."



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How can we look unmoved upon those awful scenes! Incarnate Love surrounded by the hate of men; He, by whom all things were made, despised and rejected by His creatures! the only begotten Son of God, who was "in the bosom of the Father," a very scorn of men and the outcast of the people! It thrills us with awe and bitter shame to think that human beings such as we should have set at naught, yea, crucified, the Lord of Glory; it thrills us with wonder inexpressible to behold Him, whose power is infinite, going like a Lamb to the slaughter and as a sheep be-

fore her shearer is dumb, in patient silence bearing what passes our conception.

Yea, Lord, we would learn of Thee! O with what speechless shame we remember, now in the presence of Thy meek endurance, our sins of mad rebellion at the little trials which beset our path, our impatience at the most trifling indignity which may be put upon us, our passionate recriminations, our burning indignation at a supposed insult, Thou King of Kings and Lord of Lords, dumb before Thine accusers! We, miserable sinners! Now in this week sacred to Thy sor-

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r ws, let us, if never before, see ourselves in the light of Thy perfection. Let us be pierced through and through with the consciousness of our sins against Thee. Then into our bruised hearts pour the balm of Thy forgiveness, and at the foot of Thy cross let us find rest unto our souls!

The Rev. A. P. Wilson, rector of Christ Church, Lykens, Pa., recently presented a number of candidates to Bishop Darlington for confirmation, amongst whom were two elderly men and each one of these was accompanied by his grandson. The two grandfathers, with their respective grandsons, were confirmed side by side.

The Lay Secretary of the C.M.S. recently received a cheque for £1,000 from a lady, and one for £2,000 "In Memoriam."

Canadian Churchman.

TORONTO, THURSDAY, APRIL 4, 1912.

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NOTICE TO SUBSCRIBERS.—WE BEG TO GIVE NOTICE THAT THE CANADIAN CHURCHMAN WILL CONTINUE TO BE PUBLISHED AS USUAL.

Lessons for Sundays and Holy Days.

April 7.—Easter Day.

Morning—Exod. 12:1—29; Rev. 1:40—19.
Evening—Exod. 12:29 or 14; John 20:11—19 or Rev. 5.

April 8.—Monday in Easter Week.

Morning—Exod. 15:1—22; Luke 24:1—13.
Evening—Cant. 2:10; Matt. 28:1—10.

April 9.—Tuesday in Easter Week.

Morning—2 Kgs. 13:14—22; John 21:1—15.
Evening—Ezek. 37:1—15; John 21:15.

April 14.—First Sunday after Easter.

Morning—Num. 16:1—36; 1 Cor. 15:1—29.
Evening—Num. 16:1—36, or 17:1—12; John 20:24—30.

Appropriate Hymns for Easter Day and First Sunday after Easter, compiled by Dr. Albert Ham, F.R.C.O., organist and director of the choir of St. James' Cathedral, Toronto. The numbers are taken from the New Hymn Book, many of which may be found in other hymnals.

EASTER DAY.

Holy Communion: 163, 249, 252, 397.
Processional: 157, 162, 165, 167.
Offertory: 159, 166, 170, 173.
Children: 691, 701, 703, 751.
General: 160, 164, 168, 169.

FIRST SUNDAY AFTER EASTER.

Holy Communion: 161, 249, 259, 262.
Processional: 169, 173, 408, 440.
Offertory, 172, 394, 406, 520.
Children: 167, 715, 732, 751.
General: 171, 174, 759, 790.

The essential truth of Christian doctrine lies in its present application and fulfilment as well as in the future consummation. The Gospel of Jesus Christ is for the present as well as for the future. "Blessed are the poor in spirit, for their's is the kingdom of Heaven," saith the Master. And it is this fact which moves St. Paul to speak of himself and his fellow-workers thus: "As unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." (2 Cor. 6: 9 and 10). What, then, are we to understand as the present application and fulfilment of the Easter lesson? As concerning Jesus, the Resurrection from the dead confirms all His claims and His Teaching. He is our Passover, our Expiatory Sacrifice. The sacrifice is accepted of the Father inasmuch as Christ is risen from the dead. The Resurrection of Jesus interprets to us the eternal significance of Jesus and His Teaching. It gives to both a universal and eternal appeal and application. As concerning mankind, it assures us of the gift of immortality. Jesus is the first fruits of them that slept. In Him we shall rise. "For as in Adam all die; even so in Christ shall all be made alive" (1 Cor. 15:20). The future is bright for the man who believes in Jesus Christ risen from the dead. But what about the present? This present life is an absolutely changed one when it is related to Jesus and the doctrine of immortality. St. Paul grasps that truth and puts it before mankind in a very striking manner. Baptism, viewed from one point, signifies our death unto sin, and our resurrection unto a new life, the eternal life begun on earth. Our's is the kingdom of Heaven. "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (Romans 6:9). "We were buried therefore with him through baptism unto death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life" (Romans 6:4). The Festival of Easter reminds us of our death unto sin, our rising again unto righteousness, our continual mortifying all our evil and corrupt affections, and our daily proceeding in all virtue and godliness of living. It is because of this present application and fulfilment of the Easter teaching in our lives that the Church orders her communicants to receive the Blessed Sacrament at Easter. For in that sacrament our souls are strengthened and refreshed by the Body and Blood of Christ, as our bodies are by the Bread and Wine. "A happy Easter!" must be our prayer for all, our greeting to all. For in this life we can be happy and useful only in so far as we appreciate the present significance and fulfilment of the Easter teaching. "Ye are dead, and your life is hid with Christ in God."

A New Mission of Peace.

An English journal tells us that in 1903 there appeared, almost unnoted, a small book entitled, "Patriotism Under Three Flags," by a young journalist named Ralph Lane, whose views about the Boer War, the Spanish American War, and the Dreyfus case were but little in accord with the utterances of the moment. In America at the time of the Venezuelan difficulty he heard expressed in many forms the desire for the "annihilation of England," and asked himself what gain could result from the loss of such a field for business as the United Kingdom. In France at the time of the Dreyfus affair he heard similar language, and again marvelled how France could profit by the hurt of one of her best customers. "Europe's Optical Illusion," by Norman Angell, appeared

in 1909, and for six weeks lay unnoticed on the shelves; then the author received a letter from a leading European statesman, declaring that the little brochure had struck out a new line of epoch-making thought. The writer of the letter had himself circulated a hundred copies among the rulers of the world. Soon the book was translated into many languages; was debated in the French Chamber; discussed by English statesmen, and a message of approval sent by a hundred members of the Reichstag to its author. The new thinkers maintained that war was now, from the point of view of the material interest of the conqueror, a mistake. That owing to the unheeded economic revolution that had taken place the "advantages of conquest" had become a "deceptive phrase." Revised and enlarged, the volume appeared in 1910 as "The Great Illusion: a Study of the Relations of Military Power in Nations to their Economic and Social Advantage." Modern discoveries and inventions have knit civilized nations into one vast, delicate organism, sharing each other's trade, depending upon each other's credit. "No disturbance in Wall Street or the London Stock Exchange, which is not immediately followed by financial tremors in every continental capital. Broadly put, the contention is, that no profit can, in the modern world, be derived from war commensurate to the cost involved." "A slight, insignificant figure," Mr. Angell (Ralph Norman Angell Lane) strikes his hearers as a thinker whose cool, deliberate, logical utterance is that of a man of clear vision and intense conviction." He pleads "not for disarmament, but the gradual, political education of the world to a recognition of the futility of war." A line of thought which can never again be ignored by statesman or economist.

Realities.

One excellent feature of the Church Times is the weekly sermon by some leading London preacher. No Canadian, at least no Toronto reader, who follows the career of our sons, when he sees a sermon by the Rev. Frank L. Boyd, now vicar of St. Paul's, Knightsbridge, can do so without interest. The one we have before us is on "the foundation on the sand." We have no room for it all, but this is one part suitable for the season: "The realities of our religion are claimed by faith and they are verified by experience. Feeling really has nothing to do with it. I have often heard mission preachers say—it is a regular phrase, I have read it constantly in books—how people who are very much moved, people who wish to turn to Christ, come to them 'with tears running down their cheeks.' Well, I cannot say that I have seen anybody after a service with the tears running down his cheeks, and I am not sure that if I had I should not have been inclined to distrust that manifestation; probably you would too. As a matter of fact, the only people who have come to me with the tears running down their cheeks are either people who have taken too much to drink or people who wanted to borrow money. I never found that it had any serious relation to religion at all. Always when I see that phrase I cannot help thinking of Esau who found no place for repentance, though he sought it carefully with tears. Men seeking after penitence often say: 'I do not feel sorrow for my sins, and I cannot feel sorrow as I know I ought to do.' But if your repentance leads you to confession and restitution and amendment of life you are sorry for your sins as a man ought to be sorry before his God."

Clerical Exchanges.

Those who have read Canon A. J. Mason's awakening book, "The Ministry of Conversion," will remember that he quotes with warm approv-

of these words of John Wesley: "I know were I to preach one whole year in one place I should preach both myself and my congregation asleep. Nor can I believe that it was ever the will of the Lord that any congregation should have one teacher only. . . . No one whom I ever yet knew has all the talents which are needful for beginning, continuing and perfecting the work of grace in a whole congregation." Canon Mason condemns Wesley's rash and disloyal intrusions into parishes against the will of clergy who had charge of these parishes. But, while he condemns the invasion of any parish at the whim of any priest and against the will of the minister in charge, he yet pleads that the Bishop, who is the true pastor of his diocese, should keep an eye on parishes where a change would do good, and should send in, either a regular missionary or some neighbouring minister who would deliver the parish out of the ruts and grooves in which he found it and awaken and arouse the people to more systematic and consistent Christian living. Indeed, he would go further still, and advocates that there should be in every diocese a body of priests like Canon Aitken or Canon Body who are independent of parochial ties, and able to go into any parish and stay for any time, long or short, that may be needed to put the parish into good shape and to revive and stimulate its life.

French Tendencies.

The Church Times has a very interesting number of reviews of recent French religious publications. The advent of the republic brought with it an outbreak against religion caused by antipathy, not to religion, but to the rule of the Roman Church. But the result has been disastrous, and followed by the quarrel for which the present Pope seems to be largely responsible. In reviewing a work on this subject by M. de Narfou, the reviewer writes: "We are often told of the value of the Papacy; well, here is an instance of the reverse, and a witness to what adherence to the Papacy may cost." The reviewer thinks that there are signs on every hand of a revival of religion and of religious literature though at present the best minds are warned off the subject of religion. "It will be seen from what we have said that the times are not favourable to the production of valuable books within the Catholic Church. At present men of originality, whether in the field of learning or of politics, are not wanted. Those who write must do so at their peril. . . . If the Catholic Church does not seize the opportunity others will. The Protestant body in France is small, but it is wealthy; its influence, and its intellectual distinction have always been out of all proportion to its numbers. It is making great efforts at present to profit by the new feeling in favour of religion. There are many things more unlikely than a revival of the Protestant spirit in France. But this will only be if the field is left open, nor are the poor likely to be troubled by it."

Leakages.

In his suggestive letter Mr. Goodier says that the Church of England is losing ground in Canada to-day. If he is familiar at all with the Canadian Churchman he would note a constant effort to stop the leakage. We may all admit that there is something rotten in the state of Denmark, but in this case the difficulty is twofold. What and where is the cause, and what can be done? It is pretty commonly believed that the chief reason is the different conditions in England, but that another is the readiness of the average immigrant to treat religious differences in Canada as of no importance. It is to well educated, energetic men like Mr. Goodier himself that we look to combat this failing and to actively and energetically do whatever work their hand can find in the Church's service.

Plain Words on Romanism.

The Dean of St. Paul's Cathedral, London, England (Dr. Inge) has the following plain words on Romanism which deserve the widest dissemination. He said: "The idea of reunion with Rome on any terms except complete submission was really childish, and to hold such an expectation was to show that we wholly misunderstood the mission and policy of the Roman Church. It was useless to expect recognition as the result of close imitation, though it might be the sincerest form of flattery. Do you think the makers of Sunlight soap would beam on a rival firm which sold a product indistinguishable from their own? That was perhaps a brutal analogy, but it hit the nail on the head, except that Rome went much further, and said that any other soap not only did not clean them, but left them much dirtier than they were before. Rome would not accept any terms short of absolute submission, and if any other terms were offered it would be with the intention of withdrawing the concessions after they had served their turn. The English people were no more likely to pay homage to an Italian priest than taxes to an Italian king."

Strikes.

Now that the coal strike in England is over, we think some efforts will be made not in one country but in all, to prevent the ascendancy of combinations. We know that there are always numbers of men ready and willing to work, but who dare not, through fear of outrages which Governments on their part fear to combat. Tyranny from any quarter is detestable, but through supineness it has been encouraged and organized. The Archbishop of Canterbury said recently: "I am thinking simply of those who, belonging in ordinary things to the number of law-abiding citizens, try, as men have sometimes tried in recent years, to effect a change of law by deliberate and calculated disobedience of its provisions, or by refusing to pay the taxes which the existing Constitution requires, or by the mere and sheer opposition to order and restriction which, in domestic life, we are familiar with, in the action of a passionate child."

The Future of the Oxford Movement.

An article bearing this title in the current 19th Century contains a striking passage which sums up so much for the ordinary reader that it may be worth quoting. After speaking of the attitude of the Oxford Movement towards the critical problem and its frank acceptance of critical methods, the writer adds: "We have, and we are conscious of having, a corporate line which forms an unbroken continuation with that of the primitive Church. For having it, we have to thank the moderation of our reformers for being conscious of it, we have largely to thank the Oxford Movement, and it means that the true setting of the Gospels is not the Apostolic age only, but the history of the Church, considered as a whole—not the primitive Church any more than the Church of to-day. So that the Gospels bear, as close a subjective relation to us as to those who wrote them, or who read them at the first: and our faith and experience are as relevant to their interpretation as were theirs. Thus, any theory as to the historical value of the Gospels must explain not only them: it must also, if it is to be true, rationalize our religious experience as well."

THE JOY OF EASTER.

The great truth especially emphasized at this time has many messages of joy and consolation. It speaks of the future reunion of loved ones, of sorrow vanquished, labour ended, Jordan passed, of mysteries solved, of hopes realized, of pain and suffering left behind like the memory of a bad

dream. But to our mind its crowning message, which in a sense includes all the rest, is the promise of the fulfilment of our whole mental and moral being. It is not this or that particular thing that follows upon the victory over death, but the general fact of our own self completion. Now, Nature hates what is incomplete. In this consists the real sting of death to the normal man. It interrupts, mars and apparently wrecks our work. Said Huxley once returning from the funeral of a dear personal friend, "Here we are gifted with an intellectual being, thoughts that wander through eternity, far reaching projects, impersonal ambitions, all to be cut short and wasted. It is terrible just when we have learned how to work and might be of some use in the world, we are tossed on the dust heap. Death is hateful and stupid." The case from a certain standpoint could not possibly be stated with more clearness and force. If death ends all, "life" is indeed a poor thing, the "Great Illusion." We wake up for a brief space and catch a glimpse of magnificent possibilities, only to see them fade away into the darkness of eternal night. We come into being to have dangled before our eyes an alluring and entrancing something, that ever recedes and presently is snatched away. Yes, Huxley was right. From his own viewpoint, "life," which is "rounded" by an eternal "sleep," must be the worst of all frauds. God must have been cruel when He made man, and inflicted on him the burden of unfulfilled desires, mocked him with vain longings and dreams. It is on these grounds, it is worth noting, that Huxley comments the fact of death. It prevents the fulfilment of our higher being. It interrupts, and forever ends, the nobler purposes of life. Death under other aspects is bad enough, in its suffering, its mystery and other accompaniments, but its real hatefulness consists in the fact that it breaks in upon our projects and ambitions, and brings them, so far as we are personally concerned, to naught. The joy of Easter, therefore, with its message of a real victory over death and not a mere shadowy survival, centres in the promise of the fulfilment of the higher self, which when rightly considered, includes all its minor joys. Easter has first the promise of intellectual fulfilment. The insatiable thirst for knowledge will be slaked. What a marvellous thing is the human passion for knowledge, sometimes displaying itself in humble, and even contemptible shapes, but always everywhere vigorous, aggressive, invincible, insatiable. It is curious how man loves knowledge of all kinds for its own sake, and quite irrespective of any beneficial result. This desire for knowledge, from the so-called vulgar curiosity right up to the meditations of the philosopher, is the outcome of the same divinely implanted instinct. The more we know, the fuller and wider our lives; the less, the narrower and emptier. And so the pursuit of knowledge, under some guise, has ever been and ever will be, the one universal human purpose. And how miserably inadequate, how tragically incomplete, as ten thousand witnesses testify, are our opportunities here for satisfying this passion. We touch not the edge, we skirt but the shores, we skim but the surface. About all we learn is our own ignorance; we first catch a glimpse of infinite vistas and of illimitable plains, and then, as we press forward, death, "hateful and stupid," lays us low. From the burden and shadow of this sorrow, the great Christian truth which we commemorate at this season has delivered us. Again, there will be moral, spiritual fulfilment, the realization of those "instincts immature, those purposes unsure, those fancies that broke through language and escaped," which every man and woman of us have experienced with every breath we draw. This, then, is the real and abiding joy of Easter. The Resurrection means that our lives here will go on to completion, that they will not be wasted, that, to use Huxley's expression, we will not be "tossed on the dust heap."

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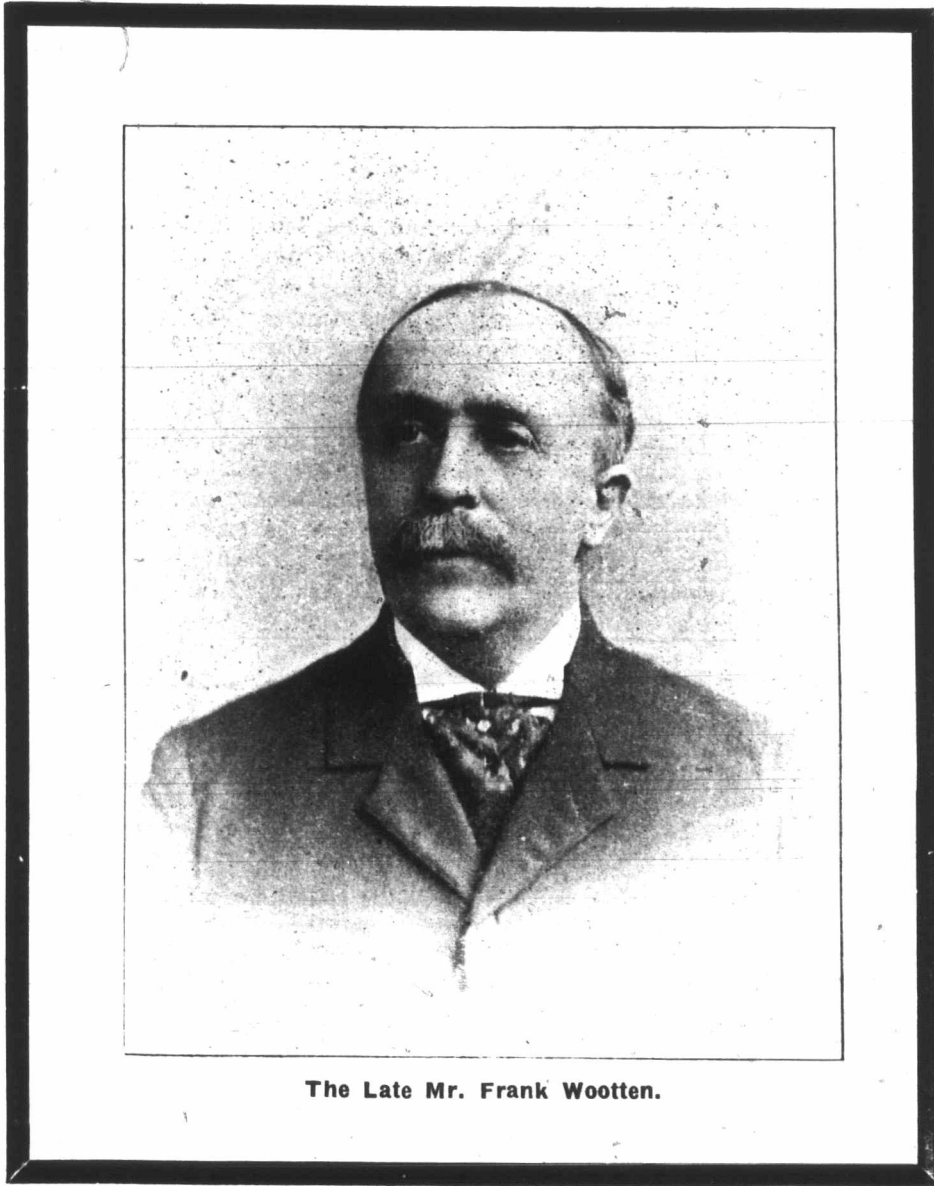
THE LATE MR. FRANK WOOTTEN.

The unexpected death of Mr. Wootten on Friday morning, the 29th March, after a short illness, has removed from the ranks of Canadian journalists one of their ablest and most honoured members. Mr. Wootten's record through the long and trying years during which he successfully conducted the affairs of the leading Anglican journal of Canada, has been creditable to his character and it bears ample testimony to his remarkable business capacity. He was a man of sound judgment, great energy, and of a genial and kindly disposition. A staunch Churchman, and yet always striving to be fair and considerate to those who differed from him, his death is a signal loss to the Church, and throughout Canada deep sympathy will be felt for his widow and daughter by Churchmen of all ranks, from the Primate down to the humblest laymen, and indeed wherever Mr. Wootten was known he was highly respected, and those who knew him well regarded him with affectionate esteem. When a young man he married a daughter of the late Professor Forneri, of Toronto University. Mrs. Wootten and her daughter, Miss Wootten, are the surviving members of his family. Mr. Wootten was an active member of and an office-holder in the congregation of St. Alban's Cathedral, and at one time held a prominent position in the Sons of England. We have this to say of his work: It is now about half a century ago, since a ruddy young Englishman from an English countryside home, with the adventurous spirit of his race came to Canada to seek his fortune. As many another old country man before and since that time has done, he began his experience in the new world on a farm. Though doubtless, had he chosen to remain in that useful occupation, he would have achieved success, his inclination led him into other work. After giving up farming he addressed himself to teaching, and for some time had charge of a country school. Like many another worker in the country he felt gradually drawn towards the growing city of Toronto, and in due course went there to reside. Following his bent for engaging in intellectual work, he acquired the printer's art, and it was not long before he availed himself of an opportunity of being employed on the press. He was afterwards engaged as book-keeper in the office of the Rev. Mr. Stimson, proprietor and publisher of the "Church Herald," which in the early seventies was the recognized Church paper in the province. As time went on, however, his diligence, thrift, and aptitude for business enabled him to purchase the plant and good will of that journal. So he attained the object of his laudable ambition by becoming the proprietor of a Church newspaper. Thus he began the work for which, throughout a period of nearly forty years or so, he proved himself to be exceptionally well qualified. It may fairly be said that the history of the Church of England in Canada, so far as the welfare and progress of the Church are promoted by the assiduous, loyal, and unwearied efforts of an enlightened and progressive Church journalist, was appreciably influenced by the life and labours of the late Mr. Wootten. What better evidence can be adduced in support of this statement than the columns of the various Church

journals, beginning with the "Church Herald," and including those of its successors, which throughout the changing years passed under Mr. Wootten's control during the long period to which we have referred, from the acquisition of that paper to the publication of the "Canadian Churchman" of to-day? And what have these columns contained? It is impossible within a comparatively short article to enter into minute details. But reference may be made to editorials and special articles on subjects related to the welfare and progress of the Church, contributed from time to time by leading thinkers, scholars, and writers in the ranks of the clergy and laity; reports and notices of important movements, and events, whether synodical or otherwise, occurring within the Church, at home, and abroad; correspondence on matters of interest to Churchmen; details of the proceedings of organizations of men, such as the St. Andrew's Brotherhood, or the A.Y.P.A., of women as the W.A.; contribu-

have any adequate knowledge of the incessant labour, the constant anxiety; the patience, energy, enterprise, and unflinching endurance, which were brought to bear on this "labour of love" by that devoted and capable man. The better to enable anyone to appreciate the tremendous difficulty of Mr. Wootten's self-imposed task, and the remarkable success attained by his extraordinary courage, perseverance and sagacity, let such person ask himself the question:—"How many Church of England papers in Canada have survived their financial difficulties?" There can be but one answer. And that answer is a fitting tribute to the strong, determined character, the unconquerable spirit, and exhaustless energy of the late Frank Wootten. Would that the old land of his birth, the land he revered and loved with undying affection, Old England over the sea, would send us more men of the type of Frank Wootten! Men of the sturdy yeoman stock, whose forefathers drew the long bow at Agincourt, or went to the Crusades with Richard Coeur de Lion, or helped to smash the Armada under the gallant Admiral Drake! We want more such men in this Canada of ours! Men, who in these days of peace, by their robust strength, and force of character; their incessant industry, and dogged determination, their faithfulness to duty, their love of home and country; their loyalty to the Crown, and lifelong service of their Church, hand on the best traditions of our race and help to keep its honour pure and unsullied by the hand of Time.

The funeral took place on Saturday afternoon last at 2.30. A preliminary service was held at the house which was conducted by the Rev. Canon MacNab, the priest-vicar of the Cathedral, where a large number of the friends of the deceased had gathered together. The coffin, which had been placed in the front room in which the service was held, bore many beautiful floral tributes. At the door of the Cathedral the body was met by the following clergy, all of whom wore their robes, viz.: The Revs. Canons MacNab, Morley and Greene, members of the Cathedral Chapter; the Rev. James Broughall, rector of Grace Church, and the Rev. C. B. Darling, the rector of St. Mary Magdalene, in whose parish the late Mr. Wootten resided. A number of people, including several of the clergy, attended this second service, and the organist and the full choir of the Cathedral were present. The opening sentences of the Burial Office were read by the Rev. Canon Morley, after which the hymn, "Peace, perfect Peace," was sung. The 90th Psalm was chanted by the choir and then the Lesson was read by the Rev. James Broughall, and this was followed by the singing of the hymn, "On the Resurrection Morning." The concluding prayers were read by the Rev. Canon MacNab, and the service was brought to a conclusion by the singing of the hymn, "For ever with the Lord." At its close the funeral proceeded to St. James' Cemetery, where the concluding portion of the service was held, the sentence of committal being taken and pronounced by the Rev. Canon MacNab. The chief mourners at the funeral were the Rev. R. S. Forneri, rector of St. Luke's, Kingston, and the Rev. A. L. Geen, incumbent of Wellington, Ont., brothers-in-law of the deceased.



The Late Mr. Frank Wootten.

tions for the instruction and entertainment of the family circle, and for the little ones as well; and last though by no means the least, advertisements of a varied and helpful character to Churchmen, of religious books; of schools and colleges; of positions to be filled and persons to fill them; of musical and artistic aids to the services; and of ornaments and needs for the Church. These are some of the numerous and efficient ways in which the Church journal, to the guidance and development of which Mr. Wootten gave the best years of his long and laborious life, has contributed to the progress and welfare of the Church of England in Canada. Bear in mind, too, that from week to week throughout that long period of years these Church papers have been bearing to the homes of thousands and thousands of our people a constant stream of ever fresh and varied information, and have proved a source of wholesome inspiration and pleasant recreation to all who chose to read them. Comparatively few people

"THE FINISHED WORK OF CHRIST."

This term, we know, is not altogether free from a certain polemical flavour. It has been often used in a controversial sense, and its application in some connections has been vigorously combatted. No doubt, it has been sometimes incorrectly applied, as signifying a false relationship between God and Man, and as obscuring, if not altogether denying, man's progressive moral transformation and recreation. There has undoubtedly been a tendency in some quarters to regard the "finished work of Christ" as having relieved man of certain responsibilities in regard to himself personally. And then again, it has been employed in such a way as to minimize the work of the risen and ascended Christ. It has, in short, tended at times to over-emphasize a single event in the work of our Blessed Lord and, therefore, to destroy the due proportion of the Faith. Nevertheless, it is, in perhaps a slightly altered form, an expression of deep significance and profound suggestiveness. We would call it "the finishing work of Christ." By His death our Blessed Saviour most assuredly "finished" or ended a number of things. He abolished forever the propitiatory character of religion. Until that day on which He yielded up His life on the cross and offered the supreme and crowning sacrifice, there was always the need of some objective sacrifice. God needed propitiating. What we have called propitiatory religion was not a bad religion in its day. It taught mankind certain rudimentary and fundamental truths. It suited the childhood of the race. The idea that God was a stern, but just and righteous taskmaster, who demanded from man, as the condition of His favour, certain external offerings, commonly called sacrifices, was not necessarily degrading. To us, wise after the event, such an idea seems altogether opposed to the very spirit of anything that merits the name of religion. But in those simple, primitive times, mankind was substantially in the position of the child who obeys mechanically and yet not unintelligently, and in the presence of a power which in his better moments he knows to be worthy of his esteem and confidence, and which on pain of his displeasure required from him a fixed, and what may fairly be called, a mechanical service. This was the principle underlying all pre-Christian religions, including, most undoubtedly, Judaism, and in some shape or form, gross or refined, it is the ruling principle of all non-Christian religions to-day, viz., that of propitiation, which makes God's favour dependent upon something offered by man, external to himself. As we know, these "sacrifices" took and still take infinite shapes, but the same spirit animated and animates them all. Judaism alone of all the ancient religions, outgrew this conception of the relationship between God and Man, and in outgrowing it lost itself in Christianity. Our Blessed Saviour in His supreme act of self-sacrifice fulfilled, and in fulfilling, abolished forever the propitiatory character of Religion. By the One Offering, so perfect, so comprehensive, He rendered all other offerings of anything external to ourselves superfluous and meaningless. Religion, therefore, entered upon a new phase. It ceased to be a propitiatory system, a personal transaction between the creature and the Creator in which certain benefits were guaranteed for "value received." This was by no means, as we have read, a bad or worthless religion. Quite the contrary. But it has had its day and done its work. Religion now became, by the death of Christ, a personal relationship. It became the "presentation" of ourselves, our souls and our bodies in "a reasonable sacrifice." The idea of sacrifice still remains the central truth of religion, but it ceases to be propitiatory sacrifice. God and Man no longer occupy the relative position of creditor and debtor. They become partners. Salvation is no longer the payment of a debt. It is the infusion of the Divine nature.

This, then, is what was accomplished by the death of Christ. This is what He "finished" or completed on the Cross. He closed one door and opened another. He brought God and Man face to face. He balances and winds up the old account and turns over a new leaf. This is the true interpretation of that expression, once so continually in use, and not infrequently, we fear, abused—the "finished work of Christ." In its popular application it too often meant that Christ by His death had relieved man of all necessity for self-sacrifice, that He had "finished" man's work for him, and left him nothing to do but to passively accept his salvation as a "free gift." Surely this is a perversion of a great and glorious truth. In one sense, no doubt, the death of Christ does relieve man of certain obligations, but only by involving him in those that are infinitely higher.

CHANCES IN PRAYER BOOKS.

We published in our last number a letter from Mr. Goodier, now of Port Arthur, a recent English settler, who feels acutely, as almost everyone does, the changed conditions, and sees, as they do, the differences in this land. Our correspondent when he pays that longed-for visit home will find that even there changes are taking place. As to our own scoffed at Hymn Book let us try remember the state of affairs before its issue and note first what has taken place in England. Mr. Goodier evidently refers to Hymns Ancient and Modern. There are now two editions of it with their own supporters; another work has been compiled and it is largely favoured; while the older hymn books, such as Church Hymns, are holding their places. Probably the writer was in England during the agitation for one book for the Church in Canada. Necessity was the moving force. Every congregation had its favourite, almost certainly different from what was used in

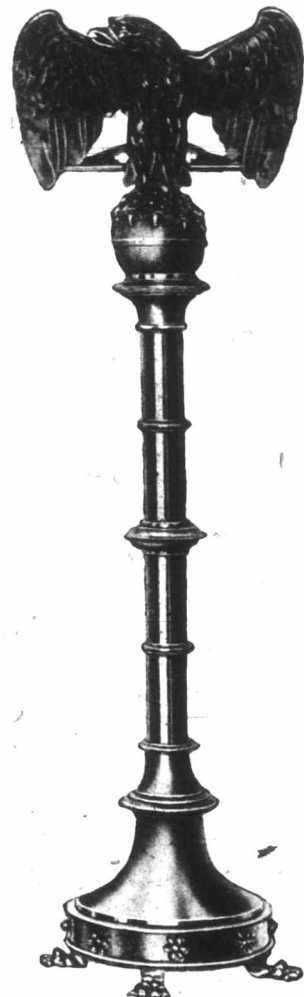
the next parish. We rather think that similar conditions exist in England now. It was felt here that it was the duty of all to improve matters and after years of work and by abandoning personal preferences we got our Hymn Book compiled for inclusion from the older ones. When our correspondent pays that visit he will find the hymns that he hears are in the book he will take over. As to the revision of the Prayer Book, much as all regret it, it must be kept in mind that the Irish Church, the Episcopal Churches of Scotland and the United States have all changed theirs, and that the Mother Church is doing so too. How can we avoid considering the changes made already as well as the features which our correspondent notes so that we in Canada may so assimilate the best that we may have a book of Common Prayer which can be used all over the world as well in England as in Canada.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

All right thinking people will rejoice at the conclusion of the great coal miners' strike in Great Britain. So many labourers have been out of employment, so many families have been precipitated into a state of poverty and starvation, so many industries have been at a standstill, only to find when they re-open much of their business gone to other countries, it is really quite impossible to trace all the ramifications of this industrial upheaval or appraise its commercial and social effects. Nothing but the gravest causes could justify such a stoppage of the ordinary course of business, and it may be taken for granted that the miners were fully persuaded that they had an adequate cause for taking the extreme step they did. It was no holiday venture. It must have been fully considered in advance, and the cost counted. One cannot but admire the bravery of the poor women who after all had to bear a large share of the burden of privation. It is to be hoped that a settlement just to all has been reached and that the general public will not grudge to pay the necessary price for the products of the mine, so as to secure for the miner a living wage.

We do not agree with Mr. Reeve in his remarks in last week's Churchman on the question of the reading of the Scriptures in church. The dread of misinterpreting the Scriptures by grouping of words and phrases, and by the incidence of emphasis where the reader may deem fitting, is, in our judgment, not well founded. It seems to be based on the theory of the verbal inspiration of Scripture and apparently the inspiration of the English translation. The monotonous, colourless pronunciation of the words of the sacred writers is supposed to give the Holy Spirit free scope for bringing home to the minds of the hearers the full significance of the sacred precepts. Does not this seem to deny to the Spirit the apparently simpler method, namely, the right to use the reader's intelligence and voice and personality in the conveyance of the divine message? The implication is that the human understanding in the reader must necessarily stand in the way of the right interpretation by the hearer. It seems to imply a disposition to shift the responsibility from the shoulders of the reader and to throw it wholly upon the Deity, instead of humbly calling upon God to enable us to be his messengers. Besides, why should we be so careful to express no interpretation of Scripture even by accent or emphasis at the lectern and immediately comment with vigour and intelligence upon the Word in the pulpit? Of course, there is reading and reading. To read understandingly is to realize the solemn responsibility of being the instrument through whom the light of truth may come to some enquiring



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soul. To read in a colourless style may be to shirk that responsibility. To read so as to draw attention to the reader is quite a different question. To "elocute" is, of course, as fatal in church as it is anywhere else. The Scriptures are full of dramatic situations and so arranged for a purpose. To ignore that purpose and to neutralize the dramatic power is in our judgment a very serious responsibility. I am sure that we have all heard men read the lessons in such a way as to feel that light was being shed upon the Word as they proceeded. They held the attention, they made the passage live and throb with meaning. They brought us into what seemed to be the divine atmosphere. While we quite appreciate the point that Mr. Reeve makes, we still think that it is quite as commendable to read with the spirit and the understanding as it is thus to pray.

The selection of a suitable name for our Church in this Dominion should be considered with great care. It is gratifying to know that it is now receiving much thought by men who will have influence in the ultimate conclusion that will be arrived at. It is always a difficult matter to change a name. There is sure to be a very considerable element who are quite satisfied with things as they are. There are others who agree in condemning the old, but are at variance in regard to the new. There are still others who desire change, but prefer to follow the line of least resistance, and finally, there are a few who will magnify the legal complications which will arise. It is manifest that the time to change the name is when we are about to issue a new Prayer Book. Put the old name into the new book and it will remain there for generations. What seem to be the leading thoughts in the minds of Churchmen in regard to the name of our Church? As we interpret the minds of those who express themselves upon this subject, publicly or privately, three elements or three features are desired to be connoted in the name. First, it is desired to retain the suggestion of our parentage, not merely as a matter of history, but as the expression of a close kinship with the Church from which we spring. Secondly, it is desired to have a name which will distinguish us from our venerable progenitor, to separate as well as unite us, to give expression to that national sentiment of proprietorship which demands scope to lead as well as to follow. In the third place, it is desired to give expression to our claim to catholicity which we presume is the claim of all Christian communions expressed or implied. This last point may meet with some serious diversity of opinion, not necessarily because of the claim to membership in the Catholic Church, but rather because of the hesitancy regarding the necessity of publicly asserting it. There are many devout Churchmen who feel that our Catholicity should be made manifest in our comprehensive teaching, our all-embracing fellowship with those who serve the Master, our conspicuous breadth and depth, our energy and devotion, and not by calling out from the housetops that we are good, far beyond our appearances. This, as we discern the situation, is what is really in the minds of a vast number of Churchmen. It is not that they object to the name "Catholic," but at the present stages of our history they think it ought not to be necessary to call the Church by such a name. It is an exceedingly important thing for a man to regard himself as "honest," but it certainly would not be wise for him to go about proclaiming himself, "Honest John Smith." To deserve the name is one thing and vastly the most important thing, but to go about demanding it is quite another story. Is that all wrong? At all events in facing a problem like this it is necessary to know the situation just as it is. Spectator would venture to make the following tentative suggestion, assuming that the three foregoing features, namely, British continuity, Canadian nationalism and ecclesiastical Catho-

licity, must be recognized in the Church's title. "The Anglican Church of Canada, being a Branch of the Church Catholic." The main title meets the first two requirements and furnishes the ordinary name by which the Church shall be known, and the sub-title affirms that ideal of the Church which we would all fain uphold in its broadest and best sense without unnecessarily obtruding our claim upon the public. We place these suggestions before the Church public asking for serious and unbiased consideration. A problem like this does not call for war but reasonable discussion and examination. If we are really frank with each other and disregard ecclesiastical phrases once explosive, and concentrate our minds upon the real thing that is sought, we may find that differing minds are not so far apart after all. At all events, Spectator invites discussion, criticism, reconstruction. Spectator.

WHY SHOULD THE PRAYER BOOK BE REVISED?

By Rev. C. W. Vernon.

The Canadian Church, by the action of its General Synod, now stands committed definitely to the policy of Prayer Book Revision, or, better, as the resolution put it, to "revision, adaptation and enrichment." Many churchpeople are asking the perfectly natural question, "Why should the Prayer Book be revised?" To this question there would seem to be a complete and eminently satisfactory answer based on the following facts: 1—The book as we now have it is the result of a series of revisions; 2—Its nature makes it a book subject to revision, adaptation and enrichment; 3—There is a real need to-day for such revision, adaptation and enrichment. 1—The book as we now have it is the result of a long series of revisions. The history of the Prayer Book is a history of revision. For the origins of our worship we have to go back to the days of the Old Dispensation. Our service of the Supper of the Lord, the form of which is the repetition of our Lord's acts and the use of His words of Institution together with the Lord's Prayer, grew out of the old sacrificial Feast of the Passover. Our daily service of morning and evening prayer, the form of which is the recitation of a portion of the Psalter, with prayers and lessons added, grew out of the synagogue services, the non-sacrificial as distinct from the sacrificial worship of the Jewish Church in the time of our Lord and His apostles. The early liturgies and early offices of the Church were a gradual growth, continually being revised, enriched and adapted to the needs of the different churches which used them. Narrow-minded people when they travelled were apt to be somewhat surprised to find the uses of all churches not the same. Thus our own Augustine wrote in surprise to Gregory that in Gaul and Britain the customs and services were not entirely similar to those he had been accustomed to at Rome. The broad-minded Gregory bade him take the best of all these uses and adapt them for the use of the infant Church of the English. Later on when Osmond, Bishop of Sarum, drew up the use which bore his name, which for many centuries was one of the glories of the Church of England, and to which our present Prayer Book owed so much, another process of revision took place. Our own reformers devoted much thought and care to Prayer Book revision, one of the most radical and at the same time most useful steps being the substitution of the language of the people for the ecclesiastical Latin which the conservatives of the day regarded as consecrated by immemorial usage as the only language for the

services of the Church. The reigns of Henry VII., Edward VI. and Elizabeth, reigns in which the Church of England made many onward steps, saw much of Prayer Book revision. The last revision took place in 1662, giving us amongst other things our prayer for all sorts and conditions of men and our general thanksgiving, and also the office of adult baptism, made more necessary by the neglect of infant baptism during the troublous days of the Commonwealth. 2.—The nature of the Prayer Book makes it a book subject to revision, adaptation and enrichment. While the Bible is God's word to man, the Prayer Book is man's word to God, containing his offerings to God of confession of sin, profession of faith in Him and intercession for himself and his fellows. Thus it is necessarily incomplete and imperfect. Surely the last word as to what man should offer to God in prayer and penitence, in thanksgiving and praise, was not said two hundred years ago. 3.—There is a real need to-day of Prayer Book revision, adaptation and enrichment. When the Prayer Book was last revised, the Church of England had not a single missionary in the foreign field, no one had ever heard of Sunday Schools, England had very little in the way of colonies or foreign possessions, and many of the problems of our complex social life of to-day were undreamt of. Surely there is need for enrichment in the matter of our prayers and intercessions. Some of the language has become obsolete or archaic, and is not "understood of the people." Our changed habits and the rapidity of modern life would seem to require the shortening of some of the services. Finally, much unauthorized revision has already taken place, and is taking place daily (for example, the introduction of hymns, the frequent omission of the Litany and of parts of the other services). Much of this is doubtless necessary, but it is surely best to do it with the authority of the Church rather than without it.

The Churchwoman

TORONTO.

Sunderland. — The members of the Woman's Auxiliary of St. Mary's Church, Sunderland, met at the home of Mrs. M. Chambers on the evening of February 27th, to bid farewell to their esteemed president, Mrs. Johnson, who, with the rector, was leaving for Markham. Mrs. Johnson was presented with a handsome piece of silver, the presentation being made by Mrs. L. P. Flagler, while the following address was read by Mrs. T. Thompson: "To Mrs. Johnson, Dear President and Friend, Our meeting here to-night is one of hallowed interest. For years we have been accustomed to meet as an Auxiliary and work for the welfare of the Church and its missions. Under your guidance we have been a strong force in our Church work, and a centre for our social intercourse. But all things, however dear to us here, must end. You are about to leave us, and the parting to us is grievous indeed. Your unselfish devotion to the cause called forth like qualities in others. We are assembled here this evening with you for the last time as our leader. We ask you to accept this token of our regard and affection, and we assure you that in whatever field of labour the future may call you, you will ever live in our hearts."

Innisfil.—St. Paul's.—The annual meeting of the W.A. was held at the rectory on Wednesday, March 20, at which the following officers were elected:—Hon. president, Mrs. E. A. Langfeldt; president, Mrs. F. D. Quantz; 1st vice-president, Mrs. John Lennox; 2nd vice-president, Mrs. W. J. Leonard; corresponding secretary, Miss M. Ross; recording secretary, Miss Sadie Leonard; treasurer, Mrs. Geo. Hewson; Dorcas secretary, Miss R. Wice; secretary Babies' Branch, Miss E. Fennell; delegates to annual, Mrs. R. A. Carr, Miss M. Wice. The total receipts during the year amounted to \$187.35.

St. Peter's.—The members of this branch of the Woman's Auxiliary held their annual meeting on Thursday, March 14th. The following officers were elected:—Hon. president, Mrs. E. A. Langfeldt; hon. vice-president, Mrs. A. Haughton; president, Mrs. David Clement; 1st vice-president, Mrs. N. A. Willson; 2nd vice-president, Mrs. F. A. Robinson; secretary, Mrs. E. H. Sloan; treasurer and Dorcas secretary, Mrs. H. C. Willson; secretary Babies' Branch, Mrs. F. Rogerson.

Norwood.—The annual meeting of the local branch of the Woman's Auxiliary was held on

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Friday, the 22nd March. The income for the year was \$110.80. A large bale had been sent away during the year and in every way the branch showed that it was keeping up to its usual efficiency. The following officers for the year were elected:—Hon. president, Mrs. C. E. Thomson; president, Mrs. Reynolds; 1st vice-president, Mrs. Grove; 2nd vice-president, Mrs. Weese; secretary-treasurer, Mrs. Pickford.

ALGOMA.

North Bay.—The Branch of the W.A. of this church has reached the 21st year of its existence and has now the largest membership in its history. For twenty years Miss Begg has been the capable and faithful secretary-treasurer. At the annual meeting held recently a Babies Branch and a Junior Branch were organized. There has been for some years a Girls' Branch in the parish. All promises well for a strong W.A. centre in North Bay.

MOOSONEE.

Chapleau.—St. John's.—The annual meeting of the W.A. was held on February 20th. It was opened with W.A. prayers, and the Litany was read by the rector, and the Lord Bishop of the Diocese gave an address on the words, "She hath done what she could." The president's address referred to the work of the past year and the excellent spirit which had ruled it. The secretary reported increased members and better attendance at the meetings. A garden party was held in June last, and various efforts made in other directions. Two missionaries have been here during the year and four officers of the General Board visited Chapleau after the triennial—the president, treasurer, Dorcas secretary and editor of the Leaflet. The main object of financial work, after paying pledges, etc., was to help to lessen the debt on the church. The treasurer reported gross receipts \$1,060.85. \$600 has been given towards the church debt, all pledges due to the Diocesan Board paid, outfits provided for two boys in the Indian school, two officers made life members, and gifts of money sent to Cochrane, Bishop White's fund, and the Sick Children's Hospital in Toronto. All the officers were re-elected and Mrs. Woodard and Mrs. Nolan appointed delegates to the Diocesan Board.

St. John's Branch No. 2.—This branch whose members are mostly native Cree women, was inaugurated some time ago by Mrs. Anderson, and has been doing good work. They have held sewing and devotional meetings regularly. On Monday, March 18th, they gave a social and had a sale of plain and fancy work, with very good results. They are giving the proceeds of this to the special collections towards liquidating the church debt on the anniversary Sunday, March 31st.

Moose Fort.—The branch here now consists of 26 members, and under the presidency of Miss Johnson they are doing excellent work. Mission study classes are being held during Lent by both the branches in Chapleau.

Home and Foreign Church News

FROM OUR OWN CORRESPONDENTS

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. Johns, Newfoundland.

Harbour Grace.—The Rev. Thomas Godden, B.A., passed to his rest on the morning of Friday, March 22nd, at this place. The reverend gentleman was a graduate of Bishop's College, Lennoxville, P.Q., in 1859, ordained deacon in 1862, priest the following year. He began his ministry in the vicinity of Montreal, chiefly at Clarenceville; afterwards he entered Ontario Diocese, labouring most energetically in the Mary Mission of Eganville, along the Ottawa River, and later at North Augusta and Stirling where a faithful work of ten years was done. After the demise of his wife Mr. Godden retired, and has since lived in Newfoundland, the home of his boyhood, living in the home of a deceased

brother at Harbour Grace, where a widow and a son of eleven years now survive him, as also two sons by a former marriage. Mr. C. P. Godden, of Toronto, and the Rev. Rural Dean Godden, of Caledonia, Ontario.

NOVA SCOTIA.

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

Halifax.—St. Matthias.—On Sunday, March 24th, the Rev. T. H. Perry, the new rector of the church, was present at the services for the first time and he preached both morning and evening respectively from St. James iv., 14, and Revelations xiii., 20, and Romans xii., 1. There were large congregations present at both of the services.

The Ven. Archdeacon Armitage gave an interesting lecture at the C. of E. Institute on the afternoon of the same day, his subject being "The Church of England, the Centre of Unity."

Amherst.—Christ Church.—The Lord Bishop of the diocese confirmed sixteen candidates in this church on Sunday morning, March 24th, and at the evening service he inducted the Rev. J. Quinton Warner into the rectorship of this church. The sermon was preached by the Rev. Cecil Wiggins, of Sackville. At both services there was a large attendance. The newly-inducted rector has already been in charge of the parish for some months.

QUEBEC.

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

Sherbrooke.—The death occurred on Saturday, March 23rd, at the Jeffrey Hale Hospital, Quebec, of Mr. George W. Willis. The deceased gentleman had many friends in Quebec, Ottawa, Sherbrooke and other places. He was the eldest son of the late Lieut.-Col. Willis of this place, and he had been ill since last November, having suffered from a paralytic stroke. The first part of the funeral service was held in the Cathedral, Quebec, and the body was brought here for interment in the Anglican cemetery, the service at the grave being conducted by the Rev. Vere E. Hobart, curate of St. Peter's. The late Mr. Willis, who was 66 years of age, was for some thirty years connected with St. Clement's Mission, of the diocese of Quebec, on the Canadian Labrador, in the capacity of school teacher and lay reader. He was devoted to his life work and was held in the highest esteem by the bishop of his diocese, the clergy with whom he was associated in the mission, as well as by all who knew him. His vacation last summer was spent in Sherbrooke, Ottawa and Quebec, and he returned to Labrador to resume his work, but was taken ill and brought to Quebec before the close of navigation.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

Montreal.—To raise a quarter of a million dollars for Church work, chiefly for the widows and orphans, the superannuation and the mission funds, a movement of representative Church men of Montreal, was inaugurated on the 28th ult, at noon at Freeman's where a gathering was presided over by the Bishop of Montreal. Amongst representative Churchmen present were: Messrs. R. Wilson-Smith, George G. Foster, K.C., J. H. Birks, C. J. McCuaig, Edgar Judge, G. F. C. Smith, George Darnford, A. F. Gault, R. W. Shepherd, R. W. McDougall, Lansing Lewis, A. G. B. Claxton, R. G. Mercer, W. Lyman, W. S. Campbell, Mr. F. W. Hibbard, C. E. Spragge and A. H. Holden. At the close of a statement by Bishop Farthing, the announcement was made amid cheers that Mr. Robert Reford had offered the sum of \$25,000 on condition that the sum of \$250,000 be contributed by the friends of the Anglican Church in the Montreal diocese, and the generous donor added that he would increase his contribution to \$50,000 if

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the fund were brought up to \$500,000 instead of half that amount. An intimation was also tabled from Mrs. J. J. Gibb, of Como, contributing the sum of \$12,000 to the desired fund, consequently, with a start of \$37,000 satisfaction was expressed at the result of the first day's work. Bishop Farthing, in his address, told the story of the financial condition of the diocese, declaring at the outset that in order to place the three working funds, viz., the widows and orphans, the superannuation and the mission, on any kind of a reasonable basis the sum of a quarter of a million was not too large. Referring to the superannuation fund, His Lordship said that a minister retiring after fifty years' service to the Church could not by receiving \$400 per annum be said to be living in affluence, while the same could be said of the widows who receive \$300 with twenty dollars extra for four children under eighteen years of age. As for the mission fund, from which workers now receive \$650, \$750 and \$850 a year, when frequently men have to keep a horse and trap and in some cases two horses, the position of these men in days of increased cost of living could be easily understood. Bishop Farthing went on to show what a real hardship it would be if these small stipends were reduced, i.e., if the extra fifty dollars were taken off. For his part, His Lordship would like to see the stipends increased, as few people were aware of the sacrifices made by these ministers, and few also know how sure and promptly this question will have to be grappled with if the work of the Church is not to be allowed to suffer on the island of Montreal, for it is here where the greater demands are being made. Since the late Bishop Carmichael took up the work of Church extension nine small churches had been opened, three old ones rebuilt and three mission rooms established, or twelve new church centres established within four years. In fact, the expansion of the Church on the island of Montreal was not properly appreciated by Churchmen themselves for when His Lordship came to this diocese there were 113 clergymen and this number has now been increased to 133, all of which indicated a splendid headway and a larger expenditure. The increase, however, the Bishop said, was equal to some entire missionary dioceses and only went to show how Anglicans must wake up to the ever-increasing responsibilities of the Church. His Lordship had confidence in the liberality of Churchmen, and for this reason he had advised a progressive policy, even when the funds were not exactly in sight. It was most advisable that parishes or missions should secure their church sites in advance of the requirements of the moment, exemplifying his meaning by the statement that an Anglican establishment at Maisonneuve had been offered an increase of from 35 to 58 cents a foot for their property. Speaking of the rural parishes His Lordship told how he had asked special efforts in the direction not only of local endowment, but in the interest of the central endowment as well, and he was glad to say that the responses had been very liberal and prompt. The Bishop of Montreal also gave instances where mission churches had become self-sustaining. In one case \$220 had formerly been received from the mission fund and in others from two to five hundred dollars. He also spoke of the great increase in Montreal West during the past three years showing how much more pressing were the present demands than formerly. The Bishop also spoke of the spirit of sacrifice abroad in the clergy of this diocese, many of them doing larger salaries when they considered their work unfinished in their old parishes. He reviewed the pressing needs of the three working funds already alluded to and appealed to the liberality of the people. Christian work, he said, must not be allowed to lag for want of funds, for without the Church, he did not mean the Anglican communion alone, but all Christian denominations, it would be impossible to live here, consequently it was their bounden duty to come to respond to the appeal. Addresses along the lines followed by the chairman, who was supported, were delivered by Messrs. Edgar Judge, George G. Foster and C. J. McCuaig, after which Mr. J. W. Hibbard moved, seconded by Mr. R. Wilson-Smith, that a committee be appointed to carry out the recommendations of the Synod with power to add to their numbers. While the chairman is to be elected later on the vice-chairmen are the Hon. William Owens and J. H. Birks, with W. S. Campbell as secretary. The other names are R. H. Buchanan, H. S. Foster, George G. Foster, F. W. Hibbard, Edgar Judge, Lansing Lewis, W. H. Robinson, of Granby; E. Goff Penny, J. S. Brierley, O. R. Rowley, J. H. Burland, R. Wilson-Smith, A. P. Willis, A. H. Black and G. H. Brabazon.

St. Matthew's.—The Rev. J. A. Osborne has been appointed to this church and parish, and will enter upon his duties on the first of May.

St. Cuthbert's.—Plans for the new church are under present consideration. Just two years ago a portable church was erected in this suburb. And so greatly has the work been blessed that steps are being taken to put up this summer a portion of the nave of the new church.

Papineauville.—On Saturday, March 16th, the Rev. W. J. P. Baugh, of Montebello, was called upon to officiate at the funeral of one of the oldest members of the Anglican Church in this parish, namely, that of Mr. Daniel Dupuis, of Plaisance, aged eighty. The late Mr. Dupuis was formerly a Roman Catholic, but many years ago he joined the Anglican Church. His wife died many years ago. The congregation at the funeral was a mixed one, consisting of both Protestants and Roman Catholics.

Verdun.—St. Clement's.—One of the results of the recent mission is that the rector, the Rev. F. L. Whitley, is preparing a large class for confirmation. This will be the second class within a few months.

Lachute.—The Rev. G. H. Gagnon, M.A., has been appointed to this parish, and has already taken up residence at Lachute.

ONTARIO.

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

Appointments.—The Lord Bishop of this diocese has appointed the Rev. Stanley E. Morton, M.A., or Maynooth, to the rectorship of Ameliasburg and Consecon. Mr. Morton is an honour graduate of the University of Toronto. After seven years the Rev. J. DeP. Wright has been appointed to Lyn, and he left for his new parish on April 1st.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

Ottawa.—St. George's.—The Rev. Dr. Taylor gave a most interesting address in the Parish Hall recently on China, in which country for the past seven years he has been residing. The Rev. W. W. Craig, the vicar of the church, presided, and there was a good audience.

St. Barnabas.—After 5 years' faithful service in this parish the Rev. J. E. Revington-Jones has resigned the rectorship and will shortly return to England to resume work there. Announcement to this effect was made from the pulpit last Sunday and heard with much regret. The Archbishop has notified the congregation of the appointment of the Rev. Mr. Bailey, of Oxford, England, to succeed Mr. Jones, the change taking place about May 1st.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Toronto.

Toronto.—The Bishop marked the anniversary of his consecration in the usual way by celebrating the Holy Communion in St. James' at 11 a.m. on the Feast of the Annunciation. The Assistant Bishop, the Bishop of Algoma, and several of the clergy and laity were present at the service.

St. James' Cathedral.—On Sunday evening last the Rev. Canon Plumtree, the rector, announced that the offertories at all the services in this church on Easter Day will be devoted to the work of erecting a church in the suburb of St. Dennis, the residents of which are for the most part working-class people, who are not in a position to finance such a project. It is expected that the proposed structure will cost about \$3,000.

Church of the Epiphany.—Last Sunday was the first anniversary of the opening of this new church. The Rev. Dyson Hague, the vicar, preached at both morning and evening services, at both of which there were large congregations, when appropriate references were made to the occasion by the preacher. In the evening the sermon was especially addressed to men on the subject of the Fall of St. Peter. Special sermons are addressed to men in this church on the last Sunday evening of each month, and they are attracting large congregations.

Dr. W. T. Grenfell, C.M.G., the well-known medical missionary, gave a most interesting lecture in the Massey Hall on Friday evening last on the subject, "Labrador, Its People, Its Industry, Its Geography and Its Possibilities." The lecture was beautifully illustrated by limelight views and there was a good attendance.

University Convocation Hall.—Dr. Wilfred Grenfell, C.M.G., of Labrador, preached the University sermon in this Hall last Sunday morning. There were about 2,000 present, which taxed the seating capacity of the hall to its fullest capacity. Dr. Grenfell's message was that faith justified itself in action, and this faith was not obtained by reading dusty tomes, nor was it merely intellectual conviction. Its only and most effectual manifestation was in the will to follow Jesus Christ. At the outset the veteran medical missionary amongst the fishermen compared the attitude of the student mind toward the problem of life after death in his student days and at the present time. The perennial question of the true value of human life was asked when he was a student at college, he said, as it is to-day. But the answer in his student days was different. In the days of his young manhood, he said, the general trend of student opinion was to sneer at the thought of eternal life. In those days matter was everything, and all philosophy was based on materialism. The Darwinian theory was supposed to explain everything. To-day everything had changed. There was no such thing as matter. What men were once pleased to call matter was to-day found to be but an expression of force energy. Science could not create. It was essentially destructive when brought into relationship with religion. Dr. Grenfell said that to him the dissecting room of science was no more than a deserted village from which all that was living had fled. In the course of his address, Dr. Grenfell said: "As a doctor, I believe in the value of human life, else one were a fool trying to prolong it." He said he was an optimist and he believed that human knowledge can never grasp what only God could reveal. This faith justified itself in action, and put a value on life. Every valuable piece of life came through faith, but what all men wanted was knowledge. Knowledge, he said, must come in the way of Christ. The road to knowledge was experimental. "The road of life is the road Christ trod, and this road is far from what many think it is. I would be sorry to change the sea with its motion for the prairie and its loneliness. This maze of roads which Christ is treading to-day you can tread here. Christ's roads are not necessarily confined to the outer parts of the earth. People sometimes put on pedestals the people who are serving Christ in China and Labrador and other remote places. Labrador is an easier place in which to serve Christ than the home and the home surroundings and student life." Dr. Grenfell closed with an earnest appeal to the student body to try Christianity and the teachings of the Master. No one who had ever given them a trial, he said, had failed or had been disappointed. "If Christianity can make the cruel man kind, and make the bad become a heaven, then we have a right as surgeons, those who heal the body, and as the healers of whole lives, to believe that it will make Canada rich and great."

St. George's.—On Tuesday evening, March 26th, the Lord Bishop of the Diocese held a Confirmation service in this church and on the following evening he confirmed a number of candidates in Christ

Church, Deer Park. On Thursday evening His Lordship gave a lantern Lenten service in St. Cyprian's Church and on the following evening he held a Confirmation service in the chapel of the Bishop Strachan School. On Saturday evening last the Bishop held a similar service in the chapel at Trinity College School, Port Hope, and he remained in Port Hope over last Sunday, preaching in the morning at St. John's and in the evening at St. Mark's.

St. Monica.—A font which has been presented by the members of the G.F.S. of the congregation was duly dedicated on Wednesday evening, the 20th March, in the presence of a large congregation. A shortened form of Evensong was used which was conducted by the chaplain of the Guild, the Rev. Robert Gay, who is also the priest-in-charge. A special lesson was read by the Rev. R. Ashcroft, the rector of York Mills, who also performed the act of dedication, afterwards preaching the sermon from the text, St. John 15:5. On each Thursday afternoon during the present Season of Lent a special lantern service, illustrated by lime-light views, has been given in the school-house. On the Sunday of Passion Week the Ven. the Archdeacon of Peterborough preached at Evensong on behalf of the Diocesan Mission Fund, and at the same time took the opportunity of congratulating the congregation on the attainment of their majority. There was a large congregation present.

Peterborough.—St. Luke's.—A Confirmation service was held in this church on March 24th by the Lord Bishop of the diocese, when the class numbered fifty-one. This is one of the largest classes presented in this church for many years. Almost one-half of the class consisted of adults, and the sexes were evenly divided. So many people came to the church that evening that many found it impossible to gain admission. At St. Mark's Church, Otonabee, the service was held in the afternoon, when seven candidates were confirmed. Bishop Sweeny's addresses were very forceful and practical.

Colborne.—The Right Rev. Dr. Reeve inducted the Rev. J. T. O'Connor Fenton into the incumbency of this parish during the past week.

Parish of Sunderland and West Brock.—A very pleasing event took place at Mrs. W. L. Doble's immediately after choir practice on Wednesday evening, February 28th. The members seized this opportunity to express their appreciation of the valued services of Mrs. and Rev. Mr. Johnson who left for Markham. During the enjoyment of the evening an address and presentation were made to the esteemed couple, the address being read by Miss Adeline Doble, and the presentation of a handsome brass jardiniere and umbrella was made by Misses Maggie Dusto and Vera Fair. The address speaks for itself as to the esteem in which the late rector was held: "Dear Friend.—We, as your friends, have felt that it would be ungrateful on our part to allow you to depart from our midst without showing in some tangible way our appreciation of your merits. We have always found you a good minister and willing to perform all your duties. As a mark of our esteem and appreciation we ask you to accept these gifts, not for their intrinsic value but as a token of remembrance from your many friends of West Brock. We trust that you may have many years of prosperity and happiness. We further trust that as you use these humble gifts you may always remember your friends of West Brock."

NIACARA.

W. R. Clark, M.A., Bishop, Hamilton, Ont.

Caledonia.—The Lord Bishop of the diocese paid his first official visit to this parish on Sunday, the 17th March, when five candidates were presented for Confirmation. The rector, the Rev. Rural Dean Godden, carried the pastoral staff before the Bishop, his insignia of office, recently presented to him at the last Synod. The service was extremely bright, consisting of Confirmation and Holy Communion, at which a large number communicated, together with the newly confirmed. In the evening the rector was assisted by the Rev. Edwin Lee; and at both services the Bishop gave most admirable addresses and imparted lessons of the deepest value to all.

Hamilton.—The Rev. John Fletcher, a retired Church of England clergyman, died on Sunday morning last at the City Hospital in his 72nd



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year. He was for several years rector of Holy Trinity in Glenside, but of late years had been chaplain for British immigrants to this country who were members of the Church of England. His wife died about two weeks ago at their home, 321 Locke Street South.

HURON.

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

Brantford.—St. Jude's.—The Lord Bishop of the diocese held a Confirmation service in this church on Sunday morning, March 24th, when 55 candidates were presented to him for the apostolic rite by the rector, the Rev. Rural Dean Wright. At the evening service on the same day the Rev. Canon Gould, the secretary of the M.S.C.C., preached.

St. James.—The Bishop held a Confirmation service in this church on Sunday afternoon, March 24th.

RUPERT'S LAND.

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

Winnipeg.—St. Matthew's.—His Grace the Primate held a Confirmation service in this church on Sunday evening, March 24th, when he bestowed the Apostolic rite upon 50 candidates, 20 of whom were men and boys and 30 women and girls. A majority of the total number of the candidates were adults. A very large congregation was present at the service, the church being crowded to the doors.

Brandon.—St. Matthew's.—An important meeting of the Rural Deanery of Brandon was held in this parish on Thursday and Friday, March 21st and 22nd. The following clergy were present: Rev. W. Robertson, Virden; Rev. S. de Mattos, St. Mary's, Brandon; Rev. W. Stoker, St. George's, Brandon; Rev. M. A. F. Custance, Oak Lake; Rev. G. W. Findlay, Carberry; and the Rev. S. D. Thomas, Rivers. Besides them Mr. S. L. Lockhead, lay reader in charge of Miniota, and Mr. Harding, in charge of Kolah, were also present. Mr. J. P. Curran, K.C., represented the laity of Brandon, and took an active part in the discussions. At the service in the church the preacher was the Rev. A. G. Clark of Austin. A corporate Communion was celebrated early in the morning of the 22nd. The Rev. W. P. Reeve, Rural Dean and rector of St. Matthew's, Brandon, presided at the deliberations, which were largely concerned with missionary appointments, Sunday School affairs, and the question of the Mission of Help. Several important resolutions were passed, the most important urging a revision of the basis of assessment as proposed last year. Another resolution proposing a series of Sunday School lessons for the Diocese of Rupert's Land with proper emphasis on definite Church teaching was passed unanimously. The anarchy prevailing throughout the Church with reference to Sunday School lessons was keenly regretted, and it was urged that this diocese at least should try and bring about a better order of things. Much enthusiasm prevailed at the meetings, and the members look forward to the Sunday School Convention of the Rural Deanery on April 30th with much interest. Mr. J. P. Curran, K.C., president of the Western Manitoba Anglican Union, has called a meeting of the same to be held in Brandon on Wednesday and Thursday, May 1st and 2nd. This society has steadily developed since its inception four years ago and it is likely there will be a large attendance at the approaching Convention owing to the new developments in the diocese and the intention of the Archbishop to lay the question of diocesan division before the Synod in June.

NEW WESTMINSTER.

A. U. de Pencier, D.D., Bishop, New Westminster, B.C.

South Vancouver.—St. Peter's.—This parish, formerly a Mission of St. James' Church, has become self-supporting. The financial report for the past year of the Woman's Auxiliary shows that \$322 has been raised during the past year, of which \$200 have been given to the church committee and \$35 for a sewing machine for the use

of the Auxiliary. During the year a number of sheets were sent to the divisional Dorcas Society for hospital purposes.

South Hills, South Vancouver.—St. Mary's.—The Rev. Owen Bulkeley's Wednesday evening lantern services in St. Mary's parish hall are highly appreciated. On a recent Wednesday "The Old, Old Story" was the subject. That was the last service held on Wednesdays; but on Good Friday evening, April 5th, that most solemn service, "The Stations of the Cross," will be portrayed, accompanied by devotional hymns, and that will conclude this course of lantern services. The vicar hopes that during Holy Week, April 1st to the 6th, the great week of self-denial, the remaining \$44 required to complete the payment for the temporary church building will be raised. The St. Mary's branch of the Church Lads Cadets are being instructed in scouting by two late officers of the British army, Captain Mackenzie and Lieutenant Jaquot, and will soon have their uniforms and drill-rifles from the Old Country.

Cedar Cottage.—The Bishop has confirmed twelve in St. Margaret's parish hall.

Personal.—The Rev. H. St. G. Buttrum has been elected president of the Clerical Union in place of the late Rev. H. G. Fynes-Clinton. The International Clericus will meet in Portland, Ore., in May.

Mission to East Indians.—A Mission to East Indians has been started in the parish of All Saints', Vancouver, under diocesan auspices. The services of a layman who has been in India have been secured. The executive committee has appointed the Archdeacon of Columbia (Dr. Pentreath), the Rev. H. C. L. Hooper, rector of All Saints', and Mr. C. E. Sprott as a committee of supervision.

Japanese Mission.—The West End Japanese Mission has secured a house in Fairview, the lower part of which will be used for school purposes, and the upper rooms will be let to Japanese. The purchase has been made by the Diocesan Branch of the W.A.

Correspondence

To Correspondents.—We must again beg our contributors to write short letters, and to avoid, as far as possible, doctrinal discussions. We have at present in hand two communications which are so long as to preclude any probable chance of insertion in the near future. The Easter Vestry meetings are coming on.

THE NAME OF THE CHURCH.

Sir,—Certainly it is quite time some action was taken to change the name here in Canada, and I am glad to see interest in the subject revived, and have read with much pleasure the various articles that have appeared in the Canadian Churchman from time to time though none of the names suggested appear to me satisfactory. We want a name that will exactly express what the visible Church of Christ is. "The Methodist Church" expresses what the Methodist Church is; "The Baptist Church" expresses what that church is. But "The Church of England" does not fully express what the Church of Christ is, while "The Church of England in Canada" expresses nothing and is simply absurd. Moreover, the names given to the Church in the United States, in Australia, in Ireland, do not express exactly what the Church is, and we do the Church a great injustice by not uniting all over the world and calling it what our Lord called it. He called it His Church, and I fail to see that we have any right to call it by any other name. Give the Church its original name and we have no need to use the terms Catholic, Protestant, etc. It is Catholic, in that it is true and open to all. It is Protestant, in that it protests against all error, Romish or otherwise. It is apostolic, it is episcopal, and by calling it what it is—the Church

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of Christ, we have a name suitable to all countries and to all sorts and conditions of men. But this cannot be done without much labour, and I would suggest that for the time being the Church in Canada be called "The Episcopal Church."

S. L. Smith.

REVISION OF THE LECTIONARY.

Sir,—I quite agree with Mr. Judge in your last issue that the selection of special New Testament lessons for Sundays would be a great mistake, and I would illustrate it from the American Prayer Book, in which there are special New Testament lessons for every Sunday. The result is that a large portion of the New Testament is not read on Sundays in the American Church, but I can see no reason why there should be special Old Testament lessons except for the great festivals, Ash Wednesday and Holy Week. The greater part of the Bible would then be read in our Sunday services, and where there is daily service there would be no break in the continuity of both Old and New Testament lessons. But it is still thought well to have special lessons in the Old Testament for Sunday service, let it be permissible to use instead of that special lesson the lesson appointed for the day of the month, and in Canadian Church Almanac let both lessons be marked down. That would give a choice between two lessons.

John Gribble.

PLAIN SPEAKING TO BOYS.

Sir,—Your article on "Plain Speaking to Boys" is a timely one and should be the cause of much searching of hearts during this Holy Season. You ask the question: "Is any adequate or widespread attempt being made by the Church, or by parents, to check a certain evil frightfully rampant among boys, often of tender years?" With a deep sense of shame I answer, "No, nothing adequate or widespread either by parson or parent." But still a small start has been made, however small, and if the clergy and Brotherhood men would only take hold we should soon have a society of men scattered through the length and breadth of the land pledged to promote purity among lads and men. I refer to the White Cross League Church of England Society, of which I have the honour to be the Hon. Secretary for Eastern Canada. The work accomplished so far has been small but full of encouragement. Literature has been sent to many parts of the Dominion, but we are handicapped for the want of a free distribution fund. Will not some person of means send us a donation or write for samples of our booklets for boys and men, and then order a quantity for distribution? Many fathers feel the impossibility of speaking to their sons on the dangers of impurity in its various forms. I suggest that the White Cross League supplies a helpful way out of this difficulty in its papers for boys. The father or friend may lend one to his boy to read and to return. When it is recalled he can ask the boy whether he understands. The boy will probably be too shy to answer, but the ice will have been broken, and the father or friend can now gently add what he thinks right. I can fancy such a man saying, "I want you to make me a promise, and I will make you one in return. Promise me that whenever you are in any trouble such as that book refers to, you will tell me, or write to me without fear. Trust me to understand and to keep your secrets, and I shall always have sympathy and help for you. Remember that we all have to meet temptations and troubles, that I have had just the same myself, and shall know yours, and feel only most kindly." Is that an impossible line to take? Remember it is far better to have a fence at the top of the precipice, and so prevent boys from falling over, than to have a dozen ambulances at the foot of the precipice to deal with the unfortunates who fall over. My chief joy in this work is in my correspondence with young men in various parts of the country who write to me for counsel and advice. Thanking you, Mr. Editor, for this space, and again for your admirable article, I am, yours faithfully,

George Backhurst.

The Rectory, Port Greville, N.S.

BIBLICAL STUDY AT OXFORD.

Sir,—May we call the attention of your readers to the tenth vacation term for Biblical study which will be held this year at Oxford from July 27th to August 17th? The object of the term is

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to give to students of the Bible who feel the need of more scientific and intelligent study a special opportunity of becoming acquainted with the results of modern Biblical scholarship and of receiving systematic instruction on academic lines. The scheme is on a Christian basis and lecturers are invited without respect to their denomination. The idea which has been chosen this year for illustration by the entire series of lectures is that of Christ in Israel, in the Gospel and in the Church. The inaugural lecture will be given by the Bishop of Oxford. The following courses of four lectures have been promised: First week—"Development of Messianic Expectation to the Christian era," by Rev. G. C. Joyce, warden of St. Deiniol's, Hawarden; and "The Gospel according to St. Matthew," by Rev. R. Brock, Merton College, Oxford. Second week—"His- tory and Social Conditions of Israel in the 9th and 8th Centuries," by Dr. Foakes-Jackson, Jesus College, Cambridge; and "The Transfor- mation of the Messianic Hope by our Lord and His Apostles," by Professor Nairne, King's Col- lege, London. Third week—"I. Isaiah and Mi- cah," by Professor Peake, Victoria University, Manchester; and "Personality," by Professor Jevons of Durham University. Single lectures have been promised by Canon Scott Holland, Professor Macalister, Principal Selbie and Pro- fessor Margoliouth. Hebrew and Greek Testa- ment readings will be held throughout the three weeks. The total cost to students, including lec- ture tickets, will not exceed £2 a week. We are, Sir, yours faithfully,

Mary Benson,
President of the Executive Committee.
(Miss) M. J. Fuller (Secretary),
39 Frances Road, Windsor.

"ALTAR AND TABLE."

Sir,—I am afraid that the letter of Presbyter Ignotus does not carry us very far in the direction of real knowledge on this subject. It is perfectly true that in the Old Testament the "Altar" is occasionally called the "Table of the Lord," because the act of burning upon it certain parts of the sacrifices was regarded as God's partaking of the sacrificial food. Thus in Exodus 23:18, "the fat of My sacrifices" is literally "the fat of My feast." But this gives no kind of warrant for us now to call the Holy Table an "Altar," inasmuch as it is never used as one. I would point out that it is the use to which an object is put that warrants us in calling it by any particular name. Thus, we offer sacrifice at an altar, and we eat at and from a table; but we never eat from an altar and we never sacrifice at a table. If this fundamental difference of usage is kept in mind there is no difficulty in the two terms being used for the same structure. As Presbyter Ignotus doubtless is aware, the terms, "Altar," "Sacrifice," and "Priest," go together, and are inextricably bound up with each other, and as there is now no sacrifice which we can offer at a material altar it is obvious that the term "Altar" cannot be applied to the Holy Table. I have already pointed out, on the great authority of Bishop Lightfoot, that St. Paul had the opportunity of using the term "Altar" of the Communion Table in 1 Cor. 10:20, 21, but that, as the Bishop remarks, he deliberately avoided it, and when our Reformers in the Second Prayer Book of 1552 deliberately changed the word "Altar" wherever it occurred in our Communion Service (no less than seven times) into "Table" they surely meant us to understand that the Communion Table is not an Altar. And their act has been fully endorsed at all the revisions of our Prayer Book since then, so that the Prayer Book never employs the term "Altar" as expressive of the Holy Table. It is, of course, perfectly well known that the Coronation Service uses the word "Altar," but Presbyter Ignotus well knows the difference of origin and legal sanction between the Prayer Book and the Coronation Service, the latter being no part of the former. The Coronation Service is used at one place, West- minster Abbey, once in a reign, and will never be employed again as long as King George is alive, but Presbyter Ignotus will be using the Prayer Book every time he takes part in a Com- munion Service, and he will not find therein the term "Altar." At the opening of our Prayer Book we have the words, "Of Ceremonies, why some be abolished and some retained." The obvious implication of the change from "Altar" to "Table" in 1552 is that "omission is prohibi- tion" for all those who wish to be loyal to the spirit and letter of the Prayer Book. This is no question of difference of theological view, but of historical fact, and we know that facts are stubborn things.

Veritas.

PRAYER BOOK REVISION.

Sir,—One cannot help sympathizing with the spirit of Mr. H. S. H. Goodier's letter; and it is because I sympathize with him that I am writing. Prayer Book Revision has been coming to the front for a good many years, and has been the subject of debate in the Convocation of Canter- bury as long as twenty years ago. It has been debated in the Canadian Churchman nearly if not quite as long—long before it was brought be- fore the General Synod. I remember hearing it discussed before the General Synod had being. So it did not emanate "from a notion of the General Synod." In fact, General Synod was practically forced to it by the voice of reformers from out- side. As to the representative character of the General Synod, your correspondent echoes Dean Stanley's condemnation of Synods and Houses of Laymen. But times have changed since Dean Stanley's time. He was no doubt in a measure right when he said that laymen who sought positions in such assemblies were representatives of certain sections rather than of the lay mind. It was not to be expected that a body with traditions that had in them no peace for representative in- stitutions should suddenly develop the best kind of Synods. I have, however, been a member of Synod for nearly twenty years, and it seems to me that it very fairly represents the diocese, it is representative of the sort of people one is up against continually in one's parish. There is no unfamiliar atmosphere in going from home to Synod. It is probably so in General Synod, though perhaps not to so full an extent. Its legis- lation seems generally to express the real needs of the Church, and is never a mere echo of what is done in England. So we need not fear that any- thing very drastic or any change for the sake of change, will pass the General Synod whatever the committee may do. Now as to Mr. Goodier's six reasons. 1. The Prayer Book has been in use since the days of King Edward VI. This is not quite correct as a comparison with either of the two Prayer books of Edward VI. will show. Our present Prayer Book as it stands, dates from 1632, and since then it has undergone some minor revisions. The Lectionary has been revised, the services for Gunpowder Treason, Charles the Martyr, and the Restoration have been expunged and the service for the King's Ascension has been materially altered. 2. Revisions are not always a success, neither are they always a failure. Dur- ing many years we have had to have certain pray- ers for Canadian Parliament, Governor-General and Synods. We have a special Harvest Thanks- giving service. We always in winter read the whole Burial Service under cover (in the church or the house), with only the bare committal at the grave. Long custom has omitted many long ex- hortations. Few choirs sing an anthem after the 3rd Collect. All these things are contrary to the rubrics, and are of the nature of revision forced upon us by the needs of the country. They are not by any means "unsuccessful." 3. "The actual wording of the dear old Prayer Book" will not probably be interfered with, but many of our otherwise unmusical additions will be brought, let us hope, into closer conformity with the older book. 4. As to the supposedly absolute wording, where words have changed their meaning alto- gether, it is only a matter of common sense to use modern equivalents; e.g., why retain such ex- pressions as "prevent" for "lead," "learn" for "teach?" and there certainly is no pressing neces- sity to use the coarse expressions of the marriage service especially as the exhortation is so very necessary in itself. 5. "The Church of England is losing ground in Canada to-day." This state-

ment is not quite correct, but where it is losing ground it is partly because it is more like an im- ported than a native institution. 6. "This will look like a severance of ties which bind us as a Church to the Mother Land." But what are we to do? Reading the progress of Revision in Eng- lish papers it appears that when they are through with the matter there changes will be far more drastic than anything we are likely to accomplish. Must we then accept their book, whether we ap- prove of it or not? Or must we reprint the old book here for our own use? Or must we make one for ourselves? This is our choice and we can- not help ourselves.

E. W. Pickford.

Norwood, 29th March, 1912.

BOOK REVIEWS.

"The Work of the Ministry," by W. H. Griffith- Thomas, D.D., Professor of Old Testament Exe- gesis, University of Cambridge; formerly Principal of Wycliffe Hall, Ox- ford.

This book is not, as we might at first expect, a treatise on Pastoral Theology for Canadian students. It is the substance of lectures address- ed to students preparing for the ministry at Ox- ford. The students at Wycliffe Hall are all grad- uates in arts of some university, and lectures ad- dressed to them will no doubt be directed by their teacher to those sides of their work in which they are likely to be weak. The book gives great prominence to the spiritual side of the work and deals with a very large number of subjects, and there is a very full bibliography, but on the whole it strikes us as too long and yet not long enough. It is written frankly from the evangeli- cal standpoint and does not attempt to conceal the fact. We cannot help feeling a little inequal- ity of treatment. The ordering of deacons re- ceives very full attention, the ordering of priests comparatively little, and the writer does not give any very clear instructions for the priest as dis- tinct from the deacon. There is a similar inequal- ity of treatment in details of ordering the service and ritual. The consumption of the elements after communion is noticed, but nothing of their preparation. We are glad to find that obnoxious subject "choice of a curacy" is not dealt with. The picture of a number of vicars setting forth the claims of their particular fields to the con- sideration of young men about to be ordained does not strike us as edifying. The young sol- dier will surely go where he is sent. Dr. Thom- as' book still leaves room for what we hope will not long be delayed, a treatise from the stand- point of the Canadian Churchman on the claims of the ministry and its peculiar difficulties and needs, which we can place with confidence in the hands of our students preparing for work in this land.

Family Reading.

EASTER.

Awake and sing, ye dwellers in the dust,
For lo! the resurrection of the just!
Arise and shine, your lasting light is come;
Soar upward to your pure and saintly home!

Awake and sing, immortal hearts of fire,
That now for visions of the King aspire,
Ye shall behold Him in His robes of light;
Rejoice! Rejoice! He passeth into sight!

O never have ye known what vision is!
O never have ye felt so deep a bliss!
The end for which He made you now is won.
Behold the planets hasten to their Sun!

O now ye put on joy as night the day,
And leap with praises, that once knelt to pray:
Ye waken all the kingdoms of the light;
To new and yet more holy anthems bright.

O fruitful voice of God, the mighty King!
O faithful power of Christ! Let everything
That breathes and loves and sweetly sings, adore
The love that lives and sings for evermore!

Rev. Charles S. Olmstead.

EASTER.

Easter may be regarded as the crowning Festival of the Christian Church. At Christmas we commemorate the coming of the Son of God

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to enter on His life-long conflict with Satan on our behalf; at Easter we celebrate His victory.

This Festival has undoubtedly been observed from the very beginning of the Church's history. The time of keeping it, however, soon became the subject of a long-sustained controversy. The Asiatic churches—owing, probably, to the lingering influence of the Judaising element in their midst—continued to keep it on the same day as the Jewish Passover, without reference to the day of the week on which it might fall; the Western churches were careful to observe it on the first day of the week—"the Lord's Day." At the General Council of Nicea, held in A.D. 325, it was finally decided that the latter should be the day observed by all. Notwithstanding, entire uniformity as to the actual Sunday was not secured in the Roman Church until A.D. 525, and in the churches of Ireland and Wales until A.D. 800.

The word "Easter" is peculiar to the Anglican churches. According to Bede (who died A.D. 735) it is derived from the name of the goddess Eostre or Ostera—perhaps the same as the Ash-toreth of the Zidonians (1 Kings xi. 33)—who was worshipped by our forefathers about the latter end of March. Another explanation is that it is derived from the old Teutonic word *urstan*, to rise; whence *Urstand*, the Resurrection.

As now observed, the Easter Feast extends to and includes its Octave, that is, the First Sunday after Easter. The Monday and Tuesday in Easter week are closely united to the Sunday by special Epistles and Gospels and by Proper Lessons. Thus a complete body of Scriptural teaching is provided, containing ample testimony as to the fact of the Resurrection itself, and its evidential power not only to the chosen witnesses, but to believers for all time. "Blessed are they that have not seen, and yet have believed."

The Old Testament Lessons appointed for reading at this season have a direct bearing on it. The institution of the Passover in Egypt, immediately followed by the Exodus and the passage of the Red Sea, reminds us that now "Christ our Passover is sacrificed for us," and that, by virtue of that sacrifice, we have been delivered from the bondage of Satan and sin, and our feet have been set in the way to the heavenly Canaan. And our Easter rejoicing—itsself a type of the final triumph of God's Church redeemed and glorified—is prefigured in the song of Miriam and the women of Israel: "Sing unto the Lord, for He hath triumphed gloriously." Of the same tenor is the passage from the "Song of Songs," whilst those for Tuesday are adumbrations of the great Resurrection. Christ rose again, "the first fruits of them that are asleep."

AXELEWT.

Advent heralds o'er the land,
The promised Saviour is at hand.

'Xmas bids us worship then
The Holy Babe of Bethlehem.

Epiphany's star in eastern skies,
Gentiles, the Lord is thine, arise!

Lent softly whispers, "Look within,
And cleanse thy heart from secret sin."

Easter calls with thrilling voice,
"The Lord is risen. Rejoice! rejoice!"

Whitsuntide, thy tongues of fire,
With holy zeal our hearts inspire.

Trinity, blest One in three,
Thy faithful servants may we be.

Feb. 8th, 1912.

Hester A. Newson.

THE WELL-BRED GIRL.

Breeding is one thing in our mercenary land that cannot be bought. No amount of money or position will make up for that indefinable something which we all call well-bred.

The well-bred girl may be as poor as that proverbial mouse of churchly haunts, but no one will ever question her right to be called a lady, in the good old sense of a woman of refined feeling and deed.

Rudeness is something that the well-bred girl never permits herself. However much she may be tempted to be snobby or cutting when people deserve it, she remembers that paying one back in one's own coin is ill-bred.

Good breeding, while often a matter of inheritance, is more often due to careful training and a desire not to hurt another's feelings. The girl who is well bred never presumes upon her position, nor is she loud and conspicuous in appearance or manner.

The well-bred girl rarely apologizes. She does not do or say things that make apologies necessary, and she does not feel apologetic for her environments, however simple.

If the truest hospitality is to give strangers exactly what one has without comment, so is it also a sign of good breeding. To make a splurge for outsiders, that outsiders know to be a splurge which can be ill afforded, is a sign that one does not feel socially secure.

The well-bred girl does not gossip nor carry tales nor talk scandal. All the other girls may do it, and it may seem quite harmless and amusing, but it is something that the girl of truly refined feelings finds revolting.

If for no other reason, a girl should shun talk that she would not be willing to stand by, because it often leads to unpleasant scenes and involves others in a network of disagreeableness that is anything but a sign of good breeding.

The well-bred girl is not boastful, aggressive nor unduly self-assertive. Above all, she is not a toady. There is no surer sign of lack of breeding than to strive to curry favor with one who, by force of circumstances, may have more money or influence than you have.

Gushing or disclosing one's private affairs to a scoffing world is anything but well-bred. A quiet, interested, gracious manner that has its reserves leaves no doubt as to the claims of a girl or woman to good breeding.

Above all, the well-bred girl avoids scrapes of any kind. She does not do things that are open to question, knowing that no girl can afford to ignore public opinion and get herself talked about.

The well-bred girl is the self-respecting girl; she will no more permit impertinences than she would think of offering them. She knows she is a lady, and asks no more than to act the part and to be treated as a lady should be.

No one ever heard of a girl of good breeding speak of herself as well-bred. It is too much a matter of course, as much a part of her as eyes or hands.—N. Y. Times.

EASTER HYMN.

Christ the Lord is risen to-day,
Sons of men and angels say:
Raise your joys and triumphs high,
Sing, ye heavens, and earth reply.

Love's redeeming work is done,
Fought the fight, the battle won:
Lo! our Sun's eclipse is o'er;
Lo! He sets in blood no more.

Lives again our glorious King,
Where, O Death, is now thy sting?
Once He died, our souls to save,
Where thy victory, O Grave?

Soar we now where Christ has led,
Following our exalted Head;
Made like Him, like Him we rise,
Ours the cross, the grave, the skies.

King of Glory, Soul of bliss,
Everlasting life is this,
Thee to know, Thy power to prove,
Thus to sing and thus to love.

(From a Hymn by Charles Wesley, 1743.)

TRUE EARNESTNESS.

What is earnestness? It is not gloom, it is not grim determination, it is not dogged persistence, it is not revolting narrowness, or stupid and tormenting fanaticism. What is earnestness? Earnestness is that temper of mind, that habit of thought which comes of taking, of habitually taking, the truths of eternity as realities, as, in fact, they are. Earnestness knows nothing of "notional"; it is connected with "real assents." Earnestness will not name Angels, as a child would fairies, or Heaven as the Greek poets would talk of the Land of the Lotus, or the City of the Clouds. Earnestness cannot separate facts into categories, according to their size and their

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fashion, but only according to their motives and their eternal consequences. Earnestness sees the substance of things, not the accidents; it values the soul and the character, not the fashion or the title. Yet there is an earnestness that, doubtless, becomes at times grim and forbidding. Beware of this. It is possible that the earnest man may think so much of the things of Eternity as to disparage the duties of Time—possible for him to forget that all God's gifts are not (if I may so say), directly religious gifts, but are also natural and individual—possible that for him Art and Science, and power and beauty, and the delight and humour of young hearts, and the revelations of poetry and the voices of song, because these have been touched with the trail of the Serpent, may seem necessarily and evidently bad. Alas for him! Then he loses the heart of a helper, the God-shared Spirit "out of darkness to bring light"; so frightened is he at the licentiousness of the Cavalier, that he throws himself headlong into the repulsive Pharisaism of the Roundhead.

True earnestness remembers that Nature is not to be choked, but to be chastened and trained; that not the possession of desire but its unregulated sway is a sin; that it is a gift to be educated and restrained. Earnestness, true earnestness, will not be morbid and morose, for that is selfishness; it will exert itself to win and to reform. If, indeed, it is serious, and even solemn (for is not life so?), it is also beautiful, it is sunny. Serious, yet full of sunshine, as the masses of marching clouds are solemn and beautiful above the crags of Engelberg when the sun is westering, bright, even though awful, as there is an awful yet dazzling splendour in the cloud-fragments above Florence to the gazer from the Apennines after a night of storm. Earnestness, indeed, implies awe and a sense of life's tragic sorrow; but this earnestness has a touch of the sunlight, for it is the outcome of a heart thrilled with the spirit of the Crucified, realizing facts, banishing self, not, indeed, forgetting the reality, but none the less alive to the nearness and the unutterable beauty of another world.

EQUABILITY OF TEMPER.

Equability of Temper is the effect of interior mortification of self-love. It helps those with whom I live. I must not struggle to make others feel the passing impressions which affect my own soul. This is the constant effort of a self-seeker and a self-deceiver. He or she is always bemoaning self to others. I must let these impressions be a secret with God, and, if it may be, with some spiritual guide whom I can trust. I must scorn the temptations to self-love. I must live above them. I must unite myself with the Will of God. I must seek for grace to be self-restrained, and, while grave, yet bright and easy, and sympathetic with others. It is the Christian's duty not even to look proud and severe, but rather, affable and considerate. I am to resist the outbreaks of anger and bad humour. I am to try to put the best meaning I can on the action of others towards me, and to be content with things as they come. If others are bright, be thankful; if not, try to be cheery. The object is to be anxious to please God, and ready to accept His Will.

Equability of Temper has about it a real charm, and, therefore, helps on God's work. It is a help to the practice of many virtues, and prevents me from being guided by the passions and impressions of the moment. I must try, therefore, amidst the daily worries of life, not to lose calmness. Nor shall I, if I live in God, and often look up to Him. And this calmness inspires confidence, and helps souls.

I am, for this reason, bound to struggle against passing humours. It is by the victory of such humours that the happy relations of life are disturbed in the family as in society. If I allow this fault, people who might otherwise be happy are made uneasy. They do not know where to find me. If pleasant this evening, and morose to-morrow morning, I darken souls, and take the energy—because the brightness—out of other lives. It is selfishness, it is want of self-command; it arises from want of watchfulness. I must overcome this if I am to serve God. To overcome it I must pray and watch for patience, so as to resist the risings of impatience when face to face with what irritates. I must pray and strive for brightness. "Fear God, and be cheerful," said a holy man. I must pray and strive for sympathy. I must not be wrapped up in self, but often see from others' points of view. Each of us must influence others, and must answer for this gift, and it is a special sin against it, to allow inequality of Temper.



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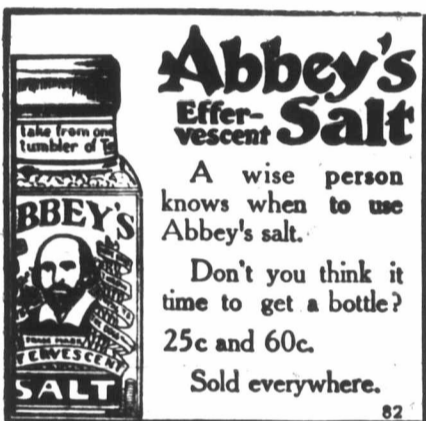
When Your Child Comes Home Tired
 give him a cup of Bovril, or let the principal meal commence with a little Soup made from Bovril.
 He will forget his fatigue and enjoy and profit by the solid portion of his food.

BOVRIL

gives stamina and builds up the body.

British and Foreign

Miss Eliza Coomber, of Chiddingstone, Kent, who recently celebrated her 103rd birthday, has never seen the sea. Her brother fought in the battle of Waterloo.



Abbey's Effervescent Salt
 A wise person knows when to use Abbey's salt.
 Don't you think it time to get a bottle?
 25c and 60c.
 Sold everywhere.

Why persist in being imposed upon by buying poor trashy alum baking powder when you can just as well buy Magic Baking Powder, the health giving "No Alum" brand at the same price? Sixteen ounces for twenty-five cents. At all Grocers.

A lych gate which was erected lately by Mr. Arthur D. Davies, of Goring Place, at Llanelly Parish Church, Wales, at a cost of about £500, in commemoration of the re-building of the Parish Church, was recently dedicated by the Bishop of Swansea. The design is of the late decorated period of architecture. The upper portion is executed in English oak,



**YOUR SONS
 WHAT ARE YOU GOING
 TO DO WITH THEM?**

There is a bright future in the West for your boy.

The old homestead is not large enough for all. Besides he wants to make good for himself.

And Yourself, no matter what your age or occupation, You are no doubt old enough to realize that it is independence that counts. That it is right surroundings, a sufficient income and freedom from the constant grind and care of modern life that makes living worth while.

know I can point the way if you will do your part. Drop me a card to show you are interested, and I will mail you our booklet, APPLE GROWING, Past, Present and Future. Do it R-I-G-H-T N-O-W.

Orchard Home Development
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and is covered with rosemary tiles with lead ridge crest and enriched cross finial. The wood framing rests on a base of Red Forest stone, with stone seats on either side. Mr. Arthur Davies, the munificent donor, who is now 76 years old, has been connected with the Parish Church throughout the whole of his life and was the largest subscriber towards the Re-building Fund.

Next term Jesus College, Cambridge, intends to commemorate one of its earliest and best-known men in the person of Thomas Cranmer, to whom a memorial is being erected in the chapel. The artist is Mr. Bruce Joy, and the Bishop of Ely, the Visitor of the college, will give an address at the unveiling. The college is inviting many distinguished Churchmen and others to be present. Cranmer entered the college not long after its foundation, and was twice elected to a Fellowship, before and after his first marriage.

A dismissal service was held recently in the private chapel at Lambeth Palace when two clergy and two laymen were taken leave of prior to their going out to Western Canada to work under the Council of the Archbishops' Western Canada Fund. Their names are the Rev. W. A. R. Bale, B.A., curate of Christ Church, Croydon, and Mr. F. W. Simmons, of New Bilton, for work under the Rev. W. G. Boyd at Edmonton; the Rev. Maurice Beardshaw, M.A., curate of St. John the Baptist, Coventry, and Mr. Oliver Wakefield, of the Colonial Institute, London, S.W., to work under the Rev. Douglas Ellison, in connection with the Railway Mission with headquarters at Regina.

In memory of his father, the Ven. John Hannah, vicar of Brighton, Archdeacon of Lewes, and of his uncle, Dean Gregory, of St. Paul's, the Dean of Chichester, has had a new stained-glass window fixed in the north aisle of the choir in Chichester Cathedral.

Liverpool Cathedral.—At the last meeting of the Executive Committee it was reported that four large stained-glass windows for the chancel are being presented in memory of the Rev. R. Leicester, Sir Hardman and Lady Earle, Sir Alfred Jones, and Mr. W. E. Gladstone. These are being executed by Messrs. James Powell and Son. A letter was read from Mrs. James Barrow, of Waterloo, offering to contribute a further sum of £5,000 towards the building of the organ, this generous gift making her total contributions for the purpose the sum of £15,000. Several smaller gifts were announced to the Cathedral Fund. One of these was from a lady who bequeathed her jewellery, which will be realized and the proceeds given to the Building Fund. The Organization Committee was authorized to open a £5 fund, many residents in the diocese having expressed their wish to contribute £5 per annum towards the completion of the Cathedral.

An influential deputation representing a still more important body of supporters recently waited on the Archbishop of Canterbury with the recommendation that a small committee should be appointed to correct

the Authorized Version of the New Testament in those places only where it is erroneous or misleading or obscure. They complained that the revisers of thirty years ago departed systematically from the Authorized Version where there were no errors to correct. The Primate in his reply remarked that the Revised Version had been censured too sweepingly, and that the problem of the New Testament translation was very different from that of the Old, for questions of text entered very largely into the rendering of the Greek. Almost every charge levelled against the Revised Version had been made against the Authorized. The questions raised by linguistic and textual considerations had not yet been solved, and it would not be wise to undertake an authoritative Revision until some experimental work had been done by a few great scholars. His Grace suggested that a difficult book like the Epistle to the Hebrews should be subjected to a revision on the lines of the memorial, and when this is complete it would be a guide as to future action. The deputation, on taking leave of the Primate, promised to discuss the suggestion.

The diocese of South Carolina has received as a gift from Ex-Senator George F. Edmunds, a former winter resident of Aiken, S.C., his beautiful residence in that city to be used for any purpose for which the diocese may see fit. The property occupies half a city block in a desirable part of the city and is valued at \$20,000. The house is located in one of the highest parts of the city, and the addition of one or more buildings would make it an ideal place for an institution of higher learning.

Children's Department

A CHILD'S EASTER MESSAGE.

By Hope Dariu.

"Grandma, I don't see just what it means."

"What is it, Berta?"

The little girl rose from the stool upon which she was sitting and crossed to her grandmother's side. Leaning timidly upon the arm of her grandmother's chair, Berta said:

"I mean about Easter. At school all the week we've sung, 'He is risen! Christ the Lord is risen!' And they are all going to church to-morrow—to see Him, I guess. Will He be there, grandma?"

"Oh no, darling!" and Esther Miller lifted the child to her lap. "Don't you know how I have told you that the dear Christ lives in our hearts, if we will let Him? To-morrow—Easter—is the anniversary of the day when He came back from the grave, after cruel men had taken His life."

"Yes, I 'member. But what do folks go to church for?"

A sob rose in Esther Miller's throat, forcing her to wait a little before she replied to the child's question. In the woman's mind there rose a picture of the little white country church, so long to her the veritable house of God. And it had been seven years since she had entered its door.

"The church is God's house, Berta. People go there to pray to Him, to praise Him, and to thank Him for all His mercies to them."

"Why don't we go?" persisted the child.

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It was a question Mrs. Miller had long feared, especially since Berta had begun to attend school. For a moment there was silence, then Esther Miller said softly:

"You may ask grandpa that question. See! There he goes into the red barn. Run out and ask him now."

Berta obeyed. Mrs. Miller sank back in her rocker, covering her face with hands that trembled violently.

"Have I done wrong?" she whispered. "I cannot put the awful hideousness of it into any words that the child will understand. And it is no more than fair that Samuel should be hurt. If he only knew what it has cost me! I am not sure, though, but his own heart has ached."

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Then—you can say good-bye to the mussy, smelly coal-oil lamps, the smoky chimneys, the uneven wicks, and the disagreeable job of keeping them in order. Then—you can have in every room a light that is really daylight's counter-part—a light that is soft, white, pleasant and remarkably easy on the eyes—a light that makes reading a greater pleasure than ever.

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W. D. MATTHEWS, Vice-President

Capital paid up	\$ 4,700,000
Reserve Fund	5,700,000
Total Assets	70,000,000

C. A. BOGERT, General Manager

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We offer for sale debentures bearing interest at FIVE per cent. per annum, payable half-yearly. These debentures offer an absolutely safe and profitable investment, as the purchasers have for security the entire assets of the Company.

Capital and Surplus	\$1,400,000.00
Assets	2,800,000.00
Total Assets	2,800,000.00

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To the home of Samuel Miller and his wife had come but one child, a son. Bertrand was a bright, ambitious boy who had inherited much of his father's obstinacy and high temper. As the lad grew older there had been much clashing, although no open rupture had occurred until, soon after he was twenty-one, Bertrand announced that he was to marry Ruby Halstead. The senior Mr. Miller was furious. It was not that he disliked Ruby, but she was poor, and he had planned that Bertrand should marry the daughter of a neighbour whose broad acres bordered upon the Miller farm.

It ended in Bertrand's leaving home. Then the old pastor tried to make peace. Mr. Miller resented what he called the minister's interference, and declared that neither he nor his wife should have anything more to do with the church.

Bertrand and Ruby were married. After a year of quiet happiness the young wife died, at the birth of Berta. A week later Bertrand was killed by a runaway horse.

Esther Miller went to her son's home and, returning with little Berta in her arms, told her husband that he could choose between having the son's child in their home or having his wife leave it. It was the first time she had ever defied him. He saw that she was in earnest and made no objection to the child remaining.

That was not all. As time went on, he came to love the baby dearly. Berta was a happy little creature who did not mind the lonely life she led with her grand-parents, because she knew no other. When she was six years old, she began to attend school and a world of new pleasures opened before her enraptured gaze.

While Mrs. Miller sat, with her face hidden, reviewing her past, Berta had let herself out of the back door. As she crossed the yard, separating the house from the barns, the child paused and looked about her.

Easter came late that year; already the glory of the springtide was in the air. The fields were green, and in the beds which bordered the walk yellow daffodils and snow-white narcissus blooms lifted their heads to the child who stooped to touch them with caressing fingers.

"Teacher said 'He is risen!' means that all you pretty flower folks have woke up," she said with a happy little laugh.

Reaching the open door of the barn Berta called, "Grandpa! Where are you?"

"Here I am, little girl. What do you want?" he answered.

Samuel Miller looked at Berta as she stood in the doorway, the crimson light of the sunset bringing out shades of azure in her sunny hair. The old man sighed. Each day the child looked more like her father, and the grandfather was vaguely conscious that, with advancing age, he missed the son upon whom he had once expected to lean.

"Sit down here while I ask you something," Berta coaxed, pointing to where a half-bushel measure was turned bottom uppermost on the barn floor.

IMITATIONS ABOUND

Every one shows the dealer a larger profit, but none possess the flavour of

"SALADA"

or give the same satisfaction to the tea drinker. Black, Mixed and Green. Sealed lead packets only.

Mr. Miller sat down, and the child climbed upon his knee.

"To-morrow is Easter, grandpa. Everybody'll sing, 'He is risen!' Most seems as if He was going to be at the church, 'cause they're trimmed it all up with flowers and made it so pretty. Grandpa, why don't we never go there?"

The old man started. He had often faced the probability that Berta might ask him to take her to church. However, the little one had been carefully trained in habits of obedience, and he had always thought that she must accept his refusal to do so as final. But she asked, not to go, but why they remained away.

"Why don't we, grandpa?" Berta repeated.

"Why, I—Why, lassie, there are lots of places where we don't go. There's the Hill House and Squire Eagen's and—"

"Oh, I know! But they are just folks. The church is God's house, grandpa. 'He is risen' means just as if He had come home from way off. I—I think we ought to go."

There was a long pause. Samuel Miller looked away from the wistful little face on his arm, away to where

his fields, brown and green, stretched in the fading light of sunset. At last Berta said:

"You haven't told me, grandpa, why we don't go."

The old man trembled. Instead of angering him, the child's persistency frightened him. What could he tell her?

Suddenly he put her upon her feet. "I can't tell you why now, dear. You—you must wait. Now run along and look at Babbie's new kittens."

Berta moved slowly. "Yes, I—To-morrow is Easter, grandpa, but I will wait."

It was a silent trio that gathered round the supper table a half hour later. Berta's face was not sad, only a little overcast and wondering. As for the other two, their faces had long before learned to express endurance rather than any passing emotion.

They partook of the creamed potatoes, cold boiled ham, fresh rolls, maple syrup, tea and milk with few words. Yet what speech there was was kindly, touched with even more than its usual gentleness.

It was not long ere Berta was in bed and fast asleep. Early hours

It's ready for the saucepan.

"Remember my face—you'll see me again."



The children need never go without a bowl of good hot soup this chilly weather because "Mother's busy." No matter how busy she is, she can always find time to make Edwards' Soup.

All that's nice and nourishing in "Mother's home-made soup" is in Edwards' Soup; all that's a trouble for her to do is ready done.

Edwards' desiccated Soup is prepared from specially selected beef and fresh garden-grown vegetables. Its manufacturers are soup-makers and nothing else.

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5c. per packet.

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Edwards' desiccated Soup is made in Ireland by Irish labour. There, and in England it is a household word.

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TORONTO FERRY CO., Bay St. Wharf

were the rule at the Miller farm; at nine o'clock all lights were out, and darkness wrapped the farmhouse about.

It was a sleepless night for Samuel Miller, though he tried to lie still, so that Esther's slumbers might not be disturbed.

For hours he lay, staring into the darkness, re-living his past. Occasionally he turned carefully on his pillow, unable longer to retain his cramped position.

At last the windows outlined faint grey squares. There was in the air a sense of quickening light. Carefully Samuel Miller slipped from bed and began to dress.

"What is it, Samuel?" asked his wife, who had awakened, despite all his care.

"Nothing. I—you did not hear any noise at the barn?"

"No, I did not."

"Well, I'm going out there. You lie still and take another nap."

Outside the familiar objects of yard and barn loomed strange and puzzling in the dim light. Instead of entering the barn Samuel Miller stood with his hand on the fence, looking intently off to the east where the sky was beginning to flush and glow, not so much with color as with opaline light.

Ten minutes went by. The sky was golden and carmine. Suddenly the air was full of the clear notes of the church bell, ringing out the jubilant Easter tidings.

FACE HEALTH

Give the face a chance by keeping the pores of the skin open. Give the pores of the skin their regular food, which is air, for every pore closed means that much loss of food to the face. A sick face is starving for air. **CAMPANA'S ITALIAN BALM** cleanses the pores, and destroys all disease germs and makes the face healthy. **E. G. WEST & CO., Wholesale Druggists, 80 George St., Toronto.**

To the solitary watcher it was a personal message, a repetition of the one voiced by Berta. It was a proclamation of the risen Christ and a call to his old glad allegiance to God. "He is risen!" Samuel Miller murmured, tears streaming down his face. "The risen Lord! And His forgiving grace is boundless. All these years I have shut Him out of my heart. But to-day there shall be a change. To-day Berta shall go with us to church, and together we will all sing of the risen Christ."

GRANDFATHER'S TREASURE-TROVE.

Little Molly's parents were dead, and she had lived with her grandfather and grandmother ever since she was a baby. They were very kind to her, and Molly was a happy child, who did not trouble about her food being coarse and her clothes shabby.

Granny kept the tiny cottage clean and tidy, and took good care of Molly, but she often found it hard to make two ends meet, for grandfather was a labourer, and could not earn much. They did fairly well till he had a long illness, but then they got into debt, and, though the Squire helped them, they did not get straight again even

from church, and he always wears his clean smock. Please don't take it away."

"We shan't have enough food, Molly, if I don't take it to the pawnshop and get some money on it; grandfather told me to. I wanted him to ask the Squire to help us again, but he said he wouldn't beg."

"But, granny, can't anything be done?"

"We can pray," said the old woman; so she knelt down with the little child and asked our Heavenly Father's help. Then she dried her eyes and went into the town with the smock, and brought back some food.

That evening Molly went, as she often did, to meet her grandfather when he was coming home from work, and found the old man busy washing something carefully in a stream by the side of the road.

"What is it, grandfather?" she asked, curiously.

"I dug up a ring this afternoon, my dear, and I think it's a gold one. I must take it to the Squire, and he'll know what to do with it. It's a queer-looking thing."

"There he is," said Molly, "just at the corner"; and in a few minutes they had overtaken him.

"Good evening, Stone," said the Squire. "It's a beautiful day."

"Good evening, sir. I'm glad I met you, for I wanted to bring you this ring. I dug it up to-day in the potato field."

Mr. Gerard took it from the old labourer, and when he had looked at it carefully he began to rub it with his handkerchief.

"This is very old indeed," he said slowly, "and there are some words on the inside."

He walked on for some distance, examining the ring all the time, and at last he said, "The words are in Norman French. I think it may have belonged to one of the followers of William the Conqueror. Here are two pounds for it now. I will find out how much it is worth, and give you the full value," and he handed him the money as he spoke.

"Thank the Lord," said the old man reverently, "and thank you, too, sir."

"And then granny can get your Sunday smock from the pawnbroker's," exclaimed Molly.

"Yes, my dear, but you mustn't talk like that before the gentleman."

"Why, Stone, I had no idea of this," said Mr. Gerard. "If you had only told me I would have gladly helped you."

"Yes, sir, I know you are very kind, but I didn't like to."

"This ring is worth a great deal," went on the Squire, "and, even if the Crown should claim it, I will give you the value all the same. I have just made out the words inside the rim: they are, 'Bread shall be given him—his waters shall be sure.'"

Molly ran on in front to tell granny, and there was great rejoicing in the little cottage that evening and hearty thanksgiving.

On Sunday they went to church together, and grandfather wore his clean white smock. When they went home after service the old man opened the big Bible and said, "I want to find the text that was on the ring; it seemed just meant for me, and to think it should have been there all

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when grandfather had got back to work.

Molly knew nothing of all this till one morning when she saw granny take grandfather's Sunday smock out of the drawer and fold it up carefully in a piece of paper. This was in the old days, when the labourers wore smocks on Sundays, and looked very clean and tidy in them.

"Whatever are you going to do with it?" Molly asked with her eyes full of wonder.

"I'm taking it into the town, my dear," said granny with a sob.

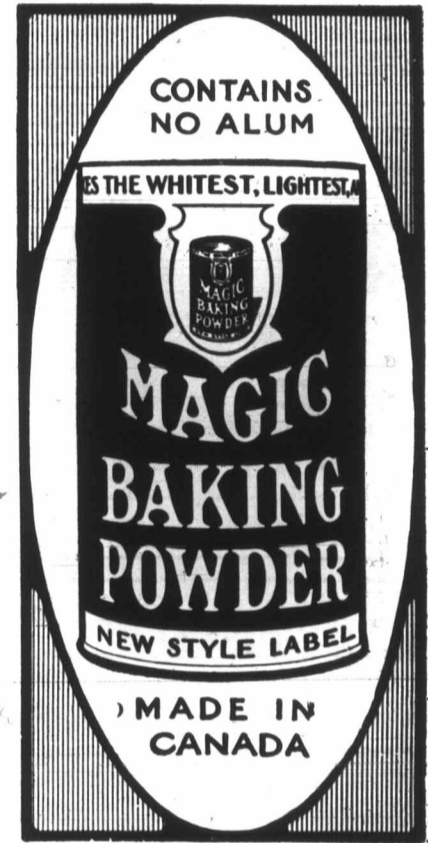
"But if it goes away, what will grandfather wear on Sunday at church?"

"My dear, I don't know; perhaps he'll go in his working clothes, or perhaps he'll stay away."

"But, granny, he never stays away

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those years waiting for me! I know the words are in Isaiah."

After a good deal of searching he found them in the thirty-third chapter, and read aloud: "He shall dwell on high: his place of defence shall be the munitions of rocks: bread shall be given him: his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off."

"I wonder," he went on, "who the man was who first had that ring; perhaps his wife gave it to him. Perhaps we shall see him some day and tell him all about it. I hope he has seen the King in His beauty, and I hope Molly, my child, that we shall too."

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