

Canadian Churchman

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

Vol. 33.

TORONTO, CANADA, THURSDAY, MARCH, 14, 1907.

No. 11.

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SYNOPSIS OF CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba or the North-West Provinces, excepting 8 and 26, not reserved, may be homesteaded by any person the sole head of a family, or male over 18 years of age, to the extent of one-quarter section, of 100 acres, more or less.

Application for homestead entry or inspection must be made in person by the applicant at the office of the local Agent or Sub-agent.

An application for entry or inspection made personally at any Sub-agent's office may be wired to the local Agent by the Sub-agent, at the expense of the applicant, and if the land applied for is vacant on receipt of the telegram such application is to have priority, and the land will be held until the necessary papers to complete the transaction are received by mail.

In case of "personation" the entry will be summarily cancelled and the applicant will forfeit all priority of claim.

An applicant for inspection must be eligible for homestead entry, and only one application for inspection will be received from an individual until that application has been disposed of.

A homesteader whose entry is in good standing and not liable to cancellation, may, subject to approval of Department, relinquish it in favour of father, mother, son, daughter, brother or sister, if eligible, but to no one else, on filing declaration of abandonment.

Where an entry is summarily cancelled, or voluntarily abandoned, subsequent to institution of cancellation proceedings, the applicant for inspection will be entitled to prior right of entry.

Applicants for inspection must state in what particulars the homesteader is in default, and if subsequently the statement is found to be incorrect in material particulars, the applicant will lose any prior right of re-entry, should the land become vacant, or if entry has been granted it may be summarily cancelled.

DUTIES.—A settler is required to perform the conditions under one of the following plans:—

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

(2) If the father (or mother if the father is deceased) of a homesteader resides upon a farm in the vicinity of the land entered for by such homesteader the requirement as to residence may be satisfied by such person residing with the father or mother.

(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirement may be satisfied by residence upon such land.

Before making application for patent the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

SYNOPSIS OF CANADIAN NORTH-WEST MINING REGULATIONS.

COAL.—Coal lands may be purchased at \$10 per acre for soft coal and \$20 for anthracite. Not more than 320 acres can be acquired by one individual or company. Royalty at the rate of ten cents per ton of 2,000 pounds shall be collected on the gross output.

QUARTZ.—A free miner's certificate is granted upon payment in advance of \$5 per annum for an individual, and from \$50 to \$100 per annum for a company according to capital.

A free miner, having discovered mineral in place, may locate a claim 1,500 x 1,500 feet.

The fee for recording a claim is \$5.
At least \$100 must be expended on the claim each year or paid to the mining recorder in lieu thereof. When \$500 has been expended or paid, the locator may, upon having a survey made, and upon complying with other requirements, purchase the land at \$1 per acre.

The patent provides for the payment of a royalty of 2 1/2 per cent. on the sales.

Placer mining claims generally are 100 feet square; entry fee \$5, renewable yearly.

A free miner may obtain two leases to dredge for gold of five miles each for a term of twenty years, renewable at the discretion of the Minister of the Interior.

The lessee shall have a dredge in operation within one season from the date of the lease for each five miles. Rental \$10 per annum for each mile of river leased. Royalty at the rate of 2 1/2 per cent. collected on the output after it exceeds \$10,000.

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Deputy of the Minister of the Interior.

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Lessons for S

Mar. 17.
Morning—Exod. 3; M
Evening—Exod. 5 or 6

Mar. 24—
Morning—Exod. 9; M
Evening—Exod. 10 or

Ma
Morning—Exod. 12; M
Evening—Exod. 12, 29

April 7—
Morning—Num. 16; M
Evening—Num. 16, 3

Appropriate Hym
and Palm Sunday,
F.R.C.O., organist
St. James' Cathedr
taken from Hymn
of which may be 1

FIFTH

Holy Communi
Processional; 96
General Hymns
Offertory; 213,
Children's Hymn

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Holy Communi
Processional; 3
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Offertory; 88,
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THE FIFT

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"And hark!
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He is com

Canadian Churchman.

TORONTO, THURSDAY, MARCH 14, 1907.

Subscription Two Dollars per Year
(If paid strictly in Advance, \$1.00.)

NOTICE.—Subscription price to subscribers in the City of Toronto owing to the cost of delivery, \$2.00 per year; if paid in Advance, \$1.50.

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CORRESPONDENTS.—All matter for publication of any number of the CANADIAN CHURCHMAN, should be in the office not later than Friday morning for the following week's issue.

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FRANK WOOTTEN,
Phone Main 4643. Box 34, TORONTO.
Offices—Union Block, 36 Toronto Street.

Lessons for Sundays and Holy Days.

Mar. 17.—Fifth Sunday in Lent.
Morning—Exod. 3; Mark 13, 14.
Evening—Exod. 5 or 6, 10 to 14; 1 Cor. 9.
Mar. 24.—Sixth Sunday in Lent.
Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19, 28, or 29, 9 to 21.
Mar. 31.—Easter Day.
Morning—Exod. 12, 29 to 30; Rev. 1, 10 to 16.
Evening—Exod. 12, 29 or 30; John 20, 11 to 18, or Rev. 5.
April 7.—First Sunday After Easter.
Morning—Num. 16, 36; 1 Cor. 15, 10 to 29.
Evening—Num. 16, 36, or 17 to 12 or John 20, 24 to 30.

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

FIFTH SUNDAY IN LENT.

Holy Communion: 97, 107, 310, 312.
Processional: 96, 261, 281, 306.
General Hymns: 106, 226, 252, 467.
Offertory: 213, 214, 267, 542.
Children's Hymns: 254, 258, 336, 342.

PALM SUNDAY.

Holy Communion: 103, 197, 321, 322.
Processional: 36, 98, 280, 547.
General Hymns: 31, 91, 250, 253.
Offertory: 88, 251, 252, 255.
Children's Hymns: 286, 331, 332, 334.

THE FIFTH SUNDAY IN LENT.

Passion Sunday.

From Passion Sunday on to the close of the Lenten Fast Holy Church turns our thoughts entirely to the Cross and Passion of our Blessed Saviour. An appropriate Antiphon for this Sunday would be: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." The thought uppermost in our minds is the loving care of God for the covenant souls of men. This is revealed to us under the old as well as under the new covenant. Moses draws nigh to the burning bush:

"And bark! amid the flashing fire,
Mingling with tones of fear and ire,
Soft mercy's undersong—
"Thine Abraham's God who speaks so loud,
His peoples' cries have pierced the cloud,
He sees, He sees their wrong;
He is come down to break their chain."

We approach Calvary. The Son of God is crucified! God has come down "for love of sinful men," to redeem us from Satan's power! With inspiring confidence we pray to God: "We beseech Thee, Almighty God, mercifully to look upon Thy people." This prayer is uttered with confidence because of man's past and present experiences with God. Jesus saith: "Him that cometh to me, I will in no wise cast out." The humble Christian cannot be cast down, because he remembers that

"God's in His Heaven
All's right with the world!"

God is governing and preserving us evermore both in body and soul. And as God looks down upon us Jesus pleads His sacrifice for us. And that sacrifice is perfectly and eternally efficacious. The Gospel for Passion Sunday assures us of that fact. For it begins with Jesus' challenge: "Which of you convinceth Me of sin?" The challenge remains unanswered—Jesus is sinless. Towards the close of the Gospel we have our Lord's claim to Divinity: "Before Abraham was, I am." With these words Jesus identifies Himself with Jehovah—I am—who appeared unto Moses in the burning bush. The Saviour under the Old Covenant is the Saviour under the New Covenant. Jesus' statements as set before us in the Gospel assure us of the inestimable value of the Cross. Let us now go to Calvary and view the wondrous sacrifice. Because we sin we are among the men who crucify Christ. The Cross convicts us of our sinfulness. The Passion of Jesus proves His Love for us. It inspires our Love for Him, and we go forth to "serve the living God," remembering that our service rendered unto God is always under the Shadow of the Cross. We look to the Cross. We think of His Passion and death. In humble conviction each one says: "Thou gav'st Thyself for me." In shaming confession each asks, "What have I given for Thee." And with perfect submission every one exclaims: "I give myself to Thee."

A Lesson.

The terrible exposures in New York, not simply of the wanton in the court room, but of decent living people, as recorded by Kit in the "Mail," ought to arrest the attention of all interested in education. Look at results of modern systems in France and the States. There are current superficial ideas in favour of things lovely and of good report, but character is not made by admiration only. When heaven and hell, the doctrine of the need of atonement with God for sin, a future life, are untaught what is left to restrain the brute passions in every human being. We read that the reports of the Thaw trial were cabled in full to England, and were eagerly read by all classes, but have people in England any more than in New York felt the need of humiliation and prayer, the conviction of personal sin, the need of personal example, the necessity of a radical change in education and not of any new theology. As the late Canon Ainger, after reading "a volume of modern sermons," wrote, we should repeat:

From bondage to the old beliefs
You say our rescue must begin,
But I—want refuge from my griefs
And saving from my sin.

The strong, the easy, and the glad,
Hang, blandly-listening, on Thy word,
But I am sick and I am sad,
And I want Thee, O Lord.

Having a Good Time

is the result of present day teaching, the one-sided teaching which looks no further than the present life. It is world old, the strife between the two modes of looking at things temporal as shown in the old story of the young man walking in Florentine Streets who met the saint. "Life lay before him a rich prize, the gates of which had been already opened, on the possession of which he was about to enter, and build up its opportunities into a great fortune. The Saint drove him by his inexorable question, 'And what then?' from the successful business to the happy home, from the comfortable domestic ease to civic honour; from fortune and happiness and honour to old age; and reluctantly beyond old age—to death—'and what then?' No answer was forthcoming to this question. Calculation had not gone so far, the resurrection from the Dead was not a fundamental part of his Christianity. He had been working out the addition sum of life leaving out the top line, which contained eternity and other big figures. He, at all events, had not been well educated; for possessing a life which was to last for ever, he had only provided in his calculations for the brief span of a few fleeting years, which, however important they might be, did not represent the best, the most profitable, the abiding portion of his existence." And so are we going on in Canada at this very time the gates of progress are wide open, as a nation we are building up riches, and relying upon them to last forever. As individuals the same spirit is apparent,—the lust of the eye, the pride of life, and then what? We forget, righteousness it is that exalteth a nation.

Bishop Stringer.

In the recently issued "History of the County of Bruce," of which Mr. Norman Robertson, county clerk of Walkerton, is the author, we find the following interesting notice of Bishop Stringer— which is all the more interesting, because the writer is one of the leading Presbyterians of the county, and he notices only very slightly those who are still living: "Among the many prominent sons of the township (Kincardine) who received their primary education in its public schools, the two following might be mentioned, the Right Rev. Isaac O. Stringer, Bishop of Selkirk, and Lieut.-Col. Hugh Clark, M.P.P. Of the first mentioned it may be said that the consecrated and self-sacrificing life and work of this faithful missionary and his wife (also a native of the county of Bruce), among the Esquimaux in the regions within the Arctic circle is something that has brought honour to the cause so dear to his heart, as well as to his native county, and which his Church has wisely recognized in conferring upon him a diocese which affords opportunities for the further exercise of that self-same spirit of Christian service, which he has shown in the past."

Grenfell of Labrador.

In these modern days, with their craze for New Theology, Higher Criticism, Appeals to the Senses, or anything in the way of startling novelty in the religious line all grounded largely on the supposition and insistent assertion that old orthodoxy is dead, and buried, it is refreshing to see, hear and know, of a man like Dr. Grenfell of Labrador. A gentle, refined, educated Englishman, who by simple faith, a consistent life, believing the old time-honoured truths, living the life of true straightforward self-denial, working for the glory of God and the good of man has in a bleak, barren, cold and most unprepossessing part of Canada revived the memory of the old apostles, proved the power of the old faith, and

demonstrated beyond cavil that God still rules the spirits, sanctifies the lives, and abundantly blesses the work of those who honestly and unreservedly will to know His doctrine and to do His Will.

Oronhyatekha.

The death of this remarkable man has removed from the scene of his labour, and triumph, an individuality unique on this continent, and so far as we know in the world. An Indian by birth, accustomed to poverty in youth, yet possessing the temperament and intellectual qualities which warrant success, he so bore himself that he not only achieved success where others had failed, but he extended that success in a marked degree to the neighbouring Republic, to England, and other countries over sea. A concrete illustration, in his own person, of the untrammelled freedom which reigns beneath the flag of Britain, Oronhyatekha gloried in his Indian origin, name and race. Calm and dignified in manner, clear and cogent in speech, wise and far-seeing, he was a born ruler of men. We know of no modern instance where the qualities which would in former days have enabled their possessor to shine conspicuous in council or on war path have been adapted to civilized conditions with such consummate adroitness and distinction. He was without doubt the most striking and picturesque fraternal chieftain of his day and his romantic and impressive life was fitly crowned by the Home for Aged Foresters, of which he was the founder, and the widespread and genuine regret at his death. We think it not out of place to say that he was a staunch and generous adherent of our Church.

Political Sermons.

An evil which has greatly grown in recent years is that of ministers and clergy of many denominations taking political sides and turning what they call their pulpit into a party platform. This is not only dreadfully sinful and degrading, but these persons expose themselves to legal consequences of misrepresentation. It was long since laid down that "no clergyman is entitled to make his pulpit the vehicle of slanderous expressions or to screen himself under any plea of his office as a clergyman, and that to make a slanderous charge from the pulpit is the mode of giving the most rapid diffusion to the slander throughout the parish, and tantamount to a statement of it to each parishioner."

A Great Opportunity.

Unusual, advantageous, and associated with a notable event in the history of the Church we can well understand how attractive the offer of the Diocese of Quebec, to which we referred in our last issue, is proving to a number of faithful sons of the Church. Not only is this the case, but there is also a fact which should not be overlooked—that the experience gained in pioneer mission work has proved of the utmost value in after life to members of the clergy who have risen to distinction in the service of the Church. Youth is the time to seize such an exceptional opportunity, an opportunity to enter upon a life of noble and unselfish service in the fold of the Church. The good Bishop of Quebec will be pleased to have any one who is interested in the generous offer of his diocese, to defray the expense of education for mission work in the West, write to him at once. His Lordship will gladly and promptly give to such enquirer all the necessary information.

Bishop Ingram.

In his Lenten sermons in London, which are so influential for good, this great English Bishop goes to the heart of the subjects discussed with characteristic directness and force. On the Atonement the Bishop recently said: "That one of the questions often asked was, 'Why could not God forgive straight off without any Atonement?'

He would answer that by another—'Why could not the judge let off the criminal in the dock the moment he said he was sorry?' or 'Why could not the King make a proclamation that there should be no prosecutions for crime?' Because it would lower the moral standard of the country, and it was necessary that God's holy laws should be respected. The glorious Gospel was that, if they were penitent, they could have peace with God through Jesus Christ. The Bishop's second point was that when we understand how holy Heaven was, we understood the necessity of the Incarnation—a tremendous thing we were asked to believe; and, thirdly, it explained the Church and her system. The system of the Church was pledged up to the hilt to turn the unclean into the clean. The whole system of the Church—Baptism, Confirmation, Holy Communion, Confession, Absolution—was like a beautiful cleansing stream to help the impure to become pure. Might they all be amongst those who had 'washed their robes, and made them white in the blood of the Lamb.' We venture to think that if Bishop Ingram consents to speak to our people during his anticipated visit to Canada he will not lack auditors.

The Poor Priest.

"A meeting was held at Sheffield the other day in connection with the scheme for uniting in one body the Free Methodist, Bible Christian, and Methodist New Connection," says the "Church Times." "One of the speakers made a remark which was as surprising as it was true. Referring to the ideal of young men in college, which appears to be the appointment to a 'nice circuit,' he said: 'We want men to put away the comfortable house, the good supper, and the large stipend, for England has never been saved by the well-to-do minister, but the well-to-do minister has led it away many a time. It has been the poor priest who has saved England.' . . . 'Certain it is that the priest who embraces it as the ideal means of advancing the Kingdom of God is a more effective instrument for the salvation of his country than the man who tries to make the best of both worlds. The priest working, without the desire for preferment, in depressing slums, or in sequestered hamlets, finding his best and only reward in the brightened lives and moral and religious growth of his parishioners, is, as the Methodist minister reminds us, a real force in our midst. There is much to be said in praise of poverty, but the vocation to it is not for everybody. Would that there were more who felt it.' True and searching words are these. Indolence, love of ease, worldliness and its outcome—the constant striving to adapt the Church to the tastes and views of the world are all foreign to the intent and practice of true Churchmanship. The priest who voluntarily chooses the path of poverty frees himself from this seductive handicap and wastes no time in beating the air and chasing shadows.

THE LAYMAN'S SIDE OF THE QUESTION.

Some weeks ago we lamented the common and apparently increasing tendency on the part of congregations to tire of their clergy, and their desire for change, quite irrespective of the pastor's efficiency, and apparently purely for change's sake. Candour compels us, however, to admit that there is another side to this question, and that the responsibility for this most unhappy state of things, wherever it may exist, cannot in common justice be wholly laid on the shoulders of the laity. Some time ago an out-spoken layman, in commenting upon the removal of an able and popular clergyman to a more desirable parish, said to us, speaking of the clergyman in question, "The first time I heard him preach, I said that man will never stay with us, he's too smart, he's sure to get a better par-

ish. Now things, I think, are too onesided, when we get a man we like and he gets a better offer, we can't keep him, and off he goes, but when we get a man we don't like, we can't get rid of him unless he chooses to go." And most undoubtedly there was a good deal of truth in what our friend said. The pastoral tie does, unhappily, it must be confessed, often sit very loosely upon the average parson. In the majority of cases, it cannot be denied, he is ready to "better himself" when the chance presents itself. And apparently he is not free from the desire of change purely for change sake. How many men there are, who perfectly happy and comfortable in their work, get restless and discontented, and long for new surroundings, and eagerly embrace the first opportunity that presents itself for gratifying their vague and purposeless desires. And how vastly more, at the first symptoms of trouble in their parishes, do the same thing. So the average layman argues as follows: "These men have no real attachment for their parishioners, they won't make any sacrifices for the sake of the work. They regard their connection with their parishes simply as a business arrangement to be severed whenever their inclination and worldly interests demand it. They make hirelings of themselves, and how can they blame us for taking them at their own price." Without for a moment endorsing this line of reasoning, or rather the premises upon which it is based we have no hesitation in saying that the action of many, if not a majority of the clergy has rendered it plausible, and most difficult to successfully refute. "If," continues the layman, "the parson tires so easily of us, how can you blame us for tiring easily of him? If he is not prepared to exercise forbearance in regard to our shortcomings, how can you expect us to do so with him. If he won't sacrifice his blind desire for change, how can you expect us to do so? And then who began it? Haven't the clergy by their readiness to sever the pastoral relationship at twenty-four hours notice, and for utterly insufficient reasons demoralized the congregations, and brought all this upon their own heads? Is all the patience and forbearance and self-sacrifice to be on one side?" It would be grossly dishonest to attempt to deny, that there is enough truth in this to give it considerable edge and weight. Realizing strongly as we do the evils of frequent pastoral changes, and firmly convinced as we are that in the vast majority of cases the success of the parish priest is commensurate with the length of his pastorate, we have felt constrained to give the other side of this vital question. In our opinion the matter is still, and for the matter of that always will be largely in the hands of the clergy themselves. Self-sacrifice, forbearance, patience on their part will be reciprocated by their congregation. A congregation, will soon discover whether or not they are loved by their parson for their own, or the work's sake, and they will most undoubtedly reciprocate in kind. The mutual attitude in every case is decided by the pastor. This by no means relieves the congregation of its responsibilities, and of the duty laid upon them, to encourage by acts of kindly appreciation their minister in his work. But after all the initiative must come from the other side. In the long run the laity have always taken the clergy at their own consistently lived up to price. We are, therefore, convinced that the remedying of this lamentable state of things is mainly in the hands of the clergy, and that with what measure they mete to their congregations, it will be measured to them again.

WANTED A NAME.

One of the bye products of a Canadian Prayer Book will be a new name for our national Church. We can hardly have the one without the other. With a Prayer (and Hymn) Book of our own it will be impossible for us to continue to describe

ourselves as "The Church of Canada." As long as we use entirely the name, although it suits us well enough, we see how we could call ourselves "The Church of Canada." But with a case is entirely different to call ourselves "The Church of Canada." The retention of the title is and absurd in our case. Irish and American Churches have already adopted Prayer Books as one contingency. Neither evaded, postpositively have to be faced and eral propositions have this line. By some it should call ourselves "Church of Canada." commend itself to our body, fourth in our nation, to assume its undoubtedly appear to our fellow Christians would assuredly be leaders, and it is absolutely generally accorded a century ago it might show of propriety gone for ever. In England stood numerous bodies, and was two or more provinces to a third place, and to get really "natural" exactly what she could England in Canada's national character: the one, but calling suddenly revolution transform her in a sweep of an enchanter Church of the Dominion the Anglican Church per cent. of the world double the membership, the assumption is generally doubtful. The fact own case such a ridiculous without gain. Here and Church of Canada has deservedly made is in our opinion the other. The matter have long regarded combination of except ally forced upon them by year they are under it. It is not out in detail how although it has Dominion, in certain not the faintest it accept it as her own Anglican Church officially conferred by an increasing whose popular a slightest indication this name has a short and truly capable antiquity, a widely used, and names, under which centuries we have rection to it seen popular use. On instance, using it ed adult. It is a nounce, and then the older term, judge at present sight. Altogether

ourselves as "The Church of England in Canada." As long as we use the English book in its entirety the name, albeit cumbrous and antiquated, suits us well enough; in fact it is difficult to see how we could call ourselves by any other name. But with a book distinctively our own the case is entirely different. We cannot continue to call ourselves "The Church of England." The retention of the title would be just as anomalous and absurd in our case, as in that of the Scottish, Irish and American Churches, which have already adopted Prayer Books of their own. This is one contingency, which in the event of our compiling a Prayer Book of our own, that can be neither evaded, postponed, nor ignored. It will have to be faced and settled in some way. Several propositions have already been made along this line. By some it has been proposed that we should call ourselves "The Canadian Church," or "Church of Canada." This at present does not commend itself to our judgment. For a religious body, fourth in numerical standing in the Dominion, to assume such a name would most undoubtedly appear to an overwhelming majority of our fellow Christians a piece of presumption. It would assuredly be hotly resented in many quarters, and it is absolutely certain would never be generally accorded to us. Three-quarters of a century ago it might have been assumed with some show of propriety, but the day for that has gone for ever. In those days the Church of England stood numerically first among Protestant bodies, and was the established Church in two or more provinces. Since then she has sunk to a third place, and she is only now beginning to get really "naturalized." As yet she is just exactly what she calls herself, "The Church of England in Canada." By adopting a distinctively national character she will certainly cease to be the one, but calling herself the other will not suddenly revolutionize actual conditions, and transform her in twenty-four hours, as by the sweep of an enchanter's wand into the national Church of the Dominion. In Australia, where the Anglican Church is considerably over forty per cent. of the whole population, and nearly double the membership of the next strongest body, the assumption of such a title might possibly be generally accepted, but even that is doubtful. The fact must be faced that in our own case such a step would only render us ridiculous without any conceivable corresponding gain. Here and there the name "Episcopal Church of Canada" has been suggested. But this has deservedly met with no general favour, and is in our opinion less likely to be adopted than the other. The mass of American Church people have long regarded the name, which by a combination of exceptional circumstances was virtually forced upon them, as an inflection, and year by year they are becoming more and more restive under it. It is not our purpose here to point out in detail how objectionable this name is, and although it has obtained a certain vogue in the Dominion, in certain quarters, there is at present not the faintest indication that the Church would accept it as her official title. There remains "The Anglican Church of Canada," which has been unofficially conferred upon us by Government and by an increasing number of newspapers, but of whose popular adoption there is as yet not the slightest indication. In some important respects this name has much to recommend it. It is short and truly descriptive, and of most respectable antiquity, and in one sense it is the most widely used, and the best understood of all the names, under which for the last two or three centuries we have groaned or rejoiced. The objection to it seems to be that it is not adopted for popular use. One can hardly imagine a child, for instance, using it, or even an imperfectly educated adult. It is a "catchy" kind of word to pronounce, and then after all it is only a variant of the older term. As far, however, as we can judge at present it is the only available name in sight. Altogether this name problem promises

to be one of the knottiest and most perplexing that our Church has yet encountered. Short communications on this subject will be welcomed.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The need of a general organization of young people within the Church of England in Canada is pretty widely felt. In the Diocese of Huron, if we are not mistaken, the Anglican Young People's Association was founded to meet this need, and it has spread, we understand, into many other dioceses where it appears to be leading to useful results. An organization that will bring young Church people together for entertainment and instruction, that will throw upon them some definite responsibility regarding the progress of the Church, either in the parish or in missionary contributions, that will train them to do things calculated to promote the righteousness in some form or other cannot fail to be of service both to the Church and to the young people. We do not know of any period of life that fails to respond to responsibility. The child is proud of being entrusted with some special duty. The man of mature years is not living in the fullness of his powers unless he is freely expressing himself in duty. So the young man and the young woman rise highest when responsibility in the Church of God is cast upon them. The Brotherhood of St. Andrew is doing, and will do, a splendid work, but it is from the nature of things destined to touch but a comparatively few men. Its ideals are high and it cannot afford to lower them. It is possible, we think, and we are assured the possibility has been demonstrated, that the young people of our Church may be bound together in a common effort to promote the Church and at the same time find pleasure in the doing.

We have noted a series of sermons recently preached on the different schools of thought within the Anglican Church. The subjects were discussed with power and an attitude of detachment that was very effective. The point we would like to refer to is the question of the wisdom and justice of describing schools of thought as parties within the Church. We have no doubt but that men described as low, broad, or high were at one time more or less organized into parties, but does that hold good to-day? It is more than probable that every shade of theological thought that has been prominent in the past may be found in the Church to-day, but we doubt if partyism or party spirit exists to any appreciable extent in the Church at this moment. Men are thinking for themselves now, and the fact that a group of men may accept the same general conclusions is incidental. One is not looking to the other for his faith, nor for the form in which it shall be expressed. There is no attempt at rallying men under a given standard. We may for convenience classify theological thought under certain heads, but so far as we can see the element of partyism is non-existent. We do not imagine that men stop to think whether their views will harmonize with those of their friends or not. As a matter of fact they are constantly thinking on independent lines and are not following a lead that has been given them. It not infrequently occurs that a Low Churchman, so-called, holds High Church views on certain points, and vice versa. Hence it seems to us that it is somewhat misleading to speak of schools of thought as though they existed as active organized parties possessed of recognized leaders who had to say but the word to marshal their forces for battle. In our opinion the spirit of partyism has largely passed away, and in its place has arisen a spirit of theological independence which may not be organized.

The number of fatal accidents on land and sea, by fire and flood, through railway wrecks and mine explosions, and other forms of destruction is really appalling. The chief items on the bulletin boards every morning are announcements of these catastrophes. We suppose such things have always been taking place, but recently they appear to have come with amazing frequency and gruesome deadliness. The danger is that the public will come to look upon these accidents as inevitable and fail to insist upon the necessary precautions against such eventualities. Railway traffic is increasing so rapidly on this continent that it is almost impossible to keep pace with the growth. Competition is keen and the demand for dividends insistent, hence the construction may not be up to the standard of safety and the manning of the system may be imperfect. It thus may transpire that the apparently innocent shareholder who grows impatient when dividends do not rise, has some part and responsibility in these fatalities. At all events we must not allow public opinion to grow indifferent to duty, or sanction the assumption that human life is cheap. If men were not in such haste to grow rich we would be spared many disasters which bring death and suffering in their wake.

A discussion has been held in the Dominion Parliament on the question of legislating against the use of cigarettes. Nothing came of it in the form of legislation, but action of that kind usually takes some time to crystalize. At first it is treated in a flippant manner and eventually the more serious side is grasped and action follows. The weight of opinion that found expression in Parliament last week seemed to realize that cigarettes were a distinct injury to youth, and of no use to adults. With this we are disposed to agree. We cannot speak of the injury brought to health by the immoderate use of cigarettes, but we are confident that the habit in boys is accompanied by a distinct lowering of the moral fabric of youth. It ought to be possible to develop a strong public sentiment against the use of these things by boys, and what is more, when laws forbid the sale of cigarettes to minors we ought to see that they are observed.

We are pleased to note the discussion of Prayer Book re-adjustment from various points of view. The editorial in the "Churchman" two weeks ago was extremely able and judicious. An attempt to tie all men down to one point of view, to shape thought in one inflexible mould would be disastrous. Clearness regarding facts while permitting diversity in the interpretation of facts is a necessity. In conducting this discussion we ought to bear in mind two things, namely, that we speak respectfully and lovingly of our Prayer Book, and at the same time we frankly set forth the necessity for re-adjustment. It appears to us that no devout Churchman can have any feeling but that of affection for our liturgy, and yet these emotions may not blind us to the fact that changes are needed. We do not propose to throw away the present book, but to lovingly and wisely refit it to our needs. Permissive rubrics ought, we think, to be enacted in many cases, so that a certain latitude might be given in the use of services. A service ought to be one act of worship and the mind ought to be led through the same in a consecutive and well-ordered plan. It ought to be possible to say Morning or Evening Prayer, the Litany or the Holy Communion separately, and feel that each is a whole in itself. It ought to be equally possible to have two of these services said together and still have but one service, not two services. This is certainly what we have not at present. It is this aspect of the question that appeals to us most strongly. We are not of the opinion that the first and great consideration is brevity, it is rather articulation that is needed, we have, however, felt that an abbreviation of the Te Deum or an alternative might be of advantage. We know that in hinting at such a thing

we may meet with much opposition, but what is the use of discussion if it be not frank. Our observation would lead us to the conclusion that this very ancient and beautiful hymn is not as edifying as it might be. It is long and usually set to music which the congregation cannot join in, and, therefore, is an occasion when the people stand and look on while the choir is singing for them. We may have entirely missed the right interpretation of the situation, but we have always felt that the Te Deum, as presently used, is out of proportion to the rest of the service.

Spectator.

The Churchwoman.

MONTREAL.

Montreal.—The monthly meeting of the Montreal Diocesan W.A. was held in the library of the Synod Hall on Thursday, March 7th. Mrs. Holden, president, in the chair. After the opening of the meeting with prayer the minutes of the last monthly meeting were read and accepted. The minutes of the third day's session of the annual meeting were read and confirmed. The subject of Boys' Branches was discussed, and was referred to the Executive Board for consideration, with the request that the Board form some definite plan by which such branches shall be organized in this diocese. The treasurer's monthly report was submitted. The Dorcas secretary mentioned various appeals that she had received, and gave notice that all bales for Lac la Rouge, Sask., should be sent up in January, as at that time they are more easily transported. The Dorcas secretary also reported that an organ, the gift of the J.W.N. Society, had been forwarded to the Rev. R. E. Coates, Poplar Park. A set of Communion vessels for St. Clement's Church, Verdun, was shown. The set, which is suitably engraved, is a memorial to the late Archbishop, and was purchased with Mrs. F. Bond's membership fee. Further information was given for transmission to the branches, as to the proposed anniversary services on April 17th, the offerings at which are to form part of the Pan-Anglican Conference thankoffering. One of the members read an extract from a letter, received, giving an account of the baptism of a young Japanese nobleman in Holy Trinity Church, Oxford, England. The young man has been for three years an undergraduate at Corpus Christi College, and it is expected that he will shortly be confirmed. The Rev. Dr. Ker conducted the devotional meeting and gave an earnest address on the words, "Give us this day our daily bread."

TORONTO.

Mimico.—Christ Church.—The annual meeting of the Parochial Branch of the Woman's Auxiliary was held at the rectory on Tuesday, the 5th inst. The following officers were elected: President, Miss Steel; vice-president, Mrs. Burgess; secretary-treasurer, Miss Tremayne; buyers, Mrs. P. H. Brown and Mrs. John Brown; cutters, Mrs. Geo. Gouldthorpe and Mrs. Coxhead; secretary, P.M.C., Mrs. Benjamin Gouldthorpe; secretary Literature, Committee, Mrs. Harrison; representative to Diocesan Board, Miss Steel; delegates to annual meeting, Mrs. Harrison and Miss Tremayne. It was decided to change the day of meeting from Tuesday to Wednesday.

Trinity East.—The annual meeting of the Parochial Branch of the W.A. was held recently. The reports of the Secretary-Treasurer for the year just closed, showed that although the total amount of cash receipts amounted to only about \$100, \$40 in pledges for diocesan, domestic, and foreign missions were paid. Complete outfits for two girls were made and sent to the Blackfoot Indian Home, Gleichen, N.W.T., besides other clothing, bedding and groceries for the Home itself. Gifts for the missionaries were not forgotten. This Branch of the W.A. does Dorcas work for the poor of the parish as well. The letter received from the Rev. Stanley Stocken, acknowledging the usefulness of the articles sent in the bales, was most encouraging to those who had given an afternoon a week for six months in order that warm clothing might be prepared and sent off. Canon Dixon was present and spoke encouragingly to those present on the subject of enlarging the membership, promising his own hearty co-operation at all times.

Duntroon.—The local branch of the Woman's Auxiliary held their annual meeting at the residence of Mrs. H. M. Richardson on Thursday afternoon, February 28th. Nine new members were added to the list, making a total of twenty members to carry on the noble work. After opening the meeting with prayer by the incumbent the election of officers was the next order of business, and the result was as follows: Mrs. A. M. I. Durnford, president; Mrs. Ben. Kerr, first vice-president; Mrs. William Smith, second vice-president; Mrs. John Hewson, recording secretary; Miss Maggie Little, corresponding secretary; Miss Lilly Leach, treasurer. Delegates to the annual meeting to be held in Toronto next May are Mrs. A. M. I. Durnford, president; Mrs. John Hewson, Miss Maggie Little, with Mrs. H. M. Richardson and Miss Lilly Leach as substitutes. The financial statement for the past year is most satisfactory and shows the activity of all the members of the Branch. The receipts for the year were \$125.11. After fulfilling pledges to Missions, etc., and paying for improvements on the parsonage and the church a cash balance of over \$70 was brought forward. This amount has been set aside to go towards renovating the church at Duntroon as soon as the weather will permit.

OTTAWA.

Ottawa.—The fourth lecture in the series being given on missionary work in the Pacific Islands under the auspices of the Woman's Auxiliary of the Ottawa Diocese was given by the Rev. Archibald Elliott, of Carleton Place, in St. George's Church Parish Hall. There was a good attendance, and the address was greatly enjoyed. The Rev. A. Elliott first gave a general review of the missionary work of the Church of England. Great progress had been made in the last hundred years. For instance, in 1776 the Church did not have a Bishop outside the British Isles, while today every part of the world was touched by the Church. The lecture itself was devoted to conditions in the Fiji Islands, New Hebrides and Melanesia. The characteristics of the Fijians as found by the first missionaries were described. They seemed to be the most degraded of all the Islanders. One of the earliest missionaries to do anything for them was the Rev. Mr. Calvert. When he reached the Islands none were Christians, but when he left all professed Christianity. The martyrdom of Bishop Patterson in Melanesia was also told of in the lecture. The next lecture will be given by the Rev. Arthur Innes, of Mountain, Ontario. His subject will be New Zealand, New Guinea, and Malaysia.

Grace Church.—The ladies of this parish held their annual informal tea in the Sunday School hall of the church last week. About twenty enjoyed the festivities. The tea was mainly given to collect the mission boxes which were distributed to the various homes early in the winter. The proceeds of the boxes amounting to something in the neighbourhood of \$10. Plans were arranged for the holding of the annual meeting of the church next month. Mrs. C. Gorrell, the president, received the guests, assisted by Mrs. I. E. Gorman, the rector, was present and superintended things generally.

St. John's Hall. A sale of useful and fancy work took place in this hall last week, under the auspices of the Children's Auxiliary of St. John's Church. The work offered for sale was all done by the children during the past year, and the skillfulness and neatness with which it was done reflects a great deal of credit on the persons who instructed them. A large number of people patronized the sale. Refreshments were served. Those in charge of the different tables were: Work, Mrs. Chas. Hickman and Miss Bossie Wills; candy, Miss Vera Brown and Miss Gertrude Slade; tea, Miss Maude Higman and Miss Edith Ellard.

Brotherhood of St. Andrew.

Office of General Secretary, 23 Scott St., Toronto.

Brotherhoodmen should subscribe for the "Canadian Churchman."

The Rev. F. C. C. Heathcote, Rector of All Saints', Winnipeg, is visiting Montreal, Ottawa and Toronto especially to arouse interest in the approaching Dominion Convention to be held in Winnipeg in May next. Mr. Heathcote will speak in Ottawa on Thursday, 14th inst.; in Montreal on Friday, 15th, and will then come to Toronto (where he is so well known as former Rector of St. Clement's) for a meeting on Sunday, 17th March.

Up to March 9th the amount pledged towards Extension work reached \$2,120, on which \$1,582.30 has been paid. The sum of \$5,000 is required for aggressive work during this Brotherhood year, leaving \$2,880 yet to be pledged.

Definite steps are being taken to place a Junior Chapter in St. Philip's, Toronto, and a meeting has already been held. A probationary Junior Chapter has been formed at Pictou, N.S. The Chapter at Windsor, N.S., for many years dormant, has been revived. The formation of a Junior Chapter is being discussed at St. Matthew's, Brandon. Trinity, Barrie, has formed a Junior Chapter in addition to the active Senior Chapter there, and a Chapter has been started at Ripley, the men to be admitted shortly.

A special service for men was held at St. Stephen's, Toronto, on Sunday last, the preacher being the Rev. F. G. Plummer, Rector of St. Augustine's, and the St. Matthew's (Toronto) Chapters are arranging for a meeting to be held on Saturday, 23rd inst., to mark the fifteenth birthday of the Senior Chapter.

Charters have been recently issued to St. John's, Pincher Creek, Alta.; St. Jude's, Greenwood, B.C., and Junior charters have gone out to Sabrevois College, Montreal; Christ Church, Athens, Ont.; Holy Saviour, Victoria, B.C., and Redeemer, Toronto.

Hamilton Local Assembly was held on 7th inst. at St. Philip's Parish House, the leading speaker being Canon Forrester, Rector of All Saints', the subject being, "What can a Brotherhood man do to increase the attendance of men at Church services?"

A joint meeting of the St. Paul's, Trinity East, and All Saints' Chapters was held on Tuesday last at All Saints' Schoolhouse, Toronto, the General Secretary being present and giving an interesting address.

The Winnipeg men are working ahead at the preliminary work of the Dominion Convention. The first circular, with form of prayer, has been sent out. J. A. Birmingham, the Western Travelling Secretary, has arrived at Winnipeg, and will give practical assistance. A meeting of the Local Council was held on the 5th inst. Financial matters seem practically assured, a considerable sum having been already collected, and the Convention Executive met on Thursday, 7th inst., and the programme is nearly completed.

One of the Dominion Council members writes with reference to a Brotherhood man moving from Meaford to Hamilton, the name having been sent out from head office: "He has been attached to St. Mark's Chapter for about two months. He is doing good work, and has brought another man for Confirmation"; and in an interesting letter from the secretary of Christ Church Chapter, Vancouver, a report is made of six men—all newcomers—called on promptly, all of whom are kept actively connected with the Church.

Among the callers at head office last week were Edward Donkin, Vice-Director of St. Luke's, Burlington; and Jas. E. Patte, of St. John's, Peterborough.

Albert Irwin, an active Brotherhood worker in Toronto has removed to Galt, where there is no Chapter at present. He has taken up active work at once, assisting in the choir, teaching in the Sunday School, and visits to hospitals.

St. James' Juniors, Guelph, continue to keep up their good record. They have now ten members, and the annual report sent in to head office shows a splendid year's work, all done in a most earnest and business-like way.

As illustrations of the growth in the West, Winnipeg three years ago had two chapters, now there are eleven actively at work, in Vancouver some three years ago the Brotherhood was practically dead, now there is a Local Assembly with six Chapters, and a successful conference has been held there, and in Victoria the Brotherhood was dormant three years ago, and to-day there are five Senior Chapters and one Junior Chapter at work.

The Travelling Secretary leaves to-day for a four weeks' trip east as far as Quebec City, visiting at least 25 places before return to head office. After a few days in Toronto on completion of this trip, a run will be made to Winnipeg early in May to attend to preparations for the Dominion Convention, to visit nearby places, and to consult with the Western Travelling Secretary.

Peterborough.—The Local Assembly here held a meeting lately, at which it was decided to ask Mr. Jos. P. Cleal, of Toronto to address a man's meeting in the Grand Opera House on Palm Sunday. An open air service is to be held on Good Friday at 3.15 p.m. in Central Park. On Sunday Evening, Mr. R. J. Devey gave an address to men after the service on "Church History up to the fifth century in Britain," and an interesting discussion followed, in the Guild Room at St. John's. Six probationary members are to be admitted to

full membership at the Service in St. John's on

The choir of St. John hearing Stamer's oration and a solemn rendering by the combined choirs Thursday, March 28th.

Home & Foreign

From our own

NOVA

Clarendon Lamb Worr

Halifax. The parish of Cherry Valley, P.E.I., and Murray River, are at Easter. The Rev. J. University, England, by difficult work. For six Cotton worked in the nearly half the area of ginning at Cherry Val Murray River, later to Souris, and last of all church at Mt. Stewart incumbency Mr. Cotton in the work a lay-reader Mr. Cotton was apportion of St. Luke's, Halifax, been carried on by Mr Stewart, and by Mr. reader at Georgetown, ray River. These par important as vantage Eastern Prince Edwa number of Church pe teresting features in condition. The distar Souris, Mt. Stewart, Valley, being distant and 21 miles respect directions. Among t charge of these paris ing are best remem Roach and Theophil the Rev. William Ste Rev. Edward T. Woo rectorship the Chur! Rev. J. W. Godfrey, r years in charge of G. Rev. Dr. Wright, of spent several summe and took a keen inter priest-in-charge whil remembered. The Peter's, Charlottetov two years. Mr. Jan lay reader at Georje parish owes much. the first incumbent and one of the mo Church in Eastern connection with, and missions except Mu earthly strength. N departed labourers continues beyond of this particular work Saints which are o God. Strengthened those of all interes and by the mighty gives to all their c abundantly blessed Prince Edward Isl; most careful attent Province comes to population of 3000 ways be as it is t sending out young of our great con branches of its de places which pres character building, and affords little ment of artificial e fore, it is plain that there now, she will draw through st fruits of her wor morals, full of mi Christ, and the H

Lower Stewiack until Easter, by Reserve Mines, C.

Bishop Worr Easter the name Gilpin, as Dean of The Rev. J. W. unanimously elect

full membership at the Corporate Communion Service in St. John's next Sunday at 8.30 a.m. The choirs of St. John's and All Saints' are rehearsing Stamer's oratorio, "The Crucifixion," and a solemn rendering of the work will be given by the combined choirs in All Saints' Church on Thursday, March 28th.

Home & Foreign Church News

From our own Correspondents.

NOVA SCOTIA.

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

Halifax. The parishes of Georgetown and Cherry Valley, P.E.I., with Souris, Mt. Stewart and Murray River, are to have a priest-in-charge at Easter. The Rev. John P. Hogan, of Durham University, England, being appointed to this difficult work. For six years the Rev. Walter Cotton worked in the district which comprises nearly half the area of Prince Edward Island, beginning at Cherry Valley, opening a Mission at Murray River, later taking over Georgetown and Souris, and last of all opening up the long-closed church at Mt. Stewart. In the last year of his incumbency Mr. Cotton had associated with him in the work a lay-reader, Mr. J. F. Tupper. Since Mr. Cotton was appointed to the assistant curacy of St. Luke's, Halifax, last autumn, the work has been carried on by Mr. Tupper at Souris and Mt. Stewart, and by Mr. F. Walker, another lay reader at Georgetown, Cherry Valley, and Murray River. These parishes and missions are all important as vantage points for Church work in Eastern Prince Edward Island, as having all a number of Church people, and as presenting interesting features in their history and present condition. The distances are the great difficulty, Souris, Mt. Stewart, Murray River, and Cherry Valley, being distant from Georgetown 30, 20, 16, and 21 miles respectively, and all in different directions. Among the clergy who have had charge of these parishes in the past the following are best remembered:—The Rev. Robert Roach and Theophilus Ritchie at Georgetown, the Rev. William Stewart, at Cherry Valley, the Rev. Edward T. Woolard, in the time of whose rectorship the Church at Souris was built. The Rev. J. W. Godfrey, now of Crapaud, was for four years in charge of Georgetown and Souris. The Rev. Dr. Wright, of Montreal, some years ago spent several summer vacations in Georgetown, and took a keen interest in parish work, acting as priest-in-charge while he was there. He is well remembered. The Rev. C. R. Harris, of St. Peter's, Charlottetown, acted as lay reader for two years. Mr. James Easton was for 56 years lay reader at Georgetown, and to his fidelity the parish owes much. The Rev. G. W. Hodgson, the first incumbent of St. Peter's, Charlottetown, and one of the most saintly priests whom the Church in Eastern Canada has produced, had a connection with, and left his mark upon all these missions except Murray River, in the time of his earthly strength. Now, no doubt, he with other departed labourers in this part of the vineyard, continues beyond the veil to mingle prayers for this particular work with the prayers of all the Saints which are offered before the throne of God. Strengthened by which prayers and by those of all interested in the work still living, and by the mighty intercession of Christ which gives to all their efficacy, may Mr. Hogan be abundantly blessed in his new field of labor! Prince Edward Island would seem to merit the most careful attention of the Church. When this Province comes to its own it will contain easily a population of 300,000 or more. But it will always be as it is to-day, a **Missionary Province**, sending out young men and women to all parts of our great country, to take a hand in all branches of its development. There are few places which present a better opportunity for character building. The land is solely agricultural, and affords little or no prospect for the development of artificial economical conditions. Therefore, it is plain that if the Church works strongly there now, she will have a source from which to draw through succeeding generations, living fruits of her work, men and women of good morals, full of missionary zeal in the cause of Christ, and the Holy Catholic Church.

Lower Stewiacke, N.S., has been taken charge of until Easter, by the Rev. A. E. Race, late of Reserve Mines, C.B. Bishop Worrell will announce after Easter the name of the successor to the late Dr. Giblin, as Dean of Nova Scotia. The Rev. J. Weagle, of Falmouth has been unanimously elected rector of Blandford.

The proposed amalgamation of the Church of England Institute at Halifax with the Y.M.C.A., has been stayed off for the present. Other arrangements will probably be effected by which it will be preserved to the Church.

Work on the new cathedral in this city will probably begin in May next.

Westville, N. S., under the Rev. E. B. Spurr, is giving a good account of itself. This is a mining town of great promise, and has a first-rate future for the Church. As a rule the mining populations are not very satisfactory. They are of a restless nature, and constantly move to other places. It is hard to arouse an interest in Church matters among people who are here to-day and away to-morrow.

Wolfville.—The death occurred at this place last week of Professor George T. Kennedy, who for nearly twenty-three years occupied the chair of Science in King's College, Windsor. Professor Kennedy who had been in failing health for some years resigned his position at King's in 1905, and came to reside at Wolfville, of which town he had been a resident for a good many years, while in connection with Acadia College. The Professor was born in Montreal 62 years ago, of English parents, and was a distinguished graduate of McGill, and a pupil of Sir Wm. Dawson. Before going to King's he was a professor of Acadia College. A few years ago he received the degree of D.C.L. from King's. He was a man of profound attainments, and a most successful and popular teacher. He leaves a widow (nee Miss Longard, of Halifax), and one daughter. His funeral took place here, and was conducted by the Rev. Rural Dean Dixon.

QUEBEC.

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

Quebec.—The annual meeting of the Church of England Female Orphan Asylum was held at that Institution on Tuesday, March 5th, the Lord Bishop of the Diocese presiding. The meeting was opened with prayer, and a hymn, after which the Secretary, Mrs. Colin Sewell, read the annual report which was most satisfactory in every way. The Treasurer, Mrs. Edward Sewell, had also a favorable account to give of the financial matters connected with the Home. Twenty-seven children are now under the care of the Matron, Miss Gray, whose management of the Home has given entire satisfaction since she entered upon her duties last year. The excellent condition of the Home reflects great credit upon the committee of ladies to whose unsparing efforts the successful result arrived at is entirely due.

The Church Helpers' Association, who give kind assistance to the clergy of the diocese by making grants of money for various objects connected with the Church, held their annual meeting at the Church-Hall on Wednesday, the 16th February, and the Secretary, Miss Marion Boswell, in presenting her annual report, was able to show a record of much valuable help given to the clergy during the past twelve months.

It may be of interest to many to know, that the Ottawa Government have appointed a Mr. Brewster as immigration agent for the Eastern Townships of Canada. Mr. Brewster having put himself in communication with farmers and other employers of labour in this district, is now in England seeking to put before intending emigrants the advantages to be gained by settling in the Eastern Townships, where, a man may speedily put by sufficient money to buy a farm and settle down comfortably amidst surroundings more approaching those of England than can be met with in any other part of Canada.

The Right Reverend Dr. Winnington Ingram, Lord Bishop of London, who purposes coming over to America to attend the General Convention of the American Church to be held at Richmond, Virginia, in the fall, has accepted the invitation of the Bishop of Quebec to make a stay at "Bishopsthorpe," during the first week in September. He will preach in the Cathedral.

MONTREAL.

James Carmichael, D.D., Bishop, Montreal.

Montreal.—St. George's.—The whole of the expenses of the Bishop's trip to Europe has been presented to him by members of this congregation. They amount to about \$2,500 in all. On his return to this city, which will be (D.V.), about the beginning of June, the Bishop will take up his residence at "Bishop's Court."

Christ Church Cathedral.—It has been decided to erect a permanent memorial to the late Miss Maxwell in this Cathedral Church of the congregation of which the deceased lady was a devoted member.

West Farnham, St. James.—In the death of the Rev. W. Harris, rector of St. James Church, West Farnham, and Rural Dean of Bedford, which occurred at the Royal Victoria Hospital, Montreal, on the 7th inst., the Church has lost one of its hard-working clergy, and the parish of which he was in charge will mourn a well-loved pastor. He had been in poor health during the winter, and was on Monday, the 4th, he was brought from Farnham to the Royal Victoria Hospital, suffering from typhoid fever. Pneumonia developed, and the end came on the following Thursday afternoon. In 1880 he married Miss Harriett R. Ireland, of Lachute, and she, with six children, survives him. The funeral took place on last Saturday afternoon, at 4 o'clock, to Place Viger Station, and thence to Grenville, one of his former rectorates, where two children lie buried. Mr. Harris, who had just passed the half-century mark, was a native of Devizes, England, and as a young man he engaged in business in that country. In 1884 he came to Canada, and soon after began the study of Theology at the Diocesan Theological College in Montreal. He was ordained in 1887, and his first charge was that of Arundel; but two years later he went to Grenville, where he remained until 1898, when he was appointed to the rectorate of Stanbridge, and in 1901 he was made rector of the charge which he held at the time of his death. He was appointed head of the Rural Deanery of Bedford some years ago by the late Archbishop Bond.

ONTARIO.

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

Kingston.—St. George's Cathedral.—The Men's Club met in the Synod Hall on Thursday evening, the 28th ult., when there was a large attendance of members. There is every prospect that the membership will be much increased as the time goes on. The Very Rev. the Dean of Ontario, gave an address which was much appreciated and the meeting was a very successful one throughout.

A suitable memorial to the late Archbishop Lewis and Dean Smith is to be erected in this Cathedral. All the different congregations in the city have been asked to contribute to the Memorial Fund.

St. Paul's.—The Rev. W. F. Fitzgerald, M.A., has accepted the position of vicar of this church and parish, and will assume his new duties on the first Sunday after Easter. The congregation petitioned the Bishop for the appointment, and unanimously made him their choice at a recent meeting. They guarantee his stipend, and also promise him the right of succession. Mr. Fitzgerald did not in any way, seek the position, but, as previously intimated, a strong deputation from the congregation waited upon him and urged his acceptance of the position, which he has under consideration for some time. The Rev. W. F. Fitzgerald is in the prime of life, having taken his B.A. degree at Trinity College, Dublin, in 1888, and he was first in the divinity test for M.A. in 1891. He read the gospel at his own ordination to the diaconate in 1889, and was licensed to the parish of Killaloe. He was priested in the following year, and appointed deputy-secretary for the Irish Society in 1894. Later he came to Canada and was appointed rector of St. Matthew's, Grenville, and Holy Trinity, Calumet, P.Q., from 1902 to 1905. In 1905 he came into this diocese and took the rectorship of Leeds Rear, preaching in three churches each Sunday, Seeley's Bay, Lyndhurst, and South Burgess. He was highly esteemed in this parish, and every effort has been made to retain him. Mr. Fitzgerald is 42 years of age. We trust that he may be greatly blessed and prospered by God in the new post of work to which, in the Providence of God, he has been called.

Selby.—St. John's.—This church is being enlarged.

Gananoque.—Christ Church. The funeral service of Mr. John Booth was held in this church on Thursday afternoon, February 28th. A very large number of relatives and friends attended the service, which was under the auspices of the Masonic Lodge. The church proved entirely inadequate for the congregation, many having to stand throughout the service, and the vestry was also crowded with those who wished to pay their

last respects to him who had been so suddenly called away. The Rev. W. H. Lipscombe gave an impressive address on the "Life Beyond the Veil," dwelling on the Jewish Temple as typical in its division of our life here and hereafter. On the Sunday evening following the organist played Chopin's "March, Funbre" before the service began.



OTTAWA.

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

Ottawa.—The Bishop of Ottawa, who has been at Colorado, visiting his daughter, has arrived home again, and held a conference with his clergy last Monday morning in St. John's Hall.

All Saints.—After two or three months' delay the handsome chime of bells donated to this Church by the Bate family in commemoration of their parents' golden wedding, have been hung and were heard for the first time on Sunday last. They consist of four bells in A flat, B flat, C and D flat. The bells were made by the English firm that turned out the celebrated chimes on the great cathedral at Canterbury, at St. Paul's Cathedral, London, on the English House of Commons, and at Westminster, England. They will allow of twenty-four changes being chimed on them.

St. George's.—On Sunday morning last the rector, the Rev. J. M. Snowdon, gave a special address to the young people of his congregation. He said that parents no longer exercised the control of former days, and that the younger people of the present were probably able to maintain themselves. This is also a time of enchantment, he went on to explain, when the younger generation see everything through rose-coloured glasses. Strong hope fires the imagination and gives energy and determination to the will. Youth has its dangers as well as its delights, one of the greatest of these dangers being self-sufficiency. There is, he said, also a danger of the gay lightheartedness of youth making them lose sight of the real meaning and purpose of life, and therefore he urged upon the young people the necessity of being earnest and real. Life, he continued, has eternal issues depending upon it. In this connection he called attention to the splendid example of self-sacrifice given in the case of Miss Maxwell, the young Montreal school teacher, who voluntarily gave up her own life in the effort to rescue the perishing remnant, after saving the lives of forty helpless children. He pointed out the expediency of becoming connected with some Church of Christ instead of being an idle "hanger on," and concluded his remarks by urging the necessity of truthfulness and purity, saying that we were living in days when men who occupied positions of trust and responsibility do not hesitate to use these positions to make unrighteous gain for themselves.



TORONTO.

Arthur Sweatman, D.D., Archbishop and Primate, Toronto.

Toronto.—St. James'.—It was a gratifying surprise to read that at the opening of St. Simon's Church House, Canon Welch stated the intention of St. James' parish to take in hand a similar enterprise. It is some few years ago since this much needed house was mooted in this column. St. James' has much land, but we trust no part of the old churchyard will be taken, it has been sufficiently desecrated already. The old building at the corner of Adelaide Street, or the north end of it, might be torn down. It is ready to come down, and a new three or four storey building, giving all needed room, could be erected on two-thirds of the space it sprawls over. In removing it we trust that care will be taken to discover any remains of old little York or early Toronto about the foundation. We remember a story, probably a myth, that many of the old tombstones are buried about the foundations. If so they ought, if possible, to be found and cared for, too few have survived on the surface.

St. Philips.—His Grace, the Archbishop, has been pleased to appoint the rector of this church, the Ven. Dr. Sweeny, Archdeacon of Simcoe, to the vacant Archdeaconry of York in the place of the late Ven. Archdeacon Langtry. We beg to extend our heartiest congratulations to the new Archdeacon of York upon his appointment to this important office.

St. Simon the Apostle.—The dedication of the new Parish House took place on Monday evening, March 4th, in the presence of a very large number of people, representative of nearly every parish in the city. His Grace the Lord Arch-

bishop of Toronto was present as also the Ven. the Archdeacon of Simcoe, the Rev. Canon Welch, the Rural Dean, and a number of other clergy. The Archbishop, assisted by the Archdeacon and Rural Dean performed the dedicatory service. His Grace reading the prayers. The choir, fully supplied, took part in this service, the processional hymn being "Rejoice, ye pure in heart," and the recessional the well-known hymn for lay-workers, "Lord, speak to me that I may speak." At the close of the service the rector, the Rev. E. C. Cayley, took the chair, and after a few introductory remarks called upon the Archbishop, who made a congratulatory address. His Grace was followed by the Ven. the Archdeacon of Simcoe, the Rev. Canon Welch, Rural Dean, and the Rev. Canon O'Meara, Principal of Wycliffe College. Addresses were also made by Messrs. Rawlinson and Parsons, the two churchwardens, and Mr. James Henderson, who has been a member of the congregation since its inception, now nearly 20 years ago. Among those present were the Rev. Canons S. Cayley, and O'Meara, Rev. R. Sims, Rev. W. H. Vance, Rev. A. F. Barr, Rev. W. J. Brain, and the Rev. E. J. Wood; Messrs. D. T. Symons, D. A. Burns, C. T. Jefferies, W. D. Gwynne, R. Petman, T. E. Moberly, R. Lockhart, and James Henderson. During the evening the church orchestra, consisting of 25 instruments, under the leadership of Dr. R. A. Stapells, provided a programme of music. The speeches being over the people dispersed throughout the building, visiting the different rooms therein, and many and warm were the words of praise to be heard on all sides as the people passed through the building. Tea and coffee and refreshments were served during the latter part of the evening in the gymnasium. This Parish House is the first of its kind to be erected in Toronto, and it is doubtful whether at the present time there is to be found a building like it anywhere throughout the length and breadth of this great Dominion. The following is a full description of the building: "The building is of red brick and stone, heated by steam and lit by electricity. The main hall has eight class rooms, four on each side, opening into it, folding doors being used to separate them. At the west end of the hall is a large stone tracery window. Underneath this window is the platform, to the right the library, to the left the main entrance. The platform commands the hall, the eight class rooms and two large Bible-class rooms at the east end of the hall, which can be separated from the hall by sliding doors. The hall, when all the rooms are opened into it, will seat between 500 and 600 people. To the right of the east end of the hall are two large Guild rooms, to the left the Chapel, separated from the main hall. The staircase towers, at the east end of the hall, on the north and south sides, connect with each of the three floors. Upstairs will be found the vestry, two guild rooms and a small gallery. Underneath the main floor will be found a gymnasium, galleries, kitchen, store room, cloak rooms, lavatories, boiler room, etc. The building is shaped somewhat like a T, the stem, containing the main hall, is about 60 x 50 feet, and the cross, containing the chapel and four large guild rooms, is about 75 x 20 feet. Anyone viewing the building for the first time will be struck with the completeness of the plan, the economy of space, and the way in which so many of the rooms can be isolated for teaching purposes, or thrown into the Auditorium. The chapel is a most beautiful little Gothic church over 20 feet in height, while the main hall, with its clerestory windows, has a height of between 20 and 30 feet. The interior walls are decorated with rough yellow plaster, the woodwork throughout is stained dark, except the flooring of Georgia pine, which is of a lighter colour. No pains have been spared to make the building all a Parish House ought to be. The large guild rooms are beautifully bright, as indeed is the whole building. Open fire places, shower baths, the kitchen and lavatory accommodation all go to show that the plan of the building has been carefully studied and thought out. The result is a building well suited for fulfilling the many uses to which a well-equipped Parish House may be put. The total cost, not including land or furnishing, is to be about \$21,000. The situation of the building, on the edge of the ravine, is well chosen, and the building itself, with its fine west front and ecclesiastical appearance, is one upon which the rector, wardens and congregation of St. Simon's Church may be heartily congratulated. The building was designed by Messrs. Eden Smith & Son, architects, Toronto." It is sincerely to be hoped that within a few years from now many parishes in Toronto and elsewhere in the Dominion may possess such a thoroughly up-to-date, and in every way useful building as this present Parish House of St. Simon's most undoubtedly is in every respect.

Missionary

EDITORIAL

An interesting article on missionary work in a district in British Columbia travel in mountain regions stood by those who live in a world that point is but is hardly possible to be in every little settlement most impossible for a visitor to two or three miles together, in the mountains. The problem quite different from the

The contributions from the S. P. C. K. Continental Church Society in the North-West three years to \$128,000 nearly \$30,000 a year. C. M. S., and private. England is certain

It is interesting to note the dioceses of Canada, which had the full amount of the past year. It is estimated that the dioceses will now follow

The reports which are very encouraging to the native faith upon native attention to the wonderful power of the holy lives of the faithful sermons regarding

NOTES FROM

China.—The Rev. now striving to see. He says: "There are bought as slaves but they are as a rule though it is contrary to mon practice, even and it is only in the magistrates who if the parties were magistrates could owners, but without is more often a matter worse. The Chinese for these poor girls' home anywhere the Europeans are not." "The

Dr. Roots, Bishop of Hankow, in the handwritten petition from the northern part of the mission says: "If Christian has done for West have it; and on the send men up to or 'tian religion.' The services theme families, and all other petition, from miles west of Hankow, on account spirit between their servants about them.

Hawaii.—In the the Hawaiian at the proposed address of the Cathedral, Bishop Restarick, many who had been laid by King Rana in his address, buildings might with the present service the Lord Hawaiian, Chinese was illustrative among the various

Miss Nora F. J. Bowman has arrived safely in Japan, and will be stationed for a while at Tokio as a missionary of the Missionary Society of the Church of England in Canada. The Rev. Arthur Lea is also in Tokio, and Miss Bowman will work under his direction.

Eglinton.—St. Clement's.—In spite of the inclement weather, the literary meeting of the parishioners, which was held on Tuesday evening, the 5th, was fairly well attended. The meeting was opened by devotional exercises, followed by a solo by Mr. H. Waddington, an address by Mr. Coleman on "The Brotherhood of St. Andrew and What It is Doing;" chorus by choir, and an address by Dr. Macklem, on "The Need of Thoroughly Educated Laity of the Church, to Make Canada a Great Nation." The meeting closed with some remarks by the Rev. T. W. Powell, on "The Need of Christian Work Daily with the Children."

Rosedale.—On Sunday afternoon, the 24th ult., the Church of England congregation held their initial service in the old Methodist Church building, the Rev. A. B. Chafee, of Cobocok, officiating. There was a very good attendance, and the members were much gratified at having the opportunity of enjoying the services of the Ancient Church once more. Mr. Chafee intends holding service every alternate Sunday, with an occasional service in between, in the same place until further notice. Too much credit cannot be given this gentleman for his devotion and self-sacrifice in coming from Cobocok to give these services entirely free of cost to the congregation, the collections being applied to the Building Fund of the new church. Rosedale is a beautiful spot on the Trent Valley Canal, about six miles south of Cobocok. Noted as a growing summer resort, and situated between Balsam and Cameron Lakes, half way by steam-boat route, between Cobocok and Fenelon Falls.

Hawkestone.—Last week the Church people here made a move that cannot but tend to the upbuilding of the Church in this section of the diocese. At a large and enthusiastic gathering of the parishioners the initial steps were taken for the erection of a hall for Divine service. Since services were first held here some ten or twelve years ago, the people have had to content themselves with a rented hall totally unsuited for Church purposes. It is now intended to remedy this defect, and the hall, which, it is expected, will be ready for opening in July, will provide accommodation for 200 persons. The structure will be of wood, with brick cement veneer, and will have a basement and furnace. With the erection of the hall the expectation also is that a distinct advance will be made in the work of the Church. At present Divine service is held here only once a fortnight, but steps are being taken by the Rev. T. Russell MacLean, the incumbent-in-charge, so that, as soon as a building is provided, a weekly service may be begun.

East Oro.—At a meeting held recently it was decided to go forward to the erection of a hall for Sunday School and other purposes. Hitherto the work here has been hampered considerably for lack of such accommodation, and it is expected that, with the erection of a hall, nothing will stand in the way of progress being made in Church work.

NIAGARA.

John Philip DuMoulin, D.D., Bishop, Hamilton, Ont.

Guelph.—St. George's.—The Lenten Calendar of this church is very comprehensive, and will keep the members of that busy parish well provided with salutary instruction. The vicar, the Rev. G. F. Davidson, is preaching on "The Lord's Prayer" on Sunday mornings, and on "Scripture Characters" on Sunday evenings. The "characters" selected are Gallio, Laodicea, Pilate, Felix, Judas, Peter. Bishop DuMoulin preached on Ash Wednesday, and the special preachers after him are the Revs. T. G. Wallace, of Oakville, J. A. Ballard, of Grimsby, Canon Abbott, Canon Forneret, of All Saints', Hamilton, and Mark Turnbull, of Goderich. The vicar of St. George's is delivering a course of Friday lectures, on the 30 articles, under the following heads:—God, Bible, man, church, sacraments. The preachers in Holy Week are the vicar, the Rev. M. Wilson, of Acton; the Rev. C. H. Buckland, of St. James' Church, and the Rev. F. H. Hartley, of St. Matthias, Toronto.

(Continued on Page 181.)

Missionary Department

EDITORIAL NOTES.

An interesting article is given in this number on missionary work in a mining and ranching district in British Columbia. The difficulties of travel in mountain regions are not always understood by those who live on the plain. In this article that point is brought out very clearly. It is hardly possible to have a missionary located in every little settlement, and yet it may be almost impossible for one man to properly minister to two or three centres although comparatively close together, because of the intervening mountains. The problem of the mountains is quite different from the problem of the prairies.

The contributions from three English societies, namely, the S. P. C. K., the Colonial and Continental Church Society, and the S. P. G. to the Church in the North-West amounts for the last three years to \$128,000 in round numbers, or nearly \$63,000 a year. In this the grants from the C. M. S., and private contributions is not included. England is certainly interested in Canada.

It is interesting to note that all the missionary dioceses of Canada, with one exception, have raised the full amount of their apportionments for the past year. It is to be hoped that the older dioceses will now follow this excellent example.

The reports which come from China and Japan are very encouraging. The result of the Christian faith upon native converts is so marked that the attention of the thoughtful is being turned to the wonderful power of God thus manifested. The holy lives of the faithful are the most powerful sermons regarding Christ.

NOTES FROM THE FIELD.

China.—The Rev. W. White, of Foo Chow, is now striving to secure a refuge for slave girls. He says: "There are a great many little girls bought as slaves by the wealthier people, and they are as a rule treated most shamefully. Although it is contrary to Chinese law, it is a common practice, even amongst the magistrates, and it is only in cases of extreme cruelty that the magistrates would interfere, and then only if the parties were formally prosecuted. The magistrates could take the girls from their owners, but without a home to put them in, it is more often a matter of going from bad to worse. The Chinese have no homes for refuge for these poor girls, and I have heard of no slave girls' home anywhere but in Shanghai, where the Europeans are now forming such an institution."

Dr. Roots, Bishop of the immense district of Hankow, in the heart of China, has received a written petition from over 400 leading men in the northern part of the Province of Hupeh, begging for mission work in their locality. They say: "If Christianity can do for China what it has done for Western lands, we are going to have it; and on that ground we apply to you to send men up to our section to preach the Christian religion." They promise not only to attend the services themselves, but also to bring their families, and all whom they can influence. Another petition, from a group of 100 men eighty miles west of Hankow, begs also for Missionaries, on account of the contrast in ideals and spirit between themselves and the Christian converts about them.

Hawaii.—In the presence of many representative Hawaiians and others the corner-stone of the proposed addition to the nave of St. Andrew's Cathedral, Honolulu, has been laid by Bishop Restarick. Among those present were many who had seen the cathedral corner-stone laid by King Kamehameha V. Bishop Restarick, in his address, expressed the hope that other buildings might rise on this site in harmony with the present structure. At the close of the service the Lord's Prayer was said in English, Hawaiian, Chinese, Japanese and Korean. This was illustrative of the work of our Mission among the various races in the Islands.

Porto Rico.—So great a blessing has attended the labours of our own and the other Missionaries in Porto Rico that the people of the island are now more Protestant than Roman Catholic. More of them now attend the services in the churches and chapels of the former than the latter. The general illiteracy of six years ago has, owing to the instruction in the Mission schools and those established by our Government, been in some measure done away with, and there has been a great uplift in intelligence and morality. Perhaps in no other field during the last five years has there been so ready a response to missionary and educational efforts as in Porto Rico.

Japan.—Japan now has 1,500 daily newspapers and periodicals. "The Japan Times," of Tokyo, is printed in English, but it is produced exclusively by Japanese. An editor in Tokyo offered prizes for original poems, and 600 were filled with Christian sentiments, and many who won prizes were professing Christians.

Western Canada.—The S.P.C.K. has given the following sums in the last three years: Rupert's Land, to churches £1,031, students £180, total £2,111; Keewatin, churches £260, students £180, total £440; Qu'Appelle, churches £1,005, students £90, total £1,155; Calgary, churches £203, students £240, total £443; Saskatchewan, churches £455, students £60, total £515—a grand total in three years of £4,664. The Colonial and Continental Church Society in the last three years have made the following grants: Rupert's Land, £2,295; Keewatin, £286; Qu'Appelle, £150; Calgary, £825; Saskatchewan, £2,353—a total in three years of £5,009. The S.P.G. in the last three years have granted: Rupert's Land, £6,312; Keewatin, £562; Qu'Appelle, £3,501; Calgary, £2,901; Saskatchewan, £2,030—a total in three years of £15,315.

MISSION WORK IN THE FAR WEST.

By R. D. Harrison.

How greatly does a fuel famine in the West stir the hearts and sympathies of us Easterners! How severely do we censure those who, we think, are to blame, or how deeply do we commiserate those who, owing to a combination of unforeseen circumstances, suffer so deeply! Yet how frequently do we hear of a famine, far more widespread and much more serious, which, for want of realization or lack of sympathy, often fails to stir our hearts to a quick responsive beat—I mean the famine which is the result of utter failure to supply sufficiently the spiritual food so urgently needed in that vast country. This, however, is neither the time nor the place by means of an essay to insist on the great seriousness of withholding the much-needed means, or of shirking, or only half-heartedly accepting, the responsibility of the Church's duty; it is, rather, my purpose to attempt, by means of a rough sketch, to attract the sympathy and attention of those who read these columns to one small portion of the great West, and to one particular feature among the many which characterizes this mission work. It was my privilege during the summer of last year to act as a missionary student in the Diocese of Kootenay under the rector of Nelson. For the sake of greater clearness I may add that the Kootenay diocese is identical with the south-eastern portion of British Columbia. Only those who have travelled over the ground can know the extraordinary contrast which exists between the prairie lands of the North-West and that other country across the Rockies, known as the Far West, a country which must be seen to be appreciated. It is a Switzerland, without its occupation and cultivation, a land of mountains and valleys, of streams, rivers, and lakes. This is not a country for sowing, tilling and reaping on a large scale, although in British Columbia there are wheatfields worthy to compare with those to the east of them, and yet it has as hopeful a future before it as its more renowned neighbour. Its mineral resources are at present unknown. Only as the surveyor gradually renders it accessible can the prospector penetrate it, and each year the large number of its prosperous and steady mines increases. But there is a more attractive feature than that: there is a living and home for the settler, not in wheat-growing, but in fruit-ranching. In that part of the Province of which I speak young orchards are beginning to dot the hillsides bordering lakes and rivers, and it is a matter of history that the gold medal of the Royal Horticultural Society is to be seen in British Columbia. The timber which covers the mountain sides is also an asset, as is seen by the large business done by lumber camps there. But I am not writing an encomium for

the sake of commercial enterprise, simply introducing you to the country in which it was my good fortune to be, and to the people among whom I lived, namely, miners, fruit-ranchers, and lumbermen. As you can readily conceive from the foregoing remarks, the method of travelling in such a country is very different from that on the prairies. One has to journey partly by rail, partly by steamboat (on beautiful Kootenay Lake), a great deal on Shank's pony—very little can be done, even if one prefers it, on a bronco. Thus, the inaccessibility of this district is one of the Missionary's difficulties. A distance which could be covered in a week on horseback on the prairies will probably take the same person a month among these mountains, and that when he is ready to cover twenty miles a day, if need be, in midsummer, walking, with his pack on his back. It is an easy matter to carry one's belongings when on the prairie, but here it is another matter. The prospector has already solved the question by acting as his own baggage-animal, and so the "prospector" of the prospector has to do the same. As soon as the present writer discovered the lay of the land he had a strong canvas bag made so as to hang from the shoulders, into which, when about to start on a trip, he put a cassock and surplice, some leaflets, upon which was printed a special form of service, a dozen small hymn books, and a few other articles, naturally the fewest possible for the traveller's own convenience. The district to be traversed, which was included within the parish of Nelson, extended roughly some twenty-five miles south-west and fifty miles south by rail (two different lines) and twenty-five miles east by steamboat. That is the distance so far as the lines of communication were concerned. From these, with several points as bases, I had to strike inland some ten or fifteen miles. I say inland advisedly, because the railways naturally wound in and out along the valleys by the side of river and lake. The miners are the hardest men to reach, physically, I mean, for mines have a way of being near the tops of the mountains, and in weather anywhere up to 100° on a dry and dusty road or mountain trail, a steady climb of ten or more miles is not to be despised. And yet, some of the heartiest welcomes one could meet with were received at the mines. In two cases in particular, every available man turned out—those who were married with their wives—to say nothing of one particular baby, which behaved beautifully during the hymns, but insisted on singing solos during the sermon. Work among the fruit-ranchers, for every farm is a ranch in the West, was different. Here one went from house to house paying calls, as if in a country parish, with, of course, knapsack on back. This work furnished a difficult enough problem of its own, for the ranches were scattered, and at times quite inaccessible except by boat. Roads do not always exist along the lake shores, and at times an impassable rocky bluff separates a man from his neighbour. So the difficulty here, which did not exist in the mines, was to get people together for services. On several occasions the will to attend was quite evident, but the obstacles in the way of doing so were insurmountable. In filling my knapsack a little while ago I purposely omitted food, because, except for a light luncheon once or twice, it never saw the inside of my bag. We in the East often think smilingly of the customs and morals of the West, but, as a rule, I trust we respect them; for, indeed, there are many things men living in a more natural state learn which we in our cities have been unlearning for thousands of years. Hospitality there is open-handed. I have entered a man's shack in his absence, partaken of a meal, and left my card upon the table as a means of introduction. Petty robbery is almost unheard of there. One man told me that because he had to lock his door on account of a tramp he had determined to go away; the place was getting too crowded. I doubt whether there were ten families within as many miles of him. This was the only reference to robbery I heard made. Never was I coldly received anywhere during my whole pilgrimage. I was always sure of a bed somewhere, whether on the floor in an attic or in a tent, and the greatest reward at the end of a long, tiring tramp was the welcome smile and hearty handshake. Perhaps a good idea of the work may be obtained from a knowledge of the different kinds of places in which services were held. Here is a brief list: One Anglican church—of course, outside Nelson; one Presbyterian church, of which a young student from Queen's was in charge, who showed me true Christian charity, with whom I used to "batch" while in the neighbourhood; several private houses and schoolhouses; a large verandah; in the dining-rooms of the mining camps and of saloons; in the open air, and at a bunk-house. The last of this list is, perhaps, the most interesting. The bunk-house was a

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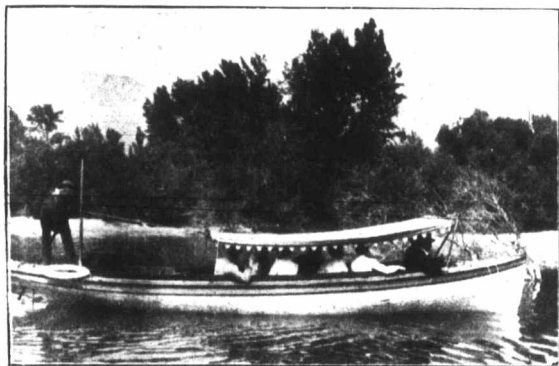
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large shed-like building in which were some hundred berths, arranged in rows and tiers. I used to post a notice of meeting on the door during the day and storm the place at night. The men were very good-natured; they didn't turn me out, but when they realized my audacity those who objected to the disturbance used to go out. A small portion of the men would rally at one end of this building, the remainder would lie in their bunks, smoke their pipes and attempt to read. Our singing, though but the combined effort of a small band was lusty enough to put to shame the more tuneful, perhaps, but certainly not more hearty melody of a more cultured city congregation. Speaking just now of my Presbyterian friend reminds me of one more



Clearing for a Church thirteen miles from Nelson, B.C.

interesting feature of this work, and that is the manner in which questions of denominationalism are laid aside, and the matter of attendance at these services becomes one merely of religious sincerity. In that Presbyterian church, in a small town, which did not number six Church of England members, I have counted on a week-night a congregation of nearly thirty; and he who regularly ministered to that congregation would give out my leaflets to them as they entered the door. In the two mines in which I met with greatest success, in both instances composed almost entirely of Cornishmen, the miners were nearly all of one denomination, and that not Anglican. These had no other inducement nor attraction for meeting but to worship God; and to behold their sincerity, and then to remember the uncertainty, the improbability of another such service in that spot for at least a year is to find food for reflection. Among the ranchers I found the majority were English Churchmen, and here were not wanting instances of a loyal devotion to their Church. One gentleman of means very kindly used to collect the congregations and bring them to church (or rather to our meeting-place) in his new steam launch. In other instances houses were lent and people notified as to service, sometimes at a distance of several miles, with the same loyalty to the Church. It was necessary to send notices some weeks ahead of time and trust to the neighbours being notified in this manner. Dared I dwell any longer I might tell of the beauties which more than atone for the solitude of this roving life. To climb by oneself to a mountain top some 10,000 feet high as a completely novel ex-



Choir picnic, Kootenay, B.C.

perience is one worth having. The intense fascination of such a climb must be felt to be appreciated. Or again, to climb up and down a trail leading along the side of a canon through which a torrent leaps and rushes, with the bank at one's side covered to profusion with wild flowers, among them the English wild rose; to slake one's thirst at the most delicious springs, bubbling up from the rocks, or from the icy streamlets trickling down the mountain snows, and to breathe the bracing mountain air and to feel its exhilarating stimulus—are not these pleasures in a category by themselves? But more than this is the pleasure of feeling that one is filling, however poorly, a post too important to be left vacant, and that the work one is

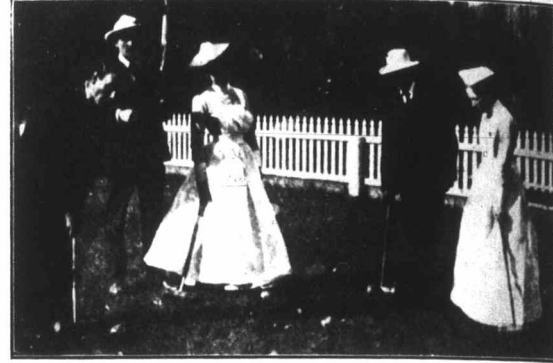
striving to accomplish is a work than which no higher exists. And it is the object and sincere wish of the writer that this brief, blurred glimpse of such a life may arouse in someone a deeper interest and stimulate him to some further exertion for the advancement of this great cause.

LOOKING BACKWARD IN SASKATCHEWAN.

By Rev. E. Matheson.

Mr. James Isbister was the first "settler" at Prince Albert. He settled here June 3, 1862, and was alone at this place (as the only "settler"), with his wife and child, for two years. In the summer of 1864 he went to Winnipeg—known at that time as the Red River Settlement—for the purpose of getting supplies for his Western home, over five hundred miles from the abode of any white man, with the exception of the Hudson's Bay Company's employees and the Missionaries. This gentleman had friends and relatives in the parishes of Kildonan and St. Paul's, Manitoba. While in Red River, as we used to say in those days, he stayed in St. Paul's Parish with his father, who was a retired Hudson's Bay Company's officer. Many of his friends came to see him, and made earnest enquiries about the country he had settled in, and he gave them all the information he could. He returned with one of his brothers and his father-in-law, with their families. The latter came from St. Peter's. From this time, year after year, more and more came to settle in this far-away region, which was the home of the "red man" and the haunts of the buffalo. The "red man" still exists, but the buffalo have long gone. It did not require much talking to induce these early settlers to come out, as they were men who were brave and ready to face any hardship or danger. Buffalo were still in vast herds not far away from here. Mr. Isbister was one of the best men in those days in chasing the buffalo on horseback, and could kill six or seven in one chase with a flint-lock gun, loading the same while the horse was going at full speed, pouring the powder from a horn and dropping the bullets out of his mouth into the muzzle of the gun. One chase did not usually last more than about twenty minutes. Mr. Isbister, being a zealous member of the Church of England, felt an earnest desire to have some Church work begun, so he opened a school in 1872 and taught the children of the settlers, which were by this time quite a number. Finding it was desirable to have a minister among them, he wrote to Archdeacon Cowley at St. Peter's, in Manitoba, in May, 1873, enquiring as to the possibility of getting a clergyman. The Archdeacon gave a very favourable reply, saying that they would not get a deacon or a priest, but a Bishop. In the winter of 1874 the Right Rev. John Maclean, M.A., D.D., LL.D., the first Bishop of Saskatchewan, started from Winnipeg by dog-train for Prince Albert, the future seat of the diocese, via Lake Manitoba and Lake Winnipegosis. He crossed over at Mossy Portage into Cedar Lake, went on to Chemawawin, and visited the Missions at "The Pas," Cumberland and Fortala Corne on his way up, thereby finding out the condition of these Missions and where new Missions could be established. He arrived at Prince Albert about the beginning of March, and took up his abode with Mr. Philip Turner, the officer in charge of the Hudson's Bay Company's store at Göschen (now East Prince Albert). On the evening of the Bishop's arrival Mr. Turner informed him that the settlers had called a meeting to make arrangements about getting out logs and building a church. Mr. Isbister was chosen to get the logs hauled out of the bush, as he had nine or ten oxen and a single sleigh for each. Oxen and horses were not harnessed together, double or four-in-hand, as they are now-a-days. William Robinson and the late Henry Erasmus were appointed chief axemen. These men were now in the bush at "Pine Island," about eight miles from Prince Albert, up the Saskatchewan River, with a party of men hewing logs. The Bishop was so much pleased with such good news that he at once asked Mr. Turner to take him up to this scene of Christian-like activity on the morrow. The Bishop and Mr. Turner started next day, and took Mr. Isbister with them to show them the way. Mr. Turner, fearing that one horse could not draw three men through such deep snow, asked Mr. Isbister to take his horse and rig and go ahead. When they were going down to the river along a side hill, the cutter in which the Bishop and Mr. Turner were driving upset, throwing them into the snow. They got up quite good-humouredly. His Lordship having the laugh on Mr. Turner because he was thrown farthest into the snow. When they were within half a mile or thereabouts of Pine Island they

could hear the sound of axes, the men hewing and felling trees. This delighted the Bishop, and it was with a glad heart that he alighted from his cutter at the camp-fire, anxious to meet the men who had commenced such good work. Mr. Isbister shouted to the men, saying that the Bishop wanted to see them. You could hear many happy voices from the bush all around answering, "Yes! Who is that?" Soon there could be seen men coming out of the bush from all directions, shouldering their axes, to meet the Bishop and shake hands with him. Mr. Isbister lost no time in getting the tea-kettle on the fire. This kettle could hold eight gallons of tea. In a very short time the water was boiling and the tea made. Mr. Turner in the meantime was in-



Croquet at Miner's Hospital, Ymir, B.C.

roducing the men to the Bishop. It gave His Lordship great pleasure to meet such men. It was a happy meeting, and the Bishop did not forget to address them in well-fitting words of encouragement and appreciation, which very few could do as well as he. He said: "When I started from my home in Winnipeg little did I think that when I would reach this part of the diocese I should have the pleasure of coming out to the forest and seeing so many strong and active-looking men, earnestly working to have a church in which they would be able to gather together to worship God. It gives me great joy to speak a few encouraging words to you in this, your noble undertaking, so far, far away from the borders of civilization," etc. By this time our friend, Mr. Isbister, had his eight-gallon kettle of tea ready. He invited all the men to "come and dine," and soon every man had his tin cup in one hand and a chunk of pemican in the other. Henry Erasmus, the foreman, seeing that was an extra meal, began to complain of Mr. Isbister, saying: "Isbister, I don't want you to come out here and give extra meals, and make our scanty supply of tea run out too quickly. Tea has to be imported. It is not like pemican; we can get that from the prairie." (All this, of course, in fun.) Seeing that the Bishop had no lunch with him, Mr. Isbister offered him what the men were having. The Bishop gladly accepted the offer, and could be seen enjoying his pemican and tea as well as the rest. They did not have to offer Mr. Turner any; he helped himself. Before leaving the camp the Bishop knelt down in the snow with these noble



Stope, Ymir Mine, visited by the writer.

pioneers of civilization and Church work and offered up a very earnest prayer for God's blessing on the work and workers. He then left the men to go on with their part of the work while he went on with his part, visiting other parts of the country in the interests of the Church of Christ. This was practically the beginning of Church parochial work amongst English-speaking people in the present Diocese of Saskatchewan. These people soon had their church built and opened for Divine service. This church is still in use. It is called St. Mary's, and stands near Emmanuel College, and is used in connection with this institution. Shortly after this St. Catherine's Church was built, up near Pine Island; later on St. Andrew's, St. Alban's, St. Paul's, and several other churches were

built, and English-speaking regularly minister 1896 and the arrival of churches were built. Pahanan, and Stanley people of those parishes from English Church work of this diocese with a steady increase Carrot River, Stoney gard, Rosthern, Saskat etc., joining in the m see that even in those of English-speaking paring the way for th grants pouring in up 1879, on the 1st of 1 and the Rev. (now Ar commenced the work where they taught cl men for Holy Orders chists and teachers. trained in Emmanuel following year are stil dioceses amongst bo clergymen, catechists have fallen asleep." seen that Church wo people was begun m of the "Barr Colony. of news, or at least your readers to know himself of "Barr Co clergymen brought McLean from Easte some of our Englis Prince Albert disti "seventies," and wh ceived the idea of c with still more En this he was no doubt who was very strong early days. Mr. Jan Isbister, whose na figures in the openi of this article, is ne at the age of sever three years, activ engaged in the w of teaching the Ind Day School on Stoney Indian Rese in the Battleford t rict.

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By Rev.

On the last day couple left Toro sent out by an o the Church of E ney was made by "Lakes Route" o spent at Winnip Vancouver was r week was neces steamer, the SS. At that time Wi Calgary a mere only two years o tremendous effort the ground for dynamite the stu them over ten fe come was given by Canons O'M band was invite Church and St. Government Hou College. At V tion was given t then the only E by several gen taking steps tow parish. The Mi suitable clergyr gave the name: whom was soon another of whor

built, and English-speaking parishes organized and regularly ministered to. Between the year 1806 and the arrival of our present Bishop three churches were built at Butler's Settlement, Pabonan, and Stanleyville, respectively, by the people of those parishes, with some assistance from English Church Societies; and so the white work of this diocese was begun and carried on with a steady increase. Other districts, such as Carrot River, Stoney Creek, Duck Lake, Wingard, Rosthern, Saskatoon, Battleford, Bresayler, etc., joining in the march of progress. So you see that even in those early days that first wave of English-speaking settlers were busy preparing the way for the great flood-tide of immigrants pouring in upon us now. In the year 1879, on the 1st of November, Bishop McLean and the Rev. (now Archdeacon) John A. Mackay commenced the work of Emmanuel College, where they taught classes in Divinity, prepared men for Holy Orders and for the work of Catechists and teachers. Quite a number of the men trained in Emmanuel College during that and the following year are still working in this and other dioceses amongst both Indians and whites as clergymen, catechists and teachers, "and some have fallen asleep." From this article it will be seen that Church work among English-speaking people was begun many years before the advent of the "Barr Colony." In fact, it may be a bit of news, or at least of some interest, to some of your readers to know that the Rev. Isaac Barr, himself of "Barr Colony" fame, was one of the clergymen brought out by the late Bishop McLean from Eastern Canada to minister to some of our English-speaking parishes in the Prince Albert district as far back as the "seventies," and while there it was that he conceived the idea of colonizing this great country with still more English-speaking settlers. In this he was no doubt inspired by Bishop McLean, who was very strong on this point, even in those early days. Mr. James Isbister, whose name figures in the opening of this article, is now, at the age of seventy-three years, actively engaged in the work of teaching the Indian Day School on the Stoney Indian Reserve in the Battleford district.

—You never get to the end of Christ's words. There is something in them always behind. They pass into proverbs, they pass into laws, they pass into doctrines, they pass into consolation; but they never pass away, and after all the use that is made of them, they are still not exhausted.—Dean Stanley.

THEN AND NOW.

By Rev. J. Cooper Robinson.

On the last day of July, 1888, a newly-married couple left Toronto as the first Missionaries sent out by an organization in connection with the Church of England in Canada. The journey was made by way of Owen Sound and the "Lakes Route" of the C.P.R., a few days being spent at Winnipeg, Calgary, and Banff before Vancouver was reached, when a stay of over a week was necessitated by the delay of the steamer, the SS. "Abyssina," at San Francisco. At that time Winnipeg was but a small place, Calgary a mere prairie village, and Vancouver only two years old, but a bustling place, where tremendous efforts were being put forth to clear the ground for buildings by blowing out with dynamite the stumps of the huge trees, some of them over ten feet in diameter. A hearty welcome was given the Missionaries to Winnipeg by Canons O'Meara and Fortin, and the husband was invited to preach in Holy Trinity Church and St. George's. They were taken to Government House, the City Hall and St. John's College. At Vancouver an equally hearty reception was given them by the clergy of St. James' then the only English Church in the town, and by several gentlemen from Toronto, who were taking steps towards the organization of another parish. The Missionary being asked to suggest suitable clergymen for the new congregation, gave the names of three young men, one of whom was soon installed as the first rector, and another of whom is now in that position as the

third. On the way across the prairies the famous Bell farm was noted, with its 500 acres of wheat in a solid block, and here and there were stacks of bleached bones which had once been clothed with tons and tons of beef in the form of the buffalos, which a few years before were to be found in immense herds on these immeasurable pastures. On the evening of August 20, 1906, a little more than eighteen years from the date before mentioned, a few missionary friends met in St. John's Hall, Ottawa, to say farewell to a middle-aged Missionary who was about to start for Japan, and to commend him and his family, consisting of wife and three children, who were being left behind, to the Divine guidance and protection. Two days later this Missionary left for the West by the "Imperial Limited," his family and half a dozen friends watching the train steam out of sight. This Missionary was the same who left Toronto in 1888. The wife was the same. The children were those that are left here below out of the five granted them by God during the years of their sojourn in Japan. In 1888 people said, "How hard it must be for this young couple to leave loved ones, and home, and native land and bury themselves among the heathen." After six years, and again after thirteen years' service in Japan they were able to tell of something still harder, viz., to leave Japan and their spiritual children and brothers and sisters there and return to Canada. Now, a still greater trial had come to them, of which many seemed to think very lightly, but of which they felt the weight, and God gave them grace to bear it. The journey by the lonely Missionary this time was accomplished more quickly than that of eighteen years before. He went straight through to Calgary, stopping only for an hour at Winnipeg, long enough, however, to enable him to form some idea of the marvellous growth of the "Prairie City." The words of the prophet

trict. Pedestrians had frequently been held up and robbed while crossing this district, so that few cared to venture to go alone. Cabmen charged \$4 or \$5 instead of the usual 50 cents, and express men wanted two or three dollars for a ride in one of their waggons. The Missionary was invited to stay at the Japanese Episcopal Mission. On reaching the Mission a little before midnight it was found locked and in darkness, but a vigorous ringing of the bell soon brought a white-robed figure to the door, and the traveller was welcomed by a young Japanese. A bed had been prepared for him in one of the rooms occupied by two others, and the rest of the night was spent comfortably there. Morning revealed the fact that there were about a dozen young Japanese men living in the house, that the two largest rooms down stairs were used as a chapel, and that the Missionary was expected to administer the Holy Communion and preach in Japanese. His Japanese manuscripts and sermon notes had all been left in Japan more than four years ago, and how he would be able to manage an extempore discourse was a matter of somewhat doubtful character, but he felt like making an attempt, knowing that as most of the congregation understood some English he could fall back upon his mother tongue if the supply of Japanese failed. There was a congregation of twenty, including a Missionary lady, who had been in Japan, and a Japanese bride, who had but recently arrived, and as yet knew very little English. It would be too much to say that no difficulty was experienced, but the sermon was all given in Japanese, much to the evident satisfaction of the bride and some others, and at the earnest request of the leaders another address was given at the evening service. The work of this Mission was begun by Miss Paterson some ten years ago on her retirement from Matsumoto, and owes almost everything to her efforts. She has recently been

led to remove to Los Angeles to commence similar work amongst the large number of Japanese living there, and is greatly missed in San Francisco. There is a Japanese divinity student in charge, but an ordained man who knows the language well is greatly needed. Monday was spent in seeing something more of the ruins, and also of the remaining portion of the city, and on Tuesday the voyage to Japan was commenced on the Pacific Mail Company's SS. "Korea," a fine vessel, with accommodation

for about 200 first-class passengers at the rate of three in a cabin. Some of the cabins were thus packed from the commencement, including that in which the Canadian Missionary was put. One of his companions was also a Canadian by birth, but now a naturalized citizen of the United States, and in regard to one matter at least—that of snoring—it is believed that he has few equals and no superiors in either nation. The third occupant of the cabin, a "Yankee schoolmaster," on his way to the Philippines, suggested that our friend in the upper berth might be utilized as a fog-horn by the ships in which he travelled. Honolulu was reached early in the morning of the sixth day, and eight or nine hours on shore was a pleasant change. The Episcopal Church seems to be doing an excellent work among the Chinese, but has only recently made any effort to reach the ever-increasing Japanese. The need here again is great for a clergyman with a knowledge of the Japanese language. Honolulu is one of the most cosmopolitan places in the world, and the so-called native population now forms only a small part of the whole. There are, moreover, very few, if any, pure-blooded Hawaiians, though the nightgown-looking garment made for their nude ancestors by the first Missionaries is still worn by a good many of the women. There is much that is beautiful and interesting about Honolulu, and one would have liked to have been able to stay longer. After leaving Honolulu, where a good number had been taken on, it was found that there were forty-five Missionaries on board. Many of them were young married couples going out for the first time. Presbyterians were in the majority, and the destination of the largest contingent was China. Amongst those bound for that country was the veteran Methodist Missionary, Young J. Allan, who has been engaged in literary work for more



First Synod of Diocese of Saskatchewan.

have here been fulfilled in a very literal manner, "The little one shall become a thousand." It was the time of harvest, and North Bay was crowded with thousands of men—mostly young men—on their way to waiting fields and farmers of the "Granary of the Empire." The first Sunday on the journey was spent at Calgary. At the pro-cathedral the Missionary had the pleasure of reading Morning Prayer and of hearing his old friend, Canon Greene, of Orillia, preach. He was also introduced to the mayor, and invited by him to address a meeting in the interests of the various hospitals of the city to be held in the grand stand at the exhibition grounds. Hospital Sunday has been made a great occasion in Calgary for years past. There are special sermons, with collections, in all the places of worship, morning and evening, and in the afternoon a mass meeting is held at the place above mentioned. The people assemble at a central point in the city, and from there proceed to the exhibition grounds in a procession. On this occasion there were two brass bands, one of them belonging to the Salvation Army. Carriages were provided for the speakers and others, and the Missionary had the honour of occupying a seat in one of them beside the mayor. There were probably 2,000 people on the stand, and speeches were made by several local celebrities, more or less closely connected with the three institutions in which an effort was being made to interest everybody, viz., the General Protestant Hospital, the Roman Catholic Hospital of the Holy Cross, and the Salvation Army Rescue Home for Women and Children. The train being over two hours behind time, it was ten o'clock on Saturday night when San Francisco was reached. A great street railway strike was on, so that it was very difficult and expensive to reach a hotel or lodging-house, all of which were at least two miles away across the burnt dis-

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than forty years. The Episcopal group was small, consisting of a clergyman and his wife returning to Hankow, China, two deaconesses going to the same place, and a clergyman and his wife returning to Japan. There was an experienced Presbyterian Missionary and his wife returning to Japan, and also a Japanese Methodist minister, who had been for some time in Hawaii and the United States. These united with the Canadian Missionary in holding meetings among the Japanese passengers in the steerage. Dr. Allan gave two very interesting addresses on China, and a returning Methodist Missionary spoke on Japan, with special reference to the late war. From these addresses and private conversations held from time to time there were indications that some of the other passengers got new ideas of the character and object of missionary work. On arrival at Yokohama on September —, the Missionary proceeded to Tokio by an evening train, as he and his wife had done eighteen years and six days earlier, and went to the same house—St. Andrew's, then Bishop Bickersteth's residence—and occupied the same room. The next day (Saturday) was observed as a "Quiet Day" by the members of the Community Mission of St. Andrew and a few others, and the new arrival gladly joined in the exercises in which three other Canadians, Messrs. Shortt, Gemmill, and Mockridge, took part. On Sunday Japanese Morning Prayer in the pro-cathedral was attended at 9.30 instead of in the little Church of St. Andrew as on the corresponding Sunday in 1888. The Missionary then went to lunch with one of the clergymen, who occupied St. Andrew's House on the occasion of his first arrival in Japan, and there met Mr. Saiki, who will be recollected by many friends in Canada, who met him there in 1895. Another Japanese at the same luncheon was found to be the person who, eighteen years ago that very day, interpreted the

then refreshments and free conversation. The following Sunday was pretty well occupied by a Japanese sermon to each of the two congregations and an English address at the afternoon English service, which has been held by the Missionaries of all denominations since their arrival in the city nineteen years ago. Another week was spent at Nagoya, during which the out-stations of Ichinomiya and Tokonabe were visited. The latter place has been but recently



Rev. J. Cooper Robinson and former Orphanage boy, now in the Japanese navy.



Interior of St. John's Church, Nagoya, Japan.

opened, and there is as yet but one Church member in addition to the catechist's family. At Ichinomiya a little band of five, who had been taught by the Missionary, and, with the exception of one, baptized by him years ago, were at the Mission House with the catechist and his family to greet him, and it was very gratifying to find that these had all continued steadfast in the faith, and that a few others were being brought in. Two days each at Osaka and Kobe brought the traveller to the last stage of his journey, and at three o'clock on a bright afternoon he landed at Hiroshima, to which he was appointed by the last C.M.S. Conference. He was met by the Japanese clergyman, who has been in charge for over a year, during which there has been no resident Missionary, the only catechist of the Church in the place, and the wife of one of the English teachers in the Higher Normal School, who is a great help to the cause of Christianity, and at whose house the Missionary is being lodged for a few days until he can arrange to commence housekeeping on his own account. For all the mercies received during a journey of over a month the Missionary now invites his friends and fellow-workers in Canada to give thanks to God. His field for the present will consist of the two cities of Hiroshima and Kure, twenty miles apart by rail, less by boat, with a population of 180,000

and 100,000, respectively. In this field the Church is now represented by one ordained Missionary, one English lady—two more ladies are expected before the close of the year—two catechists, and two Bible-women. Truly, the labourers are few. May some of those who pray that the number may speedily be increased ask themselves very solemnly why they should not offer to "come over and help us" in this great work!



Residence of Rev. J. Cooper Robinson, Japan.

A MISSIONARY HERO'S DEATH.

The death of the veteran Missionary, the Rev. J. G. Paton, the New Hebrides pioneer, was announced lately as having taken place at Melbourne, Australia. Dr. Paton had attained his eighty-third year, and his name was known throughout the civilized world as one of the most intrepid Missionaries, and his life's story of marvelous escapes from death and the wonderful work accomplished as a pioneer Missionary among the cannibals of the New Hebrides forms one of the most thrilling and fascinating narratives to be found in missionary annals. Dr. Paton was born at Kirkmahoe, near Dumfries. As a young man he laboured for ten years as a city Missionary in Glasgow, but in 1858 he went with his wife to undertake what proved to be his life's work in the New Hebrides on the island of Tanna. His first impressions of the islanders drove him to the verge of utter dismay. He found the people to be literally naked and painted savages, inveterate cannibals. They had no literature, and not even the rudiments of an alphabet. They had hosts of stone idols, charms, and sacred objects, which they abjectly feared, and in which they devoutly believed. They were given up to countless superstitions and firmly glued to their heathen practices. A few months after landing Mr. Paton lost by death his wife and infant, but amid dangers, difficulties, and constant peril of his life, he continued to labour assiduously for the welfare of the savage islanders. At the end of four years he was driven by the implacable hatred of the natives—provoked in great measure by the inhumanity of the white traders who visited them—to remove to Aniwa, one of the smaller islands of the same group. His autobiography, published some years ago, has probably done more to arouse interest in the cause of Missions than any similar book. Incident after incident is related of the wonderful way his life was preserved, while his colleagues



An everyday group of Japanese children.

were clubbed to death and eaten. Once, so he tells, Ian, the great inland chief, who was lying sick to death, had been deputed by the others to kill him. "Come near me, and sit by my bedside and talk with me," whispered Ian, and as Dr. Paton sat by him, Ian swiftly drew a long knife which had been hidden by his bed, and held it quivering within an inch of the Missionary's heart. After a few moments of awful suspense, "during which my sight went and came," Ian flung the knife away and implored Dr. Paton to escape. This was after the brutal murder of Mr. and Mrs. Gordon in 1861, and the chiefs thirsted daily for Dr. Paton's death. During the first twenty years of his stay seven of his fellow Missionaries were martyred and eaten. To-day there are 18,000 converts on eight of the Christianized islands of the New Hebrides, those on the southern line from Errgomanga to Aneityum. On the remaining uncivilized and un-Christianized islands—representing a population of nearly 80,000—cannibalism, and all the barbarous practices of the savage exist; heathenism is unconquered, and intertribal warfare, with the eating of the slain, continues unchecked.

A PROMINENT EDUCATIONIST WRITER.

I am pleased to see that the "Churchman" is not only holding its own but improving and becoming decidedly liberal. That article on the late T. Eaton and some others along the same line were well-timed and showed the right spirit. The editorials generally seem to be somewhat in advance of those of former years.

"Spectator" is quite as instructive, interesting and fearless as ever. His treatment of subjects of interest to Churchmen is fresh, wide, healthy and inspiring, and should bear good fruit.

Many of the reports, communications, and diocesan notes, etc., are full of interest and information.

Long may your paper live and grow.

(Continued F

Caledonia.—St. Paul societies in a church progress, as well as Church. At the visit Secretary of the Brotherhood was for St. Paul's Church, who promise to be men. A branch of been organized, consists This excellent number indefatigable efforts e Godden. The attendance exceedingly good, and in mission work than hoped, this society will power in the parish. by for missions. Its Board of Management arrangement by which count on the M.S.C.C. be a tremendous he

David Williams, D.

Brantford.—St. Jud a lecture was given b audience in the sel works of Wagner. by lantern views, an seen in Brantford. esting and instructive Wright, and Mr. Bou the author's works. Principal of the Music, and Musical thorough musician, ; masterly way. The pieces of the Ladies' doing so much to liberal collection wa funds.

Haysville.—On T. Rev. H. T. S. Boyd A.Y.P.A., and deliv ture on "The Life ; historical review of men and times of H Mary was most in were present learnt mer's last days we their sadness and t his death were well as father of our P with much stress. of greatest import proved by Mr. Boy

The Rev. Rural preacher at the mi George's, New Ha Christ Church, Hay ing.

Brussels.—St. J good list of speci ings in Lent, the Revs. T. G. A. Berry, of Seaforth, W. Spence, of M Gorrie. The Bro' parish is doing go bers going toget families who are r is done faithfully by the busy men the Brotherhood.

Geo. Thorneloe,

Burks' Falls. Diocese was pres ary 27th, and gav sive Lenten disc with rapt attentio large for a week- sisted in the serv C. Ryan, and the Evening prayer after a suitable l from the Book that thou hast, t Having reviewed His Lordship rei

(Continued From Page 176.)

Caledonia.—St. Paul's.—The organization of societies in a church, is undoubtedly a sign of progress, as well as a source of strength to the Church. At the visit of Mr. Thomas, Travelling Secretary of the Brotherhood of St. Andrew, a few weeks ago, a probationary Chapter of the Brotherhood was formed in connection with St. Paul's Church, consisting of five members, who promise to be faithful and helpful young men. A branch of the W.A. has also recently been organized, consisting of fifty-one members. This excellent number was secured through the indefatigable efforts of the rector's wife, Mrs. Godden. The attendance at the meetings is exceedingly good, and much more interest is taken in mission work than ever before, so that it is hoped, this society will be of great stimulus and power in the parish. Already some \$24 is laid by for missions. It is to be hoped that the Board of Management will agree or make some arrangement by which all such monies could count on the M.S.C.C. apportionment. It would be a tremendous help to every parish.

HURON.

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

Brantford.—St. Jude's.—On Friday, March 1st, a lecture was given by Prof. Andrews, to a large audience in the school-room on the life and works of Wagner. The lecture was illustrated by lantern views, and no finer were ever before seen in Brantford. The lecture was both interesting and instructive. Mrs. Parker, Miss May Wright, and Mr. Boudreault sang selections from the author's works. Prof. Andrews, who is Principal of the Brantford Conservatory of Music, and Musical Director at the O.I.B., is a thorough musician, and handled his subject in a masterly way. The lecture was under the auspices of the Ladies' Guild of the Church, who are doing so much to beautify the church, and a liberal collection was taken up to augment their funds.

Haysville.—On Tuesday, 26th February, the Rev. H. T. S. Boyle, of Wingham, visited our A.Y.P.A., and delivered a most interesting lecture on "The Life and Times of Cranmer." His historical review of the stirring and formative men and times of Henry VIII., Edward VI., and Mary was most instructive, and all those who were present learnt much from the lecture. Cranmer's last days were especially dwelt upon and their sadness and final triumph, in the hour of his death were well brought out. Cranmer's part as father of our Prayer Book was dwelt upon with much stress. That Cranmer's was the life of greatest import to the Church of his time was proved by Mr. Boyle, most conclusively.

The Rev. Rural Dean Ridley was the special preacher at the mid-week Lenten Service at St. George's, New Hamburg, on the 27th, and at Christ Church, Haysville, on the evening following.

Brussels.—St. John's.—This church has a good list of special services on Thursday evenings in Lent, the special preachers being the Revs. T. G. A. Wright, of Walkerton, John Berry, of Seaforth, N. F. Bourne, of Listowel; J. W. Spence, of Milverton; and T. H. Farr, of Gorrie. The Brotherhood of St. Andrew in this parish is doing good active work, two of its members going together every week to visit those families who are missed from the services. This is done faithfully and systematically every week by the busy men who belong to this Chapter of the Brotherhood.

ALGOMA.

Geo. Thorneloe, D.D., Bishop, Sault Ste. Marie.

Burks' Falls.—All Saints'.—The Bishop of the Diocese was present here on Wednesday, February 27th, and gave a most valuable and impressive Lenten discourse, which was listened to with rapt attention. The congregation was quite large for a week-night, and the Bishop was assisted in the service by the Revs. J. Waring, and C. Ryan, and the Rev. Canon Allman, incumbent. Evening prayer and lessons having been read, after a suitable hymn, the Bishop took his text from the Book of the Revelation, "Hold fast that thou hast, that no man take thy crown." Having reviewed some of the purposes of Lent, His Lordship reminded his hearers of the awful

relation that Wednesday had to Judas of old, who sold his Lord, and warned them to guard themselves against the various ways in which it was possible for persons to be traitors in our own day. The sermon made a profound impression. The next morning the Bishop left for the Maganetawan Mission, accompanied by the Rev. C. F. Ryan, incumbent.

RUPERT'S LAND.

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

Bowman and Egremont.—The Most Rev. the Lord Archbishop of Rupert's Land, Dr. Matheson, has granted a license to Mr. H. Herbert Scrase to act as layman for the above parish, and he will shortly take up this important work under the charge of the Rev. T. J. E. Wilson, rector of Swan River.

Macgregor.—The Rev. A. J. Warwick, who has for the past fifteen years been a missionary in the Diocese of Athabasca, went out lately to the Beaver Mission of this parish, to give a lecture on his experiences in the far north. The farmers have long been expecting this lecture, for Mr. Warwick had already given it in this place, and as he had been seven years on the Peace River, they were most anxious to hear of the farming possibilities of that district. A very large gathering met the reverend gentleman, and the company of singers who had united to make up a programme. The lecture was given in the interests of the parish debt, and the collection which was taken up, amounted to \$24.70. The parish has had a heavy debt to meet, and has nobly responded to the great demands made upon it. The lecturer spoke of the country from a missionary point of view, first and afterwards of its farming, lumber and mining possibilities. A very pleasant and edifying evening was spent and much interest was aroused in behalf of missionary work in that most fascinating portion of our great Dominion.

DIocese of New Westminster.

John Dart, D.D., Bishop, New Westminster, B.C.

New Westminster.—Holy Trinity Cathedral.—The Bishop of New Westminster admitted lately to the priesthood in this cathedral, the Rev. Arthur H. Sovereign, M.A., curate of Christ Church, Vancouver. His Lordship preached the sermon. The candidate was presented by the Ven. Dr. Pentreath, Archdeacon of Columbia, who with the Rev. A. Shildrick joined in the imposition of hands.

Vancouver.—After prolonged correspondence the "Missions to Seamen Society" of London, England, has decided to station one of its chaplains at this port. The Society has chaplains at San Francisco, Portland, Ore., and Tacoma, Wash. The Rev. A. E. Beonays, B.A. (Keble Coll. Oxon), the Society's Superintendent at Portland, has been appointed to Vancouver as Seamen's Chaplain, and Superintendent of the Ports on Puget Sound, and in British Columbia. While the Society is not able in view of the many demands upon it, to provide as usual the full stipend, it contributes nearly one-half and travelling expenses. The work, which has been hitherto carried on among sailors through St. James' Church, will now be greatly enlarged, and it is hoped a permanent institute and seamen's chapel will be provided.

Correspondence.

AN URGENT APPEAL.

Sir,—In the early part of last December you kindly inserted for me an appeal for \$150-\$200 wherewith to obtain material for the building of a small wooden church. The response to that appeal has been most meagre (\$19.50). I fear its insertion at a time when Xmas festivities filled all minds led to its being overlooked. I have four centres and an area of 100 square miles. Services are now held in shacks. Most of these are one-roomed, or have but a curtain-division, and are not suitable. Moreover folk tire of the necessary preparation, and of being tied to the home regularly every Sunday. In consequence frequent change of place of worship and loss of services obtain. When it is considered that I aim at but one permanent place of worship this year, and that the cost is less than that of a piano I cannot

believe it impossible to secure the required amount. Hauling of material 20 miles from town and erection the people will do and \$150 is the smallest amount for the building; or \$200 if seats and heater are added. Would you, dear sir, kindly insert but one more appeal, while acknowledging the receipt of \$2.50 from Mr. W. H. Worden in response to the last, making with amounts previously acknowledged a total of \$19.50. Thanking you in anticipation of your continued assistance.

Henry Wm. Reaff,
C. E. Catechist,
Lloydtown, Sask.

A CRYING NEED.

Sir,—Will the writer of the article, "A Crying Need," give us some definite information about the duties of clergymen which are "largely unnecessary," as well as about the overload of subsidiary work which the Archbishop is called upon to do? We Canadian clergy in the country don't feel that any of our work is really unnecessary. We, however, do recognize that we have about twice too much work to accomplish on our \$600 to \$800 per annum stipends as we can really do. Our idea is: More clergy in the field, with better adjusted parishes, from a geographical point of view, and \$1,000 a year to live upon. If the Diocese of Toronto is now unmanageable under one Bishop, as for many years we have believed, let it be divided. The Archbishop has only to retract his opinion, which is well remembered, that "it is not unmanageable." We will easily divide it into two dioceses, with two whole Bishops instead of one. The episcopal stipends would hardly be then more than \$3,000 each per year. Still, the discrepancy between our proposed \$1,000 for the country parish priest and his Bishop's \$3,000, would it be too great after the overload of episcopal duties had been lopped off? However, we would like to learn what is this overload of subsidiary duties of the Archbishop. Write again, please. Be definite. We Church people want to know what is ahead of us.

C. P. P.

BOOK REVIEWS.

The Heart of Christianity. The Rev. T. S. Linscott, D.D., F.R.C.I., author of the Path of Health, etc. Brantford, Canada: The Bradley-Garretson Co., Limited, p.p. 319.

This is a striking book. It is one of the many evidences of the strong reaction that has set in, especially among the recently appointed ministers, against what formed the pith of the Protestant doctrines up to the last 30 years. What the Protestant understands by "Creeds," has no longer implicit acceptance. Their "creeds" are the human systems of doctrine devised by men, while the "Creeds" of the Catholic Church simply announce the facts of, not theories about the Gospel. We hope this book will be read, and deeply pondered by all Protestant ministers, for it treats lucidly of very fundamental misreadings of Gospel truth. The writer advocates strongly what has always been the teaching of the Divine Society founded to last for ever, by Christ through His apostles; that Society which is called in Holy Writ, "the pillar and ground of the truth." We think this is especially true of the first eight chapters; we have only to note one mistake of the author when he makes man's nature to be composed of only body and soul. Some expressions, and statements need careful weighing as they might easily be understood in a sense not, we think, intended by the author, and so prove dangerous to "the man in the street." We think chapter 9, on "Spiritual Power," very likely to set Protestant teachers, and their people, seriously thinking; Chapters 10 and 11, form a good sequel to chapter 9. Chapter 12 contains teaching that would have been abhorrent to our Calvinistic forefathers; it is on "the voice of God," and chapter 13 treats of the "voice of God in the soul," the author would have been more correct to have said "spirit" instead of soul. His remarks about "Bibliolatry," and his reminding us that the collection of letters of the New Testament, and its other books was made by the Church, and that not till several centuries had elapsed was the collection finally settled, form a remarkable chapter for a Protestant to have written. In the chapter on "The Church not an ultimate guide," the author's idea of "the Church," is that of an aggregation of converted, individual, souls, belonging to any, or no, "denomination;" and the teaching of this Church would virtually be the "voice of the preachers." He does not practically accept the

fact of one Divine Society, established 1,000 years ago, "as existing at present, with authority in matters of faith." The author has good words to say as to, "The Bible not an ultimate guide," he wants us, and rightly, to put the Holy Spirit above all else as guide in the things of God. We do not think the author's remark, p. 195, to be correct; "That the saints of God in other dispensations had a number of wives with God's permission and approval." The rest of the book may be judged of from what has been said already; we have not space to go more into detail. In reading this book a Churchman will observe that the Gospel Sacraments are never once alluded to; nor is the Incarnation spoken of. As we said above, we hope this most ably written book will be widely read and pondered by all Protestants, especially by their ministers; it is eminently a book for their times, and we are glad to recommend it heartily to them. As a caution we would give a hint to beware of the "Fallacies of illustration," they are often misleading.

O Come Let us Adore Him. A short manual of instructions for those assisting at the Eucharistic Sacrifice, by the Rev. F. G. Scott, rector of St. Matthew's Church, Quebec.

This is a very beautiful and useful little manual. We are sorry to have to point out a very serious defect. On page 6, where this explanation of the "Sacrifice" is given, we call to remembrance before God the Father, the outpoured Blood of His Son on Calvary. We thus (?) offer to the Father by this act, a memorial of the one Supreme Sacrifice of the Cross which our Great High Priest Himself pleads continually before the Father in Heaven. True, but we also join with our Lord in His Heavenly pleading. We do on earth, exactly, and with the same sacred Body and Blood, what He does in Heaven. He takes our earthly act into His own Heavenly one. His pleading and ours are one in time and place. Our earthly sacrifice is mystically taken up to the Heavenly Altar as an Ancient Liturgy prayed it should be.

His Last Week: the Story of the Passion and Resurrection of Jesus, prepared by W. E. Barton, Theod. Soares Sydney Strong, Hope Publishing Company, Chicago and New York. Price 5 cents, paper.

This is in the words of the Gospels, a minute narrative of the events of that Holy Week. It ought to be got and studied, day by day, by everyone who wishes to take to heart, and follow out in daily life the blessed lessons of that Holy time. It is highly recommended for this purpose by several leading Bishops in the United States.

Via Crucis Lesson of Holy Week. By H. C. Sundays and Holy Days, By S. C. Hughson, Mission Priest of the Order of the Holy Cross, Milwaukee: Young Churchman Company. Price, 50 cents.

The nature of this little book of 110 pages is sufficiently indicated by the subtitle. The meditations, if short, are full of suggestions for deep thought and self-examination, and would form excellent devotional readings for the evenings of each Sunday and Holy Day. They would do admirably to be used after the evening devotions. Where all is so excellent we would like to point out one or two things which might be improved upon in the future editions; we hope there will be a demand for many such editions. Our author seems to think of man as only consisting of body and soul, though on page 99 he quotes St. Paul's trichotomy, "body, soul, and spirit." This leads him to what has been considered an erroneous explanation of the Collect for first Sunday in Lent, which he explains as a prayer that our flesh may be subdued to the Holy Spirit. This is countenanced by our modern printers having continued the use of a "capital S" for Spirit in the Collect. The prayer really is that our flesh, or lowest part of our three-fold nature, may be brought under control to the highest part, our spirit. Our spirit is pre-eminently the sphere in which the Holy Spirit, "the God of the spirits of all flesh," exercises His influence. We regret also to see no reference to the spiritual gifts of Confirmation. With these, shall we call them defects, notwithstanding, we can most strongly recommend this most admirable, suggestive, and helpful little book.

Religion, Christ, and the Church. By the Rev. G. H. Porter, M.A., S.T.D., Toronto: Wm. Briggs.

Religion is the living out conscientiously one's religious belief, living out the same Christian doctrine as He lived it. It is Christliness and nothing else. We are not clearly told who Christ

is: "In His human quality He is our exemplar; He is to be accepted as our personal Saviour and Lord." Is He anything more? The Church is "not any particular denomination, but the whole body of those who accept Him as Saviour and Lord in all denominations." Need they ever have been baptized? "There can be no religion without right relation to Christ; to have a right relation to Christ is to be "saved," "converted," "born again," "passed from the death of sin into the life of righteousness." All this, put in this way, is the modern substitute for New Testament teaching.

Via Crucis Lesson of Holy Week. By H. C. Tolman, Ph.D., D.D., Hon. Canon of All Saints' Cathedral, Milwaukee; Professor of Greek, Vanderbilt University; Young Churchman Company, Milwaukee.

This little book is illustrated by many good photographs of interesting places mentioned. It takes us with its author, to visit these places, and gives a kind of local interest in the reflections of the author. The book will be found very useful as a companion for the Holy Week.

Family Reading

CHRIST IN THE WILDERNESS.

The Temptation.

From the world a while secluded,
As in prayer His time He spent,
Satan on the Lord intruded,
On his evil work intent.

By temptation thrice repeated
Satan tried to work him ill;
He was every time defeated,
Jesus would not do his will.

"Turn these stones to bread," he bade Him;
Jesus would not break His fast;
Neither could his foe persuade Him
From a height Himself to cast.

Satan urged Him to adore him,
Promised He should treasures own;
Jesus drove him from before Him—
He would worship God alone.

Three times over, "It is written!"
Jesus to the tempter said;
Satan by a sword is smitten,
And before its strokes he fled.

For the sword the Saviour wielded
Was His Father's Holy Word;
Oft to this has Satan yielded
When its message he has heard.

When at length the conflict ended
In the enemy's retreat,
Angels from on high descended,
Bringing Jesus food to eat.

Satan comes and we must meet him;
Lord, may we, like Thee, be brave!
With Thy "Sword" may we defeat him,
Trusting in Thy power to save.

TALKS WITH OUR LADS.

We needs must love the highest when we see it." These words were written by Lord Tennyson, one of the greatest modern poets. They express the truth that there is something in every true man which makes him love what is good and noble.

We know what it is to feel fired with admiration when we read of some heroic act. The fireman who saved a woman from burning, the intrepid lad who rescued a drowning friend, the rescue party who manned the life-boat or descended the flooded coal-mine, and the soldier dying for king and country; all are heartily and worthily admired by us, and we long, like them, to be men of valour. This admiration and respect for something or some person better than ourselves is the setting up of an ideal.

This word is difficult to explain. Browning, another great poet, knew what it meant when he said, "Ah, but a man's reach should exceed his grasp, or what's a Heaven for?"

Do you never feel a great desire to be something better and grander than you are now? When you hear of noble things, are you content with the hearing only? Do you not wish to be up and doing?

If you never have such desires and wishes you are in a sorry plight, for you are without an ideal, and a man without an ideal is a failure in this world and probably also in the next. The man or lad who is self-satisfied is

in danger of becoming a "prig," and deserves sincerest pity.

No, most of us have at some time or other thought, "I should like to be that man, or as brave as he. I should like to have the courage of that woman."

The man who of late years has known and written most about ideals is Bishop Westcott, the late Bishop of Durham.

He was a friend to those who are generally spoken of as "the working classes," and, above all, he was the "miners' Bishop." His last sermon was preached in Durham Cathedral to an immense congregation of miners on the day of their annual "Big Meeting." Those who heard him on that occasion will not readily forget it.

He not only preached a great ideal, but he lived it out in his life. His ideal was the God Man Christ Jesus, the only true Ideal.

Yes, lads, the Carpenter of Nazareth must be our Ideal. He must be our Copy, our Pattern, our great Example, as well as our Saviour and our King. If He were God alone we could say that He could not feel with us in our struggle here, but being man, we know—

"His heart is touched with all our joys
And feels for all our grief."

Very feebly and faintly can we copy Him; but if we are worth the "name of Christians" we must "endeavour ourselves to follow the blessed steps of His most holy life." There is nothing we can have to do, however humble and insignificant, in which the Lord Jesus cannot be our Copy, and drudgery becomes divine when done for Him. We must make our Ideal real by struggling to be pure, even as He is pure.

Thus, by faithful service below, and keeping before us great aims, at last our ideal may become real in the home above—

"Where saints are clothed in spotless white,
And evening shadows never fall,
Where Thou, eternal Light of light,
Art Lord of all."

Men live for very different motives. Some desire to get on in the world, get rich or great. Others seek the good of their family alone, and some think of the advantages of serving their country and the glory of so doing. None of these things may be wrong, but we must live for a higher motive. We must live not to dream of noble things alone, but to do them. Our time of trial and probation here may be shorter than we think.

It is not fair to consider ideal-seekers as men following a shadow, meeting only with shocks and rebuffs. God's world is a very grand place, after all, and it is a poor return to Him to look out on it with discontented faces. Every time we feel a step nearer our Ideal, every time we conquer the lower nature within us, or the world of evil without us, we have a pleasure like that of a warrior after a successful skirmish. There are many pleasures known only to him who is struggling after purity and goodness, but these pleasures make it quite worth while.

Brother, it emphatically is worth while for you to take the Man Christ Jesus as your Copy, and to aim at no less than perfection.

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remind us of the designs of the old Norman invaders of England. Quantness and solidity are their chief characteristics. Their finish is French grey and altogether they are quite in keeping with modern ideas of housefurnishing. One set at \$80 in sterling is much admired. We save our customers at least 10% : : :

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It is the man with a vigour and boyish earnestness to the very last. Trial, I do not quench the spirit who has fought for his life.

Shall we choose the drink, and be merry, for shall we not rather join ends in "Well done?"

For him who has pat have no terrors, for it is and half-lights for the lights.

The ideal-seeker is the say with the poet Brown

"I was ever a fighter, so
The best and the la
I would hate that deat
forbore.

And bade me creep
No! let me taste the
peers.

The heroes of old,
Bear the brunt, in a
arrears
Of pain, darkness

For sudden the wors
brave,
The black minute's
And the elements' r:
rave.

Shall dwindle, shal
Shall change, shall be
pain?

Then a light, then
O thou soul of my
again.

And with God be :

It is quite possible stand these words at them aloud once or t them we shall see w courage and the faith ing beyond, where all i fade before the great

THE ANSWER O

Long years ago, in beautiful things; sprea time were snowy drif in autumn were richly flowers lovely in form fragrant; white and c dainty violets, blue-ey lily-chalices; and ther faintly-tinted blossom green and olive, sweet rue, and rosemary.

Fair women and r this garden and praise the fine flavour of the and healing virtues of unnoticed by the vi springing grass bene with three-parted lea blossom delicately lowly plant was glad flowers, and in the when a pear-blossom rose-petals fell on it glad that it might ma so lovely. But it nev a part of the garden think of itself at all, and tiny blossoms, a

Then, one day, t stranger, serene an questions and to wh And our man, with :

"But we are tol about the Lord Go and believe that He Persons in the One?"

Then the strang the little plant with answered—"It is t stand all the nature earth, for He is Ge it is that we may t of ourselves, and of to believe is anot teaches by His gr seeing, and believ He promises. Yet, One God and still I without examples friend, upon this le almost unseen at o leaf is made of the single perfect whe three. So doth th mystery of the Lo

It is the man with an Ideal who keeps up vigour and boyish earnestness of purpose right to the very last. Trial, sorrow, death itself, cannot quench the spirit within the veteran warrior who has fought for his Ideal unto the end.

Shall we choose the life which bids us "Eat, drink, and be merry, for to-morrow we die," or shall we not rather join the hard fight which ends in "Well done?"

For him who has patiently striven death can have no terrors, for it is the leaving of shadows and half-lights for the full and perfect Light of light.

The ideal-seeker is the bravest fighter, and can say with the poet Browning:

"I was ever a fighter, so—one fight more,
The best and the last!
I would hate that death bandaged my eyes and
forbore,
And bade me creep past.
No! let me taste the whole of it, fare like my
peers,
The heroes of old,
Bear the brunt, in a minute pay glad life's
arrears
Of pain, darkness, and cold.

For sudden the worst turns the best to the brave,

The black minute's at end,
And the elements' rage, the fiend-voices that
rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of
pain;

Then a light, then thy breast,
O thou soul of my soul! I shall clasp thee
again,
And with God be at rest."

It is quite possible that we may not understand these words at first sight, but if we read them aloud once or twice and get the drift of them we shall see what it is to have untiring courage and the faith which scorns death, looking beyond, where all is perfection, and our ideals fade before the greatness of Almighty God.

THE ANSWER OF THE SHAMROCK.

Long years ago, in an old garden grew many beautiful things; spreading trees which in spring-time were snowy drifts of sweet blossoms, and in autumn were richly loaded with delicious fruit; flowers lovely in form and hue and delightfully fragrant; white and crimson roses, cheery pinks, dainty violets, blue-eyed forget-me-nots and pure lily-chalices; and there were herbs, with modest, faintly-tinted blossoms, and leaves of gray and green and olive, sweet-marjoram, sage, lavender, rue, and rosemary.

Fair women and noble men walked often in this garden and praised the beauty of the flowers, the fine flavour of the fruits, and the sweet odors and healing virtues of the little herbs. And quite unnoticed by the visitors, there grew in the springing grass beneath the trees a little plant with three-parted leaves, and a single wee white blossom delicately lined with crimson. The lowly plant was glad in the beauty of trees and flowers, and in the honour paid to them; and when a pear-blossom or a shower of crimson rose-petals fell on its leaflets, it was still more glad that it might make a resting-place for things so lovely. But it never thought of itself as being a part of the garden's beauty; in fact, it did not think of itself at all, but unfolded its green leaves and tiny blossoms, and rejoiced.

Then, one day, there came to the garden a stranger, serene and holy, of whom all asked questions and to whose words all listened eagerly. And one man, with a troubled face said:

"But we are told such strange, hard things about the Lord God. How can we understand and believe that He is One God and yet Three Persons in the One?"

Then the stranger, stooping, gently plucked the little plant with its three-parted leaves, and answered:—"It is true that we may not understand all the nature of the Lord of Heaven and earth, for He is God and we are men; and true it is that we may not understand all the nature of ourselves and of this earth which we see; but to believe is another matter, and what God teaches by His grace we may believe without seeing, and believing, receive the blessing which He promises. Yet, as to His Word that He is One God and still Three Persons, we are not left without examples to teach us; for look, my friend, upon this lowly shamrock plant, growing almost unseen at our feet, and see how each tiny leaf is made of three perfect parts and yet is a single perfect whole, three in one and one in three. So doth this little plant show forth the mystery of the Lord Most High."

Then the troubled face of the man who had spoken became peaceful and glad, and gently touching the three-parted leaves, and looking up as if he saw One beyond the clouds, he whispered, "One God, one Lord. For that which we believe of the glory of the Father, the same we believe of the Son, and of the Holy Ghost. Therefore with Angels and Archangels, we laud and magnify Thy glorious Name; evermore praising Thee, and saying, Holy, Holy, Holy, Lord God of hosts." The little shamrock also worshipped, and wondered, rejoicing that it, a thing so tiny and so lowly, was yet in its humble way like the Lord of all, and that by His will and by the wisdom of the good Bishop Patrick, it had been allowed to teach, to one who was troubled and who questioned something of the holy mystery of the Lord God Almighty.

And so in other ways may other lowly things of His creating do, by God's Grace.

—Alice Ranlett.

IF IT WERE THE LAST DAY.

If you had but one more day to live—just one brief last day—what would you do with it?

The few priceless hours that would seem to flit from you as swiftly as homing swallows—how would you use them? This beautiful world, the impenetrable sky, the faces of friends; would they not take on a new look to eyes that so soon must be kissed into eternal sleep, and a strangely new meaning to the mind so soon to unfold in infinite understanding? Your brief, intense farewell gaze would grasp only the beauties, the blessings, the joys, the good purposes of life.

The things that seem so important to you now—how would they seem in that last, swift-fleeting day whose night should never lift except upon the dawn eternal? Would you care much for your money then? Would you devote that last day to grasping more? No, no, you would not. That dreadful day you would despise the money, the lands, the houses and the bonds that could only mock you. You would see as in a lightning gleam that you had given your life for that which may build a monument to mark the spot where your bones shall rot, but can never buy virtues—to record thereon. You who seek fame as other fools seek fortune, what would the mouth-deep praise of men avail you that last day? Sweeter than world-wide acclaim would be the heart-laugh of a child whom you had made glad, for that would sing itself into your soul and become a chord in the choir invisible. You who strive for power, could your palsying arm and reeling brain on that last day hold aught of that to avail beyond the mystery, where all the power of earth is impotent? You who love your leisure and your ease, would you placidly await that all-ecclipsing night with hands empty of accomplishment and heart void of purpose? No, no, no; ten thousand times no!

The gray relentless dawn of that last day would clarify the moral atmosphere of every soul and give clear vision of many things not seen before. The virtues of friends would loom up and obscure the faults that had given us so much concern. Enmities would be forgot. Dissemblance would die out of the kindly clasp of men. There would be no time that day for hatred, envy, malice, greed, or any other passion that degrades. Foul lust would not lurk in the kiss of love.

Must the sun of that one day reveal to you a slighted God and a forgotten humanity? Then think you that starving poverty, in human form, gaunt, yellow, ragged, scowling, wofish that you had refused to see before, will not on that one day stalk before you in procession without end? Think you that the prisons that caused you no concern could on that day continue to conceal from your conscience the criminal, the fallen and the friendless whom you had never thought to rescue or restrain? Ah! that one day would be a day of judgment and you yourself would be forced righteously to judge your own life. All would be so plain were life reduced to a day!

How immeasurably better the world would be if man lived his life for the little day that it really is!—Mrs. Edwin Carter, in Central Christian Advocate.

THE STORY OF CAEDMON.

Thirteen hundred years ago, up on the north-east coast of England was a little village, with an Abbey standing high on a cliff. Looking out there to-day, you would find a village there still, and the ruins of a beautiful Abbey, though not that very same one.

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Here lived Caedmon, the first English poet, and he served the Abbess Hilda. He was only a plain, dull man, for he had never learned much, and he kept the abbess' cows. He was so shy and silent that, when there were feasts, where each one was expected to sing for mirth's sake, he would quickly rise up from the table, and steal away to the quiet cowshed again.

One night after he had left the feast in this way, he had a vision as he lay in the little cowshed, and a Stranger said to him, "Caedmon, sing me a song!" But the poor cowherd answered, "I cannot sing; that is why I left the feast." Then the Holy One said, "However, you shall sing!" "What shall I sing?" asked Caedmon. "Sing the beginning of created things," replied the Stranger.

So Caedmon obeyed, and sang verses to the praise of God. He sang the story of Creation with such rapture as no poet had ever done before. Then he sang the fall of man, and the whole Bible story. Of course he well knew it all, because he had lived so long in the Abbey, yes, even though he could not read nor write.

When he awoke in the morning, he was able to remember the verses he had sung. So he went straightway to the steward, who took him to the abbess, to whom he repeated them all, and even added more. She made him sing to her many times after that; and all those companions of his were sorry to think what sport they had made of him.

We know Caedmon's beautiful verses now by the name of the "Paraphrase of Creation"; and they remind us so much of that noble poem called "Paradise Lost," that Caedmon is sometimes named the Saxon Milton. These verses of Caedmon's were held in such reverent esteem among all classes of Englishmen, that for five centuries they were given an honoured place with the Bible itself.

A beautiful tall cross has been set up in the little graveyard close by the ruins of the Abbey at Whitby, in memory of Caedmon; and as long as the sea dashes its waves at the foot of the cliff, so long will the name of the lowly cowherd abide in the hearts of men.

THE LESSON OF THE FLOWERS.

The late Rev. Dr. John Hall related the following beautiful incident:—"I stood one evening last summer watching the pure white flowers on a creeper encircling the verandah. I had been told that the buds that hung with closed petals all day, every evening unfolded and sent out a peculiar fragrance. The miracle was more than I had anticipated. A feeling of silent awe possessed me as I saw bud after bud, as if under the touch of invisible hands, slowly fold back its leaves, until the creeper was filled with perfect blossoms, most beautiful and sweet. And I said, 'If the finger of God laid upon these, His flowers, can do this in a way beyond the power of human study to explain, cannot the same divine touch, in ways we know not of, do as much for human hearts?' Shall the flowers teach a lesson of patient waiting and holy trust for the coming blessing? There are hearts for whom we have prayed seemingly closed as yet to every influence of the blessed spirit; but let us be patient; we have sown the good seed; God's rain and sunshine through His own providences are nourishing the plant; the breath of prayer always surrounds it; by and by the Divine touch will, in a way we can least understand, bring forth the perfected flowers of His grace.

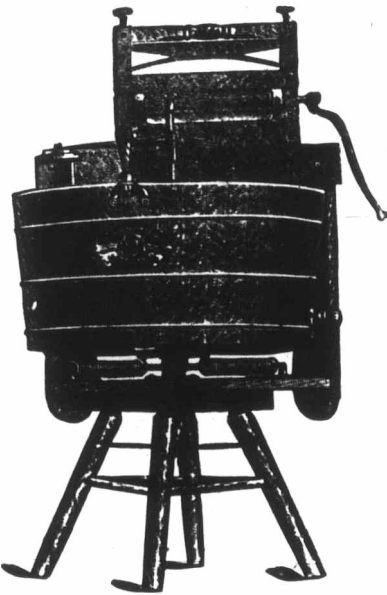
—Keep your eyes open to your mercies. The man who forgets to be thankful has fallen asleep in life.—Robert L. Stevenson.

British and Foreign.

Over £10,000 has been promised to the proposed new Sheffield Bishopric Fund.

Bromham Parish Church, near Bedford, was partially destroyed by fire lately. It is a thirteenth century structure.

Sir Alexander Arbuthnot has presented the village of Newtown, near Newbury, Berks., with a handsome parish hall and reading room.



Let this Machine do your Washing Free.

There are Motor Springs beneath the tub. These springs do nearly all the hard work, when once you start them going. And this washing machine works as easy as a bicycle wheel does.

There are also on the inside bottom of the tub. These slats act as paddles, to swing the water in the same direction you revolve the tub.

You throw the soiled clothes into the tub first. Then you throw enough water over the clothes to float them.

Next you put the heavy wooden cover on top of the clothes to anchor them, and to press them down. This cover has on its lower side to grip the clothes and hold them from turning around while the tub turns.

Now, we are all ready for quick and easy washing. You grasp the upright handle on the side of the tub and, with it, you revolve the tub one-third way round, till it strikes a motor-spring.

This motor-spring on the washboard, the tub strikes the other motor-spring, which in turn throws it back on the first motor-spring.

The machine must have a little help from you, every swing, but the motor-springs, and the ball bearings, do practically all the hard work.

You can sit in a rocking chair and do all that the washer requires of you. A child can run it easily full of clothes.

When you revolve the tub the clothes don't move. But the water moves like a mill race through the clothes.

The paddles on the tub bottom drive the soap water THROUGH and through the clothes at every swing of the tub. Back and forth, in and out of every fold, and through every mesh in the cloth, the soapy water runs like a torrent. This is how it carries away all the dirt from the clothes, in from six to ten minutes by the clock.

It drives the dirt out through the meshes of the fabrics WITHOUT ANY RUBBING, without any WEAR and TEAR on the washboard.

It will wash the finest lace fabric without breaking a thread, or a button, and it will wash a heavy, dirt-caked carpet with equal ease and rapidity. Fifteen or twenty garments, or five large bed-sheets, can be washed at one time with this "1900 Junior" Washer.

A child can do this in six to twelve minutes better than any able washerwoman could do the same cloth in TWICE the time, with three times the wear at tear from the washboard.

This is what we SAY; now, how do we PROVE it? We send any reliable person our "1900 Junior" Washer, free of charge, on a full month's trial, and we even pay the freight out of our own pockets. No cash deposit is asked, no notes, no contract no security.

You may use the washer four weeks at our expense. If you find it won't wash as many clothes in FOUR hours as you can wash by hand in EIGHT hours you send it back to the railway station, that's all.

But, if, from a month's actual use, you are convinced it saves HALF the time in washing, does it work better, and does it twice as easily as it could be done by hand, you keep the machine.

Then you mail us 50 cents a week till it is paid for. Remember that 50 cents is part of what the machine saves you every week on your own, or on washwoman's labor. We intend that the "1900 Junior" Washer shall pay for itself and thus cost you nothing.

You don't risk a cent from first to last, and you don't buy it until you have had a full month's trial.

Could we afford to pay freight on thousands of these machines every month, if we did not positively KNOW they would do all we claim for them? Can you afford to be without a machine that will do you washing in HALF THE TIME, with half the wear and tear of the washboard, when you can have the machine for a month's free trial, and let it PAY FOR ITSELF? This offer may be withdrawn at any time it overflows our factory.

Write us TODAY, while the offer is still open, and while you think of it. The postage stamp is all you risk. Write me personally on this offer, viz. C. C. A. Bach, Manager "1900" Washer Co., 355 Yonge St., Toronto, Ont.

"Bishopcroft," the official residence of the Bishop of Oregon, has been thoroughly renovated and repaired at a cost of some \$4,000.

The members of the Chapter of the cathedral at Washington, D.C., have finally decided upon Gothic architecture for the great building.

The death is announced of the Ven. Archdeacon R. P. Lightfoot, D.D., Archdeacon of Oakham and the Rector of Uppingham, aged seventy.

The voluntary offerings given by members of the Church of England last year amounted to the sum of £7,768,410 9s. 10d. Truly, a noble record!

The Rev. W. Daunt, M.A., rector of Clonmell and Prebendary of Cloyne Cathedral, has been appointed treasurer of St. Fin Barre's Cathedral at Cork.

A handsome brass tablet has been erected in Clones Parish Church in the Diocese of Clogher by Mrs. Finlay to the memory of her husband, the late Archdeacon.

The Lord Bishop of Peterborough has appointed Mr. A. B. Kempe, M.A., barrister-at-law, to be Chancellor of the diocese in the place of Mr. J. H. Blakesley, M.A., resigned.

The death of the Very Rev. G. A. Heather, M.A., Dean of Achonny, took place on the 10th ult. at the Deanery. For some years, 1859-1862, he was rector of St. John's, Cincinnati, Ohio.

It is proposed that a brass eagle lectern should be placed in St. John's Church, Bury St. Edmunds, as a memorial to the late Rev. T. Stantial, M.A., D.C.L., who was Vicar of that parish for twenty-one years.

The Rev. A. Leffingwell, the late Rector of Trinity Church, Toledo, has been appointed General Mission Priest for the Diocese of Ohio, and he will work under the direction of the Bishop and the Archdeacon.

St. Martin's, Johnsonbury, has lately been presented with a handsome chalice and paten of sterling silver, the gift of one of the parishioners, Mrs. T. F. Hudson, in memory of her father and mother.

A striking incident in connection with the Mission in the Parish of St. Paul, Nottingham, was the public baptism of nearly sixty children. The church was filled with parents and others who came to witness the ceremony.

The consecration of Dr. Mackenzie as Bishop of Argyle and the Isles, which took place recently in St. Ninian's Cathedral, Perth, was the first service of the kind which had taken place in that city for about 300 years.

A memorial to the late Rev. A. P. Gordon, for many years Rector of the parish, has been placed in Newtimber Church in the form of a new east window. The memorial has been erected by the widow and children of the late Rector.

The Rev. Theodore B. Foster, rector of Grace Church, Kansas City, Mo., has been appointed to succeed Dr. Scadding, the Bishop-Elect of Oregon, as rector of Emmanuel Church, La Grange, Ill. He was ordained Deacon in 1882, and priest the following year.

The Rev. C. E. Nuttall informs us that he has heard from his father, the Archbishop of the West Indies, that not only have the seven churches of Kingston and neighbourhood been destroyed or ruined, but many churches in the country also have been greatly damaged.

Mr. Woolmore, who is seventy-nine years of age, will shortly celebrate his diamond jubilee as parish clerk at Stanford Rivers, Essex. He succeeded his grandfather, who was parish clerk thirty-seven years, and Mr. Rickett held the office before that for fifty-six years.

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members of his family. For some years the deceased clergyman engaged in mission work in British Columbia.

The Rev. L. P. Crawford, M.A., Vicar of St. Cuthbert's, Gateshead, has been appointed by the Archbishop of Canterbury to the vicarage of St. George's, Ramsgate. The rev. gentleman has been resident in Gateshead since 1902, succeeding the Rev. E. F. Every, now Bishop of the Falkland Islands.

Mr. Spafford, appointed to the living of Bromborough, in succession to the nonagenarian Rector, who has just died, will come into possession of some interesting relics, for in the rectory garden is a pile of old stones, remains of the ancient church which was standing at the time of the Norman Conquest.

Another instance of three generations of the same family officiating at the same service occurred a few weeks since at Holy Trinity, Weston-super-Mare, when the Vicar (the Rev. J. Dawson) was assisted by his son (the Rev. Canon Dawson), Rector, and his grandson (the Rev. R. B. Dawson), Curate, of St. Peter's, Edinburgh.

By the will of Miss Rachel Wells Morris, sister of the late Bishop of Oregon, that diocese will receive the sum of \$5,000 for diocesan missions and a like sum to endow a free bed in the Good Samaritan Hospital at Portland in memory of the parents of the testatrix. Miss Morris died in Portland (Oregon) on August 30th last, aged 85 years.

Brighton has lost its Japanese verger, Mr. Fudiekitchi. He came to this country with the first performing troupe from Japan that ever visited the West. Some thirty years ago he was baptized, and on going to

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Brighton shortly after verger at St. Bartholomew Fudiekitchi died the aged 70.

Prebendary Garnons V. has been Vicar of Be since 1864, is a son of of Llandaff. For nine with only one break—th had a representative clergy of the Church in Prebendary comes of th as Anne Bullen, one of Henry VIII.

On a recent Saturday stained-glass window w St. Luke's College, E has been erected by th dents, and ex-students to the memory of the Phillips, who was for th connected with the colle at the time of his de Vice-Principal.

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THE S. S. NESBITT Bankers and Br CONFEDERATION LIFE TORONTO.

A handsomely-carved gate, roofed with hors been placed, at a cost at the entrance of the church of Waddron gate is the gift of Mr and is in memory of late Mr. Louis Huth tion ceremony was. Dean Hannah, of Chi

On Friday, Septem was the second ann death, a tablet was lise Cathedral to hi J. T. Hibbert unvei The ceremony was Bishop of the dioces four Canons, the Westmoreland, sev Canons, and many clergy.

A special service v in the Parish Church which Dr. Hook, Kingston, was the bration of the thi

HINTS ON HOM

The man who is th a home (and who prosperous times) nently in mind, co and appearance.

The wise builder w that are good and it as handsome in app roof, for instance, against lightning, f should also possess pearance.

Wood shingles h As now manufactu and crack, thus m to reshingle.

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The Metal Skin Limited, of Prestor you, free, their l names of those w "Lock" Shingles in

Brighton shortly after he became vicar at St. Bartholomew's. Mr. Fudiekitchi died the other day, aged 76.

Prebendary Garnons Williams, who has been Vicar of Bettws Penpont since 1864, is a son of the late Dean of Llandaff. For nine generations— with only one break—the family has had a representative among the clergy of the Church in Wales. The Prebendary comes of the same stock as Anne Bullen, one of the wives of Henry VIII.

On a recent Saturday afternoon a stained-glass window was unveiled at St. Luke's College, Exeter, which has been erected by the officers, students, and ex-students of the college to the memory of the Rev. James Phillips, who was for thirty-five years connected with the college, and who, at the time of his decease, was its Vice-Principal.

sary of the appointment of Canon Erskine Clarke to the vicarage of that parish. During those thirty-five years twelve new churches have been built in that huge parish. Canon Clarke is now in his eightieth year.

The workman dies, but the work goes on. The noble task of saving Croyland Abbey from falling into ruin, to which the late Rector, Mr. Le Beuf, devoted himself, is to be taken up by the Rev. A. H. Morris, St. Hugh Missioner for Lincoln Diocese, who is an enthusiastic antiquary. He has been appointed to the benefice by the Earl of Northampton, to whom the patronage fell for this turn.

A pageant is to be held at St. Alban's in July of this year which promises to be of exceptional interest, especially as regards ecclesiastical and military history. The city, together with Verulam from which it sprang, literally teems with historical associations which have occurred during the past twenty centuries, while the huge British earthworks of the former capital of the Cassii carry the tale back to a still more remote period.

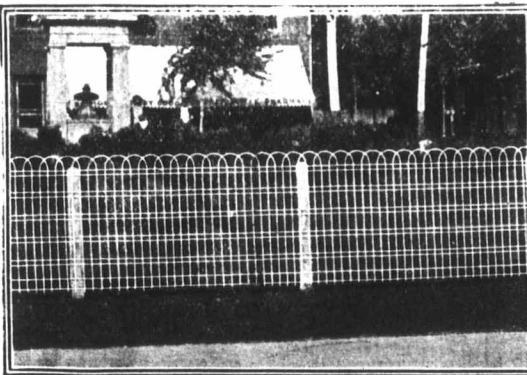
The church at Castle Donington, on the Derbyshire border of Leicestershire, which dates back to the thirteenth century, was the scene of a fire on a recent Sunday afternoon. Considerable damage was done to the fine old roof of the edifice. A number of the massive oak beams were burnt, together with the timbers attaching. The outbreak is attributed to the overheating of the flues. A children's service was being held at the time.

Trinity Church, Fishkill, N. Y., celebrated its 150th anniversary quite lately. It is the oldest church in Dutchess County, and one of the oldest in the whole State of New York. The church dates from 1756. At one time the Rev. Samuel Seabury was in charge. A special service was held on September 14th, at which Bishop Potter celebrated. The service was followed by a luncheon at which the Bishop delivered an eloquent address. Quite a large number of clergy attended the celebration.

Yorkshire and Lincolnshire are noted among other things for their huge Sunday Schools and the lively interest taken in them in most parishes by young and old, but we should imagine that an attendance record has been established in connection with St. James's School, Waterfoot. Gold medals have been presented to Miss Annie Haworth, Mr. Joseph Hodgson, and Mr. Arthur E. Dearsen, who as members of the Sunday School have not missed an attendance for twenty years. Is this a record?

Another step has been taken in connection with the re-erection of Paul's Cross. The Dean and Chapter of St. Paul's have asked Mr. R. T. Blomfield, A.R.A., to prepare a design for the "Cross," which is to be erected in the gardens of St. Paul's Churchyard. Mr. Blomfield is the son of the late Rev. G. J. Blomfield, Rector of Aldington, Kent, and a grandson of the late Dr. Blomfield, Bishop of London. He is a noted antiquary and ecclesiastical architect, and his favourite recreations are hunting, shooting and cricket.

Last November the Rev. Canon A. Lockett-Ford, M.A., Rector of Ardee, took an octave of mission services at Godmanchester, Diocese of Ely. He has just been made the recipient of a handsome collection of theological works—English and German—in grateful recognition of his whole-



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hearted labours in the parochial Mission conducted by him; from a few, among many, friends whom he left behind him, with an earnest hope that by God's blessing he may be long spared to do more good work for our common Master." The Bishop of Ely, Dr. Chase, is to hold a Confirmation for adults who have come forward as a result of the Mission.

The Bishop of Truro was present lately at a great meeting held at Launceston in connection with the annual missionary day for the Deanery of Trigg Major. In the course of his speech he referred to the zeal for foreign missions which had characterized the last two centuries, and especially to the efforts which had been made on their behalf in the last twenty years. Commending intercessory prayers for the cause, he said that at Ely Cathedral they decided some years ago to establish a weekly intercession in one of the small chapels. The result had been that from that little city of Ely there had gone out during the last ten years a considerable number of men to the foreign mission field.

Remember each day that Christ will surely come, suddenly come, quickly come; and, it may be, this day will determine how His coming will find us, as it must find thousands.

A religion that stays in the clouds is of no use to anybody. Religion must be definite, practical, useful—a binding rule of daily life—or else it is as much a mockery as the gilded prayer wheel of the Buddhist.

THE CHURCH SERVICE BOOK

WE wish to call the attention of the Clergy of the Protestant Episcopal Church to the new Church Service Book which contains all the music of the church service (including a selection of nearly 300 hymns), that is set apart for CONGREGATIONAL SINGING. It is edited by one of the best known Organists, G. Edward Stubbs, of Trinity Parish; contains a preface by the Rev. Wm. T. Manning, and a few simple rules for congregational singing. There can be no Congregational Singing until a book containing both words and music is provided. The Church Service Book is compiled solely for this purpose. Cloth. Price \$1.25; to Congregations, \$65.00 per 100. Sample copy \$1.00. The H. W. Gray Co., Sole Agents for NOVELLO & CO., Ltd., 21 E. 17th St., New York

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A handsomely-carved oak lych-gate, roofed with Horsham stone, has been placed, at a cost of over £1,000, at the entrance of the fine old parish church of Waldron (Sussex). The gate is the gift of Mr. Edward Huth, and is in memory of his uncle, the late Mr. Louis Huth. The dedication ceremony was performed by Dean Hannah, of Chichester.

On Friday, September 14th, which was the second anniversary of his death, a tablet was unveiled in Carlisle Cathedral to his memory. Sir J. T. Hibbert unveiled the memorial. The ceremony was attended by the Bishop of the diocese, the Dean, the four Canons, the Archdeacon of Westmoreland, several honorary Canons, and many of the parochial clergy.

A special service was held recently in the Parish Church of Battersea at which Dr. Hook, the Bishop of Kingston, was the preacher in celebration of the thirty-fifth anniversary of the death of the late Rev. Dr. Hook.

HINTS ON HOME BUILDING.

The man who is thinking of building a home (and who is not, in these prosperous times) must have prominently in mind, economy, durability and appearance.

The wise builder will select materials that are good and inexpensive, as well as handsome in appearance. Take the roof, for instance. It should be proof against lightning, fire and water, and should also possess a handsome appearance.

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The Metal Shingle & Siding Co., Limited, of Preston, Ont., offer to send you, free, their literature containing names of those who have used "Safe Lock" Shingles in your own locality. 47

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Children's Department.

THE KING IS HERE.

"They say the King is here,"
Said one, "but I am blind.
Tell me where in the town
The Good King I may find?"

"Seek, on God's day, the house
Where God is worshipped. There
He stands," one said, "where two
Or three are bowed in prayer."

"Yes, but on other days
Where shall I find Him?" Go
Wait by the sick man's bed!
He comes to many so."

"But comes He elsewhere?" "Yea;
Unto the very poor
Who hunger; and to those
Who must great grief endure.

They too are blind; and so
They do not see Him stand
Close by, yea, if they will,
Can touch with outstretched hand."

"His hand, and hear His voice."
Then said the blind man, "Lo!
—Sir, who know all these things,
How do you these things know?"

"Can I, too, reach His hand?
I, too, am suffering."
"Stretch out thy hand an see!"
Then knew he 'twas the King.
—L. Tucker.

THE CHILDREN OF SILVER- TON LODGE.

A Story For Young Readers.

Only another week of the holidays, then stupid old school begins again," said Frank Causton, standing in front of the play-room fire and

making vicious digs at it with the poker. "I hate school!"

"It's a shame!" cried his younger brother Cecil. "I can't think why we may not have lessons at home like the girls."

"It's ever so much jollier to be able to go to school," said Madge, with a pout on her pretty lips. "I'm sure you and Frank have lots of fun. You said yourself the other day that there was always some joke on."

"My dear child," said Frank flourishing the poker to give emphasis to his words, "that was three weeks ago, when the holidays had only just begun and school seemed miles away. Now, you see, we have only a few more days and we shall be packed off from eight o'clock in the morning till five o'clock in the afternoon, and home work to do after that, while

USE REASON.

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What is a more natural cure than a strong and yet healing balm which will bring life back to the deadened tissues? This is the action of the Pyramid Pile Cure. The little suppositories melt away into the feverish membrane, heal the ulcers remove the inflammation and swelling and bring back the rectum to its normal condition.

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"I tried the sample of your cure you sent to me. I used it and then bought a 50 cent box. The results were immediate and surprising to me. I assure you, I had been to a dozen of the best doctors and paid much money to them with no results whatever. I had this affliction for 20 years. I was in a hospital for a long time, and I left it physically broken down. I owe you a debt of gratitude. I believe that piles would be banished from humanity and become an unknown thing, were every one afflicted with them to but spend from 50c to \$1.00 for Pyramid Pile Cure. Its speedy action also makes it extremely favourable for impatient people. I am yours sincerely, George H. Bartlett, Mattapan, Mass."

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All druggists sell the Pyramid Pile Cure, just the same as the sample, at 50 cents per box.

you girls just play at learning with Miss Morton for a short time, and then go out for a walk."

"I hate walking!" said Muriel, snappishly. "I'd far rather go to school."

"You'd have to walk then, so there!" cried Cecil, making a ball of his handkerchief and throwing it at his tiny brother. You are a lucky fellow, Jack, anyway, for you have no lessons, no school, no work, and no walk, so you've got nothing to growl about."

"Me's got to go to bed," said little Jack, and sure enough nurse appeared at that very moment, and beckoned to him to go to his mid day rest.

Then a strange thing happened. I suppose the children were a little tired of doing nothing, for that is possible, you know, strange as it may seem, and then talking about their grievances had made them appear much bigger than they really were.

"Come along, dear," said nurse finding that the little fellow did not obey her signal, "and you others, please, had better dress to go out at once."

Frank sprang on the table and exclaimed:

"Boys—girls—be brave! Do as I tell you and all will be well. Sit still, Jack, and you shall be no more dragged off to lie down against your will. Go, woman!" he added, flourishing the poker as if it were a sword. "We will not go out or go to bed, and you will touch one of us at your peril!"

Nurse, who happily had a keen sense of fun and loved every one of the children, retreated quickly, choking with laughter. She went straight to Mrs. Causton and told her what had happened.

"If you had only seen Master Frank, ma'am, I'm sure you'd never have forgotten it. I don't know where he gets his ideas from."

"A little knowledge is a dangerous thing, nurse," said Mrs. Causton. "He reads so many books about brave men and boys, that he is apt to forget that the best courage of all is that which makes you do your duty in the little things of every-day life."

"But what am I to do, ma'am? Will you go and speak to them?"

"I think not, nurse. They have rebelled against you, and it will be better for both you and them if I let you manage it alone. Go to them once more, and ask if they are ready to do as you tell them, and if not say you will not go near them again till they beg you to do so."

Nurse ran off and returned in a few minutes to say the children had all indignantly refused to obey her, and when she had stated her intention to leave them quite to themselves, Cecil had exclaimed, "That's a blessing! Now for some fun!"—and had locked the door against her.

For an hour or so all was happy in the play-room. Their mother looked in at a little window which

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90 Per Cent of All Dis-
sult of Undigested
Foods.

Men of affairs, women and children with active too often sedentary in giving little time to exercise is added that of hular living—as a result cannot stand the demand. The abused and over each does not properly digest, food taken in the poison permeates the body. The body loses becomes a prey for whatever disease it may.

Did it ever occur to that stomach of your holds three pints, but i force it to take in 2,400 terial, digest it and pr simulation into the blood rebels when over crowd it with steaks; tate its juices with sugar and expect the stomach work. It can't do it.

All over the inner stomach are glands which juices necessary to entrance of food into the signal for these glands work. The more the more indigestible, the mand upon them and cles of the wall adjacent.

Think of the tons game, sweetmeats crammed into this mill, and then wonder why you are dizzy constipated. Don't blame yourself and curse your should be born.

Blame yourself and First, get a small Stuart's Dyspepsia one after each meal. They are not a medicine. Your stomach needs help, not in Dyspepsia Tablets—that the stomach fa enough power in on Dyspepsia Tablets grains of ordinary needn't fear that will remain in your gested.

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Seize your worse conditions e to-day for a free Stuart's Dyspepsia will bring your stomach Stuart Co., 83 St. Mich.

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gave light to a that they were ad fashioned sofa in different ways. "Poor baby will pain if he eats sugar," whispered "Never mind," "he will be less

FOOD POISONS.

90 Per Cent of All Diseases the Result of Undigested Putrefying Foods.

Men of affairs, women of society and children with active brains are too often sedentary in their habits, giving little time to exercise. To this evil is added that of high and irregular living—as a result, the stomach cannot stand the demands made upon it. The abused and overtaxed stomach does not properly do the work of digestion, food taken in ferments and the poison permeates the whole system. The body loses in weight and becomes a prey for the attack of whatever disease it may encounter.

Did it ever occur to you how busy that stomach of yours is? It only holds three pints, but in one year you force it to take in 2,400 pounds of material, digest it and prepare it for assimilation into the blood. No wonder it rebels when overworked. We crowd it with steaks and pastry, irritate its juices with spices and acids, and expect the stomach to do its work. It can't do it.

All over the inner layer of the stomach are glands which secrete the juices necessary to digestion. The entrance of food into the stomach is the signal for these glands to do their work. The more the food, and the more indigestible, the greater the demand upon them and upon the muscles of the wall adjoining.

Think of the tons of high-seasoned game, sweetmeats and appetizers crammed into this little four-ounce mill, and then wonder, if you will, why you are dizzy or nauseated or constipated. Don't blame your stomach or curse your fate that you should be born so unfortunate. Blame yourself and apply the remedy.

First, get a small package of Stuart's Dyspepsia Tablets, taking one after each meal and at bed time. They are not a medicine, but a digestive. Your stomach is worn out and needs help, not medicine. Stuart's Dyspepsia Tablets will do the work that the stomach fails to do. There's enough power in one grain of Stuart's Dyspepsia Tablets to digest 3,000 grains of ordinary food, so you needn't fear that anything you eat will remain in your stomach undigested.

Stuart's Dyspepsia Tablets will rout the poison because they remove the cause—food fermentation. They are nature's own cure for dyspepsia. The host of troubles dyspepsia is father of cannot be numbered, for a healthy stomach is the source of all health.

Seize your opportunity before worse conditions confront you. Send to-day for a free trial package of Stuart's Dyspepsia Tablets. They will bring your stomach relief. F. A. Stuart Co., 83 Stuart Bldg., Marshall, Mich.

The 50 cent size for sale at your druggist's.

gave light to a staircase and saw that they were all sitting on an old-fashioned sofa enjoying themselves in different ways.

"Poor baby will have a dreadful pain if he eats that orange without sugar," whispered nurse.

"Never mind," said Mrs. Causton; "he will be less likely to rebel in

future. He is very young, but not too young to learn that if you plant trusties you cannot expect to gather roses.

Many times within the next few hours the two people who loved them most took peeps at the young rebels. There were plenty of cakes, biscuits and fruits in the school-room or they might have been driven to call for help sooner, but, as it was the shadows of evening came on, and only the blaze from the fire lighted the room. There had been plenty of fun and laughter, but Mrs. Causton felt sad as she saw the children gradually getting fretful and tired, till at last they all settled to sleep on the couch in positions more or less uncomfortable.

"The fire is nearly out, nurse," said Mrs. Causton, "so they are quite safe. I will get my supper, and you can do the same."

"But we can't go to bed and leave them like that," said nurse.

"I don't think there will be the least chance of it," said Mrs. Causton. "The next thing will be that one or two of them will tumble down."

Sure enough within half an hour there was such a commotion as had never been known at Silverton Lodge.

Jack fell off the sofa, and woke with a scream, then, terrified at finding himself out of his own little cot, set up a shriek for nurse and mother which would not be silenced, while the bigger children, cold and stiff from their uncomfortable positions, could not refrain from loud complaints.

"Get the door open!" cried Madge. "I'm afraid to move for fear of knocking myself against the furniture."

"It's all very well to say get the door open," replied Frank in a suspiciously choky voice. "I don't know where the key is, Nurse! Nurse! Open the door quick! We want to go to bed."

And so ended the rebellion at Silverton Lodge, for Mrs. Causton opened the little window and the children were dragged one at a time through it. A rather ignominious ending to such a very noisy beginning; but half an hour afterwards they were all happily tucked up in bed, having sleepily resolved that rebellion may sound very nice, but obedience feels better.—Child's Companion.

DON'T.

The age we live in is a busy and exacting age. Material prosperities pile mountain high. Intellectual wonderings crowd persistently in. Yet man is an all round entity, a three-fold unity of body, mind and soul. It is not fair nor wholesome that two-thirds of him only should be fed and disciplined. The Church exists to care for and emphasize the spiritual. I grant that the busyness and exactingness of the age must be met; and we must sturdily lo our best of duty in the thick of it. And I grant that to meet and do such duty is to do no little in fulfilment in the behests of true religion. But for the honour of the Master and for the true good of human souls, we must not let the spiritual drop out of sight or be undervalued.

May I say two or three practical things?

1. I do not seek short cuts or mutilations in the worship part of your religion. Stand loyally and scrupulously true to the Prayer Book. Do not ask for one lesson of Holy Scripture only to be read when two by law are required. Do not clamor for the shortening of prayers or for the

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leaving out of prayers. I know the Prayer Book was provided in a less work-filled and duty-filled age than is ours. But I do from the heart believe that the loyal and loving use of the Prayer Book as it is brings happiest results. And such loyal and loving use, with a bar and a ban on unlawful abbreviations and substitution, will prove the best spiritual nurture and discipline towards the needed all around wholesomeness.

2. Make much of confirmation. Clergymen have said to me, "I do not urge people to be confirmed. I do not think it wise. I leave it to the people to come to me and say they want to be confirmed." Ah! my brother, I must think you are wrong. Some of the best of men who are doing noble work of duty in the thick of the world's fight need to be painstakingly reminded that there is duty to God to be done too. And they need you as their spiritual guide to come to their side and speak lovingly to them in the interest of their spiritual being and to urge them to be confirmed. You do wrong to stand aloof. Do you not neglect duty as well as they, when you do not sturdily stand up and speak for and urge on the spiritual life? What a loyal thing it is, what a satisfying thing it ought to be, to confess Christ in confirmation, to become His enlisted, uniform, equipped, regular soldier, dutifully obeying orders. And what a peace and joy to be confessed by Him before His Father in Heaven. Again I say to the clergy—urge people to be confirmed. Persistently, though always lovingly, disturb their consciences, harass their minds, trouble their souls and give no peace until they shall rise and go to their Father and shall humbly bow themselves at the feet of their Saviour in confirmation.

3. Do not let the habits of family prayer and a blessing asked at meals fade into distance or sink clean out of sight. I know how busy the age is. And how exacting. You need not tell me. But family religion is the very best kind of religion and the truest. Shall it not be sweetened and strengthened and consecrated by family prayer? Telephones and trains and letters and office demands may not leave time for more than five verses of Holy Scripture and the Lord's Prayer and one Collect. Very well, confine yourselves then, to these. They will bring a blessing to home and hearts and lives. I was

in a clergyman's home not long ago and most hospitably entertained. But there was no family altar. I was grieved that there was no family prayer. Church prayers and Church sacraments should not supplant the family prayer. I cannot honestly rate them of as much value to human souls or even to the Church herself as is family prayer.

Veteran graduates of old in termination of their career of glory received the sword of lath and with it honourable rest. We are yet in the arena of combat, in the centre of conflict. God help us to wield valiantly the sword of the Spirit in battling for attack and drawing for defence for Christ and His Church. The honourable, restful blade of lath, through His merits and mercy, is not far off.—Presiding Bishop Tuttle.

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