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ESTABLISHED 1871.

Vol. 31.

TORONTO, CANADA, THURSDAY, APRIL 6, 1905.

[No. 14.]



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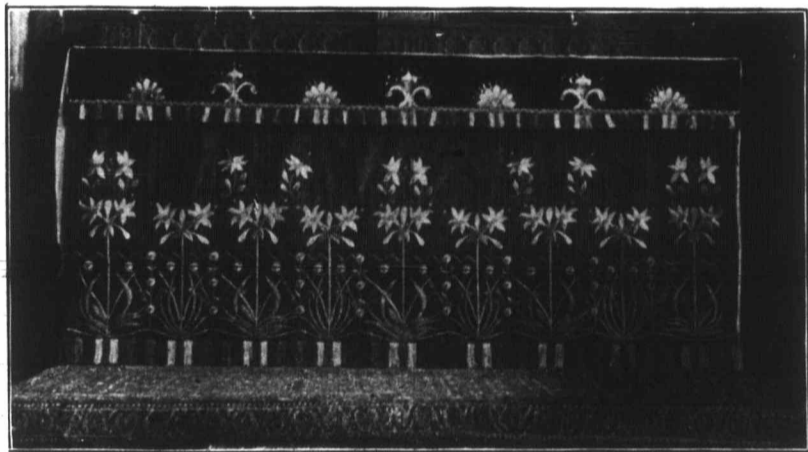
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The Girls' Kalendar for 1905.

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THE CANADIAN NORTH-WEST HOMESTEAD REGULATIONS.

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

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

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

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years.
 - (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.
 - (3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.
 - (4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.
- The term "vicinity" used above is meant to indicate the same town, township or an adjoining or cornering township.
- A settler who avails himself of the provisions of Clauses (2), (3) or (4) must cultivate 30 acres of his homestead, or substitute 20 head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.
- The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homestead to entitle them to patent on or before the 2nd June, 1899.
- Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

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

INFORMATION.
Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the North-West Territories information as to the lands that are open for entry in 1 from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary, of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

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TORONTO, THURSDAY, APRIL 6, 1905.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

April 9—Fifth Sunday in Lent.
Morning—Exod. 3; Luke 9, 28 to 31.
Evening—Exod. 5 or 6, to 14; 2 Cor. 12, 14 and 13.
April 16—Sixth Sunday in Lent.
Morning—Exod. 9; Matt. 26.
Evening—Exod. 10 or 11; Luke 19, 28, or 20, 9 to 21.
April 23—Easter Day.
Morning—Exod. 12, to 29; Rev. 1, 10 to 19.
Evening—Exod. 12, 29, or 14; John 20, 11 to 19, or Rev. 5.
April 30—First Sunday after Easter.
Morning—Num. 16, to 36; 1 Cor. 15, to 29.
Evening—Num. 16, 36, or 17, 10 to 12; John 20, 24 to 30.

Appropriate Hymns for Fifth and Sixth Sundays in Lent, 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, 200, 261, 281.
Offertory: 213, 214, 267, 542.
Children's Hymns: 254, 258, 336, 342.
General Hymns: 106, 226, 252, 467.

SIXTH SUNDAY IN LENT.

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

Wycliffe Hall, Oxford.

A great change is taking place at Wycliffe Hall, Oxford. In September next the Rev. H. G. Grey will be succeeded as principal by the Rev. W. H. Griffith Thomas, now of St. Paul's, Portman Square. Mr. Grey was a C.M.S. missionary in India from 1887 to 1900, and it is understood that when he gave up his work at Lahore in 1900 to go to Oxford he stipulated that his stay should only be for four or five years, and he now desires to return to the foreign missionary field in accordance with that agreement. Mr. Thomas' qualifications for the headship of this Evangelical theological college are of an exceptional kind. He is an old King's College man, and he gained a Theological First-Class in 1885 under Dr. Wace. After he was ordained, and

while he was curate of St. Aldate's, Oxford, he took his B.A. degree at Christ Church with a first class in the theological school, and in 1895 he took his M.A. His B.D. was gained in 1901. Since he has been at St. Paul's, Portman Square, he has in the press and the pulpit very effectively voiced the ecclesiastical and theological views of present-day evangelicalism. His recent work, "The Catholic Faith," asserted the essential catholicity of Anglican Protestantism.

The Proprietary Chapel.

The mention of St. Paul's recalls a quaint London custom. Until Mr. Thomas' incumbency in 1900 St. Paul's, Portman Square, was not a parish church, but a proprietary chapel, one of those popular and fashionable places of worship once fairly numerous in London, but now almost extinct. The story of these London proprietary chapels would make a curious and interesting chapter of ecclesiastical history. Although liable to abuse, as in the fictitious case of Lady Whittelesa's chapel (St. George's Chapel, Albemarle Street), and the Rev. Charles Honeyman's in Vanity Fair, the proprietary chapels on the whole made for good. They represented an effort of voluntarism in the Church of England, a protest against the deadness of the Church's services and the low spiritual ideals of so many of her ministers before the two great Church revivals, the Evangelical and the Tractarian. Finding the ministry of some of the parish churches unsuitable, certain earnest and liberal Churchmen built chapels in which their ideals of Church order and efficiency could be realized; and that the quality of the work and preaching should not depend upon any individual clergyman they retained not only the patronage, but the whole concern in their own hands. It seems curious nowadays that a Bishop should, almost as a matter of course, have permitted clergymen to minister in privately owned though publicly used places of worship, and yet not under his jurisdiction. A proprietary chapel might have been, and sometimes was, run for the purpose of profit. The owner or the lessee made what he could out of it, subject to certain payments to the parish church, and might at any time if it did not pay pull down the building, or convert it to other uses. Generally the proprietary chapel represented a welcome, though irregular, form of church extension, promoted by people deeply anxious to promote the cause of true religion. This was undoubtedly so in the case of Portman Chapel. It was built about the same time that Portman Square was built, 1764-84, and it has had a very noteworthy history. At this chapel the great Lord Shaftesbury regularly worshipped. The late Earl Cairns also attended there, as did also many other staunch Evangelicals notable in their day. A few months after Mr. Griffith Thomas became incumbent in 1896 there was a fire, which kept the congregation out of the chapel for about a year; but this really proved a blessing in disguise, because it enabled the congregation to effect certain desirable improvements in the interior, and eventually acquire the ownership and become a parish church.

New Bishops.

Again the Prime Minister has had a number of Bishops to fill, and again he has done so satisfactorily. This time four Bishops have been appointed, and we have noticed nothing but gratification at the selections. Dr. Talbot has chosen Southwark, the portion of his late Diocese of Rochester, where the work and strain is hardest. Dr. Harmer, the present Bishop of Adelaide, is recalled to England, and succeeds to the Bishopric of Rochester. Dr. Gibson, the Vicar of Leeds, becomes the Bishop of Gloucester, and the Rev. Joshua Pritchard Hughes, Vicar of

Llantrisant, becomes Bishop of Llandaff. Seven appointments within as many weeks, and one Church paper says better selections would have been scarcely possible. The last is the only clergyman not well known, and who has yet to make his reputation. But Mr. Balfour's first two selections declined the office, and in 1900 Mr. Hughes was chosen by the late Bishop as his chaplain.

The Bishop of Birmingham.

The enthronement of Bishop Gore as the Bishop of Birmingham has been most remarkable for the extreme enthusiasm with which the event has been greeted by the community, not only the Church people of Birmingham, but all the citizens have risen up to do him honour, and to express their appreciation of the first Bishop of Birmingham. It is another instance of how human judgment so often goes wrong. When Dr. Gore was elected as Bishop of Worcester, poor Kensit tried to obstruct his choice. We understand that Kensit was himself attracted by the man, who wished, without reference to any statute or rule, to answer his questions. But what would Kensit have said to a packed welcome in the town hall of between 3,000 and 4,000 enthusiastic people, to the warmest welcomes by the Lord Mayor, a Nonconformist; the Rev. J. H. Jowett, who is Dr. Dale's successor, Mr. Chamberlain and Sir Oliver Lodge. An Englishman reading the account of the religious ceremony and the civic proceedings would wish to be able to reproduce them, but alas! we have not available space. We confine our extract to one part of the Bishop's speech.

Christian Fellowship.

The Bishop said: "There is one word I want to say, that is more or less in sympathy with what was said by Mr. Jowett. I am not one of those who believe the time has come for schemes for corporate reunion. I have noticed when any individual member or small section in the Church of England goes about propounding some scheme of corporate reunion, in one direction or another, it generally results, most unfortunately, in considerable augmentation of internal disunion. I am quite certain of this, before we can be effective as a Church in ministering to the larger schemes of the reunion of Christendom we must first of all have a far clearer sense of our own basis of unity. We must know how far we can agree to differ among ourselves amicably, and, as a matter of principle, of toleration; and we can only do that if we know far more thoroughly on what we are certain to agree. I am quite sure before we can minister to the larger schemes of reunion we of the Church of England must realize our own basis of unity more completely and more fully. But I do not, therefore, feel at all alarmed that I shall quarrel with Mr. Jowett. No; there are two lines of union besides personal friendship in which I do profoundly believe. The one is fellowship in schemes of good—of philanthropy, social and civic progress and righteousness, in which we cannot work too closely together. There is another. In the whole of Europe there is going on an enquiry into the meaning and origin of Christianity, which is strangely and wonderfully increasing, independent of the lines between the different communions. There is a great community of scholarship growing up, which is being ministered to by Roman Catholics, Anglicans, Greeks, Russians, Lutherans, by members of all denominations, some ancient, some modern. Sir Oliver Lodge will agree with me that there is a great movement of men's minds. There is a vast variety of men's minds. . . . I should like to bring together men of different kinds and points of view, that we may meet freely face to

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face with one another, get to know one another better on the ground on which we stand, for I am quite sure that we are in a time of transition, and that the lines, both of union and division, for the future, are not those which have prevailed in the past."

China and Japan.

Some utterances in an address on "British Commercial Prospects in the East," given before the Society of Arts, London, seem worthy of note. The speaker, Mr. Brennan, late H.B.M. Consul-General at Shanghai, urges eloquently that China, strong and independent, is best, not only for the country itself, but for England, as regards trade and enterprise. He trusts that the ending of the war will see the immense resources of Manchuria again open to the enterprise of all-comers, rather than a "Russian preserve"; will see China turning to Japan rather than to Western nations for example and counsel in her efforts at self-improvement. Mr. Brennan maintains that there is no cause for apprehension among other nations that neither China nor Japan is aggressive, but that both require to be strong for defence against Western encroachments; that each needs the alliance of the other for the advancement and development of the East. It seemed to be the unanimous feeling of the meeting that, if they were no menace to other nations, Japan and China might well be permitted, even encouraged, in the path of reform and progress. Is this, indeed, the whole duty of the West to the East? That high moral teaching is to be found, we know, in both countries; that in the case of Japan there seems so far a wonderful obedience to the laws of early training. But the Japanese are still practically an isolated people, living at high pressure in a transition state, receiving new ideas and ideals, and seeking to assort and assimilate them. Culminating all has come this tremendous war, in which their loyalty and patriotism have, indeed, been tested. When, however, there comes to Japan the further, more searching test of enormous material prosperity; of wider, freer social intercourse, perhaps intermixture, with other nations, and the consequent loss of much of their present simplicity of life—what then? Will the strength which faced adversity withstand the disintegrating influences of prosperity? One among ourselves has lately bidden us remember that material prosperity is not all; has reminded us that character and conduct alone can build up a people. Is it enough that we send missionaries, that we strive to aid in the development of native churches in the East? Shall we be in no sense "our brother's keeper" if we fail to show by our lives, by the history we are making at the end of nineteen centuries, that Christianity holds the key to human needs that the purest morality has failed to satisfy—that it is a vital power strengthening and vivifying all ethical teaching—is, indeed, the source of that "righteousness" which alone "exalteth a nation?"

Race Suicide.

For a long time we stood alone in denouncing this evil. It is now world-wide among the Anglo-Saxon race, and the last, the most pitiful example, is that of Australia, where the population is decaying, and which country is almost certain to be overrun or peopled by a yellow race so soon as the war is over. In the States, where the evil practice originated, at last the good women are banding themselves together, and recently the convention of the National Congress of Mothers was held. President Roosevelt addressed them in his unmistakable way, and in the course of his speech said: "What true mother would barter her experience of joy and sorrow in exchange for a life of cold selfishness, which insists on perpetual amusement and the avoidance of care, and often finds a fit dwelling-place in some flat, designed to furnish the maximum of comfort and

luxury, but in which there is literally no place for children? The man or woman who deliberately foregoes the supreme blessings of children, whether from viciousness, coldness, shallow-heartedness, self-indulgence, or mere failure to appreciate the difference between the all-important and unimportant—why, such a creature merits a contempt as hearty as any that is visited upon the soldier who runs away in battle or the man who refuses to work for the support of those depending upon him. To the existence of this type of woman in American life are to be attributed the statistics of dwindling families in some localities and the census of divorce, which is fairly appalling. Easy divorce is a bane to any nation. It is a curse to society and a menace to the home, an incitement to married unhappiness and immorality, an evil thing for men, and a still more hideous evil for women."

Dr. Horatius Bonar's Hymns.

Every now and then our attention is called to the strange fate of hymns. Flung in the air by the composer, they are tossed over, and often take root in unexpected soil. Toplady's "Rock of Ages" was written against the Methodists, and the Methodists have treasured and made it immortal. We now read that a selection of the hymns of the late Horatius Bonar has been published by his son. Dr. Bonar was an Edinburgh clergyman of the old Free Church, whose hymns, we understand, were seldom sung, and were not appreciated by his own congregation. But they have passed into the sacred melody of all religious bodies, and are to be found in all collections of hymns. The compilers of the new edition of Hymns A. and M. have reduced the number to three, "A few more years shall roll," "I heard the voice of Jesus say," and "Thy way, not mine, O Lord." Church Hymns contain these, and in addition, "Here, O my Lord, I see Thee face to face" and "Come, Lord, and tarry not." Almost if not quite, as popular favourites are "I lay my sins on Jesus" and "I was a wandering sheep." Dr. Bonar's hymns are to be found in unexpected quarters, but we were not prepared for his son's statement that forty-one of them have been set to music for the use of Roman Catholics.

The Jamaica Catechism.

How successfully denominational difficulties may be overcome by really earnest men is proved by the story of the new Jamaica Catechism. This book is the outcome of an effort to draw up a common Catechism for all the public elementary schools of Jamaica except those of the Roman Catholics. The Archbishop, of the West Indies was chairman of the committee, and the compilers and signatories include the local heads of the following bodies: Moravian Training College, United Methodist Free Churches, U. F. Presbyterian Missions, Wesleyan Missions in the West Indies, the Baptist Union, Congregational Missions, and the "Campbellites." The Catechism resulting from the combined deliberations of this varied committee consists of fifty-seven questions under the following headings: God and Man; Man's Duty; Beatitudes; Prayer, Resurrection, Judgment, and Life to come. It contains extracts from the Church Catechism and from the Shorter (Scottish) Catechism, and the answers are furnished with reference to Holy Scripture. It was found possible to arrange that matters of difference should enter only into two of the questions. Question 16 asks, "Are there any names in the New Testament by which all the followers of Christ taken together are known?" Answer: "The followers of Christ taken together are called Christians, and sometimes the Church, and the Body of Christ." Question 17 asks: "Are there any ordinances specially appointed by Jesus Christ for all the members of His Church?" Answer: "There are two ordinances appointed by Jesus Christ, com-

monly called Sacraments, namely, Baptism and the Lord's Supper." Anything further in the way of definite teaching is left to the Church, the family, and the Sunday School. By this successful experiment the West Indies have given us a lesson in Christian co-operation.—The Church of Ireland Gazette.

Education at Washington.

Unfortunately these schemes for education fail too often. There is, on the whole, advance, but very slow. Let us take courage and keep on. In Washington there has been another attempt, which, unfortunately, has aroused passion and prejudice, although the resolutions were carried. A committee of sixty-two voting discussed the report on Dr. McKim's proposals, and recommended that the regulation long in force which provides for the opening of school sessions with the reading of the Bible and the Lord's Prayer, and that the Board of Education be petitioned to provide for the systematic study of morals based upon the Ten Commandments, the use of text-books on morals as applied to conduct, and the preparation of a lectionary that would be acceptable to Protestants, Roman Catholics, and Hebrews; to be used, however, at the option of the teacher. The report asserted that while declaring for the entire separation of Church and State, this should not be interpreted as necessitating an irreligious state or an atheistic education, and recommending Bible reading and the use of the Lord's Prayer in public schools, it was right and fitting for the State to make provision for the teaching of the principles of religion and morality; and it was resolved that the only foundation for good citizenship was in morality based upon belief in God, and that it was the duty of the State to incorporate such teaching in its school system. The vote was 40 to 22. All the Episcopalians, Lutherans, Presbyterians and Methodists voted for it; the Baptists, Roman Catholics, Seventh Day Adventists and Jews were opposed. Bishop Satterlee spoke in support, and Dr. McKim, in the course of his closing speech, referred to the movement as not revolutionary, but evolutionary. "I plead in behalf of the 7,000,000 of children who never darken the doors of a Sunday School; I plead in behalf of two-fifths of the youth of our land who receive at present no moral or religious education; I plead in behalf of the 50 per cent. of our population who, it is estimated, never read the Bible. For the value of the reading of the Bible, I plead the authority of Dr. Felix Adler, of Mr. Huxley, the famous agnostic, of a group of exceptionally intelligent rabbis in the city of Chicago, and of Cardinal Gibbons. I remind you, in conclusion, of the words of the great statesman of the nineteenth century: 'Questions of national education touch the moral life and death of nations.' This is an attempt to unite the efforts and energies of all the divers religious elements of the community on the broad plane of the love of God and the love of our neighbour, of a common love of God and a common love of country"

French Church in New York.

It has always seemed to us necessary that the services of the Church should be in as many tongues as there are members, but our Church is slow in providing them. We were surprised to find that St. Esprit is the only church in New York where the service is said in French. Although it has only been under the Bishop's care for one hundred years, it is the oldest religious organization in New York except the Collegiate Church of the Dutch Reformed body. The French Church was of Huguenot origin, and in New York's early days was affiliated with the Dutch Reformed. Perhaps now that this interesting body has been brought into prominence through an anniversary celebration others may spring up.

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THE LAST DAYS OF LENT.

The solemn season in which the Church, with clear, deep, earnest tones calls upon her children to detach themselves in greater measure from the pressing cares and engrossing pursuits of worldly life, and with prayer, meditation and self-denial to take stock of their spiritual concerns, is fast passing away. It is now in order to estimate the progress made, to consider carefully in what respect we have been remiss and inattentive to the call, and to resolutely determine that the few short days that remain shall be days of sincere heart-searching, of spiritual "house cleaning" of our minds and bodies, and of persistent and resolute endeavour to be what, one and all, we know full well we ought to be. These times and seasons of the Church are, indeed and in truth, times of refreshing, strengthening, and up-building to those who use them aright. In them the wise men of old speak in no uncertain tones to the listening ear. The good and gracious lessons of the past are freshened and applied to the needs of the present with salutary power, and the aroused and quickened spirit drinks anew from the deep wells of the sacred Word the water of life with ever-increasing profit and joy. However the man, active in the world's affairs, whether his life be professional, mercantile, agricultural, mechanical or otherwise, may regard it, the Lenten season is an opportunity which should not be neglected. It has invited him to step aside for a time from the beaten path; to change for the moment his point of view; to look his profession of faith fairly in the face without flinching; to reconsider his purposes and pursuits, and it may be, in some material points, to modify and recast them. The abstinence of Lent has enabled him effectively to control and purify his body. The frequent services have given him readier access to "the house of prayer," and the helpful companionship of his fellows, in its use, has been a source of, it may be, unconscious influence for good, acting on himself, reacting on others, and through all these weeks and days has come a voice which would not be denied, speaking to the spirit with subdued but earnest power, like some deep and searching organ tone, vibrant with life and meaning, of the things that are and the things that are to be, of our individual relation and responsibility, both to the life that is and the life that is to come. This year will pass away, and another year will take its place before we will again be offered the like spiritual privileges and blessings. Each recurring season of the Church has its own special message to the sons of men, which is brought by it alone, and not another. The precious boon is offered fully, graciously, unstintingly, to be accepted or rejected as each individual soul may elect. There are some to whom this passing Lenten season has already proved an undeniable blessing. There are others by whom its message may still be received, and to whom the days which remain may prove influential and memorable. This desired result can only be brought about by the message being received and obeyed with reverent attention, prompt decision and persevering energy. Nothing good comes in life to the listless, inert and indifferent. It is the strong, swift, indomitable runner who wins the prize, and they who are most like him in character and power come nearest the goal.

THE TITHE.

The chronic difficulties connected with Church finances are as acute at this moment as they were thirty years ago. They are even more so, because the Church is extending her boundaries, multiplying her parishes, increasing the number of her clergymen, calling into existence new organizations for meeting the needs of our great North-West, and yet her finances are lagging behind; her income is such as to cause the gravest anxieties. The voluntary and fluctuating

contributions of the laity are utterly unequal to the necessities of the ever-growing work. How long shall the original and divinely-given method of contributing be ignored, and even repudiated? The giving of the tithe—the tenth of all—was obligatory under the Mosaic system; but, in addition to the tenth, the extra contributions and offerings amounted to a considerable part of the total income of the giver. From the earliest days of the Christian Church the tenth was recognized as a Divine obligation. In the early centuries all the Churches of the East and all the Churches founded in Europe made it a part of their very constitution to give the tenth for the support of the clergy and for the general necessities of Church work. In England, from the earliest days of the old British Church and onward through the Anglo-Saxon and Anglo-Norman periods, up to the Reformation and up to our own times, the law made the giving of the tenth absolutely compulsory according to ancient usage. The so-called "voluntary principle" has changed all that, and now it is the fact that very few give anything, and the vast majority give nothing. The consequence is a starving Church. If all who have felt the power of Christ, and are congregationally connected with the Church, would give according to the Divine rule—one-tenth of their income—there would be no lack of means to carry on the Lord's work at home and abroad. That eminent Orientalist, the Rev. Dr. Lansdell, principal of Morden College, London, has for some weeks past been contributing a series of articles on the subject of "The Sacred Tenth" to Church Bells. The accuracy of his Scripture research, his mastery of the details of ecclesiastical history, and his profound learning in general have enabled him to bring forward an array of evidence of the Divine authority of tithing which is truly unanswerable and conclusive.—J. W. Beaumont, D.D.

IN THE OPEN AIR.

Disraeli has written that he found in the picturesque and open air life of the Spaniard the sources of inspiration of the author of Don Quixote. At this time of the year, there is a subtle and compelling witchery in nature, which stirs the blood and moves the imagination. The increasing warmth of the sun, the solvent power of the occasional rain, the delicate greenery of the young and tender grass, the swelling bud on tree, the opening bulb in garden, the lively twittering and chirping of the busy nesting birds, the freshness and fragrance of the woodland, and the sense of new life and growth in the world about you all join in one sweet chorus of promise—brimming the mind with hope, and the heart with joy. The long stern winter is over, and though one need not be surprised at a few lingering Parthian shots from his bow, yet spring is with us, and the gladness and growth of the welcome spring-time is ours again. How can we wonder at the enthusiasm of artist, poet, or singer, over the return of spring? Even the soul of the commonplace music lover is not unmoved at the coming of the Italian, the monkey, and the organ; or even the re-appearance of the nondescript German band—with its wheezy trombone and bronchial bassoon. The lover of spring is ever an indulgent lover—and for the sake of the glorious burst of thrilling song—which stops his early morning walk, near yonder clump of pines—where with "full-throated ease"—his feathered friend beguiles him, he is content to endure a surfeit of hurdy-gurdy and a hurricane from German brass. Now, the tempered atmosphere, and warm sunshine by day, and the mild attractiveness of the evening, woo one out of doors and give an added enjoyment to exercise in the open air. Our long and trying, if bracing and tonic winter, fully prepares us for the heart-felt welcome which we always accord to spring, and for the thorough

enjoyment, intensified by anticipation, which the vernal season brings us. How well and wisely does the new birth—now so gently, and beautifully unfolding in nature—inform the mind and direct the spirit to the glad approach of Easter. It is an open, inviting, exquisite pathway, through which the devout and contemplative believer, is graciously ushered into the commemoration by the Church of the divine mystery of his risen Lord. The joy of the unfolding spring-time is the sweet and tender prelude of the full-toned and lofty outpouring of spiritual praise, and rejoicing, which falls upon the earth as a heavenly benediction when Easter comes again.

THE NEW TESTAMENT PENTATEUCH.

Through the courtesy of the esteemed publisher of the Canadian Churchman, the following paper (read before the Clerical Club, Kingston, by the Rev. R. S. Forneri, B.D.), is printed at the unanimous request of the members of the Club, in the belief that it will be interesting to a larger circle than themselves. In the composition of this paper, the writer has been much indebted to the Rev. Dean Luckcock's "Special Characteristics of the Four Gospels."

As an old-fashioned Churchman, I continue to "believe unfeignedly all the Canonical Scriptures of the Old and New Testaments," as being in the highest and fullest sense the Oracles of God. From Genesis to Revelation, I accept the Book as "God's Word written." Human penmen, were, of course, employed, nevertheless as one of our Homilies declares: "The Scriptures were brought unto us, not by the will of man, but holy men of God, as St. Peter witnesseth, wrote, as they were moved by the Holy Spirit of God." But, inasmuch as, "Nihil otiosum, nihil vacuum, neque sine signo in Sacra Scriptura"—"nothing in Holy Scripture is idle or empty or without meaning," I am prepared to go a little further, and believe that, to some extent at least, the very arrangement of the different books, which together constitute the Bible, indicates Divine oversight. It is not a mere chronological adjustment. It is an order which serves a grander and higher purpose, namely, the development of the plan of Redemption by successive stages from Genesis to Revelation; and each book occupies the place it does in the "Divine Library," not because of the date of its composition, but because of the testimony that it contains.

Look for a moment at the Pentateuch. Can we not see in these first five books of the Old Testament a beautiful order in their arrangement?

First, there is Genesis, the book of Origins, the book of "In the Beginning." It tells us how the heavens and earth arose out of chaos; how "Man's first disobedience, and the fruit of that forbidden tree, brought death into the world, and all our woe, with loss of Eden." It is followed by Exodus, but connected with it by its opening word, Vau, and it tells that God heard the sighing, and saw the cruel bondage of His people, and sent His servant, Moses, to effect their deliverance, not merely by means of the "High and stretched out arm" of Almighty power, but by virtue, also, of the blood of the Passover lamb.

And then, how beautifully and naturally does Leviticus, the book of worship, follow and supplement Exodus, the book of Redemption. It opens up the way of access unto Jehovah. It answers the question: How can those who have been brought out, be brought in? How can the people, redeemed of the Lord, have fellowship with Him, and worship Him acceptably? Then comes the book of Numbers, which is the book of service and pilgrimage. It is full of wilderness experiences, and temptations, to "humble and to prove His people, to know what was in their heart, whether they would keep His Commandments or not?" And this book is followed by Deuteronomy, containing the farewell Oration of the great Lawgiver and Prophet, to the people on the eve of his death. It is for their future guidance in the path of loving

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and consistent obedience, and is couched in the language of kindly counsel, affectionate command and faithful admonition.

But now, just as we have this Old Testament Pentateuch, so, when we come to the this unity of plan, amid the diversity of Evangelical Pentateuch. Take the first five books, Matthew, Mark, Luke, John, and the Acts of the Apostles, I have no hesitation in saying that there is a Divine reason why each of them is what it is, and where it is. Each book has its special purpose. No one gives an entire view of the whole matter. Some have spoken of the Gospels, as if we have in them four different lives, or biographies of Jesus Christ. The truth is, that we have but one life of Christ, but written from four different points of view.

When it was the good pleasure of the Holy Ghost to give the Church a perfect portraiture of its Divine Head, He selected four men for the purpose, imparting to them, of course, the necessary qualifications. Each Evangelist was divinely enabled to present a picture of certain features and characteristics of the perfect Christ. Accordingly, we have the life of our blessed Lord described under four phases. The early Church soon came to recognize this unity of plan, amid the diversity of Evangelical narrations; and taking their cue from the old Jewish writers, who were wont to regard the four-fold Cherub in Ezekiel as an emblem of the perfection of life under four aspects, represented by the Man, the Eagle, the Ox, and the Lion, the fathers of the Church began to view the Living Creatures described in the Revelation of St. John, as emblematic of the Perfect Life, the several phases of which the Gospels portray. But in assigning the four Cherubic emblems to the several Evangelists, the fathers observed no settled order; some appropriated the Lion to St. Matthew, some to St. Mark, and the same with the Living Creature that had "the face as of a Man." St. Augustine refers the Lion to St. Matthew, the Man to St. Mark, the Calf to St. Luke, and the Eagle to St. John. Such diversity being found among the ancient interpreters of these Evangelical symbols, I feel at liberty to apply them in that order, which seems to me to give to each Gospel its most appropriate emblem. And this will lead me to take the Living Creatures simply in the order in which they are described in Revelation, referring the Lion to St. Matthew, as symbolizing the Royal side of Christ's character; the Ox, patient and strong to labour for others, as representing St. Mark's view of Jesus Christ, as the perfect Servant of Jehovah; the Man to St. Luke, as exhibiting to us more especially the humanity of our Divine Head, and, lastly, the Eagle to St. John, who sets forth the Divine side of the wonderful Personality, and proclaims Jesus of Nazareth as the eternal Son of God, the source and impartor of all spiritual life.

But now, we may ask, does this fourfold picture give us, after all, a representation of the Perfect Life, complete in every respect? No, it does not. The life of our Lord Jesus Christ did not terminate at the tomb, nor did His work finish at the Ascension. We, therefore, have another book in which a fresh view of our Divine Head is presented—the so-called "Acts of the Apostles," but what might better have been termed, the Acts of the Risen, Living Christ, the One to whom it had been said: "Sit Thou at My right hand," "Rule Thou in the midst of Thine enemies."

And now let us look at the several parts of this New Testament Pentateuch, which, together, bring before us the perfect at the several parts of this New Testament Pentateuch, which, together, bring before us the perfect portraiture of our Lord Jesus Christ. And let us view them in connection with the Cherubic emblems. First comes the Gospel according to St. Matthew. Everywhere this Gospel is stamped with the features of the Lion: "The Lion of the tribe of Judah." All the way through it is most apparent that this Evangelist's primary purpose was to set forth Christ's Royalty. He does not show us the Lord Jesus entering at once upon His ministry, as does St. Mark. Nor does he picture Him as the

Son of Man, belonging, not so much to one select nation, as to the whole human family, as St. Luke does. Nor does he set forth the Saviour as the co-equal Son of the Father, like St. John. In this Gospel we view Him as the Messiah, long promised to occupy the throne of David, and as the One whose coming fulfilled all the predictions of Israel's prophets. Look at the opening chapter. It is nothing but a long list of names. But what means this catalogue? It is "the book of the generation of Jesus Christ, the Son of David, the Son of Abraham." St. Matthew's design is to show that Jesus Christ is the descendant of Abraham, and the royal successor to the throne of David; and so, he does not take our Lord's genealogy one step further back than the father of the Hebrew nation, to whom the promises were made, and from him he leaps to David, the Royal man. And hence arises one great peculiarity of his Gospel. All the way through you have constant quotations from the Old Testament. His purpose is to show that everything that Jesus did was in harmony with the prophecies of past ages, that He was the true King-Messiah so long predicted. Any one turning over the pages of this Gospel and marking the words: "That it might be fulfilled," will be surprised at the frequency of their recurrence. The expression will be found at every step of the way: "From the poor manger to the bitter cross." "All was done," says St. Matthew, "that it might be fulfilled which was spoken by the prophets."

The Evangelist gives us the key-note of all that follows in the visit of the Eastern Sages. "A luminous meteor, hung in the heavens, drew them to Judea, and they came to see Jesus. But they did not ask: 'Where is the Babe? or, Where is the Son of God?' Their question was: 'Where is He that is born King of the Jews?' That note never dies away; nay, it grows more insistent as the Gospel draws to its close. In the 21st chapter, when our blessed Lord rides in meek triumph into Jerusalem, it is St. Matthew who calls our attention to the event as fulfilling the prophecy of Isaiah: "Tell ye the daughter of Zion, behold thy King cometh unto thee." And it is also to the pen of this Evangelist that we owe that sublime description of the Judgment of Christendom, in the 25th chapter, beginning with the words: "When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit on the throne of His glory," as King of Kings, and Lord of Lords; "and before Him shall be gathered all nations." Then it goes on to say: "And the King shall say unto them on His right hand," "And the King shall answer and say unto them on His left hand." It is manifestly the Royalty of the Lord Jesus Christ that St. Matthew sets forth all the way through. He never for one moment loses sight of the King and the Kingdom. Other Evangelists speak simply of "the Gospel," but he ever calls it, "the Gospel of the Kingdom." Parables relating to the kingdom abound in this Gospel, and of the ten or eleven, which are peculiar to St. Matthew, eight of them begin with the phrase: "The kingdom of heaven is like"—this or that. To this Evangelist, then fell the task, so welcome to his Jewish heart, of depicting Jesus as the Messiah, the King of Israel, the "Lion of the tribe of Judah, Him to whom the law and the prophets bare witness." On the title-page of his Gospel, its author might have inscribed the words of the Psalmist, and said: "My heart overfloweth with a good matter (goodspell, Gospel): I speak the things that I have made touching the King."

The second book of the New Testament Pentateuch shows us the Lord Jesus Christ under the emblem of the Cherubic Ox. He presents Him to us in the aspect of the Servant of Jehovah. Here we behold Him submissively bowing His neck to the yoke, and His shoulder to the burden, and becoming the ceaseless Worker—engaged in glorifying His heavenly Father by His unflinching and unfaltering obedience. And regarding the Gospel in this aspect, is it not beautifully suggestive that in St. Mark we do not get any genealogy at all? St. Mark writes: "The beginning of the Gospel of Jesus Christ, the Son of God." And what is the

beginning? Why, Jesus came to be baptized in Jordan by John the Baptist. But he was then thirty years of age. Thus St. Mark has nothing to do with our Lord in His early childhood, or in the days of His boyhood. He has to do with Him as the Lord's Servant, and therefore, in the first chapter we see Jesus stepping out of the water, and then stepping into service. The first record of Him is that He went preaching the Gospel of the kingdom of God. Observe, too, that all the way through St. Mark's Gospel there is one word which is characteristic of the faithful servant. It is the word "straightway." This evangelist shows us the Lord Jesus as One, Who "came not to be ministered unto, but to minister," and in His service for others to give up His life (x. 45). There was an awful purpose in His work; and so, everything that He did was done "straightway." The expression makes its appearance in the first chapter. We get it there no less than eleven times, and it occurs over forty times in the sixteen chapters. Sometimes it is rendered "presently;" sometimes, "immediately;" sometimes, "straightway;" sometimes, "forthwith;" but it is always the same word "euthus" in the Greek. St. Mark's picture of Jesus Christ represents Him as One Who feels that He is His Father's steward of time, and that He must utilize every passing moment. He is no sooner up out of the water than "straightway." He goes and preaches. Directly He enters the town, "straightway" He goes into the synagogue. In the 35th verse of the first chapter, we get a glimpse of the same characteristic, although the word "straightway" does not appear. "And in the morning rising up a great while before day, He went out and departed into a solitary place and there prayed." There is the early worker. In the 36th verse of the fourth chapter, we have the complimentary statement, where St. Mark shows us Jesus Christ at eventide as the tired out Servant. Exhausted with the long day's toil, He enters, or rather, is almost carried, into the boat, and immediately falls into a deep sleep on the boatswain's cushion. And twice in this Gospel we are told that because of the exacting demands upon His time, "They could not so much as eat bread." "They had no leisure so much as to eat." He cannot pause, He has a work to do and "how is He straitened until it be accomplished." All this is very suggestive, and amply suffices to show us St. Mark's point of view; nevertheless, I would like to add just two more illustrations. One is to be found in that remarkable expression which has perplexed so many, in this Gospel, where alone it occurs: "But of that day and that hour knoweth no man; no not the angels which are in heaven, neither the Son, but the Father." As all through this Gospel, so here, the Lord Jesus Christ is represented under the aspect of the Servant-Son of God. Now, it is the perfection of a Servant not to know what his Lord doeth; to know, if we may so speak, only what he is told from moment to moment, and so He saith in St. John: "I do nothing of myself, but as the Father taught me, I speak these things." The second illustration occurs in the appendix to this Gospel, and in the closing verses, which wonderfully harmonize with St. Mark's purpose, as we have been tracing it throughout, for when in these last verses, the Lord Jesus Christ is followed up to the right hand of the Father, He is still presented to us as the ceaseless Worker. "So, then, after the Lord had spoken unto them, He was received up into heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following." Centuries before, the Eternal Father, speaking by the prophet, Isaiah had said: "Behold, my Servant, whom I uphold." This is St. Mark's theme. He, the companion of the Apostle Peter, was inspired to present Jesus Christ in the aspect of Jehovah's Servant, and therefore the appropriate emblem of this Gospel is the second Living Creature which St. John saw which bore the likeness of an Ox.

The next station which we occupy, in passing from one Gospel to the other, presents our blessed Lord to us, in a phase which answers to the third

form in St. John's Gospel. He is the face which symbolizes not to be indicated within it), but St. Luke, you know over he was the of the Gentiles direct results of be traceable in Hence to him, view, Jesus Christ thing larger, the two Evangelists Jesus Christ v although He is the Worker f conscious of th emphatically, J flesh of our fl and gracious, feeling of our tempted like a design, to sho and real identi unmistakably us the genealo back His desc the final stag which was the it is a matter further than David, the so taking no par ham, goes dov Son of Adam so! We can Evangelist, is Jesus Christ Jewish race, b St. Luke is a perfect manho story of His that, St. Matt born, the Eas said: "Where But in St. Lu tells us of H and he tells u that lies there shall be the s Luke who gi sented as a Je who tells us gives us that His Father the developr wondrous la first time t to take pa Passover Fe there are put in wisdom, and (most r prehension o stands to th must be abe Luke we do to the exten thew, but we call the hum man as man tenderness a the sheep th of money th who had w home, and w ness to mak upon the w might be re father's hear

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form in St. John's Cherub, that which had, we are told, "the face as of a Man," an image which symbolizes not, I think, intelligence (that appears to be indicated by the countless eyes around and within it), but human sympathies and feelings. St. Luke, you know, was a Gentile physician; moreover he was the faithful companion of the Apostle of the Gentiles. It is natural, therefore, that the direct results of St. Paul's teaching and tone should be traceable in the writings of this Evangelist. Hence to him, to St. Luke, from certain points of view, Jesus Christ was something different, something larger, broader, fuller than He was to the two Evangelists who came before him. To him, Jesus Christ was not only the King of the Jews, although He recognized His monarchy; not only the Worker for Jehovah, although He was fully conscious of the fact of His working; but He was emphatically, Jesus the Man, bone of our bone, and flesh of our flesh, the great High Priest, tender and gracious, who cannot but be touched with the feeling of our infirmities, and was in all points tempted like as we are, yet without sin. St. Luke's design, to show us our Lord Jesus Christ's true and real identification with our humanity, comes out unmistakably in his third chapter, where he gives us the genealogy of Jesus Christ. He there traces back His descent until he comes, in verse 38, to the final stage: "Which was the son of Adam, which was the Son of God?" Can we suppose that it is a matter of chance that St. Matthew goes no further than Abraham, and says: "The son of David, the son of Abraham," and that St. Luke, taking no particular notice of David or of Abraham, goes down until he can go no farther to "the Son of Adam, which was the Son of God?" Not so! We can see that the Holy Spirit, through this Evangelist, is going to give us a view of the Lord Jesus Christ, not as one specially sent for the Jewish race, but as One who comes for man as man. St. Luke is about to give us the story of Christ's perfect manhood, and therefore, he gives us the story of His birth. St. Matthew did not tell us that, St. Matthew only said that when He was born, the Eastern sages came to worship Him, and said: "Where is He that is born King of the Jews?" But in St. Luke it is: "Behold the Man," and so he tells us of His birth, and he shows us the Infant, and he tells us of the angels singing over the Babe that lies there in the manger. St. Luke says: "This shall be the sign; thou shalt find a Babe." It is St. Luke who gives us the story of Christ being presented as a Jewish infant in the Temple. It is he only who tells us of our Lord, as a lad of twelve, and gives us that lovely incident of His being found in His Father's House. And there we see the development of the human nature of the wondrous lad, who had come down for the first time from His distant mountain home, to take part in the services of the great Passover Feast. By a few graphic touches there are put before us His growth in stature and in wisdom, His widening grasp of Divine truth, and (most remarkable of all), His dawning apprehension of the mysterious relation in which He stands to the Eternal Father. "Wist ye not that I must be about My Father's business?" In St. Luke we do not find the parables of the kingdom, to the extent, at least, that we find them in St. Matthew, but we have, instead, what perhaps we may call the human parables; the parables addressed to man as man; the parables breathing the love and tenderness and pity of the merciful God towards the sheep that had gone astray; towards the piece of money that was lost; towards the prodigal son, who had wandered recklessly from the paternal home, and who was driven by his utter wretchedness to make the experiment of casting himself upon the wronged father's love; if, perchance, he might be received back again into a corner of his father's heart and home.

It is by this Evangelist that we are led in imagination to plant ourselves on the road from Jerusalem to Jericho in the dim light of the early morning to look at a man stretched helpless, bleeding and stript, the victim of highway robbers. A priest is passing by, a Levite shortly follows him, but they

leave the suffering, perhaps dying, man in his blood, and go on their way. But look, there comes one who does not wait to ask about the nationality of the sufferer. He has a larger heart than any single nation can fill. From the mere impulse of humanity, he hastens to the rescue of one, of whom he knows absolutely nothing more than that he is a fellow creature and is in need of help.

Another feature of this Gospel is that it brings together from our Lord's life, all the incidents and sayings in which women play a prominent part.

(To be continued.)

BROTHERHOOD OF ST. ANDREW NOTES.

Twenty-three members attended the southern district Assembly meeting held in St. Margaret's school-room on Wednesday evening, March 15th. Mr. John Maughan, Sr., was in the chair, and amongst the visitors were: Mr. W. J. Dyas, president of the Local Assembly; Mr. H. G. Kingston, of St. James' Church chapter; three members from St. George's, and five from St. Stephen's, including Mr. George Garrett, the worthy secretary of that chapter, and secretary of the Junior Department in Canada. After routine work had been gone through, Mr. Dyas spoke in reference to holding a series of men's meetings in that district on Sunday afternoons. Mr. Kingston followed, saying how important such a series of meetings would be, and enlisting the sympathy of the men in the different parishes in the work of the Church and Brotherhood. Dr. Harley Smith suggested a week of such services if a suitable man could be obtained to take charge of them. If the parishes were thoroughly canvassed he had no doubt whatever such services would be eminently successful. Mr. Beverley Jones and others spoke to the same effect, and the matter was left in the hands of a committee to meet on 18th inst.

A meeting of the Toronto Local Assembly was held on Tuesday evening, March 7th. It was decided to hold an Inter-City Convention, in Toronto, about the end of May, probably Saturday and Sunday, 27th and 28th. On March 28th the inaugural meeting of the Northern District Assembly was held in the Church of the Redeemer school-house, Toronto, and was well attended. Plans were discussed and arranged for a series of monthly meetings to be held on Sunday afternoons. It is interesting to know that a chapter of the Brotherhood has been formed at Nanaimo, B.C., by the rector, Rev. A. Silva White, so well known to Toronto Brotherhood men.

With the Travelling Secretary.—Mr. Fred. W. Thomas has met with a good deal of success in his tour of the North-West and Pacific Coast, and has been warmly welcomed by the Bishops and clergy of the different dioceses. It is said that the Brandon chapter is the best west of Toronto, the Rev. A. U. DePencier being an old Brotherhood man; there will likely be another chapter shortly at St. John's College, Winnipeg. He was warmly welcomed at Regina, the result of which is a chapter formed. At Vancouver and Victoria, the secretary succeeded in creating a good deal of interest in the work of the Brotherhood, bringing out its usefulness, and what it meant to the different churches, the result of which was that probationary chapters have been formed and the promises for the future are very bright. Mr. J. A. Birmingham, now of St. Michael's chapter, Vancouver, and formerly of St. Stephen's (junior) chapter, Toronto, has rendered valuable service to Mr. Thomas in furthering on the work. At Kamloops, too, the work has been heartily taken up with the assistance of Mr. A. H. Skey, formerly a director of Christ Church Chapter, Vancouver. At Revelstoke a strong chapter has been formed, and good, earnest work is being engaged in. From there Mr. Thomas went to Rossland, and on to Nelson, where fresh interest was put in the work. Fernie was the next point visited, and several influential people interested in the work. In a mining district, such as this is here, great opportunities are afforded, and good work should be done! At

Macleod, Mr. Thomas met with a very warm welcome, the rector and his men doing all in their power to make his visit a success. A chapter was organized here and promises well. The Secretary also visited New Westminster and Nanaimo, where the Rev. A. Silva White has thoroughly prepared the ground. At Edmonton great interest has been shown in the work of the Brotherhood, and a chapter will likely soon be formed here. At Medicine Hat a large chapter has been organized of good, earnest men, and a good work is being done.

BOOK NOTICES.

Outlines of the Life of Christ, by W. Sanday, D.D., LL.D., Litt. D. Lady Margaret Professor, Canon of Christ Church, Oxford. New York: Charles Scribner's Sons. \$1.25, net.

This book, the preparatory note states, is due to the publishers' opinion that "the time has now come when it would be right to accede to a wish that has been expressed in various quarters for a separate issue of the article, Jesus Christ, in Hastings' Dictionary of the Bible. It has been thought best to reprint the article much as it stood with such amount of change as is necessary to carry out the principle of mutatis mutandis and convert it into a book." Of course, everything that Dr. Sanday writes is universally received with respect. The Dictionary article attracted almost world-wide favour. Dr. Sanday is well-known as a moderate and cautious, as well as a scholarly and accurate writer. Those who have read the article in Hastings' Dictionary will welcome its reappearance in this book form. The principal feature in this reprint is a most useful map.

The Supremacy of the Bible, and its relations to Speculative Science, Remote Ancient History and the Higher Criticism: a brief appeal to facts, Inductive Reason, and Common Sense. By J. Mercier McMullen, author of "The History of Canada," etc. Toronto: Wm. Briggs.

We have given in full, the title of this book of 470 pages, because it summarizes the contents of the book. Since reading Dr. Baxter's reply to Wellhausen's Prolegomena, of which Mr. Gladstone said, "Unless Wellhausen can effectively reply to Dr. Baxter, his (Wellhausen's) reputation as a theologian is gone," we have not met with so admirable a book on the "conservative" side. It is written with moderation, and the style is interesting. No one will tire with reading it. It would be impossible in a limited space to treat of its subject matter, and the mode of handling it, in such a way as to give anything like a full idea of its usefulness for the present times. We can only very, very, earnestly urge every clergyman, and every reading lay person to get this book and study it. It is not prolix, but it contains everything needful to an understanding of the High Critic position, and the disastrous consequences to the faith that must ensue, if that position is adopted. Not the least valuable portion of the book is the estimate of Cheyne, Driver, and others. We may add that Mr. McMullen is a Canadian, and a member of the Church of England.

The Bible: Its Origin and Nature. Seven Lectures Delivered before Lake Forest College, U.S., on the Foundation of the late William Bross.—By Rev. M. Dods, D.D., Professor of Exegetical Theology, New College, Edinburgh. Chas. Scribner's Sons, New York. Price \$1.

The divisions of this book are: 1. The Bible and other sacred books. The unifying element, which differentiates the Bible from all other sacred books, is not, among other excellencies, that in it alone God speaks to man, but that it is the record of His supreme manifestation in Jesus Christ. 2. The Canon of Scripture. In this lecture the author draws a most distinct line between the Church reason for accepting the

present canon and the Protestant reason. He is very emphatic in insisting: "The Protestant believes it to be God's Word, because through it God has spoken to him in such sort as to convince him that it is God who here speaks." This is the one sure foundation-stone of Protestantism, the response of the individual conscience to the self-evidencing voice of God in Scripture. He does not need to go to the Church to ask if this be God's Word; his conscience tells him it is." Luther found some of the books of the Bible to be not so witnessed. St. Paul calls the Church, "Stulos kai hedraïoma tes altheias." Further on the author says: "Protestants receive the Canon as they receive historical facts on the testimony of those who have pursued this line of enquiry." In the attacks on the Bible do we find Protestants appealing to the response of the individual conscience, etc.? They grounded their defence on the testimony of the Early Church. Three lectures treat of Revelation, Inspiration, Infallibility. The last two, on the Trustworthiness of the Gospels, and the Miraculous Element in the Gospels, we consider the best parts of the book. The last lecture we like the best of all. Of course, as a Presbyterian Dr. Dods ignores the true part taken by the Church in the selection of books from the canon. Dr. Dods' idea of the "Church" is the aggregation of jarring and separated sects united by an invisible unity. We could not recommend these lectures to Churchmen, as we think the foothold on which they rest is most precarious, and they seem to us to be unscriptural in their drift.

MAGAZINES.

The Homiletic Review (March).—Funk & Wagnalls, New York. \$3 per annum.

This is a very good number. Two papers have a special interest: one on Evan Roberts and the Welsh Revival. One by Evan Roberts himself, "A Message to the Church." Of course, "the Church" means the new Protestant idea, the invisibly united Protestant sects of every name. A very good article by Rev. W. Durban is on "The Religious Note in Recent Art." R. W. Thompson has a paper on "The King James and Douay Versions of the Bible." The rest of the Review is made up of the usual matter, and must prove of great service to those for whom it is intended.

Everybody's Magazine.—Among the interesting articles to be found in the April number of this magazine is one written by R. Barry on the siege of Port Arthur. J. Dennis, Jr., writes of the Hooligan and of the slum as a "world power." C. Brinton writes of Maxim Gorky, the Russian whose name has become famous of late in connection with the recent terrible massacre in St. Petersburg. There is the usual allowance of both fiction and poetry, and further instalments of the articles written by T. Lawson and C. E. Russell of "Frenzied Finance" and "The Greatest Trust in the World," respectively. The whole number is, as usual, well illustrated throughout, and is quite up to its usual standard of excellence. This number further contains a fourth instalment of "The Experiences of a Nursery Governess," by Miss M. A. Bensley.

Scribner's Magazine.—The April number of this magazine is notable for the number of its distinguished contributors, amongst whom may be mentioned R. H. Davis, T. N. Page, E. Wharton and Mde. Waddington. The former contributes an article on "Kits and Outfits," in which he gives his judgment as to the necessary things which a correspondent should take with him into the field. T. N. Page writes of the representative university of the South, the University of Virginia, of which he is an alumnus and a well-tried friend. F. E. Schoonover, the artist, describes in "The Edge of the Wilderness" his mid-winter adventures in the wilds of Canada in search of material for his brush. There are

further instalments of Mde. Waddington's "Italian Recollections," and Mrs. Wharton's serial, "The House of Mirth," and F. A. Vanderlip's concluding paper on "The Political Problems of Europe as They Interest Americans," this paper dealing with paternalism and nationalism as they are found in modern European Governments. In addition to the above there are four poems, of which "Vittoria," by M. Sherwood, is worthy of special mention, and several stories of fiction. There are also several coloured illustrations, one of which is entitled, "Spring in Union Square." This April number is essentially a spring number.

The Churchwoman.

TORONTO.

Weston.—St. John's.—The annual meeting of the Senior Woman's Auxiliary of this church here was held on the 20th ult. at the residence of Mrs. Taylor, North Station Street. The rector, the Rev. J. Hughes-Jones, M.A., presided, and spoke in appreciative terms of the good work done by the Woman's Auxiliary in the parish. The following officers were elected for the ensuing year: Mrs. Hughes-Jones, Honorary President; Mrs. Musson, President; Mrs. W. S. Scott, Vice-President; Mrs. J. J. Dalton, Secretary; Mrs. Jas. Irvine, Treasurer. Mrs. Musson, Mrs. W. T. Scott, and Mrs. John Best were appointed delegates to the annual meeting to be held in Toronto on May 3rd, 4th and 5th, the substitutes being Mrs. Hughes-Jones, Mrs. Naisbitt, and Mrs. S. W. Coulter. The senior W. A. has a membership of thirty. At the first annual meeting of the Junior Woman's Auxiliary of St. John's Church, held in the rectory, the following officers were elected for the year: Miss Foreman, Superintendent; Miss Winnifred Dalton, Secretary; Miss Gertrude Craven, Treasurer; Miss Dalton, Work Manager; Misses Foreman, Mamie Coulter and Louisa Lynch, delegates to the annual meeting in Toronto in May, the substitutes being Miss Craven and Miss May Irvine. Nineteen meetings were held during the year. Prizes in books are given to those who have not lost more than two meetings by the central board of the W. A. in Toronto, and the prize winners in St. John's junior W. A. are as follows: Gertrude Crane, attended all meetings; Louisa Lynd, lost one meeting; Maggie Lacey, May Irvine, and Edith Allan lost two meetings each. The rector finds both auxiliaries a great help to him, and that they have done noble work during the past year for the church in Weston, not forgetting their good work in the cause of Missions.

OTTAWA.

Cornwall.—Trinity.—The annual meeting of the Parochial Guild was held at the rectory on Tuesday, March 28th. There was a large attendance of members. The rector presided. The secretary and treasurer presented their annual reports which were eminently satisfactory. The election of officers resulted as follows: Warden, ex-officio, Rural Dean Houston; president, Mrs. Houston; honorary vice-presidents, Mrs. Bruce and Mrs. Rubidge; vice-presidents, Mrs. D. Carpenter and Mrs. Shaver; secretary, Mrs. Wallace; assistant secretary, Mrs. Stimson; treasurer, Mrs. V. L. White. Board of Management—Mrs. John Conliff, Mrs. James Robertson and Mrs. Stiles.

St. John.—St. Luke's.—The Woman's Auxiliary of St. Luke's Church has elected Mrs. McKim president; Mrs. Watters, vice-president; Mrs. Olive, second vice-president; Mrs. Rawlings,

third vice-president; Mrs. McConnell, treasurer; Miss Farmer, secretary; Mrs. Starkey, corresponding secretary; Mrs. Nobles, Dorcas secretary.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

L. L. Jones, D.D., Bishop, St. John's, Newfoundland.

St. John's.—St. John the Baptist.—Mr. E. H. Davey, warden of the cathedral, received a cablegram from the Lord Bishop of Newfoundland on Saturday morning informing him that the Rev. Canon Cartwright had resigned the rectorship of the cathedral. For the past six years the Rev. gentleman has laboured in St. John's, and has been exceptionally popular, and the announcement of his resignation has caused universal regret. Canon Cartwright is now in the Isle of Wight being treated for creeping paralysis, and his resignation is due to the fact that his health is not improving.

FREDERICTON.

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

Hampton.—The Rev. E. A. Warneford, who for more than forty years was the vicar of Norton, died here on Tuesday, the 28th ult. He has been living in retirement since 1895. The late Mr. Warneford was well known throughout the Province, and was much respected. He was the son of the late Rev. John Warneford, M.A., of the University of Cambridge, who was chaplain to the Earl of Egmont throughout his whole clerical life. The son, Edward Arthur, was born September 10, 1826, near Dorking, in the county of Surrey (Eng.), where his family have been landlords since the reign of King John, in the thirteenth century. He was educated at English schools, and coming to New Brunswick in 1847, completed his theological studies under the late Bishop Medley, with whom he resided at Salamanca for two years. Ordained deacon by Bishop Medley September 23, 1849, he was sent as curate to the late Rev. S. D. Lee Street, rector of Woodstock. On December 22, 1850, he was ordained priest, remaining curate of Woodstock until July, 1851, when he was appointed rector of Norton. In 1852 he went to England for a visit, and there married Miss Sophia Mary Hammill, daughter of Major Hammill, of the 18th Royal Irish Regiment. Mrs. Warneford came with her husband that same year to his New Brunswick parish, and for forty-four years was his earnest co-worker there. In 1895 Mr. Warneford retired from the rectorship of Norton, and had for the past ten years made his home at Hampton Village, but ready at all times to assist his brother clergy in their work. His death was not unexpected, for he had suffered seriously from heart trouble for the past two or three years. He is survived by his wife and three sons, Hammill Warneford, of Norton; Dr. Percy Warneford, of Hampton, and Rev. Charles E. A. Warneford, rector of Johnston, Queens county. Mr. Warneford was always, under all circumstances, a courteous and affable gentleman, whose quiet influence has left its mark upon his parish and upon the characters of those whose faithful pastor he was for nearly half a century. The funeral of the late Rev. E. A. Warneford took place on the 30th ult. from his late residence, Hampton Village. Considering the condition of the roads, a large number of friends of the deceased clergyman attended. The funeral service was conducted by Rev. DeWolfe Cowie, assisted by Rev. D. I. Wetmore, of Clifton. The pallbearers were Rev. Mr. Daniel, Rev. Scovil

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St. John.—St. a retired clergy; N.S., is at pres until a successo de Soyres; L.L.

Clarendon Larr

Halifax.—St. Dixon is a gre he was one of 1 bers, and has whole commu monia in the c fined to the ho and had been Paul's for sev versal brought on he died. Mr. England, and y who was high was one of th not only be r loved so well charitable, and knew no bond miss him. H and Roman C sent gifts at a Mrs. Dixon, sympathy of t bereavement.

Kensington.— ioners, the R years past has London, and the living, ar England early

Charlottetov Sunday Scho lately in the the Ven. Arc Jas. Simpson, W. B. Sisam, Justice Fitzge the Archdea of the Sunda and after the letter from t lowing outlin ings next su 4th—8 a.m., Association; Service; prea 5th—8 a.m., 1 Auxiliary; 3 6 p.m., tea i Sunday Scho "Quiet Day" Bishop. Th and Woodro Pope were a mulate a sel solidation of on the Islan at their nex R. Cumming special outst next. A do will be made mittee next tion of a St tered into fi rell, the-wif take part i Woman's A has been a

Neales, Charles Dickson and John Raymond. Interment took place in Lower Norton cemetery.

St. John.—St. John's.—The Rev. Canon Brock, a retired clergyman, who resides at Kentville, N.S., is at present taking charge of this parish until a successor to the late rector, the Rev. J. de Soyres, LL.D., is appointed.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—The death of Mr. Thomas Dixon is a great loss to this church, of which he was one of the most zealous and faithful members, and has cast a shade of gloom over the whole community. He had an attack of pneumonia in the early winter, and after being confined to the house nearly two months recovered, and had been in his accustomed place in old St. Paul's for several Sundays, but a sudden chill brought on congestion of the lungs, from which he died. Mr. Dixon was a native of Liverpool, England, and was born in 1831. He was a man who was highly respected and esteemed. He was one of the oldest parishioners, and he will not only be missed by the Church which he loved so well but by others, as he was most charitable, and his charity was widespread and knew no bonds of race or creed. The poor will miss him. He took interest in the Protestant and Roman Catholic orphanages, to which he sent gifts at all seasons, and with lavish bounty. Mrs. Dixon, who survives him, will have the sympathy of the whole community in her great bereavement.

Kensington.—Much to the regret of the parishioners, the Rev. J. A. Winfield, who for some years past has been rector of the parish of New London, and who has resided here, has resigned the living, and will return to his old home in England early next month.

Charlottetown.—St. Paul's.—A meeting of the Sunday School Conference Committee was held lately in the schoolroom. Those present were the Ven. Archdeacon Reagh (chairman), Rev. Jas. Simpson, C. R. Cumming, W. J. Woodroffe, W. B. Sisam, Messrs. P. Pope (secretary), Mr. Justice Fitzgerald, and Mr. L. B. Miller. After the Archdeacon had given a statistical account of the Sunday School in Prince Edward Island, and after the Rev. C. R. Cumming had read a letter from the Bishop of Nova Scotia, the following outline of the programme for the meetings next summer was drawn up: Tuesday, July 4th—8 a.m., Holy Communion; 10 a.m., Clerical Association; 3 p.m., Church Convention; 8 p.m., Service; preacher, the Bishop. Wednesday, July 5th—8 a.m., Holy Communion; 10 a.m., Woman's Auxiliary; 3 p.m., Sunday School Conference; 6 p.m., tea in St. Peter's schoolroom; 7.30 p.m., Sunday School Conference. Thursday, July 6th—"Quiet Day" for the clergy; conductor, the Bishop. The Archdeacon, Rev. Messrs. Sisam and Woodroffe, Judge Fitzgerald and Mr. Percy Pope were appointed a special committee to formulate a scheme for the improvement and consolidation of the financial condition of the church on the Island, to be presented to the committee at their next meeting on May 1st. The Rev. C. R. Cumming was appointed to obtain names of special outside speakers for the meetings in July next. A detail arrangement of the programme will be made all for the next meeting of the committee next May, when the matter of the formation of a Sunday School Association will be entered into fully. It is understood that Mrs. Worrell, the wife of the Bishop of Nova Scotia, will take part in the meetings connected with the Woman's Auxiliary in July next. Mrs. Worrell has been a prominent member of this organiza-

tion for some time. Therefore her assistance will be most valuable. Every church on the Island has the right to elect two delegates for this coming conference, and every Sunday School two representatives. If more are desirous of attending, no doubt arrangements will be made for their hospitality. A meeting of the special committee, consisting of the Rev. Messrs. Simpson, Reagh, Cumming and Woodroffe, was held, and final arrangements for the "Quiet Day" for the clergy made.

MONTREAL.

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

Montreal.—St. James the Apostle.—A large and distinguished gathering witnessed the presentation of an address and golf set to Rev. Canon Ellegood on Thursday afternoon, 16th inst., on the occasion of his eighty-first birthday. The presentation was made in the schoolroom by Mr. S. O. Shorey, one of the churchwardens, and the following is the address, followed by the Canon's reply: "Dear Canon Ellegood,—The members of your church desire on this, your eighty-first birthday, to extend to you their sincere and hearty congratulations. It is a source of great pleasure and gratification to your loving parishioners that you have been spared to them so long, and that you are still strong and vigorous, and abundantly able to preside over them and attend to the ministrations of God's Church in your own beloved St. James'. It must also be very gratifying to yourself that it is so. It is not given to many to reach your advanced age, retaining good health and spirits; the latter you have always possessed in a marked degree, and it is always a great pleasure to the members of your loyal congregation to see your smiling face, and to receive the hearty grasp of the hand, and the words of encouragement and hope which it is always your great pleasure to extend to them. At your own desire no formal demonstration is being made to mark this very interesting and auspicious event, but we trust you will appreciate that our congratulations are none the less hearty, though rendered in this informal manner. We ask you to accept this golf set as a souvenir of the occasion. Long may you be spared to use it, and to your devoted congregation." The rector made an appropriate and felicitous reply. Miss S. Smith presented a large bouquet on behalf of the ladies of the congregation and the leathern case containing the golf outfit bore the following inscription: "Presented to Canon Ellegood, D.C.L., on the occasion of his eighty-first birthday by the members of his church, March 16th, 1905."

TORONTO.

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

Toronto.—St. Stephen's.—The rector and churchwardens of this church have appointed Mr. Edgar R. Doward to the position of organist and choirmaster of this church. Mr. Doward's appointment has been received with great satisfaction by the members of the congregation. He will commence his new duties there on May 1st.

Brighton.—St. Paul's.—Special services are being held in this church during the present season of Lent. An attractive list of special preachers on Thursday evenings is announced, and these services are attended by large congregations. Sermons have been preached by the Rev. G. R. Beamish, rector of Belleville; Rev. Canon Spragge, of Cobourg, and the Rev. Rural Dean Armstrong, Trenton. Next week the Rev. A. J. Fidler will preach on "The Power of the Individual Soul," and on the following Thursday the Rev. W. L. Armitage, of Picton, will take "The Vision of a Man" as his subject. The rec-

tor is preaching on Sundays to increasing congregations. The morning services on "The Son of Man in the Wilderness" treat the temptation of Christ in the wilderness as illustrating the life of the Christian in the world. The Sunday evening services are on subjects connected with the last events of the Saviour's life upon earth. Special music is rendered at some of the services, and the solo singing of Mrs. Fowler calls for special mention.

NIAGARA.

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

Hamilton.—Christ Church Cathedral.—The Lord Bishop of Ontario preached in this cathedral church on Sunday evening, the 26th ult. He chose for his subject, "Servitude to Jesus Christ," and he founded his discourse on the text, "Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of Christ." The Bishop's sermon was a very impressive one, and was listened to with marked attention by the large congregation which was present.

St. Catharines.—St. Thomas'.—The Lord Bishop of the diocese held a Confirmation in this church on Sunday, March 26th, in the presence of a large congregation. The number of candidates was sixty-one, which is one of the largest in numbers ever hitherto presented in this parish. The Rev. N. I. Perry, the rector, presented the candidates to the Bishop to receive from him the apostolic rite.

Milton.—Grace Church.—News was received here on Monday, the 26th ult., of the death of Mrs. Mignot, wife of the Rev. P. T. Mignot, who nine years ago was rector of this parish, and who is now rector Castel Church, Guernsey, in the Channel Islands. Mrs. Mignot was operated upon in the Victoria Cottage Hospital, Guernsey, on the 12th March, and died two days later. The news of her death was a great shock to the many friends she and Mr. Mignot made during their stay in Milton, not only in the congregation of Grace Church, but among the citizens of the town generally, and deep sympathy is expressed for Mr. Mignot in his bereavement.

HURON.

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

Brantford.—Trinity.—A meeting of the vestry of this church was held on Monday evening, March 27th, when it was decided to erect a chancel and schoolhouse in addition to the present church building. The extension is necessitated by the growth in the membership of the church. Work will be commenced at once. The chancel will probably be 18 feet in length, and the schoolhouse will also be of a good size, probably 30 by 40 feet, or even larger. It is estimated that the total cost will be somewhere in the neighbourhood of \$800, of which sum about half is at present on hand. It was also decided to advertise the sale of the church sheds, as they are situated on the site proposed for the schoolhouse.

Aylmer.—Trinity.—Those who arrived at this church on March 26th in the morning at the usual hour of service found themselves too late, for, although extra chairs filled all available space, every seat was taken, and even standing room in the vestibule was overtaxed. The event was the first visit to the Elgin Rural Deanery of Bishop Williams, to whom Rural Dean Farney presented a class of twenty-six for Confirmation. One of the candidates was eighty-seven years of age. She had desired to be confirmed before, but illness had caused her to defer it. The service was a most solemn and reverent

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News ents.

Johns,

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one, consisting of morning prayer to the end of the third collect. His Lordship then addressed the candidates most impressively, pointing out the importance of character-building, especially as they were to-day making public their intention to follow the Saviour. There were three things especially important: Bible reading, that they may know what God would have them do. Especially was this important for the young, as the truths learned before we were twenty would be remembered in old age when all else was forgotten. Attending divine service, that we all may worship God together, and combat the evil that may have beset us during the week. In conclusion, he reminded them of the Divine command, "Do this in remembrance of me," one of the last commandments of our blessed Lord. He urged them strongly not to neglect this privilege and duty, as many did who called themselves Christians. Two candidates at a time then came forward and received the rite of the laying on of hands, after which the Bishop presented them with cards of Confirmation. The Bishop, who has the Welshman's fondness for music, was much pleased with the fine organ which was presented to this church a few years ago by Mr. David Marshall, of Aylmer and Hamilton. Its beautiful tones were well brought out by Miss White. The singing also was particularly good. The reception held by the Bishop and Mrs. Williams on Saturday night in the church parlors was a very delightful and successful event. A large number were present, among them all the ministers of other denominations. The ladies who contributed largely to the success of this function were Mesdames Ambridge, Backus, Farney, Marshall, Turnbull and Wrong.

Forest.—St. James'.—At a meeting of the vestry of this church on Monday evening, March 20th, the resignation of the Rev. J. Berry was presented and accepted. At the same meeting a committee composed of J. F. Roberts, the rector's warden, and Thos. Watson was appointed to confer with the Bishop respecting Mr. Berry's successor.

Port Burwell.—The Rev. Wm. Hinde, who has for the past five years been rector of St. Paul's Church, Shelburne, has been appointed by His Lordship the Bishop of the Diocese of Huron to be rector of Port Burwell parish. His parishioners and many others of sister congregations are sorry to hear of his going, for he is very popular with all. At a meeting of his congregation on Thursday evening, March 23rd, the following resolution was passed: "That this meeting desires to place on record their strong sense of the excellent and faithful work done by the Rev. Wm. Hinde during his charge of the work in this parish, and wishes also to express their earnest hope that the change to Port Burwell may be to the advantage of himself and his family, as it certainly will be to the members of that parish."

ALGOMA.

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

Port Carling.—The Bishop visited this Mission on March 14th, 15th and 16th. Six candidates received the Apostolic rite of Confirmation in St. James' Church, Port Carling, and two candidates in Christ Church, Gregory. Bishop Thorneloe was accompanied by the Rural Dean, the Rev. W. A. J. Burt, and was met at Milford Bay by Mr. A. T. Lowe, Catechist, who is an earnest and hard-working candidate for the ministry, and at present in charge of Falkenburg and Milford Bay services. The Bishop, as well as preaching at the two services mentioned, gave earnest addresses at Milford Bay and at Port

Sandfield. His words were listened to by large and appreciative congregations, some even accompanying His Lordship from church to church. The Rev. Rural Dean Burt, a former incumbent, assisted in the services as did the present incumbent, the Rev. L. A. Trotter. Everyone looks forward to His Lordship's next visit.

RUPERT'S LAND.

Samuel T. Matheson, D.D., Coadjutor Bishop, Winnipeg.

Brandon.—St. Matthew's.—The following address was presented by the congregation, on Saturday night, the 18th ult., to His Grace, the Archbishop of Rupert's Land, on his first official visit to the parish: "May it please Your Grace—The rector, select vestry and congregation of the parish of St. Matthew's, Brandon, on this, your first visit to our parish since your appointment to the exalted position in Rupert's Land desire to tender you our congratulations and respectful submission to your authority as Bishop of this diocese and Archbishop of the Province of Rupert's Land. We appreciate the difficult task before you in following at once such an able administrator and wise ruler as the great Archbishop who preceded you. With the example of his wisdom, tact and justice before you, we may hope and pray that you may be able to emulate his career. You take up your work at a time, in the history and making of this Western country, when conditions are radically changed from those which existed during his regime and perhaps questions, more difficult than he had to deal with, will fall to your lot to dispose of. May you be granted, by the Great Head of the Church in whom he trusted, such wisdom and strength as will guide you in all troubles and lead you in the wisest courses. We are pleased to assure you of the loyalty of this parish to your authority, and we will ask of you nothing better than the same just and generous treatment we received from your predecessor. Our parish is prosperous, growing and at peace; and in return for a loyal obedience to your authority may we receive that hearty encouragement at your hands which makes willing workers and a contented parish. We wish you every success in the great office to which you have been appointed. Signed by the rector, select vestry, and on behalf of the congregation."

Dynevor.—St. Peter's.—Sunday, March 26th, 1905, was a red-letter day in this parish, and will long be remembered by the densely-crowded congregations, who were privileged to attend the bright and interesting services. It was the jubilee of the large stone church built by that pioneer C.M.S. missionary, Archdeacon Cochrane, at the Red River Indian settlement, as St. Peter's was for a long time known. In preparation for the jubilee, a new tower and spire were erected two years ago, costing \$445, of which the Woman's Auxiliary of the parish contributed \$250, the proceeds of three years' work in their sewing classes; and the balance was subscribed by the parishioners and a few friends. Last summer repairs to the extent of \$200 were made in beautifying the interior, so that the whole church was in good shape for its celebration. Three special services had been arranged for this day. The first was held at 10 a.m., consisting of the baptismal service, when 12 souls were baptized or received into the fold of the Church, including two converts from Rome; and the confirmation service, at which 86 candidates (44 males and 42 females), were presented by the incumbent, the Rev. John G. Anderson, to Archbishop Matheson. His Grace's addresses, before and after the laying on of hands, were both eloquent and impressive. The Rev. B. Mackenzie, a former incumbent, also assisted at this and all services of the day. At 2 p.m. all the Sunday schools in the Mission joined forces. A very large congregation was present, the parents and friends of the pupils taking advantage of an invitation to be present. After special prayers, preceded and followed by selected hymns, the

Archbishop gave a stirring and earnest address to the teachers and scholars, which was particularly effective from the fact that His Grace spoke from a long experience in Sunday school work. At 4 p.m. the jubilee service proper began with the Ante-Communion service. After the recital of the Nicene Creed, Psalms cxi. and cxxvi. were chanted. The clergy, preceded by the Archbishop, then walked down the north aisle to the door and passing under the arches of the jubilee tower, His Grace dedicated the structure to the worship and glory of God in the name of the Trinity. While the procession passed back to the chancel by way of the south aisle, the bells, which had been newly hung in position, rang a merry peal. The chanting of Psalms cxxii. and cl. brought this ceremony to a close. The Archbishop ascended the pulpit and preached a sermon of great force, many being visibly affected during its delivery. Among many heart-searching lessons he drew especially that of thankfulness from the past, responsibility from the present, and hope for the future. The recital by the crowded congregation present of the Jubilee Prayer, written for the occasion, and led by the Archbishop, gave a very impressive finish to a most impressive sermon. Then followed the most moving scene of all the day's occurrences. A continuous train of communicants filed up to the communion rails to the number of 170. It was particularly touching to see such a large number of the young, newly confirmed, commemorating so reverently the dying love of their Saviour. There were many contrasts noted during the day between the St. Peter's Indian settlement of fifty years ago and the St. Peter's of to-day, e.g., the neat and comfortable houses of to-day, instead of the wigwams of that time; the well equipped mission buildings, including the Dynevor Hospital, instead of the rude beginnings of Church life at that day; the well organized parish contributing to the stipend of its clergyman and all diocesan objects, compared with the dependent and purely missionary character of the work then. Of 247 families in the district covered by St. Peter's, 225 are members of the Church of England, 12 Roman Catholic, five Presbyterian Scotch residents, and five Baptist. There are four chapels, four Government day and five Sunday schools worked in connection with the central church, whose jubilee was celebrated on Sunday. Five services are held every Sunday by the incumbent, assisted by lay-reader Ex-Chief Adam, in the English, Cree and Soto languages.

Winnipeg.—St. Peter's.—A pleasant function took place lately, when the rectory was invaded by the members of the Young People's Association of the church in what proved to be a genuine surprise party to the rector and Mrs. Fea. The

Easter Ferneries

These dainty little flower pots run from \$2 each upwards. The patterns this Spring are singularly attractive. As window or table ornaments they have no rivals. An ordinary flower pot fits inside them, and they are strong and well made. Our new stock is much admired.

WANLESS & Co.,
FINE JEWELLERS,
Established 1840.
168 Yonge St., Toronto.

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Wm. Cyprian

Pincher Cree
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John Gris

Oxbow.—Th was observed vice at 7.30 in Wednesday, M 4.30 p.m., the preached to at his subject: " 20th to 27th from the Arc Harding gave of the All Sa Auxiliary at ber's, on Wed con's series commenced o dren's service continued on 26th, and cor meeting, with Lent. With "Au revoir" day, March 2 for Estevan. day offertorie placed in All in memory o September, 10 Evangelist, Auxiliary, su beautiful "fai linen. Thro society, we ha the Bow, a f linen, and a Gee, of Bath and the Mon Auxiliary, w present of a munion, for

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ladies were amply laden with all good things in the way of refreshments, and the gentlemen's contribution consisted of a handsome tea set, which was presented to the rector and Mrs. Fea, on behalf of those assembled, by Mr. Oxton, who in a few well chosen remarks voiced the sentiments of the contributors. The rector made a suitable reply, as also did Mrs. Fea. Games, music and general good-fellowship was the order of the evening, and the approach of the midnight hour saw the dispersing of a gathering happy to have met and sorry to part.

CALGARY.

Wm. Cyprian Pinkham, D.D., Calgary, N.W.T.

Pincher Creek.—St. John's.—A new altar for this church has been donated by Mr. and Mrs. Edward Faithorn, and was used for the first time on Sexagesima Sunday. It is of oak of neat design, and very well made, being the work of Scott Bros., of this town. It forms a valuable addition to the furniture of the church, and the thanks of the congregation are due to the donors for their kind and thoughtful gift.

The March meeting of the Ruri-Decanal Chapter of Calgary was held on the 7th March, at the Sarcee Reserve, at the kind invitation of the Archdeacon and Mrs. Tims. The Archdeacon had kindly provided a conveyance for the members from Calgary, which left at 9 a.m., the drive both ways being much enjoyed by those able to attend. On arrival the usual proceedings took place—Mattins and Celebration in the morning, followed by a business meeting—and in the afternoon devotional study of a portion of Acts X. The topic for discussion after this resolved itself into reminiscences of the beginnings of the Church's work in different parts of the diocese, which was particularly interesting to the more junior members, as Archdeacon Tims and Canon Stocken are the two senior clergy of the diocese in point of time, and have stored away between them information on the subject which is beyond the reach of most of the clergy.

QU'APPELLE.

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

Oxbow.—The opening of the Lenten season was observed in this Mission by an evening service at 7.30 in All Saints' church, Oxbow, on Ash Wednesday, March 8th. On Friday, March 10th, at 4.30 p.m., the Rev. James Williams, of Estevan, preached to an appreciative congregation, taking as his subject: "The Purpose of Lent." From March 20th to 27th we had the great pleasure of a visit from the Archdeacon of Assiniboia; Archdeacon Harding gave an interesting address to members of the All Saints', Oxbow, branch of the Woman's Auxiliary at their weekly meeting, at Mrs. Barber's, on Wednesday, 22nd March. The Archdeacon's series of special services, with addresses, commenced on Friday, March 24th, with a children's service at 4.15 p.m. These services were continued on Saturday and Sunday, March 25th and 26th, and concluded with Evensong and an after meeting, with address on the third Sunday in Lent. With the hope of seeing him again soon, "Au revoir" was said to the Archdeacon on Monday, March 27th, when he took the evening train for Estevan. An oak lectern, bought with the Sunday offertories of the school children, has been placed in All Saints', Oxbow. The Wilson sisters, in memory of their brother, Percy, (who died September, 1904), have, through the St. John the Evangelist, Montreal, branch of the Woman's Auxiliary, supplied All Saints', Oxbow, with a beautiful "fair linen cloth" and set of Communion linen. Through the Qu'Appelle Needlework Society, we have lately acquired for St. George's, the Bow, a fair linen cloth, and set of communion linen, and also a green stole. From Miss Marion Gee, of Bath, England, per Mrs. Henry J. Evans, and the Montreal diocesan branch of the Woman's Auxiliary, we have received the very acceptable present of a chalice and paten, for Holy Communion, for St. George's, the Bow.

PURE AND HOLY GIFTS.

In frankincense they indicate the honour due to God; in gold, the Kingly dignity; in myrrh, the burial of the body. Let us also, therefore, offer to our God pure and holy gifts, chastity, faith, patience, charity, humility of mind, purity of life, souls worthy of a Divine Indweller. For these are the gifts well pleasing to God; these are the acceptable offerings; which are indeed offered to Him, but which benefit the offerers. He needs nothing. He needs no gift; but He reckons this as the best gift—that He should have cause for giving gifts to us. From us He exacts no more, He asks no more, than our salvation. For He considers that we bestow on Him all things, when we do so act that by Him all things may be bestowed on us; by the aid of our Lord Himself, Jesus Christ, to Whom, with the Father and the Holy Spirit, belongs honour throughout all ages.—St. Augustine.

—Our murmurings and repinings arise from our ignorance. We see not the precipice or the pit on the other side of the hedge or wall.

—Happiness is a matter of habit, and you better gather in fresh every day or you'll never get it at all.—Elbert Hubbard.

—I have been more and more convinced, the more I think of it, that, in general, pride is at the bottom of all great mistakes.—C. Ruskin.

Correspondence.

DR. KIRKPATRICK'S VISIT.

Sir,—I did not say, as Canon Welch assumes, that Bishop Ryle had anywhere said the earlier parts of the Bible were a mere compilation of myths, legend, fictions, etc., etc. I was merely summarising what the critics say, as is quite evident, and added, if Canon Welch can explain how a book of which such things are true is, as he says he believes it to be, the very word of God. Then he and Bishop Ryle, whom he professes to be following, will deserve a universal patent for their invention. Canon Welch says that if I can point out any passage in which Bishop Ryle says that the early Bible stories are myths, legends, etc., he will forthwith denounce his idol and withdraw his allegiance to Bishop Ryle. Well I am most anxious for Canon Welch's deliverance from bondage, and restoration to the traditional belief of the Catholic Church, and so I beg to supply the means of release. In Ryle's "Early Narratives of Genesis," p. 87, commenting on Gen. 4: 17, Enoch, etc., Ryle says: "Perhaps we should not be far wrong in regarding these personages as consulting a group of demigods or heroes, whose names in the earliest days of Hebrew tradition filled up the blank between the creation of man and the age of the Israelite patriarchs." Such a group would be in accordance with the analogy of the primitive legends of other races. This view is endorsed by Driver in his "Book of Genesis," p. 73.

JOHN LANGTRY.

THE GENERAL SYNOD.

Sir,—May I offer a suggestion for consideration by the General Synod, at the meeting to be held in September next? It is in connection with the method of choosing the delegates to that most important body. In the Presbyterian Church of Canada the commissioners to the General Assembly, which is the highest court in that Church, are chosen partly by rotation and partly by election. A certain number go to the General Assembly by rotation, and a certain number by election. The advantages of this system are so obvious that I do not think it is necessary to state them. If the delegates to the General Synod were chosen in this way I think the interest in its work and in the work of the whole Church would be deeper and more extensive.

R. W. C.

MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN CANADA.

Sir,—Statement of receipts and expenditure for the year ending December 31st, 1904.

Table with 2 columns: Description and Amount. Includes Balance on hand, 1903; Receipts; General; For Special Objects.

WE PAY INTEREST AT

3 1/2 %

compounded twice a year on deposits of one dollar and upwards. Our depositors are afforded EVERY FACILITY in dealing with their accounts.

ABSOLUTE SECURITY

is assured by conservative investments amounting to more than twenty-four million dollars. Our paid-up capital is six million dollars.

CANADA PERMANENT MORTGAGE CORPORATION, TORONTO STREET, TORONTO.

Payments.

Table with 2 columns: Category and Amount. Includes Foreign, Canadian, Special, Charge Account, Balance on hand.

Some one enquires for a brief statement of M.S.C.E. Perhaps this will do. It is correct.

H. POLLARD.

FINANCIAL RESOURCES OF CHURCH OF ENGLAND IN ENGLAND.

Sir,—Some time ago when a Canadian clergyman was soliciting subscriptions in England for a Church institution in Canada his action was condemned on two grounds; 1st, that, it gave the people in the Old Land the idea of Canadians being poorer than they are; and, that the Church-people in England were not in a position to spare any money for aiding a Colonial Church. I protested at the time against both these assertions, which, in my humble judgment, are without any foundation. I beg to ask you to republish the following statement of the voluntary offerings of the Church of England in England for the year ended Easter, 1904. The statistics are drawn from official sources, and were published in a recent issue of the London Times:—

I.—Funds contributed to Central and Diocesan Societies and Institutions, of the Church of England, and administered by their executives:—

Table with 2 columns: Category and Amount. Includes Home Missions, Foreign Missions, Educational Work, Clergy, Education and Charitable Assistance, Philanthropic Work.

Cottage Hospitals	148,286	1	1
		517,228	17
Total	£2,323,649	2	2

II.—Funds locally raised, retained, and administered by the clergy for parochial purposes alone:—

1. For the Parochial Clergy—			
For the maintenance of Assistant Clergy	£708,441	19	1
Church Collections and Easter Offerings to Subsidize Clerical Incomes	157,727	4	8
	£866,169	3	9
2. For Elementary Education—			
General Maintenance of Elementary Schools—			
(a) Annual Contributions	£452,536	17	6
(b) Interest on Invested Funds	110,227	13	0
School Buildings (new or enlarged Day and Sunday Schools)	170,873	6	3
Sunday Schools	181,771	10	7
	915,409	7	4
3. For General Parochial Purposes—			
For the Maintenance of Church Services, etc.	£1,376,086	9	11
For the Support of the Poor	521,083	8	11
For any other purpose (Religious or Secular)	254,475	13	10
For Church Building, etc.—			
Fabric and Fittings	1,261,750	13	5
Burial Grounds	26,847	8	8
Endowment of Benefices	167,614	6	7
Parsonage Houses	98,587	17	10
	3,706,445	19	2
Total	£5,488,024	10	3

Summary.

I. For general purposes	£2,323,649	2	2
II. For parochial purposes	5,488,024	10	3
	£7,811,673	12	5

From the above we learn that, in the year between Easter, 1903, and Easter, 1904, no less than \$39,058,000 was the sum of the voluntary contributions of the Church-people of England to Church purposes, which equals an average of \$8 per head of the entire adult population who are outside jails, asylums and poor-houses. Yet we were told that this people could not spare anything for Canadian Church objects!

This enormous sum of 39 millions of dollars was wholly apart from the income derived from endowments which, in thousands of cases, are enough to maintain the clergy. When I was in England I compiled the statistics of the diocese in which I resided, and can testify that many thousands of Church-people whose incomes range from \$2,000 to \$100,000 per annum never dreamt of giving more than \$5 to \$25 per annum to Church objects. The dry bones have been shaken up since then, but from later information sent me I am satisfied that the English Churchman's contribution to the maintenance of divine service does not average more than one-tenth the average in Canada.

It will be noticed in the above statement that the total contributed for clerical maintenance and for divine services was £2,242,255, or \$11,211,000, out of a total of \$39,058,000 voluntarily given to all manner of Church objects.

J. H.

DR. KIRKPATRICK'S VISIT.

Sir.—In order to assure, if possible, the minds of those who have misgivings as to the teaching of Canon Kirkpatrick, I beg to assure my brethren of the clergy and laity, that, so far as we in Halifax are able to judge, Canon Kirkpatrick is worthy of all honour and acceptance, as a lecturer by the Canadian Church. Canon Kirkpatrick has won all hearts here. His clear and convincing reasoning, his reverent and devout spirit, his wonderful simplicity of expression, combined with profundity of thought, have brought home to the minds and hearts of many here, the exquisite beauty, the deeper meanings, and the divine harmony of the Scriptures, in a way never before experienced. Canon Kirkpatrick's first sermon in St. Luke's Cathedral, on the Holy Scriptures as a preservative from sin, and his lecture in St. Paul's Parish Hall on Sunday afternoon, on the Prophets, and their historical, evidential, and moral value, were models of strong reasoning, and calculated to inspire all who heard them with a deeper reverence and love for the Bible. So far as I have heard myself, or been able to learn from others, nothing was said by him in his lectures whilst in Halifax, of which he gave four more on the Psalter, besides those mentioned before, which even the most captious critic could find fault with. When I confess that I had myself some misgivings as to the Canon's coming, but that I now feel his visit has been of real, and true spiritual benefit to us, strengthening our faith in the

divine inspiration of the Bible, I think I have said enough to prepare our brethren in the West to receive him with a hearty welcome, as we have wished him God-speed.

E. P. CRAWFORD.

THOMAS PAINE AND THE HIGHER CRITICS.

Sir.—It may be due to your readers that I should give some proof of the similarity between Paine's book and Wellhausen's. A few extracts from Paine will be sufficient as the general tenor of the other is only too well known. Paine says, "I proceed to examine the authenticity of the Bible, and I begin with the 'Five Books of Moses,' so called: My intention is to show that these books are spurious; that Moses is not the author of them; that they were not written in the time of Moses, nor till hundreds of years after; that they were an attempted history of the life of Moses and his times, written by some ignorant or stupid pretenders to authorship centuries after his death, as men now write what is supposed to have happened thousands of years ago!" He then applies to the Book of Genesis the "Jehovistic" and "Elohistic" theory. And thinks he proves that the "creation of man," of "woman," the "talking serpent," the "doleful adventure of the fall," the "forbidden tree," "flaming sword," "Eden," the "flood," are "mythology, the composition of unknown men centuries after Moses was dead, if there was a Moses." I need not encroach on your space no further to show that my former statement was correct, for every one who knows anything of the teaching of the Critics must see how identical is this of Paine. Except for the more modern and illogical theory of evolution, this is Higher Criticism as it is to-day, and this is precisely the amount of the boasted learning there is in the learning of the renegade Quaker Tom Paine. There is this, however, in poor Paine's favour as compared with many of the modern writers on the subject. Paine was not fattening at the Church's crib while undermining her faith. But he had the courage of his convictions, and was prepared to suffer, and did suffer, for what he no doubt supposed to be true. And the most remarkable and lamentable feature of the present condition of affairs is the deplorable moral lapse from the path of honour and rectitude which it shows on the part of many of these writers. It has thus been stated by a recent English writer, "It is sad to think that the faith of thousands is being shaken by those, who have sworn that they believed in Genesis, Jonah and Daniel, and having gained office thereby, regard their statements as myths." No doubt these writers are making fortunes by the sale of their pernicious books. But it is at the price of the souls of men, whose faith is being weakened in the hour of temptation by these mischievous notions. And their widespread popularity is largely due to the subtle excuse they give for faithlessness in our battle with worldliness and sin.

J. MACLEAN BALLARD.

WESTCOTT AND SAYCE.

Sir.—Some of your readers may be interested in the following words of Bishop Westcott:—"Historical Criticism brings the records of Revelation into contact with human life. As long as the Bible was supposed to be wholly removed from the general mass of literature, and exempt from the action of the natural forces which affect the composition and transmission of other books, it lost more than half its power over the souls of men." ("Lessons from work," page 32). Sayce, too, in "The Higher Criticism and the Monuments," published by the S.P.C.K., says:—"Of the composite character of the Pentateuch, competent critics of all schools are now agreed," and "the 'higher' criticism of the Old Testament has thus been justified in its literary analysis of the Books of Moses," (pages 31 and 34).

E. C. CAYLEY.

THE CIRCULAR FROM ENGLAND RE THE CLERGY AND BIBLICAL CRITICISM.

Sir.—I suppose all the clergy in Canada have received a copy of the same letter that came to me the other day headed "The Clergy and Biblical Criticism." "Private and Confidential." The intention was to secure signatures in order to make the declaration public. I read it with great care, and have read it again and again, and the more I read it, and the more carefully I study it, the more one feels impelled to advise caution with regard to it. It simply means in one word that the younger generation of the clergy and students in the Church of England are to be impressed by an over-powering mass of names, and that a movement which in many respects is far more perilous to the foundations of the Catholic faith than the Higher Criticism of the Old Testament, is to receive the authoritative sanction of an imposing array of the clergy of the Church of England. The fourth section alone should make every Canadian clergyman hesitate. "Our conviction that it is not without grave responsibility and peril that any of us should build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in the court of trained research." If that sentence is followed to its legitimate con-

clusion it over-turns the foundations of the faith of Christ; for it takes the Gospels and the Acts, and the historical elements of the Epistles out of the position of final appeal and absolute authority as the foundation of the faith, and leaves it as a still-to-be-determined-matter in the hands of so-called critical experts, many of whom may be, in the present, and probably will be in the future as they have been in the past, men more dominated by the spirit of German rationalism than by simple faith in the Word of God. "The peril of building souls upon details of New Testament narrative" is a sentence that amazes and perplexes one the more it is read. What is meant by the details of New Testament narrative. If you erase at the determination of this "court of trained research," a verse or two in Matthew 1, a detail or two in Luke 1, and 2, a few details more in Mark 15, a detail or two more in John 20 and Acts 2, you have the whole of the cardinal doctrines of Christianity destroyed beyond recovery. It is equally amazing to read the latter part of the fifth section which speaks about "The continuance of the spiritual foundations to which Christian experience and the Creed of the Church alike bear testimony." We are not Swedenborgians or Christian Scientists, we Churchmen, and when spiritual foundations are talked of we feel like saying with old Paley, whose experience? Is it the experience of Canon Henson, and of the present Dean of Westminster? Is it the experience of Dr. Cheyne, or Dr. Van Manen? Is it the experience of Moffatt, the Englishman, or Harnack, the German? And as to the Creed of the Church there is not an article in one of the Creeds that is not based primarily upon "details of New Testament narrative." As Churchmen of the Church of England we accept the historical details of the New Testament narrative not because they are supported by the Creed of the Church; we accept the articles of the Creed because they are supported by "details of New Testament narrative." (Art. 8). Let me not be misunderstood. There is a duty of investigation as well as a duty of reception. We want more and more earnest and scholarly Biblical investigation, and as long as it is by spiritually minded men, and no man can be an expert who lacks that qualification, we should welcome it. But there is also with every Churchman the duty of suspending his judgment in matters that touch the final foundations no matter how great may be the array of opposing names. Standing on our own God-given right of individual responsibility we must say, amicus Socrates, amicus Plato, sed magis amica Veritas. It will be a bad day for the Church of England when our clergy are led to only accept as reliable and worthy of belief those parts of the New Testament which are admitted to be historically valid by such a final court of appeal as Harnack, and Cheyne, and the authors of Contentio Veritatis.

DYSON HAGUE.

THE CLERGY AND BIBLICAL CRITICISM.

Sir.—I enclose a circular which I, no doubt in common with all of our clergy, have just received. Also a copy of a letter I have sent in reply. I would draw your particular attention to Clause (4) of statement put forth for signature. As this matter deals, it appears to me, with vital and fundamental truths, I have felt impelled to reply in the manner I have done. If you think fit you are at liberty to publish my letter. It is the duty of our clergy to express themselves clearly, and although only one, yet I am fulfilling my part in vindication of the truth.

EDWARD SOFTLEY, JR.

March 28th, 1905.

The Declaration Committee.

8 Henrietta St.,

Cavendish Square, W.,

London, Eng.

Gentlemen,—I cannot but express my surprise that a body of men calling themselves clergymen of the Church of England, should issue such a document as that which I have received. It passes my comprehension how an honest man could sign a statement which questions (vide Clause 4) "The New Testament narrative" in such matters that concern "the faith of souls," after he has solemnly declared his belief that the "Holy Scriptures contain sufficiently all Doctrine required of necessity for eternal salvation through faith in Christ Jesus."—Ordering of Priests. With such views put forth by clergymen in the Church, we may in justification of God's Word and the teaching of the Church Catholic, take up the words of Moses the man of God, and say, "Even the Lord will show who are His and who is holy."

EDWARD SOFTLEY, JR.

DR. KIRKPATRICK'S VISIT.

Sir.—All I wish to say with reference to Canon Welch's last letter, is that I have always understood that it was a canon of gentlemanly honour, that if any one was betrayed into making injurious reflections upon another, he was bound either to prove his statements true or to retract them. Canon Welch has certainly not done either. If he chooses to occupy that position, all I can say is that I am sorry. I think I have been so long subjected to the stern discipline of the battlefield that it will not be easy to prove me guilty of "well-known inaccuracy." That is all.

JOHN LANGTRY.

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MEDITATION

For Passion Sunday (Fifth in Lent).

"God commandeth all men everywhere to repent."

Herein God commands an unpleasant thing. And He commands it to everyone, and everywhere—man, woman and child; learned and unlearned; in the city and in the country; to the prosperous and to the afflicted; to Christian and heathen; all are commanded to "repent."

Consider.—1. Repentance is a voluntary suffering that God wills us to go through for our benefit. Christians looking at the services for today see Christ (undeniably very God) going forth to suffer, setting us the example, and showing us the benefit of voluntary suffering; also to purchase our redemption and merit eternal salvation for us. He did not suffer for His own sins, because He had no sin. He suffered for ours, "so that repentance and remission of sin should be preached in His name among all nations" (St. Luke 24:27). So, before remission of sin comes repentance, and this is the unpleasant but beneficial work the Church reminds me of to-day.

Consider.—2. If a child does anything very wrong his parent will expect three things before he forgives him. He will expect the child to be sorry, to confess what he did, and make amends for it if he can. These are just what God expects of me, and they are called Contrition, Confession, Amendment, and the three together make "repentance," as in the Communion office we read: (1) "Be-

wail your sinfulness, and (2) confess yourselves to Almighty God with (3) full purpose of amendment of life."

Contrition means a hearty sorrow for all my sins, because sin offends my loving Lord (Ps. 51: 4, 16, 17; 2 Cor. 7:10).

Confession.—I must confess, or tell my sins one by one to God (Ps. 32:5; Prov. 28:13; 1 John 1:9).

Amendment.—I cannot make amends to God, but, perhaps, I can to my fellowmen. This I must do as far as I can; and if my contrition is true, I shall be anxious to amend my life and sin no more (2 Cor. 7:11).

But it seems to me when I am most sorry for the sins and offences of my past life I want some way, like a sorrowful and loving child, to go and tell them, lay them down, as it were, and know that they are forgiven. A child hears with gladness its parent say he forgives it, and is even pleased with some small restriction of pleasure, or punishment, which may check it for the future. But this is just what we are told every Sunday morning and evening: "That God hath given power and commandment to His ministers to declare and pronounce to His people being penitent the absolution and remission of their sins;" but, of course, they cannot pardon what they do not know anything about. And I have often heard the minister read before the Holy Communion that if any of us require comfort or counsel, let him come to me or to some other minister, that he may receive the benefit of absolution. (See end of first ex-

faith of Christ; the historical of final appeal the faith, and the hands of may be. in the e as they have y the spirit of n the Word of details of New mazes and per- teant by the de- crase at the de- arch," a verse uke 1, and 2. a vo more in John he cardinal doc- ecovery. It is the fifth section f the spiritual and the Creed are not Sweden- hmen, and when like sayine with erience of Canon stminster? Is it n Manen? Is it or Harnack, the urch there is not t based primarily " As Churchmen historical details because they are ; we accept the are supported (Art. 8). Let luty of investiga- e want more and -stigation, and as and no man can ve should welcome iman the duty of t touch the final be the array of God-given right of amicus Socrates. It will be a bad clergy are led to lief those parts of be historically as Harnack, and eritatis. HAGUE.

CRITICISM. doubt in common d. Also a copy of raw your particular forth for signature. ie, with vital and d to reply in the you are at liberty f our clergy to ex- only one, yet I am truth. OTLEY, JR.

ch 28th, 1905. square, W., London, Eng. surprise that a body the Church of Eng- that which I have how an honest man vide Clause 4) "The matters that concern demly declared his stain sufficiently all al salvation through of Priests. With n in the Church. s Word and the e, take up the say, "Even the Lord y." OTLEY, JR.

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LOOK AHEAD



To-day is your opportunity. While you are in health prepare for the to-morrow of sickness, adversity and old age.

An Accumulation Policy in the Confederation Life will make these preparations for you.

On account of its liberality, clearness and freedom from conditions the Accumulation Policy is the contract you will find which exactly meets your requirements.

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hortation before Communion.) Then in the visitation of the sick the minister tells the sick person to make a "special confession of his sins," and then the minister says by Christ's "authority committed to me I absolve thee from all thy sins in the name of the Father, the Son, and the Holy Ghost." If this will answer for a person when sick, why not before one gets sick, especially as in the ordaining of priests the Bishop says: "Take thou authority to forgive sins." (See ordering of priests.)

It is quite clear, when one thinks about it, that the priests in our Church have the power, and are commanded to pronounce absolution, but to obtain this I must go through the unpleasant self-denial of confessing my sins to God in the hearing of one of His ambassadors; then I can hear

Him pronounce my forgiveness, and know I am forgiven (St. John 20: 21-23). Here, again, I will have to be careful, because I shall be confessing my sins to God (only aloud, as it were), so I must confess them all; for if I did not, that would be lying,

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Tone Charm

that has won for the Gourlay such spontaneous and hearty recognition from musicians in all parts of the Dominion.

In this connection it is of interest to record what Mrs. W. Sanford Evans, of Winnipeg (with whose ability as a pianiste Toronto's music-lovers are familiar), writes after six months' use of the Gourlay.

WINNIPEG COLLEGE OF MUSIC, LIMITED, WINNIPEG, MAN., March 20th, 1905.

DEAR MR. GOURLAY,—

Please forgive my delay in writing to thank you for your promptness in sending the Gourlay Piano for my studio in the College. At first some transportation displacement of the pedal-action clouded the tone, and I waited for your tuner to remedy it. Since then it is in perfect adjustment, and the tone clear and ringing. I am delighted with the piano, and congratulate you heartily. Its action is responsive, and leaves one that sense of "reserve" in the instrument that calls out a player's enthusiasm. It has a fine singing-quality, and the upper octaves are pure and sweet—one of the tests, as you know—while the middle and lower are full and rich. I use it in two-piano work, and find it very satisfactory as against the Grand in the same studio.

With kind regards,

Yours cordially, (Signed) IRENE GURNEY EVANS.

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JAMES MASON, Managing Director.

and not to man, but to God, like Ananias and Sapphira, professing to confess all, but keeping back a part, and so bring Almighty God's anger on me.

Affections.—Some of these days. God helping me, I will not think about the pain of confessing my sins, but of the joy and satisfaction of really knowing they are forgiven. What a delight it would be to me to think I could start afresh! All the past forgiven, and grace to do better for the time to come. This load laid down, or taken away, and I enabled to walk uprightly. Certainly Christ wants me to be saved. Certainly He wants to forgive me; but I want to know I am forgiven; in fact, I want to hear Him say so. He wants me to be baptized; and I know I was, because I know the day and hour when I was baptized.

Children's Department.

THE GOOD WE DO.

"We know not all the ill we do,"
So say the seers, whose words are true,
And I have heard it so rung out,
That, faint with fear and blind with doubt,
I deemed (all hope and brightness hid),
'Twas only evil that I did.

Grown wiser, I have learned to see
The other, fairer side, that we
Too often let the darker hide,
Or altogether thrust aside;
Another saying, just as true,
"We know not all the good we do."

"We know not all the good we do,"
The good, that like the silent dew,
Goes down and deep the roots be-
tween,
Or out, far-reaching and unseen;
The good, unreckoned and untold,
And multiplied a hundred-fold.

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BELLS

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

"We know not all the good we do,"
Nor ever shall, until we view
The great eternal whole, and see
The secret of life's mystery:
Until, to full perfection grown,
We know as we ourselves are known.

"I know not all the ill I do."
God pity me, and pardon, too;
And of the evil I have done
Work out a good that some poor one
Not seeing in it aught of me,
May praise and honour only Thee.

God make me wise and make me true
In all that I would say and do;
And keep me ever in the light
Of truth that makes life's pathway
bright:
And bless, though unseen and un-
sought,
The good I do, and know it not.

—F. H. Marr.

SELF-DENIAL AND CHARITY.

Lent was not ordained as a Christian fast by the first Christians. It was established in the fourth century, after Constantine had pronounced in favour of Christianity. Prior to that time the life of the Christian must have been largely

DR. MACKAY'S SPECIFIC For the Treatment of ALCOHOLISM

Used in connection with the Province
of Quebec Probation System with
Unvarying Success.

The City Council of Montreal has endorsed this marvellous discovery. The Finance Committee of Montreal recently voted \$500 to defray the expense of placing the medicine in each of the city Police Stations, as prompt application of the Treatment to bad cases will prevent the fatalities continually occurring in the cells.

No Sanitarium is required. The Treatment can be taken at home. No special diet required. The desire to reform is simply necessary and spirits avoided for a few days.

The medicine is now within the reach of all, the price having been reduced. The wonderful results obtained with the worst class of drunkards coming before the Judges of the Recorders' Courts in Quebec and Montreal warrant the statement that the disease of Drunkenness can be cured—readily and surely—under ordinary circumstances and with the reasonable desire upon the part of an inebriate.

This treatment is simply the medicine of the medical profession—the only secret is as to its administration.

Dr. Mackay's discovery is the result of 25 years of practice as a specialist and expert. He is a member of the College of Physicians and Surgeons of the Province of Quebec.

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MONTREAL

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DR. MACKAY'S SPECIFIC FOR
DRUNKENNESS.

The Spring Months

are a severe strain even upon the most robust constitutions. People seem to have gotten into the habit of dosing themselves with tonics, instead of going to the root of the matter and relieving the conditions which cause the trouble.

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brings immediate relief from that feeling of lassitude. It gives healthy action to the bowels without astringent after-effects, and vitalizes the system. A teaspoonful in a glass of water every morning makes you feel like a new person.

Sold by all druggists. 25c and 60c a bottle.

Lenten in character, and there could have been no need of special abstinence. Constantine introduced wealth and luxury into the Church, and the springtime fast of forty days was decreed. Fasting is not confined to Christianity. All of the great religions of the world enjoy it. It grows out of human experience. It is a good thing for the body, as well as the soul, to practise self-denial. It must be practised reasonably and in good faith to be beneficial.

There are extremists in the Church as well as out of it—people who feel bound to carry out a certain line of conduct, no matter whether it is injurious or beneficial. They starve their bodies to emaciation and seriously impair their health. They ought to know that God never intended His people to do anything of the kind. Some of them will answer that Christ fasted forty days, and that they are following in His footsteps.



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It does not seem to occur to them that Christ, according to their religious views, was Divine, and could do things which are impossible to them. It is a safe rule to conclude that an all-powerful God does not take pleasure in the torture of His creatures. These people are frequently rebuked by their clergy, who recognize the fact that their ill-tempered zeal is not productive of edification.

Fasting does not necessarily mean simply abstention from food. That is the commonest, because it is the easiest way of observing Lent. There are many other ways of practising self-denial. It is a time for self-examination. What is called society keeps Lent in at least a physical way. Balls and parties and numerous other functions are abandoned for the more quiet pastime of cards. The tremendous strain of the past months is thus relaxed, and ample time given both for reparation and religious reflection. Some persons keep Lent by dispensing with some luxuries to which they have been accustomed, and bestowing the money thus saved on charitable objects. This strengthens their moral tone and gives them the pleasant consciousness that they have done something practical to



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CITRONA PARK is situated 2 1/2 miles from Orland, Glenn County, California, and 160 miles north of San Francisco, in a district that is practically **FREE** from **FROST** and **exceptionally healthful**. The soil is a deep clay loam mixed with fine gravel. The drainage, both on surface and in subsoil, is perfect. There is an abundant and unfauling supply of water. The orange, lemon, fig, almond, apple, peach, pear, apricot, olive, grape, and all kinds of fruit flourish here in perfection. The rainfall is abundant, so that no artificial irrigation is required except for citrus trees.

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God. "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus."

Third—We may have the God of peace. "Those things," writes St. Paul, "which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you."

The first means life, the second power, the third fellowship, and all belong to us because we are Christians.



KNOW THYSELF.

To help a man to know himself; to strip off from his soul all the conventional disguises in which he moves among his fellows; to lay aside the character which his own vanity, or the pressure of circumstances, or the flattery of friends, or the fashion of the day, or the habits of his business have led him to assume; to cease to act a part either for his own deception or for that of others; to dare to face himself, his sins, his true hopes and fears; and through them all to discern what the maker of his soul intended him to be, what he might have been once, what he still may be; to behold his natural face, the outline of his moral being, as God devised and drew it, to see himself as

A School Teacher

ON WHOM TWO OTTAWA PHYSICIANS OPERATED IN VAIN FOR

Bleeding Piles

WAS AFTERWARDS COMPLETELY CURED BY USING TWO BOXES OF

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Mr. Arthur Lepine, school teacher, Granite Hill, Muskoka, Ont., writes: "I am taking the liberty of informing you that for two years I suffered from bleeding piles, and lost each day about half a cup of blood. Last summer I went to the Ottawa General Hospital to be operated on, and was under the influence of chloroform for one hour. For about two months I was better, but my old trouble returned, and again I lost much blood. One of my doctors told me I would have to undergo another operation, but I would not consent.

"My father, proprietor of the Riche-lieu Hotel, Ottawa, advised me to use Dr. Chase's Ointment, and two boxes cured me. I did not lose any blood after beginning this treatment, and I have every reason to believe that the cure is a permanent one. I gratefully recommend Dr. Chase's Ointment as the best treatment in the world for bleeding piles."

Dr. Chase's Ointment, the only positive and guaranteed cure for every form of piles, 60 cents a box, at all dealers, or Edmanson, Bates & Company, Toronto.

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It isn't always the stomach's fault that food is not digested. Torpid liver brings Constipation. Bile gets in the stomach. The kidneys become affected. The whole process of digestion is weakened. No wonder you feel so uncomfortable after eating.

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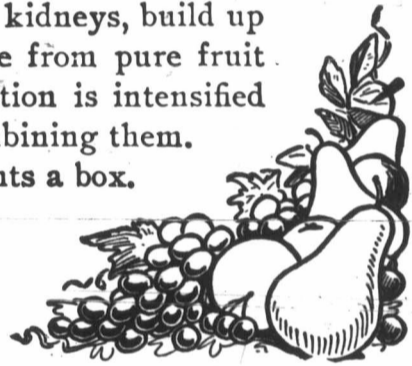
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show their appreciation of their religion.

There are many ways of keeping Lent which will suggest themselves to the thoughtful. It is not, however, intended to decry actual abstention from food. That will always be the commonest method of fasting, because it is the easiest to regulate, and the one that most really occurs to the mind. It is, perhaps, in the majority of cases the kind of fasting most likely to be of advantage to both soul and body; provided, always, it be practised by those in health, whose systems are not apt to be injured by it. There are a great number of people who do not feast at any time. With many of them all days are fast days. They labour for small wages, and they have their wives and children to care for. Those who are better blessed can convert Lent into a pleasant reality by contributing of their abundance to their needs. In this way, by keeping Lent themselves, they will help and strengthen their less fortunate brethren, so that they will be able to keep Lent without injuring their health.



THE PATHWAY TO PEACE.

A ship captain whose boy had climbed the highest mast saw that the lad was losing his balance, and was likely to fall, and all because his eyes were turned down so that he could see the waves.

Putting his speaking trumpet to his lips the father shouted, "Keep your eyes up!"

Looking towards the heavens above, where all was calm, the boy eventually came down in perfect safety.

The storms are all about us, the turmoil, strife, and confusion on every hand, but if the mind is stayed on Christ, peace is the result.

First—We may have peace with God. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Second—We may have the peace of

God has ever seen him; this surely is the first work, the first revelation, for whose forwarding and guidance the gift of prophecy may still be lingering in the Church of Christ.—Bishop Paget.



YOUR RESPONSIBILITY.

Respect your individuality. It is a good thing to recall that we stand alone, that we are insulated from our fellows, that each of us stands out distinctly before God as if there were not another being on the planet. Realize this constantly. Do not confound yourself with other people, do not lean upon other people; stand on your feet.

We saw an article the other day in which the writer insisted that roses ought to be grown on their own roots; he said such roses were stronger and safer, and that they thus came to the utmost perfection of their splendid nature. It is the same with men. Keep on defining your individuality, hold personal fellowship with God, grow on your own roots, grow for eternity.

Realize your responsibility. Never attempt to limit it or to escape it; it is your glory; it alone distinguishes you from things and brutes.

We may not put our burden on our brother, but we may lean on God. He knows us personally. He does not know the ocean only, but the drop; not the milky way, but the star; not the meadow, but the flower; not the mass, but the atom; not the million, but the man. He knows you, and knows you altogether. And He can bear your burden. It would crush your neighbour, but it will not crush Him. He can bear it as easily as the Atlantic bears a bubble, easily as Mont Blanc a snowflake. Cast "all your care upon Him, for He careth for you.—Rev. W. L. Watkinson.

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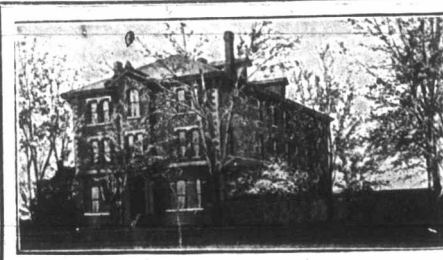
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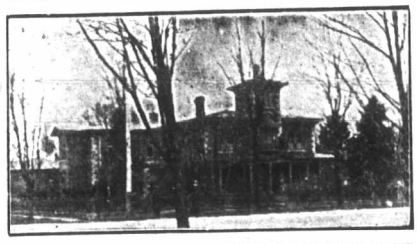


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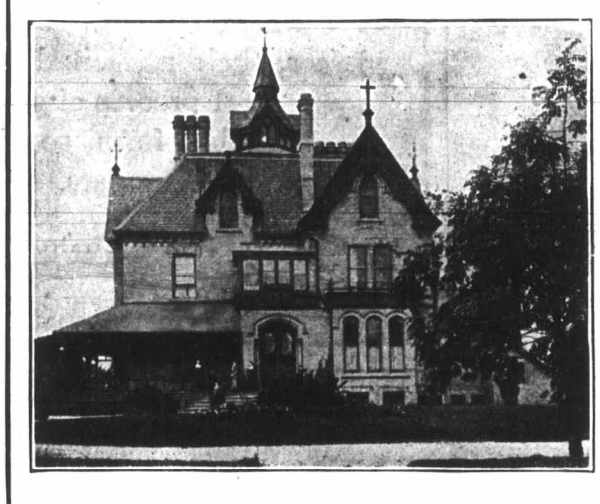
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