

Canadian Churchman

DOMINION CHURCHMAN, CHURCH EVANGELIST AND CHURCH RECORD
 THE CHURCH OF ENGLAND WEEKLY FAMILY NEWSPAPER.
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Vol. 31.

TORONTO, CANADA, THURSDAY, MAY 18, 1905.

[No. 20.]



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HOMESTEAD REGULATIONS.

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ENTRY.

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

HOMESTEAD DUTIES.

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

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

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

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

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

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

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

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 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, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Land Agents in Manitoba or the North-West Territories.

W. J.

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LESSONS FOR SUNDAYS AND HOLY DAYS.

May 21—Fourth Sunday after Easter.

Morning—Deut. 4, to 23; John 7, to 25.
Evening—Deut. 4, 23 to 41; or 5; 2 Tim. 4.

May 28—Fifth Sunday after Easter.

Morning—Deut. 6; John 11, to 17.
Evening—Deut. 9, or 10; Heb. 3, 7-4, 14.

June 4—Sunday after Ascension.

Morning—Deut. 30; John 15.
Evening—Deut. 34, or Jos. 1; Heb. 10, 19.

June 11—Whitsunday.

Morning—Deut. 16, to 18; Rom. 8, to 18.
Evening—Isai. 11, or Ezek. 36, 25; Gal. 5, 16, or Acts 18, 24-19, 21.

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

FOURTH SUNDAY AFTER EASTER.

Holy Communion: 309, 319, 321, 322.
Processional: 224, 242, 390, 392.
Offertory: 138, 243, 292, 295.
Children's Hymns: 233, 329, 332, 333.
General Hymns: 220, 240, 260, 261.

FIFTH SUNDAY AFTER EASTER.

Holy Communion: 310, 314, 549, 553.
Processional: 4, 36, 217, 219.
Offertory: 142, 534, 583, 634.
Children's Hymns: 291, 338, 340, 341.
General Hymns: 143, 505, 549, 637.

The Real Cause of Trouble.

M. Combes, the late Premier, has written for the National Review a very strong article, setting out the policy adopted by the French Government, and carried out pretty thoroughly during his term of power. To explain this it has been necessary to go into a long history of ecclesiastical France during the last hundred years, a history which would require a number of the Canadian Churchman to do justice to. When Napoleon restored Christianity to France it was through an agreement with the Pope called a Concordat. The text of this agreement provided for certain organic articles, without which the French Chamber would never have ratified the Concordat, and which articles have ever since been treated by all French Governments as law. On the other hand, the clergy claimed

that the Concordat alone governed. M. Combes, in order to explain to English readers matters now in difference calls attention to the fact, as he says, that there is a great difference between the English Roman Catholic Church and the French Roman Church. It is, he says, in England a religious organization, pure and simple; it does not challenge the national institutions, and could not destroy them if it desired to do so. In France the Church is in open revolt against the Government, waging ceaseless war against the powers that be. Besides, in France there are political factions, not parties, with their convictions as to the Government itself. Royalists, Bonapartists, Clericals, Nationalists, all anxious to destroy Parliamentary Government, and on favourable occasions conspiring against it. In France the Church is not content with freedom of action; she aspires to supremacy.

The Religious Orders.

M. Combes traces the growth of the orders, their determined opposition to Republicanism, and the efforts of their opponents to emancipate civil society by confining the influence of the priest to the Church. He shows how schools were founded by the Orders in competition with the State schools, how female religious orders were greatly multiplied, and the education saturated with hostility to the ruling Republicanism. The orders gradually killed lay competition, and the young were growing up full of their spirit. M. Waldeck-Rousseau insisted that in ten years it would be too late. But, able as M. Combes is, his article only covers part of the trouble; the antagonism is social, class against class. The Dreyfus case was one instance in which it came to the surface. As a matter of fact, the old aristocracy and the richer bourgeoisie are the supporters of the Church, which has supported the Royal or Imperial Governments and opposed Republicanism. The present rulers believed that the Church plotted, spied and organized against it, more especially the orders were active in keeping up a social opposition. The public services, especially diplomacy and the army, used to be officered by the titled French, but now they have no chance of advancement. During M. Combes' premiership the French Masonic body was used to spy in turn upon the officers of the army, with the result that those who, or even whose families, were religiously inclined were banned from promotion. We make no comment. We mention the facts to show the extent of the antagonism.

School Influences.

M. Combes is right, however, in claiming that the training in schools exercises the most powerful influence. We see it everywhere. Not only religious, but other convictions, are the result of school associations. Take the States, for instance. It is safe to say that in the common schools all over the country two beliefs are common, the one is hatred of Great Britain; the other is the omnipotence of the United States. France again becomes an object-lesson to the States, and not only to them, but to the Provinces of Canada as well. Even England is not secure from the influence of the orders which have swarmed across the Channel.

Aliens.

The details of the much-needed bill to restrict alien immigration in the Old Country are at hand. Its object is to prevent the criminals and lunatics of foreign countries from being dumped upon the shores of Great Britain, and there becoming a danger to the public welfare and a burden on the rates. The number increases every year. They are absorbed into the large cities and towns, where they lower the sanitary standards

of living and aggravate the problem of congestion. Four years ago there were 3,000 alien criminals in British prisons; last year the number was 4,700. The bill provides that immigrants must land at one of eight ports in England, at all of which machinery will be set up for stopping the "undesirable" and sending him back to his place of embarkation. The bill defines as "undesirable aliens" diseased persons, lunatics, criminals, and all who cannot show that they are in a position to obtain the means of supporting themselves decently. One provision arranges that the cost of the expulsion of an undesirable alien may be recovered from the master of the ship which brought him to our shores.

Oscar Wilde.

The sad career of this genius has been unfortunately brought to notice by the publication of a book. The whole matter of his latter life had been allowed to die out, but this revival has caused an intimate friend to write to the St. James Gazette, and to upset the romance of his privations, his actual physical want, his religious flight to the bosom of the Roman Catholic Church, his lonely death and spare funeral, etc. This writer says that, on the contrary, his income averaged £400 a year, he had a large circle of friends, and was, on the whole, fairly happy in his last years in Paris. "His death certainly was tragic—deaths are apt to be tragic—but he was surrounded by friends when he died, and his funeral was not cheap. I happen to have paid for it, in conjunction with another friend of his, so I ought to know. He did not become a Roman Catholic before he died. He was, at the instance of a great friend of his, himself a devout Catholic, 'received into the Church' a few hours before he died; but he had then been unconscious for many hours, and he died without ever having any idea of the liberty which had been taken with his unconscious body. Whether he would have approved or not of the step taken by his friend is a matter on which I should not like to express a too positive opinion." One of the saddest portions of this sad story is the grim statement that this "reception" facilitated the arrangements which had to be made for his interment.

Dublin.

We observe the progress of a parish in a poor district in Dublin, which rejoices in the uncommon name of St. Nicholas Without and St. Luke. We are told by the Church of Ireland Gazette that the Parish of St. Nicholas Without (i.e., outside the walls of the ancient city) and St. Luke has a deeply interesting and stirring history, which dates back beyond the year 1350, when a dedication was made to Nicholas of Myra, the patron saint of fishermen, and in recognition of the principal industry of old-time Eblana. Strange to relate, the Parish Church of St. Nicholas was located in the north transept of St. Patrick's Cathedral, that portion of the latter building being used for the purpose. The settlement in Dublin of the French Huguenots and the great development which succeeded the establishment of their various industries in "The Liberties," caused the sub-division of the existing parish, and accordingly a new church under the name of St. Luke the Evangelist was erected on the Coombe, and opened for Divine service in 1716. After some vicissitudes, the parishes were re-united in 1861. During the incumbency of the Rev. J. D. Smylie, the present rector, the church has been thoroughly renovated—to such an extent, in fact, that when His Grace the Archbishop of Dublin reopened St. Luke's, on January 28th, 1900, he reopened what was practically a new parish church.

1905.]
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Wakefield.

We read in the English papers of the beauty of the enlarged Church (now cathedral) of Wakefield, one of the newer dioceses, and associated with the memory of Bishop Walsham How, the first bishop of the diocese. When he died in 1897, after an eight years' episcopate, it was determined to enlarge the cathedral, and to place in it a recumbent effigy as a memorial. This has been happily completed, and the consecration and following services have been successful. What a change from the days of Goldsmith's "Vicar of Wakefield!" It seems incredible that it could be the same church and the same place in which he placed his well-beloved vicar, who describes his parish thus: "The profits of my living, which amounted to but thirty-five pounds a year, I made over to the orphans and widows of the clergy of our diocese; for, having a fortune of my own, I was careless of temporalities, and felt a secret pleasure in doing my duty without reward. I also set a resolution of keeping no curate, and of being acquainted with every man in the parish, exhorting the married men to temperance and the bachelors to matrimony; so that in a few years it was a common saying, there were three strange wants at Wakefield; a parson wanting pride, young men wanting wives, and ale-houses wanting customers." This was one hundred and fifty years ago.

Christian Science.

The University of Chicago is only thirteen years old, but has made a name for itself, and we are indebted to the professor of psychology, Jas. R. Angell, for an estimate of Christian Science in comparatively simple language addressed to the class most easily affected by this system, which, he says, affords an unrivalled opportunity to observe a religious cult and religious traditions in the making. It appears to him that two factors are largely responsible for the rapid expansion of the Christian Science movement. The first of these has to do with the therapeutic phases of the cult. In plain words, under the conditions of modern life, especially on this continent, too many suffer from impaired health, and acquire a morbid interest in their own welfare. So thousands are ready to try it, like any patent medicine. The second factor is the large class who have ceased to feel religion as a vital force in daily life. To them enters Christian Science, working miracles, making the blind to see, the lame to walk; bringing to pass tangible results in the common work-a-day world, and doing all these things in the name of a new revelation continuing the traditions of the New Testament. It is impossible to abridge Professor Angell's article with any success; it is to be found in the April number of *The World To-day*. In it, after going fully into the diseases and the cures, he concludes: "The net result of this situation is, then, that there are certain diseases upon which Christian Science, like other methods of mental therapy, can exercise beneficent influences; whereas there are many frightful diseases before which it is wholly powerless. The diseases with which it succeeds most uniformly are those in which the nervous system is primarily implicated."

Church Papers.

Our English contemporaries are indebted to Mr. Henry C. Richmond, late scholar of Wadham College, Oxford, now of Southport, for an energetic letter to Church Bells on all reading a Church paper. He addresses the clergy as follows: "The way in which the English clergy ignore the Church press, and let it look after itself, is, indeed, almost stupefying, for the want of energy and of intelligence which it indicates, and forms, in the judgment of a North Country layman, at any rate, one of the wonders of the world. Surely it is inconsistent to go on praying, 'Thy Kingdom come,' and yet not spend even a penny a month to ascertain whether the prayer—if

prayer it can be called in such a case, "profanity" would really be nearer the mark—is being answered." And addressing the readers generally, he says: "The Easter vestry meetings are at hand. May I respectfully urge upon the clergy who preside at these to make use of them to press upon their people the duty of taking in a weekly Church paper? The ignorance of the great, nay, of an overwhelming, majority of the laity of the Church of England is as disastrous as it is incontestable. Improvements in the Church's system, at any rate on any considerable scale, are simply impossible, unless an intelligent public opinion is formed among her lay members. Many of our Church workers, of long standing, such as Sunday School teachers, district visitors, and even sidesmen, do not know even the name of a single Church paper. How different to the members of the various Nonconformist bodies! With them every member of a congregation, except the very poorest, is expected, as a matter of course, to take the weekly organ of the denomination." What Mr. Richmond says is equally true of Canada. But besides taking a paper, how many could do much to support it, not simply by advertising in it when possible, but by sending parochial or diocesan news or writing suggestions for bettering our conditions. Many receive periodicals, and those who do so from outside can surely now and then cull some item which may interest our other readers.

Social Lynching.

Social lynching is worse than physical lynching, says Charles Wagner, the apostle of the simpler life. Morally, and outside of the ordinary apparatus of legality, he says, we daily judge people who have not been heard; every day we take a seat at our tribunal, and the prisoner at the bar is our neighbour, and he is judged, even when absent, often when absent, according to what is said of him by another who does not know him, or who, perhaps, hates him. It is really a horrible thing to think that a man who has committed a crime and comes under the laws of his country, is torn from the hands of justice and strung up high, or else burnt alive, in an hour of popular frenzy, in the midst of angry passions, of cries of rage, in an outburst of souls completely foreign to justice. But I have seen many people lynched by the fireside, without the accompaniment of savage shrieks, in the midst of gracious smiles, wherein iniquity assumed the most elegant form. Yet it is more hideous thus than when its atrocious and bestial revenge shrieks in the streets. Guard against executing your fellowmen piously. I would prefer that you should execute them brutally, like wild savages, to seeing you destroy them under a Christian guise. I prefer a sentence that is roared out like the roar of a lion to the one that is hypocritically clothed in a prayer or a lamentation.

Longevity.

Mr. Schofield, the lecturer of the English Health Society, has given out his conclusions on the probability of life, and they are interesting. According to the Health Society, the ministry is the most healthful of all occupations. Clergymen of the Church of England live more than twice as long as the average members of other professions. Nonconformist preachers die a little faster than those of the Established Church. This is thought to be due to the fact that their stipends are not quite so assured. After the clergy come farmers and agricultural labourers, grocers, lawyers, drapers, coal-miners, watch-makers, artists, shoemakers, bakers, clerks, chemists, tailors, editors, butchers, doctors, painters, musicians, cab drivers and omnibus men, chimney sweeps and publicans, street hawkers, city labourers, and, last, a bad last, barkeepers. Mr. Schofield is of the opinion that farmers would stand higher up on the list than they do if they spent less money in drink. Grocers also owe their high death-rate, he thinks,

to the amount of spirits which they consume. Clerks live to the present average age, which is forty-three years. He thinks that descent from good stock, temperate habits, and small but assured incomes are potent factors in the longevity of the clergy and other long-lived professions, but admits that, while the profession followed must be taken into consideration, the personal equation is the main factor.

The Miraculous.

When the Bishop of Dallas was travelling one time on one of his visitations, he fell into conversation with some intelligent workmen on the railway, one of whom supposed himself to be a convinced agnostic. He felt sure that this world and the universe to which it belongs are governed by a law of necessity so fixed and unalterable that nothing ever has occurred, or ever can to modify or in any way to change the course of anything belonging to them. The miraculous, he maintained, would be an interference with the operation of eternal law, and interference is impossible. While he was arguing in this strain, and his fellow-workmen were attentively listening, the Bishop arose, picked up a stone, hurled it to a distance, and sat down again. After a moment's pause the workmen burst into a hearty laugh. Without one word the Bishop had shown the presence and the operation of a power of will and intelligence by which the operation of the laws of the universe is constantly modified. Within the human sphere the miraculous, in that sense of the word, is constantly present; and unless there were positive proofs that no higher will than that of man exists in the universe, the probability of miracle is a fact to be reckoned with in our philosophies of the universe. That is a point of which Christian apologists take far too little notice. The fact is that many of them seem themselves to be so shy of the supernatural, that they shrink from the miraculous, which, after all, is only the external evidence of the supernatural. *The Church Standard* (Philadelphia).

FREE DISCUSSION.

We gladly invite full and free discussion of all matters relating to the welfare and progress of the Church in our correspondence columns. The wide and increasing circulation of the *Churchman* throughout the various Provinces of Canada makes it a readily accessible and frequently consulted record of the thoughts and opinions of Churchmen on a variety of subjects bearing on Church life, doctrine and practice. If we stand for anything in the economy of the Church it is to be the means by which any Churchman, who has a thought for the welfare and progress of his Church, may give his fellow Churchmen the benefit of his views and convictions in a short, forceful, pithy way. In this way thought is stimulated, interest aroused, and by frank and full discussion the chaff, if there be any, is threshed out and the wheat that remains nourishes the life of our people, and gives them ground and strength for progress. We have from time to time pointed out the great step in advance we have made in becoming peacefully and happily united. Though this is a marked step in advance, we must be careful not to let our complacent sense of satisfaction lull our energy and retard our progress. The Church is a Church militant, not only in word and thought, but chiefly in deed. A dormant Church is a reproach and a stumbling-block. "The living Church of the living God" is the true description of the successors of the apostles and their adherents; and life means growth, not occasional and sporadic, but earnest, steadfast, progressive growth. The Christ child grew in wisdom and stature day by day, and so must we, as, failing to do so, we thereupon cease to be Christians save in name. Spring is the re-

cognized season should we not Christian method indifference and our spiritual windows of our readily to the and allurement forceful energy to stir us up to Church life se power of hope love to charge spirit of self-s us set about i thought of; m be done. A l sive Churchm; the discussion being and ad columns. We every diocese aroused to giv a due quota t want to join i more than o tion, but ever spirit, and a is gradually a will soon be important m What have them?

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cognized season for house-cleaning. Why should we not carry the same spirit into our Christian methods and practices? The dust of indifference and inaction is always settling on our spiritual motives and purposes. The wind-rows of our soul lend themselves only too readily to the obscuring film of worldly cares and allurements. We need the strong hand and forceful energy of the good housekeeper faith to stir us up to action, to enable us to take our Church life seriously, and with the persuasive power of hope and the compelling influence of love to charge us with a perpetual and increasing spirit of self-sacrifice in this great matter. Let us set about it at once. There is much to be thought of; much to be decided upon; much to be done. A letter from an active and progressive Churchman in our last issue wisely urges the discussion of matters relating to the well-being and advancement of the Church in our columns. We sincerely hope that from each and every diocese in Canada Churchmen may be aroused to give of their time, thought and effort a due quota to this most important work. We want to join in the work, not merely those with more than ordinary intelligence and information, but every one with a good heart, a willing spirit, and a helping hand. The Diocesan Synod is gradually approaching. The Diocesan Synods will soon be in session. There are diverse and important measures that should be dealt with. What have our Church people to say about them?

THE CHURCH AND SOCIETY.

One of the ablest, purest in tone, and most popular of our Canadian writers, "Ralph Connor," is reported as having spoken from the pulpit in strong terms against one of the worst forms of what is popularly known as the "social sin." It is held by many to be an offence against good taste, or, in other words, "bad form," to refer to such blots in our social life in pulpit, on platform, or in the press. What sort of form is it, one may ask, which admits to the homes of society novels which are loose in tone, sensual in treatment, and sometimes even undisguised in their sinister immorality. There can be no doubt that such literature, defended though it often is on the score of its artistic ability, has undoubtedly a bad influence, especially on young and unformed minds. How many boys and girls have from such evil books, read in their own homes, acquired a morbid taste, which has ripened with time and opportunity into an after life of degradation and sorrow? An influence far more active and evil springs from another and only too prevalent source. We refer to the admission to the home of some acquaintance—not infrequently a little hard-up—of good address, and, perhaps, even polished manner, bearing in some instances, whether assumed or not, a well-known Old World name; bright and entertaining in conversation; having the outward marks of a well-born, bred, and, it may be, cultivated gentleman. This acquaintance gradually worms himself into the confidence of the household, and when his time is ripe, burglar that he is, and sometimes worse than burglar, he robs or ruins those who lavished on him their hospitality and friendship. It is a story as old as Aesop. We all remember "the countryman" who, on "returning home one winter's day, found a snake by the hedge-side, half dead with cold. Taking compassion on the creature, he laid it in his bosom, and brought it home to his fireside to revive it. No sooner had the warmth restored it than it began to attack the children of the cottage." The press of Toronto quite recently referred to one of those social reptiles, who is said to have brought shame and disgrace to many a hospitable home. We are sometimes tempted to think and speak harshly of the stern, rough way in which criminals are disposed of in the Western States. There are occasions in

the East when we are tempted to think more leniently of the strong-handed, barbaric methods of the West. The novelist to whom we referred is said to have spoken most strongly with reference to offending married women. There is a maudlin sentimentality which, under the guise of misnamed chivalry, would seek to condone and screen such offenders. As well try to conceal and cover over the rot in the foundations of a house—you but hasten the fall of the building. The married adulterers and adulteresses are rotten props of the social fabric, which, if not reformed or removed, measurably bring infamy and disgrace to the homes of society. How can a Church, it may be asked, which condemns divorce condone by silence, indifference, or inaction the chief operative cause of the act which it so utterly reprehends? Of what use would a law against thieving be were the guardians of the law tacitly to ignore the thieving which it was their duty to suppress. One is sometimes apt to ask one's self the question, "To what extent is the Church being 'conformed to this world?'" If the daily press, in its sometimes crude and sensational way, but frequently manly and honest, exposes, and even reprehends, social sinners, surely the "good form," which may be urged as a reason for silence on such subjects, is very bad form, indeed, for a Church which professes to be Christian, and whose founder and exemplar said to the woman taken in adultery, "Go, and sin no more." It is one thing to love and seek the salvation of a sinner. It is quite another thing to be dumb to his sin and its awful consequence to him. We want more of St. Paul's downright-ness and directness in these vital matters. We have altogether too much uncertain running and fighting, "that beateth the air." If the social world of to-day, with its canons, culture, allurements and conventions is dimming to us the vision of the Divine form whose arms were outstretched on Calvary to embrace a sin-stained world, then it is high time that we awake to the tremendous issue of a contest, in comparison with which the struggle between Russia and Japan is the veriest child's play. Even to us to-day, at this remote period of time comes the stern, heart-searching question of the ancient prophet, which trembled in the ears of the multitude of Israel, gathered in silent awe on the slopes of Carmel: "How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him."

REV. G. A. KUHRING.

The Rev. G. A. Kuhring was born in 1859 in the historical city of Quebec, and there spent the earlier years of his life. In 1883 he determined to devote himself to Christian work in connection with the Y.M.C.A., and became an assistant in the Montreal Association. After spending three years in this he was called to take full charge of the Y.M.C.A. work in Ottawa. When he took charge the work centred in a single and unpretentious room, and when, in 1886, he left that city, a handsome building had been erected for the Association. This alone is sufficient index to the character of his work in the Canadian capital. He entered Wycliffe College as a student in the fall of 1889, and late in the year 1890 was admitted to deacon's orders, and became, in 1891, assistant at the Church of the Redeemer, Toronto. In the latter part of this year he was made priest. During part of the time that Mr. Kuhring was acting in the capacity of assistant at the Church of the Redeemer he was also Dean of the College Residence at Wycliffe College, where his kind and genial manner and earnest spirit had a very marked influence upon the young men with whom he came into contact. During the severe and dangerous illness of the Rev. H. Grasett Baldwin, then rector of the Church of the Ascension, Mr. Kuhring was appointed locum tenens. In

this capacity he entered upon his work in connection with this Toronto parish. In 1896, when the Rev. Mr. Baldwin, through ill-health, resigned the rectory of the Church of the Ascension, Mr. Kuhring was appointed as his successor by the Bishop of Toronto. Special features of his work in this parish have been his largely-attended Bible Class for Men and the development of missionary organization. His Men's Bible Class at the present time has an average attendance of upwards of seventy every Sunday afternoon. The Men's Monthly Missionary meeting has been one of Mr. Kuhring's chief interests, and has been kept up regularly for a number of years for the study of the Bible in regard to missions and of its influence on heathen lands. A strong feature of Mr. Kuhring's work in the Church of the Ascension has been in connection with his different classes for Confirmation, which have been largely attended, and frequently taken advantage of by parents and friends, as well as by those about to be confirmed. Cottage meetings in different districts throughout the parish were held in the earlier part of his ministry, but as the poorer houses in his parish have almost entirely disappeared to make way for the advancing commercial life of that quarter they have been discontinued for some time, but in the last four or five years Open-air services have been held every Wednesday evening on the steps and by the church, and



REV. G. A. KUHRING.

have been the means of large blessing among the poor people of the district. The population of the parish, outside of the factory and office workers, who are, of course, far beyond its limits, except when at work, is now chiefly made up of foreigners and a class of transient boarders, who only come there until they find more suitable quarters in other and more residential portions of the city. Outside his parish, in Synod, missionary and charity work, Mr. Kuhring has had many interests. He has been one of the most active and interested workers in connection with the Church of England Deaconess and Missionary Training Home, in connection with which he has been a member of the committee, treasurer, and, for some years past, the president. Mr. Kuhring has lately accepted the presidency of the Associated Charities of Toronto, and has been deeply interested in the drawing together through it of the many agencies for relief and the distribution of charity in our city. His Bible class at the Normal School each week for Church of England students has been a strong influence, and drawn him very closely to numbers of young people, who have, in turn, been scattered far and wide over this Province. Mr. Kuhring leaves his work at the Church of the Ascension to take up his new responsibilities in St. John, N.B., with the undivided confidence and affection of all his people. His many friends among the clergy and laity of the city will sorely miss him from the different spheres in which he has taken such an active part during past years. All join in wishing him great success and blessing in his important parish down by the sea. Mrs. Kuhring will also be very greatly missed

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by the congregation of the Church of the Ascension and the Church people generally in Toronto. She has always been the very greatest help to her husband in his parochial work. As a friend who knows her work well said not long since: "She is better far than any curate." Her work among the boys and girls of the parish has been specially successful, and her influence for good among all classes has been quite remarkable. But her activities have not been confined to her husband's parish. She has been led to take a very leading part in the work of the Woman's Auxiliary in the Diocese of Toronto, of which, for some years past, she has been one of the executive officers. We are sure that the Church people of New Brunswick will find that in Mrs. Kuhring, as in her husband, they are obtaining one who will be a very great additional help and blessing in the life and work of the Church in that locality.

FROM WEEK TO WEEK.

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

The great forensic battle in the House of Commons over the school question has ended. The issue from the start was never in doubt, save one slight waver, when a Minister of the Crown abandoned his portfolio in protest against the bill as originally drafted. To the casual observer, the break seemed a serious rent in the dominant party, but to those who have observed the enormous capacity for reconciliation, politicians possess, in the presence of danger, it was morally certain that an agreement would be reached. An agreement was reached, and its terms differed so slightly from the cause of division that the lay mind cannot distinguish between them. Of one thing there is no ambiguity. Whether or not the new Provinces in their corporate capacity desire Separate Schools, the minority has a right to demand them. It is written in the bond.

In the great discussion that recently took place in Parliament, there were two distinct issues raised. One involved the consideration of the wisdom of a system of Separate Schools. Is this country acting wisely in starting two new Provinces out upon their career with a dual system of schools, whether they will or not? Upon this question a great diversity of opinion is found. The other question raised the issue as to the proper authority to deal with this question, the Federal or Provincial Government? Mr. Borden took the ground that the Provinces ought to be left entirely free to fashion their own educational policy. This, of course, would remove a very troublesome subject from the Dominion Parliament and open up the whole question in the new Provincial Parliaments, where the chances are all against Separate Schools.

The representatives from the Province of Quebec, irrespective of party, with one solitary exception, voted in favour of Separate Schools. This fact is notable inasmuch as in that Province a dual system of the most thorough-going character has been in operation since Confederation. Generations of men have been educated in Protestant or Roman Catholic schools, as the case might be, and their parliamentary representatives voted almost to a man in favour of perpetuating the system in Western Canada. It is evident that those most familiar with the Separate School system are in no way afraid of its supposed terrors. To the Quebec Protestant citizen, his right to have his own schools is so natural and so valued that he concedes the right of his Roman Catholic fellow citizen to his school as a matter of course. This situation has its defects, but it also has its compensations. It involves financial difficulties in sustaining weak

school districts, and possibly a weakened sense of fellowship among the youth of the country, but it affords on the other hand an immensely better opportunity for religious and ethical instruction at a time when they are likely to be most effective. Spectator has some knowledge of the results of education in what are known as Public or National Schools, and it seemed pitiful that young people might learn Greek and Roman history, but the story of the Hebrew people, that was not allowed. They might follow the career of Caesar, but not of Paul. They might learn wisdom from Socrates, but not from Christ. In the years that are to come, we believe that national sentiment will be able to take care of itself with comparative ease, but what this country will have to see to is the foundation and fabric of individual character. It isn't a question of securing enthusiasts to shout for our country, or the development of brains to exploit our possessions. These things will easily come. But we want citizens conscious of their duties to their fellows, and whose ideals are not wholly of the earth, earthy.

The mission to the loggers on the Pacific Coast of British Columbia has already been opened. Six months ago it was doubtful if the scheme could be carried out owing to the amount of money involved, but all difficulties have been overcome, a mission boat, a marvel of convenience, has been launched and the work begun. The Rev. John Antle is master of the craft and superintendent of the mission. On board he has a surgeon and a seaman. A hospital has already been installed through the agency of the Victorian Order of Nurses to which the "Columbia"—the new mission boat—will bring the men injured in the lumber camps, on the various islands and the mainland, for treatment. A circulating library, a monthly magazine in the interest of the work, to which some college-bred men now working as day labourers in the forest, will probably contribute, services on Sundays and at such other times as may be suitable, frequent celebrations of the Holy Communion, and visitation of the sick; these will indicate the quality of the service the Church hopes to render to those men of the Western woods. It is a work that possesses much of the picturesqueness of Dr. Grenfell's mission on the Labrador Coast, while ministering to a larger number of souls. Mr. Antle is a seaman to the manner born. He is direct, blunt, and without tactful, and will probably find the hearts of the loggers without much difficulty. It was he who investigated the situation among the loggers and planned the whole character of the mission. It was he who designed the "Columbia" in all its details and had an eye on its construction. The men will therefore find that his education has not all been derived from books, and that he can do things. The mission is a great testimony to the activity of the Church on the Coast and it is a privilege that the Canadian Church has been permitted to contribute to such a promising undertaking.

We notice that the Spirit of Missions, the official magazine of the Missionary Society of the American Church, seems to feel almost hurt that Dr. Grenfell, of Labrador, is so much in the public eye just now, and comparatively little is said of Bishop Rowe, of Alaska. Of course our American friend does not grudge in any sense the good things said about Dr. Grenfell, but he does not conceal his disappointment that another hero has not yet so fully caught the public fancy. We are not sure that it is a cause for congratulation that the multitude should exalt an individual among the heroes of the day. It is one of the peculiar features of human nature that men must have a hero to worship, but a hero subjected to excessive applause soon passes away and is forgotten. It is pathetic how short the step is between public adulation and public neglect. At the present moment Dr.

Grenfell stands in danger of suffering from the enthusiasm of his admirers. A popular book has called special attention to his works, and magazines and newspapers are competing in the way of finding something new to say about this great missionary doctor. But his work has to go on, five, ten, twenty years hence, and it cannot be sustained on the memories of a brief but brilliant period of public favour. We think that Bishop Rowe is suffering in no real sense from being less conspicuous than others doing similar work.

At the last session of the General Synod, if our memory serves us, a delegate had on the Agenda paper two resolutions that excited at the time considerable interest. The one referred to the changing of the name of the Canadian Church, and the other looked to optional use of the Athanasian Creed. The change of name was briefly discussed, and then left over to the next Synod, presumably to ascertain if there were any real demand for such an alteration. We have not heard a single word about it since. Under ordinary circumstances this would indicate that change is not wanted. But inasmuch as we usually only have a discussion of such subjects at a Synod meeting, it really may mean nothing at all. It is singular how men should affirm at that time that the present name was an impediment to the progress of the Church, and then make no effort by a public appeal or otherwise to remove the impediments. The business of Synod ought to be serious.

SPECTATOR.

The Churchwoman.

INDIAN ORPHAN WORK.

With grateful thanks, I acknowledge the following contributions: Friend, for relief work, \$6; Mrs. W. Croft, for same, \$1; St. James' Sunday School, for orphan support, \$28.68; Friend, Owen Sound, to support child for year, \$15; Friend, Aurora, towards support of her orphan, \$5. It is good of the friends of little children to contribute still to this work, and I hope they will continue to do so, all who can. I should be so glad of new helpers, too. Most of us love, or at least care for little children, and I am sure there are many who, if they knew all about it, would only be too glad of the opportunity to save some of these little ones by giving a few dollars to place them in the care of those who will love and care for them body and soul. Fifteen dollars is all that is asked to keep one for a year. So may I once more bring these little ones in Christ's name before His people, and I trust it will be a joy and a blessing to them as well as a great benefit to the children to help them. Please address contributions to Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

BROTHERHOOD OF ST. ANDREW.

Object.—The spread of Christ's Kingdom amongst men, especially young men.

Rules.—(1) To pray daily for this object. (2) Service.—To make at least one earnest effort each week to lead some man nearer to Christ through His Church.

The Brotherhood desires to be advised of the removal of any Church man, or boy, to any place on the continent, and will endeavour to have the laymen of the Church welcome him in his new home. Write, giving name, new address; if possible, business connection, to the General Sec., Brotherhood of St. Andrew, Pacific Bldg., 23 Scott St., Toronto. In this way great service has already been rendered to the Church, with infinitely greater possibilities for the future especially since the extension of the movement

to Manitoba, North-West Territories, and British Columbia.

Hamilton.—The Local Assembly met April 27th in the school-house of the Church of the Ascension, ninety strong—fifty senior and forty juniors. The rector briefly and heartily welcomed the gathering. This Assembly asks for and gets short, crisp reports from each chapter, senior and junior, read by a selected member from each. These reports show practical and aggressive work being done with special emphasis laid by all chapters on the monthly Corporate Communion and on the great opportunities for Brotherhood work flowing from the recent Church census of that city. The chapters are systematically visiting those claiming allegiance to the Church, but unknown to the clergy, one chapter reporting seventy-five such visits. Striking results are reported in many instances; St. Mark's produced a brand new Junior Chapter of twelve members, with the old Junior Chapter advanced to an Intermediate Chapter. Mr. Geo. Fraser, of the Cathedral Chapter, was presented with a watch by the Local Assembly and a compass by his own chapter, the occasion being his approaching departure for the far North as a missionary to the Esquimaux, under the Bishop of Mackenzie River. He volunteered in response to a request from the Bishop recently made. We trust the prayers of Brotherhood men may "prevent and follow" him in his arduous and self-sacrificing undertaking. The set addresses of the evening were most inspiring and helpful on the duty of a Brotherhood man. For the seniors, Mr. Noble, of St. George's spoke, accentuating from striking personal experience the necessity of constant prayer, persistent effort and consistent example for the work and the unfailing reward to such. Master Morris, of the Ascension Juniors, spoke well on Junior work, discussing the advisability of limiting the chapter membership when a large number wished to join, as in their chapter, and emphasized the necessity of keeping up the work in the summer. The discussion was largely on junior work and was most spirited. Mr. N. Ferrar Davidson came up from Toronto for the meeting, and addressed the gathering, accentuating the pleasure of personal contact with Brotherhood men and boys, and the important place that Assembly meetings and conventions take in bringing Brotherhood men and their ideas into close personal contact, and the inspiration to be derived therefrom. Special attention was directed to the Inter-city Conference to be held in Toronto, May 27th and 28th, and a good attendance from Hamilton was promised. A most successful meeting was concluded with social chats over refreshments, kindly served by the local chapters and ladies of the congregation.

The Travelling Secretary, after two weeks' work at Head Office, left on Saturday last for a two weeks' visit to Ottawa district, speaking at Almonte on 7th inst. and at Arnprior on 14th May, conferring with the Ottawa members as to Convocation matters, and visiting other towns as arranged by Ottawa Local Council.

Important dates to be kept in mind by every Brotherhood man are: National Convention of United States, Chicago, Thursday to Sunday, September 21st to 24th; Dominion Convention, Ottawa, Thursday to Sunday, October 5th to 8th. Inter-City Conference, (Hamilton-Toronto) Toronto, Saturday and Sunday, May 27th and 28th.

Toronto Local Assembly meeting was held at All Saints' school-house on Thursday last. Eighty representative Brotherhood men were present, and listened to interesting addresses by the rector, Rev. Canon A. H. Baldwin, and Ven. Archdeacon Ker, of Grace Church, Montreal. Mr. H. G. Kingstone (St. James' Cathedral), was in the chair; Mr. N. Ferrar Davidson (St. Simon's), spoke, urging every Brotherhood man and boy to do his part in making the Inter-City Conference a most successful one. Mr. R. H. Coleman (St. Anne's), nominated the com-

mittees for Island work and Dock work, and Mr. F. W. Thomas (St. Matthew's) called upon the Brotherhood men and boys to make full use of their holidays in spreading abroad the Brotherhood idea, by each one doing some little thing, but doing it well.

An interesting letter has been received from Mr. J. A. Birmingham, of Vancouver, B.C., stating that St. Michael's Chapter is working hard, having lately admitted two new members. He was able to do good work while on a recent visit to Victoria, B.C., looking up a man in Vancouver at the request of the Victoria members, and the man is now attached to the Church.

St. Matthew's Chapter, Winnipeg, is full of activity, sending in a recent letter for supplies and four extra copies of "Cross" and quotas. This chapter now meets every week, under the direction of Mr. F. W. Thompson, the energetic Dominion Council member for the North-West.

"St. Mark's," Hamilton, Ont., has now the unique distinction of having three chapters of the Brotherhood actively at work, the "Juniors" lately going up in a body and forming an "Intermediate Chapter," and an entirely new Junior Chapter entering upon the work, while the Seniors are, as usual, well to the front.

Home & Foreign Church News

From our own Correspondents.

NEWFOUNDLAND.

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

Newfoundland.—St. Thomas'.—The annual Easter meeting of the parishioners of this church was held in the church-room. The rector of the parish, the Rev. Canon Dunfield, occupied the chair, and opened the meeting with prayer. After the reading of the minutes of the previous meeting the accounts for the year were submitted by the financial churchwarden, Mr. Frank Rendell. The accounts showed the finances of the church to be in a very healthy condition. Sundry increases to stipends were, therefore, voted amid applause. The rector re-appointed Mr. M. G. Winter as his warden for the ensuing year, and Mr. F. Rendell was unanimously elected people's warden. Mr. Clapp was re-appointed organist, and Mr. Hammond sexton. Hon. G. T. Rendell and Sir J. S. Winter were elected Synod delegates.

NOVA SCOTIA.

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

Halifax.—St. Paul's.—There was a large attendance at the Easter meeting. The financial statement showed the church to be in a prosperous condition. The total amount raised for all purposes was over \$14,000. In the general account a surplus of \$138 is shown. The number of Easter communicants yesterday was the largest in the history of the church, 25 per cent. advance on any former year. The new officers are as follows: Wardens, H. E. Mahon and W. A. Major; vestrymen, C. C. Blackadar, Col. Mowbray, Thomas Ritchie, W. J. Clayton, N. Littler, J. C. Jones, C. A. Evans, Frank Rhind, W. L. Payzant, J. C. Mahon, Andrew Mackinlay and R. E. Harris; auditors, R. D. Taylor and A. R. Dimock. The gift of a Communion table was to this church, and not to St. Mark's as stated in a previous issue.

Truro.—St. John's.—The Bishop paid his first official visit to this parish on Sunday, April 30th, and confirmed thirty candidates. At prayer the Bishop received the following address from the rector, wardens and parishioners: "To the Right Reverend the Lord Bishop of Nova Scotia: May

it please your Lordship,—On behalf of this portion of the diocese over which God in His good providence has called you to be the chief shepherd, and on the occasion of your Lordship's first visit to this parish, we extend to you a hearty welcome. It is with feelings of deep respect for yourself, of whom we have learned many good things since we first thought of you as our Bishop, and the thankfulness to Him, who doeth all things well, that we welcome your Lordship among us as our Father in God. In our homes and our churches we earnestly prayed that the Great Searcher of hearts would send us a faithful and true pastor to rule our diocese. We firmly believe that our supplication has been heard in heaven, and that your Lordship is now amongst us as the answer thereto. We are well aware that in coming to this earliest colonial See, though greatly reduced in extent since it was first established, your labours on our behalf will necessarily be abundant, but with mutual love and with faith in Him, whence cometh our help, your hands will be upheld, and the Church, we believe, will lengthen her cords and strengthen her stakes. In this parish the Church began her corporate being A.D. 1835. Truro then was merely a village, and it continued such until about thirty years ago, when the I.C.R. afforded us steam communication with the rest of the continent. At that time the Church population of the parish, which then embraced Londonderry, was about 450 souls. Our last return for this parish alone gave us 1,050 souls. Occupying as we do the most central position in this diocese, we trust that your Lordship may often find it convenient to give us the pleasure and privilege of seeing you amongst us. We regret that your visit at this time precludes the possibility of our being individually introduced to you. We hope that this pleasure may be afforded us on some subsequent occasion. We desire to express our warmest wishes for the health and happiness of yourself, Mrs. Worrell and your family. We pray God that your Episcopate may be a long one, and that abundant success may attend your labours on behalf of the Church of which He has made you an overseer. Signed on behalf of the congregation of St. John's Parish, Colchester. J. A. Kaulbach, Rector. John Stanfield, T. W. Blenkinsop, Churchwardens. Truro, April 30, 1905." In a few exceedingly appropriate and pertinent words he thanked the congregation for such a hearty reception in their midst. He felt that he had the sympathy of St. John's Parish in his work, and two or three things in the address just presented him made him feel that there was great encouragement for all to continue unwearied in the Great Master's work. He hoped his appointment as Bishop, unsought and unsolicited, had the approval of the Great Head of the Church, as it seemed to have of the generous parishioners he had met in different parts of the diocese. He was proud to hear of such a progress among the Churchmen of St. John's as had been referred to. Their growth had been noteworthy, and their surroundings, judging by the handsome and substantial edifice in which they were then assembled were of a most enviable nature. It would, he hoped, often be his pleasure to visit them in the future, and to worship with them in a place so centrally situated as is Truro, in the diocese over which he had been called to preside. He could not thank them enough for the kind words and hearty welcome of this address. At the evening service the Bishop gave an able address appropriate to Eastertide, and inculcated practical lessons of life to be drawn therefrom.

Lunenburg.—St. John's.—The Easter Monday meeting was adjourned until the following Thursday. The financial statement showed the church to be in a prosperous condition. The total amount raised for all purposes amounted to \$5,220, the largest in the history of the parish. Wardens, S. Watson Osmer and John Anderson; vestry clerk, James Anderson. The

May 18, 1905.]

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vestry of St. John's Church met on the evening of May 5th. During the evening the rector stated that since the last gathering of the vestry he had visited St. John, and conducted services in St. John's Church there on Sunday last, as promised the congregation some three months ago. On this occasion Mr. Wallis learned that the congregation of the Stone Church were favourably disposed towards him, and asked him to consider the matter very carefully, and to send them word not later than May 5th what his decision was. The rev. gentleman was informed that the rectorship was worth \$2,400. Further inducements were that they hoped to purchase a rectory, and if he needed a curate they would supply him with one. Mr. Wallis promised to place the matter before his congregation at Lunenburg, and now asked the vestry to consider the matter. A number of the vestrymen spoke on the matter very feelingly, and expressed the opinion that it would be a matter of extreme regret if he resigned, and a unanimous resolution was adopted setting forth the great appreciation in which the Rev. G. C. Wallis is held, and of the good works resulting from his indefatigable ministrations since he has been here. After hearing the appreciative remarks of the vestrymen, the rector said that if he had ever been inclined to sever his connection with this parish, the expressions from his present co-workers were such as to deter him from doing so, and added, if possible, a stronger link to the chain of feeling which binds him, not only to his congregation, but to the town of Lunenburg. In appreciation of the work done in the past a unanimous resolution was adopted to increase the rector's stipend \$200. Mr. Wallis is one of the best-known clergymen in the Province. He is a brilliant speaker, and as an organizer and worker is unequalled. During his four years as rector of this parish he has accomplished a great work, and St. John's, which is the second oldest Anglican parish in Canada, is now at the high tide of prosperity. The parish and town of Lunenburg generally are to be heartily congratulated on Mr. Wallis' decision.

FREDERICTON.

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

Stanley.—The report of the wardens at the vestry meeting was very satisfactory. Wardens, Dr. Sterling and Stanley Douglas; delegates, Dr. Wainwright and J. A. Humble.

QUEBEC.

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

Lennoxville.—Bishop's College.—At the meeting held for the purpose of selecting a principal to fill the vacancy caused by the resignation of the Rev. Dr. Whitney the name selected was that of the Rev. T. Brace Wait, of St. Jude's Vicarage, Bristol, England. The Rev. Mr. Wait is a graduate of Oxford University, where he took first class honours. He has been connected with Weymouth College as senior master. His father formerly lived in Canada, and he now has three brothers residing here. The position will be offered to him at once for his acceptance.

MONTREAL.

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

Montreal.—His Grace the Archbishop of Montreal and Bishop Carmichael have issued a joint letter to the clergy of the Diocese of Montreal relating to the letter which has been sent to all the clergy in Canada in the interests of the movement known as the "Higher Critics."

Episcopal Circular.—To the Clergy of the Diocese of Montreal: Dear Brother, We have received through one of the clergy a printed letter which we are told has been sent to every clergyman in Canada, palpably in the interest of the movement known as "The Higher Criticism." We have read the document with care, and we consider it of sufficient importance to counsel you with regard to it. Whilst we are fully aware that ordination promises in the Church of England are of such form as to allow large scope for liberty of conscience in preaching the Gospel and building up the faith of souls committed to us, we are none the less sure that in the light of the same Ordination Vows, Bishops and priests are honourably bound in the sight of God and man "to instruct such souls out of the Scriptures," to minister "the doctrine of Christ" as the "Lord hath commanded," and "to frame and fashion our lives" and those of our "families" according to the same doctrine, and to do all this because we are honourably "persuaded that the Holy Scriptures contain all doctrine" necessary for eternal salvation. This doctrine of Christ, as you well know, is not divinely brought together in the form of a cut-and-dried confession of faith; but is interwoven with the narrative of the New Testament, the doctrine consecrating the narrative and the narrative illuminating the doctrine. We desire, then, definitely and distinctly to repudiate the suggestion made to you in such document as strongly as we are sure your own Christian manhood has led you to do, that you should cease to "build the faith of souls primarily upon details of New Testament narrative, the historical validity of which must ultimately be determined in a court of trained research, although many of us may cling devotedly to the traditional details in question"—in other words, that you should hold back from preaching the truth as you conscientiously hold it, until some "court of trained research," which does not at present exist, permits you, the ordained teachers of Christ, to do so, in the light of the decisions such court may arrive at. The danger of this suggestion, as far as congregations are concerned, is to our minds saddening in the extreme, and only shows how men, otherwise honourable, can be blinded to the demands of honour in connection with matters in which they are deeply interested. If the gentlemen who have signed this document cannot build up the faith of their people on the details of New Testament narrative, there is a widely open door through which they can pass and save their honour, which they certainly cannot do in the light of their ordination vows by remaining in the Church of England. Praying God's blessings on you and on your work, we remain, your friends, W. B., Montreal, Archbishop. James Carmichael, Coadjutor-Bishop of Montreal.

The Rev. Edmund Wood, of Montreal, has called attention to the Letter Leaflet of the W. A. to the life, and unfortunately also to the death, of his cousin, Dr. Bransbey Key, Bishop of St. John, Kaffraria, a diocese, if we mistake not, under the especial care of the Scottish Episcopal Church. Bishop Key studied at the Elswick Works, Newcastle, as a mechanical engineer, and while doing so used to spend his Sundays with Mr. Wood, then a curate at Houghton le Spring, fifteen miles away. The result, probably from such intimacy, was that Mr. Key gave up engineering and went to St. Augustine, Canterbury, where a fellow-student was Dr. Cyprian Pinkham, the Bishop of Calgary. Both Bishops, but how far apart from each other, from Mr. Wood, and also from England. Bishop Key was a man of commanding presence and great personal magnetism. He acquired a perfect knowledge of the Kaffir language, and could be mistaken for a native. We have of late years recorded the growth of the native Church of Ethiopia, a movement which, we read, has been at last quite successful,

and, Mr. Wood says, was largely the Bishop's work.

Church of St. James the Apostle.—The anniversary services were held in this church on Sunday, May 7th. Reference was made in eloquent terms to the forty-first opening of this church, and the fifty-seventh year of the ordination of its rector, the Rev. Canon Ellegood, M.A., D.C.L. The church was crowded at both services. The music was specially selected, and the singing was heartily joined in by the congregation. The Ven. Archdeacon Ker preached an able and eloquent sermon in the morning. He prefaced his remarks by saying that he esteemed it a privilege that he had been asked to preach on this occasion. Nothing could have given him more pleasure. He then spoke in the highest terms of Rev. Canon Ellegood, with whom he had been associated for many years. He said, in part: "When the grand old man, Canon Ellegood, who is now eighty-two years of age, turned the first sod in connection with the church at Point St. Charles, that district had but few houses and few inhabitants, but it was evident from the first that it was going to be a great industrial centre. That was fifty years ago. When the Church of St. James the Apostle was constructed, forty years ago, it was surrounded by fields and orchards. There were but few dwellings in the district, and no business houses of any kind. There were only a few dwellings in Cote St. Paul when the Church of the Redeemer was erected at that place, and the work was different then from that of to-day. It required much activity and a great deal of determination. The church succeeded, and there is now a bright prospect in store for it. Cote St. Paul, he said, is bound to grow and prosper owing to the numerous industries locating on the banks of the Lachine Canal. In 1841, when the citizens of Montreal were terrorized by the ship fever outbreak, Canon Ellegood displayed much activity caring for the dying and aiding the sick. "These were stirring times," said Dr. Ker, "and one has only to read the inscription on the big stone, which is now in the park at the Point, to fully realize the terrible loss of life caused by the disease." Seven English Church clergymen lost their lives, as well as many citizens, and 6,000 immigrants were buried in one great grave. For fifty-seven long years Canon Ellegood had been one of the leaders of the Church of England, and we should profit by his good example. He has ruled wisely and long, and may he be spared for many years to come. "Let the Presbyterian who rules well be counted worthy of double honour," were the concluding words of a most interesting and instructive sermon. In the evening Bishop Carmichael preached, taking his text from Proverbs 3:1, 2. He referred in sympathetic language to the long life in the Church of the beloved pastor of St. James the Apostle. Canon Ellegood and Archbishop Bond were the only two of the old school now left. Archbishop Bond's name was known in all parts of Canada, and he was esteemed and respected by all classes, regardless of religious distinction. Canon Ellegood, he said, still remains with the workman's hammer in his hand, beloved by every one. In eloquent terms, which appealed to the great congregation, the venerable speaker claimed that the clergymen who are frequently moved about are at a great disadvantage when compared with the permanent pastor. Men had remarked to him that they had been baptized and married by Canon Ellegood. He had also been with them when their parents died. Every man, woman and child in the flock knew their pastor. This was magnificent. It was a happiness that no millionaire could buy with his gold. Bishop Carmichael closed his address by expressing the hope that Canon Ellegood might long be spared to continue his noble work.

St. Mary's.—His Grace Archbishop Bond visited St. Mary's, Hochelaga, Sunday evening, the 7th inst., and administered the rite of Con-

firmation to a candidates, seven sons, were presided over by Rev. Jekill. Out of the Congregational Roman Catholic

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firmation to a class of eighteen persons. The candidates, seven of whom were married persons, were presented by the rector, the Rev. H. Jekill. Out of the eighteen eight were baptized in the Church. Five were Baptists, three Congregationalists, one Presbyterian and one Roman Catholic.

St. Denis Boulevard.—At the vestry meeting of this Mission the Rev. Dr. Symonds presided. Wardens, Messrs. Manning and Butcher (re-appointed). The financial statement proved very satisfactory, showing a balance on hand of \$100, the building and land being free of debt.

St. George's.—Mr. James Crathern and Mr. George E. Drummond were re-elected churchwardens at the vestry meeting. His Lordship Bishop Carmichael presided, and there was a large attendance.

ONTARIO.

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

Amherst Island.—The annual vestry meetings were held at St. Alban's Church and Christ Church on Easter Monday and Tuesday, respectively. Receipts at St. Alban's, \$386; expenditure, \$381; balance on hand, \$5. Receipts at Christ Church, \$135; expenditure, \$122; balance on hand, \$22. Christ Church congregation resolved to kalsomine the interior of the church and build a brick vestry. St. Alban's resolved to paint belfry and exterior of church. The Amherst Island rectory is to be finished by the end of July. Easter services at both churches were extremely well attended; sixty-seven communicants.

Yarker.—At the annual vestry meeting the wardens elected were A. W. Benjamin and Arthur Baxter; delegate, B. S. O'Loughlin; sidesmen, J. C. Connolly, Dr. Oldham, John Ewart and W. J. Dollar. The contributions to diocesan missions and other funds were shown to have been excellent, and the rector's salary was promptly paid. Votes of thanks were tendered the organist, choir, the Woman's Auxiliary and Guild. Two splendid bales, valued at \$70, were shipped to Lake St. Martin Reserve, Manitoba.

Camden East.—Wardens elected, Roy Smith and J. R. Mowbray; delegate, J. R. Mowbray; sidesmen, A. Robinson, Charles Quinn, J. Hamilton, Elgin McWilliams, W. Quinn and Everton Smith. Reports showed that contributions to diocesan and mission funds were good. Votes of thanks were tendered the rector, organist, choir, Guild and Woman's Auxiliary, the latter having packed and shipped a bale worth \$67 to C. H. Fryer.

Newburgh.—Wardens, Wm. Sutton and J. J. Shorey; delegate, J. J. Shorey. Votes of thanks were tendered the rector, organist, choir, the Woman's Auxiliary, who did noble work, packing and shipping a bale valued at \$35, and the Altar Guild. Contributions to the diocesan and mission funds were reported very good. Receipts from all sources and for all purposes and objects, from Camden East, Yarker and Newburgh for the past year totalled at least \$1,000. The rector in this important parish needs the assistance of a curate without any doubt, if the work is to be permanent and complete. At all the above vestry meetings the following resolution was adopted: "That in the opinion of this vestry and in the interests of the Church the Mission Board be requested to make a grant of \$300 per annum (the rector supplying the board and lodging) to be paid to a curate to work in the three out-stations attached to this parish, viz., Hinch, Centreville, and Milsap."

Kingston.—St. Paul's.—There was a good at-

tendance at the adjourned vestry meeting of this church. A hearty vote of thanks was tendered the ladies of the congregation for the great interest and activity evinced in the matter of the sample sale, poster show and high tea held recently, over \$300 being realized. The vestry authorized the rector to engage the Rev. Mr. Lipscomb as curate.

OTTAWA.

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

Ottawa.—St. Alban's.—The adjourned vestry meeting of this church was held Monday night of last week, Ven. Archbishop J. J. Bogert presiding. A resolution of condolence with the family of the late E. F. Taylor was voted. Mr. H. J. Bronskill was elected rector's warden, and Mr. Jas. F. Shaw people's warden. The financial statement for the year was submitted by the people's warden, Mr. Jas. F. Shaw.

Grace Church.—The Rev. Mr. Gorman presided at the vestry meeting, and there was a very large attendance. Captain McClenaghan and H. G. Stanley were re-elected people's wardens, and Major Walsh and Mr. T. Cooper were elected auditors. Mr. J. Hetherington was elected vestry clerk in the place of Mr. J. May, resigned. A vote of thanks was tendered the wardens, Captain McClenaghan and H. G. Stanley for their work in effecting improvements during the year. The question of having the church pews free on Sunday nights resulted in a motion to the effect that pew holders be asked to signify their willingness to have their pews taken by others at the evening service.

Christ Church.—The annual vestry meeting was held on Monday evening last. A large number of the congregation were present. The reports of the different committees were read, and all showed the affairs of the church to be in excellent condition.

TORONTO.

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

Toronto.—St. Martin's.—The past year has been by far the most prosperous one this church has ever had. Its Easter was a very bright one, especially as regarded the Easter offerings. The offertory was \$45, and several valuable gifts were presented. A parishioner, Mr. Duggan, calsomined the church; Mr. Hastings presented a new oak prayer desk; the Sanctuary Guild beautiful altar hangings; the Guild of St. Martin, a new altar; the rector's family, a very beautiful brass alms dish. The Ladies' Aid, the W.A., the Sanctuary Guild, the Guild of St. Martin and the Mission Band by their work during the year brought up the total receipts for parish and other work to nearly \$1,200. The children's Lent boxes for Indian Homes came quite close to \$17, a very much larger sum than ever before. At the adjourned vestry meeting an increase was voted to the rector's stipend, and preliminary steps were taken to provide new seats for the church.

St. Stephen's.—The Bishop of Moosonee administered the rite of Confirmation in this church on Friday evening last to ninety-six candidates.

St. James'.—The Synod of Toronto will meet in the schoolhouse of this church on June 13th. The Bishop of Moosonee preached in this church on Sunday morning last, the service being in part commemorative of the twentieth anniversary of the battle of Batoche.

Toronto Junction.—St. Mark's.—The adjourned vestry meeting was well attended. The rector, the Rev. R. Scabornie, was in the chair. The following officers were elected: Lay representatives to Synod, A. L. Pye, E. A. DuVernet; churchwardens, P. Laughton (rector's), A. L. Pye (people's); sidesmen, J. H. Hinde, J. T.

Anderson, B. Hancock, F. Laughton, A. Hinde, L. Laughton; parochial tribunal, H. Hand and J. Sutherland.

Ashburnham.—St. Luke's.—The Rev. Professor Clark, D.C.L., of Trinity College, is spending a week with the Rev. E. A. Langfeldt, and while in Peterborough is giving six lectures on "Dante," under the auspices of St. Luke's Church. The lectures are most interesting, and attended by large audiences. On Sunday, May 7th, Professor Clark preached at both services at St. Luke's. The members of St. Luke's W.A. presented Mrs. Baines, of Toronto, with a life membership and gold pin at the annual meeting as a token of appreciation of Mrs. Baines' faithful work as representative of St. Luke's W.A. at the monthly board meeting.

Streetsville.—Trinity Church.—Wardens, R. Graydon and G. Hilyer; delegates, G. Hilyer, R. Graydon and E. W. Pollock. Receipts, \$1,150.61.

Apsley Mission.—It has been suggested to me by members of our congregations that I should send you a report of the money collected in our Mission during the past year; I, therefore, send you this statement: St. George's, \$177.04; St. Stephen's, \$39.25; St. Paul's, \$44; St. Andrew's, \$48.67; total throughout the Mission of \$308.96. This sum has been made up within the Mission by means of offertories, subscriptions, picnics and socials: By offertories, \$121.90; subscriptions, \$101.60; picnics, \$85.46; total, \$308.96. The amount made up in the Mission for the purpose of Diocesan Mission Board by subscription and offertory amounts to \$59.29; for M.S.C.C., by same means to \$23.21. But this last does not appear to our credit this year in the report of the society, as by some mistake it was received too late. Twenty-five of the money subscribed has been subscribed towards our Church Building Fund, and nearly all of the money made at picnics and socials has been added to the same account at the bank, and the rest has been spent on two other churches in this Mission. Having made this statement of moneys raised within the Mission, I desire now to take this opportunity of thanking all who have aided us from without in responding to the appeal made lately through your columns, amounting, in all, to \$5.25. I may add that some of our members promise me \$5 a year towards building a church, and one \$10 a year, and this one has already given me his \$10 for this year. We have now a little over \$400 in the bank, and intend to commence building our church in the course of a few weeks.—Christopher Lord.

Otonabee.—St. Mark's.—At the annual vestry meeting the rector, the Rev. E. A. Langfeldt, appointed Mr. Abner Collins his warden, and the people elected Mr. Robert Scollie their warden. Dr. H. C. Burritt and Mr. Robert Parker, of Toronto, and Mr. Barlow Cumberland, of Port Hope, were elected lay delegates. St. Mark's Church is attached to St. Luke's Church, Ashburnham. Services are held there every Sunday afternoon by the Rev. E. A. Langfeldt. The givings of the people during the year amounted to \$352.21, of which the sum of \$53 was given to missions.

Georgina.—The vestry meetings in connection with the three congregations in this parish were held on Monday and Tuesday in Easter week, the rector, the Rev. J. McKee McLennan, in the chair. The meetings were all well attended, and the reports most satisfactory. The rector had previously asked for a report from the various organizations in the parish. Reports were accordingly received from the Sunday School, W.A., and Ladies' Aid. The rector read his report for the year, which was received with great satisfaction. The financial statement, prepared by the wardens in the different congregations, was also read.

gations, showed in each case a balance on hand. This was very gratifying in view of the fact that a large sum had been raised during the year for repairs to the rectory. Besides this the parish contributed for missionary objects last year more than twice the amount that was raised the previous year. The election of officers resulted as follows: St. James' Church, Sutton West—Rector's warden, J. Graham; people's warden, J. Donnell. St. George's Church, Georgina—Rector's warden, W. Martyn Sibbald; people's warden, W. W. Lake. Christ Church, Roach's Point—Rector's warden, F. Young; people's warden, John Boyd. The lay delegates are as follows: St. James' Church, H. A. Colson; St. George's Church, J. Delano Osborne; Christ Church, Roach's Point, F. Gordon Osler, Toronto.

Fenelon Falls.—St. James'.—Both morning and evening services here were well attended on Easter Day, the number of those partaking of the Holy Communion being much greater than in past years. A goodly number attended the annual vestry meeting on Easter Monday, and a spirit of harmony and general satisfaction prevailed. The wardens' financial report showed a considerable increase in receipts as compared with last year or any previous year. The expenses, however, had been rather more than usual, owing to needed repairs (new verandah, etc.) having been made to the rectory, and the building of a fence round the new church grounds. The receipts for the year were sufficient to meet this outlay, pay all current expenses, and make about \$300 reduction of the debt on the new church. The rector, the Rev. A. S. Dickinson, re-appointed Mr. C. W. Burgoyne as his warden, and the people elected Mr. E. G. Hand for their warden for the ensuing year.

NIAGARA.

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

Grand Valley.—St. Alban's.—There was a good attendance at the adjourned vestry meeting. The wardens, Messrs. Wm. McClelland and Wm. McIntyre, were re-elected; delegates, Major J. A. V. Preston and Mr. R. F. Taylor; receipts, \$721.13; expenditure, \$680.62; balance, \$40.51, with no liabilities. It was unanimously decided to extend the present church twenty-two feet. Over \$1,000 were subscribed at the meeting. The work will begin at once.

Bowling Green.—The Church of the Good Shepherd.—Wardens, Messrs. N. Hinton and A. Menary; delegate, Mr. J. Connor; surplus, \$180.

Palermo.—St. Luke's.—At the vestry meeting the wardens elected were D. Burtch and Wm. Cowan.

Omagh.—Christ Church.—Wardens, H. O. Dent and Wm. Macartney; delegates, John Dearing and Jos. Gibson.

Milton.—Grace Church.—The adjourned vestry meeting of Grace Church was held at the school-house yesterday evening. Rev. A. J. Belt, the rector, in the chair. The wardens' report showed that the finances of the church were in a most satisfactory condition, the Sunday School offerings showing an increase during the year. Reports were also presented from the Sunday School, the Woman's Auxiliary and the Young People's Society, showing that all were doing good work. Officers were elected as follows: V. Chisholm and J. Maxsted, wardens; S. Dice, E. J. Wilson, C. W. Martin, J. T. Hamant, Alfred Winn, A. G. H. Luxton, L. E. Kingery, W. J. Sheppard and Dr. Anderson, sidesmen; S. Dice, delegate.

Hamilton.—St. Matthew's.—At the adjourned vestry meeting the churchwardens' report showed a balance of \$53.10. The following officers were elected for the ensuing year: Wardens, J. V. Cuttriss and C. H. Allerston; sidesmen, Messrs. Anthony, Faulks, Booth, Cracknell, Soughton and VanWyck; lay delegate to the Synod, James Burton; auditors, W. H. Hunt and E. J. Booth. In the absence of the rector of the parish, the Rev. C. J. A. Batstone acted as chairman of the meeting.

Oakville.—The annual Easter vestry was well attended. Messrs. J. R. Byers and W. S. Davis were elected churchwardens. The stipend was raised \$100, and the rector was granted a supply for a month in the summer at the cost of the parish. Receipts, \$3,399.11.

Mount Forest.—This parish has been vacant since October last, when the Rev. H. C. Burt, M.A., resigned to become chaplain to the Bishop of Quebec. Meanwhile the services of the church have been maintained chiefly by students from Trinity College, and the Blessed Sacrament administered by occasional clergymen. The new rector, the Rev. A. W. Woods, entered upon his duties on the second Sunday after Easter. The high esteem in which he is held by the members of his former congregation in Fort Erie, Amigari and Bridgeburg was manifested last week by a handsome gift. On the eve of his departure a number of the Woman's Auxiliary called at the rectory and handed Mr. Woods a purse containing \$500. The presentation was of a most informal nature, no address being given. The rev. gentlemen were naturally more than surprised, but before he could make an attempt to express his thanks the ladies had departed. In his first address to his new congregation he urged them as a united body to co-operate with him in the extension of Christ's work here. On the following evening a congregational meeting was held, many ladies of the congregation also attending. After opening prayers had been said by the rector, a unanimous motion was passed to abolish pew-rents. It was now proposed that a statement of the total annual expenditure be published and distributed, and that the Finance Committee then ascertain what each member is willing to contribute by envelope each Sunday. Thus money will always be on hand, and the necessity for special appeals for larger sums obviated. Mr. Woods' family have since arrived, upon the completion of many alterations in the rectory, which is improved greatly by having the large kitchen raised and converted into breakfast-room, kitchen, and bedroom, and being newly papered and painted throughout.

HURON.

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

Waterloo.—St. Saviour's.—Wardens, F. G. C. Minty and H. Simpson (both re-elected); lay delegate, F. G. C. Minty; vestrymen, Messrs. Dawson, Bracey, Hortop, Brain, Shuh, Boehm; sidesmen, Messrs. Gibson, Naylor, Shuh, and Boehm. Receipts nearly \$1,200, leaving a small balance after meeting all liabilities. The total debt is now only \$400. The attendance at Lenten services has been better than ever before. The Sunday School children's Lenten offering was about \$17. The average attendance at Sunday School has been 51; at Sunday services 139, or about 70 at each. All Church societies have been active. A handsome chancel window, a memorial of the late Mrs. J. W. Connor, was dedicated in Easter week. The subject is the Crucifixion.

Morpeth.—At the annual vestry meetings of the three churches in this parish very satisfactory reports were presented by the rector and

churchwardens, showing that the churches were in a promising condition.

St. John's.—Receipts, ordinary church revenue, \$272.50; expenditure, \$257.28; balance, \$15.32. Other Church agencies—Ladies' Guild, Christian Endeavour Society, Sunday School and Woman's Auxiliary—receipts, \$254.99; expenditure, \$161.99. At the adjourned vestry meeting it was decided to proceed at once with the renovation and improvements necessary on the church. Churchwardens, Dr. J. E. Charlesworth and Henry Stewart; lay representative, Henry Stewart.

Horwood.—Trinity Church.—Receipts, \$410.81; expenditure, \$397.20; balance on hand, \$13.61. During the past year a handsome new organ, also choir stalls, have been placed in the church. Churchwardens, Messrs. Alfred T. Spencer and John Coulson; lay representative, W. C. Sifton.

Clearville.—St. David's.—Receipts, \$107.99; expenditure, \$104.05. Churchwardens, Messrs. Wm. Anderson and Byron Goff; lay representative, Robt. L. Goff.

Huntingford.—Trinity.—The Bishop held a Confirmation in this church on May 1st. The monthly social of the Anglican Young People's Association was held on Thursday evening at Mrs. Blair's. The existence of the association has been felt for much good in the congregation. The wardens elected at the vestry are Lorne A. Russell and Allan Bale; delegate, Alfred Harwood. The reports presented were of a most encouraging character. All obligations were met.

Wanstead.—St. James'.—Wardens, M. Forester and Thos. Lampman; delegate, John Armstrong.

Forest.—Christ Church.—The annual Sunday School and Church Workers' Convention of the Rural Deanery of Lambton was held in Christ Church schoolroom last week. Holy Communion was administered at 10 a.m., and a business meeting at 11 a.m. In the afternoon the programme was carried out with the following subjects and speakers: Rev. Canon Downie, B.D., paper on "Epistle to Galatians;" Miss McAdams, paper on "Church History;" Rev. Canon Craig, B.D., "How the Catechism Should be Taught;" Rev. Canon Davis, M.A., "The Sunday School in Relation to Missions," and Rev. J. M. Gunne, "Beneficial Preaching and Teaching." In the evening a missionary meeting was held in the church, when addresses were delivered by Dr. N. L. Tucker, Rev. G. E. Jeffery, Diocese of

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Camlachie.—Christ Church.—The churchwardens' report presented at the vestry meeting was eminently satisfactory. After paying all outstanding liabilities there was a balance of \$31 on hand. Wardens, J. B. Richardson and Thos. Core; delegate, J. P. Jarmaine.

Wyoming.—St. John's.—The churchwardens' report at the vestry meeting showed a balance on hand of \$8.33 after all liabilities had been paid. Wardens, F. Ward and P. Parker; delegate, J. B. Dale.

Watford.—The financial report presented at the vestry meeting showed an increase in expenditure. Wardens, Col. Kenward and W. M. Shrapnell; delegates,

Windsor.—All Saints'.—The Easter services were from every point of view very encouraging. There were 155 communicants at the eight o'clock service and 145 at the later service, making a total of 300. The attendance at both the eleven o'clock service and evening service taxed the church to its utmost capacity, and the choir rendered the musical portion of the service in magnificent form, being assisted by an orchestra of six pieces. The Easter vestry meeting was held on Monday evening, when Messrs. John Curry and Archibald Whittaker were appointed wardens, and Messrs. E. G. Henderson and G. V. J. Greenhill appointed delegates to Synod. The salary of the rector, the Rev. F. A. P. Chadwick, was raised \$200.

Chatham.—Christ Church.—The annual vestry meeting was held Easter Monday. The rector, the Rev. R. McCosh, presided. The financial report was one of the best in the history of the parish. After providing for fixed and special expenditures and the floating indebtedness a surplus remained of over \$300. The income of the church from all sources was over \$5,000. A number of the leading vestrymen spoke of the growth and prosperity of the church, and the marked improvement since the alterations to the church edifice and the introduction of a vested choir. The question of accommodating applicants for pews is becoming a very difficult one. Mr. W. E. Rispin and Mr. John Waddell were re-elected wardens. Mr. J. E. Thomas, Mr. M. Wilson, K.C., and Mr. W. E. Rispin were elected lay representatives. Mrs. and Miss Davies presented the church with a very handsome brass book-rest for the Communion table on Easter Sunday. This beautiful Easter offering is much appreciated by the congregation.

Burford.—The Easter vestry meeting of Trinity Church was held on Tuesday evening, April 25th. Very satisfactory reports were made of the various branches of the Church work. About \$60 had been sent away for mission work, \$740 spent on general expense, \$150, with interest, on debt. In all, \$1,066 had been raised during the year, and a credit balance of \$81 in various accounts is carried over. The rector, the Rev. F. Leigh, reported 13 baptized, 11 confirmed, 3 marriages, and 10 burials for the combined parishes of Burford and Cathcart, though only one of the buried was a member of the parish. There were seventy-eight communicants on Easter day. Messrs. E. W. Sheringham and W. T. Hearne were re-elected churchwardens, and at a subsequent meeting of the congregation Mr. Cecil F. Saunders was elected lay delegate to Synod; Robert Balkwill, vestry clerk.

Cathcart.—The Easter vestry meeting of St. John's Church was held on Wednesday evening, April 25th. The churchwardens reported the most successful for many years past in finances. New sheds had been built, and a new organ pur-

chased, and there is a cash balance in hand, with the assistance of the Ladies' Auxiliary and Girls' Guild, of some \$40 to meet some contemplated improvements. Messrs. David Secord and John Rixon were re-elected churchwardens, and later Mr. John G. Weir was elected lay delegate to Synod. John Aulsebrook, vestry clerk.

Guelph.—St. James'.—Palm Sunday was marked in this church by the dedication of two stained glass windows, one given by the members of the A.Y.P.A., in loving memory of H. Cooper, a student at the Ontario Agricultural College, who was drowned last May while boating on the River Speed. Mr. Cooper, during his residence in Guelph had ever been a faithful attendant at the services of the church. Particularly was he interested in the Sunday School and Association work, the latter organization of which he was secretary at the time of his sad death. The design of the window is that of "The Good Shepherd," beautifully soft in shading and rich in colouring. Beside it is the second window, given by the family of the late Mr. R. O. Porter, who died from fever contracted in the North-West. The design of this equally beautiful window is that of "The Virgin Mary." These two handsome memorials add greatly to the beauty of our little church. We would also chronicle the gift of very handsome chancel curtains by a faithful member of the congregation. Both rector and people rejoice in this supplying of a long-felt want. A beautifully bound book of altar services has been put in its place by some unknown friend. On Easter Eve the rector was surprised by the gift from a few of his friends in the church of a new cassock, which, needless to say, was much appreciated. This desire to beautify God's house and thoughtful remembering of the rector would indicate a spirit of harmony and good fellowship which must tend to the furthering of the Master's work in our midst.

Pelee Island.—Our rector, the Rev. H. J. Condell, has been appointed incumbent of Point Edward parish church, and left the Island on Friday, May 5th, for his new parish. On Sunday evening, April 30th, he preached his farewell sermon to a large congregation in St. Mary's Church. At the close of divine service all present joined in singing "God be with you till we meet again." The rev. gentleman took for his text the words, "Heaven and earth shall pass away, but My words shall not pass away." On Wednesday evening, May 3rd, the members of the Orange lodge, of which Mr. Condell has been chaplain since it was first organized, assisted by the members of the Woman's Auxiliary, tendered a farewell supper and concert—a public affair—to Mr. and Mrs. Condell in the public hall. There was a large attendance, proving unquestionably that, apart from the members of their church and lodge, they leave behind them many warm friends. After partaking of one of those suppers for which Pelee Island is noted, the gathering adjourned to the concert room below, and a select programme, in which the church choir took part, together with talent secured from other sections of the Island, was given. Rev. G. Gibb kindly consenting to act as chairman. After a few songs and speeches by local talent had been ably executed and delivered the proceedings were brought to a close by the chairman calling on the Rev. Mr. Condell to come up on the platform, when Mr. Warner read a most feeling address, expressing great regret at the parting with Mr. Condell, at the same time presenting him with a well-filled purse. In reply the Rev. Mr. Condell thanked all for their kind treatment of himself and wife during their residence here, saying that they would not soon forget the Island and friends they were leaving behind them, but that he hoped and believed his removal would prove to be for the best; and in taking leave of the people he exhorted them to continue steadfast in the faith which they pro-

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fessed, wishing that every blessing might crown their endeavours, and on behalf of Mrs. Condell and himself extended a cordial invitation to all, whenever they might chance to be in that neighbourhood, to come and see them in their new home at Point Edward. At the close of his speech all rose and sang, "God Save the King," and the crowd dispersed. Pelee Island is at the present time without a rector. It is hoped that an appointment will be made soon.

Thamesford.—At the quarterly meeting of the Deanery of Oxford, held in Thamesford last week, Very Rev. Dean Davis presided. After Holy Communion was celebrated the deanery went into conference for study. The Gospel of St. Luke was the subject, and the discussion was led by the Rev. G. W. Cox and the Rev. G. B. Sage, of London. In the afternoon there was a chapter meeting of the Deanery of Oxford, followed by another conference, in which the Acts of the Apostles was discussed. The Rev. Canon Bass spoke on the "Ministry of Man," and Mr. T. H. Luscombe on the work of the Brotherhood of St. Andrew. In the evening the Bishop of Huron arrived from Crumlin, where he had received nine candidates into Holy Communion. A second communion service was held, in which sixteen candidates were presented.

RUPERT'S LAND.

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

Rev. Prof. Cross, mathematical master of St. John's College, has gone to Winnipeg, where he will spend the summer.

The Rev. J. F. Belford, B.A., of Gladstone, is visiting friends in Ontario. His work is being taken by Mr. C. W. B. Haslam, divinity student, of St. John's College.

The Rev. F. W. Walker, curate of St. Matthew's, Brandon, is laid up with an attack of typhoid fever. He is reported as doing well, and will be out soon to resume work.

The Rev. Wm. Walton, of Bathgate, N.D., visited his father, the Rev. Wm. Walton, of Manitou, last week.

The resignation of the Rev. Rural Dean Garton as rector of Morden was accepted at the parish Easter meeting. No successor has been appointed, nor action taken as yet. The Rev. Wm. Walton, of Manitou, still is acting-rector of the church.

The parishioners, at the Easter meeting, voted a substantial increase of salary to their popular and hard-working rector, the Rev. T. J. Shannon, of St. Philip's, Norwood.

The Rev. J. H. Gibson, of Hartney, has been appointed incumbent of Bradwardine.

The Easter vestry reports of the various city parishes, and many of the outside points, show most gratifying results of progress. St. Peter's, Winnipeg, is moving for additional Sunday School accommodation. The Sunday School in connection with the cathedral is being enlarged, and a rectory is to be built for Holy Trinity.

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Toronto.

St. Mary's, Portage la Prairie, reports splendid progress in all lines of work, while St. Matthew's, Brandon, is in a most flourishing condition. At Neepawa the parishioners have decided to attach the chancel to the church, thus making it to be one of the finest structures outside of Winnipeg.

The Rev. Clement Williams, of Moosimin, has been appointed collector of funds in the Diocese of Qu'Appelle for the new St. John's College.

Perhaps the two men in this diocese who have held the office of warden longer than any others are Hon. Sheriff Inkster and Mr. Robt. Bruce. They have been respectively people's and dean's wardens at the cathedral for many years. They were re-elected at the last Easter vestry meeting.

Mrs. De Pencier, wife of the Rev. A. U. De Pencier, of Brandon, and children left last week for Toronto, where they will spend the summer.

Gilbert Plains Mission.—The first Sunday after Easter will long be remembered by the large congregation that assembled in the Orange Hall, Gilbert Plains village, as the occasion of the first episcopal visit to this Mission. The Confirmation service began at 7 p.m., when seventeen candidates (seven males and ten females) were presented to His Grace Archbishop Matheson by the incumbent, the Rev. J. Anderson, for the sacred rite of the laying on of hands. His Grace's addresses, both before and after the imposition of his hands, were eloquent and inspiring. The work of the Church has been somewhat handicapped in this locality for the past few years for the want of a church building. It is a pleasure, therefore, to record that a start has been made towards the erection of a church. It is hoped to have it ready for use sometime during the summer.

Grand View.—Christ Church.—On April 29th the Archbishop held the first Confirmation service ever held in this church, at which three candidates received the apostolic rite of laying on of hands. Unfortunately three other candidates were unable to be present on account of sickness. The Archbishop delivered two excellent addresses, which were much appreciated by the comparatively large congregation present, many of whom were dissenters. On Sunday morning another large congregation was present at the formal opening of the new church. At the close of this service His Grace celebrated Holy Communion, and there were twenty-three communicants present. Grandview is a new town on the Canadian Northern main line. Five years ago the present town site was an oat field, but since the railway came the town has grown marvelously. It possesses good general stores, three hotels, water works, with a lumber mill within five minutes' walk of the town. For the last four years the Rev. Jacob Anderson was missionary in the district, to whose self-denying efforts is due most of the credit of the growth of the church in the district. The field was found, however, too large for the efforts of one man, so it was divided, Mr. Anderson retaining the Gilbert Plains portion, while the Rev. Malcolm Peart was sent to take charge of Grandview. A church has gone up, and a vicarage is now being constructed. Both these buildings are the result of the self-denying efforts of the wardens and the Woman's Auxiliary of the parish. The membership is very weak in numbers, and the work done is out of all proportion to the numbers and financial position of the members. We have to thank various kind and generous donors for their gifts, which are especially welcome to a struggling parish such as this. Mrs. Gaviller, of Hamilton, donated a silver baptismal font, the ladies of Quebec Cathedral a beautiful Communion set and Communion linen. We are ambitious to have both the church and vicarage painted, but as we are so much in debt such an ambition is out of our reach except as a dream of the distant future.

KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Rat Portage.

Fort Frances.—St. John's.—At the vestry meeting of this church the Bishop of Keewatin, who remained over for the meeting, was present, and gave some seasonable advice on church management, which was very much appreciated by those present. He also warmly congratulated the members on the splendid results achieved during the past year, and said it was a most gratifying and satisfactory showing. Fort Frances had a church to be proud of, and he was thankful to God for the good work which had been done. The rector, the Rev. C. Wood, who occupied the chair, also referred to the great work which had been done, and especially by the ladies, who had succeeded in raising in a little more than a year over \$800. That the church was now free from debt was a source of congratulation, not only to him, but also to the members. They had done nobly, one and all, and he thanked all who had assisted in securing for them a house of worship, which had now been consecrated. Mr. Walker read the report, which was very satisfactory. It showed that all expenses had been met, and a small balance remained on hand. Mr. Stethem, treasurer of the Building Fund, submitted his report, which showed the receipts from subscriptions, donations, grant from diocese and other sources to be \$2,209.13. Cost of building, including pulpit, pews furnishings, etc., \$2,206.28, leaving a balance on hand of \$2.85. The Sunday School is in a most flourishing condition. Wardens elected were W. J. Keating and Mr. Watson.

CALGARY.

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

The new pro-Cathedral of the Redeemer, the foundation-stone of which was laid by the Earl of Minto, then Governor-General of Canada, in September, 1904, will, it is expected, be ready for use in the end of July. It is a dignified and beautiful building of Calgary stone. It will be seated, inclusive of the choir, for 850 persons, but 1,000 can be easily accommodated. It will be completed, with the exception of (a) The upper part of the tower. (b) The chapel, which will be semi-detached. The total cost of the building, when ready for use, exclusive of such gifts as lectern, font, altar rails, memorial windows, etc., will be at least \$40,000. The site cost \$3,000. The congregation is doing its best (\$5,000 has been paid by a member as a Memorial Chancel Fund), but with all the efforts that have been put forth \$20,000 still remains to be obtained. So far very little outside help has been received. There is no endowment, and there are no pew rents. The Bishop of Calgary is sure that many eyes are turned to the work of the Church in the new Province of Alberta, whose birthday will be July 1st, and he earnestly asks those who can do so to send him a donation, either for this work or for any other branch of his work in the diocese with as little delay as possible. Such donations will be thankfully received and promptly acknowledged.

Bishop's Court, Calgary, N.W.T., May 8, 1905.

Blackfoot Reserve.—A Busy Day at St. John's Mission.—The Bishop, accompanied by Mrs. Pinkham and Mrs. J. S. Hall, who, with Mrs. Pearce (unable through illness to attend), constitute an advisory committee in connection with the Blackfoot Hospital, arrived at the Mission House in time for breakfast on Palm Sunday morning, April 16th. The day was very fine and pleasant, and the prairie between Gleichen and the Mission was carpeted with anemones. Very soon after breakfast the party, headed by Canon Stocken, who is in charge of the Mission, went to the church, where arrangements had been made for the admission, before the morning ser-

vice, of a number of Indians into the Brotherhood of St. Andrew, and of several of the Indian women as members of the W.A. The men and women were arranged in two groups in the chancel. After an explanation of the meaning of the Brotherhood and its rules, and when the Bishop had put the usual questions and received the required answers, Mrs. Hall inserted the Brotherhood's buffon in its place on the breast of each of the six Indians presented for admission, and they were then formally admitted into the Brotherhood. Then the Bishop explained to the group of women the object of the W.A., and when they had been asked and expressed their desire to become members of the W.A., Mrs. Pinkham pinned the W.A. badge upon the breast of each of the eleven women who had been presented, and the Bishop solemnly admitted each in turn as a member of the W.A. He then said the usual prayers for each order, concluding with the Benediction. These admissions were deeply interesting, and both men and women seemed equally proud and happy with their respective badges. At 10.30 a.m. morning service began, the hymns, prayers and lessons all being in Blackfoot, taken by Canon Stocken, who also interpreted for the Bishop. There was a large attendance, several heathen Indians being present. Then follows the order of Confirmation, at which the Bishop gave two addresses, which were interpreted, and most attentively listened to. Twelve Indian men and women were confirmed. The look of interest and happiness on the face of one woman, who, being partially paralyzed, received her badge sitting, and was also confirmed as she knelt in her seat, will not soon be forgotten by those who saw it. Her name is Annie Ghostskin, and Mrs. Stocken most kindly drove her to the church, and then home again after the service. At 3 p.m. the afternoon service was held in English. Prayers were said by Rev. S. J. Stocken, principal of the Home; the lessons were read by Canon Stocken, and the Bishop preached on the Vine and the Branches. During the service James E. Appikoki was solemnly licensed by the Bishop as a catechist, to take the place of the late David Staines. At this service the mite boxes were collected, and with the open alms solemnly presented at the Holy Table. During the evening the boxes were opened, and it was found that they contained in all \$9.55. It may here be mentioned that this Mission was asked to contribute \$10 towards the sum required from the diocese for M.S.C.C. Now, in addition to the sum found in the mite boxes, the sum of \$11.95 has been contributed in special collections, making a total of \$21.50 for the society, with \$2.05 for B.F.B. Society, \$2.90 for Jews, and Provincial Clergy, Widows' and Orphans' Fund, \$4.25 (total, \$9.20), already collected. At the close of the afternoon service the Mission party had afternoon tea in the Blackfoot Hospital, which appeared to be in excellent order. Under the careful management of the resident physician, Dr. Rose, it is the centre of a most useful and necessary work. It is impossible not to feel very grateful to the Toronto W.A. and S.P.C.K. for its existence. After this visit to the hospital, the party drove to a hill a little west of Ghost Creek, where a suitable burying-ground had been fenced, and where two interments had already taken place, one being that of the late catechist and minor chief, David. Most of the Christian Indians, the school children and one or two heathen were present. The Bishop and clergy having robed, the new cemetery was solemnly dedicated with the recitation of the forty-ninth Psalm and suitable prayers. As the party drove to the new cemetery they passed a number of Indian graves, or rather rough boxes lying on the ground, containing the remains of Indians. The whole Mission staff on the Blackfoot Reserve devote themselves with great earnestness to their work. But the work of Canon and Mrs. Stocken is of special value, because they have both acquired a thorough

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knowledge of the language, and are unceasing in their efforts for the Indians, whose confidence in a very decided way they have won.

Correspondence.

MOSES ON THE NILE.

Sir,—In a contribution of mine under the above heading which appeared in the Churchman last month, I wished to show that the method used by the Higher Critics in writing of ancient Bible stories, and explaining their origin, was unscientific and unscholarly. I am sincerely grieved that Mr. McMullen, who is evidently a gentleman well read in ancient lore, should have so greatly misunderstood the veiled sarcasm which underlay my exposition of Moses' childhood. I treated it in the same way as the critics have treated the stories of the Creation, of the Fall, and of the Deluge. They say the stories of those events were not known by the Israelites until the Jews learned them during the Babylonian captivity, meaning, of course, that the Fall and Deluge never occurred any way. I took an undoubted fact and using it in the same way as some of the Critics have used other stories, and questionable at that, for the purpose of discrediting the true histories of the Pentateuch intended to prove to my readers the falseness and unreliability of their methods. As to Canon Henson—quotations from his writings show to what length so-called priests of God will sometimes go in their blatant infidelity. It is a disgrace to the Church of England, and the nation, that he is still allowed to desecrate the minster which covers the dust of so many of England's most honoured dead. If Mr. McMullen will turn up the files of the Churchman for the last three years he will find I am not a skeptical critic, but rather a humble believer in that collection of old volumes of which it is written, "Thy Word is truth."

S. R. RICHARDSON, M.D.

P.S.—The unreliability of ancient chronology is evident to all careful readers,—yet, still, those who are building a house do not dig down 30 feet for a foundation; but that is the depth at which Nabonidas found the cylinder of Naram-Sin. That would seem to show the accumulated dust of many centuries. In future I may prove that the Thermuthis of Josephus was the Princess Mer-en-Mut, whom her father, who was also her husband, lovingly called Neharari (the good and beautiful).

S. R. R.

AUTHOR WANTED.

Sir,—The article by Rev. Dr. Beaumont, "An Easter Study," in your Easter number contained passages that reminded me of some verses which I read somewhere probably fifty years ago, and which I now write down from memory.

TO THE BUTTERFLY.

Child of the sun, pursue thy rapturous flight,
Mingling with her thou lovest in fields of light;
And when the flowers of Paradise unfold,
Quaff fragrant nectar from their cups of gold.

Yet thou wert once a worm,—a thing that crept
On the vile earth, then wrought a tomb, and slept.
And such is man, soon from his cell of clay
To burst, a seraph in the blaze of day.

Can any one tell me through your columns the name of the author of these lines?

S.

BIBLICAL INSTRUCTION IN THE PUBLIC SCHOOLS.

Sir,—As the synods in this Province will soon be meeting, it is well that the synodal committees on religious instruction should know what has been accomplished in our efforts to get the Bible taught in the public schools of Ontario. Our own committee, appointed by the various synods, met similar committees of the Presbyterian and Methodist bodies on the 24th of December, 1904, at Victoria College, Toronto. The proposition for united effort to secure more adequate recognition of the Bible in the public schools was very favourably received, and the idea of a scheme of lessons, with a list of Scripture passages for memorization, commended itself to the conference. The following resolution was passed unanimously: "That this conference heartily approves of the use of a syllabus of Bible readings in our public schools, and also of the selection of a list of passages to be memorized by pupils during school hours, and refers it to a committee consisting of Dr. Miller, Chancellor Burwash, and Principal Gordon, to recommend such syllabus and selection, and to report, the same to a future meeting, with a view to having united action taken by all the churches in regard to this important matter." It was thought advisable to make every effort to enlist the support of the Ontario Teachers' Association in this subject, and to this end the following resolution was passed: "That this conference appoint a committee to meet a committee on the

Ontario Educational Association to consider the proposal of having so far as practicable some systematic instruction in Bible Literature in our High and Public Schools, and that this committee consist of Principal Gordon, Dr. Potts, and Provost Macklem." After the summer vacation our committee will meet that of the Teachers' Association, and we hope before another year has elapsed to bring this matter to a successful conclusion.

J. O. MILLER,

Chairman of the Anglican Committee of the Conference.

INSPIRATION AND ERRANCY.

Sir,—Would any proved errancy discredit and invalidate the Scriptures as the rule of faith? asks Doctor Sheraton. Some answer, yes. "These persons," writes Doctor Sheraton, "entirely misunderstand the position, and give the sceptic an advantage to which he has no right." And he adds, "If there were no such thing as inspiration, and the four gospels were written by four honest men, . . . we would still possess well-established and irrefragable testimony to the great facts and truths which constitute the basis of our religion." Let us apply this sound method of reasoning to the Old Testament, and suppose that the Hebrew historians have given us the best account they could of God's dealings with the Israelites. What will the sceptic make of the history? Will he say the whole story is untrue? If so, what explanation has he to give us of the fact that Christ has so remarkably fulfilled the deepest anticipations of Hebrew prophecy? It is easy for the sceptic to prove errancy in the Old Testament. Perhaps to prove the existence of legend. But it would not be easy to prove that the whole account of the divine guidance of Israel was a cunningly devised fable. If there were no such thing as inspiration, and the Jewish histories were written by men, we would still possess well-established and irrefragable testimony to the great facts and truths which constitute the basis of Old Testament religion. Why then continue to give the sceptic an advantage to which he has no right, by maintaining a doubtful view of the Old Testament one which is incapable of proof, and which enables the infidel to do his deadly work? Inspiration is a question with which those outside the Household of Faith have no concern. Let them treat the Bible as any other history, and account for it. Within the Fold we believe that the Bible is a divine-human book. Its divinity proved by many evidences that its various parts could not have been written by men uninspired, its humanity proved by many evidences that its spiritual treasure was imparted to men of like passions with ourselves. Richard Baxter, the author of the Saints' Rest, wrote the following words more than 200 years ago, "And here I must tell you a great and needful truth which Christians fearing to confess, by overdoing, tempt men to infidelity. The Old Testament (written as we have it about Ezra's time) is that vehicle which is as imperfect as the Revelation of these times was. But as after Christ's incarnation and ascension, the Spirit was more abundantly given, and the Revelation more perfect and sealed, so the doctrine is more full, and the vehicle or body, that is, the words are less imperfect and more sure to us; so that he that doubteth of the truth of some words in the Old Testament, or of some circumstances in the New, hath no reason, therefore, to doubt of the Christian religion, of which these writings are but the vehicle or body, sufficient to ascertain us of the truth of the history and doctrine."

E. C. CAYLEY.

MOSES ON THE NILE.

Sir,—Mr. J. Mercier McMullen's letter on this subject is both amusing and instructive. Evidently not being acquainted with Dr. Richardson's former letters he has taken that writer's sarcasm literally, wholly mistaking the purport of the letter. But through the whole controversy our writers have been doing pretty much the same thing, and misunderstanding one another's position. I remember some time ago entering the lists to try and show that the composite authorship theory of Genesis does not necessarily shake the historical value of the books themselves. It was misunderstood by Dr. Richardson himself; and now he is suffering from pretty much the same sort of thing. Why is this? I think because theologians are ever loth to modify views that they have held all their life-time, and fear for the faith when every unwarranted tradition is attacked. Over and over again it is pointed out that the Mosaic authorship of the Pentateuch is no dogma of the Christian faith, and receives no direct support from Holy Scripture, and no direct answer has ever been given to that position. If Moses did not write the books somebody did, and that somebody—so the Faith of the Church holds—was inspired by God. If the tradition was attacked by unbelievers, was the attack necessarily an injury or a service. If it pointed out a false position in our traditional belief would not the clearing away of that false position clear the way for a better understanding of the faith itself. And if the authority of Scripture is in any way weakened (which I deny, is as yet done), will not that drive men to find a solid foundation in the Church and its teaching which St. Paul tells us is "the pillar and ground of the truth." And it would be far better to seek the Truth about these matters than to vie with one another in seeking an unsavoury origin for the so-called modern critical view of the Pentateuch. Dr. Lanstry and Dr. Welch seem to be trying to show each other how

much more each knows than the other about the beginnings of "Higher Criticism." But if tradition goes for anything it should be examined on both sides, and there is tradition, as old as the captivity nearly for some higher-critical theories. Dean Prideaux in his "Connection between the Old and New Testaments," written as long ago as the reign of George I., writes with apparently no suspicion that he is unorthodox, that Ezra considerably manipulated the Pentateuch, and instances the tenth chapter of Genesis as bringing the descendants of Noah down to a period as late or nearly as late as the Captivity. Ancient Jewish Tradition has it that the whole of the Pentateuch was lost in the time of the Captivity, and was entirely re-written by Ezra under Divine inspiration. This would seem to point out that the Pentateuch as well as other books of the Old Testament received a good deal of free handling before the completion of the canon; and the variations of the Septuagint partially bear this out. But the contradictions of the critics are due to their attempting an impossible task. To divide a book three thousand years old into component parts the originals of which are lost, and which originals were perhaps composite also, must lead to many theories. The best we can say is that the theory appears more than probable, but to assign dates from internal evidence alone must be beyond the powers of any modern scholar. For the agreement of ancient traditions with the Scripture narratives only points to a common origin, and nobody seems to remember that Abraham came from Ur of the Chaldees, and handed down to his descendants the same story that we afterwards find in a garbled form handed down through another stream and engraved on the Babylonian monuments. That they changed form in the land of their birth, and remained pure in the land of their adoption is not surprising, in view of the character of the Biblical writers. But that the inspired writings were free from error or discrepancies is not a necessary part of the Faith, and a composite authorship will explain many. For instance is it very probable that a learned, able, and aged man, such as Moses was, would with his wonderful experience, "talking with God as a man talks with his friends," have made such an error as to put these words into the mouth of Jacob. "If God shall be with me in the way wherein I shall go so that I come again to my father's house in peace; then shall Jehovah be my God." After having heard from God's own lips at the burning bush, "I was known unto Abraham, Isaac, and Jacob by the name of God Almighty, but by my name Jehovah was I not known to them." Before closing I would like to point out Moses' relationship with Pharaoh. At the time of the Exodus he was eighty years old, and Nanepth was King of Egypt. Rameses II. reigned sixty-seven years, so that Moses' birth was in the reign of Rameses I., and he was thus the foster son of the sister of Rameses II.

E. W. PICKFORD.

THE GENERAL SYNOD.

Sir,—It is to be hoped that Mr. F. E. Hodgins' very suggestive and timely communication, which appeared in your columns last week, may start a discussion that may greatly assist the members of our synods in forming opinions upon the important matters that will come up. Ineffective action in our synods being so often due to the members being taken by surprise, as it were being unprepared to act where they have not had time to deliberately consider, it was thought wise to send to each clergyman of Toronto diocese a short circular, inviting a discussion at vestry meetings and an expression of opinion upon the advisability of the compilation and publication by the General Synod of a hymnal for the Canadian Church. The response has been most enthusiastic and encouraging. So far, forty-eight out of fifty have written heartily endorsing the proposition. As soon as the returns are more complete, they will be reported to those who have been asked to press the scheme in other dioceses, and the movement will thereby derive much strength. Most of the Toronto vestries and many outside vestries and rural-decaneries have voted, in most cases absolutely unanimously, in favor of a Canadian hymnal. All this will prepare members of synods to do something more effective than merely refer the matter to a committee to report, and the General Synod will learn that the Church really wants something done and that without unnecessary delay, though with that care and consideration that such a great undertaking demands. Although some may be found who doubt the feasibility, there appears to be almost no one who does not admit the desirability of uniformity and unity in the matter of a hymnal. In your editorial column the week before last, you expressed some doubt whether the discipline of the Church would be effective to secure the adoption of any hymnal. Huron Diocese, which has passed a strong memorial to the General Synod in favour of a Canadian Hymnal, has for years complied with a canon of its synod prescribing certain hymnals, and in only one church in the diocese, I understand, has there been any disobedience to it. It would be even easier to secure compliance with an enactment of the General Synod authorizing a genuine Canadian hymnal which would have the approval of the whole Church. Next week, perhaps, you will allow me some space in your columns to set forth what seem to be some of the considerations which demand a new hymnal, and which support the resolution that, seconded by Rev. F. G. Plummer, I shall move at our next Synod, notice whereof will appear in the coming circular.

JAS. EDMUND JONES.

THE ANGLICAN YOUNG PEOPLE'S ASSOCIATION.

Sir,—As many branches of the Anglican Young People's Association close their season during the current month, kindly permit me, through the columns of the Churchman, to ask all local secretaries to send me a report of their respective branches for the year 1904-1905. This information is desired for the Report of the Diocesan Committee to the Synod. I am, sir, yours very truly,

C. R. GUNNE.
Sec.-Treas. Synod Com. on A.Y.P.A.

THE GENERAL SYNOD.

Sir,—A great interest in the work of the coming session of the General Synod is being aroused by Spectator. May he continue "to hammer" away until every member of the Church is alive to the importance of this subject and ready to do his duty. Mr. Frank E. Hodgins' admirable letter in your last issue recommends: (1) A new name. "The Canadian Church," or "The Church of Canada" is our true title. Surely we have sailed long enough under false colours. (2) A revised Prayer Book. The Prayer Book in use in the United States would serve as an excellent model for the Committee. (3) A Canadian Hymn Book. (4) A Select Vestry, etc. Permit me to add to his excellent list. We need a Canon on Discipline so that we may be saved from the degrading spectacle of a rector defying his diocesan or of a missionary—priest, deacon or catechist—being a law unto himself. If the Forward Movement inaugurated at the last session is to receive fresh impetus at this, a thorough preparation must be made.

D. RUSSELL SMITH.

COMMENCEMENT OF CIVILIZATION.

Sir,—There is one authoritative statement, common to all the old-world religions, that man was created a perfect being by Divine power. The other proposition which professes to account for man's position in the world is a theory, not a statement, and in the nature of things is insusceptible of scientific proof. This theory professes to trace the lineage of the higher forms of vegetable and animal life; back through less complex forms,—during an indefinite period—until all life's origin is found in the primordial cell, bursting into life, in the ancient mud of a primeval world. According to this idea each succeeding stage of life, was not only the parent, but the designer, and creator of a higher life, a more complex existence, than had ever been seen or known of in the world before. Truly the anthropoid ape and his wife who determined that their race should, in the long distant future, rise to be men and women, must have had more mind and genius than ever fell to the lot of any man since the Creation. They must have had a perfect knowledge of the anatomy of the unknown being which they designed to become, must have known—which we do not—how to make anatomical changes in their own bodies. Must have had force of will to impress on thousands of generations

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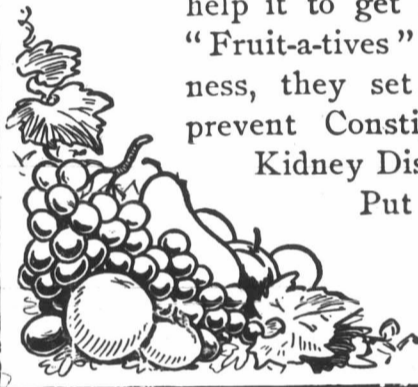
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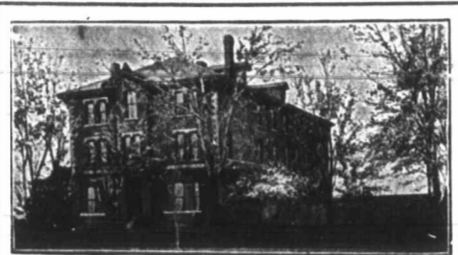
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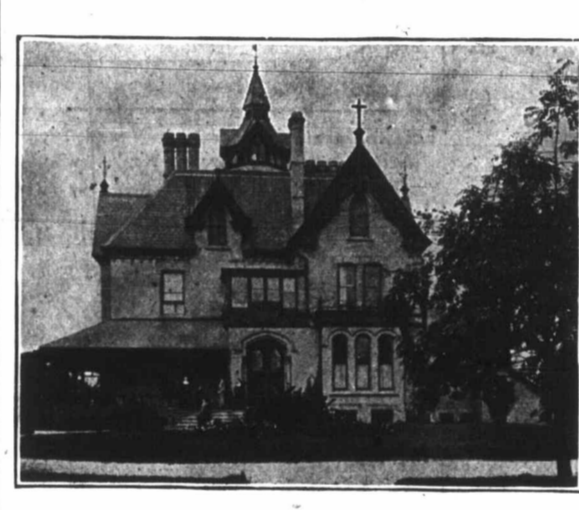
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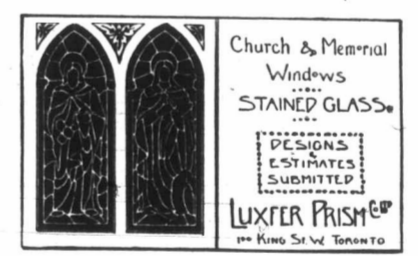
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